

THE NATURAL REPUBLIC

Reclaiming Islam from Within

“And let there be a nation from among you who calls towards righteousness, and advocate for good, and prohibits vice. And these are the successful ones.” (Qur’an 3:104)

The Monotheist Group

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The Natural Republic

Reclaiming Islam from Within

(Updated Edition)

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“And do not uphold what you have no knowledge of; for the hearing, and eyesight, and mind—all these you are responsible for.” (Qur’an 17:36)

To humanity...May we travel the ‘Straight Path’ together.

“And hold firmly to the rope of God, all of you, and do not be separated. And remember the blessing of God upon you when you were enemies and He united your hearts. Then you became, with His blessing, brothers; and you were on the edge of a pit of fire and He saved you from it; it is thus that God clarifies for you His signs that you may be guided.” (Qur’an 3:103)

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Preface

Many generations ago, Muslims used to lead the world in science, architecture, art, medicine, and, above all, justice. They used to be exemplary citizens and neighbors. They used to promote freedom of faith and freedom of expression at a time when all of Europe was mired in superstition and greed.

Then, things began to change. The Muslims themselves became less tolerant of other faiths, less tolerant of other opinions, and more susceptible to superstitions and worldly desires. The Muslims have been struggling with these problems well into the 21st century.

What has changed? What have Muslims changed that has caused this regression in their standing, their tolerance, and their adaptability? What have Muslims altered that has stopped their progress in science, medicine, and social justice?

Have the Muslims unknowingly broken the covenant of God and incurred His curse without even realizing it?

“As for those who break their pledge with God after having made its covenant, and they withhold what God has ordered to be delivered, and they cause corruption on the earth; upon those is a curse and they will have a miserable abode.” (Qur’an 13:25)

Modern Experimentation

Realizing that something somewhere had gone wrong, Muslims began to search for the older models of government that were in place during the time of the Prophet and the time of the companions shortly thereafter.

In Iran, we saw the 1979 revolution whereby the Shia experimented with the idea of an Islamic republic

under the directives and leadership of the late Ayatollah Khomeini.

The governmental structure of Khomeini was to have an Islamic republic governed by a parliament elected in multi-party elections around the country. There would be an executive branch represented by a president. However, exercising power over the parliament and the president would be a guardian council made up of the most learned Shia clerics. This guardian council would use the judicial principles of *fiqh* to determine whether laws were in accordance with Islam or were non-Islamic and whether certain measures (such as land reform) were properly Islamic or not. In addition, *fiqh* courts replaced all secular courts, and these *fiqh* courts would all be organized under a supreme court.

The end result was a government that was enveloped in long bureaucratic and theological debates, yet made little movement forward towards the betterment of the lives of people. What also occurred was an increase in restrictions on the people who were expected to dress and behave in conformity with the moral views of the guardian council.

The Iranian experiment was deemed a failure as it did not meet the expectations of the Muslim masses and was not duplicated in any other region.

In 1996, we saw the Sunni attempt at a religious-based government whereby the Taliban emerged as a viable political power in Afghanistan, feeding dreams that an Islamic utopia could be established.

The Taliban government was established under the strict principles of Shariah law whereby its judges would rule in accordance with the Scripture, Sunnah, Hadith, and opinions of the learned scholars. The Taliban model was a simple pyramid structure under which all legislative and executive power rested with the Amir Ul-Mumineen,

who was, at that time, a man known by the name of Mullah Omar. The Taliban government structure severely restricted the lives of people, with women suffering the most, as they were forbidden from attending school or working outside their homes. And, they were publicly beaten if they were improperly dressed or escorted by men not related to them. The Taliban also made murder, adultery and drug dealing punishable by death and made theft punishable by the amputation of a hand. Men were required to grow their beards in emulation of the beloved Prophet Mohammed, and women were required to be covered from head to toe.

As with Iran, the Afghan experiment was deemed a failure with no other nation or people wanting to embrace the harsh and ruthless Taliban way of interpreting the Shariah. The Taliban model was thrown in turmoil in late 2001 with a massive attack by the United States that decimated the government and its forces in a matter of days and left the Islamic world reeling from the blow suffered by the Sunni model (the stated reason for the attack was that Afghanistan was harboring Osama Bin Laden whom the US blamed for the 9/11 attacks), but even after the Taliban's resurgence in 2021, it has gained little footing and even fewer followers.

The Alternatives

As a result of this failure to find a suitable system of government, the Islamic world has found itself embracing a number of different models of government in an effort to find what may be best for the concerned nation and its people. The current line-up of various systems/governments includes:

- Autocracies: Saudi Arabia, Jordan, Egypt, Syria, and the Gulf States are all governed either by a king or president who wields absolute power

and authority.

- Democracies: Indonesia, Pakistan, Malaysia, and Turkey are examples of states that have decided to manage their affairs by holding elections of the various officers of government.

Other governments have also experimented with a mix of social and economic models including, but not limited to: communism, capitalism, socialism, nationalism, etc.

Unfortunately, most of the above systems have not provided the solution for the woes and problems of the Muslims. In fact, most of these systems have only added to their troubles, and the clearest proof of this is where we stand today.

Is There Hope?

After witnessing the inability of all Islamic nations that have emerged thus far to ameliorate the plight of Muslims, the burden now falls upon us to individually intervene and secure the future of our children.

Hope is at hand, and the answer to all our problems has always been right in front of us, yet we have been too distracted to pay attention.

Be warned that, as a Muslim, what you will read in this book will be disturbing to many of your established beliefs and that, to find the answers, we must face the truth about what we have become.

‘The Natural Republic’ that is described in this book and for which a constitution is provided is not being implemented anywhere at this moment in time. However, this does not have to be the case. If we are willing to put in some effort, we could give our children, and humanity in general, a better world to live in. Perhaps, The Natural Republic may be a viable model for post-war Iraq or

Afghanistan or Libya. Or, it could be a solution for the other Arab or Muslim populated nations who are growing dissatisfied with their current systems. Or, it could be a model for any nation in the world that is dissatisfied with the state of its affairs.

All we know for sure is that we will not progress unless we are willing to make the change in ourselves.

*"That is because God was not to change any blessing
He bestowed upon a people, unless they change what
is in themselves. God is Hearer, Knowledgeable."
(Qur'an 8:53)*

This work is our initiative.

What will yours be?

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Why Do Muslims Lose?



Since at least the 1600s, the Muslims have been suffering from setbacks and losses, beginning with the military defeat of the Ottomans in Austria and the total collapse of the Ottoman Empire after World War I, to the Sykes-Picot agreement of 1916, the formal occupation of Palestine in 1948, the disastrous 1967 six-day war, the rapid collapse of the Taliban regime in 2001, the defeat of the Iraqi regime in 2003 and the turmoils of Libya and Egypt in 2011.

While some people would claim that the regimes mentioned above were ‘secular’ in nature and not representa-

tive of an “Islamic” defeat, we will take the example of the collapse of the Taliban regime in 2001 and the establishment of a US-backed government lasting 20 years.

While a 21st century army defeating a 19th (or 20th) century army may have been as clear as day to many people, it came as an utter shock to most religious Muslims who could not understand how God, whom they believe in and worship, could abandon His servants.

The Taliban were strict Sunni Muslims by the very definition of the word. They prayed five times a day and even offered the additional “extra credit” prayers as well. They grew their beards in emulation of the beloved Prophet, they dressed in the traditional dress of the 6th century Arabs, they banned television and cinema which cause evil and vice, they made their women cover themselves from head to toe to protect and honor this frail and sacred being, they had their women refrain from working and left them to look after the household thus helping them avoid evil and temptation which otherwise would have been their lot; they executed adulterous men and women in accordance with Shariah law, they cut off the hands of thieves in accordance with the same law, they taught their men to be strong and fight for the Shariah of God whenever they could, they destroyed statues that represented the blasphemous idols that people once worshipped alongside God...

In a nutshell, the Taliban were the textbook example of what a real Sunni Muslim society should be like.

Yet, the Taliban, in 2001, against an ‘infidel’ army, *lost!*
Did God not say in His glorious Book:

“God defends those who believe. God does not like any betrayer, rejecter.” (Qur’an 22:38)

“The ones who were driven out of their homes without justice, except that they said: “Our Lord is God!” And

if it were not for God defending the people against themselves, then many assemblies, and markets, and connections, and temples where the name of God is frequently mentioned, would have been destroyed. God will give victory to those who support Him. God is Powerful, Noble.” (Qur’an 22:40)

“And We have sent before you messengers to their people. So they came to them with clear proofs; then We took revenge on those who were criminals. And it is binding upon Us to grant victory to the believers.” (Qur’an 30:47)

“O you who believe, if you support God, He will support you, and make your foothold firm.” (Qur’an 47:7)

The verses above leave no doubt that God will support and grant victory to those who believe and serve Him.

Yet, the Taliban *lost!*

To the non-believers, the answer is clear: This was a matter of military might and of an advanced army fighting a primitive one!

To the Muslims, however, there is much more at stake. The Muslims know that God controls all actions and all matters, they know that God commands invisible and visible armies who come down to support His believers in times of need, they know that angels have been sent down in the past to support the Prophet in defeating his enemies (3:123), they know that a small and weak force can always defeat a larger and stronger force by the leave of God (2:249), they know that all the technology of the world, and all its power, and all its armies, are absolutely *nothing* when God is standing by the other party!

What the Muslims worldwide have on their hands is a true dilemma. What has gone wrong?

Why has God abandoned them?

In nearly every single country and nearly every single place for many decades, the Muslims have been losing!

Have the Muslims broken their covenant with God?

- Do we need to pray more?
- Do we need to give more to charity?
- Do we grow our beards and cover our women?
- Do we need to fast more days?
- Do we recite the Scripture more often at night?

What is it that the Muslims need to do?

A clue is found in the words of the Messenger himself:

“And the messenger said: ‘My Lord, my people have deserted this Qur’an.’ And it is so that We make for every prophet enemies from among the criminals. And your Lord suffices as a Guide and a Victor.”
(Qur’an 25:30–31)

How is it that the Prophet will make this claim against us when there are over one billion Muslims on this planet who recite and read the Scripture day in and day out?

Do we not all teach our children to recite chapters from the glorious Book of God?

Abandoning the Scripture

It is not due to a lack of prayers, or the length of the beard, or the dress code of women that God has abandoned the Muslims. It has been because we have abandoned the word and laws of God and have taken other paths and other gods besides Him—without even realizing it.

“The example of those who were given the Torah, but then failed to uphold it, is like the donkey that is carrying a cargo of books. Miserable indeed is the example of the people who denied the revelations of

*God. And God does not guide the wicked people. “
(Qur'an 62:5)*

God tells us that we are supposed to resort to His Book for judgment, yet we see Muslims time and time again resorting to their imams, or scholars, or leadership, or the Arab League, or the United Nations, or any other body except the one they were commanded to adhere to:

“And We have sent down to you the Book with the truth, affirming what is between your hands of the Book and overseeing it. So judge between them by what God has sent down, and do not follow their desires from what has come to you of the truth. For each of you We have made decrees, and a structure; and if God had willed, He would have made you all one nation, but He tests you with what He has given you; so race to do good. To God you will return all of you, and He will inform you regarding that in which you dispute. And judge between them by what God has sent down, and do not follow their desires, and beware lest they divert you away from some of what God has sent down to you. If they turn away, then know that God wants to inflict them with some of their sins; and many of the people are wicked. Is it the judgment of the days of ignorance that they seek? And who is better than God as a judge for a people who comprehend?” (Qur'an 5:48-50)

Even at the time of revelation, the disbelievers found the Scripture to be so detailed and meticulous that they pleaded with the Prophet, “Change it!”

“And when Our clear revelations were recited to them, those who do not wish to meet Us said: ‘Bring a Qur'an other than this, or change it!’ Say: ‘It is not for me to change it of my own accord, I merely

follow what is inspired to me. I fear, if I disobeyed my Lord, the retribution of a great Day!’ Say: ‘If God had willed, I would not have recited it to you, nor would you have known about it. I have been residing among you for nearly a lifetime before this; do you not comprehend?’ Who is more wicked than he who invents lies about God or denies His revelations? The criminals will never succeed. And they serve besides God what does not harm them or benefit them, and they say: ‘These are our intercessors with God.’ Say: ‘Are you informing God of what He does not know in the heavens or the earth?’ Be He glorified and exalted above what they set up.” (Qur’an 10:15–18)

This is how the Scripture has been abandoned even though it is being recited day and night. Its laws and jurisdiction have been abandoned and whatever it says about all walks of life has been ignored. The Muslims’ failure to adhere to the words of God starts at the very top, i.e. with the structure of their governments, and trickles down to their family structure, i.e. in how they treat women and how they deal with their children, neighbors, commerce, the environment, other religions, etc.

This is why the empire has ended and why we continue to be defeated and humiliated throughout the world. We have abandoned God, and God has thus abandoned us and left us to our fate.

Is the Scripture Complete and Detailed?

God tells us that the Scripture is ‘fully detailed’ and ‘complete’ and a ‘clarification for all things’.

“Shall I seek other than God as a judge when He has sent down to you the Book fully detailed?” Those to whom We have given the Book know it is sent down

from your Lord with the truth; so do not be of those who have doubt.” (Qur’an 6:114)

“And the word of your Lord has been completed with truth and justice; there is no changing His words. He is the Hearer, the Knower.” (Qur’an 6:115)

“And the Day We send to every nation a witness against them from themselves, and We have brought you as a witness against these. And We have sent down to you the Book as a clarification for all things, and a guidance and a mercy and good tidings to those who have submitted.” (Qur’an 16:89)

Yet, many Muslims still have doubts even after seeing all the evidence. They never dare question the Scripture openly, but they always find an excuse for why the Scripture cannot be followed on its own.

In Islam, there is no priesthood, and no religious hierarchy. However, as soon as you ask Muslims about their religion, they will refer you to this or that Imam!

“And those who were weak will say to those who were mighty: ‘No, it was your scheming night and day, when you commanded us to reject God and to set up equals to Him.’ And they are filled with regret when they see the retribution—and We will place shackles around the necks of those who rejected. Are they not being requited for what they used to do?” (Qur’an 34:33)

Perhaps, it is time for these people to realize just how dangerous their denial may be:

“These are the revelations of God, We recite them to you with the truth. So, in which narrative after God and His revelations do they believe? Woe to every sinful fabricator. He hears the revelations of God being recited to him, then he persists arrogantly, as if he never heard

them. Give him news of a painful retribution. And if he learns anything from Our revelations, he takes it in mockery. For these will be a humiliating retribution. Waiting for them is Hell. And that which they earned will not help them, nor those whom they have taken as allies besides God, and for them is a terrible retribution. This is a guidance. And those who reject the revelations of their Lord, for them is an affliction of a painful retribution.” (Qur’an 45:6-11)

The Scripture is Easy to Understand

God tells us that the Scripture is clear to understand, and that any person who cares to understand it or learn from it will be given that understanding.

“And We made the Qur’an easy to remember. Are there any who want to learn?” (Qur’an 54:17)

Yet, the masses have refused to study the Scripture for themselves and insist on merely parroting its words, all the time leaving the so-called partners of God to do the understanding for them.

“And if they are told: ‘Follow what God has sent down,’ they say: ‘No, we will follow what we found our fathers doing!’ What if their fathers did not comprehend anything and were not guided? And the example of those who disbelieve is like one who repeats what he has heard of calls and cries; deaf, dumb, and blind, they do not comprehend.” (Qur’an 2:170-171)

We are not surprised when we learn that the Jews invented entire volumes of man-made books such as the Talmud and attributed them to God and His messenger (Moses). Nor are we surprised that Christians attribute a son to the Almighty! Yet, when anyone dares claim that Muslims have also been led astray through their own

distortions, we are hit with waves of denial and shock, as we believe it is impossible that God would allow our religion to be altered.

Did God not say that He would permit those who have doubts in their hearts to be led astray?

“And as such, We have permitted the enemies of every prophet—human and Jinn devils—to inspire each other with fancy words in order to deceive. Had your Lord willed, they would not have done it. You shall disregard them and their fabrications. That is so the minds of those who do not believe in the Hereafter will listen to it, and they will accept it, and they will take of it what they will.” (Qur’an 6:112-113)

The Great Disaster

By continuing along the path of denial and sectarianism, Muslims are risking more than just happiness and dignity in this world, for they also risk shame and retribution in the Hereafter...

“Those who had rejected will be told: ‘The abhorrence of God towards you is greater than your abhorrence of yourselves, for you were invited to believe, but you chose to reject.’ They will say: ‘Our Lord, You have made us die twice, and You have given us life twice. Now we have confessed our sins. Is there any way out of this state?’ This is because when God alone was mentioned, you rejected, but when partners were set up with Him, you believed. Therefore, the judgment is for God, the Most High, the Great.” (Qur’an 40:10-12)

Unless we are willing to take the necessary steps to reform through self-examination and research, we will be

led by our complacency and blind following of false idols into the abyss that is fast becoming our destination.

Are you content with what you already know?

"Then, when their messengers came to them with clear proofs, they were content with what they already had of knowledge. And they will be surrounded by that which they used to mock. So when they saw Our might, they said: 'We believe in God alone, and we reject all the partners we used to set up!' But their belief could not help them once they saw Our might; such is the way of God that has been established for His servants; and the rejecters were then totally in loss." (Qur'an 40:83-85)

God Alone

The true system of Islam, as revealed by God and His Messenger, has been neglected and ignored for many centuries by the Muslim masses while they blindly follow their scholars and leaders and the distorted and unauthorized teachings.

Muslims have been losing continuously because they have abandoned the word of God and replaced it with other laws and teachings which, in turn, has caused God to abandon them and leave them to their folly.

Success in this life is in being able to fulfill our pledge with God and proving that we can serve Him Alone.

"And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with aversion; and when others are mentioned besides Him, they rejoice!" (Qur'an 39:45)

Are we ready to embrace the path of God Alone and abandon all our idolatry?

Or, will we continue to lose?

The Enemies Within



As the Qur'an was revealed, many people at the time were disturbed by its words, and they even pleaded with the Prophet to change the Scripture, but his answer was as clear as day:

"And when Our clear revelations were recited to them, those who do not wish to meet Us said: 'Bring a Qur'an other than this, or change it!' Say: 'It is not for me to change it of my own accord, I merely follow what is inspired to me. I fear, if I disobeyed my Lord, the retribution of a great day!'" (Qur'an 10:15)

There were however a number of ‘back doors’ that these very same people later discovered: the unconditional love that people had for the Prophet and his family.

The two main sects that emerged in Islam, the Sunnis and the Shia, each had their own unique way of exploiting the system of God.

Back Door # 1—Hadith

The people who would lay the foundation of ‘Sunnism’ had found that people always wanted to hear about the life of the Prophet and what he used to say and do. In fact, this obsession can still be observed to this day when many Muslims speak for hours about the Prophet and his life, while they speak very little of God. It was thus that the door of Hadith (narrations) was opened whereby any saying or action could be attributed to the Prophet and would be automatically accepted as truth. What is even more disturbing is that, when a person who brought any Hadith was questioned about the content or authenticity of the saying, the crowd would react as if the Prophet himself was being insulted or as if his truthfulness was being questioned. Thus, the narrator of the Hadith miraculously became equal to the Prophet, and to question him was equated with questioning the Prophet himself!

History of Hadith

The word “Hadith” is inseparable from today’s Sunni version of Islam and can best be translated as the sayings/narrations of the Prophet or his companions.

Hadith is promoted as the second source of Islam in Sunnism (the Scripture being the first) and has been well established as an entire science whereby people spend a lifetime merely studying the Hadith and its compilations.

The Sunnis teach that the Prophet brought the Scripture with him as well as his sayings (‘Hadith’) and

actions ('Sunnah'). Hence, Sunni Muslims believe that these pillars are inseparable and that Islam cannot stand at all if any of these pillars is taken away.

What many of these staunch followers of the Hadith may fail to realize is that according to the available texts, the Hadiths did not begin to be recorded until nearly 60 years after the death of the Prophet, i.e. during the reign of Omar Bin Abdulaziz.¹

In fact, according to the traditions, the grandfather of Omar Bin Abdulaziz (Omar Bin Al-Khatib) himself was supposedly vehemently opposed to the writing of any religious revelations except the Scripture:

[Jami' Bayan Al-Ilm, Page 67] Omar Bin Al-Khatib is recorded as saying: "I wanted to write the traditions (Sun'an), and I remembered a people who were before you, they wrote other books to follow and abandoned the book of God. And I will never, I swear, replace God's book with anything."

Once the ban on Hadith was lifted, narrators began recording and gathering sayings and compilations related to the Prophet and his companions. There are countless stories of how this new pastime became an obsession for some narrators in that they would journey for hundreds of miles just to find one Hadith. The Hadith gathering and writing period continued for nearly 150 years after the lifting of the ban and today's most widely recognized Hadith collections are the following: Bukhari 870 A.D., Muslim 875 A.D., Abu Daud 888 A.D., Tirmidhi 884 A.D., Ibn Maja 886 A.D., and Al-Nisa'i 915 A.D.

In his opening statement, Bukhari (considered to be the first source of authentic Hadith) states that, out of nearly

1 The justification given by today's scholars for the 60-year ban is that the Prophet feared that the Hadith and Scripture would be intermingled into one book and this ban was simply a safeguard.

600,000 Hadiths known to him at the time, he could only record 7,397 as being authentically narrated by the Prophet. This is recognition by the collectors of Hadith that at least 98.77 percent of what people were attributing back to the Prophet was, at best, openly dubious!

Hadith Controversy

Bukhari and those who came after him spent countless years in the research and filtration of Hadiths until it became its own science. Bukhari relied upon the self-invented art of 'Transmission.' Thus, he states that a Hadith may be accepted as authentic or rejected as false based on who the Hadith comes from.

Bukhari made a study of the companions of the Prophet and established that the majority was trustworthy. He then asked about people who came after them, and, if the feedback appeared to be positive and credible, then Bukhari had no problem accepting a Hadith transmitted from that source.

To get over the obstacle of objectivity and the fact that Hadith was based mainly on hearsay, Bukhari found a very convenient Hadith (which Sunni scholars still quote) attributing super-human abilities to the companions of the Prophet and all Hadith narrators which enabled them to memorize word for word the sayings of the Prophet without any forgetfulness or distortion.

The irony here lies not only in the Hadith collection and recording, but, more importantly, in the outright *challenge* to the assertion of God that His Book is fully detailed and complete regarding all matters of faith and law that we require.

Even the choice of the word 'Hadith' is an act of defiance against God as He has said in His Book:

"These are the revelations of God, We recite them to you with the truth. So, in which narrative (Hadith)

after God and His revelations do they believe? Woe to every sinful fabricator. He hears the revelations of God being recited to him, then he persists arrogantly, as if he never heard them. Give him news of a painful retribution.” (Qur’an 45:6-8)

It is as if the Sunnis are answering the question of God by saying, ‘We believe in Bukhari and Muslim and Abu Daud and Tirmidhi and Ibn Maja and Al-Nisa’i etc.’

Below is a small “sampling” of Hadiths² that Sunni Muslims claim are a source of divine inspiration along with the Scripture:

[Bukhari Volume 1, Book 9, Number 490: Narrated Aisha] The things which annul the prayers were mentioned before me. They said, “Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people).” I said, “You have made us (i.e. women) dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away. For I disliked to face him.”

[Bukhari, Volume 4, Book 54, Number 464: Narrated Imran bin Husain] The Prophet said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women.”

[Bukhari, Volume 3, Book 48, Number 826: Narrated Abu Said Al-Khudri] The Prophet said, “Isn’t the witness of a woman equal to half of that

² The full Hadith compilation can be read online at: <http://www.sunnah.com>

of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

[Bukhari, Volume 4, Book 56, Number 829: Narrated Abdullah bin Umar] The Jews came to Allah's Apostle and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allah's Apostle said to them, "What do you find in the Torah (old Testament) about the legal punishment of Ar-Rajm (stoning)?" They replied, (But) we announce their crime and lash them." Abdullah bin Salam said, "You are telling a lie; Torah contains the order of Rajm." They brought and opened the Torah and one of them solaced his hand on the Verse of Rajm and read the verses preceding and following it. Abdullah bin Salam said to him, "Lift your hand." When he lifted his hand, the Verse of Rajm was written there. They said, "Mohammed has told the truth; the Torah has the Verse of Rajm. The Prophet then gave the order that both of them should be stoned to death. (Abdullah bin Umar said, "I saw the man leaning over the woman to shelter her from the stones.")

[Bukhari, Volume 1, Book 8, Number 387: Narrated Anas bin Malik] Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah."

[Bukhari, Volume 5, Book 58, Number 227: Narrated Abbas bin Malik]...Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day.

[Bukhari, Volume 4, Book 54, Number 460: Narrated Abu Huraira] Allah's Apostle said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

[Bukhari, Volume 4, Book 54, Number 540: Narrated Abdullah bin Umar] Allah's Apostle ordered that the dogs should be killed.

[Bukhari, Volume 4, Book 54, Number 539:

Narrated Abu Talha] The Prophet said, “angels do not enter a house which has either a dog or a picture in it.”

[Bukhari, Volume 4, Book 54, Number 509: Narrated Abu Huraira] The Prophet said, “Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: ‘Ha’, Satan will laugh at him.”

[Bukhari, Volume 4, Book 54, Number 513: Narrated Abu Qatada] The Prophet said, “A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek Refuge with Allah from its evil, for then it will not harm him.”

[Bukhari, Volume 4, Book 54, Number 516: Narrated Abu Huraira] The Prophet said, “If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night.”

[Bukhari, Volume 4, Book 54, Number 518: Narrated Ibn Umar] That he heard the Prophet delivering a sermon on the pulpit saying, “Kill snakes and kill Dhu-at-Tufyatain (i.e. a snake with two white lines on its back) and Abtar (i.e. a snake with short or mutilated tail) for they destroy the sight of one’s eyes and bring

about abortion.” (Abdullah bin Umar further added): Once while I was chasing a snake in order, to kill it, Abu Lubaba called me saying: “Don’t kill it,” I said. “Allah’s Apostle ordered us to kill snakes.” He said, “But later on he prohibited the killing of snakes living in the houses.” (Az-Zubri said. “Such snakes are called Al-Awamir.”)

[Bukhari, Volume 4, Book 54, Number 522: Narrated Abu Huraira] The Prophet said, “When you hear the crowing of cocks, ask for Allah’s Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan.”

[Bukhari, Volume 4, Book 56, Number 841: Narrated Abu Huraira] I said, “O Allah’s Apostle! I hear many narrations from you but I forget them.” He said, “Spread your covering sheet.” I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, “Wrap it.” I wrapped it round my body, and since then I have never forgotten a single Hadith.

[Bukhari, Volume 4, Book 54, Number 524: Narrated Abu Huraira] The Prophet said, “A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front

of it, it will drink it.” I told this to Ka’b who asked me, “Did you hear it from the Prophet ?” I said, “Yes.” Ka’b asked me the same question several times; I said to Ka’b. “Do I read the Torah? (i.e. I tell you this from the Prophet.)”

[Bukhari, Volume 4, Book 54, Number 525: Narrated Aisha] The Prophet called the Salamander, a mischief-doer. I have not heard him ordering that it should be killed. Saad bin Waqqas claims that the Prophet ordered that it should be killed.

[Muslim, Book 008, Number 3371] Abu Sirma said to Abu Sa’id al Khadri (Allah be pleased with him): O Abu Sa’id, did you hear Allah’s Messenger (may peace be upon him) mentioning al-‘azl? He said: Yes, and added: We went out with Allah’s Messenger (may peace be upon him) on the expedition to the Bi’l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing ‘azl (withdrawing the male sexual organ before emission of semen to avoid conception). But we said: We are doing an act whereas Allah’s Messenger is amongst us; why not ask him? So we asked Allah’s Messenger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

[Muslim, Book 030, Number 5839] Abu Huraira reported Allah’s Messenger (may peace be upon

him) as saying: The crying of the child (starts) when the satan begins to prick him.

[Bukhari, Volume 2, Book 23, Number 423: Narrated Abu Huraira] The angel of death was sent to Moses and when he went to him, Moses slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allah restored his eye and said, "Go back and tell him (i.e. Moses) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Apostle (p.b.u.h) said, "Were I there I would show you the grave of Moses by the way near the red sand hill."

[Bukhari Volume 5, Book 57, Number 15: Narrated Abu Huraira] I heard Allah's Apostle saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd.' And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for plowing.' The people said, "Glorified be Allah."

The Prophet said, “But I believe in it and so does Abu Bakr and Umar.”

[Bukhari Volume 5, Book 58, Number 188: Narrated Amr bin Maimun] During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

[Bukhari Volume 4, Book 54, Number 528: Narrated Aisha] The Prophet ordered that a short-tailed or mutilated-tailed snake (i.e. Abtar) should be killed, for it blinds the on-looker and causes abortion.”

[Bukhari Volume 4, Book 54, Number 492: Narrated Abdullah] It was mentioned before the Prophet that there was a man who slept the night till morning (after sunrise). The Prophet said, “He is a man in whose ears (or ear) Satan had urinated.”

[Bukhari Volume 4, Book 54, Number 505: Narrated by Abu Huraira] The Prophet said, “When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise, When the call for the prayer is finished, he comes back. And when the Iqama is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him. ‘Remember this or that thing.’ till the person forgets whether he has offered three or four Rakat: so if one forgets whether he has prayed three or four Rak’at, he

should perform two prostrations of Sahu (i.e. forgetfulness).”

[Malik’s Muwatta Book 49, Number 49.4.6] Yahya related to me from Malik from Ibn Shihab from Abu Bakr ibn Ubaydullah ibn Abdullah ibn Umar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, “When you eat, eat with your right hand and drink with your right hand. Shaytan eats with his left hand and drinks with his left hand.”

[Bukhari Volume 1, Book 6, Number 299: Narrated Abdur-Rahman bin Al-Aswad] (on the authority of his father) Aisha said: “Whenever Allah’s Apostle wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her.” Aisha added, “None of you could control his sexual desires as the Prophet could.”

[Bukhari, Vol. 1, Book 11, Number 626: Narrated Abu Huraira] The Prophet said, “No prayer is harder for the hypocrites than the Fajr and the ‘Isha’ prayers and if they knew the reward for these prayers at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.” The Prophet added, “Certainly I decided to order the Mu’adh-dhin (call-maker) to pronounce Iqama and order a man to lead the prayer and then take a fire flame to burn all those who had not left their houses so far for the prayer along with their houses.”

[Bukhari, Volume 1, Book 4, Number 215: Narrated Ibn 'Abbas] Once the Prophet, while passing through one of the grave-yards of Medina or Mecca heard the voices of two persons who were being tortured in their graves. The Prophet said, "These two persons are being tortured not for a major sin (to avoid)." The Prophet then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried."

Consequences of Hadith

God has created human beings with the natural tendency to be inquisitive. Anyone who has children will know that no matter how many times you tell them "No," they will still try to touch a hot pan or play with the dirt to understand why they should not do so. This is a God-given mechanism that our Lord has bestowed on the human species to let us expand our knowledge and only accept what we understand and know.

When Muslims were ruling and living by the Scripture, there was no problem as far as this natural human curiosity was concerned since the Scripture had an answer to every question. Muslims, at that time, witnessed an intellectual growth unparalleled in the history of Arabia or even the world.

The tendency to question and inquire led Muslim children to mature in an atmosphere where no kind of knowledge was off limits and nothing was taboo. Their

questioning simply developed an unlimited appetite for information which was fed by discoveries and advancements in just about every field.

Then, a few hundred years after the Scripture had fueled this intellectual revolution in Muslim minds, something began to change.

The widespread introduction of Hadith and its popularity with the masses began to slowly create problems in the education of Muslims. Hadith could not compare to the Scripture due to its inferior language and its reliance on hearsay and conjecture.

We can only assume that the establishment of the Hadiths as a source of Islamic law was achieved many centuries after its initial gathering by having it forced on the Muslim masses and without tolerating scrutiny or questioning of it.

Muslim school children today are taught from a very early age not to question or overanalyze their sources of religion, as they might incur the wrath of God and walk the path to Hell in doing so.

Students' questions are typically answered with statements like "Are you better than the companions of the Prophet or previous generations?" Or, "Do you hate the Prophet so much that you question his words (Sunnah)?"

With such a barrage of accusations, young Muslim students learn early on to simply accept what they are told without thought or questions. And, when they are older, they simply repeat to the younger generation what was told to them about going to Hell and disrespecting the Prophet. The cycle continues!

However, the truth remains that the very same people who were dissatisfied with the Scripture when it was revealed managed to get their way in the end and to transform Islam into no more than a shell of its former self by creating new laws and rules that were designed to

undermine the system the Scripture had brought, and to quell intellectual growth and development which is almost always the enemy of corruption, greed and disregard for justice and equality.

Back Door # 2—Ahlul Bayt

The group that would lay the foundation for ‘Shiaism’ took a slightly different approach from the Sunnis to undermine the Qur’an. These people claimed that the knowledge and wisdom of the Prophet did not end with his death, but was transmitted to his descendants (‘Ahlul Bayt,’) via Ali Bin Abi Talib (the cousin of the Prophet), and that such people would be the bearers of all of the knowledge of the Prophet until Judgment Day.

According to mainstream Shiaism (The “Twelver” Shiites) there have been twelve Imams who have succeeded the Prophet Mohammed directly. These are:

1. Ali Bin Abi Talib (d.661)
2. Al-Hasan (d.670)
3. Al-Husayn (d.680)
4. Ali Zayn Aal-‘Abidin (d.713)
5. Mohammed Al-Baqir (d.733)
6. Ja’far Al-Sadiq (d.765)
7. Musa Al-Kazim (d.799)
8. Ali Al-Rida (d.818)
9. Mohammed Al-Jawad (d.835)
10. Ali Al-Hadi (d.868)
11. Al-Hasan Al-Askari (d.874)
12. Mohammed Al-Mahdi (still alive according to the Shia, but in hiding for over 1,000 years!)

The other descendants of Ali are still 'Ahlul Bayt,' but they are not of the same degree of holiness as the 'Special Twelve.' In fact, in places like Iraq, Iran and Lebanon, the recognition of a Shia who is from the 'Ahlul Bayt' is very simple as they will don a black turban signifying their elite status (Shia scholars who are not from the 'Ahlul Bayt' will don a white turban).

The Shia have also created a hierarchy of scholars who are ranked as per the following: Preacher, Mujtahid, Hujjat Al-Islam [Proof of Islam], Hujjat Al-Islam wa Al-Muslimeen, Ayatollah, and the great Ayatollah or Ayatollah Uzma. The higher the rank, the more powerful is the ability to pass binding laws (Ayatollah literally means a miracle or sign of God).

No Male Descendants for Mohammed

God has decreed that the prophethood and the Scripture would be retained exclusively within the progeny of Abraham:

"And We granted him Isaac and Jacob, and We made within his progeny the prophethood and the Book. And We gave him his reward in this world, and in the Hereafter he is among the righteous." (Qur'an 29:27)

Under such a system, the progeny is passed on through the male heirs, with the child's name always being linked to the father (with the exception of Jesus who was linked to his mother Mary, a descendent of Aaron):

"Call them by their fathers. That is more just with God. But if you do not know their fathers, then, as your brothers in the system and your patrons. There is no sin upon you for what mistake you made by it; but you will be responsible for what your hearts deliberately intend. God is Forgiver, Merciful." (Qur'an 33:5)

With regard to the Prophet Mohammed, God, in His infinite wisdom, has told us that the Prophet would not be survived by any males:

"Mohammed is not the father of any of your men, but he is the messenger of God and the seal of the prophets. And God is fully aware of all things." (Qur'an 33:40)

Therefore, with only female descendants, a plan was devised by the Shia sect to recreate the facts and give the Prophet a direct male descendant.

Cousin of the Prophet—Ali Bin Abi Talib

The way the Shia had circumvented the physical restriction of God (whereby the Prophet did not leave any male descendants) was twofold.

Firstly, the Shia scholars referred to a verse in the Qur'an that speaks of God purifying the 'members of the family' (Ahlul Bayt) and thus giving them special status:

[Yusuf Ali Translation 33:33]: And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.

While the above verse clearly does not mention Ali or his children, the Shia scholars simply dipped into the world of 'Hadith' where, lo and behold, Ali and his children are defined by the Prophet as 'Ahlul Bayt!'

[Sahih Muslim, Chapter of virtues of companions, v4, p1883, Tradition #61] Narrated Aisha: One day the Prophet came out in the afternoon wearing a black cloak (upper garment or gown; long coat), then Al-Hasan Ibn Ali came and the

Prophet accommodated him under the cloak, then al-Husain came and entered the cloak, then Fatimah came and the Prophet entered her under the cloak, then Ali came and the Prophet entered him to the cloak as well. Then the Prophet recited: "Verily Allah intends to keep off from you every kind of uncleanness O' People of the Sanctuary (Ahlul-Bayt), and purify you a perfect purification" (the last sentence of Verse 33:33).

Secondly, the Shia scholars delved again into the books of Hadith to prove that the mantle of authority was indeed passed directly from the Prophet himself to Ali bin Abi Talib:

[Nur al-Din al-Halabi al-Shafi'i, al-Sirah al-Halabiyya, vol. 3, p. 337; Al-Zurqani, Sharh al-Mawahib al-Ladunniyya, vol. 7, p. 13] When the Prophet (s) was passing by this place on 18 Dhu'l Hijja (10 March 632) on his return from the Farewell Pilgrimage, the verse "O Messenger, Proclaim what has been sent down..." was revealed. He therefore stopped to make an announcement to the pilgrims who accompanied him from Makkah and who were to disperse from that junction to their respective destinations. By the orders of the Prophet (s), a special pulpit made of the branches of trees was erected for him. After the noon prayer the Prophet (s) sat on the pulpit and made his last public address to the largest gathering before his death three months later. The highlight of his sermon was when, taking Imam Ali (a) by the hand, the Prophet (s) asked his followers whether he was superior in authority (awla) to the believers themselves. The crowd cried out in one voice: "It is so, O Apostle of Allah". He then declared: "He of whom I am the master (mawla), of

him 'Ali is also the master (mawla). O God, be the friend of him who is his friend, and be the enemy of him who is his enemy." Immediately after the Prophet (s) finished his speech, the following verse of the Qur'an was revealed: "Today I have perfected your religion and completed my favor upon you, and I was satisfied that Islam be your religion." (Qur'an 5:3) After his speech, the Prophet (s) asked everybody to give the oath of allegiance to Ali (a) and congratulate him. Among those who did so was Umar bin al-Khattab, who said: "Well done Ibn Abi Talib! Today you became the master of all believing men and women." An Arab, having heard of the event of Ghadir Khumm, came up to the Prophet (s) and said: "You commanded us to testify that there is no deity but Allah and that you are the Messenger of Allah. We obeyed you. You ordered us to perform the prayers five times a day and we obeyed. You ordered us to fast during the month of Ramadan and we obeyed. Then you commanded us to make the pilgrimage to Makkah and we obeyed. But you are not satisfied with all this and you have raised your cousin by your hand and imposed him upon us as our master by saying 'Ali is the mawla of whom I am mawla.' Is this imposition from Allah or from you?" The Prophet (s) said: "By Allah who is the only deity! This is from Allah, the Mighty and the Glorious."

Of course, other than the fact that the Shia have resorted to the Hadith to make this claim, they have also spurned the Qur'anic truth which has defined for us who the 'Ahlul Bayt' are and what system of leadership/government we are to follow:

1. The 'Ahlul Bayt' are the guardians of the Sanctuary.

"And his wife was standing, so she laughed when We gave her the good news of Isaac, and after Isaac, Jacob. She said: 'O my! Shall I give birth when I am an old woman, and here is my husband an old man? This is indeed a strange thing!' They said: 'Do you wonder at the decree of God? The mercy of God and blessings are upon you O people of the Sanctuary (Ahlul Bayt). He is Praiseworthy, Glorious.'" (Qur'an 11:71-73)

"You shall be content in your homes, and do not show off like in the old days of ignorance. You shall hold the Connection, and contribute towards purification, and obey God and His messenger. God wishes to remove foulness from you, O people of the Sanctuary (Ahlul Bayt), and to purify you a full purification." (Qur'an 33:33)

Here we have as clear as day God using exactly the same words when referring to Abraham as when he refers to Mohammed. Obviously this has nothing to do with Ali or Fatima as the Hadith stories narrate, but rather it has to do with a description of a people who are responsible for the Sanctuaries of God and are to be its caretakers.

2. Government is through consultation, not succession.

"And those who have responded to their Lord, and they hold the Connection, and their affairs are conducted by mutual consultation among themselves, and from Our provisions to them they give." (Qur'an 42:38)

"It was a mercy from God that you were soft towards them; had you been harsh and mean hearted, they would have dispersed from you; so pardon them and ask forgiveness for them, and consult them in the matter; but when you are convinced, then put your

trust in God; for God loves those who put their trust.”
(Qur'an 3:159)

God has given us guidance for how our affairs are to be conducted i.e. leadership based on open discussions and consultations rather than individual opinions and decisions. As such, the entire concept of inherited authority that the Shia base their beliefs on is in clear violation of the laws of the Qur'an.

Why Would God Allow This to Happen?

While Muslims have no problem accepting that the Jews and Christians and just about everyone else may have been diverted from the pure message of God alone, they do have a problem in acknowledging that they have fallen into the same trap. Muslims will say things like “God has protected Islam,” and “Islam has been this same way for centuries.” They do not realize that these are the same arguments uttered by Jews and Christians when they are confronted about their beliefs!

The sad truth is that Muslims are just as human and just as vulnerable as everyone else. We do not have a magic talisman or superhuman powers that protect us anymore than the next person. We are frail and human and susceptible to suggestions and diversions just like everyone else.

In fact, had we been paying attention to the words of God rather than our scholars' opinions, we would have noticed that it is the decree of God that people who do not pay attention be misled:

“And as such, We have permitted the enemies of every prophet—human and Jinn devils—to inspire each other with fancy words in order to deceive. Had your Lord willed, they would not have done it. You shall disregard them and their fabrications. That is so the

minds of those who do not believe in the Hereafter will listen to it, and they will accept it, and they will take of it what they will.” (Qur’an 6:112-113)

This is about examining our belief and seeing whether we truly and actually believe in God and put our faith in Him, or whether we harbor inner doubts and therefore need to cling to human words and opinions.

It is about the great test... God Alone, or God Plus?

Obey God and Obey the Messenger



In confronting the Sunni and Shia sects, who claim to be affiliated with the great system of submission to God, the topic that most comes up is the one about “obeying God and obeying the messenger.”

While the sects reluctantly acknowledge that the Qur’an is fully detailed and complete as God has said it is (see 6:114-115, 11:1, 16:89), they quickly point to the many verses in the Qur’an which speak of “obeying God

and obeying the messenger” and point out that such verses clearly mean there are two sources of information to be followed: “Obey God” meaning the Qur’an, and “Obey the Messenger” meaning the Hadith.

“And obey God and obey the messenger, and be aware. If you turn away then know that it is the duty of our messenger to deliver clearly.” (Qur’an 5:92)

“O you who believe, obey God and His messenger, and do not turn away from him while you have heard.” (Qur’an 8:20)

“O you who believe, obey God, and obey the messenger. And do not render your works in vain.” (Qur’an 47:33)

“Obey God and obey the messenger. And if you turn away, then it is only required of Our messenger to deliver clearly.” (Qur’an 64:12)

At first glance, the argument of the sects seems somewhat convincing, for surely if God had meant for us to simply follow the Qur’an He would have only said “obey God” and that would have been sufficient. However, by adding “and obey the messenger,” the claim seems to have some support.

What Did the Messenger Judge By?

However, before putting an end to these claims, it is worth noting that the Prophet himself was required by the Qur’an to judge using the Book of God and nothing but the Book:

“We have revealed to you the Book with the truth that you may judge between the people by that which God has shown you, and do not be an advocate for the treacherous.” (Qur’an 4:105)

"And We have sent down to you the Book with the truth, affirming what is between your hands of the Book and overseeing it. So judge between them by what God has sent down, and do not follow their desires from what has come to you of the truth. For each of you We have made decrees, and a structure; and if God had willed, He would have made you all one nation, but He tests you with what He has given you; so race to do good. To God you will return all of you, and He will inform you regarding that in which you dispute." (Qur'an 5:48)

"And the Day We send to every nation a witness against them from themselves, and We have brought you as a witness against these. And We have sent down to you the Book as a clarification for all things, and a guidance and a mercy and good tidings to those who have submitted." (Qur'an 16:89)

So, how can a man who was commanded to judge and live according to the Qur'an be able to produce anything external to the Qur'an?

Obey God and Obey the Messenger

The answer to this entire issue is found once again in the Qur'an itself:

"Whoever obeys the messenger has obeyed God; and whoever turns away, We have not sent you as a guardian over them." (Qur'an 4:80)

While this may come as a shock to the sects, it is a natural answer for students of Qur'an who know and believe the word of God to be detailed and complete. We are told in no uncertain terms that whoever has "obeyed the messenger" has automatically met the requirement

of “obeying God” (i.e. the two commands are one and the same).

A little thought by the sects would have led them to the same conclusion, for, after all, the Qur’an was never revealed to us by God directly, but was done through His inspiration to His messenger (i.e. the messenger, God, and the Qur’an are inseparable).

It was not left to the companions of the Prophet or any other people to come along and complete the religion for us. The religion was complete on the day God said it was so:

“... Today I have perfected your system for you, and completed My blessings upon you, and I have approved submission as the system for you...” (Qur’an 5:3)

There is no external text to be sought; no Hadiths... There are only the words that the messenger delivered while being inspired by God.

“Say: ‘Which is the greatest testimony?’ Say: ‘God is witness between me and you, and He has inspired to me this Qur’an that I may warn you with it and whoever it reaches, that you are bearing witness that with God are other gods!’ Say: ‘I do not bear witness!’ Say: ‘He is only One god, and I am innocent of what you have set up!’” (Qur’an 6:19)

Prophet Vs. Messenger

Another important point to bring up is that the words “Prophet” and “Messenger” are **not** interchangeable. While Mohammed was clearly both a Prophet and a Messenger, his role in delivering the Qur’an was that of a “Messenger,” while the rest of his life and everything he said and did was that of a “Prophet.”

“It is not for a believing male or believing female, if God and His messenger issue any command, that

they have any choice in their decision. And anyone who disobeys God and His messenger, he has gone far astray.” (Qur’an 33:36)

“O prophet, if the believing females come to pledge to you that they will not set up anything besides God, nor steal, nor commit adultery, nor kill their children, nor fabricate any falsehood, nor disobey you in any matter which is righteous, then you shall accept their pledge, and ask God to forgive them. God is Forgiver, Merciful.” (Qur’an 60:12)

In this simple example we can see how mixing “Prophet” & “Messenger” creates a clear conflict in the verses, as in 33:36 it says that people have no say in the decision when God and His “Messenger” decree anything—while, in 60:12, it says that the believing women are to be selective in their obedience of the “Prophet” conditional to him asking them to do something good—those are clearly two different sets of instructions for following the same person.

Is the Messenger a Mere Postman?

Unfortunately, the sects will continue to believe that somehow it is not enough that the Messenger would only deliver the Qur’an (even if it contained all those words revealed to him by God). They want the Prophet to do much more, perhaps even more than raising the dead as Jesus did or splitting the sea as Moses had done!

Perhaps such people are not far descended from those before them who also were not satisfied with the Qur’an and asked the Prophet to change it altogether for them.

“And when Our clear revelations were recited to them, those who do not wish to meet Us said: ‘Bring a Qur’an other than this, or change it!’ Say: ‘It is not for me to change it of my own accord, I merely follow

what is inspired to me. I fear, if I disobeyed my Lord, the retribution of a great Day!” (Qur’an 10:15)

Of course, the sensible people know that delivering the word of God, and being a living example of the message, is more than enough honor for any creature in this universe and beyond.

“Had We sent down this Qur’an to a mountain, you would have seen it trembling, crumbling, out of concern from God. And such are the examples We put forth for the people, that they may reflect.” (Qur’an 59:21)

Why Send a Messenger?

Here is the major question that people face when discussing the following of the Qur’an alone—why send a messenger? Surely, some would argue, God could have just delivered a completed Book and saved everyone the problems and arguments and misunderstandings.

The truth is those who were bound to reject the word of God would reject it no matter what:

“And if We had sent down to you a book already written on paper, and they touched it with their own hands, then those who have rejected would say: ‘This is but clear magic!’” (Qur’an 6:7)

As for the messenger, his duty was, as other messengers before him, to deliver the clear message of God and warn of the inevitable day when all would stand humbled before God:

“Say: ‘I am no different from the other messengers, nor do I know what will happen to me or to you. I only follow what is inspired to me. I am no more than a clear warner.’” (Qur’an 46:9)

"And thus We have inspired to you a Qur'an in Arabic, so that you may warn the mother of towns and all around it, and to warn about the Day of Gathering that is inevitable. A group will be in Paradise, and a group in Hell." (Qur'an 42:7)

The Example of the Messenger

Yet, even after all the evidence and all the verses, most Sunnis and Shias will still claim that this is not all that the Messenger delivered, and that we should follow his example as contained in the 'Hadiths' or which we learn about through the Imams. Such people forget that the true example of Mohammed, like the true example of Abraham, has been recorded and captured in the Scripture for all time:

"There has been a good example (Uswa Hasana) set for you by Abraham and those with him, when they said to their people: 'We are innocent from you and what you serve besides God. We have rejected you, and it appears that there shall be animosity and hatred between us and you until you believe in God alone.' Except for the saying of Abraham to his father: 'I will ask forgiveness for you, but I do not possess any power to protect you from God.' 'Our Lord, we have put our trust in You, and we turn to You, and to You is the final destiny.'" (Qur'an 60:4)

"Indeed, in the messenger of God a good example (Uswa Hasana) has been set for you for he who seeks God and the Last Day and thinks constantly about God." (Qur'an 33:21)

The Messenger faced a terrifying challenge in delivering the word of God to a people who were accustomed to a way of life and traditions that completely contradicted the

system of God. It was this Messenger that stood in the face of overwhelming odds, continued to have faith and patience and always knew that he must serve God Alone, even if all the people were telling him otherwise.

“Or did you expect that you would enter the Paradise, while the example of those who were before you came to you; they were stricken with adversity and hardship, and they were shaken until the messenger and those who believed with him said: ‘When is the victory of God?’ Yes indeed, the victory of God is near.” (Qur’an 2:214)

The Qur’an not only contains the laws of God, but it also contains beautiful examples of the life of the Prophet:

- His dealing with the idol worshippers. (53:19-23)
- His compassion towards the believers. (48:29)
- His love and constant remembrance of God. (33:21)
- His human fear of failing. (2:214)
- His dealing with his wives’ rebellion. (33:28-31)
- His dealing with his adopted son. (33:37)

All these and many more examples are contained within the precious Book that God has honored. The life of the Messenger gives us frail humans *hope* that it is indeed possible to live the way God intended us to live (as described in the Scripture) and to uphold His covenant in spite of all adversity. Without the example of the Messenger, we may not even have bothered to read or study the Scripture for fear that it was an impractical book which requires too much from us mere mortals and is describing a fictional utopian society.

Back to Basics



Most Muslims, even after learning about the stark differences between today's distorted Sunni and Shia versions of Islam and the Islam of God and His Messenger, will have no problem living under any system of government (capitalist, communist, dictatorship, monarchy, or otherwise) as long as they are allowed to perform their rituals (whatever these rituals may be) in the belief that they are adhering to and following "the religion."

Is religion a collection of words and rituals that must be followed?

Or is it much more than that?

Let us turn to the Qur'an for the answer...

[Yusuf Ali Translation 3:85]: If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (all spiritual good).

This sounds pretty severe!

Does this mean that God is ordering us to follow some religion that goes by the name of Islam/Submission?

Are we to simply hunt down this Islam and apply its laws and rituals and let the matter rest there?

When we find this Islam, do we then force everyone else to follow and accept it?

[Yusuf Ali Translation 3:83]: Do they seek for other than the Religion of Allah?—while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (accepted Islam), and to Him shall they all be brought back.

If everything in the heavens has submitted to the religion of God, then who are we to argue?

[Yusuf Ali Translation 9:33]: It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

A religion will dominate and expose other religions?

Does this mean that this Islam will, when we pray with our hands to our sides, “expose” those other religions whose adherents pray with their hands folded?

Or, does it mean that, when we give to charity, it will “expose” the other religions whose adherents also give to charity?

Obviously, none of this makes any sense!

[Pickthall Translation 9:36]: Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).

How are 12 months considered a correct religion?

What about using 19 months or 10 or 13?

Is that not still a religion?!

What is Religion?

Obviously, religion is not merely a collection of laws and rituals.

Let us look at the story of Joseph, which reveals the true meaning of religion. When we read the story of Joseph in chapter 12 of the Scripture, we learn that he went to Egypt and after a few incidents, became one of the high counselors of the king responsible for the distribution of food and commerce.

The brothers of Joseph (who had tried to kill him earlier) approached Joseph without recognizing him. Since he wanted to enlist his younger brother to join him without alerting his other brothers, he set up a scheme whereby the measuring bowl of the king was placed in the belongings of his younger brother.

The scheme was to let his brothers reveal the law of theft as it stood in their own religion. This law was used by Abraham and Jacob and revealed by God:

“They said: ‘What shall be the punishment, if you are liars?’ They (Joseph’s brothers) said: ‘The punishment is that he in whose saddlebag it is found will himself

serve as the punishment. It is so that we punish the wicked.” (Qur’an 12:74-75)

After snaring his brothers in his trap and letting them expose the law that they followed (rather than using that of the king) Joseph was able to keep his younger brother with him:

[Yusuf Ali Translation 12:76]: So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother’s baggage. Thus did We plan for Joseph. He could not take his brother by the law³ of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endowed with knowledge is one, the All-Knowing.

Obviously, the king of Egypt did not have a religious law that he implemented for the crime of theft, but he did have a *system*.

Thus it was that Joseph bypassed the system of the king and replaced it with the one used by his brothers!

Religion = System

God clarifies the revelations that we may understand...

God has not given us a religion made up of strange components and rituals, but rather a perfect system that He has decreed through all His prophets:

“He has decreed for you the same (Deen) [system] He ordained for Noah, and what We inspired to you, and what We ordained for Abraham, Moses, and Jesus: ‘You shall uphold this (Deen) [system], and do not divide in it.’ Intolerable for the polytheists is what you invite them towards. God chooses for Himself

³ The word ‘law’ as translated by Yusuf Ali is the Arabic word ‘Deen’ which has elsewhere been translated as ‘religion.’

whoever He wills; He guides to Himself those who repent.” (Qur’an 42:13)

God is our Maker. He did not construct the universe or our minds, bodies, and souls just so we could stumble and be lost in this world.

We have been given free will. We are free to choose whatever paths we desire. We are free to come up with as many systems as we like.

However, He is bestowing great mercy on us by telling us that His system is the correct system:

“The count of the months with God is twelve months in the book of God the day He created the heavens and the earth; four of them are restricted. This is the correct system; so do not wrong yourselves in them; and fight the polytheists collectively as they fight you collectively. And know that God is with the righteous.” (Qur’an 9:36)

There is nothing to stop us from using 11, 10 or even 19 months (that is what some of us do). However, although these systems may work, God is telling us that His is the best. We will not stumble when we properly use a 12-month count, which will keep us in line with the seasons and the movement of our planet.

All we need to do is just reach out our hands and grab hold of the rope that has been thrown down from heaven to us.

“Is it other than the system of God that they desire, when those in the heavens and the earth have submitted to Him voluntarily or by force? And to Him they will be returned.” (Qur’an 3:83)

Do we see the sun having a problem with its orbit? Or, do we see the moon smashing into the Earth?

Each of these objects has taken up the system that was designed by God and followed it. Had they designed their own system, they would have been destroyed or knocked out of orbit eons ago.

Yet, we still falter!

We still think we know best!

We keep running different programs and systems, when, in the end, it is only one system that matches our nature.

“He is the One who has sent His messenger with the guidance and the system of truth, so that it will expose all other systems, even if the polytheists hate it.” (Qur’an 9:33)

It is only now that we understand what religion is that we can understand how it will *expose* all other religions.

The perfect system of God, when put into use, will reveal the weaknesses and shortcomings of all other systems invented by man...

The system of God is the only one that not only caters to the physical needs of the human being but also recognizes his spiritual needs and addresses those as well. The human that follows the system of God by submitting to it is not only a self-sufficient person but is also a happy person with strong family ties, intellectual capacity, philosophical views, community awareness and, above all, is a realist.

“... Today I have perfected your system for you, and completed My blessings upon you, and I have approved submission (Islam) as the system for you...” (Qur’an 5:3)

Is This Islam?



While it may be difficult to accept that the Qur'an has been abandoned by the masses, and that we have been following another religion altogether, this chapter will serve to highlight just some of the many differences that exist between today's Sunni and Shia Islam and the Islam decreed and authorized by God and His Messenger in the Qur'an:

*“And who is better in the system than the one who **submits himself to God**, and he is a good doer, and he follows the **creed of Abraham** in monotheism? And*

God took Abraham as a friend.” (Qur’an 4:125)

*“Say: ‘My Lord has guided me to a **straight path**, an upright system, the **creed of Abraham** the monotheist; he was not of the polytheists.’” (Qur’an 6:161)*

“Say: ‘Come let me recite what your Lord has forbidden for you: that you should not set up anything with Him; and do good to your parents; and do not terminate your children due to poverty—We provide for you, as well as for them—and do not come near immorality, what is public of it and private; and do not kill the life that God has made forbidden, except through justice. That is what He enjoined you that you may comprehend.’” (Qur’an 6:151)

“And do not come near the money of the orphan, except for what is best, until he reaches his independence; and give honestly full measure and weight equitably—We do not burden a soul except with what it can bear—and if you speak then be just even if against a relative; and regarding the pledges made to God, you shall observe them. This He has enjoined you that you may remember.” (Qur’an 6:152)

*“And this is **My path, a straight one**, so follow it. And do not follow the other paths lest they divert you from His path. That is what He has enjoined you to that you may be righteous.” (Qur’an 6:153)*

In the simplest of terms, the Qur’an teaches us that to be a ‘Muslim’ the only requirement is to follow the moral code ascribed in the ‘Straight Path’ as listed out in 6:151-153 above. No guesswork, no blind faith, no conjecture—just clarity!

Inventing Pillars for Salvation

Let us contrast this with what the Sunni and Shia scholars claimed in that God did not clarify the path to salvation and that they needed to invent 'clearer' rules for salvation by stating that Muslims can only be those who adhere to a set of pillars as defined by them.

The Sunnis came up with a total of five main pillars, while the Shia decided that ten pillars was the way to go.

The 5-pillars of Sunnism:

1. Testifying there is no god but God and Mohammed is His messenger "Shahada."
2. Performing the five Obligatory Prayers "Salat."
3. Paying the annual 2.5 percent tax "Zakat."
4. Fasting during the month of Ramadan "Sawm."
5. Making a Pilgrimage to Mecca (once in a life-time) if one is able "Hajj."

The 10-pillars of Shiaism:

1. Performing the Obligatory Prayers "Salat."
2. Fasting the month of Ramadan "Sawm."
3. Pilgrimage "Hajj."
4. Paying a tax for the poor "Zakat."
5. Paying of the one-fifth of income to Ahlul Bayt "Khums."
6. Struggle "Jihad."
7. Enjoining what is good "Amr-Bil-Ma'ruf."
8. Forbidding what is evil "Nahi-Anil-Munkar."
9. To love Ahlul Bayt and their followers "Tawalla."
10. To disassociate from the enemies of Ahlul Bayt

“Tabarra.”

As shocking as it may sound, neither the “5 pillars” nor the “10 pillars” as they exist have been decreed in the Scripture as the way to salvation, and, as will be seen throughout this book, some of them are in clear violation of what has been stated by God and His Messenger.

Mentioning Others Besides God in His Own Temples

“And the temples are for God, so do not call on anyone with God.” (Qur’an 72:18)

The Sunni and Shia are guilty of, amongst other things following the innovations that require them to praise, glorify, and call upon Mohammed and Abraham (by sending them salutations), thus nullifying the command of God not to call on anyone else besides Him in worship.

Circumcising Males

“God is the One who made the earth a habitat for you, and the heaven as a structure, and He designed you, and has perfected your design. And He provided you with good provisions. Such is God your Lord. Most Exalted is God, Lord of the worlds.” (Qur’an 40:64)

God speaks of His creation as having been “perfected,” and, while the masses openly agree with this statement, they act against it by trying to complete the work of God by cutting off some of the male foreskin (in some cases, even females have been circumcised, but that is for a different reason i.e. a barbaric attempt to suppress the natural female sexual drive!).

In fact, it was one of the promises of the devil himself that he would influence humankind so that they would make alterations to the perfect creation of God:

“And I will misguide them and make them desire, and I will command them so that they will mark the ears of the hoofed animals, and I will command them so they will make change to the creation of God.” Whoever takes the devil as a supporter other than God, then he has indeed lost a great loss.” (Qur’an 4:119)

The origin of circumcision can be traced back to the Jewish Bible:

[Gen 17:14.13] Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.

[Gen 17:24.16] Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

The sects seem to have been misled into following the questionable acts of the modern Jewish Bible while they have been clearly commanded to adhere to the Qur’an that overrides and supersedes any previous scriptures!

Lawful and Forbidden (Halal And Haram)

“Forbidden for you is that which is already dead, and blood, and the meat of pig, and what was sacrificed with to other than God. And that which has been strangled, and that which has been bludgeoned, and that which has fallen from a height, and that which has been gored, and that which a wild animal has savaged—unless it was slaughtered while it still lived—and what has been slaughtered on altars, and what you divide through arrows of chance. This is all vile. Today the rejecters have given up from your system, so do not be concerned by them, but be

concerned by Me. Today I have perfected your system for you, and completed My blessings upon you, and I have approved submission as the system for you. So, whoever is forced by severe hunger and not seeking sin, then God is Forgiving, Merciful.” (Qur’an 5:3)

“Say: ‘Have you seen what God has sent down to you from provisions, then you have made some of it forbidden and some permissible?’ Say: “Did God authorize you, or do you invent lies about God?’ And what will those who invent lies about God think on the Day of Resurrection? God is with great bounty to the people, but most of them are not thankful.” (Qur’an 10:59–60)

Of course, these clear instructions were not clear enough for the sects who went on to forbid carnivorous animals, pig product derivatives (that are not made from the meat), alcohol and its by-products etc.

Breaking the Fast at Sunset/Dusk

“It has been made permissible for you during the night of fasting to approach your women sexually. They are a garment for you and you are a garment for them. God knew that you used to betray your souls, so He has redeemed you, and forgiven you; now you may approach them and seek what God has written for you. And you may eat and drink until the white thread is distinct from the black thread of dawn; then you shall complete the fast until night; and do not approach them while you are devoted in the temples. These are the boundaries of God, so do not transgress them. It is thus that God clarifies His revelations to the people that they may be righteous.” (Qur’an 2:187)

God tells us that we are to fast until night has come. Yet, the Sunni masses insist on blatantly disobeying His command by breaking the fast while there is still light, i.e. at sunset, based on the innovation of the Hadiths, clearly ignoring the definition of night as the absence of light (36:37), or that dawn, like dusk, is defined as a part of the day (11:114).

Propagating “Intercession” on Judgment Day

“O you who believe, spend from what We have provided for you before a Day comes when there is no trade, nor friendship, nor intercession; and the rejecters are the wicked.” (Qur’an 2:254)

“And beware of a Day when no soul can avail another soul, nor will any amendment be accepted from it, nor will any intercession help it; they will not be supported.” (Qur’an 2:123)

Although the Qur’an repeatedly states that there will be no human intercession on the Day of Judgment, the masses have insisted on idolizing the Prophet against his will, and believing in the invented concept of intercession (Shafaa’ah).

God only allows human ‘intercession’ that is done for the good of people and that takes place on Earth while we are still alive.

“Whoever intercedes with a good intercession, he will have a reward of it; and whoever intercedes with an evil intercession, he will receive a share of it. And God has control over all things.” (Qur’an 4:85)

“Say: ‘To God belongs all intercession.’ To Him belongs the sovereignty of the heavens and the earth, then to Him you will be returned. And when God alone is mentioned,

the hearts of those who do not believe in the Hereafter are filled with aversion; and when others are mentioned besides Him, they rejoice!" (Qur'an 39:44-45)

When an intercession is made, it is up to God to accept or reject it based on His judgment and based on the condition/standing of the person making the request and the condition/standing of the person on whose behalf the intercession is made.

Claiming Prophet Mohammed Predicted the Future

"Say: 'I do not say to you that I possess the treasures of God, nor do I know the future, nor do I say to you that I am an angel. I merely follow what is inspired to me.' Say: 'Are the blind and the seer the same? Do you not think?'" (Qur'an 6:50)

In the clearest words, the Prophet Mohammed declares that he does not know the future. Yet, we have hundreds of tales being spun by Sunnis and Shias regarding future events and predictions ranging from the four *Khalifas* who will rule after his death, and an immortal one-eyed man named Al-Dajjal who is supposed to possess superhuman powers and who will ravage the Earth, to Jesus coming back!

Exalting Some Prophets Over Others

"Say: 'We believe in God and in what was sent down to us and what was sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the Patriarchs, and what was given to Moses and Jesus, and what was given to the prophets from their Lord; we do not make a distinction between any of them and to Him we submit.'" (Qur'an 2:136)

"The messenger believes in what was sent down to him from his Lord; and the believers, all who believe in God, and His angels, and His Books, and His messengers: 'We do not make a distinction between any of His messengers;' and they said: 'We hear and obey, forgive us our Lord, and to You is our destiny.'" (Qur'an 2:285)

Muslims are required to treat all of the messengers of God as being equal and not to differentiate between any of them. However, we have countless cases of today's Sunnis and Shia exalting the Prophet Mohammed (and his family) above all other prophets and messengers by stating he was the 'most honorable' messenger, mentioning his name in their daily Salat, invoking an honorific title "Salallahu Aliyhi Wa Salam" at every mention of his name, stating that the Prophet performed miracles not mentioned in the authentic history captured in the Scripture, stating that the Prophet has powers of intercession to save the sinners from amongst his followers, etc.

Stoning Adulterers to Death

"The adulteress and the adulterer, you shall lash each of them with one hundred lashes, and do not let any pity overtake you regarding the system of God if you believe in God and the Last Day. And let a group of the believers witness their punishment." (Qur'an 24:2)

The law which applies in the case of proven adultery involving emancipated/independent females (Muhsanat) is to punish the adulterers with one hundred lashes.

Do the Sunnis and Shia follow and obey this law?

The Sunni and Shia scholars declared that the law in the Qur'an is incomplete and that married adulterers need to be stoned to death. To deal with the fact that no such law exists in the Qur'an allowing adulterers to be killed, the Sunni scholars declared that the Prophet had taught

his followers such, and that there was a verse in the Qur'an that allowed stoning to death, but that the verse was not recorded by the scribes who wrote down the Qur'an!

More investigation reveals that the masses are once again following the teachings passed down through the Jewish rabbis and biblical scriptures where the punishment for adultery is stoning to death.

[Deut 22:20—21] But if the thing is true, that the tokens of virginity were not found in the young woman, then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has wrought folly in Israel by playing the harlot in her father's house; so you shall purge the evil from the midst of you.

[Lev 20:10] If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall be put to death.

Will the masses plead ignorance on Judgment Day for blatantly following questionable laws other than those found in the Qur'an?

Cutting the Hands of Thieves

[Yusuf Ali Translation 5:38]: As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.

The subject of theft has been one that causes much controversy in its traditional understanding and application throughout the Muslim world. The scholars of today and the past have all subscribed to the punishment of cutting off of the hands and thus we witness scenes of amputations

being carried out in countries that claim to uphold the Qur'an. However, had they carried out the extra step of looking at the "examples" within the Qur'an for guidance, they would have come to a far different conclusion.

The story of Joseph and his brothers provides the clearest and simplest example for how to deal with the subject of theft...

"They said: 'By God, you know we have not come to cause corruption in the land, and we are not thieves!' They said: 'What shall be the punishment, if you are liars?' They said: 'The punishment is that he in whose saddlebag it is found will himself serve as the punishment. It is so that we punish the wicked.'"
(Qur'an 12:73-75)

The law of God that Joseph applied against his brother in the matter of theft did not lead to any amputation of the hand or any other mindless act of violence. It did, however, lead to the brother being made to remain behind and work as against the value of the item which he was accused of stealing.

Looking back at verse 5:38, and if we apply the correct translation, we get a completely different understanding from that of Yusuf Ali:

"And the male thief, and the female thief, you shall restrain their hands—as a penalty for what they have earned—to be made an example of from God. God is Noble, Wise." (Qur'an 5:38)

The correct understanding of the verse not only matches the example of the punishment for theft given in the Qur'an, but it is also in line with the other checks and balances that God has laid down, such as the requirement that the punishment should not exceed the crime (16:126).

Changing the Details of Ablution (Wudu)

“O you who believe, when you attend to the Connection (Salat), then wash your faces and your hands up to the elbows, and wipe your heads and your feet to the ankles; and if you have had intercourse, then you shall purify. And if you are ill, or traveling, or you have excreted feces, or you have had sexual contact with the women, and you cannot find water, then you shall select from the clean soil; you shall wipe your faces and your hands with it. God does not want to place any hardship on you, but He wants to purify you and to complete His blessings upon you that you may be thankful.” (Qur’an 5:6)

While the preparation for the Salat is straightforward and simple, the masses have turned such a simple command into an entire ritual that includes special words to be said, the wiping of the ears and blowing of nostrils etc.

Prohibiting Women from Salat During Menstruation

“O you who believe, when you attend to the Connection (Salat), then wash your faces and your hands up to the elbows, and wipe your heads and your feet to the ankles; and if you have had intercourse, then you shall purify. And if you are ill, or traveling, or you have excreted feces, or you have had sexual contact with the women, and you cannot find water, then you shall select from the clean soil; you shall wipe your faces and your hands with it. God does not want to place any hardship on you, but He wants to purify you and to complete His blessings upon you that you may be thankful.” (Qur’an 5:6)

While God has clearly outlined for His people what causes the ablution to become nullified, the Sunni and

Shia scholars have invented their own list to rival that of God. This list includes menstruating women, eating camel meat, and touching dogs.

Prohibiting Men from Wearing Gold and Silk

“Say: ‘Who has made forbidden the nice things that God has brought forth for His servants and the good provisions?’ Say: ‘They are meant for those who believe during this worldly life, and they will be exclusive for them on the Day of Resurrection.’ It is such that We explain the revelations for those who know.” (Qur’an 7:32)

To prohibit what God has made lawful is severe to say the least. Prohibiting men from wearing gold and silk is one of the many innovations the scholars have concocted.

Prohibiting Art and Music

“They made for him what he desired of enclosures, and images and pools of deep reservoirs, and heavy pots. ‘O family of David, work to give thanks.’ Only a few of My servants are thankful.” (Qur’an 34:13)

Not only are the arts and music *not* forbidden in the Qur’an (which makes them automatically permissible), but we also have an example of Solomon commissioning the making of statues and verses stating that beautiful and humble voices are encouraged. All this is a far cry from the prohibitions that have been falsely attributed to God and His messenger.

Prohibiting the Keeping of Dogs for Domestic Use

“And you would think they are awake while they are asleep. And We turn them on the right-side and on the left-side, and their dog has his arms outstretched at the

threshold. If you looked upon them you would have run away from them and you would have been filled with terror from them!" (Qur'an 18:18)

Humankind has been using dogs for hunting and for domestic purposes (as pets) for as long as history has been recorded. The Qur'an even honored the dog in the famous story of the sleepers of the cave, "Ahlul Kahf," by mentioning that a dog was among those who were asleep for around 300 years. Yet, in one move, the Sunnis and Shias who continue to disregard the Qur'an declared that dogs were unclean and that they cannot be kept for domestic use but may only be used for hunting or protection. They invented ridiculous stories about the devil appearing in the form of a black dog and they insist that if a person touches a dog, then he/she must wash seven times before being able to pray. As a result, millions upon millions of Muslim children have been denied the pleasure of having a dog as a pet.

Advocating the Killing of Apostates

"There is no compulsion in the system; the proper way has been clarified from the wrong way. Whoever rejects evil, and believes in God, indeed he has taken grasp of the strongest hold that will never break. God is Hearer, Knower." (Qur'an 2:256)

The Qur'an states frequently that there is no compulsion in religion (2:256; 10:99; 88:21-22).

The Qur'an advocates freedom of belief and expression (18:29).

However, the Sunnis and Shias have converted this system of knowledge and reason into a mafia organization, where, once you enter, you can never leave!

[Bukhari, Volume 9, Book 83, Number 17: Narrated Abdullah] Allah's Messenger said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Messenger, cannot be shed except in three cases: in Qisas (equality in punishment) for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (Apostate) and leaves the Muslims."

Allowing a Man to Marry Up to Four Wives

"And give the orphans their money; and do not substitute the bad for the good, and do not consume their money to your money; for truly it is a great sin! And if you fear that you cannot be equitable to the orphans, then you may marry those who are agreeable to you of the women: two, and three, and four. But if you fear you will not be fair, then only one, or whom you are committed to by your oath. This is best that you do not face financial hardship." (Qur'an 4:2-3)

Today's Sunnis and Shias believe that due to their high sexual libido, God has given them an "open license" to marry up to four women to satisfy some ancient *homo sapien* sexual need.

What these traditionalists have conveniently overlooked is that, with the exception of the Prophet, marriage to more than one wife is *restricted* to the presence of orphans and thus the women mentioned are in fact the mothers of orphans already under the guardianship of a man.

The license for polygamy is not a license to indulge one's sexual desire and fantasies, but is driven by a concern for the welfare of orphans and human compassion so as to incorporate the orphaned family

as permanent members and equals into the household they are already living in.

Nullifying the Divorce Laws of the Scripture

“O prophet, if any of you divorce the women, then divorce them while ensuring their required interim is fulfilled, and keep count of the interim. You shall reverence God your Lord, and do not evict them from their homes, nor should they leave, unless they commit an evident immorality. And these are the boundaries of God. And anyone who transgresses the boundaries of God has wronged his soul. You never know; perhaps God will make something come out of this.” (Qur’an 65:1)

The Qur’an is very strict on the subject of divorce and highlights the need for a three-month interim period. The interim period is critical in that the couple must remain under the same roof. At any time during this phase, the divorce proceedings may be cancelled and the marriage resumed.

Compare this to the destructive divorce laws practiced by today’s scholars whereby the man can divorce the mother of his children on the spot by simply uttering the words “you are divorced” and where the ‘interim’ period requiring them to remain together is completely ignored!

Denying Wills and Testaments

“God directs you regarding your children: ‘To the male shall be as that given to two females; however, if the women are more than two, then they will have two thirds of what is left behind; and if she is only one, then she will have one half. And to his parents, each one of them shall have one sixth of what is left behind, if he has a child. If he has no child, and his parents are the heirs, then to his mother is one third; and if he has siblings then to his mother is one sixth.

All after a will is carried through or a debt. Your parents and your children, you do not know which are closer to you in benefit—an edict from God, for God is Knowledgeable, Wise.” (Qur’an 4:11)

The Qur’an only allows its inheritance guidelines to be used if there is no will and testament, or if there is inheritance still left over after the stipulations of a will and testament have been carried out. As can be expected, the scholars have decided to oppose the law of God and have stated that a will and testament becomes null and void if the deceased has descendants.

Testifying to the Messengership of the Prophet

“When the hypocrites come to you they say: ‘We bear witness that you are the messenger of God.’ And God knows that you are His messenger, and God bears witness that the hypocrites are liars.” (Qur’an 63:1)

“Any good that befalls you is due to God, and any evil that befalls you is due to yourself. We have sent you as a messenger to the people and God is enough as a witness.” (Qur’an 4:79)

Although God says that He is *enough* as a witness to the messengership of the Prophet, the masses insist on not believing the words of the Lord by giving testimony (saying: “we bear witness that Mohammed is the messenger of God”) to this effect each and every day.

They have thus fallen into the same trap that those during the time of the Prophet had fallen into; of saying with their mouths the words that prove that their hearts deny the truth.

What Have We Done!

The above examples are merely the tip of the iceberg and the contradictions between the Sunni and Shia versions of Islam and the Islam taught to us by God and His Messenger run much wider and deeper, ranging from the structure of government, to the count of the year, to the taxation imposed, etc. It is therefore no wonder that the wrath of God is upon us and that we are destined for humiliation and destruction unless we mend our ways and change.

All we had to do was verify what we were being constantly told and taught and none of this mess would have happened...

“And do not uphold what you have no knowledge of; for the hearing, and eyesight, and mind—all these you are responsible for.” (Qur’an 17:36)

God has called us neither Sunni nor Shia nor has He advocated the laws that the masses currently impose in His name, but He has called us Muslims (those who have submitted) since the days of our father Abraham, and that is a name we should all proudly carry.

“And strive for God a genuine striving. He is the One who has chosen you, and He has made no hardship for you in the system—the creed of your father Abraham. He is the One who named you ‘those who have submitted’ from before and in this; so let the messenger be witness over you and you be witness over the people. So hold the Connection and contribute towards purification and hold tight to God, He is your patron. What an excellent Patron, and what an excellent Supporter.” (Qur’an 22:78)

May God forgive us for all the wrong that we have done...

Social Responsibility



Besides the laws revealed by God that were designed to govern our lives, and which are covered in later chapters, the Qur'an has also listed some rules of etiquette, which we are advised to apply in our dealings with each other.

"This Qur'an guides to that which is more upright, and it gives glad tidings to the believers who do good works that they will have a bountiful reward." (Qur'an 17:9)

The following list does not contain laws (in the legal sense), but when God makes a recommendation, it is

always advisable for us to “hear and obey” for this will guarantee happiness for all involved.

Always Respond to a Greeting

“And if you are greeted with a greeting, then return an even better greeting or return the same. God is Reckoning over all things.” (Qur’an 4:86)

Say Good Things

“Did you note how God puts forth the example that a good word is like a good tree, whose root is firm and whose branches are in the sky. It bears its fruit every so often with the permission of its Lord; and God puts forth the examples for the people, perhaps they will remember.” (Qur’an 14:24-25)

Be Humble and Speak Lightly

“And be humble in how you walk and lower your voice. For the harshest of all voices is the voice of the donkeys.” (Qur’an 31:19)

Invite to God with Wisdom and Kindness

“Invite to the path of your Lord with wisdom and good advice, and argue with them in that which is better. Your Lord is fully aware of who is misguided from His path, and He is fully aware of the guided ones.” (Qur’an 16:125)

“It was a mercy from God that you were soft towards them; had you been harsh and mean hearted, they would have dispersed from you; so pardon them and ask forgiveness for them, and consult them in the matter; but

when you are convinced, then put your trust in God; for God loves those who put their trust.” (Qur’an 3:159)

Be Kind to Your Parents

“And your Lord decreed that you shall not serve except He, and do good to your parents. Should one of them or both of them reach old age, do not say to them a word of disrespect nor shout at them, but say to them a kind saying. And lower for them the wing of humility through mercy, and say: ‘My Lord, have mercy upon them as they have raised me since I was small.’” (Qur’an 17:23-24)

Suppress Anger and Forgive People

“And race towards forgiveness from your Lord and a Paradise whose width encompasses the width of the heavens and of the earth; it has been prepared for the righteous. The ones who spend in prosperity and hardship, and who repress anger, and who pardon the people; God loves the good doers.” (Qur’an 3:133-134)

Counter Evil with Good

“And not equal are good and evil. You shall resort to the one which is better. Thus, the one who used to be your enemy, may become your best friend.” (Qur’an 41:34)

“And those who are patient seeking the face of their Lord; and they hold the Connection, and they spend from what We have bestowed upon them secretly and openly, and they counter evil with good; these will have an excellent abode.” (Qur’an 13:22)

Do Not Say Bad Things

“And the example of a nasty word is like a nasty tree which has been uprooted from the surface of the earth, it has nowhere to settle.” (Qur’an 14:26)

Do Not Be Arrogant or Carefree

“And do not turn your cheek arrogantly from people, nor shall you walk the earth arrogantly; for God does not love the arrogant show off.” (Qur’an 31:18)

Do Not Engage in Ignorant Talk

“And the servants of the Almighty who walk on the earth in humility and if the ignorant speak to them, they say: ‘Peace.’” (Qur’an 25:63)

Do Not Insult the Idolaters

“And do not insult those who call on other than God, lest they insult God out of ignorance. And We have similarly adorned for every nation their works; then to their Lord is their return and He will inform them of what they had done.” (Qur’an 6:108)

Do Not Make Fun of Others or Call Them Names

“O you who believe, let not any people ridicule other people, for they may be better than they. Nor shall any women ridicule other women, for they may be better than they. Nor shall you mock one another, or insult each other with nicknames; miserable indeed is the name of wickedness after attaining faith. And anyone

who does not repent, then these are the transgressors.”
(Qur'an 49:11)

Do Not Be Suspicious, Spy, or Backbite

“O you who believe, if a wicked person comes to you with any news, then you shall investigate it. Lest you harm a people out of ignorance, then you will become regretful over what you have done.” (Qur'an 49:6)

“O you who believe, you shall greatly avoid suspicion—some suspicion is sinful. And do not spy on one another, nor shall you backbite. Would any of you enjoy eating the flesh of his dead brother? You certainly would hate this. You shall observe God. God is Redeemer, Merciful.” (Qur'an 49:12)

Do Not Be Racist

“O people, We created you from a male and female, and We made you into nations and tribes, that you may know one another. Surely, the most honorable among you in the sight of God is the most righteous. God is Knowledgeable, Expert.” (Qur'an 49:13)

Jihad/Striving

The word “Jihad” has been used by the media and even the Muslim masses as a synonym for “Holy War.” Thus, supposedly, when Muslims are about to go to war or fight an enemy, they declare “Jihad” against that enemy and all the faithful are expected to march bravely and mobilize against such an enemy.

What we find is that the word “Jihad” is used in the Qur'an in relation to the general act of struggling or striving and has never been used, as falsely claimed, solely

as a declaration of some fanatical holy war to be waged against the infidels and their allies.

Below are verses that use the word “Jihad” and whose meaning is self-evident:

“And We instructed the human being to be good to his parents. But if they strive (Jahada) to make you set up partners with Me, then do not obey them. To Me are all your destinies, and I will inform you of what you used to do.” (Qur’an 29:8)

“If they strive (Jihadaka) to make you set up any partners besides Me, then do not obey them. But continue to treat them amicably in this world. You shall follow only the path of those who have sought Me. Ultimately, you all return to Me, then I will inform you of everything you have done.” (Qur’an 31:15)

“Indeed, those who believe, and those who have immigrated and strived (Jahadu) in the cause of God—these are seeking the mercy of God, and God is Forgiving, Merciful.” (Qur’an 2:218)

“Or did you think that you would enter Paradise without God distinguishing those who would strive (Jahadu) among you and distinguishing those who are patient?” (Qur’an 3:142)

“Those who have believed and emigrated and strived (Jahadu) with their money and lives in the cause of God, and those who have sheltered and supported; these are the allies of one another. And those who believed but did not emigrate, you do not owe them any obligation until they emigrate. But if they seek your help in the system, then you must support them,

except if it is against a people with whom there is a covenant between you and them. And God is Seer over what you do.” (Qur’an 8:72)

“Those who have remained are happy with their position of lagging behind the messenger of God, and they disliked striving (Yujahidu) with their money and lives in the cause of God; and they say: ‘Do not mobilize in the heat.’ Say: ‘The fire of Hell is much hotter,’ if they could only understand.” (Qur’an 9:81)

Slaves and Concubines

The Qur’an had come as a light and beacon for humankind so that it could regulate social relations and to guide the believing men and women. However, we see a strange pattern of behavior among the Sunni and Shia masses whereby they have legitimized the owning of slaves and concubines for nothing more than sexual pleasure and satisfaction!

Of course, to commit a sin and then claim that God allowed it is not new to humankind:

“And if they commit immorality, they say: ‘We found our fathers doing such, and God ordered us to it.’ Say: ‘God does not order immorality! Do you say about God what you do not know?’” (Qur’an 7:28)

The truth of the matter is that the Qur’an does not, under any circumstances, allow for slaves or concubines.

What Is the “License” Regarding Servants?

“And marry off those among you that are single, and the good from among your male and female servants (Ibadikum). If they are poor, then God will grant

them from His grace. And God is Encompassing, Knowledgeable.” (Qur’an 24:32)

Clearly, the Qur’an gives no license for a person to have illicit sexual relations with his/her servant but rather speaks of helping them get married as an act of righteousness.

What about Slaves?

The Qur’an requires in many repeated verses that slaves be set free as an act of true righteousness. At the same time, there are no verses allowing the creation of new slaves. Thus, if no one is being enslaved while existing slaves are being set free, then the issue of slavery becomes a non-issue within a short period of time for any nation/state being governed by the Qur’an.

“Piety is not to turn your faces towards the east and the west, but pious is one who believes in God and the Last Day, and the angels, and the Book, and the prophets, and he gives money out of love to the relatives, and the orphans, and the needy, and the wayfarer, and those who ask, and to free the slaves; and he holds the Connection, and contributes towards purification; and those who keep their pledges when they make a pledge, and those who are patient in the face of adversity and hardship and when in despair. These are the ones who have been truthful, and these are the righteous.” (Qur’an 2:177)

What about Captives?

The word in the Scripture for captives is “Asra.” As expected, though the Qur’an speaks of captives and how they should be treated; it never, under any circumstances, provides a license for anyone to have sex with them or abuse them or rape them!

“And they give food out of love to the poor and the orphan and the captive. ‘We only feed you seeking the face of God; we do not desire from you any reward or thanks.’” (Qur’an 76:8-9)

What about “Ma Malakat Aymanukum”?

The last sectarian jab at trying to find ways of having illicit sex comes under the deliberate misinterpretation of “Ma Malakat Aymanukum.” It is argued that the Qur’an gives license to have sex with this category of women, which means that concubines are permitted.

The people who put forward such arguments apparently do not care to read the Qur’an closely, else they would have spotted the following verse:

“And whoever of you cannot afford to marry the independent female believers, then from those who are in the care of your oaths (Ma Malakat Aymanukum) of the believing young women. And God is more aware of your faith, some of you to each other. You shall marry them with the permission of their family, and give them their due payments in kindness. To be independent—not for illicit sex or taking lovers. Once they are independent, then any of them who comes with an immorality shall have half of what is upon those already independent of the punishment. This is for those who fear a hardship from among you, but if you are patient it is better for you. And God is Forgiver, Merciful.” (Qur’an 4:25)

In the clearest of possible words, God is telling us that the people from this category are young females who are in a state of servanthood, but who can only be entered into a relationship with under *marriage*, and that such marriage requires the approval of their family/guardians.

Emancipated/Independent Women (Muhsanat)

To finish the discussion regarding the categories of women and the requirement for their marriage, it is worth looking at the verses that deal with women who have become “emancipated/independent”:

“And the independent from the women—except those who are in the care of your oaths—is God’s decree over you. And it is permitted for you to seek beyond this category that you employ your wealth, to be independent, not for illicit sex. So, for those of them you find pleasing, then you shall give them their due payments as an obligation; and there is no sin upon you for what you agree on after the obligation. God is Knowledgeable, Wise. And whoever of you cannot afford to marry the independent female believers, then from those who are in the care of your oaths of the believing young women. And God is more aware of your faith, some of you to each other. You shall marry them with the permission of their family, and give them their due payments in kindness. To be independent—not for illicit sex or taking lovers. Once they are independent, then any of them who comes with an immorality shall have half of what is upon those already independent in punishment. This is for those who fear a hardship from among you, but if you are patient it is better for you. And God is Forgiver, Merciful.” (Qur’an 4:24–25)

A woman becomes “emancipated/independent” (Muhsana) from her family/guardian by virtue of marriage (4:25) or, by self invocation of independence (24:33). Once a woman becomes “independent,” then she retains such status for life, even if she becomes divorced or widowed. More importantly, the Qur’an encourages that “emancipated/independent” women become the first choice for marriage over seeking younger partners (4:25).

Dress Code for Women

The Muslim nations of today take pride in the fact that most of their womenfolk wear headcovers when going out or at work. These women are considered sacred because they are adhering to the way of the Prophet and are thus representing the monotheistic faith. Few things identify an Islamic woman as quickly as the scarf, the wearing of which is promoted in schools, through the media, and even in foreign countries where it has become a matter of identity, such as in France.

What if we dared say that the famous Islamic headscarf, called a Hijab, has no basis in the Book of God and is therefore an innovation?

How would all those millions of devoted women and their men-folk feel knowing that they have been celebrating an achievement that has no basis in Islam and can rather be traced back to Rabbinical Judaism?

The Word “Hijab” In the Scripture?

The name of the headcover in today’s Islam is Hijab. This word and its derivatives occur seven times in the Scripture, and not once do they refer to a headcover or are even related to dress as the masses have been led to believe. Here are the occurrences of the word “Hijab” in the Qur’an: 7:46, 17:46, 19:17, 33:53, 38:32, 41:5, and 42:51.

Three Dress Code Rules

The following three rules are what the Qur’an has to say about the dress code for women:

1. Righteousness is the Best Garment

“O Children of Adam, We have sent down for you garments to cover your bodies, and to adorn; and the garment of righteousness is the best. That is from the signs of God, perhaps they will remember.” (Qur’an 7:26)

2. Cover Your Private Parts

“And tell the believing females to lower their gaze and maintain their chastity; and they should not reveal their attractiveness except what is apparent. And they should put forth their shawls over their cleavage, and they should not reveal their attractiveness except to their husbands, or their fathers, or fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or those who are in the care of their oaths, or the male servants who are without need, or the younglings who have not yet understood the nakedness of women. And they should not strike with their feet in a manner that reveals what they are keeping hidden of their attractiveness. And repent to God, all of you believers, that you may succeed.” (Qur’an 24:31)

3. Dress Sensibly According to Situation

“O prophet, tell your wives, your daughters, and the women of the believers that they should lengthen upon themselves their outer garments. That is better so that they will not be recognized and not harmed. God is Forgiver, Merciful.” (Qur’an 33:59)

The issue of dress code takes on an entirely new dimension if we revert back to the Qur’an and stop following the innovations that are designed to undermine the perfect system of God. Muslim women are to dress according to the situation/place they are in. If they are at the beach, then they may exercise the minimum dress code requirement by covering the beauty of their bodies (genitalia, buttocks, and bosoms). If they are in a city setting, then the minimum becomes unacceptable as it will attract harm in most cases, and thus the woman is to dress conservatively

(by lengthening her garments). This is the dynamic system of the Qur'an, one that provides for the needs of the world as well as the requirements for the Hereafter.

What about the Order to Stay at Home in 33:33?

"You shall be content in your homes, and do not show off like in the old days of ignorance. You shall hold the Connection, and contribute towards purification, and obey God and His messenger. God wishes to remove foulness from you, O people of the Sanctuary, and to purify you a full purification." (Qur'an 33:33)

As we have pointed out in Chapter 3, the term 'Prophet' is specific to Mohammed the man, covering his personal life and his dealings, and does not always necessarily spill over into the realm of the other believers. The Qur'an teaches us that this was the case for the wives of the 'Prophet' as they are treated unlike other women (33:32) and have been given special rules and status that do not apply to the other believers. Here are some examples of the differences:

- If any of them commits immorality, she receives double the punishment of ordinary believers. (33:30)
- If she does good works, then she is granted double the reward. (33:31)
- If the Prophet dies, then none of his wives may re-marry. (33:53)

As such, the laws that apply to the wives of the Prophet cannot be (and should not be) enforced on other believing women.

Economic System



The Qur'an highlights the principle of economic development for humankind and establishes the guidelines and rules with which such principle is to operate.

"Money and children are the beauty of this worldly life. But the good deeds that remain behind are better with your Lord for a reward, and better for hope." (Qur'an 18:46)

The Value of Money

*“O you who believe, many of the Priests and Monks consume the money of the people in falsehood, and they repel from the path of God. And those who hoard gold and silver, and do not spend it in the cause of God, give them news of a painful retribution.”
(Qur’an 9:34)*

Under the principles derived in this chapter from the Qur’anic treatment of gold and silver, money is to be recognized as that which is coined from gold and/or silver, or that which is printed and fully backed by gold and/or silver, as an acceptable medium of exchange between people and/or entities.

Throughout history, gold and silver have been among the things most in demand due to their intrinsic industrial value and high processing and extraction costs.

The notion of using paper as money can be traced back to the late 1700s when the United States printed paper dollars called the continentals. A problem arose where people refused to exchange goods and services for mere paper. Hence, the U.S. saying “not worth a continental.”

During the Civil War, the U.S. printed “greenback” paper money, which, as a currency, people similarly rejected. People recognized that the paper had no value, and thus, they would be trading their goods and services for virtually nothing. They simply were “not worth a greenback.”

Convincing people to accept paper as currency or money was achieved through a two-step approach:

1. Paper was issued and backed by a deposit of gold and silver held by the government. Thus, people were comfortable trading the paper, which, in reality, was a title to real gold or silver and which had the following words written on it: “pay to the bearer on demand the value of...”



US Dollars Note—Backed by Gold and Silver

2. Once people became comfortable in exchanging goods and services using this paper, the governments of the world in succession removed the gold and silver backing from the paper by removing the statement “pay to the bearer” and thus all money thereafter became known as fiat money.



US Dollars Today—Backed by Nothing

Most people today are unaware of the injustice that has been committed, and that they are working hard for many years while being paid in paper. While some may argue that paper does have value because it is accepted by others as payment for goods and services, this myth is quickly

exposed as soon as a government collapses or a state of war is declared. People who owned millions of fiat notes can no longer afford to even buy a meal as no trader is willing to accept what has apparently become just a piece of paper!

Using the Islamic principle of money coined or backed by gold and silver, we can see how even in the event of government collapse or war, the gold and silver will still retain its intrinsic value, and the purchasing power will only be affected by the laws of supply and demand. Thus, the foundation of money being based on gold and silver is in fact a foundation of justice.

Usury/Interest

“Those who consume usury do not rise except as one being influenced by the touch of the devil. That is because they have said: ‘Trade is the same as usury.’ While God has made trade permissible, and He has made usury forbidden. Whoever has received understanding from his Lord and ceases, then he will be forgiven for what was before this and his case will be with God. But whoever returns, then they are the people of the Fire, in it they will abide. God condemns usury, and He grants growth to the charities. And God does not love any wicked sinner.”
(Qur’an 2:275–276)

“O you who believe, be aware of God and give up what is left from usury, if you truly are believers. And if you will not do this, then be informed of a war from God and His messenger; but if you repent, then you

will have back your principal money, you will not be wronged nor will you wrong.” (Qur’an 2:278–279)

“O you who believe, do not consume usury, compounding over and over; and reverence God that you may succeed.” (Qur’an 3:130)

“And for their taking of usury, while they were prohibited from doing so, and for their consuming the money of the people unjustly. We have prepared for the disbelievers among them a painful retribution.” (Qur’an 4:161)

“And any usury you have taken to grow from the money of the people, it will not grow with God. And any contribution that you have placed seeking the face of God, then those will be multiplied.” (Qur’an 30:39)

The Qur’an is very severe in dealing with the subject of usury, going one step beyond forbidding and actually ‘declaring war’ on those who take usury from people!

What is Usury?

The subject of usury has a vast array of definitions depending on which economist you speak to and which nation’s laws you examine.

For some nations, usury is defined as ‘excessive interest,’ whereby the state would restrict loans that carry interest rates above certain levels. However, what defines ‘excessive?’ Is 10% excessive? Or is 15%? Or is 20%?

For most Islamic scholars, usury is defined as ‘any interest,’ making the practice of lending by banks and individuals fraught with twists and turns whereby they convert loans into trades so as to circumvent the ban using structures such as ‘Murabaha’ (a ‘Murabaha’ is where the lender, rather than giving a straight loan, will buy a

commodity and then proceed to sell such commodity to the borrower at a profit, with such profit being market rate interest).

The argument for and against interest are numerous, with the underlying premise for interest being that: "If money doesn't grow, then there is no incentive to lend, which means stagnation in economic development."

To simplify our quest, we turn to the Qur'an to understand the meaning of usury (Riba).

"And from among His signs is that you see the land still, then, as soon as We send down the water upon it, it shakes and grows (Rabat). Surely, the One who revived it can revive the dead. He is capable of all things." (Qur'an 41:39)

Here, we read that the land, once it is fed by water, will grow (Rabat). Thus, in the simplest terms, we find that the word (Riba) means 'growth.' However, before jumping to the conclusion that usury is: 'any interest,' we must complete the task of checking through all relevant verses of the Qur'an for the full view of the given topic.

"O you who believe, do not consume usury, compounding over and over; and reverence God that you may succeed." (Qur'an 3:130)

Usury has been defined in the Qur'an as that which is 'compounding over and over,' thus it is not the taking of interest that is forbidden, rather it is the act of the loan increasing after it has been fixed.

Usury = Compounding/Growing Interest

For example, if a person were to borrow \$ 1,000 for a fixed period of 1-year at a rate of 10%, then that means that the person would repay \$ 1,100 at maturity. If for

any reason the person is unable to pay, then the amount cannot increase beyond \$ 1,100 otherwise it becomes 'Riba/Usury.' This action of capping the amount of the loan and the interest would serve to avoid hardship since most cases where people default or have their properties/assets confiscated is when the lender continues to charge interest and the borrower is merely working to repay the interest with the principal of the loan never being reduced.

"If the person is facing insolvency, then you shall wait until he becomes able. And if you relinquish it as a charity it is better for you if only you knew."
(Qur'an 2:280)

Financial Institutions

Since deposited money remains the property of its owner, financial institutions are not permitted, under the model derived here from the Scripture, to lend, invest, or otherwise utilize or benefit from such money without the full approval and consent of the money owner. Besides the issue of interest (which is covered in this chapter) there are some elements that need to be highlighted.

The Holding of Deposits

"And from among the people of the Book are those whom if you entrust him with a large amount he gives it back to you, and there are those whom if you entrust with one gold coin he will not return it to you unless you are standing over him. That is because they said: 'We have no obligation towards the gentiles.'" They say about God lies while they know." (Qur'an 3:75)

The practice of banking today is based on the banks using the money of their customers to make loans or other financial transactions, thus becoming richer and

richer without any benefit accruing to the owner of the money. This practice is akin to a person leaving his/her car at a parking garage only to have the car rented out by the attendants without the consent of the owner. If all the depositors were to come and withdraw their money at once (known as a run on the bank) they would be shocked to discover that the bank does not have their money and life savings available in its vaults as it has been lending and investing and even losing the money without the permission of the true owners of such money!

Depositors would pay a fee to financial institutions for the safekeeping of their money by way of vaults, security, and administration. Depositors would only receive payment from the financial institution if their money was being utilized with their knowledge and consent and they were entitled to a share of the profits or losses from such utilization.

Granting Credit Facilities

“O you who believe, if you borrow for a future period, then you shall record it. And let a scribe of justice record it for you; and let not the scribe refuse to record as God has taught him. Let him record and let the person who is borrowing dictate to him, and let him be aware of God, and let him not reduce from it anything. If the one who is borrowing is immature or weak or he cannot dictate himself, then let his guardian dictate with justice; and bring two witnesses from among your men; if there are not two men, then a man and two women from whom you will accept their testimony, so that if one of them becomes blindsided, then the one can remind the other. And let the witnesses not refuse to come if they are called. And do not fail to record it no matter how

small or large until its maturity. That is more just with God and better for the testimony, and better that you do not have doubts; except if it is a trade to be done on the spot between you, then there is no sin upon you if you do not record it. And have evidence if you trade. No scribe shall be harmed nor any witness; for if you do so then it is a wickedness on your part, and be aware of God and God teaches you and God is aware of all things.” (Qur’an 2:282)

Lending is permitted for financial institutions on condition that no compound interest is involved, and that the financial institution is lending its own money, or there is clear authorization from the owner of the money allowing such lending to take place.

There are a number of financing options that conform to the principles of the Qur’an and which will grant benefits/returns to the owners of the money while avoiding the injustice of compound interest:

Direct Financing

The simplest form of financing is direct financing where the lender and borrower agree on: a) a specific amount, b) a fixed interest rate, and c) a fixed maturity. The lender has the right to ask for any collateral that he/she sees fit to guarantee the repayment of the loan; however, at maturity, should there be a default, the lender cannot increase or charge any compound interest and must realize that only the principal and the fixed interest amount can be recovered through the courts.

Purchase Financing (Murabaha)

This is similar to the direct financing mentioned above, with the addition that the lender will directly purchase the good/asset for the borrower and then sell it to him/her at a fixed rate and a fixed period. Although the goods

or property would be given to the customer immediately, they would remain in the name/ownership of the lender as collateral until full payment is received.

The difference between this method and that of giving a direct loan is that the lender has more control over the transaction as the purpose of the loan has been clearly identified, as well as the property/asset being in the lenders name giving confidence and security

As with direct loans, in cases of default, the property/asset may be confiscated and sold, but the amount of the loan (principal and fixed interest) cannot change.

Investment Financing (Musharaka)

Investment Financing is the entering into partnership for a specific venture or company with each participant considered a part owner according to his/her share. Investment is a highly encouraged use of money as it not only creates wealth for the investor (if the venture is successful), but it also creates jobs and bolsters the economy through the circulation of money.

Development/Construction Financing (Istisn'a)

This method of financing is suitable for projects or goods that are yet to be developed/produced, but which the customer will be committed to purchasing once the deal is done. The bank would pay the contractor or developer directly and, once the project is complete, it would sell to the customer according to whatever terms and amounts were agreed prior to the development/construction.

Interest-free Loans

The bank may provide interest-free loans to its customers according to how it sees fit. Such loans may be collateralized partially or fully to remove any concern or doubt about repayment.

Credit Cards

Credit cards may be used in an Islamic based economy as long as the cardholder is not charged any compound interest. The way this can be achieved is either to have the amount used on such card become fully due at the end of each month with a fixed fee attached, or, the amount is fully due with no fees attached as the lender can make money from retailers who would grant a price “discount” to the credit card companies whenever their card is used to make a purchase. Thus, while an item may cost \$ 100 to purchase in cash, the retailer would only bill the credit card company for \$ 95, while the credit card company bills the cardholder for the full price of \$ 100 (the \$ 5 becomes the revenue for the credit card company services).

Should the credit card company want to defer payments for their clients, they can only do so if they are able to set the interest rate and maturity period (i.e. no open amounts or floating interest rates).

The Buying and Selling of Foreign Currencies

“And it was thus that We delivered them so they would ask themselves. A speaker from among them said: ‘How long have you stayed?’ They said: ‘We stayed a day or part of a day.’ He said: ‘Your Lord is surely aware how long you stayed, so send one of you with these stamped coins of yours to the city, and let him see which is the tastiest food, and let him come with a provision of it. And let him be careful and let no one notice you.’” (Qur’an 18:19)

The buying and selling of foreign currencies is permitted on condition that the items being exchanged are of an equal value (i.e. money backed by gold and silver cannot be traded for a fiat note).

Land Ownership

“And remember that He made you successors after ‘Aad, and He established you in the land so that you make palaces on its plains, and you carve homes in the mountains. So remember the grace of God, and do not roam the earth as corrupters.” (Qur’an 7:74)

“And We let the people who were being oppressed inherit the east and the west of the land that We had blessed in. And the good word of your Lord was completed towards the Children of Israel for their patience; and We destroyed what Pharaoh and his people were doing, and what they contrived.” (Qur’an 7:137)

Land may be owned by individuals or entities and may be traded, bought and sold. However, it is the duty of any Islamic government/state to ensure that the land is being developed or improved and that it is not simply trading hands for profit. This can be achieved through a system of penalties and fines which can be applied to residential areas to ensure that no land is being bought without there being a clear purpose and plan to develop and utilize it.

Environmental Protection



The Qur'an places much focus on the issue of environmental protection, which includes the protection of both animals and the Earth. An evident attribute of a state that adheres to the Scripture would be its focus on the environment and ways in which the environment can be protected and the balance maintained.

*“And He raised the heaven and He established the balance. Do not transgress in the balance.”
(Qur'an 55:7-8)*

Permitted Foods

“And the livestock He has created them for you, in them is warmth and benefits, and from them you eat.” (Qur’an 16:5)

“...And permitted for you are the livestock; except what is being recited to you; so avoid the foulness of idols and avoid saying false statements.” (Qur’an 22:30)

“O you who believe, fulfill the contracts. Permitted for you are the subjugated livestock, except that which is being recited to you—while maintaining the ban on hunting while you are under restriction. God decrees as He pleases.” (Qur’an 5:1)

“Today, the good things have been made permissible to you, and the food of those who have been given the Book is permissible for you, and your food is permissible for them...” (Qur’an 5:5)

“They ask you what was made permissible to them, say: ‘All the good things have been made permissible for you, and what the birds of prey and trained dogs catch, you teach them from what God teaches you.’ So eat from what they have captured for you and mention the name of God upon it, and be aware of God. God is swift in reckoning.” (Qur’an 5:4)

“Permitted for you is the catch of the sea, to eat it as enjoyment for you and for those who travel; and forbidden for you is the catch of the land as long as you are under restriction; and be aware of God to whom you will be gathered.” (Qur’an 5:96)

Restrictions on Permitted Foods

“Forbidden for you is that which is already dead, and blood, and the meat of pig, and what was sacrificed with to other than God. And that which has been strangled, and that which has been bludgeoned, and that which has fallen from a height, and that which has been gored, and that which a wild animal has savaged—unless it was slaughtered while it still lived—and what has been slaughtered on altars, and what you divide through arrows of chance. This is all vile. Today the rejecters have given up from your system, so do not be concerned by them, but be concerned by Me. Today I have perfected your system for you, and completed My blessings upon you, and I have approved submission as the system for you. So, whoever is forced by severe hunger and not seeking sin, then God is Forgiving, Merciful.” (Qur’an 5:3)

“And the horses and the mules and the donkeys, that you may ride them and as an adornment; and He creates what you do not know.” (Qur’an 16:8)⁴

“And do not eat from that which the name of God has not been mentioned, for it is wickedness. And the devils they inspire their supporters to argue with you; and if you obey them, then you are polytheists.” (Qur’an 6:121)

The Restricted Months (No Hunting)

“The count of the months with God is twelve months in the book of God the day He created the heavens and the earth; four of them are restricted. This is the correct system; so do not wrong yourselves in them; and fight the

⁴ Horses, mules and donkeys are distinct from ‘subjugated livestock’ (see 3:14)

polytheists collectively as they fight you collectively. And know that God is with the righteous.” (Qur’an 9:36)

“O you who believe, do not violate the symbols of God, nor the restricted Month, nor the offerings, nor the regulations, nor the safety of the restricted Sanctuary; for they are seeking a bounty from their Lord and a blessing. And when it is permitted for you, then you may hunt...” (Qur’an 5:2)

“O you who believe, God will test you with some game coming within reach of your hands and your spears, so that God will know who reverences Him while unseen. Whoever transgresses from now on, then he will have a painful retribution.” (Qur’an 5:94)

Hunting Penalties

“O you who believe, do not kill any game while you are under restriction; and whoever of you kills it deliberately, then the recompense is to value that hoofed animal which was killed, which shall be judged by two equitable persons from you, and to make it as a donation to reach the Kaab’a. Or, its expiation shall be in using it to feed the needy ones, while he abstains from it; that is to suffer the results of his deed; God forgives what has past. And whoever returns, then God will seek vengeance on him. God is Noble, capable of vengeance.” (Qur’an 5:95)

Ecological Balance

“Have you noted the crops you reap? Did you grow them, or were We the Ones who grew them? If We wished, We can turn them into hay. Then you will be

left in wonderment: 'We are lost. No, we are deprived!' Have you noted the water you drink? Did you send it down from the clouds, or is it We who sent it down? If We wished, We can make it salty. If only you would give thanks. Have you noted the fire you kindle? Did you establish its tree, or is it We who established it? We rendered it a reminder, and a useful tool for the users. You shall glorify the name of your Lord, the Great." (Qur'an 56:63-74)

"Until they came to a valley of ants, a female ant said: 'O ants, enter your homes else you will be crushed by Solomon and his soldiers while they do not notice.' He then smiled, amused by what she said. And he said: 'My Lord, help me to be thankful for the blessings You have bestowed upon me and upon my parents, and that I may do good works that pleases You, and admit me by Your mercy with Your righteous servants.'" (Qur'an 27:18-19)

"Corruption has appeared in the land and the sea at the hands of the people by what they earn. He will make them taste some of what they have done, perhaps they will return." (Qur'an 30:41)

By neglecting our duties as a species and by abusing the natural environment, we risk damaging the habitat and home that God has made to provide for us until the Day of Judgment. It is only now in this century, after the damage has been done, that humankind understands the severity of these warnings.

Civil Laws



This chapter will deal with the civil laws of the Qur'an regarding most (if not all) aspects of family, from marriage, family disputes, divorce proceedings, death and burial, to the handling of wills and inheritance.

Marriage

The following are the conditions to be met by people who are seeking marriage:

That the marriage is between a male and a female

“Do you approach the males of the worlds? And you leave what your Lord has created for you of mates? You are an intrusive people!” (Qur’an 26:165-166)

The male and female are not of the restricted groups

“And do not marry who your fathers had married from the women, except what has already been done. It is an immorality, and an abhorrence, and an evil path. Forbidden for you are your mothers, and your daughters, and your sisters, and the sisters of your father, and the sisters of your mother, and the daughters of your brother, and the daughters of your sister, and your foster mothers who suckled you, and your sisters from suckling, and the mothers of your women, and your step-daughters who are in your lodgings from your women with whom you have already consummated the marriage; if you have not consummated the marriage then there is no sin upon you; and those who were in wedlock with your sons who are from your seed, and that you join between two sisters except what has already been done. God is Forgiving, Merciful. And the independent from the women—except those in the care of your oaths—is God’s decree over you. And it is permitted for you to seek beyond this category that you employ your wealth, to be independent, not for illicit sex. So, for those of them you find pleasing, then you shall give them their due payments as an obligation; and there is no sin upon you for what you agree on after the obligation. God is Knowledgeable, Wise.” (Qur’an 4:22-24)

“The divorce may occur twice. So, either they remain together equitably, or part ways with goodness. And

it is not permissible for you to take back anything you have given them unless you fear that they will not uphold the boundaries of God. So if you fear that they will not uphold the boundaries of God, then there is no sin upon them for what is given back. These are the boundaries of God so do not transgress them. And whoever shall transgress the boundaries of God, then these are the wicked. If he then divorces her, she will not be permissible for him until after she has married a different husband. If he were to divorce her; then there is no sin that they come back together if they think they will uphold the boundaries of God. These are the boundaries of God, He clarifies them for a people who know.” (Qur’an 2:229-230)

The male and female have reached puberty and are aware of the marriage responsibilities

“And let those who are not able to marry continue to be chaste until God enriches them of His bounty. And if those who are committed to by your oath seek to consummate the marriage, then document it with them if you find that they are ready, and give them from the wealth of God which He has bestowed upon you. And do not force your young women to be unchaste if they have desired to be independent, in order that you may make a gain in the goods of this worldly life. And if anyone has compelled them, then for their compulsion, God is Forgiving, Merciful.” (Qur’an 24:33)

The male and female have parental consent if minors

“And whoever of you cannot afford to marry the independent female believers, then from those who are in the care of your oaths of the believing young women. And God is more aware of your faith, some

of you to each other. You shall marry them with the permission of their family, and give them their due payments in kindness. To be independent—not for illicit sex or taking lovers. Once they are independent, then any of them who comes with an immorality shall have half of what is upon those already independent of the punishment. This is for those who fear a hardship from among you, but if you are patient it is better for you. And God is Forgiver, Merciful.” (Qur’an 4:25)

The male and female are of sound mind and not under duress

“And let those who are not able to marry continue to be chaste until God enriches them of His bounty. And if those who are in the care of your oaths seek to consummate the marriage, then document it with them if you find that they are ready, and give them from the wealth of God which He has bestowed upon you. And do not force your young women to be unchaste if they have desired to be independent, in order that you may make a gain in the goods of this worldly life. And if anyone has compelled them, then for their compulsion, God is Forgiving, Merciful.” (Qur’an 24:33)

A dowry has been agreed upon and paid

“Today, the good things have been made permissible to you, and the food of those who have been given the Book is permissible for you, and your food is permissible for them. And the independent females from those who are believers, and the independent females from those who have been given the Book before you; on condition that you give them their due payments. To be independent—not for illicit sex or taking lovers.

And whoever rejects belief, then his work has fallen, and in the Hereafter he is of the losers.” (Qur’an 5:5)

The man and woman are made aware of their obligations

“The men are to support the women with what God has bestowed upon them over one another and for what they spend of their money. The upright females are dutiful; keeping private the personal matters for what God keeps watch over. As for those females from whom you fear rebellion, then you shall advise them, and abandon them in the bedchambers, and withdraw from them; if they obey you, then do not seek a way over them; God is Most High, Great.” (Qur’an 4:34)

The marriage is recorded

“And let those who are not able to marry continue to be chaste until God enriches them of His bounty. And if those who are committed to by your oath seek to consummate the marriage, then document it with them if you find that they are ready, and give them from the wealth of God which He has bestowed upon you. And do not force your young women to be unchaste if they have desired to be independent, in order that you may make a gain in the goods of this worldly life. And if anyone has compelled them, then for their compulsion, God is Forgiving, Merciful.” (Qur’an 24:33)

Family Responsibility

"The men are to support the women with what God has bestowed upon them over one another and for what they spend of their money. The upright females are dutiful; keeping private the personal matters for what God keeps watch over. As for those females from whom you fear rebellion, then you shall advise them, and abandon them in the bedchambers, and withdraw from them; if they obey you, then do not seek a way over them; God is Most High, Great."
(Qur'an 4:34)

Under the laws of the Scripture, the husband is required to provide for all expenses of the family unit (food, clothing, shelter, etc.) in keeping with his ability to do so.

Orphans

"And give the orphans their money; and do not substitute the bad for the good, and do not consume their money to your money; for truly it is a great sin! And if you fear that you cannot be equitable to the orphans, then you may marry those who are agreeable to you of the women: two, and three, and four. But if you fear you will not be fair, then only one, or those in the care of your oaths. This is best that you do not face financial hardship. And give the women their charities willingly, and if they remit any of it to you of their own will, then you may take it with good feelings. And do not give the immature ones your money for which God has entrusted you, and spend on them from it and clothe them, and speak to them in goodness. And test the orphans until they reach marriage readiness, then, if you have determined from them sound judgment, then give them their money, and do not deliberately consume it in overindulgence

or quickly before they grow up. And whoever is rich, then let him not claim anything, and if he is poor then let him consume in kindness. If you give to them their money, then make a witness for them, and God is enough for Reckoning.” (Qur’an 4:2-6)

Orphans are to be accommodated by the closest of kin, or by the state if there is no kin or if the kin is unwilling to take on this responsibly, until such time that they are deemed to have reached maturity. The money/inheritance of the orphan will be held in trust by the state until the orphan reaches adulthood. The custodian may request reimbursement from the trust fund for the cost of the accommodation and expenses of the orphan, provided the state is able to substantiate such claims.

Divorce Procedures

“And those divorced shall wait for three menstruation periods; and it is not permissible for them to conceal what God has created in their wombs, if they believe in God and the Last Day. And their husbands have a greater right to return them in this, if they wish to reconcile. And for them are rights similar to those owed by them. And the men will have a degree over them. And God is Noble, Wise.” (Qur’an 2:228)

“The divorce may occur twice. So, either they remain together equitably, or part ways with goodness. And it is not permissible for you to take back anything you have given them unless you fear that they will not uphold the boundaries of God. So if you fear that they will not uphold the boundaries of God, then there is no sin upon them for what is given back. These are the boundaries of God so do not transgress them. And

whoever shall transgress the boundaries of God, then these are the wicked.” (Qur’an 2:229)

“If he then divorces her, she will not be permissible for him until after she has married a different husband. If he were to divorce her; then there is no sin that they come back together if they think they will uphold the boundaries of God. These are the boundaries of God, He clarifies them for a people who know.” (Qur’an 2:230)

“And if you have divorced the women, and they have reached their required interim period, then either you remain together equitably, or part ways equitably. And do not reconcile with them so you can harm them out of animosity; whoever does so is doing wrong to his soul; and do not take the revelations of God as mockery. And remember the blessings of God upon you, and what was sent down to you of the Book and the wisdom, He warns you with it. And be aware of God and know that God is knowledgeable of all things.” (Qur’an 2:231)

“And if you divorce the women, and they reach their required interim period, then do not make difficulty for them if they wish to remarry their husbands if they have amicably agreed among themselves out of what is best. This is to remind any of you who believe in God and the Last Day, this is better for you and purer; and God knows while you do not know.” (Qur’an 2:232)

“O you who believe, if you marry the believing females, then divorce them before having intercourse with them, then there is no interim required of them.

You shall compensate them, and let them go in an amicable manner.” (Qur’an 33:49)

“O prophet, if any of you divorce the women, then divorce them while ensuring their required interim is fulfilled, and keep count of the interim. You shall reverence God your Lord, and do not evict them from their homes, nor should they leave, unless they commit an evident immorality. And these are the boundaries of God. And anyone who transgresses the boundaries of God has wronged his soul. You never know; perhaps God will make something come out of this.” (Qur’an 65:1)

“Then, once the interim is fulfilled, either you remain together equitably, or part ways equitably and have it witnessed by two just people from among you; and give the testimony for God. This is to enlighten those who believe in God and the Last Day. And whoever reverences God, He will create a solution for him.” (Qur’an 65:2)

“And He will provide for him whence he never expected. Anyone who puts his trust in God, then He suffices him. The commands of God will be done. God has decreed for everything its fate.” (Qur’an 65:3)

“As for those who have reached menopause from your women, if you have any doubts, their interim shall be three months. As for those whose menstruation has ceased, and those already pregnant, their interim is until they give birth. And anyone who reverences God, He makes his matters easy for him.” (Qur’an 65:4)

“You shall let them reside in the dwelling you were in when you were together, and do not coerce them to make them leave. And if they are pregnant, you shall spend on them until they give birth. Then, if they nurse the infant, you shall give them their due payments. And you shall maintain the amicable relations between you. If you disagree, then another woman may nurse the child.” (Qur’an 65:6)

“O you who believe, if the believing females come emigrating to you, then you shall test them. God is fully aware of their belief. Thus, if you establish that they are believers, then you shall not return them to the rejecters. They are no longer permissible for one another; and return to them what they had spent. And there is no sin upon you to marry them, if you have given them due payments. And do not keep disbelieving wives; and ask back what you had spent, and let them ask back what they had spent. Such is the judgment of God; He judges between you. God is Knowledgeable, Wise.” (Qur’an 60:10)

“For those who abstain from their wives, they shall be given four months. If they renounce, then God is Forgiving, Merciful. And if they finalize the divorce, then God is Hearer, Knowledgeable.” (Qur’an 2:226-227)

Summary of the Rules for Divorce:

- Divorce proceedings must be primarily initiated by the husband (we will cover wife initiated divorce at the end of this list);
- If the divorce is initiated, then the wife and husband must remain together in the same home during the interim period. (65:1)

- If the couple reconcile, then divorce may be retracted and cancelled at any point during the interim period. (2:229)
- The divorce is automatically retracted if sexual intercourse takes place between the husband and wife during the interim period. (65:1)
- The interim period required is three menstruation periods. The interim for women who no longer menstruate is three months. The interim for pregnant women is until they deliver. (2:228, 65:4)
- There is no interim period required if the divorce takes place before any sexual intercourse has taken place between the couple. (33:49)
- If the couple still wishes to follow through with the divorce after the end of the interim period, then two witnesses are required to complete the process. (65:2)
- If this is the third divorce, then the couple may not remarry each other unless the woman has been married to another man and then divorced. (2:230)
- A divorce may be initiated by the wife under two circumstances: 1. If the husband is an open 'rejector' of God and the wife wishes to be part of the believers (60:1); 2. If the husband has abandoned his duties and has been a non-participant in the marriage for a period of at least 4-months (2:226-227).

Husband and Wife Disputes

With regard to husband/wife disputes, the Qur'an gives us a list of remedies to attempt to save a marriage ranging from candor between the husband and wife, to temporary

separation, to reconciliation through a mediator; with divorce being the very last resort.

“And if a woman fears from her husband rebellion or disregard, then there is no sin upon them to find a solution of reconciliation between themselves; and reconciliation is best. And the souls are brought by need; and if you are kind and do right, then God is expert over what you do.” (Qur’an 4:128)

“The men are to support the women with what God has bestowed upon them over one another and for what they spend of their money. The upright females are dutiful; keeping private the personal matters for what God keeps watch over. As for those females from whom you fear rebellion, then you shall advise them, and abandon them in the bedchambers, and withdraw from them; if they obey you, then do not seek a way over them; God is Most High, Great.” (Qur’an 4:34)

“And if you fear a permanent rift between them, then send a judge from his family and a judge from her family. If they want to reconcile, then God will bring them together. God is Knowledgeable, Expert.” (Qur’an 4:35)

It is worth pointing out that verse 4:34 above has been traditionally interpreted in an incorrect manner by translating “idrib” as “beat/strike.” This has caused terror to millions of women around the world for they fear that their husbands might beat them at will simply because they are dissatisfied or it suits their mood!

Some Arabic words, like in English, can have slightly different meanings depending on the context they are placed in. One such example is the word ‘Daraba’ which

has a natural meaning of *putting forth* as can be seen in the following verses:

"Did you not note how God puts forth (Daraba) the example that a good word is like a good tree, whose root is firm and whose branches are in the sky." (Qur'an 14:24)

"For the poor who face hardship in the cause of God, they cannot go forth (Darban) in the land; the ignorant ones think they are rich from their modesty; you know them by their features, they do not ask the people repeatedly. And what you spend out of goodness, God is fully aware of it." (Qur'an 2:273)

"Shall We withdraw (NaDrib) the reminder from you, because you are a transgressing people?" (Qur'an 43:5)

"O you who believe, if strike (Darabtum) in the cause of God, you shall investigate carefully. And do not say to those who greet you with peace: "You are not a believer!" You are seeking the vanity of this world; but with God are many riches. That is how you were before, but God favored you, so investigate carefully. God is expert over what you do." (Qur'an 4:94)

However, there are certain cases where this word can have the meaning of 'strike/beat' as the act of striking involves the hand being "put forth":

"So how will it be when their lives are seized by the angels, while striking (Yadriboona) their faces and their backs?" (Qur'an 47:27)

The correct approach to the case of 4:34 is simply to understand the *context* of the verse (in this case, it deals with the subject of a woman who has rebelled against her

role as wife “Nushooz”) and thus the word “Idribuhun” is one of the suggested three steps suggested to deal with the situation (the other steps being: talk it out, and avoid sleeping in the same room).

“The men are to support the women with what God has bestowed upon them over one another and for what they spend of their money. The upright females are devoted; keeping private the personal matters for what God keeps watch over. As for those females from whom you fear alteration (Nushooz⁵), then you shall advise them, and abandon them in the bedchamber, and withdraw from them (Idribuhun). If they respond to you, then do not seek a way over them; God is Most High, Great.” (Qur’an 4:34)

As such, which meaning of “Idribuhun” would make the most sense? Withdrawing physically and emotionally from the wife to let her think things through, or, beating her into submission and forcing her to remain with her husband?

The answer is always to follow the *best* meaning derived...

“The ones who listen to what is being said, and then follow the best of it. These are the ones whom God has guided, and these are the ones who possess intelligence.” (Qur’an 39:18)

Adopted Children

“God did not make any man with two hearts in his body. Nor did He make your wives whom you make estranged to be your mothers. Nor did He make your adopted children to be your sons. Such is what you claim with your mouths, but God speaks the truth, and He guides to the path. Call them by their fathers. That is more just

⁵ Nushooz is correctly understood by translators as being ‘ill-conduct/rebellion’ as can be seen in its use in 4:34, and it can also apply to a man as seen in 4:128.

with God. But if you do not know their fathers, then, as your brothers in the system and your patrons. There is no sin upon you for what mistake you made by it; but you will be responsible for what your hearts deliberately intend. God is Forgiver, Merciful.” (Qur’an 33:4–5)

Children may be adopted based on the state ensuring that the family is suitable and is able to provide for the needs of the adopted child. Adopted children will retain their original family name even after adoption; they cannot carry the name of the adopting family.

Child Custody

“And the birth mothers may suckle their children two full cycles, if they wish to complete the suckling. And the man for whom the child is born is responsible for both their provisions and clothing equitably. A soul is not burdened except with what it can bear. No mother shall be harmed because of her child, nor shall a father be harmed because of his child. And for the guardian is the same requirement. So if they wish to separate out of mutual agreement and counsel, then there is no sin upon them. And if you want to hire nursing mothers, then there is no sin upon you if you return what you have been given equitably. And be aware of God, and know that God is watching over what you do.” (Qur’an 2:233)

In cases of divorce or separation, the mother is entitled to the full custody of the child up to the age of two years. For any children aged more than two years, and where the parents are not in agreement, the court may decide on the custody (either sole or joint) with the aim of avoiding bias or harm to either parent.

Death and Burial

“So God sent forth a raven to scratch the land and show him how to deal with the body of his brother. He said: ‘Woe to me! Am I not even able to be like this raven and deal with the body of my brother?’ So he became of those who regretted.” (Qur’an 5:31)

“And the Hour is coming, there is no doubt in it, and God will resurrect those who are in the graves.” (Qur’an 22:7)

Dead bodies are to be buried in the earth within the shortest time-frame manageable. Bodies are not to be left to rot or decompose in the open causing a threat to the health of the living, nor are bodies to be burnt or unduly mutilated.

Inheritance and Wills

“It is decreed for you that if death should come to any of you, that it is best if he leaves a will for his family and relatives out of goodness; this is a truth for the righteous. Whoever alters it after having heard it, then the sin will be upon those who alter it. God is Hearer, Knowledgeable.” (Qur’an 2:180-181)

“O you who believe, witnessing shall be done if death is approaching one of you and a will is being made—by two who are equitable amongst you. Or, by two who are unknown to you if you have gone forth in the land and death is approaching. If you have doubt regarding them, then you will hold them after the Connection, and let them swear by God: ‘We will not purchase with it any price, even if it was from a near relative, and we will not conceal the testimony of God, else we are of the sinners.’

If it is then found that they had indeed incurred the sin, then two others, from those who have been named as beneficiaries, will take their place; and they will swear by God: 'Our testimony is more truthful than their testimony, and if we aggress, then we are of the wicked.' This is the least that can bring the testimony at its face value, for fear that their oaths would be disregarded as the previous oaths. And be aware of God, and listen; God does not guide the wicked people." (Qur'an 5:106-108)

"And those of you whose lives are seized, and they leave wives behind, a will shall provide for their wives that they be provided with support for up to one cycle, without being made to vacate. If, however, they vacate, then there is no sin upon you for what they do with themselves of goodness; and God is Noble, Wise." (Qur'an 2:240)

"For the men is a portion from what the parents and the relatives left behind, and for the women is a portion from what the parents and relatives left behind, be it little or much; a forced portion. And if the distribution is attended by the relatives and the orphans and the needy, then you shall give them part of it and say to them a kind saying." (Qur'an 4:7-8)

"God directs you regarding your children: 'To the male shall be as that given to two females; however, if the women are more than two, then they will have two thirds of what is left behind; and if she is only one, then she will have one half. And to his parents, each one of them shall have one sixth of what is left behind, if he has a child. If he has no child, and his parents are the heirs, then to his mother is one third; and if he has siblings then to his mother is one sixth. All after a will is carried through or a debt. Your parents and your children, you

do not know which are closer to you in benefit—an edict from God, for God is Knowledgeable, Wise.’ And for you is half from your wives of what is left behind, if they have no child; however, if they have a child, then to you is one quarter of what is left behind. All after a will is carried through or a debt. And to them is one quarter of what is left behind, if you have no child; however, if you have a child, then to them is one eighth of what is left behind. All after a will is carried through or a debt. And if a man or a woman who is being inherited has no dependents, but has a brother or a sister, then to each one of them is one sixth, but if they are more than this then they are to share in one third. All after a will is carried through or a debt, to avoid causing harm. A dispensation from God, and God is Knowledgeable, Compassionate.” (Qur’an 4:11–12)

“They seek a ruling from you, say: “God gives you the ruling for those who have no dependents. If a person passes away and has no child, but has a sister, then she shall receive half of what is left behind; and he will inherit from her if she has no child. However, if he has two sisters, then they will receive two thirds of what is left behind; and if he has siblings, men and women, then to the male shall be as that given to two females.” God makes clear to you that you do not stray; God is aware of all things.” (Qur’an 4:176)

It is recommended that every person attempt to make a will and testament in writing before death to cover the distribution of property and wealth as he/she sees fit. A will that is not made in writing but has two credible witnesses may be enforceable, if the court is satisfied that their testimony is genuine.

In cases where there is no will and testament or if the will and testament leaves an amount of wealth

undistributed, then the following distribution shall be applied to the available wealth:

- Due to the legal obligation of men to be responsible for their family, the inheritance as far as offspring is concerned entails the male receiving a share equal to that of two females, i.e., one girl = $1/3$ and one boy = $2/3$.
- If there are no males and there are two or more females, the portions of all of them together shall be $2/3$; if there is one female, the portion shall be half.
- Parents receive one-sixth ($1/6$) of the inheritance each, in the case where the deceased has left children. If there are no children and the parents are the only heirs, the share of the mother shall be $1/3$ and that of the father shall be $2/3$. If the deceased left brothers and sisters, the share of the mother is $1/6$.
- In what a wife leaves, the share of the husband is one-half in the case where she leaves no children; but if she has children, then the share of the husband is $1/4$ after the processing of the will and the payment of debt against the deceased.
- In what a husband leaves, the share of the wife is $1/4$, if he has no children, but if he has children, the share of the wife is $1/8$ after the processing of the will and payment of debt against the deceased.
- If the deceased has no children but he has parents, brothers and sisters, then:
 - If there is one brother or one sister, each one of them shall receive $1/6$;

- If the number of brothers and sisters is more than one, then together they shall be entitled to $\frac{1}{3}$.
- If the deceased has neither children nor living parents but has only brothers and sisters, the distribution of shares shall be as per the following:
 - If the deceased is a male, and has only one sister, then her portion shall be half of his bequest;
 - If the deceased is a female, and has only one brother, then he shall be the heir of her leftover property;
 - If the heirs are two sisters (or more), their (combined) share shall be $\frac{2}{3}$;
 - If the heirs are brothers and sisters, then the entire leftover property shall be theirs. The principle of “the share of two females is equal to the share of one male” shall apply.

Any property or wealth that still remains after the distribution set out above, and for which no further lawful heir, beneficiary, or valid testamentary claim exists, shall be transferred to the state as custodian of the public trust.

Commercial Laws



This chapter will deal with all legal aspects of commerce, trade and financial transactions.

Breach of Contract

“O you who believe, fulfill the contracts. Permitted for you are the subjugated livestock, except that which is being recited to you—while maintaining the ban on hunting while you are under restriction. God decrees as He pleases.” (Qur’an 5:1)

Breach of contract will result in the guilty party being ordered to complete the contract as agreed or to compensate the other contract party for damages incurred by such breach.

Drug/Alcohol

Contrary to common myth, neither the using or manufacturing of alcohol or intoxicants is forbidden. In-fact, we are told that Paradise runs with rivers of intoxicants, and that they provide good provision for those who extract them on Earth.

The Qur'an does however emphasize that we should always be wary of their abuse, and that the Connection/ Salat should not be approached if the person is in a state of intoxication.

"And from the fruits of the palm trees and the grapes you produce strong drink and good provision. In that is a sign for a people who comprehend."
(Qur'an 16:67)

"Is the example of Paradise; that the righteous have been promised with rivers of pure water, and rivers of milk whose taste does not change, and rivers of intoxicants that are delicious for the drinkers, and rivers of strained honey, and for them in it are all kinds of fruits, and a forgiveness from their Lord; like that of those who abide in the Fire, and are given to drink boiling water that cuts-up their intestines?" (Qur'an 47:15)

"O you who believe, do not come near the Connection (Salat) while you are drunk, until you know what you are saying. Nor if you have had intercourse, unless a wayfarer, until you wash. And if you are ill, or traveling, or one of you has excreted feces, or you had sexual contact with the women, and could not find

water, then you shall select from the clean soil; you shall wipe your faces and hands. God is Pardoning, Forgiving.” (Qur’an 4:43)

The scholars attribute the inconsistency in their understanding of the issue (they believe alcohol is forbidden) to say that God, while not having any problem tearing the social fabric of Arab society and lifestyle, did not forbid alcohol outright for fear that people would not embrace Islam during its early days; but that when Islam had spread, the Qur’an required people to ‘avoid/shun’ alcohol based on the verse below:

[Shakir Translation 5:90] “O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan’s work; shun it therefore that you may be successful.”

Of course, the attempt to prove that there may be inconsistencies or conflicting laws in the Qur’an falls on its face when the verse is examined closely... In verse 5:90, the thing we are being told to “avoid” is not alcohol or any of the other listed items (i.e. they are not to be shunned/avoided in themselves), rather it is *the devil* himself whom we should avoid and we must be aware that his tools of preference for creating animosity and addiction to our species includes, amongst other things, alcohol.

“O you who believe, intoxicants, and gambling, and altars, and arrows of chance are made foul by the work of the devil. You shall avoid him so that you may be successful.” (Qur’an 5:90)

This reference to the ‘Devil,’ and not the items listed, can be very clearly seen in the very next verse that emphasizes the subject matter once again being the ‘Devil’:

"The devil only wants to cause strife between you through intoxicants and gambling, and to turn you away from remembering God and from the Connection (Salat). Will you be deterred?" (Qur'an 5:91)

This is similar to the situation where our children and wealth could be a distraction to us from remembering God. This does not mean that our children and wealth are 'evil' and need to be shunned or avoided or forbidden, but that we need to be more aware and responsible as to how we spend our time:

"O you who believe, do not be distracted by your money and your children from the remembrance of God. And those who do this, then they are the losers." (Qur'an 63:9)

Finally, while alcohol is clearly not forbidden, its use is to be restricted and regulated since there can be more harm than good in their unabated use/consumption.

"They ask you about intoxicants and gambling. Say: 'In them is much sin, and a benefit for the people; but their sin is greater than their benefit.' And they ask you how much they are to give, say: 'The excess.' It is thus that God clarifies for you the revelations that you may think." (Qur'an 2:219)

Plagiarism

"Do not think that those who are happy with what they have been given, and they love to be praised for what they did not do; do not think they are saved from the punishment. For them is a painful retribution." (Qur'an 3:188)

The use or benefit from the work of others without permission and/or acknowledgement is an abhorrent act

and may be regulated or have legal penalties imposed by the state.

Property Disputes

“When they entered upon David, he was startled by them. They said: ‘Have no fear. We are two who have disputed, and one has wronged the other, so judge between us with the truth, and do not wrong us, and guide us to the right path. This is my brother and he owns ninety-nine lambs, while I own one lamb; so he said to me: ‘Let me take care of it’ and he pressured me.’ He said: ‘He has wronged you by asking to combine your lamb with his lambs. And many who mix their properties take advantage of one another, except those who believe and do good works, and these are very few.’ And David guessed that We had tested him, so he sought forgiveness from his Lord, and fell down kneeling, and repented.” (Qur’an 38:22-24)

The owner of the property or goods by way of title deed or witnesses shall be returned his/her property. In case where the property is being used or occupied, then such property shall be vacated and returned to its legal owner(s).

Property Damage

“And David and Solomon, when they gave judgment in the case of the crop that was damaged by the sheep of the people, and We were witness to their judgment.” (Qur’an 21:78)

The owner of the property shall be compensated in full either by money or property/goods of an equivalent nature and value.

Financial Interest

“Those who consume usury do not rise except as one being influenced by the touch of the devil. That is because they have said: “Trade is the same as usury.” While God has made trade permissible, and He has made usury forbidden. Whoever has received understanding from his Lord and ceases, then he will be forgiven for what was before this and his case will be with God. But whoever returns, then they are the people of the Fire, in it they will abide.” (Qur’an 2:275)

Under no condition whatsoever will the charging or paying of compound interest on money be allowed. The concept of compound interest leads to financial hardship and cheating people out of their possessions. Any individuals found guilty of taking compound interest on money directly or indirectly (even with the consent of all parties involved) will be subject to the full extent of the law, and the court may find transactions or contracts with interest built-in null and void.

Borrowing Laws

“O you who believe, if you borrow for a future period, then you shall record it. And let a scribe of justice record it for you; and let not the scribe refuse to record as God has taught him. Let him record and let the person who is borrowing dictate to him, and let him be aware of God, and let him not reduce from it anything. If the one who is borrowing is immature or weak or he cannot dictate himself, then let his guardian dictate with justice; and bring two witnesses from among your men; if there are not two men, then a man and two women from whom you will accept their testimony, so that if one of them becomes blindsided, then the one can remind the other.

And let the witnesses not refuse to come if they are called. And do not fail to record it no matter how small or large until its maturity, that is more just with God and better for the testimony, and better that you do not have doubts. Exempt is trade done on the spot between you, then there is no sin upon you if you do not record it—and have evidence if you trade. No scribe shall be harmed nor any witness; for if you do so then it is a wickedness on your part, and be aware of God and God teaches you and God is aware of all things.” (Qur’an 2:282)

All borrowing contracts must be recorded in writing (even if it is between relatives) with the dictation of the details being provided by the person borrowing the money.

Witnessing shall be required if the money is being borrowed by a legally authorized third party or guardian on behalf of the original borrower. These measures are to be made to ensure the rights of both parties are protected and that the transaction being conducted is genuine and involves no fraud or deceit.

Insolvency

“If the person is facing insolvency, then you shall wait until he becomes able. And if you relinquish it as a charity it is better for you if only you knew.” (Qur’an 2:280)

Individuals and companies may file for insolvency if such claim can be substantiated. Once an individual or company has been approved as being insolvent, then all creditors/lenders must restructure their repayment tenor in line with what is realistic and manageable for the insolvent party.

Criminal Laws



This chapter will deal with all legal aspects of criminal activity and/or behavior. All court trials and judges are to observe the following guidelines:

Inadmissible Evidence

“And do not uphold what you have no knowledge of; for the hearing, and eyesight, and mind—all these you are responsible for.” (Qur’an 17:36)

Testimony can only be given for what was witnessed first-hand or ascertained by reasonable evidence. Hearsay is inadmissible in a court of law.

Seek Clarifications

“O you who believe, if a wicked person comes to you with any news, then you shall investigate it. Lest you harm a people out of ignorance, then you will become regretful over what you have done.” (Qur’an 49:6)

The court is required to thoroughly investigate all cases and claims that come to its attention and to examine all sides of a case before passing judgment.

Everybody Shall Bear His/Her Own Burden

“That no bearer may carry the burden of another.” (Qur’an 53:38)

The court is forbidden from making charges or issuing a punishment against any other than the convicted person(s). Family members, relatives, friends, associates, or any other person (even if volunteering to do so) are protected from undue punishment and may not be traded for the convicted person nor may they take his/her place.

State of the Accused

“There is no blame upon the blind, nor is there any blame upon the crippled, nor is there any blame upon the ill, nor is there any blame upon yourselves, if you eat at your homes, or the homes of your fathers, or the homes of your mothers, or the homes of your brothers, or the homes of your sisters, or the homes of your paternal uncles, or the homes of your paternal aunts, or the homes of your maternal uncles, or the homes of your maternal aunts, or that which you possess their

keys, or that of your friends. You commit nothing wrong by eating together or as individuals. When you enter any home, you shall greet each other a greeting from God that is blessed and good. God thus explains the revelations for you that you may comprehend.” (Qur’an 24:61)

The court is to take into account and use its judgment regarding the physical and mental state of the accused. Actions committed by a fully competent and able adult are not the same as those committed by a person who is mentally ill or suffering from a temporary illness/insanity.

Bearing Witness

“O you who believe, stand with justice as witnesses to God, even if against yourselves, or the parents or the relatives. Even if he be rich or poor, God is more worthy of them, so do not follow desire into being unjust. And if you twist or turn away, then God is Expert over what you do.” (Qur’an 4:135)

“O you who believe, if you borrow for a future period, then you shall record it. And let a scribe of justice record it for you; and let not the scribe refuse to record as God has taught him. Let him record and let the person who is borrowing dictate to him, and let him be aware of God, and let him not reduce from it anything. If the one who is borrowing is immature or weak or he cannot dictate himself, then let his guardian dictate with justice; and bring two witnesses from among your men; if there are not two men, then a man and two women from whom you will accept their testimony, so that if one of them becomes blindsided, then the one can remind the other. And let the witnesses not refuse to come if they are called. And do not fail to record it no matter how

small or large until its maturity, that is more just with God and better for the testimony, and better that you do not have doubts. Exempt is trade done on the spot between you, then there is no sin upon you if you do not record it—and have evidence if you trade. No scribe shall be harmed nor any witness; for if you do so then it is a wickedness on your part, and be aware of God and God teaches you and God is aware of all things.” (Qur’an 2:282)

Witnesses cannot be harmed in any way as a result of their testimony. This includes being forced to be a witness against him/herself. Witnesses must present themselves when required to do so by the court and may not refuse to give testimony of what they have witnessed. The court may take the appropriate action against witnesses that refuse to give testimony (unless it is against themselves).

Confessions of Guilt

“He said: ‘Did we not raise you among us as a new born, and you stayed with us for many of your years? And you did that deed you did, and you are of the rejecters.’ He said: ‘I did it, and I was of those misguided.’” (Qur’an 26:18-20)

“Whoever rejects God after having believed—except for he who is forced while his heart is still content with belief—and has comforted his chest towards rejection, then these will have a wrath from God and they will have a great retribution.” (Qur’an 16:106)

Confessions are admissible in court provided the accused person directly makes them without duress or intimidation. Confessions under duress or intimidation or not made directly by the accused are considered invalid and may not be used to pass judgment with.

False Accusations

“O you who believe, if a wicked person comes to you with any news, then you shall investigate it. Lest you harm a people out of ignorance, then you will become regretful over what you have done.” (Qur’an 49:6)

False accusations or lodging of fabricated evidence or testimony grants the court the right to prosecute the party involved in such activity either through fine or imprisonment depending on the scope of the accusations made.

Sanctity of the Home and Personal Property

“O you who believe, do not enter any homes except your own unless you perceive a welcome and you greet the people in them. This is best for you, perhaps you will remember. But, if you do not find anyone in them then do not enter until you are given permission. And if you are told: ‘Go back,’ then go back for it is better for you. And God is aware of what you do. There is no sin upon you that you enter homes which are abandoned if in them there are belongings of yours. And God knows what you reveal and what you hold back.” (Qur’an 24:27–29)

Evidence obtained from a residential home without the consent of the owner, or a court order, is inadmissible as evidence.

Injunction against Spying

“O you who believe, you shall greatly avoid suspicion—some suspicion is sinful. And do not spy on one another, nor shall you backbite. Would any of you enjoy eating the flesh of his dead brother? You

certainly would hate this. You shall observe God. God is Redeemer, Merciful.” (Qur’an 49:12)

Evidence obtained through spying or eavesdropping is inadmissible in a court of law.

Juveniles and Young Adults

“O people, if you are in doubt as to the resurrection, then We have created you from dust, then from a seed, then from an embryo, then from a fetus developed and undeveloped so that We make it clear to you. And We settle in the wombs what We wish to an appointed time, then We bring you out a child, then you reach your maturity, and of you are those who will pass away, and of you are those who are sent to an old age where he will not be able to learn any new knowledge after what he already has. And you see the land still, but when We send down the water to it, it vibrates and grows, and it brings forth of every lovely pair.” (Qur’an 22:5)

“And whoever of you cannot afford to marry the independent female believers, then from those in the care of your oaths of the believing young women. And God is more aware of your faith, some of you to each other. You shall marry them with the permission of their family, and give them their due payments in kindness. To be independent—not for illicit sex or taking lovers. Once they are independent, then any of them who comes with an immorality shall have half of what is upon those already independent of the punishment. This is for those who fear a hardship from among you, but if you are patient it is better for you. And God is Forgiver, Merciful.” (Qur’an 4:25)

The court is to take the age of the accused person into account when issuing judgments. All youths will be transferred automatically to the juvenile court. Young people and mature adults are never to be treated as the same in issuing judgment. In the example given in 4:25 above, a young adult who commits adultery will receive half the punishment of a mature adult (i.e., 50 lashes).

Prisons

“And with him in the prison entered two young men. One of them said: ‘I dreamt that I was pressing wine,’ and the other said: ‘I dreamt that I was carrying bread on top of my head, and that the birds were eating from it.’ ‘Tell us its interpretation, for we see that you are of the good doers.’” (Qur’an 12:36)

Prisoners are to be held in groups of three or less depending on the circumstances. Prisoners are to be provided adequate food, water, clothing and medical treatment. Visitations to prisoners are allowed in conformity with the schedules to be set out by the state. Prisoners are to be given ample opportunity for study, education, learning of crafts/skills, etc., to positively utilize time spent in prison. Prisoners are to be treated humanely and with respect at all times. No abuse, torture, physical pain nor suffering is allowed at any time.

Crimes and Judgments

Below are guidelines for criminal rulings based on key offenses. Other offenses that are not listed will be judged based on the principle of equitable punishment (16:126).

Murder/Violence

“And do not kill the life that God has made forbidden, except through justice. And whoever is killed unjustly,

then We give his heir authority, so let him not overindulge in the taking of a life, he shall be given victory.” (Qur’an 17:33)

“And We have decreed for them in it that a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and the wounds shall have reparation; and whoever remits anything of it, then it will cancel sins for him. And whoever does not judge with what God has sent down, then these are the wicked.” (Qur’an 5:45)

Murder is met with execution, and, under the old laws, an harm to the face shall be equated and other wounds shall have reparation. The person or family of the person who has been harmed may remit the punishment in part or in full. Such remittance of punishment will override the court ruling on this matter.

Accidental Death

“And it is not for a believer to kill another believer except by accident. And whoever kills a believer by accident, then he shall free a believing slave, and give compensation to the family; except if they remit it. If he was from a people who are enemies to you, and he was a believer, then you shall free a believing slave. And if he was from a people with whom you have a covenant, then a compensation to his family, and free a believing slave. Whoever does not find, then the fasting of two months sequentially as a repentance from God; for God is Knowledgeable, Wise.” (Qur’an 4:92)

“O you who believe, reparation has been decreed for you in the case of those who are killed; the free for the free, and the slave for the slave, and the female for the

female. Whoever is forgiven anything by his brother, then it is to be followed with kindness and goodness towards him. That is an alleviation from your Lord, and a mercy; so whoever transgresses after that, he will have a painful retribution. And through reparation you will be protecting life, O you who possess intelligence, that you may be righteous.” (Qur’an 2:178–179)

Accidental death caused by a believer towards another believer must be met with: freeing of any believing slave, and giving financial compensation to the family of the victim. If slaves to be freed are not found, then the ruling shall be to fast for two consecutive months (60 days) from sunrise until night. For situations where the person(s) killed was not a believer, then the punishment shall be to make reparation that equates the status of the deceased.

Suicide

“O you who believe, do not consume your money between you unjustly, unless it is through a trade which is mutually agreed by you. And do not kill yourselves; God is Merciful towards you. And whoever does so out of animosity and transgression, We will cast him into a fire; and this for God is easy to do.” (Qur’an 4:29–30)

The law prohibits suicide if it is being done as an act of despair against God or from life (i.e. being done out of “animosity, or transgression”). Any person attempting suicide must be counseled and helped until the state sees the threat of suicide is no longer present.

Abortion

“Say: ‘Come let me recite what your Lord has forbidden for you: that you should not set up anything

with Him; and do good to your parents; and do not terminate your children due to poverty, We provide for you, as well as for them; and do not come near immorality, what is public of it and private; and do not kill the life that God has made forbidden, except through justice. That is what He enjoined you that you may comprehend.” (Qur’an 6:151)

“And do not terminate your children out of fear of poverty; We shall provide for them, as well as for you. The killing of them was a big mistake.” (Qur’an 17:31)

“And it was adorned for the polytheists, by their partners, to terminate their children in order to turn them and to confound their system for them. Had God willed they would not have done this, so ignore them and what they invent.” (Qur’an 6:137)

“Losers are those who have terminated their children foolishly, without knowledge, and they forbade what God had granted them by lying about God. They have strayed and they were not guided.” (Qur’an 6:140)

In looking to the above verses, specifically 6:151 and 17:31, we find that abortion is only forbidden where the reason is poverty or fear of poverty. Where other causes are claimed, the matter shall be judged according to the circumstances necessity, and accountability before God.

The one warning that encompasses this entire topic is God’s words to the polytheists in 6:140 that in aborting their children, they had made a mistake.

Rebellion/Spying/Espionage

“The recompense of those who fight God and His

messenger, and seek to make corruption in the land, is that they will be killed or crucified or that their hands and feet be cut off from alternate sides or that they be banished from the land; that is for them a disgrace in this world, and in the Hereafter they will have a great retribution. Except for those who repent before you overpower them, then know that God is Forgiving, Merciful.” (Qur’an 5:33–34)

While this is mainly a time of warfare ruling, the court may apply its principles by analogy in grave cases involving espionage, treachery, sedition, incitement of violence, or mutiny where the safety of the people or the security of the state has been seriously endangered. However, an exception exists for those who surrender themselves willingly to the state before being found or captured and repent from their actions. Such cases will be subject to the penalties of equivalence for any crimes committed.

Slavery

“Do you know which is the difficult path? The freeing of a slave.” (Qur’an 90:12–13)

Any attempt made to own or enslave a human being (even with the consent of the person enslaved) is completely forbidden. Persons owning slaves are encouraged to set them free as an act of righteousness and brotherhood.

Indecent Exposure and Pornography

“And tell the believing females to lower their gaze and maintain their chastity; and they should not reveal their attractiveness except what is apparent. And they should put forth their shawls over their cleavage, and they should not reveal their attractiveness except to their husbands, or their fathers, or fathers of their

husbands, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or those who are in the care of their oaths, or the male servants who are without need, or the younglings who have not yet understood the nakedness of women. And they should not strike with their feet in a manner that reveals what they are keeping hidden of their attractiveness. And repent to God, all of you believers, that you may succeed.” (Qur’an 24:31)

“O Children of Adam, We have sent down for you garments to cover your vulnerabilities, and as adornments; and the garment of righteousness is the best. That is from the signs of God, perhaps they will remember.” (Qur’an 7:26)

The minimum requirement for public display is that men and women both cover their private parts, in addition to women covering their breasts.

Adultery

“The adulteress and the adulterer, you shall lash each of them with one hundred lashes, and do not let any pity overtake you regarding the system of God if you believe in God and the Last Day. And let a group of the believers witness their punishment. The adulterer will only marry an adulteress or she who is a polytheist. And the adulteress, she will only be married to an adulterer or he who is a polytheist. And such has been made forbidden for the believers. And those who accuse the independent females, then they do not bring forth four witnesses, you shall lash them with eighty lashes, and do not accept their testimony ever; and those are the wicked. Except for

those who repent after this and do good, then God is Forgiving, Merciful.” (Qur’an 24:2-5)

“And whoever of you cannot afford to marry the independent female believers, then from those in the care of your oaths of the believing young women. And God is more aware of your faith, some of you to each other. You shall marry them with the permission of their family, and give them their due payments in kindness. To be independent—not for illicit sex or taking lovers. Once they are independent, then any of them who comes with an immorality shall have half of what is upon those already independent of the punishment. This is for those who fear a hardship from among you, but if you are patient it is better for you. And God is Forgiver, Merciful.” (Qur’an 4:25)

Adultery is the act of intercourse between a couple who are not married to one another. Any accusation of adultery will not be accepted unless accompanied by a confession of guilt, or four witnesses to support the adultery charges. In case of confession or four witnesses being presented, then the court will issue the required sentence of 100 lashes for the man and 100 lashes for the woman involved in the adultery. If the woman is not independent/mature, or was married off by her family as a minor, then she shall only receive 50 lashes. The lashings must be publicly witnessed.

In case four witnesses are not presented or the witnesses are not all found to be true, then the person who brought forth the accusation and the persons who gave false testimony will be lashed 80 lashes each and will be refused future testimonies with the court unless they have repented.

Accusations of Adultery by Husband/Wife

“And those who accuse their spouses, but they have no witnesses except for themselves, then the testimony of one of them is to be equivalent to that of four witnesses if it is sworn by God that he is being truthful. And the fifth shall be the curse of God upon him if he is of the liars.” (Qur’an 24:6-7)

“And the punishment will be averted from her if she bears witness four times by God that he is of the liars. And the fifth shall be the curse of God upon her if he is speaking the truth.” (Qur’an 24:8-9)

A man or woman may accuse his/her spouse of adultery in court without having any witnesses except themselves if they swear an oath by God four times to such effect. However, in cases of the husband accusing his wife, she will be able to counter and nullify his accusation if she swears an oath by God four times that he is lying.

Sexual Molestation and Rape

“And as they rushed towards the door, she tore his shirt from behind; and they found her master at the door. She said: ‘What is the punishment for he who wanted evil for your family? Is it not that he be imprisoned or punished painfully?’” (Qur’an 12:25)

“And he said to the one of them whom he thought would be saved: ‘Mention me to your lord.’ But the devil made him forget to mention to his lord, so he remained in prison for a few years.” (Qur’an 12:42)

Cases of sexual molestation or rape, if proven, shall carry imprisonment and/or a physical punishment as determined by the court, provided that the punishment

does not exceed the nature and gravity of the crime committed.

Homosexuality

“And those of your women who commit immorality, you shall bring four witnesses over them from among you; if they bear witness, then you shall restrict them in the homes until death seizes them, or God makes for them a way out. And the two men who commit it from among you, you shall trouble them. If they repent and reform, then leave them alone. God is Redeemer, Merciful.” (Qur’an 4:15-16)

Homosexuality between females shall be punished by restricting their movement. Homosexuality between males shall be punished with the intent to deter/repel such men from engaging in homosexual acts. The punishment is to be waived in case the accused repents and reforms from such activity.

Theft/Financial Fraud

“And the male thief, and the female thief, you shall restrain their hands—as a penalty for what they have earned—to be made an example of from God. God is Noble, Wise.” (Qur’an 5:38)

In cases of proven theft, the court shall order the return of the stolen item(s)/good(s) as well as fine and hold the perpetrator in custody (see the story of Joseph 12:74-75). In cases where return of the goods or a fine are not possible, then the penalty shall be to sentence the thief to labor at a fair market price.

Bribery

“And do not consume your money between you unjustly

by bribing the decision makers so that you may consume a part of the money of other people sinfully while you know!" (Qur'an 2:188)

Paying bribes to employees in government or otherwise will result in the court taking immediate action against the person making the bribe through confiscation of the bribe amount, and/or the imposing of a fine and/or sentencing the person to a prison sentence as determined appropriate by the court Judge.

Disturbing the Peace

"And be humble in how you walk and lower your voice. For the harshest of all voices is the voice of the donkeys." (Qur'an 31:19)

Disturbance of the peace, if proven to be excessive, may result in action to be specified by the court.

Negligence and Impeachment

"O you who believe, do not betray God and the messenger, nor betray your trust, while you know." (Qur'an 8:27)

"It was not for any prophet to embezzle, and he who embezzles will be brought with what he has embezzled on the Day of Resurrection, then every soul will be given what it has earned without being wronged." (Qur'an 3:161)

All employees and officials are fully accountable for their position and all the responsibilities and duties entailed therein. People who betray the trust of office may be removed from office, fined or imprisoned by the court.

Rules of Warfare



This chapter will outline the rules that regulate and determine warfare from the Qur'an as well as the structure and scope of military campaigns/operations.

“Warfare has been decreed for you while you hate it; and perhaps you may hate something while it is good for you, and perhaps you may love something while it is bad for you; and God knows while you do not know.” (Qur'an 2:216)

Establishing an Army

“And prepare for them all that you can of might, and from the steeds of war, that you may instill terror with it towards the enemy of God and your enemy, and others besides them whom you do not know but God knows them. And whatever you spend in the cause of God will be returned to you, and you will not be wronged.” (Qur’an 8:60)

Establishing an army is a requirement of any state in order to defend its people, property and constitution. Not having a military force is an invitation for invasion or some disaster lying in wait at some future point.

Military Service

“O prophet, urge the believers to fight. If there are twenty of you who are patient, they will defeat two hundred. And if there are one hundred of you, they will defeat one thousand from among those who reject; that is because they are a people who do not understand.” (Qur’an 8:65)

The army shall be made up of men and women who render such a service of their own free will and under no compulsion whatsoever. These individuals are to be provided a wage and other benefits and services as established by the state. In wartime, the state may call on able-bodied men and women who upon their own freewill are ready to form militias to defend the state and its citizens.

1. Defensive Warfare

“And fight in the cause of God against those who fight you, but do not aggress, God does not like the aggressors. And you may kill them wherever you engage them, and expel them from where they

expelled you, and know that persecution is worse than being killed. And do not fight them at the Restricted Temple unless they fight you in it; if they fight you then kill them, thus is the recompense of the rejecters. And if they cease, then God is Forgiving, Merciful. And fight them so there is no more persecution, and so that the system is for God. If they cease, then there will be no aggression except against the wicked.” (Qur’an 2:190-193)

Defensive warfare is when the state, or its territory, have come under direct attack or threat of attack. In such a case, the Qur’an grants automatic authority to conduct full-battle mobilization and to conduct defensive strikes in retaliation to the attacks incurred. Warfare in this scenario is to be conducted until the invading force(s) is driven back, withdraw, or if they completely surrender.

If any part of the state has fallen under occupation, then no treaty, negotiation, or cease-fire may be entered into that recognizes, legitimizes, or permanently surrenders the occupied land to the aggressor. Any temporary arrangement entered into during occupation must be judged only by whether it serves the defense, preservation, and eventual restoration of the occupied land and people.

Under defensive warfare, the categorization of enemies becomes as follows:

Invading Soldiers, Special Forces, Mercenaries, and Various Armed Units

“And fight in the cause of God against those who fight you, but do not aggress, God does not love the aggressors. And you may kill them wherever you engage them, and expel them from where they expelled you, and know that persecution is worse than being killed. And do not fight them at the

restricted Temple unless they fight you in it; if they fight you then kill them, thus is the recompense of the rejecters.” (Qur’an 2:190-191)

Invading soldiers and all armed forces/units that support them may be attacked, fought, and killed whenever and wherever they are found unless they surrender or completely withdraw from the areas they have invaded.

Occupation Installed Army or Policing Force (i.e. Puppet Police or Army)

“You will find others who want to be safe among you and safe among their own people. Every time they are returned to the test, they fall back in it. If they do not withdraw from you, and offer you peace, and restrain their hands; then you may take them, and you may kill them wherever you engage them. For these We have given you a clear authority.” (Qur’an 4:91)

Although these people are normally citizens of the invaded country/nation, they are considered to be an extension of the invading army as they offer support, intelligence, and protection to the invader. Invading armies typically use these local militias or army formations as a ‘front line’ to defend them from attacks or to have them search out and kill or capture defenders.

Authorization is given to engage, fight, and kill such combatants until they cease their actions of support for the invading army.

Traitors, Spies, and Collaborators

“The recompense of those who fight God and His messenger, and seek to make corruption in the land, is that they will be killed or crucified or that their hands and feet be cut off from alternate sides or that

they be banished from the land; that is for them a disgrace in this world, and in the Hereafter they will have a great retribution. Except for those who repent before you overpower them, then know that God is Forgiving, Merciful.” (Qur’an 5:33-34)

This group of people is possibly the most dangerous. They mingle with the people as if they are with them, but then would pass on information to the invaders regarding formations, weapons, readiness, battle plans and locations. This group by far causes the most set-backs for the defenders as entire formations and plans may be destroyed by the inside information they possess. This group not only includes informants and spies, but also covers collaborators from within the government.

If a person is proven to be amongst this category, then he/she may be fought and killed, or crucified and made as a public example, or made disabled by the cutting off of an alternate hand and foot, or banished permanently from the land... However, if a traitor/spy/collaborator surrenders and repents before being captured or discovered, then they may be spared.

Logistical Support (Drivers, Contractors, Cooks, etc.)

“When you were on the near side, and they were on the far side, then the supply line became directly beneath you. And if you had planned for this meeting, you would have disagreed on its timing, but God was to enforce a command that was already done. So that He would destroy those to be destroyed with proof, and to let those who will live be alive with proof; and God is Hearer, Knowledgeable.” (Qur’an 8:42)

Again, these are an “extension” of the invading army and fall under the same ruling that it does. Without the logistics of food, fuel, ammunition, clothes, etc., the

invading army would not have the ability to fight and to hold its positions. Attacking and destroying supply lines and logistic support is not only permissible, but is a requirement to put an end to the invading forces.

2. *Aggressive Warfare*

“And why do you not fight in the cause of God, when the weak among the men and women and children say: ‘Our Lord, bring us out of this town whose people are wicked, and grant us from Yourself a supporter, and grant us from Yourself a victor!’”
(Qur’an 4:75)

“Those who have believed and emigrated and strived with their money and lives in the cause of God, and those who have sheltered and supported; these are the allies of one another. And those who believed but did not emigrate, you do not owe them any obligation until they emigrate. But if they seek your help in the system, then you must support them, except if it is against a people with whom there is a covenant between you and them. And God is Seer over what you do.” (Qur’an 8:72)

“And if they break their oaths after making their pledge, and they challenge the authority of your system; then you may kill the leaders of rejection. Their oaths are nothing to them, perhaps they will then cease.”
(Qur’an 9:12)

“O you who believe, if you strike in the cause of God, you shall investigate carefully. And do not say to he who greets you with peace: ‘You are not a believer!’ You are seeking the vanity of this world; but with God are many riches. That is how you were before, but

God graced you, so investigate carefully. God is expert over what you do.” (Qur’an 4:94)

Military action (outside the state or its boundaries) is only permitted under the following circumstances:

- Coming to set free or relocate an oppressed people who have made a public call for help. However, the Qur’an does not allow for changing or overthrowing of legitimate governments and that such intervention can only be to relocate or protect the oppressed people (look to the example of Moses who simply sought to remove the Children of Israel from Egypt and not to overthrow Pharaoh.)
- A credible threat or action of threat is displayed by a group/nation against the state.
- In peacekeeping missions with nations/people with whom the state has a treaty.

The party being aggressed against must be formally and publicly made aware of the reasons for the attack and a reasonable opportunity be given to the nation which is about to be attacked to respond and amend.

\$Battle Strategy

This section is dedicated to the sharing of certain battle strategies and tips that have been ascertained from the Qur’an and which will improve the likelihood of victory if carried out correctly:

Keep Organization and Planning Low Key

“And remember when you were but a few who were weak in the land, you were fearful that the people might capture you. But He sheltered you, and He supported you with His victory, and He provided you with good

provisions, so that you may be thankful.” (Qur’an 8:26)

Develop Weapons and Secure Funding

“And prepare for them all that you can of might, and from the steeds of war, that you may instill terror with it towards the enemy of God and your enemy, and others besides them whom you do not know but God knows them. And whatever you spend in the cause of God will be returned to you, and you will not be wronged.” (Qur’an 8:60)

Research and Development

“That you may make armor, with perfect fittings. And work righteousness, for I am Seer of what you do.” (Qur’an 34:11)

“And We taught him the making of armor for you to protect you from your enemy. Are you then thankful?” (Qur’an 21:80)

Reconnaissance and Information Gathering

“But he did not stay away too long, then he said: ‘I know what you do not know, and I have come to you from Sheba with news which is certain.’” (Qur’an 27:22)

Have Leadership in Place

“O you who believe, obey God and obey the messenger and those in authority among you. But if you dispute in any matter, then you shall refer it to God and His messenger if you believe in God and the Last Day. That is better and more suitable for knowing.” (Qur’an 4:59)

Choose Formidable Representatives

“And their prophet said to them: ‘God has sent Saul to you as a king.’ They said: ‘How can he have the kingship when we are more deserving than him, and he has not been given an abundance of wealth?’ He said: ‘God has chosen him over you and increased him in knowledge and physical stature.’ God grants His sovereignty to whom He chooses; and God is Encompassing, Knowledgeable.” (Qur’an 2:247)

Scout Battle Terrain and Positions

“And as you departed from your family to prepare for the believers their stations for battle—and God is Hearer, Knowledgeable.” (Qur’an 3:121)

Mobilize Troops

“O you who believe, what is wrong with you when you are told: ‘Mobilize in the cause of God,’ you become heavy on the earth. Have you become content with this worldly life over the Hereafter? The enjoyment of this worldly life compared to the Hereafter is nothing.” (Qur’an 9:38)

“Mobilize in light gear or heavy gear, and strive with your money and lives in the cause of God. That is best if only you knew.” (Qur’an 9:41)

Attack Supply Lines

“When you were on the near side, and they were on the far side, then the supply line became directly beneath you. And if you had planned for this meeting, you would have disagreed on its timing, but God was to enforce a command that was already done. So that

He would destroy those to be destroyed with proof, and to let those who will live be alive with proof; and God is Hearer, Knowledgeable.” (Qur’an 8:42)

Coordinate Attacks

“God loves those who fight in His cause as one column; they are like bricks in a wall.” (Qur’an 61:4)

Strike the Enemy Leadership

“And if they break their oaths after making their pledge, and they challenge the authority of your system; then you may kill the leaders of rejection. Their oaths are nothing to them, perhaps they will then cease.” (Qur’an 9:12)

Strike the Weaknesses

“So, if you encounter those who have rejected, then strike the necks; until you overpower them, then bind them securely. You may thereafter either set them free or ransom them, until the burden of war ends. That, and if God had willed, He alone could have beaten them, but He thus tests you by one another. As for those who get killed in the cause of God, He will never let their deeds be put to waste.” (Qur’an 47:4)

Follow Orders

“O you who believe, obey God and obey the messenger and those in authority among you. But if you dispute in any matter, then you shall refer it to God and His messenger if you believe in God and the Last Day. That is better and more suitable for knowing.” (Qur’an 4:59)

Number of Fighters Irrelevant to Outcome

“God had granted you victory at Badr, while you had been the lesser, so reverence God that you may be thankful. When you said to the believers: ‘Is it not enough for you that your Lord would supply you with three thousand of the angels sent down?’ Indeed, if you are patient and are righteous and they come and attack you, He will supply you with five thousand of the angels battle trained.” (Qur’an 3:123–125)

Hold Your Ground

“O you who believe; when you encounter those who have rejected on the battlefield, do not flee from them. And whoever on that day flees from them; unless it is part of the battle strategy or if he is retreating back to his group; then he has drawn the wrath of God upon him, and his abode will be Hell. What a miserable destiny.” (Qur’an 8:15–16)

“O you who believe, when you encounter a force, stand firm and mention God excessively, that you may succeed.” (Qur’an 8:45)

Attack Bases of Traitors and Collaborators

“And if you are being betrayed by a people, then you shall likewise move against them. God does not love the betrayers.” (Qur’an 8:58)

Encourage Populace to Fight or Defend

“O prophet, urge the believers to fight. If there are twenty of you who are patient, they will defeat two hundred. And if there are one hundred of you, they will defeat one thousand from among those who

reject; that is because they are a people who do not understand.” (Qur’an 8:65)

Focus on Enemy Losses

“If you are wounded, then know that the other group is also wounded. And such are the days, We alternate them between the people, so that God will distinguish those who believe, and so He may make witnesses from among you; and God does not love the wicked.” (Qur’an 3:140)

Change Plans That Do Not Work

“And so it was when you suffered setback; even though you afflicted them with twice as much setback; you said: “Where is this coming from?” Say: “It is from yourselves.” God is capable of all things.” (Qur’an 3:165)

Leadership is Replaceable, Focus on Final Goal

“And Mohammed is but a messenger, like many messengers who have passed before him. If he dies or is killed will you turn back on your heels? And whoever turns back on his heels, he will not harm God in the least. And God will recompense the thankful.” (Qur’an 3:144)

Remember the Hereafter

“And do not think that those who are killed in the cause of God are dead. No, they are alive at their Lord receiving a bounty. Happy with what God has granted them from His grace, and they rejoice in those who have yet to follow after them. There is no fear upon them nor do they grieve. They rejoice with

the bounty of God and grace; God will not waste the recompense of the believers.” (Qur’an 3:169-171)

Trust in God

“The ones who the people said to them: ‘The people have gathered against you, so be concerned by them,’ but it only increased their faith and they said: ‘God is sufficient for us, and He is the best to put our trust in.’” (Qur’an 3:173)

“And when the believers saw the Confederates, they said: ‘This is what God and His messenger have promised us, and God and His messenger are truthful.’ This only increased their faith and their submission.” (Qur’an 33:22)

Other Issues

Scope of Warfare and Conduct

“And if they cease, then God is Forgiving, Merciful. And fight them so there is no more persecution, and so that the system is for God. If they cease, then there will be no aggression except against the wicked.” (Qur’an 2:192-193)

With the exception of defensive warfare, which is conducted until the enemy/invader is completely driven out or surrenders, all other warfare conducted by the state is to be limited to its declared objectives and time frame. It is prohibited in aggressive warfare to fight or attack non-combatants in any shape, way or form. Combatants who withdraw to territories of nations with which the state has a covenant/treaty may not be harmed as long as they are not launching attacks from such territory.

Prisoners of War

"It was not for any prophet to take prisoners unless it was in a battle engagement. You desire the materials of this world, while God wants the Hereafter for you. God is Noble, Wise." (Qur'an 8:67)

"O prophet, say to those prisoners whom you hold: If God finds in your hearts any good, He will grant you better than what He took from you, and He will forgive you. God is Forgiving, Merciful." (Qur'an 8:70)

"So, if you encounter those who have rejected, then strike the necks; until you overpower them, then bind them securely. You may thereafter either set them free or ransom them, until the burden of war ends. That, and if God had willed, He alone could have beaten them, but He thus tests you by one another. As for those who get killed in the cause of God, He will never let their deeds be put to waste." (Qur'an 47:4)

Prisoners are only taken in battle or warfare and not during peacetime or non-combative action.

Prisoners of war are to be treated with dignity and respect at all times and must be provided food, shelter and medical assistance. Prisoners are not to be humiliated, tortured or subjected to psychological or physical stress at any time during their captivity.

Prisoners may be exchanged or set free during a war based on what is deemed to be in the best interest of the state. However, once the war is officially over, then all prisoners must be released immediately and returned to their homeland or given shelter in the state if that is their request and it is deemed to represent no threat.

Desertion

“O you who believe; when you encounter those who have rejected on the battlefield, do not flee from them. And whoever on that day flees from them; unless it is part of the battle strategy or if he is retreating back to his group; then he has drawn the wrath of God upon him, and his abode will be Hell. What a miserable destiny.” (Qur’an 8:15-16)

Desertion from battle or service shall inflict criminal action against the offending person.

The Ending of Military Conflict

“And fight in the cause of God against those who fight you, but do not aggress, God does not love the aggressors. And you may kill them wherever you engage them, and expel them from where they expelled you, and know that persecution is worse than being killed. And do not fight them at the restricted Temple unless they fight you in it; if they fight you then kill them, thus is the recompense of the rejecters.” (Qur’an 2:190-191)

“And if they seek peace, then you also seek it, and put your trust in God. He is the Hearer, the Knowledgeable. And if they wish to deceive you, then God is sufficient for you. He is the One who supported you with His victory and with the believers.” (Qur’an 8:61-62)

The military campaign can only end with the invaders being driven out (if it is a defensive war) or if the declared state objectives have been met or are altered (if it is an aggressive war). No treaties or withdrawals are permitted in a defensive war until the enemy has fully withdrawn

from all occupied areas or has surrendered. If the enemy has withdrawn, then a peace treaty may be held.

Spoils of War

"They ask you regarding the spoils, say: 'The spoils are for God and the messenger.' So be aware of God, and be upright in matters between you; and obey God and His messenger if you are believers." (Qur'an 8:1)

In war, all spoils are to be administered by the state for distribution into the economy and people.

Secret Operations/Missions

"They ask you regarding the crescents, say: 'They provide a timing mechanism for the people and the Pilgrimage.' And piety is not that you would enter a home from its back, but piety is whoever is righteous and comes to the homes from their main doors. And be aware of God that you may succeed." (Qur'an 2:189)

The Islamic state and all its citizens are *prohibited* from conducting secret warfare or operations designed to destabilize, undermine or corrupt the systems of other people/nations. The state will always be bound by transparency and honesty and the desire to benefit the lives of humans inside the state and elsewhere on Earth.

Campaigns of Conquest

"If you sought conquest, then conquest has come to you, but if you cease, then it is better for you. And if you return again, then We will also return, and your group will avail you nothing even if it is many. God is with the believers." (Qur'an 8:19)

Campaigns with the intent of conquest are prohibited from being conducted.

Peace Keeping Efforts

“And if two parties of believers battle with each other, you shall reconcile them; but if one of them aggresses against the other, then you shall fight the one aggressing until it complies with the command of God. Once it complies, then you shall reconcile the two groups with justice, and be equitable; for God loves those who are equitable. The believers are brothers; so reconcile between your brothers, and be aware of God, that you may receive mercy.” (Qur’an 49:9–10)

The Qur’an allows for the state to enter into peacekeeping missions. Such missions shall be limited to ending the aggression of one party against another and reconciliation between the two warring factions.

The Calendar System



Creating a vibrant republic based on the Scripture does not only rely on laws and legal issues but must also take into account the advanced requirement of “time keeping.”

Below is a brief history of some of the most widely used calendars that may assist us in understanding how the celestial system of God has been put in use over the ages.

Egyptian Calendar

It is recorded that the early Egyptians (around 4,000 BC) used a Solar calendar of 365 days based on their

observation of the star Sirius rising with the Sun (this is the Heliacal rising and would occur at the peak of summer). The Egyptians also had 12 months in their year divided into 30 days each. The last 5 days were called “days of festival” (20:59) and were not part of any month.

They eventually had a system of 36 stars to mark out the year and in the end had three different calendars working concurrently for over 2000 years: a stellar calendar for agriculture, a solar year of 365 days (12 months x 30 + 5 extra) for civil life, and a quasi-lunar calendar for festivals. The later Egyptian calendars developed sophisticated Zodiac systems.

Greek Calendar

The calendar used by the ancient Greeks was based on the Moon and was known as the Metonic calendar. This calendar was based on the observations of Meton of Athens (ca. 440 BC), which showed that 235 lunar months made up almost exactly 19 solar years. This 19-year cycle became known as the Metonic cycle. However, given a nominal twelve-month year, an additional lunar month needed to be added to synchronize the cycle. These were added in years 3, 5, 8, 11, 13, 16, and 19 of the cycle.

Thus the Greek Calendar is a mixture of Solar and Lunar elements.

Roman Calendar

The Romans started off with a 10 month Lunar calendar which started the year around the vernal equinox and consisted of 10 months (Martius, Aprilis, Maius, Junius, Quintilis, Sextilis, September, October, November, and December) having a total of 304 days. The 304 days were followed by an unnamed, unnumbered period in winter. The Roman emperor Numa Pompilius (715-673 BC) introduced February and January between December

and March, increasing the length of the year to 354 or 355 days.

In 46 BC, the Romans altered their calendar based on the Egyptian model, under emperor Julius Caesar, to a calendar made up of 365 days (366 in a leap-year). Also, the number of days per month was altered/increased to correspond to the 365-day year (i.e. 31 day months were introduced).

Gregorian Calendar

This is the most common calendar in use today in the modern world and is an adjustment of the earlier Roman Calendar. Joseph Scaliger defined Day One (January 1st) as a day when three cycles converged on it. The first cycle was the 28 year period over which the Julian calendar repeats. The second was the 19 year golden number cycle over which phases of the moon almost land on the same dates of the year. The third cycle was the 15 year ancient Roman tax cycle of emperor Constantine.

In 1582 Pope Gregory truncated 10 days off the Roman calendar to bring it in line with the vernal equinox (errors were previously made in the leap-year adjustments and the calendar slipped out of sync with the seasons).

Jewish Calendar

The Hebrew calendar is a blend of Lunar and Solar components resulting in what is called a “Luni-Solar” calendar. The religious beginning of the Hebrew calendar is the month of Nisan (based on Exodus 12:2) which corresponds to the months of March or April depending on the lunar and solar cycles.

The Hebrew months are: (Tishri, Heshvan, Kislev, Tevet, Shevat, Adar, Nisan, Iyar, Sivan, Tammuz, Av, Elul). The extra month (called Adar II) is inserted roughly every 7 years to make-up for the 11-day slip which results from

following the Lunar cycles. This adjustment is done to keep the calendar in line with the seasons of a Solar year.

Current Islamic Calendar (Lunar)

The current Islamic calendar uses a simple count of 12 lunar months based on the original Arabic month names, and uses the Hijra (the migration of the Prophet to Medina) as its “year zero.”

“The count of the months with God is twelve months in the book of God the day He created the heavens and the earth; four of them are restricted. This is the correct system; so do not wrong yourselves in them; and fight the polytheists collectively as they fight you collectively. And know that God is with the righteous.” (Qur’an 9:36)

The Islamic lunar months retain the original Arabic calendar names without altering their sequence:

1. Muharram,
2. Safar,
3. Rabea I,
4. Rabea II,
5. Jamadi I,
6. Jamadi II,
7. Rajab,
8. Shaban,
9. Ramadan,
10. Shawwal,
11. Dhul Qida,
12. Dhul Hijja.

The obvious result of such a calendar, as any amateur astronomer would know, is that the lunar year (12 months x 29.53 days per month = 354.36 days) will be 11 days shorter than the actual solar year of 365.242 days. This calendar results in the months being wildly out of sync

with the seasons with the rites of Pilgrimage and fasting sometimes occurring in the winter and sometimes in the summer (which conflicts with the travel habits in 106:2).

It is no secret that nearly all nations who profess to use the Islamic calendar will also run a civil calendar that uses a 365-day year and for which they schedule their lives and businesses.

The Correct Islamic Calendar

We will attempt in this section to construct a complete working calendar that is harmonious with the verses and teachings of the Qur'an.

Definition of a Year

According to astronomy, a 'year' is a unit of measure that represents the length of time it takes the Earth to rotate completely around the sun. Looking at the Qur'an, we find that this same measure of the Earth's rotation that creates day and night is also used to calculate the count of a year.

"And We made the night and the day as two signs, so We erased the sign of night and We made the sign of day to see in, that you may seek bounty from your Lord, and that you may know the number of the years and the count. And everything We have detailed completely." (Qur'an 17:12)

We can see this reference to a solar based 365-day year in the story of Joseph when he refers to the seven years of drought that Egypt will face (12:47) as it is linked directly to the harvest, as well as the unique phenomenon that the singular word 'day/yawm' occurs in the entire Qur'an an exact 365 times.

Year = 365 days rounded (one full rotation around the sun)

However, one addition to make to the calculation of the year is that it is also linked to the moon and its phases:

“He is the One who has made the sun a radiance, and the moon a light, and He has measured its phases; that you may know the number of the years and the count. God has not created this except with the truth. He clarifies the revelations for a people who know.”
(Qur’an 10:5)

Thus, according to the Qur’an, the counting of a year is “luni-solar” in nature—meaning that it is based on an approximation that comes close to the 365 days of the solar year, and, at the same time, it keeps itself in-line with the moon phases that influence nature and the seasons.

Definition of a Month

With regard to a ‘month,’ it is a unit of measure that is contained within a year (established as 365 days). According to the Scripture, there are 12 of these units ‘months’ that are counted within the system of the year:

“The count of the months with God is twelve months in the book of God the day He created the heavens and the earth; four of them are restricted. This is the correct system; so do not wrong yourselves in them; and fight the polytheists collectively as they fight you collectively. And know that God is with the righteous.” (Qur’an 9:36)

Therefore, and in the simplest terms, the average length of each month is $365 \div 12 = 30.4$ days (30 days rounded)

We can clearly see the correlation between thirty days and one month in verse 58:4 which speaks of a person fasting “two consecutive months” or “feeding sixty poor.”

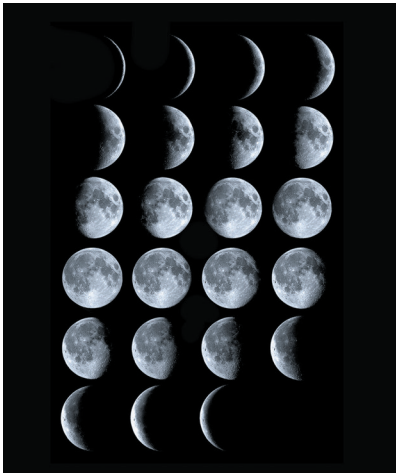
Month = 30 days rounded (one full lunar cycle)

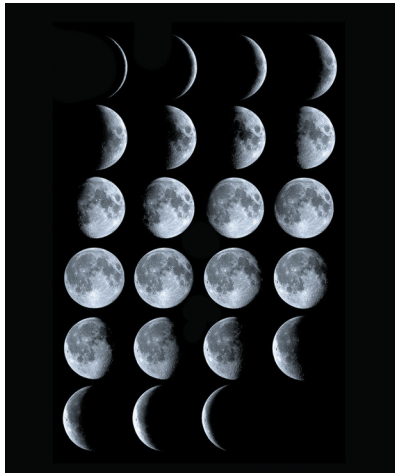
What is of further interest, is that the Qur'an links the moon and its phases with the count of the years and the count in general—making our months lunar based:

"He is the One who has made the sun a radiance, and the moon a light, and He has measured its phases; that you may know the number of the years and the count. God has not created this except with the truth. He clarifies the revelations for a people who know."
(Qur'an 10:5)

"Initiator of the morning and Maker of the night to reside in; and the sun and the moon for counting. Such is the measure of the Noble, the Knowledgeable."
(Qur'an 6:96)

Start of a Month

When looking at the moon, we are immediately drawn to its many phases (new moon, waxing crescent, full moon, waning crescent), therefore, the question that presents itself is: 'which of these phases marks the beginning of a new moon/new month?'.




*"And the moon We have measured it to appear in stages, until it returns like an old palm sheath."
(Qur'an 36:39)*



The Qur'an tells us that the moon goes through its phases until it returns to resemble the 'old sheath' of a palm tree—a shape that gives a curved appearance to either side. Thus, in determining the start of the month, the obvious answer is that the "waxing crescent," which first appears when a new moon is illuminated, is the marker which we begin our count of the months with.

The 13th month?

While having a luni-solar year is extremely accurate when it comes to aligning the year with the seasons, planning for crops and harvests, and in knowing the natural cycle of wildlife, there is one issue that needs to be addressed which is the '13th month' (intercalary month) that must occur in some solar years due to the length of a lunar month being on average 29.54 days and thus not fitting perfectly in a 365 day year.

God tells us that the recipients of the Qur'an had been manipulating the thirteenth month by inserting it in one year and removing it from the next so as to circumvent the hunting restrictions placed by God:

"In the use of the intercalary exists an increase in rejection; that those who have rejected may misguide with it. They make it permissible one calendar year, and forbid it one calendar year, so as to circumvent the count of what God has made forbidden; thus they make permissible what God has made forbidden. Their evil works have been adorned for them, and God does not guide the rejecting people." (Qur'an 9:37)

The correct approach with regard to the intercalary month is to apply it at the end of the year where, after the count of twelve months/moons, the new moon would fall 30-days short of the Autumnal Equinox.

Such application gives us a total of seven intercalary months inserted in every nineteen year cycle⁶.

When Does the Year Begin?

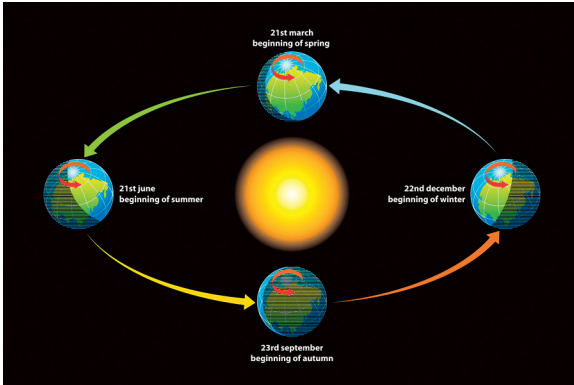
Now that we have established the method for counting of a 'year' and of a 'month', it is time to establish a 'starting point' from which the calendar can begin. The current dates used in modern calendars to mark the first day of the year (such as January 1st in the Gregorian calendar or Muharam in the Arabic calendar) are arbitrary dates that have been selected based on specific historic events (the birth of Jesus in the Gregorian, and the Hijra of the Prophet in the Arabic).

According to the observations of astronomy, the solar year has four distinct markers:

1. Winter Solstice (occurs around December 21-22 each year, when the night is at its longest);

⁶ This is known as the "Metonic Cycle" after the astronomer Meton of Athens.

2. Summer Solstice (occurs around June 20-21 each year, when the day is at its longest);
3. Vernal Equinox (occurs around March 20-21 of each year, when day and night are equal);
4. Autumnal Equinox (occurs around September 22-23 each year, when day and night are equal).



The rotation of Earth around the Sun

However, for us to ascertain which one of these dates is the possible start of the Islamic calendar, we must look at the Qur'an for a starting point which can be date specific.

Pilgrimage and the Sacred/Restricted Months

The most prominent activity that needs to be captured in our calendar is the "Pilgrimage" that occurs during the 'four sacred months' in which hunting of all wild game is forbidden (with the exception of any catch from the sea).

"The Pilgrimage is in the appointed months; so whoever decides to perform the Pilgrimage in them, then there shall be no sexual approach, nor wickedness, nor baseless argument in the Pilgrimage. And any good that you do, God is aware of it; and bring

provisions for yourselves, though the best provision is righteousness; and be aware of Me O you who possess intelligence.” (Qur’an 2:197)

“The count of the months with God is twelve months in the book of God the day He created the heavens and the earth; four of them are restricted. This is the correct system; so do not wrong yourselves in them; and fight the polytheists collectively as they fight you collectively. And know that God is with the righteous.” (Qur’an 9:36)

“O you who believe, fulfill the contracts. Permitted for you are the subjugated livestock, except that which is being recited to you—while maintaining the ban on hunting while you are under restriction. God decrees as He pleases.” (Qur’an 5:1)

“Permissible for you is the catch of the sea, to eat it as enjoyment for you and for those who travel; and forbidden for you is the catch of the land as long as you are under restriction; and be aware of God to whom you will be gathered.” (Qur’an 5:96)

“A revocation is made by God and His messenger to those with whom you have made a pledge from among the polytheists. ‘Therefore, roam the land for four months and know that you will not escape God, and that God will humiliate the rejecters.’ And an announcement from God and His messenger to the people, on the day of the greater Pilgrimage: ‘That God and His messenger are innocent from the polytheists.’ If you repent, then it is better for you, and if you turn away, then know that you will not escape God. And give news to those who have rejected of a painful retribution. Except for those with whom you had made a pledge from among the polytheists if they

did not reduce anything from it nor did they support anyone against you; you shall continue the pledge with them until its expiry. God loves the righteous. So when the restricted Months have passed, then you may kill the polytheists wherever you find them, and take them, and surround them, and stand against them at every point. If they repent, and they hold the Connection, and they contribute towards purification, then you shall leave them alone. God is Forgiving, Merciful.” (Qur’an 9:1-5)

“Those who have remained are happy with their position of lagging behind the messenger of God, and they disliked striving with their money and lives in the cause of God; and they say: ‘Do not mobilize in the heat.’ Say: ‘The fire of Hell is much hotter,’ if they could only understand.” (Qur’an 9:81)

“This should be cherished by Quraysh. The way they cherish the journey of the winter and summer. So let them serve the Lord of this House. The One who fed them from hunger, and protected them from fear.” (Qur’an 106:1-4)

A number of interesting points can be ascertained from the verses above, namely:

- There are four sacred/appointed months in each year (9:36);
- The Pilgrimage takes place during these ‘appointed’ months each year (2:197);
- The sacred/appointed months are sequential in nature (9:1-5);
- The sacred/appointed months are linked to the preservation of wildlife, where no hunting of game can take place (5:96).

- The sacred/appointed months end with the advent of summer heat (9:81).

In tying the restricted months to the subject of prohibitions on the hunting of any game, we know that the main period that animals have their offspring is around the spring months—a period in which they would need protection from poachers. More importantly, if we study 9:81 in which the hypocrites, after the end of the restricted months, speak of “mobilizing in the heat,” as well as the knowledge from 106:1-4 where the tribe of Quraysh—associated with region—used to make their annual trade journey in the summer and winter (when there would no longer be any passing pilgrims to attend to trade with), then by simply reverse engineer the data, we find that the start of Pilgrimage will be around the period of March (linked to the Spring Equinox).

This understanding would make the restricted months become 1, 2, 3, and 4 in our Qur'an based calendar.

Fasting and the Month of Ramadan

The other significant month that we need to consider for our calendar is that of “Ramadan” when the Holy Book itself was revealed as a mercy and guidance for humankind.

“[Yusuf Ali Translation 2:185]: Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him

in that He has guided you; and perchance ye shall be grateful.

"We have sent it down in the Night of Decree. And do you know what is the Night of Decree? The Night of Decree is better than one thousand months. The angels and the Spirit come down in it with the permission of their Lord to carry out every matter. Peaceful it is until the emergence of dawn." (Qur'an 97:1-5)

As mentioned in the beginning of this chapter, the month of Ramadan was counted as one of the months of the old Arabic calendar, and has been mentioned as the month in which the Qur'an was revealed, and which occurred the "night of decree." More importantly, if we were to understand when this month was occurring, then simply looking at the name "Ramadan" gives us the information we need:

Ramadhā = Early Rains Striking Hot Land
 Ramadan = Autumn

Therefore, in translating the word "Ramadan" according to its Arabic meaning, we would have the word "autumn" as the description for that month. Interestingly, in looking back again at the names of the original Arabic months, the 3rd month in the calendar was named "Rabea I" which translates "First of Spring," making "Ramadan" correspond accurately to the beginning of autumn (September/October).

"An autumn month (Ramadan), in which the Qur'an was sent down as a guide to the people and a clarification of the guidance and the Criterion. Those of you who witness the month shall fast therein; and whoever is ill or traveling, then the same count from different days. God wants to bring you ease and not to bring you difficulty; and so that you may complete the

count, and magnify God for what He has guided you to, and that you may be thankful. ” (Qur’an 2:185)

In our calendar, we will count Ramadan as the 8th month since that is the closest period to the Autumn Equinox.

Summary of Calendar

The calendar of God is one that exists in nature and which utilizes the entities of sun, moon and stars to make a perfect timing mechanism that is in-line with nature and in-harmony with our movements through the universe.

- The year is 365 days (12:47, 17:12);
- The calendar system is luni-solar (17:12, 10:5);
- The marker that begins the year is the Spring Equinox which occurs on or around March 21st of each year (9:1-5, 106:1-4).
- The four restricted months occur in sequence around the Spring Equinox (March) and end with the summer heat. In the restricted months, the hunting of game is forbidden, while domestic animals and the catch of the sea are lawful (9:1-5, 2:217, 5:1, 5:96);
- The count of the months begins with the waxing crescent/new moon (36:39);
- Ramadan is the 8th month in our calendar, and is represented by the new moon closest to the Autumn Equinox (2:185);
- After 12 months, if a new moon appears 30 days before the next Spring Equinox, then such month is to be counted as ‘month thirteen.’

Sample Calendar (2020-2030)*

*Please note, the below dates are based on astronomical calculation. The “new moon,” which is marked by the first appearance of the crescent, would appear around *1-2 days after these dates*.

Gregorian Date	Muslim Calendar	Month Type
September 17th, 2020	7th Month	Normal
October 16th, 2020	8th Month	Ramadan
November 15th, 2020	9th Month	Normal
December 14th, 2020	10th Month	Normal
January 13th, 2021	11th Month	Normal
February 11th, 2021	12th Month	Normal
March 13th, 2021	1st Month	Restricted
April 12th, 2021	2nd Month	Restricted
May 11th, 2021	3rd Month	Restricted
June 10th, 2021	4th Month	Restricted
July 10th, 2021	5th Month	Normal
August 8th, 2021	6th Month	Normal
September 7th, 2021	7th Month	Normal
October 6th, 2021	8th Month	Ramadan
November 5th, 2021	9th Month	Normal
December 4th, 2021	10th Month	Normal
January 2nd, 2022	11th Month	Normal
February 1st, 2022	12th Month	Normal
March 2nd, 2022	1st Month	Restricted
April 1st, 2022	2nd Month	Restricted
April 30th, 2022	3rd Month	Restricted
May 30th, 2022	4th Month	Restricted
June 29th, 2022	5th Month	Normal
July 28th, 2022	6th Month	Normal
August 27th, 2022	7th Month	Normal
September 26th, 2022	8th Month	Ramadan
October 25th, 2022	9th Month	Normal
November 24th, 2022	10th Month	Normal
December 23rd, 2022	11th Month	Normal

January 21st, 2023	12th Month	Normal
February 20th, 2023	13th Month	Restricted
March 21st, 2023	1st Month	Restricted
April 20th, 2023	2nd Month	Restricted
May 19th, 2023	3rd Month	Restricted
June 18th, 2023	4th Month	Normal
July 17th, 2023	5th Month	Normal
August 16th, 2023	6th Month	Normal
September 15th, 2023	7th Month	Normal
October 14th, 2023	8th Month	Ramadan
November 13th, 2023	9th Month	Normal
December 13th, 2023	10th Month	Normal
January 11th, 2024	11th Month	Normal
February 10th, 2024	12th Month	Normal
March 10th, 2024	1st Month	Restricted
April 8th, 2024	2nd Month	Restricted
May 8th, 2024	3rd Month	Restricted
June 6th, 2024	4th Month	Restricted
July 6th, 2024	5th Month	Normal
August 4th, 2024	6th Month	Normal
September 3rd, 2024	7th Month	Normal
October 2nd, 2024	8th Month	Ramadan
November 1st, 2024	9th Month	Normal
December 1st, 2024	10th Month	Normal
December 31st, 2024	11th Month	Normal
January 29th, 2025	12th Month	Normal
February 28th, 2025	1st Month	Restricted
March 29th, 2025	2nd Month	Restricted
April 27th, 2025	3rd Month	Restricted
May 27th, 2025	4th Month	Restricted
June 25th, 2025	5th Month	Normal
July 24th, 2025	6th Month	Normal
August 23rd, 2025	7th Month	Normal
September 21st, 2025	8th Month	Ramadan

October 21st, 2025	9th Month	Normal
November 20th, 2025	10th Month	Normal
December 20th, 2025	11th Month	Normal
January 18th, 2026	12th Month	Normal
February 17th, 2026	13th Month	Normal
March 19th, 2026	1st Month	Restricted
April 17th, 2026	2nd Month	Restricted
May 16th, 2026	3rd Month	Restricted
June 15th, 2026	4th Month	Restricted
July 14th, 2026	5th Month	Normal
August 12th, 2026	6th Month	Normal
September 11th, 2026	7th Month	Normal
October 10th, 2026	8th Month	Ramadan
November 9th, 2026	9th Month	Normal
December 9th, 2026	10th Month	Normal
January 7th, 2027	11th Month	Normal
February 6th, 2027	12th Month	Normal
March 8th, 2027	1st Month	Restricted
April 7th, 2027	2nd Month	Restricted
May 6th, 2027	3rd Month	Restricted
June 4th, 2027	4th Month	Restricted
July 4th, 2027	5th Month	Normal
August 2nd, 2027	6th Month	Normal
August 31st, 2027	7th Month	Normal
September 30th, 2027	8th Month	Ramadan
October 29th, 2027	9th Month	Normal
November 28th, 2027	10th Month	Normal
December 27th, 2027	11th Month	Normal
January 26th, 2028	12th Month	Normal
February 25th, 2028	1st Month	Restricted
March 26th, 2028	2nd Month	Restricted
April 24th, 2028	3rd Month	Restricted
May 24th, 2028	4th Month	Restricted
June 22nd, 2028	5th Month	Normal

July 22nd, 2028	6th Month	Normal
August 20th, 2028	7th Month	Normal
September 18th, 2028	8th Month	Ramadan
October 18th, 2028	9th Month	Normal
November 16th, 2028	10th Month	Normal
December 16th, 2028	11th Month	Normal
January 14th, 2029	12th Month	Normal
February 13th, 2029	13th Month	Normal
March 15th, 2029	1st Month	Restricted
April 14th, 2029	2nd Month	Restricted
May 13th, 2029	3rd Month	Restricted
June 12th, 2029	4th Month	Restricted
July 11th, 2029	5th Month	Normal
August 10th, 2029	6th Month	Normal
September 8th, 2029	7th Month	Normal
October 7th, 2029	8th Month	Ramadan
November 6th, 2029	9th Month	Normal
December 5th, 2029	10th Month	Normal
January 4th, 2030	11th Month	Normal
February 2nd, 2030	12th Month	Normal
March 4th, 2030	1st Month	Restricted
April 3rd, 2030	2nd Month	Restricted
May 2nd, 2030	3rd Month	Restricted
June 1st, 2030	4th Month	Restricted
July 1st, 2030	5th Month	Normal
July 30th, 2030	6th Month	Normal
August 29th, 2030	7th Month	Normal
September 27th, 2030	8th Month	Ramadan

Future dates for the new moon may be obtained from the following source: <http://www.timeanddate.com/moon/phases/>

A New Beginning



The system(s) of government that have been attributed to Islam since the Qur'an was delivered by the Prophet Mohammed have gone through a myriad of changes, with the earliest possibly being the 'Council System' that was established by the Prophet and exercised under the Charter of Medina, to the establishment of 'Dynasties' under the Umayyad and Abbasid Caliphates, to 'Monarchies' in our current times.

While the Muslim nations of today are clearly suffering from an identity crisis whereby they emulate the ideas

and systems of those nations around them; the masses are convinced that a return to the 'Caliphate' system (Supreme Islamic Leader) is the solution to their ills and dysfunctional governments. Of course, the Caliphate is simply an offshoot of a 'Monarchy' system (one person with all powers vested in him), so they would not really be making much difference from where they are today!

When studying the Qur'an for the best answer, we find two forms of governments highlighted:

1. Kings appointed by God to rule with His laws (e.g. David, Solomon, Saul 38:17-20, 2:102, 2:247);
2. Governments built on Consultation/Council (e.g. Sheba, Prophet Mohammed 27:32, 3:159).

The first option of 'Divine Right Monarchy' is impossible to duplicate as it can only be commanded by God—which He has not done since the Kingdom of Israel. We will therefore not discuss this system, except to say that a 'Monarchy' established by men has been condemned in the Qur'an as being the basis for tyranny and corruption (see 27:34, 18:79, 43:51).

With regard to the second option of 'Consultation/Council,' we find that model, if implemented correctly, would give way to a system that is designed to ensure protection of its citizens' rights as well as to create a vibrant and dynamic government to manage the needs and aspirations of its citizens. The structure is designed to create checks and balances whereby no one branch of government or one person may control the entire government.

Proposed Constitution

The constitution proposed in this section, and which would be ready for implementation in any populated area or region, represents the core values and attributes of the Qur'an in justice, equality, representation, transparency, and freedoms.

The Natural Republic Constitution

We, the people of [insert name of country/province], hereby decree our acceptance to the establishment of this constitution in order to promote justice, fairness, equality, freedom, and the pursuit of security and happiness for all.⁷

ARTICLE I

This constitution, and its subsequent laws, shall override and supersede any existing constitutions, treaties, agreements, legislations and/or laws.

This constitution shall take effect in all provinces and geographic areas currently known as [insert name of country/province] which has been defined by mutually agreed borders.

Citizens are deemed as those persons who legally carry the [insert name of country/province] nationality at the time of implementing this constitution.

All adult citizens of the republic shall uphold and defend this constitution at all times.⁸

The Qur'an shall be the basis for this constitution and shall be the source for all the legislation and laws of the republic.⁹

[insert name of capital city] shall be designated as the permanent capital for the republic.

[insert language(s)] shall be the official language(s) of the republic.

ARTICLE II

The freedoms and rights granted in this article are available to every person in the republic, regardless of gender, race, nationality, color, creed, or social standing. Such freedoms and rights may not be suspended, diluted,

⁷ Qur'an 16:90-91

⁸ Qur'an 48:10

⁹ Qur'an 17:9, 5:48

or obstructed except by due process of law and only to the extent permitted by this constitution.

Equality Before the Law

All persons are equal before the law and shall be entitled to equal protection and equal benefit of the law without favoritism, discrimination, or prejudice.

The republic, its courts, and all public authorities shall apply the law equally and shall not deny protection, process, opportunity, or remedy to any person on arbitrary or discriminatory grounds.

Freedom of Speech

All persons have the right of free speech, freedom of the media, the right to assemble, and the right to protest peacefully.¹⁰

Freedom of Faith

All persons have the right to believe in any faith or religion they may see fit, or to reject any faith or religion. The freedom of faith includes the establishment of temples, mosques, synagogues, churches, and any other constructs used for such purpose, provided they do not violate the laws of the republic.¹¹

Freedom of Movement

All persons may travel freely throughout the public lands of the republic, exit and/or enter its borders, in a legal manner, with no hindrance or delay. Such right extends to include the lawful movement of goods.¹²

¹⁰ Qur'an 71:5-9

¹¹ Qur'an 10:99, 18:29, 88:21-22

¹² Qur'an 29:56

Right to Privacy

All persons have the right to privacy against spying, eavesdropping, unlawful surveillance, trespassing, entering homes without lawful permission, unlawful search or seizure, and obtaining, keeping, and/or sharing private information without just cause and lawful authority.¹³

Right to Possess Wealth

All persons have the right to seek to possess wealth, and/or assets, and/or to engage in trade, industry, commerce, labor, profession, craft, and/or any other legally sanctioned activities.¹⁴

Right to Property and Just Compensation

No property, land, home, business, or lawful possession shall be taken, occupied, destroyed, or restricted by the republic except for a lawful public purpose, under due process of law, and with just compensation where compensation is due.

Right to Welfare

All persons have the right to be granted security, education, basic public services, and equal employment opportunities within the ability of the republic and in accordance with law.¹⁵

Right against Discrimination

All persons are to be granted equal rights and opportunities irrespective of race, gender, color, faith, and any other discrimination.¹⁶

13 Qur'an 24:27-29, 49:12

14 Qur'an 3:14

15 Qur'an 30:38, 59:7

16 Qur'an 49:13

Right to Justice and Due Process

No person shall be deprived of life, liberty, property, citizenship, or legal status except by due process of law and by the judgment of a lawful court or lawful authority acting within the constitution.¹⁷

Right of Petition and Complaint

All persons shall have the right to petition the government, seek redress of grievances, and bring lawful complaints before the courts and public authorities of the republic.

Rights of Children and Dependents

Children, minors, and dependents shall have the right to protection, care, education, identity, and such other safeguards as may be established by law consistent with this constitution.

Political Rights of Citizens

All adult citizens of the republic shall have the right to vote, seek office where qualified by law, and participate in public affairs in accordance with this constitution and the laws of the republic.

ARTICLE III

The legislative powers of the republic shall be vested in an elected national council that shall be representative of the people and which shall conduct its business through the process of open discussion and consultation in all matters.¹⁸

Elections will be based on districts, whereby each district is defined as an independent area with a minimum

¹⁷ Qur'an 4:148, 42:39

¹⁸ Qur'an 42:38

citizen population of one percent of the total population of the republic.

Areas that have populations below one percent shall have their number added to the nearest geographic area until that number reaches or exceeds one percent. Seats for the national council will be allotted on the basis of a minimum of one seat for every district, with districts having populations in multiples of one percent being allotted one extra seat for each multiple.

Persons eligible for the national council must be citizens, male or female, forty years of age or older, of sound mind and character and must be residents of the district they are elected from.¹⁹

Eligible voters are the male and female citizens who have reached the age of eighteen or older.

Voting shall be conducted in a lawful manner that preserves fairness, secrecy, and integrity, and the republic may provide for absentee, remote, or special voting procedures for citizens who are abroad, in military service, in lawful detention without conviction, ill, disabled, or otherwise unable to be physically present, provided such procedures remain secure and transparent.

Seats to the national council will be granted to those nominees who achieve a majority vote from the district where they reside. If no nominee achieves a majority vote, then a second vote shall be held in accordance with law between the two nominees who received the highest number of votes. If two or more nominees are tied in a manner that affects the result, then the tie shall be resolved by a fresh vote conducted according to law.

National council members, unless re-elected, shall serve one term of five years beginning on the first day of the first month of the new year.

¹⁹ Qur'an 46:15, 49:13

Elections shall be concluded 90-days prior to the end of the existing national council members' term of office to ensure a smooth transition and hand-over of duties and responsibilities.

In cases of death or resignation, a new national council member shall be elected from the same district to serve the remaining term of the departed national council member.

Each national council member carries one vote with the council decisions becoming law based on a two thirds (2/3) or more vote on the issue(s).

The national council is granted the following powers:

- The power to make, review, amend, and repeal laws in accordance with the principles of justice.²⁰
- The power to make policies and strategies necessary to ensure the smooth functioning of the republic.²¹
- The power to appoint and/or renew a president and his/her ministers for a term totaling five years.²²
- The power to prematurely end the term of the president or any of his/her ministers.²³
- The power to regulate new citizenship requirements.²⁴
- The power to appropriate payment and compensation schemes for all levels of government, including the national council.²⁵
- The power to stipulate taxation for individuals

²⁰ Qur'an 4:58

²¹ Qur'an 12:47-49

²² Qur'an 4:59

²³ Qur'an 58:11

²⁴ Qur'an 60:10

²⁵ Qur'an 28:27

and corporations, on condition that such taxation does not exceed 20 percent.²⁶

- The power to establish the benchmark for weights, measures, time keeping, and minimum wages within the republic.²⁷
- The power to coin money as legal tender, only if such money is coined in gold or silver or backed by gold or silver.²⁸
- The power to lend and/or borrow money, without compound interest, on behalf of the republic.²⁹
- The power to lease public lands for the purpose of development and betterment.³⁰
- The power to preserve and protect wildlife and the natural ecological balance.³¹
- The power to allocate funds and approve budgets for all government agencies.³²
- The power to call for audits on any branch/department/agency of government.³³
- The power to initiate, locally and/or abroad, legal proceedings and/or claims on behalf of the republic.³⁴
- The power to enter into treaties and/or

26 Qur'an 8:41

27 Qur'an 6:152, 7:85

28 Qur'an 9:34

29 Qur'an 2:275, 2:282

30 Qur'an 7:74

31 Qur'an 5:1-2, 30:41

32 Qur'an 17:27-29

33 Qur'an 17:36

34 Qur'an 42:39

agreements with foreign nations/peoples.³⁵

- The power to establish a military for land, sea, and air.³⁶
- The power to establish a security force for the protection of people and their rights within the republic.³⁷
- The power to mediate, through peaceful means, an end to armed conflict in/or between foreign nations.³⁸
- The power to aid and/or assist oppressed people in foreign nations, by granting them asylum and/or negotiating on their behalf, on condition that they have requested such help.³⁹
- The power to provide humanitarian aid and/or assistance for crisis relief of any foreign nation and/or people in need.⁴⁰
- The power to declare war and appropriate a war cabinet if the republic is under physical attack, and/or economic attack, and/or if its security and/or citizens are under an imminent and recognizable threat of attack.⁴¹
- The power to call for a public draft in defense of the republic and its lands if the republic is attacked or under an imminent and recognizable threat of attack.⁴²

35 Qur'an 8:72

36 Qur'an 8:60

37 Qur'an 22:41

38 Qur'an 49:9-10

39 Qur'an 4:75, 8:72

40 Qur'an 2:177

41 Qur'an 2:190-193

42 Qur'an 8:65, 9:41

The national council shall elect a speaker from amongst the national council members to regulate the proceedings of its assemblies.

The national council shall assemble, at a minimum, every ninety days to discuss legislation and/or appropriation and/or any matters that concern the well-being of the republic and its citizens. The national council may vote to shorten or extend the length of such assembly based on requirements.

The national council may also be called for assembly at any other time during the year at the request, submitted to the speaker, of at least one third of the total national council members. Such announcement for assembly must be broadcast publicly and clearly, as well as the requirements that the request be made in writing to all national council members.

During times of war and/or danger, the national council may be unable to physically assemble and decisions may be conducted by way of obtaining signatures from the respective council members to meet the two-thirds or more required votes.

ARTICLE IV

The executive powers of the republic shall be vested in a president who shall be appointed by the national council. Persons eligible for the office of president must be citizens, male or female, forty years of age or older, of sound mind and character, and must not be under lawful conviction for treason, corruption, or any grave offense involving dishonesty, abuse of office, or breach of public trust.

The president shall be responsible for the selection of his/her cabinet of ministers to be presented for approval by the national council.

The president and cabinet ministers shall be responsible for carrying out the constitution, the laws of the republic, and the approved policies and strategies of the national council.

The president shall be responsible for the administration and management of all branches of government in the republic, setting rules and regulations necessary to ensure the lawful and smooth functioning of such branches, and preparing the annual budget and such other public plans as may be required.

The president shall be responsible for the planning, budgeting, and execution of all public projects including: factories, farms, roads, power, exploration, mining, drilling, refinement, water treatment, transportation, mail delivery, sewage treatment, public offices/buildings, libraries, schools, hospitals, social services, and any other construct or activity required for the service of the public or the betterment of life for people under the republic.

The president shall be responsible for the regulation of all private sector activities/projects including: manufacturing, mining, energy, agriculture, trade, services, construction, transport, travel, education, medical, technology, charities, and any other activity or construct that is requested by people in the republic, provided such regulation remains within the law and does not contradict this constitution.

The president shall represent the republic before foreign dignitaries/nations and may engage in negotiations/discussions, which are not binding except with the ratification of the national council, regarding all matters that concern the republic.

The president shall be the commander in chief of the armed forces and security services of the republic, subject to this constitution and the laws of the republic.

The president shall not deploy, command, or direct the armed forces or security services except within the limits established by this constitution, the national council, and the lawful chain of command.

The president shall faithfully execute the laws and shall not suspend, alter, or obstruct any law except as expressly permitted by this constitution.

The president shall present a detailed report of his/her activities prior to every scheduled national council assembly. The president will also make himself/herself present at the scheduled national council assembly or at the request of the council speaker for non-scheduled sessions in order to give a briefing on the state of the republic as well as answering any questions/clarifications required by the council members.

The president may be questioned by the national council regarding any matter related to the execution of the constitution, the laws of the republic, or the administration of government.

The national council may, by a two-thirds vote, censure the president or any cabinet minister for neglect, abuse, corruption, incapacity, grave misconduct, or violation of the constitution.

The national council may, by a two-thirds vote, bring formal charges for suspension or removal of the president or any cabinet minister before the high court.

The high court shall preside over such proceedings and shall determine whether the charges have been proven according to law and the constitution.

No president or cabinet minister shall be removed from office except by a judgment of the high court supported by a two-thirds or more vote of its justices after lawful proceedings.

Where the high court finds that the gravity of the charges requires immediate restraint, it may order a temporary suspension from office pending final judgment.

The temporary incapacity, death, resignation, absence, or removal of the president shall be dealt with in accordance with the laws of succession and continuity established under this constitution.

ARTICLE V

The judicial powers of the republic shall be vested in an independent high court and its subsequent lower courts that shall judge according to this constitution and the laws of the republic.

The high court shall consist of twelve justices who shall be appointed by the national council and who shall hold office as long as they maintain integrity, proper conduct, competence, and adherence to the laws of the constitution.

No justice or judge shall be removed except for proven incapacity, corruption, grave misconduct, or clear violation of the constitution or laws of the republic, and such removal shall take place only through lawful proceedings.

The high court shall have the responsibility of appointing court judges, regulating the judiciary, presiding over cases of treason, and presiding over legal proceedings and/or impeachment charges made against the president, cabinet ministers, and/or any national council member(s).

The high court shall also have the final say in appeal matters over lower courts.

The high court shall have final authority to interpret this constitution and to determine whether any law, decree, regulation, judgment, or official act is inconsistent with it.

Where a question arises as to whether legislation accords with the Qur'an and this constitution, the high court shall

give judgment on the matter, and such judgment shall be binding on all branches of government.

The courts of the republic shall be independent from the executive and legislative branches in their judgments and proceedings, and no person or branch of government shall interfere in the lawful decision of a judge or court.

The decisions of the high court are binding based on a two-thirds or more vote.⁴³

ARTICLE VI

All persons accused of a specific crime, which must be supported by lawful cause and, where required by law, by court warrant, shall retain the protections of this constitution and shall further be guaranteed the following rights in all criminal matters:

Right to Presumption of Innocence

All persons accused are considered innocent until proven guilty. The burden of proof falls upon the accuser and the republic. No person shall be condemned by suspicion, rumor, coercion, prejudice, or accusation without credible evidence.

Right Against Arbitrary Arrest and Detention

No detainee may be held for longer than twenty-four hours unless a court order for further detainment is obtained based on the assessment of credible evidence related to the charges brought forth. Any person detained shall be informed promptly of the reason for detention and of the charges being made.

Right Against Torture, Humiliation, and Forced Confession

No detainee may be subjected to physical or psychological torture, humiliation, forced confession, cruel punishment,

⁴³ Qur'an 42:38

or any other form of physical or psychological harm or abuse. Any confession or statement obtained through coercion, abuse, threat, or unlawful pressure shall be void and without legal force.

Right to a Fair and Speedy Trial

All persons accused of a crime have the right to a fair trial that shall be free of prejudice, influence, corruption, or any external factors that may cause injustice to occur. The accused also has the right to be tried quickly without undue delay

Right to Notice of Charges and Evidence

All persons accused shall have the right to know the charges against them, to review the evidence lawfully presented against them, and to be given sufficient opportunity to answer such charges before judgment is rendered.

Right to an Attorney

All persons accused of a crime shall have the right to be represented through a specialized attorney if they should choose so. If an attorney cannot be arranged or afforded by the accused, then it is the responsibility of the republic to provide an attorney with no expense to the accused.

Right of Confrontation and Defense

Any person being accused has the right to face his/her accusers, to question the evidence brought against him/her, to call witnesses, to present evidence, and to make a full defense before a lawful judge.

Punishment Does Not Exceed the Crime

The court is responsible for ensuring that all punishments and rulings decreed by its judges are less than or equal to the nature of the crime committed. Therefore, excessive

bail shall not be required, nor excessive fines imposed, nor cruel, degrading, or unreasonable punishments inflicted.

Right to Privacy and Lawful Search

No home, body, papers, property, communication, or private effects of the accused shall be searched, seized, or examined except by lawful authority and in accordance with the constitution and the laws of the republic.

Right to Appeal

All persons have the right to appeal a ruling that is found to be against them by requesting that a new trial be set with a different judge presiding. An appeal may only be carried out one time, unless it can be proven through credible evidence that both trials did not display fairness or a full analysis of facts, in which case the high court will preside over the matter, and its judgment supersedes all other judgments and shall be final.

Protection Against Double Jeopardy

If the court finds the accused innocent of the charges put forth, then no further legal proceedings or accusations on the same case may be presented, except where it is shown that the original judgment was procured through fraud or corruption as defined by law.

Lawful Conviction Only

No person shall be punished except under a law previously made known and in force at the time of the act charged, and judgment shall only be issued by a lawful and competent court of the republic.⁴⁴

⁴⁴ Qur'an 21:78-79

ARTICLE VII

Government shall be funded through the revenue generated from the legal sale of the natural public resources, as well as the revenue generated by government through services and/or taxation.

ARTICLE VIII

All branches of the government of the republic shall operate in complete transparency and openness. Records must be made public, and meetings of the national council shall be deliberated to an open audience, and/or through a televised screening.⁴⁵

The only exception to this transparency requirement shall be matters that are deemed threatening to the security of the republic and/or the general well-being of its citizens, and, in such cases, the records of deliberations of the kind may be concealed from the public for a maximum period of one year, to be extended only with the approval of the high court, for a maximum period not exceeding ten years.⁴⁶

ARTICLE IX

Government officials, government employees and elected national council members, shall not hold any other position or title while serving in government or on the national council.

All government officials, government employees, and elected national council members shall be obligated to take the oath of the republic before commencing their duties:

Oath of the republic: "I [name of person to be placed here] solemnly swear before God and before the witness of the citizens of this republic to uphold the role of [position to be placed here] to the best of my

⁴⁵ Qur'an 58:9-10

⁴⁶ Qur'an 58:9

abilities to protect the integrity of the constitution and the republic. I swear to live my life according to the laws and regulations of the republic and to uphold the highest moral character. I swear to work in the best interest of the republic and to constantly strive to improve life for its citizens. I swear never to abuse my position or authority in any way, shape or form for personal gain. I swear never to carry favor to any person or group or entity beyond what is fair and just. I swear to stand for and to promote the laws of peace and justice and equality wherever I may be. I have placed God as a witness over this oath of mine, may He have mercy on my soul and guide me to always do what is right.”⁴⁷

The breaking of such oath shall be the basis for legal proceedings and/or impeachment.

ARTICLE X

With the exception of declarations of war made by the national council, no branch of government, or person from within the republic, may directly or indirectly finance, sponsor, or engage in, the destabilization or undermining of any country or nation by way of design and/or by way of covert or otherwise armed operations.⁴⁸

ARTICLE XI

Government shall encourage and support the pursuit of creativity, arts, sciences, exploration, and technical innovation within the republic.⁴⁹

Government shall also ensure that intellectual rights be protected from infringement and unauthorized duplication.⁵⁰

⁴⁷ Qur'an 48:10

⁴⁸ Qur'an 2:11-12, 2:204-205, 38:28

⁴⁹ Qur'an 27:40, 34:13, 55:33

⁵⁰ Qur'an 3:188

ARTICLE XII

Amendments towards the betterment of this constitution may be made only in accordance with the procedures of this article and in a manner consistent with the Qur'an and the foundational principles of justice, fairness, equality, freedom, representation, and accountability established by this constitution.

An amendment may be proposed by the national council in accordance with law and shall require, for adoption, either:

1. a 5/6 vote of the national council and a 2/3 endorsement from the high court justices as to the legality of the amendment in view of the constitution; or

2. a 4/5 vote of the national council, a majority endorsement from the high court justices as to the legality of the amendment in view of the constitution, and ratification by public referendum conducted according to law.

No amendment shall abolish the constitutional basis of the republic, the supremacy of this constitution, the independence of the judiciary, the representative nature of the national council, or the fundamental rights protected by this constitution except to expand and strengthen them.

All amendments must be listed as such and recorded publicly. The republic may publish consolidated versions of this constitution for clarity and operation, provided that the original articles and all subsequent amendments remain identifiable in the public record.

No amendment shall take effect unless it has been publicly published in full.⁵¹

*ARTICLE XIII*⁵²

In the event that the president dies, resigns, is removed, is missing, or is found by the high court to be unable to discharge the duties of office, an acting president shall

⁵¹ Qur'an 11:88

⁵² Qur'an 4:58, 4:59, 42:38

be appointed without delay by a 2/3 vote of the national council from among the ministers of the republic, and such acting president shall serve only until a new president is appointed by the national council in accordance with this constitution and the laws of the republic.

If the national council is unable to assemble due to war, disaster, or any other grave circumstance, then the high court shall appoint an acting president from among the senior officials of the republic for a temporary period not exceeding sixty days or the period in which the national council is able to reconvene—whichever is earlier.

The death, resignation, incapacity, or removal of any judge, minister, or other public official shall not cause the suspension of government, and the laws of succession and continuity shall be established by legislation consistent with this constitution.

No vacancy in office shall invalidate the lawful acts of government made in good faith to preserve the security, order, and continuity of the republic.

*ARTICLE XIV*⁵³

A state of emergency may only be declared in the event of invasion, rebellion, armed insurrection, epidemic, natural disaster, or any grave threat to the security or continuity of the republic.

No state of emergency shall take effect except by a 2/3 vote of the national council, or, where the national council cannot assemble in time, by a temporary declaration of the president within three days of such crisis, which shall not continue beyond thirty days without approval by the national council.

A state of emergency shall be limited in scope, geography, and duration, and shall expire automatically after thirty days unless renewed by a 2/3 vote of the

⁵³ Qur'an 2:190, 5:8, 16:90

national council.

Under no circumstance shall a state of emergency suspend the right to life, the right against torture or cruel punishment, the right to a fair hearing before a lawful judge, or the right to freedom of faith.

All emergency decrees, arrests, seizures, and restrictions shall remain subject to review by the high court, and any abuse under emergency powers shall be punishable by law.

ARTICLE XV⁵⁴

The republic may be divided into provinces, districts, municipalities, and such other local divisions as may be established by law for the purpose of representation, administration, and service to the people.

Each province and municipality shall have local councils elected by the people of such area, and such councils shall exercise their powers in accordance with this constitution and the laws of the republic.

Local governments shall be responsible for such public services, local planning, public works, records, and community needs as may be assigned to them by law, provided that no local law shall contradict this constitution or the laws of the republic.

No province, district, or municipality shall claim sovereignty separate from the republic, nor shall the republic discriminate unjustly between its geographic regions in the allocation of resources, security, and public services.

Disputes between the national government and any local authority shall be decided by the high court.

ARTICLE XVI⁵⁵

All elections of the republic shall be conducted openly,

54 Qur'an 4:58, 42:38

55 Qur'an 4:58, 5:8, 42:38

fairly, periodically, and under equal protection of the law.

An independent electoral authority shall be established by law to supervise voter registration, district boundaries, election procedures, ballot security, vote counting, and the certification of results.

No election shall be valid unless conducted in a manner that allows public scrutiny, preserves ballot integrity, and protects against fraud, coercion, intimidation, and corruption.

Any candidate or voter shall have the right to challenge the legality of an election before a competent court, and the courts of the republic shall have the power to order recounts, corrections, or fresh elections where justice so requires.

The census, districting, campaign rules, public financing rules, and election disclosures shall be regulated by law in a manner consistent with equality, fairness, and representation.

*ARTICLE XVII*⁵⁶

No law shall take effect in the republic except after being proposed, reviewed, debated, approved by the national council, and published to the people in a clear and accessible manner.

The procedures for introducing bills, committee review, debate, amendment, voting, promulgation, and publication shall be established by law, provided that no such procedure shall defeat the principles of transparency, representation, and fairness.

All laws concerning taxation, public expenditure, borrowing, war, emergency powers, and constitutional matters shall require a recorded vote and shall be published in full.

⁵⁶ Qur'an 3:187, 17:36, 42:38

No secret law, unpublished decree, or undisclosed regulation shall have force against the people.

The president shall execute the laws as adopted by the national council, and no law shall be obstructed, altered, or suspended by the executive except as permitted under this constitution.

The courts of the republic shall have the power to grant effective remedies for violations of this constitution, including the release of persons unlawfully detained, the invalidation of unlawful acts, the exclusion of unlawfully obtained evidence where justice so requires, compensation according to law, and orders preventing continuing or threatened violations.

*ARTICLE XVIII*⁵⁷

The constitution shall be the highest law of the republic, and all laws, decrees, judgments, regulations, and official acts inconsistent with it shall be void to the extent of such inconsistency.

The high court shall have final authority to interpret this constitution and to decide disputes concerning the constitutionality of laws, decrees, and official actions.

Any person directly affected by a law or official act, and any public body authorized by law, shall have the right to seek constitutional review before the courts of the republic.

Where a question arises as to whether any legislation accords with the Qur'an and this constitution, the high court shall give judgment on the matter, and such judgment shall be binding on all branches of government.

No branch of government shall be the sole judge of the extent of its own constitutional power.

⁵⁷ Qur'an 4:59, 5:48-50, 42:10

*ARTICLE XIX*⁵⁸

Public money, public resources, and public property shall be held in trust for the benefit of the people and shall not be wasted, concealed, misused, or diverted for private gain.

A public budget shall be prepared annually and submitted to the national council for approval before the expenditure of public funds.

No tax, debt, loan, guarantee, extraordinary expenditure, or disposal of public assets shall be made except under law and with public record.

An independent audit authority shall be established by law to review the accounts, contracts, and expenditures of all branches of government, and its findings shall be made public except where a temporary concealment is lawfully justified by security necessity.

The rules of procurement, borrowing, public tendering, emergency spending, and stewardship of natural public resources shall be regulated by law in a manner consistent with transparency, justice, and accountability.

A public treasury shall be established by law for the custody, administration, receipt, and lawful disbursement of all public money and public financial assets of the republic.

The republic may establish by law a monetary authority or central financial authority to regulate currency issuance, reserves, state accounts, payment systems, and such other monetary matters as are necessary for the stability and lawful functioning of the republic, provided that such authority remains subject to this constitution and public accountability.

*ARTICLE XX*⁵⁹

The republic shall maintain a professional civil service based on competence, integrity, and service to the public.

58 Qur'an 2:188, 4:58, 17:26-27, 17:35

59 Qur'an 4:58, 4:135, 28:26, 49:13

Independent bodies shall be established by law for elections, audit, public prosecution, anti-corruption enforcement, and public complaints, and such bodies shall exercise their functions free from unlawful interference, favoritism, or political manipulation.

The republic may establish such other constitutional or public bodies as may be required for the protection of justice, accountability, and the proper functioning of government.

No person shall be appointed, promoted, removed, or favored in the public service on the basis of tribe, race, gender, sect, wealth, or personal loyalty, but only on the basis of merit and lawful criteria.

All public officials and public employees shall remain bound by the oath of the republic and shall be accountable under the law for abuse, neglect, corruption, concealment, and favoritism.

*ARTICLE XXI*⁶⁰

The armed forces and security services of the republic shall be subject to civilian authority and shall serve only the republic, the constitution, and the protection of the people.

No armed force, security force, or intelligence body shall operate outside the law, outside public oversight, or outside the chain of command established by the constitution and the laws of the republic.

The deployment of armed forces within the republic shall be regulated by law and shall only take place where necessary for defense, security, disaster response, or the execution of lawful orders consistent with this constitution.

No member of the armed forces or security services shall interfere in elections, legislation, judicial proceedings, or political competition.

⁶⁰ Qur'an 2:190, 4:59, 5:8, 8:61

The detention, questioning, surveillance, and use of force by all security bodies shall remain subject to the law and to review by the courts of the republic. The chain of command of the armed forces and security services shall be regulated by law and shall remain unified, known, and publicly accountable within the limits permitted by security necessity.

No armed force, security force, or intelligence body shall owe allegiance to any party, tribe, sect, faction, or person above the constitution and the republic.

*ARTICLE XXII*⁶¹

Citizenship of the republic shall be governed by this constitution and by laws consistent with justice, clarity, and due process.

The laws of the republic shall regulate citizenship by birth, lineage, naturalization, residence, and such other lawful grounds as may be recognized.

No citizen shall be stripped of citizenship arbitrarily, nor exiled, nor denied the protection of the republic except in accordance with law and after due process before a competent court.

Foreign residents, visitors, refugees, and those seeking lawful protection within the republic shall be treated with justice and with the rights granted to them under the laws of the republic.

The national council may regulate matters of migration, asylum, dual nationality, and residence, provided that such laws do not violate the rights and protections guaranteed by this constitution.

*ARTICLE XXIII*⁶²

Upon the coming into effect of this constitution, all

61 Qur'an 4:97-100, 9:6, 49:13, 60:8

62 Qur'an 4:58, 5:1, 16:90-91

prior constitutions, laws, decrees, regulations, treaties, obligations, offices, and institutions inconsistent with it shall cease to have force to the extent of such inconsistency. This principle shall not be interpreted to produce disorder, injustice, or the destruction of lawful rights without due process.

All courts, ministries, local authorities, contracts, debts, licenses, public records, civil registries, land records, and legal proceedings existing at the time of implementation shall remain temporarily valid and enforceable until amended, replaced, or revoked in accordance with this constitution.

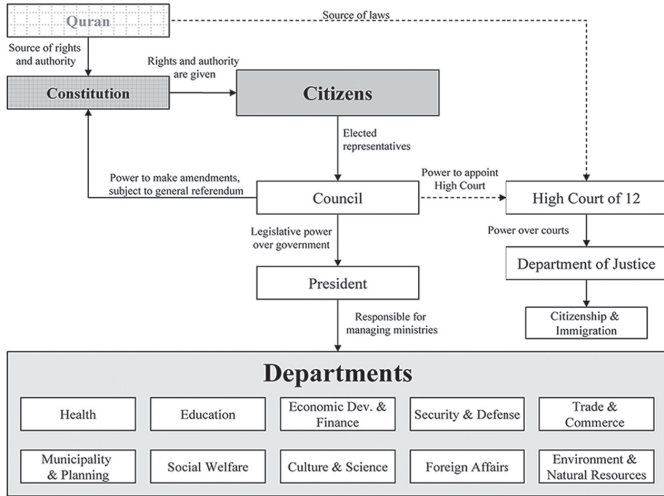
The national council shall enact transitional legislation to organize the first elections, the continuation or replacement of judges and officials, the continuity of public services, the first budget, and the orderly transfer of authority to the institutions established under this constitution.

No person shall lose a lawful right, title, or status solely by reason of the transition to this constitution, except by due process and in accordance with the principles of justice.

The republic shall complete the transition to the full operation of this constitution within a reasonable period to be fixed by law.

In God we have placed our trust...

Highlights and Benefits



As seen in the previous chapters of this book, details have been given to the reader on the shape of the laws that would govern a republic based on the Qur'an, as well as how to deal with specific laws and everyday issues. The revised constitution strengthens those foundations by setting out not only rights and principles, but also the institutions, procedures, limits, and safeguards required to run a real-world state.

Below is a brief analysis of some of the major points made in the constitution.

Offering a “Clean Break” from the Past

Article I of the constitution makes clear that the new constitutional order is supreme over prior inconsistent arrangements and that the republic shall derive its authority from this constitution and its own laws.

This is designed to enable people and nations coming under the constitution to stand on their own feet, free from

the burdens and obligations that old regimes may have seen fit to enter into without genuine public participation. In many lands, people have not meaningfully shaped the treaties, debts, concessions, basing rights, and political obligations entered into in their name. It is therefore only just that a new government begin with a lawful reset while still preserving orderly transition and due process under the later transition article.

Having One Source for Laws and Legislation

Article I also states that the Qur'an shall be the basis for the constitution and the source for all legislation and laws of the republic.

Although some may view this as a type of theocracy, the intent is not to create arbitrary clerical rule, but to establish a single public legal standard above sect, tribe, dynasty, faction, and political convenience. In lands divided by inherited religious schools and sectarian loyalties, one supreme source provides unity and helps prevent the law from becoming a battlefield of competing authorities.

Fundamental Rights Protected for All

Article II of the constitution grants rights and freedoms to every person in the republic regardless of gender, race, nationality, color, creed, or social standing, and it protects those rights from suspension or dilution except by due process and within constitutional limits.

Among the rights expressly protected in Article ii are equality before the law, freedom of speech, freedom of faith, freedom of movement, the right to privacy, the right to possess wealth, the right to welfare, protection against discrimination, and the right to seek justice.

This is one of the clearest ways in which Islam has been misrepresented. A republic based on the Scripture is not meant to erase the rights of minorities or dissenters, but to protect them. Muslims, Christians,

Jews, atheists, and others are to live under the protection of the law and are entitled to justice, property, work, participation in public life, and equal legal treatment.

Equality Before the Law and Equal Citizenship

Article II further strengthens the constitutional order by expressly stating that all persons are equal before the law and entitled to equal protection and equal benefit of the law without favoritism, discrimination, or prejudice.

This is essential for any real state. No ruler, official, wealthy class, tribe, sect, or favored group may place itself above the law. Without equality before the law, constitutions become slogans and public trust collapses. By making equal citizenship and equal legal accountability explicit, the constitution creates the basis for true national unity.

Government of the People Through Consultation

Article III of the constitution establishes the elected national council and vests it with legislative power on behalf of the republic. The idea of a national council is taken from the Qur'anic principle of consultation, while also reflecting the practical need for representation in a large modern state. The council is designed to represent districts and populations across the republic rather than leaving power concentrated in one family, one sect, one ruler, or one military faction. In this way, the constitution places public authority in a representative body rather than in inherited or unchecked rule.

Legislation Through Deliberation and Constitutional

Article III gives the national council the authority to make, review, amend, and repeal laws in accordance with the constitution and the principles of justice.

The benefit here is not merely that laws can be made, but that they must be made through consultation, debate, and defined procedure rather than by whim or decree. A

just republic must rely on institutions and lawful process, not personalities. This is one of the features that makes the revised constitution more executable in practice.

Taxation Restrained by Constitutional Limit

Article III places a constitutional cap on taxation so that the state may not endlessly expand its claims over the labor and income of the people.

This is a major protection. Many governments impoverish their populations gradually through excessive taxation, layered fees, debt burdens, and economic manipulation. By constitutionally limiting taxation, the republic preserves room for family life, private prosperity, enterprise, and charity while still allowing the state to raise what it lawfully needs.

Protecting the Value of Money

Article III also requires that money coined as legal tender be made of gold or silver, or be backed by gold or silver.

The world has become accustomed to fiat money, but the constitution adopts the principle that money should retain real value and not merely operate by convention and confidence. This does not mean that people must physically carry precious metals, but it does mean that the value represented by money should be real and redeemable.

People who have lived through war, sanctions, collapse, and inflation know how quickly fiat money can become an illusion. Sound money protects wages, savings, contracts, and purchasing power. In that sense, monetary integrity is not merely economic policy; it is justice.

Prohibiting Compound Interest

Article III forbids the republic from lending or borrowing on the basis of compound interest.

The purpose of this provision is to restrain one of the most destructive forms of financial exploitation. Fixed

and transparent commercial arrangements may exist, but endless compounding obligations that consume the borrower are prohibited. This protects individuals, families, and the republic itself from debt structures that feed on weakness and turn hardship into permanent subjugation.

Environmental and Wildlife Protection

Article III empowers the republic to preserve wildlife and protect the natural ecological balance.

This reflects the Scriptural principle that mankind is not to destroy the earth that sustains it. A state that neglects the environment harms not only itself, but also neighboring peoples and future generations. Environmental stewardship is therefore not treated as a luxury, but as part of the duty of a just republic.

Helping Other People and Nations

Article III also empowers the republic to mediate disputes, assist oppressed people who request help, grant asylum, and provide humanitarian aid and crisis relief.

The constitution does not envision a selfish or inward-looking state. It requires the republic to turn outward in justice where possible: to mediate peace, to aid the oppressed, and to relieve suffering rather than exploit weakness. This gives the republic a principled role in the world.

War Only in Defense and Recognizable Necessity

Article III limits the power to declare war to cases of physical attack, economic attack, or imminent and recognizable threat.

No Islamic republic may wage war for glory, conquest, distraction, or expansion. Force is restricted to defensive necessity. This is one of the most important restraints in the constitution because governments throughout history

have often used war for vanity or manipulation. Here, war is subordinated to justice and survival, not ambition.

Executive Power Exists, but Under Law

Article IV vests executive power in a president appointed by the national council and sets qualifications, powers, responsibilities, and limits around that office.

A functioning state requires executive authority to administer the law, conduct foreign affairs, implement legislation, ensure public order, and manage the daily business of government. Yet the president is not placed above the constitution. The office exists under law, through lawful appointment, and subject to constitutional limitation. This balance gives the republic capacity to act without allowing personal rule to consume the state.

Censure, Removal, and Accountability

Article IV further gives the national council and the high court defined roles in censuring, charging, suspending, and removing the president or ministers where neglect, abuse, corruption, incapacity, or grave misconduct exists.

This is essential for a practical constitution. A state cannot rely on the virtue of officeholders alone. It must have lawful mechanisms to discipline, restrain, and remove them when necessary. By making executive accountability express, the constitution protects the republic from paralysis, corruption, and arbitrary government.

An Independent Judicial System

Article V vests judicial power in an independent high court and lower courts established under law.

The most important reason for separating legislative, executive, and judicial power is to create the conditions in which justice may prevail without fear of political interference. The independence of the judiciary means

that even the strongest officeholders must ultimately answer to law, and that defendants and citizens may seek redress without every dispute being turned into a political contest

Rights of Defendants Guaranteed

Article VI grants defendants core rights, including the presumption of innocence, the right to a fair and timely trial, the right to legal counsel, the right to confront accusations and evidence, the principle that punishment must not exceed the crime, and the right to appeal.

The justice system is the main pillar of any constitutional republic. If the accused can be denied process, then no one is safe. By protecting the defendant as well as the victim, the constitution seeks to prevent both lawlessness and cruelty.

Local Government and Distribution of Power

Article VII provides for local and municipal government under the constitutional order and leaves room for legislation to regulate such bodies.

This makes the republic more practical and less centralized. Not every issue should be decided from the capital alone. Local government enables provinces, cities, and districts to administer local matters while remaining subject to the constitution and the laws of the republic. This helps bring governance closer to the people and prevents unnecessary concentration of administrative power.

Transparency and Openness of Government

Article VIII requires all branches of government to operate in transparency and openness, with public records, open deliberation, and public access except where lawfully limited. The constitution therefore demands that government conduct itself honestly and openly and not hide its affairs from the people. Open meetings, public records, known objectives, and clear agendas help make

citizens participants rather than passive subjects. A people cannot truly govern themselves if they are kept ignorant of what is being done in their name.

Oath of Office and Public Integrity

Article IX establishes the oath of the republic and binds public officials and employees to constitutional fidelity, lawful conduct, moral character, and the rejection of favoritism and abuse of office.

The oath is not ceremonial only. It reflects the principle that public office is a trust, not a privilege. By forbidding personal gain, unlawful favoritism, and abuse of power, the constitution seeks to restrain corruption at its source.

Destabilization and Covert Aggression Forbidden

Article X forbids the republic, except in lawful war declared by the national council, from financing, sponsoring, or engaging in the destabilization or undermining of other nations through covert or armed operations.

This is one of the clearest moral lines in the constitution. The republic is not to present itself as righteous at home while acting as a hidden corrupter abroad. It is also a safeguard against secret institutions that often grow beyond law and later threaten the people they were supposedly created to protect.

Creativity, Arts, Science, and Innovation

Article XI requires government to encourage creativity, arts, sciences, exploration, and technical innovation, and to protect intellectual rights from infringement.

The Scripture is not hostile to knowledge, creativity, or discovery. On the contrary, it calls mankind to reflect, investigate, build, and learn. A republic that neglects science and innovation will eventually decline, no matter how sound its principles may be. By protecting

these pursuits, the constitution aligns moral order with civilizational growth.

Amendments Allowed, but Difficult

Article XII provides a defined amendment process and makes clear that amendments must remain consistent with the Qur'an and the foundational principles of justice, fairness, equality, freedom, representation, and accountability. It also protects the core constitutional order from being casually abolished.

This is a mark of constitutional maturity. Human beings are not perfect, and constitutions may require clarification or improvement. But foundational law should not be casually altered by passing interests or temporary passions. The constitution therefore allows change, but only through a serious and demanding process.

Succession and Continuity of Government

Article XIII provides for presidential succession, acting appointment, continuity in times of crisis, and preservation of lawful governmental acts made in good faith to preserve order and security.

This is one of the provisions that makes the revised constitution much more executable in the real world. A real state must anticipate death, resignation, incapacity, disaster, and interruption. By setting out continuity rules, the constitution prevents the republic from becoming dependent on the presence or health of one individual.

Emergency Powers Restricted by Law and Time

Article XIV allows a state of emergency only in grave situations such as invasion, rebellion, armed insurrection, epidemic, natural disaster, or comparable threat, and subjects emergency rule to legal restriction, time limits, and council oversight. This is critical because emergencies are often used by governments as excuses to suspend liberty

indefinitely. The constitution recognizes that states may face extraordinary danger, but it insists that even emergency power remain temporary, reviewable, and subject to law.

Elections, Laws, and Constitutional Review

Articles XV through xviii establish the framework for elections, further regulation of legislative process, orderly enactment of laws, and review of legality under the constitution.

These provisions help move the constitution beyond general ideals into actual governability. They ensure that power is not merely assigned, but channeled through process. Elections must be run according to law, legislation must be enacted through proper procedure, and constitutional disputes must have a lawful forum for review and resolution.

Finance, Civil Service, and Administrative Order

Articles XIX and XX address matters of public finance, treasury, budgeting, administration, and the conduct of public officials and employees.

These are not dramatic provisions, but they are indispensable for a working state. A republic cannot survive on rights and ideals alone. It must also regulate how public money is handled, how services are delivered, and how officials are appointed, supervised, and held to account. These articles help turn the constitution into an operating framework and not merely a statement of aspiration.

Security Forces Subject to Civilian Authority

Article XXI provides that the armed forces and security services are subject to civilian authority, the constitution, and the laws of the republic, and that they may not interfere in elections, legislation, judicial proceedings, or political

competition. It also subjects detention, surveillance, and force to law and review by the courts.

This is one of the clearest marks of a serious constitutional state. Armed power must serve the republic, not rule it. Once security institutions become loyal to faction, sect, tribe, or ruler above the constitution, the republic begins to collapse. This article is therefore central to both liberty and stability.

Citizenship, Asylum, and Protection Under Law

Article XXII governs citizenship and allows legislation on nationality, naturalization, residence, asylum, migration, and related matters, while forbidding arbitrary stripping of citizenship or denial of protection without due process. It also requires justice toward foreign residents, visitors, refugees, and those seeking lawful protection.

This makes the republic more humane and more practical. A state must define citizenship, but it must also regulate these matters justly and transparently. Protection, belonging, and legal status must not become tools of arbitrary punishment or exclusion.

Orderly Constitutional Transition

Article XXIII provides that prior inconsistent laws and institutions shall cease to have force to the extent of inconsistency, but it also preserves courts, ministries, contracts, debts, public records, registries, land records, legal proceedings, and lawful rights on a temporary basis until orderly replacement or amendment occurs. It further requires transitional legislation for elections, judges, officials, public services, budgeting, and the transfer of authority.

This is one of the most practical provisions in the entire constitution. It prevents the “clean break” in Article i from turning into chaos. A just reset must not produce disorder, destroy lawful rights, or interrupt the basic operation

of society. By combining constitutional supremacy with transitional continuity, the constitution becomes workable in real life.

A Constitution for Principle and Practice

Taken as a whole, the constitution is not merely a statement of ideals. It establishes rights, institutions, procedures, restraints, continuity, accountability, and amendment in a form designed to govern an actual republic. It seeks to create a state that is principled without being vague, moral without being powerless, and structured enough to endure beyond the virtue or weakness of any one generation.

Spirituality in Islam— Salat



The word ‘Salat’ and its derivatives occur in the Qur’an over 70 times and is emphasized as a critical aspect for the spiritual development and progress of believers.

According to the Sunni and Shia, the Salat—which is identified in their minds with being a ‘true’ believer—was decreed by God to the Prophet Mohammed during the

night of ascension, in which God decreed 50 Salats per day, only to be reduced to 5 Salats per day due to pleading of the Prophet (based on the advice of Moses).

While the average Sunni or Shia may not think twice about the blasphemy involved in this tale as it is stating that God does not know what to decree upon His creation! God teaches us that all the prophets prior to Mohammed knew Salat and carried it out along with their families and followers (see 6:162, 10:87, 11:87, 14:37, 19:31, 31:17).

What is Salat?

Since we know that the transmitted history of Salat being granted to the Prophet Mohammed during the night of ascension is false, then we need to also examine the other aspects of Salat that have been passed down by the generations and compare them to the light of the Qur'an.

The word 'Salat' is traditionally understood to mean 'prayer,' and it is thought that this structured prayer with its specific form and times carries multiple blessings that benefit its adherent.

Is Salat = Prayer?

While it may be very easy to accept this simple meaning of 'prayer,' it actually has no merit within the Qur'an as we note that the word "du'a" has already taken this role and is widely used throughout when speaking of 'prayer.'

"When they ride on a ship, they call on God, devoting the system to Him. But as soon as He saves them to the shore, they set up partners." (Qur'an 29:65)

"And when waves surround them like mountains, they call on God, sincerely devoting the system to

Him. But when He saves them to the shore, some of them return. None discard Our signs except those who are betrayers, rejecters.” (Qur’an 31:32)

“And if My servants ask you about Me, I am near answering the calls of those who call to Me. So let them respond to Me and believe in Me that they may be guided.” (Qur’an 2:186)

Moreover, it is obvious from the above verses that, unlike Salat, ‘prayers’ can be conducted at any time and in any shape, and that God indeed answers such prayers if they are made sincerely by His servants.

Another problem which arises from applying this incorrect meaning of ‘prayer’ is that certain verses that use the word ‘Salat,’ such as 33:56, 9:103, 33:43 start to take on a bizarre meaning whereby God is himself ‘praying’ to the Prophet?! The fix that the traditionalists have done is to exclude these problematic verses by performing mental acrobatics and giving them a different meaning of ‘sends blessings upon’ so that the narrative can continue to have some semblance of cohesion to it.

What is Salat?

Here are some of the features of Salat which will clarify the meaning of this ancient and valuable tool:

- It’s purpose is the remembrance of God (20:14);
- It may grant knowledge to its recipient (11:87);
- If done correctly, it prohibits evil & vice (29:45);
- It is carried out at fixed times (4:103);
- Attending to it has certain rules (5:6, 4:43);
- It is done in an audible voice (17:110);

- It can be lost or neglected (19:59).

In its simplest form, Salat is a “connection” that puts God and man in a loop of communication. Man connects with God by remembering Him, God connect with man by instructing Him.

Salat = Connection

God revealed this tool to Abraham several thousand years ago—that man could connect to the Almighty through the remembrance of God and recital of God’s words.

It was this constant method of hearing God’s laws being recited that caused the nomads of Arabia to transform their lives into a vibrant society built on the foundation of social justice and values. Salat taught them to lift up the poor and downtrodden and make them brothers and sisters of the rich and powerful, it taught them to lift the slaves out of slavery and re-kindled the fire that humanity had for the Creator towards a better life and a better world.

How to carry out the Salat?

To establish Salat requires certain steps and preparations that God has ordained with His knowledge. In this section, we will examine the steps and details required to establish the Salat as found in the Qur’an.

A. Timing for Salat

The first requirement for establishing the Salat is ‘fixing its times’ as that will enable all people who wish to benefit from this tool to know, with regularity, when it is going to be carried out. According to the Qur’an, there are two fixed and one variable time that have been prescribed:

1. Salat Al-Fajr (Dawn Salat 24:58);
2. Salat Al-Wusta (Central Salat 2:238);
3. Salat Al-Isha (Evening Salat 24:58).

“O you who believe, let those who are in the care of your oaths, and those who have not attained puberty, request your permission regarding three times: before the dawn Salat, and when you put off your garments from the noon time, and after the evening Salat. These are three private times for you. Other than these times, it is not wrong for you or them to intermingle with one another. God thus clarifies the revelations for you. And God is Knowledgeable, Wise.” (Qur’an 24:58)

“Hold the Salat at the rubbing of the sun to the murkiness of the night; and the Qur’an at dawn – the Qur’an at dawn is witnessed.” (Qur’an 17:78)

The two fixed Salat times are “dawn & dusk,” while the variable Salat is held at noon during the day of congregation (yawm aljuma) – to be covered later in this chapter.

B. Location/Orientation of Salat

Salat is to be carried out in the temples, where people can attend and gather. However, there are exceptions which allow Salat to be carried out on the move and even while walking, and with different orientation.

“Rather, the temples of God are built by he who believes in God and the Last Day, and he holds the Salat, and he contributes towards purification, and is only concerned by God. It is these that will be of the guided ones.” (Qur’an 9:18)

“And it was so, that We have made the Sanctuary to be a model for the people and a place of safety. And

you shall take the station of Abram as an orientation for connecting. And We made a pledge to Abram and Ishmael: "You shall purify My Sanctuary for those who visit, and those who are devoted, and the kneeling, the prostrating." (Qur'an 2:125)

"Maintain the Salaṭ, and the central Salat; and stand dutifully for God. But if you are fearful, then you may do so while walking or riding. If you become secure, then remember God as He has taught you what you did not know." (Qur'an 2:238-239)

C. Make Ablution/Dress Nicely

As a preparation for Salat, attendees need to be physically clean, using water, or, if not available, clean dry soil to wipe themselves. Attendees should also try and dress nicely when attending the temples.

"O you who believe, when you attend to the Salat, then wash your faces and your hands up to the elbows, and wipe your heads and your feet to the ankles; and if you have had intercourse, then you shall purify. And if you are ill, or traveling, or you have excreted feces, or you have had sexual contact with the women, and you cannot find water, then you shall select from the clean soil; you shall wipe your faces and your hands with it. God does not want to place any hardship on you, but He wants to cleanse you and to complete His blessings upon you that you may be thankful." (Qur'an 5:6)

"O Children of Adam, dress nicely at every temple, and eat and drink and do not indulge; He does not like the indulgers." (Qur'an 7:31)

D. Be of a Clear Mind

Clarity of mind and focus are the most critical aspects of Salat as the words of God that are going to be recited need to be reflected upon and understood - and not simply parroted as some people of old had become accustomed to.

“O you who believe, do not approach the Salat while you are intoxicated, until you know what you are saying...” (Qur’an 4:43)

E. Be in a Stationary Standing Position

The normal mode for achieving the Salat is to be in a stationary standing position. However, as we have already mentioned with the location, if there are impeding circumstances, then the people may attempt to achieve the Salat while walking or riding.

“Maintain the Salawaat; and the central Salat; and stand for God dutifully. But if you are in a state of fear, then you may do so while walking or riding. If you become secure, then remember God as He has taught you what you did not know.” (Qur’an 2:238-239)

F. Use a Moderate Voice, Recite the Scripture

This is by far the most important aspect for Salat to be successful. That the words of God are recited by a person who can read them in a clear and moderate voice. People are attending Salat to learn what God wants from them and how they are to regulate their lives. If the person reciting has a low voice, or is inaudible, then the purpose is defeated. Also, as much variety as possible needs to be recited from the scripture so that each and every day becomes a lesson that the audience can take-away and reflect upon.

“Say: ‘Call on God or call on the Almighty; by whichever you call on, to Him are the best names.’

And do not be too loud in making your Salat, nor too quiet; but seek a path in between.” (Qur’an 17:110)

“Recite what is inspired to you of the Book, and hold the Salat, for the Salat prohibits evil and vice; but certainly the remembrance of God is the greatest. God knows everything you do.” (Qur’an 29:45)

G. Split Salat into Two Units

The activity of Salat is to be split into two segments. The segments are separated by a prostration. Once a person is done with Salat, they will move from the standing position to a prostrating position marking the end of their Salat. The splitting of Salat into two segments allows participants who are in a rush or have commitments they fear missing to attend one segment out of the two.

“And if you are with them and you hold the Salat for them, then let a group from among them stand with you and let them bring their weapons; and when they have prostrated then let them be behind you; and let a group who has not yet Yusaloo come and Yusaloo with you, and let them be wary and let them bring their weapons with them...” (Qur’an 4:102)

“And if you go forth in the land, then there is no harm that you shorten from the Salat, if you fear that the rejecters will try you. The rejecters are to you a clear enemy.” (Qur’an 4:101)

H. End Salat With Specific Prayer

Depending on the length of Salat, and at the end of either segment, Salat is ended with a specific prayer to God outlining the Divinity and Oneness of the Almighty.

“Say: ‘Call on God or call on the Almighty; by whichever you call on, to Him are the best names.’ And do not be too loud in your Salat, nor too quiet; but seek a path in between. And say: ‘Praise to God who has not taken a son, nor does He have a partner in sovereignty, nor does He have an ally out of weakness.’ And glorify Him greatly.” (Qur’an 17:110-111)

Other Issues

Believers Vs. Submitters

The Qur’an teaches us that there are two categories of the faithful: “Believers” & “Submitters,” and that these two are quite distinct from one another. Salat has been decreed for the group known as “Believers” and therefore it is a tool that this category would benefit the most from. That is not to dissuade the average Submitter from seeking knowledge through this vehicle, it is only to point out that the tool works best for its intended recipient.

“The Nomads said: ‘We believe.’ Say: ‘You have not believed; but you should say: ‘We have submitted;’ until belief enters into your hearts.” And if you obey God and His messenger, He will not put any of your works to waste. God is Forgiver, Merciful. Believers are those who believe in God and His messenger, then they became without doubt, and they strive with their money and their lives in the cause of God. These are the truthful ones.” (Qur’an 49:14-15)

Being in Groups or Alone

While Salat is best performed in groups, there is nothing to stop it from being performed in an individual basis.

“And if you are with them and you hold the Salat for them, then let a group from among them stand with you and let them bring their weapons; and when they have

prostrated then let them be behind you; and let a group who has not yet Yusaloo come and Yusaloo with you, and let them be wary and let them bring their weapons with them...” (Qur’an 4:102)

“The angels called to him while he was standing, YuSali, in the enclosure: ‘God gives you glad tidings of John, authenticating the word from God, and a master, and steadfast, and a prophet from the upright.’” (Qur’an 3:39)

Congregation/Jum’a Salat

The “Central” Salat that we highlighted at the beginning of this chapter (under Salat times) is the “Jum’a/ Congregation” Salat, which has been designated by the Almighty as a special time, which unlike the daily Salat, most people should attend regardless of their busy schedules and activities. The “Central” Salat is to be held during the middle of the day, and is held on the day that people would gather/recreate (akin to the Friday worship amongst Muslims, the Sunday worship amongst Christians, or the Sabbath worship amongst Jews).

“O you who believe, if the Salat is called to on the day of congregation, then you shall hasten towards the remembrance of God, and cease all selling. This is better for you, if only you knew. Then, once the Salat is complete, you shall disperse through the land and seek the provisions of God, and remember God frequently that you may succeed.” (Qur’an 62:9-10)

Beware!

The benefits from being able to hear God’s laws and words communicated each and every day in a formal manner cannot be emphasized enough. It is the passing on of knowledge, as well as the building of community, and the

tightening of bonds. It is for this reason that we must all be aware that the devil and his followers have this vehicle in their sights and that severing the Salat from God and rendering the act to an empty ritual has and will continue to be a priority item (cutting us off from the source):

“The devil only wants to cause strife between you through intoxicants and gambling, and to repel you away from remembering God and from the Salat. Will you be deterred?” (Qur’an 5:91)

“Then generations came after them who lost the Salat, and followed desires. They will find their consequences.” (Qur’an 19:59)

Now that we have found the Salat once again, will we discard our ability to be instructed and taught by God and turn the Salat into mindless empty rituals as the generations before us have done?

Will we be deterred?

Spirituality in Islam— Fasting



As we have already seen in chapter 13, the correct Islamic calendar is a luni-solar one which has its first month beginning with the new moon that occurs on or just before the Spring Equinox—around March 21st of each year, with Ramadan coming in near the Autumn Equinox.

With regard to fasting, our reading of the subject finds that there are two types of fasts decreed in the Qur'an: a) obligatory fasts, b) expiation fasts.

Obligatory Fast

“O you who believe, fasting has been decreed for you as it was decreed for those before you, perhaps you may be righteous. “ (Qur’an 2:183)

“A few number of days. Whoever of you is ill or traveling, then the same count from different days; and as for those who can do so but with difficulty, they may redeem by feeding the needy. And whoever does good voluntarily, then it is better for him. And if you fast it is better for you if only you knew. “ (Qur’an 2:184)

“An autumn month (Ramadan), in which the Qur’an was sent down as a guide to the people and a clarification of the guidance and the Criterion. Those of you who witness the month shall fast therein; and whoever is ill or traveling, then the same count from different days. God wants to bring you ease and not to bring you difficulty; and so that you may complete the count, and magnify God for what He has guided you to, and that you may be thankful.” (Qur’an 2:185)

While we have already identified in chapter 13 the meaning of the word Ramadan being: “the early rains striking a hot land,” as well as identifying when the month occurs: “autumn equinox,” we now will delve deeper into the subject—especially the length of the fast as well as what is to be abstained from. However, before we do that, it is imperative to point out once again (as in the subject of Salat) that Fasting is decreed for the group identified as “Believers” (49:14), therefore, while the average person/submitter may want to carry out the fast, it is not an obligation for them but is only an obligation for the group that has advanced to the level of striving.

The common understanding is that the fast during Ramadan lasts for the entirety of the month (i.e. 30 days), based primarily on the verse 2:185 which says “those who witness the month shall fast therein.” However, what we present in this section is a different understanding in that the fast has been defined in 2:183 as “a few number of days”—a verse that is often overlooked by those studying the Qur’an.

The best example to compare this to is the subject of Pilgrimage, where, if we were to look at verse 2:197 on its own, then we would have concluded that the Pilgrimage is to last for the entire period of the restricted months (4-months):

“The Pilgrimage is in the appointed months; so whoever decides to perform the Pilgrimage in them, then there shall be no sexual approach, nor wickedness, nor baseless argument in the Pilgrimage. And any good that you do, God is aware of it; and bring provisions for yourselves, though the best provision is righteousness; and be aware of Me O you who possess intelligence.” (Qur’an 2:197)

However, simply by adding 2:203 and 22:28 into the mix, we understand correctly that the Pilgrimage is for “a few days” that occur within the larger set of “appointed months”:

“And remember God during a few number of days. Whoever hurries to two days, there is no sin upon him; and whoever delays, there is no sin upon him if he is being righteous. And be aware of God, and know that it is to Him that you will be gathered.” (Qur’an 2:203)

“So that they may witness benefits for themselves, and mention the name of God in the appointed days for what He has provided for them of the animal

livestock. So eat from it and feed the needy and the poor.” (Qur’an 22:28)

A Few Number of Days

Going back to the subject of the fast and 2:183 which mentions “a few number of days,” we need to understand “how many days” are being referred to here (is it 3, 4, 5, etc?). The word itself gives us a large part of the answer as in Arabic, ‘maddoodat’ denotes a small number that can be counted on the fingers of the hands (ranges from 3-10). We can see one clear example of this word in verse 2:203 where it is used to denote ‘three’ days of Pilgrimage:

“And remember God during a few number of days (ayam maddoodat). Whoever hurries to two days, there is no sin upon him; and whoever delays, there is no sin upon him if he is being righteous. And be aware of God, and know that it is to Him that you will be gathered.” (Qur’an 2:203)

Having said that, we are still left with the question of: is it 3 or 10 or somewhere in-between? The answer, as usual, is found in the Scripture itself where in 2:185 we were told that the fast is to ‘complete the count’ and we find in 2:196 that a ‘complete count’ is ‘10-days’:

“And complete the Pilgrimage and the undertaking for God. But, if you are prevented, then provide what offering is affordable; and do not shave your heads until the offering reaches its destination. Whoever of you is ill or has an ailment to his head, then he may redeem by fasting or giving a charity or a rite. When you are secure, then whoever benefited from the undertaking until the Pilgrimage, then to provide what offering is affordable; but for he who cannot find, then the fast of three days during the Pilgrimage and seven when he returns; this will make a complete

ten—this is for those whose family had not been at the Restricted Temple. And be aware of God, and know that God is severe in retribution.” (Qur’an 2:196)

Looking at the 10-day fast, it is interesting to note that God swears by the ‘ten nights’ due to their significance, and that the word ‘fast’ (sawm and siyam) occurs ten times in the entire Qur’an.

“By the dawn. And ten nights.” (Qur’an 89:1-2)

As we can ascertain from the Qur’an, the period of fasting is to last for 10-days which are the “*ayam madoodat*” that God mentioned to us. It could also be ascertained, based on 89:1-2, that the ten days of fasting are to be carried out sequentially during the identified month, unless one is ill or travelling, then he/she may substitute with different days. (2:184).

Fasting Decreed to Those Before Us

“O you who believe, fasting has been decreed for you as it was decreed for those before you, perhaps you may be righteous.” (Qur’an 2:183)

One more point to explore before moving on from the subject of timing/length of the fast is verse 2:183 that tells us that the fast has been decreed not just for us, but also to those before us. Can we find any religious periods with the Jews or other recipients of the previous scriptures indicating a fasting period?

We find that the Torah decrees the start of the year to be in early autumn (similar to what we have identified Ramadan to be):

[Leviticus 23:23-25] “And the Lord spoke unto Moses, saying, Speak unto the children of Israel,

saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord”

Interestingly enough, this special month in the Jewish calendar, called “Rosh Hashanah,” is marked by 10-days of religious penitence culminating in Yom Kippur (Day of Atonement) in which there is an obligatory fast

What is the Daily Length of the Fast?

The daily length of the obligatory fasts is to occur from just before dawn and lasts until night:

“It has been made permissible for you during the night of fasting to approach your women sexually. They are a garment for you and you are a garment for them. God knew that you used to betray your souls, so He has redeemed you, and forgiven you; now you may approach them and seek what God has written for you. And you may eat and drink until the white thread is distinct from the black thread of dawn; then you shall complete the fast until night; and do not approach them while you are devoted in the temples. These are the boundaries of God, so do not transgress them. It is thus that God clarifies His revelations to the people that they may be righteous.”
(Qur'an 2:187)

While the Shias maintain the correct length of the daily fast (until night), the Sunnis are clear violators of this command as they encourage the breaking of the fast at sunset due to their following of a Hadith in which the prophet is supposed to have overridden the instructions

of God and told his followers to “make early” the breaking of the fast!

What is to be Abstained From?

During the daylight hours of the fast, believers are to abstain from the following:

- Food;
- Drink;
- Sexual activity (this extends to include the evenings if the person has devoted himself during this period to any temple).

Expiation Fasts

Other than the ‘annual’ 10-day fast in Ramadan, there are different fasts mentioned in the Qur’an as an expiation for certain sins.

“God will not hold you for your casual oaths, but He will hold you for what oaths you have made binding; its cancellation shall be the feeding of ten poor from the average of what you feed your family, or that you clothe them, or that you free a slave; whoever cannot find such shall fast for three days; this is a cancellation for making your oaths when you swear. And be careful from making oaths. It is such that God clarifies for you His revelations that you may be thankful.” (Qur’an 5:89)

“And complete the Pilgrimage and the undertaking for God. But, if you are prevented, then provide what offering is affordable; and do not shave your heads until the offering reaches its destination. Whoever of you is ill or has an ailment to his head, then he may redeem by fasting or giving a charity or a rite. When you are secure, then whoever benefited from the

undertaking until the Pilgrimage, then to provide what offering is affordable; but for he who cannot find, then the fast of three days during the Pilgrimage and seven when he returns; this will make a complete ten—this is for those whose family had not been at the Restricted Temple. And be aware of God, and know that God is severe in retribution.” (Qur’an 2:196)

“Those among you who have estranged their women; they can never be made as their mothers, for their mothers are those who gave birth to them. Indeed, they are uttering what is strange and a falsehood. And God is Pardoner, Forgiver. Those who had estranged their women, then they retracted what they had said, they shall free a slave before they have sexual contact between them. This is to enlighten you. God is well aware of everything you do. If he cannot find any, then the fasting of two consecutive months before any sexual contact between them. If he cannot, then he shall feed sixty poor people. That is so you would believe in God and His messenger. And these are the boundaries set by God. The disbelievers have incurred a painful retribution.” (Qur’an 58:2–4)

“And it is not for a believer to kill another believer except by accident. And whoever kills a believer by accident, then he shall free a believing slave, and give compensation to the family; except if they remit it. If he was from a people who are enemies to you, and he was a believer, then you shall free a believing slave. And if he was from a people with whom you have a covenant, then a compensation to his family, and free a believing slave. Whoever does not find, then the fasting of two consecutive months as a

repentance from God; for God is Knowledgeable, Wise.” (Qur’an 4:92)

These fasts range from a three day fast to a sixty day consecutive fast depending on the sin:

- Fasting for three days for breaking an intentional oath (if he/she was not able to feed ten poor, or clothe them, or free a slave);
- Fasting if unable to shave ones head during the Pilgrimage due to some ailment;
- Fasting for ten days for those who are not able to provide an offering during the Pilgrimage (to be split as three days during the Pilgrimage and seven upon the return home);
- Fasting two consecutive months in the case of manslaughter (if unable to free a believing slave and compensate the victim’s family);
- Fasting two consecutive months for those who estrange their wives (if unable to free a slave).

Spirituality in Islam— Charity



Giving charity is one of the most spoken about aspects in the Qur'an as a form of purifying the 'self' from greed. This chapter will share with the reader the forms of charity available in the Qur'an as well as its intended recipients.

"O you who believe, spend from what We have provided for you before a Day comes when there is no trade, nor friendship, nor intercession; and the rejecters are the wicked." (Qur'an 2:254)

In our study of the Qur'an, we find three forms of charity that have been stipulated:

1. Al-Khums – an obligatory 20 percent tax.
2. Sadaqa – an expiation charity.
3. Zakat – an optional charity.

Al-Khums (20 percent tax)

"And know that anything you profit, one-fifth (Al-Khums) shall go to God and the messenger, and the relatives, and the orphans, and the poor, and the wayfarer. You will do this if you believe in God and in what We revealed to Our servant on the Day of the Criterion, the day the two armies clashed; and God is capable of all things." (Qur'an 8:41)

Sunni scholars (to support their 2.5 percent tax derived from the books of Hadith) have argued that verse 8:41 is not a general tax but that it is specific to spoils of war and does not apply to all income. Shia scholars on the other hand have understood it to apply as a tax to all income (with the twist that such tax is paid to the family of the Prophet 'Ahlul-Bayt').

A review of the subject shows that the Shia understanding is the more correct one as the word 'Ghanaim' can refer to any gain, especially that the verse clarifies itself further with the phrase 'anything you profit' (ma ghanimtum min shai).

Timing of the Tax

"And He is the One who initiated gardens; both trellised and untrellised; and palm trees, and plants, all with different taste; and olives and pomegranates, comparable and not comparable. Eat from its fruit when it blossoms and give its due on the day of its harvest; and do not waste. He does not like the wasteful." (Qur'an 6:141)

The Qur'an stipulates that any dues shall be paid on "the day of its harvest" which would differ from person to person each depending on his/her profession. A farmer does not have just one day of harvest in a year, but he/she would have several depending on the crops and the climate. Likewise, a lawyer or office worker receives his/her harvest on a monthly basis in the form of a salary, while a laborer may receive his/her harvest weekly in the form of a wage. Therefore, the time that the tax is due is different for each person and is calculated on the net income of the person rather than the gross (keeping in-line with the word "Ghanaim" meaning "profit").

Recipients of the Tax

"And know that anything you profit, one-fifth (Al-Khums) shall go to God and the messenger, and the relatives, and the orphans, and the poor, and the wayfarer. You will do this if you believe in God and in what We revealed to Our servant on the Day of the Criterion, the day the two armies clashed; and God is capable of all things." (Qur'an 8:41)

There are six recipients of this tax which are identified in 8:41 with the following order of succession:

1. God—all monies spent in the cause of God.
2. The messenger—this could be construed as 'the State' (i.e. 'those in authority')⁶³ as long as it is ruled by the laws that the messenger delivered.
3. The relatives—each according to his/her own situation.
4. The orphans—the needy from them.
5. The poor.

⁶³ Qur'an 4:59

6. The wayfarer.

Sadaqa (expiation charity)

"And conclude the Pilgrimage and the visit for God. But, if you are prevented, then provide what offering is affordable; and do not shave your heads until the offering reaches its destination. Whoever of you is ill or has an ailment to his head, then he may redeem by fasting or giving a charity (Sadaqa) or a rite. When you are secure, then whoever enjoys the visit until the Pilgrimage, then he shall provide what offering is affordable; but for he who cannot find anything, then the fast of three days during the Pilgrimage and seven when he returns; this will make a complete ten—this is for those whose family is not present at the restricted Temple. And be aware of God, and know that God is severe in retribution" (Qur'an 2:196)

"O you who believe, if you wish to hold a private meeting with the messenger, you shall offer a charity (Sadaqa) before you do so. This is better for you, and purer. If you cannot do so, then God is Forgiver, Merciful." (Qur'an 58:12)

"Take from their money a charity (Sadaqa) to sanctify them and purify them with it, and connect upon them; for your connection is a tranquility for them; and God is Hearer, Knowledgeable. Did they not know that it is God who accepts repentance from His servants, and He takes the charities (Sadaqat), and that God is the Pardoner, the Merciful." (Qur'an 9:103–104)

This charity is expiation (penance) and is available to cover a wide range of affairs, from requesting a private meeting with the messenger to being unable to shave one's hair during the Pilgrimage.

Recipients of Sadaqa

"Indeed, the charities (Sadaqaat) are for the poor, and the needy, and those who work to collect them, and those whose hearts have been united, and to free the slaves, and those in debt, and in the cause of God, and the wayfarer. A duty from God, and God is Knowledgeable, Wise." (Qur'an 9:60)

There are eight recipients of this charity which are identified in verse 9:60 with the following order of succession:

1. The poor.
2. The needy.
3. Those who collect it—charity workers.
4. Those whose hearts have been united— converts.
5. To free the slaves.
6. Those in debt.
7. In the cause of God.
8. The wayfarer.

Rules of Sadaqa

"If you openly give charities (Sadaqaat), then it is acceptable; but if you conceal them and give them to the poor, then that is better for you. And He cancels

some of your sins; and God is Expert to all that you do.” (Qur’an 2:271)

“Kind words and forgiveness are far better than a charity (Sadaqa) that is followed by harm. God is Rich, Compassionate. O you who believe, do not nullify your charities (Sadaqaat) with insult and harm; like one who spends his money to show off to the people, and he does not believe in God and the Last Day. His example is like a stone on which there is dust, then it is subjected to a heavy rain which leaves it bare. They cannot do anything with what they have earned; and God does not guide the rejecting people.” (Qur’an 2:263-264)

The Sadaqa should be given in secret if possible, and must be given with good intent and without the giver harboring any animosity towards those receiving it.

Zakat (optional charity)

While the term “Zakat” (purification) can be applied to all types of Charity (including Sadaqa and Khums) we are going to examine it as a stand alone element due to its prominence and recurrence in many different verses of the Qur’an.

“Those who spend their money in the night and in the day, secretly and openly, they will have their recompense with their Lord, there is no fear over them nor will they grieve.” (Qur’an 2:274)

“O you who believe, spend from what We have provided for you before a Day comes when there is no trade, nor friendship, nor intercession; and the rejecters are the wicked.” (Qur’an 2:254)

"The example of those who spend their money in the cause of God is like a seed that sprouts forth seven pods, in each pod there is one hundred seeds; and God multiplies for whoever He chooses, and God is Encompassing, Knowledgeable." (Qur'an 2:261)

"And the example of those who spend their money seeking the grace of God, and to save their souls, is like the example of a garden that is on a high ground and is subjected to a heavy rain, and because of that it produces double its crop. And if no heavy rain comes, then it still gives enough. And God is Seer of what you do." (Qur'an 2:265)

"You are not responsible for their guidance, but it is God who will guide whoever He wishes. And whatever you spend out of goodness is for your own souls. And anything you spend should be in seeking the face of God. And whatever you spend out of goodness will be returned to you, and you will not be wronged." (Qur'an 2:272)

"Those who spend their money in the night and in the day, secretly and openly, they will have their recompense with their Lord, there is no fear over them nor will they grieve." (Qur'an 2:274)

There is no amount of words that can describe the benefits of giving charity for the sake of God. The verses above are just a 'sample' of the words contained in the Qur'an that urge all people to invest in their eternal future.

Recipients of Zakat

“They ask you what they should spend, say: ‘What you spend out of goodness should go to your family and the relatives and the orphans, and the needy, and the wayfarer. And any good you do, God is fully aware of it.’” (Qur’an 2:215)

“Piety is not to turn your faces towards the east and the west, but pious is one who believes in God and the Last Day, and the angels, and the Book, and the prophets, and he gives money out of love to the relatives, and the orphans, and the needy, and the wayfarer, and those who ask, and to free the slaves; and he holds the Connection, and contributes towards purification; and those who keep their pledges when they make a pledge, and those who are patient in the face of adversity and hardship and when in despair. These are the ones who have been truthful, and these are the righteous.” (Qur’an 2:177)

There are seven recipients of this charity which are identified in verses 2:215 and 2:177 with the following order of succession:

1. Family — this covers immediate family (parents, offspring, etc.).
2. Relatives.
3. The orphans.
4. The needy.
5. The wayfarer.
6. Those who ask.
7. To free the slaves.

Amount of Zakat

“They ask you about intoxicants and gambling. Say: “In them is much sin, and a benefit for the people; but their sin is greater than their benefit.” And they ask you how much they are to give, say: “The excess.” It is thus that God clarifies for you the revelations that you may think.” (Qur’an 2:219)

“And spend in the cause of God, but do not throw your resources to disaster. And do good, for God loves those who do good.” (Qur’an 2:195)

As with Sadaqa, the amount of Zakat is left to each individual to determine what is best. It is recommended however that only the “excess” be considered and that a person does not throw himself/herself in financial hardship by giving too much charity.

Rules of Zakat

“Those who spend their money in the cause of God, then they do not follow what they have spent with either insult or harm; they will have their recompense with their Lord, there is no fear over them nor will they grieve. Kind words and forgiveness are far better than a charity that is followed by harm. God is Rich, Compassionate.” (Qur’an 2:262-263)

“O you who believe, spend from the good things that you have earned, and from what We have brought forth from the earth. And do not select the nasty from it to give, while you would not take it yourselves unless you closed your eyes regarding it. And know that God is Rich, Praiseworthy.” (Qur’an 2:267)

Again, as with Sadaqa, the giving of any charity is not to be followed with insult or harboring any animosity towards the recipient. In fact, if there is any fear that the giver would follow his/her charity with harm, then it is better in the eyes of God to simply give kind words as charity. Also, with charity there is the element of “quality” that needs to be maintained (i.e. you should only give others what you would willingly take yourself, and not what is rotten or unacceptable).

To Give or Not to Give?

If at the end of this chapter you are still in doubt as to the benefits of giving charity or helping those less fortunate, then perhaps a look into the future and reading the case of those who did give and their subsequent reward by their Lord will change your mind:

“As for the pious, they will drink from a cup which has the scent of musk. A spring from which the servants of God drink, it gushes forth abundantly. They fulfill their vows, and they fear a Day whose consequences are widespread. And they give food out of love to the poor and the orphan and the captive. ‘We only feed you seeking the face of God; we do not desire from you any reward or thanks. We fear from our Lord a Day, which will be horrible and difficult.’ So God shielded them from the evil of that Day, and He cast towards them a look and a smile. And He rewarded them for their patience with paradise and silk. They are reclining in it on raised couches, they do not have in it excessive sun nor bitter cold. And the shade is close upon them, and the fruit is hanging low within reach. And they are served upon with bowls of silver and glasses of crystal. Crystal laced with silver, measured accordingly. And they are given to drink in it from a cup which has the scent of ginger. A spring

therein which is called 'Salsabeel'. And they are encircled with immortal children. If you see them you will think they are pearls which have been scattered about. And if you look, then you will see a blessing and a great dominion. They will have garments of fine green silk, and necklaces and bracelets from silver, and their Lord will give them a purifying drink. 'This is the reward for you, and your struggle is appreciated.'” (Qur'an 76:5-22)

May we all be amongst the dwellers of Paradise!

Pilgrimage: The Lost Legacy of Abraham



This chapter will deal with the final and most important feature of unity in the Islamic republic, and that is its ability to interact with other people and nations in order to share with them the knowledge and merits of a system that has been designed by the Creator of humankind for all His servants to live and prosper in peace and happiness.

"And call out to the people with the Pilgrimage, they will come to you walking and on every transport, they will come from every deep enclosure."
(Qur'an 22:27)

Every year, we witness millions of Sunni and Shia Pilgrims heading towards Mecca for the annual Pilgrimage/Hajj. Their Pilgrimage takes place in the Arabic month of Dhul Hijja and lasts for a period of three days in which the Pilgrims perform a number of rites, one of which is being dressed in a white cloth called Ihraam while circling the Kaab'a several times, running between the two stones of the Safa and Marwa, visiting Mount Arafat, camping in Mina, throwing pebbles at the devil, and finally, making an animal sacrifice.

As we have seen throughout this book, the truth of what God actually says and what man actually does are not always one and the same. Therefore, we will approach the subject of Pilgrimage with the lens of the Qur'an.

The Objectives of Pilgrimage

"And call out to the people with the Pilgrimage, they will come to you walking and on every transport, they will come from every deep enclosure."
(Qur'an 22:27)

"So that they may witness benefits for themselves, and mention the name of God in the appointed days for what He has provided for them of the subjugated livestock. So eat from it and feed the needy and the poor. Then let them complete their duties and fulfill their vows, and let them traverse at the ancient Sanctuary." (Qur'an 22:28-29)

"The first Sanctuary established for the people is the one in Bakk'a, blessed, and a guidance for the worlds. In it are clear signs: the station of Abraham. And whoever enters it will have safety. And God is owed from the people to make Pilgrimage to the Sanctuary, whoever can make a way to it. And whoever rejects, then God has no need of the worlds." (Qur'an 3:96-97)

According to the Qur'an, the Prophet Abraham was commanded to call out to all humankind to attend to the Pilgrimage; to be held at specific times, in a specific place.

As far as we can ascertain, the Pilgrimage serves three main objectives:

1. For attendees to witness benefits for themselves;
2. For attendees to be made aware of the system established by God for the people;
3. For attendees to reflect on God for His gift of the livestock.

The first objective of Pilgrimage comes naturally from such a large gathering of different people at an appointed time(s) and place. This opens the door to opportunities of trade, information exchange, cultural exchange, networking, etc. This idea of the meeting and mixing of people/races can be clearly seen in verse 49:13 below as part of the decree of God for humanity:

"O people, We created you from a male and female, and We made you into nations and tribes, that you may know one another. Surely, the most honorable among you in the sight of God is the most righteous. God is Knowledgeable, Expert." (Qur'an 49:13)

The second objective of Pilgrimage comes from the word “Hajj/Pilgrimage” itself which means: “to debate,” thus, during the days of Pilgrimage, the people are able to share and discuss with each other their understanding of the system of God, of the laws, government, and the teachings that He has decreed to us through the prophets (both physical and spiritual).

The third objective of Pilgrimage comes from the animal sacrifice, which involves feeding the poor, and feasting on God’s bounty.

“Neither their meat nor their blood reaches God, but what reaches Him is the righteousness from you. It was thus that He has commissioned them for you, so that you may magnify God for what He has guided you to, and give news to the good doers.”
(Qur’an 22:37)

Timing of Pilgrimage

The Pilgrimage can be held twice during the four restricted/sacred months of the year (see chapter 13 for calendar details), with the first being the “Greater Pilgrimage” beginning with the first waxing crescent moon of the first restricted month (on or around March) and the second being the “Lesser Pilgrimage” beginning with the waning crescent moon of the fourth restricted month. The actual pilgrimage lasts for three days only (people may shorten to two days or extend beyond if needed).

“They ask you regarding the crescents, say: “They provide a timing mechanism for the people and the Pilgrimage.” And piety is not that you would enter a home from its back, but piety is whoever is righteous

and comes to the homes from their main doors. And be aware of God that you may succeed.” (Qur’an 2:189)

“And an announcement from God and His messenger to the people, on the day of the greater Pilgrimage: ‘That God and His messenger are innocent from the polytheists.’ If you repent, then it is better for you, and if you turn away, then know that you will not escape God. And give news to those who have rejected of a painful retribution.” (Qur’an 9:3)

“He said: ‘I wish you to marry one of my two daughters, on condition that you work for me through eight pilgrimage periods; if you complete them to ten, it will be voluntary on your part. I do not wish to make this matter too difficult for you. You will find me, God willing, of the righteous.” (Qur’an 28:27)

“The Pilgrimage is in the appointed months; so whoever decides to perform the Pilgrimage in them, then there shall be no sexual approach, nor wickedness, nor baseless argument in the Pilgrimage. And any good that you do, God is aware of it; and bring provisions for yourselves, though the best provision is righteousness; and be aware of Me O you who possess intelligence.” (Qur’an 2:197)

“And remember God during a few number of days. Whoever hurries to two days, there is no sin upon him; and whoever delays, there is no sin upon him if he is being righteous. And be aware of God, and know that it is to Him that you will be gathered.” (Qur’an 2:203)

“So that they may witness benefits for themselves, and mention the name of God in the appointed days for what He has provided for them of the subjugated

livestock. So eat from it and feed the needy and the poor.” (Qur’an 22:28)

Rules of Pilgrimage

Since this call is to all humankind to gather and benefit in one location, certain rules of conduct have been spelled out, starting with civility, that must be observed by all who have agreed to attend:

“And complete the Pilgrimage and the undertaking for God. But, if you are prevented, then provide what offering is affordable; and do not shave your heads until the offering reaches its destination. Whoever of you is ill or has an ailment to his head, then he may redeem by fasting or giving a charity or a rite. When you are secure, then whoever benefited from the undertaking until the Pilgrimage, then to provide what offering is affordable; but for he who cannot find, then the fast of three days during the Pilgrimage and seven when he returns; this will make a complete ten—this is for those whose family had not been at the Restricted Temple. And be aware of God, and know that God is severe in retribution.” (Qur’an 2:196)

“The Pilgrimage is in the appointed months; so whoever decides to perform the Pilgrimage in them, then there shall be no sexual approach, nor wickedness, nor baseless argument in the Pilgrimage. And any good that you do, God is aware of it; and bring provisions for yourselves, though the best provision is righteousness; and be aware of Me O you who possess intelligence.” (Qur’an 2:197)

“There is no sin upon you to seek goodness from your Lord. So when you disperse from the place of meeting, then remember God at the sacred place of sacrifice,

and remember Him as He has guided you; for you were straying before that.” (Qur’an 2:198)

“Then you shall disperse from where the people dispersed, and seek the forgiveness of God; God is surely Forgiving, Merciful.” (Qur’an 2:199)

“When you have completed your rites, then remember God as you remember your fathers or even greater. From among the people is he who says: ‘Our Lord, give us from this world!’ But in the Hereafter he has no part. And some of them say: ‘Our Lord, give us good in this world, and good in the Hereafter, and spare us from the retribution of the Fire.’ These will have a share for what they have earned; and God is swift in reckoning.” (Qur’an 2:200-202)

“And the plump animals, We have made it for you to be among the rites of God; you will have goodness in it. So remember the name of God upon them as they are lined up; then, once their bodies have become still, you may eat from them and feed with them the poor and the needy. It was thus that We have commissioned them for you, that you may be thankful.” (Qur’an 22:36)

“Neither their meat nor their blood reaches God, but what reaches Him is the righteousness from you. It was thus that He has commissioned them for you, so that you may magnify God for what He has guided you to, and give news to the good doers.” (Qur’an 22:37)

It is thus that people would gather to be shown the way of God, and be shown the system of God, and to be endowed with enlightenment and spirituality that they may pass what they have learned to others.

Location of Pilgrimage

“The first Sanctuary established for the people is the one in Bakk’a, blessed, and a guidance for the worlds. In it are clear signs: the station of Abraham. And whoever enters it will have safety. And God is owed from the people to make Pilgrimage to the Sanctuary, whoever can make a way to it. And whoever rejects, then God has no need of the worlds.” (Qur’an 3:96-97)

While the reader may have taken for granted that Mecca—Arabia is the location of the Pilgrimage (and that Bakk’a is just another name for Mecca,) we have now become accustomed to finding that the Qur’an often says something different to what the people think and do.

Where is Bakk’a?



Dome of the Rock on Temple Mount in Jerusalem

The name Bakk’a has been retained in ancient scriptures, (Psalms 84:5-8,) and is the given name of the area which was reached as pilgrims to Jerusalem exited the valley of

Rephaim from the southwest that led to mount Zion in the heart of Jerusalem (Samuel 5:22-23).

[Psalm 84:5-8 NKJV] Blessed is the man whose strength is in You, Whose heart is set on **Pilgrimage**. As they pass through the Valley of **Baca**, They make it a spring; The rain also covers it with pools. They go from strength to strength; Each one appears before God in **Zion**.

In fact, the name Bakk'a is still retained for that very same area that approaches the heart of Jerusalem from the southwest.

This evidence of Jerusalem being called to as the center of Pilgrimage for previous Prophets and their followers (Jews & Nazarenes) is not being disputed by any of today's Muslims—they simply do not see it as being relevant to them as they are followers of Mohammed and what they think Mohammed said or did is what they will say or do!

How Did This Confusion Happen?

In tracing the subject matter back to its root cause, it seems that the direction of prayer that the Muslims were facing in their Connection/Salat may hold the answer to this most controversial and intriguing subject.

We know from the Qur'an that the focal point for Salat can, and has, shifted more than once and for more than one Prophet:

*"And We inspired to Moses and his brother: "You shall seek out homes for your people in Egypt; and leave your homes to be a focal point, and hold the Connection. And give good news to the believers."
(Qur'an 10:87)*

The First Focal Point (Qibla)

The Qur'an establishes that the first Qibla (focal point) for Connecting to God (Salat) was decreed to be taken from the station of Abraham (Maqam Ibrahim)—this we know from 3:96-97 to be the one in Bakk'a:

"And it was so, that We have made the Sanctuary to be a model for the people and a place of safety. And you shall take the station of Abram as an orientation for connecting. And We made a pledge to Abram and Ishmael: 'You shall purify My Sanctuary for those who visit, and those who are devoted, and the kneeling, the prostrating.'" (Qur'an 2:125)

"The first Sanctuary established for the people is the one in Bakk'a, blessed, and a guidance for the worlds. In it are clear signs: the station of Abraham. And whoever enters it will have safety. And God is owed from the people to make Pilgrimage to the Sanctuary, whoever can make a way to it. And whoever rejects, then God has no need of the worlds." (Qur'an 3:96-97)

Islamic history, as taught by the sectarians themselves, confirms this as it records that the Prophet, while in Medina, used to perform the Connection (Salat) towards Jerusalem for a number of years, but then the focal point (Qibla) was changed away from Jerusalem (until today, the Muslims refer to Jerusalem as the *first* of the two Qiblas—Uwla Al Qiblatain).

The Change in Focal Point (Qibla)

A study of the Qur'an reveals that a change in the Qibla (focal point) did indeed take place during this time:

"The foolish from among the people will say: 'What has turned them away from the focal point that they were on?' Say: 'To God is the east and the west, He guides whomsoever He wishes to a straight path.' And as such, We have made you a balanced nation so that you may be witness over the people, and that the messenger may be witness over you. And We did not make the focal point that you came on except that We may know who is following the messenger from those who will turn on their heels. It was a great thing indeed except for those whom God had guided; God was not to waste your belief. God is Merciful and Compassionate over the people." (Qur'an 2:142-143)

"We see the shifting of your face in the heaven; We will set for you a focal point that will be pleasing to you: "You shall set your face towards the Restricted Temple; and wherever you may be, you shall all set your faces towards it." Those who have been given the Book know it is the truth from their Lord. And God is not unaware of what you do." (Qur'an 2:144)

"And from wherever you go out, you shall set your face towards the Restricted Temple; it is the truth from your Lord; and God is not unaware of what you do. And from wherever you go out, you shall set your face towards the Restricted Temple. And wherever you may be, you shall all set your faces towards it; that the people will have no room for debate with you, except those of them who are wicked. You shall not be concerned by them, but be concerned by Me; so that I may complete My blessings upon you and that you may be guided." (Qur'an 2:149-150)

According to traditional history, the Muslims were focused on the original Qibla of Jerusalem. Then,

after some time, God gave a new decree that told them to face the Restricted Temple in Mecca. This change in Qibla is supported with the verses of the Qur'an in 2:142 and 2:143, and is further supported by archeological evidence that existed in the city of Medina of a mosque (masjid) with two Qibla directions (one towards Jerusalem and one opposite). This action of changing the Qibla would explain why there is some archaeological confusion in the construction of some early mosques as they had the facing of their Qibla to be far to the north of Mecca—towards Jerusalem.

While we all accept that the command was to face away from Jerusalem and establish a new Qibla, what the sects fail to explain is why the Prophet was facing Jerusalem to begin with, especially if the original Temple/Sanctuary was located in Mecca all along as per their claims?



Mecca was established as the new focal point as a “test” to distinguish the true followers of the messenger from the followers of tradition.

The only way to explain the current state of Islam (giving priority to Mecca—Arabia) is to conjecture that

the change in Qibla was somehow over time associated with the location of Pilgrimage (which we have shown from 10:87 that the two subjects are unrelated), and that after the death of the Prophet, very few of his followers would have remembered the original Qibla and the reasons for its change. This would have been further compounded by the rifts and the civil wars that broke out (as per the Islamic history books).

The victors from these conflicts seem to have managed to maintain the power base in Arabia and to declare that the site located in 'Mecca Arabia' was the place where the first Sanctuary established by Abraham is found and is therefore the location of the Pilgrimage.

Even more striking, is the history of the Muslim ruler, Abdul-Malik Bin Marwan, who was so convinced that Jerusalem was the center for Pilgrimage that he proceeded to send an army to attack and destroy the Kaab'a in Mecca with catapults—while at the same time expanding the building of the Dome of the Rock by 691 AD into the architectural masterpiece that it is today.

Mecca and the Town of Lot

As we have already highlighted in this chapter that Mecca and Bakk'a are not the same location—a point further enhanced when we read in the Qur'an that the town where Mohammed lived and preached, was in-fact the site of the town of Lot (Sodom & Gomorrah) which was destroyed by God with some remnants being left for all to see:

"And Lot was one of the messengers. When We saved him and all his family. Except an old woman who remained. Then, We destroyed the rest. And you pass by them in the morning; and in the night. Do you not comprehend?" (Qur'an 37:133-138)

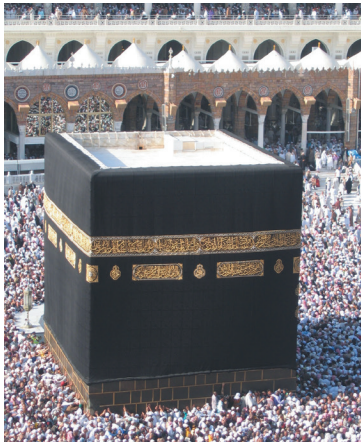
“And you resided in the dwellings of those who had wronged themselves, and it was made clear to you what We did to them; and We had put forth the examples for you.” (Qur’an 14:45)

“And they have come upon the town that was showered with a miserable shower. Did they not see it? No, they do not expect any resurrection.” (Qur’an 25:40)

As strange as this revelation may sound, it makes perfect sense when we consider that paganism was rampant in Arabia where multiple gods were worshipped (see 53:19-21)—a feature that would not be possible at the location of the original Sanctuary of God which was raised on monotheism and purified by Abraham.

“Have you considered Allaat and Al-‘Uzzah? And Manaat, the third one? Do you have the males, while He has the females?” (Qur’an 53:19-21)

Mecca, and the Kaab’a



A photo of the Sanctuary in Mecca (the Kaab’a)

[Pickthall Translation 5:97] Allah hath appointed the Kaba, the Sacred Sanctuary, a standard for mankind, and the Restricted month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the Earth, and that Allah is Knower of all things.

The town of Mecca did indeed have another Sanctuary of God located in it, and that was the Kaab'a spoken of in 5:97 and used by the inhabitants to place the animal offerings dedicated to God.

It would seem that the original Kaab'a was built during the time of Lot, and was used as a Town Hall and a place of offerings. This seems further supported by the Qur'an teaching us that Abraham left 'part of his progeny' in an uncultivated/barren valley—near God's 'restricted' Sanctuary!

"Our Lord, I have resided part of my progeny in a valley without vegetation, near Your Restricted Sanctuary. Our Lord, that they may hold the Connection, so let the minds of the people incline towards them and give provisions to them of the fruits that they may give thanks." (Qur'an 14:37)

Most students of the Qur'an would be quick to jump to the common conclusion that the above verse is speaking about Ishmael, in relation to the traditionalists story of Abraham abandoning his slave wife and his son in a barren land where the Kaab'a was later built. What is interesting is that the Qur'an never mentions Ishmael or any other name in relation to this event, but is content to merely use the term 'progeny,' a term that indicates a blood relation rather than just direct descendants (see 10:83). As such, if we expand our search of Abraham's progeny, we find that Lot was indeed one of his progeny:

"And We granted him Isaac and Jacob, both of whom We guided; and Noah We guided from before; and from his progeny is David, and Solomon, and Job, and Joseph, and Moses, and Aaron. It is such that We recompense the good doers. And Zachariah and John, and Jesus, and Elias; all were from the upright. And Ishmael and Elisha and Jonah and Lot; and each We have preferred over the worlds." (Qur'an 6:84-86)

Using this information, and reflecting on how God uses the term "first Sanctuary" for Bakk'a, we can see how Mecca, Lot, Mohammed, and the presence of another Sanctuary in a barren valley all come together seamlessly.

It is also critical to note that the Kaab'a carries the description 'restricted' Sanctuary (Al-Bayt Al-Haram), which is the same exact wording Abraham used to describe the Sanctuary that he resided part of his progeny near.

"God has made the Kaab'a—the Restricted Sanctuary—to be a symbol for the people, and for the restricted Month, and the offerings, and the regulations; that is so you may know that God knows what is in the heavens and what is in the earth, and that God is aware of all things." (Qur'an 5:97)

Pilgrimage Verses Incorrectly Applied to Mecca

In concluding the revelation that Mecca is not the location for any Pilgrimage, it is important to dispel a few myths that have been created around Mecca and are supposedly based on the Qur'an:

Maqam Ibrahim (Jerusalem)

"In it are clear signs: the station of Abraham (Maqam Ibrahim). And whoever enters it will have safety. And God is owed from the people to make Pilgrimage to the Sanctuary, whoever can make a way to it. And

*whoever rejects, then God has no need of the worlds.”
(Qur’an 3:97)*

While we have pointed out where the Maqam stands in Jerusalem, it is important to mention that there is a glaring problem in Mecca in that the sectarians have placed the Maqam outside the alleged sanctuary/house while it is supposed to be inside—a very typical discrepancy when we consider that sectarians across history are always bungling in their attempts to rival God’s system and laws since He promises to “blind” such people from having the correct understanding and insight required!

The Restricted Temple (Mecca)

While we do not deny that the Restricted Temple is located in Mecca (clearly proven by the fact that it was designated as the new Qibla for the Prophet after he was instructed to turn away from Jerusalem,) we do deny that there are any verses that tie between this Temple and the act of Pilgrimage.

“We see the shifting of your face in the heaven; We will set for you a focal point that will be pleasing to you: “You shall set your face towards the Restricted Temple; and wherever you may be, you shall all set your faces towards it.” Those who have been given the Book know it is the truth from their Lord. And God is not unaware of what you do.” (Qur’an 2:144)

In fact, we can go even further and point out that the Qur’an teaches us that the Restricted Temple, being off-limits to polytheists, is in a clear conflict with the actions required of the Pilgrimage where all the people are being called to attend:

“O you who believe, the polytheists are impure, so let them not come near the Restricted Temple after this

calendar year of theirs; and if you fear poverty, then God will enrich you from His blessings if He wills. God is Knowledgeable, Wise.” (Qur’an 9:28)

“And call out to the people with the Pilgrimage, they will come to you walking and on every transport, they will come from every deep enclosure.” (Qur’an 22:27)

Watering the Pilgrims (Mecca)

“Have you made the watering of the pilgrim and the maintenance of the Restricted Temple the same as one who believes in God and the Last Day and he strives in the cause of God? They are not the same with God. And God does not guide the wicked people.” (Qur’an 9:19)

The reader at this point may ask: ‘how can Mecca not be the location of the Pilgrimage when they are clearly involved with watering the pilgrims as mentioned in 9:19?’ Again, what the reader failed to understand is that Mecca, being located on the remains of Lot’s town, was originally constructed to guide the travelling caravans to the location of Bakk’a (this is because Bakk’a is not on any trade routes, but is nestled in-land, making it hidden from casual passersby)—which was Lot’s mission. It was therefore a critical pathway towards the destination of Bakk’a, being frequented by many who stopped over for fresh supplies and information, ultimately leading some to attend the pilgrimage itself.

“In this are signs for those who see. And it was on an established path. In that is a sign for the believers.” (Qur’an 15:75–77)

Summary—Why Jerusalem is Bakk'a:

- The recipients of the Torah and Injeel (Jews and Nazarenes) acknowledge the significance of Jerusalem but deny any knowledge of Mecca.
- The name “Bakk’a” is found in the Jewish bible (see Psalms 84) as people are on their way to Jerusalem (to stand before God at Mt. Zion).
- The location of Prophet Mohammed (Mecca) was in the same place as the town of Lot (see Qur’an 37:133-138, 14:45)—a location distinct from the place of Abraham and the Pilgrimage.
- Controversy and doubt over Mecca has existed since the early days of Islam whereby the Kaab’a was catapulted by an Islamic army in the days of Abdul Malik Bin Marwan while the Sanctuary in Jerusalem was honored and upgraded.
- Islamic history records Jerusalem as being the first focal point, or Qibla, before Mecca.
- Physical evidence exists showing mosques built after the death of the prophet with their Qiblas (orientation) towards Jerusalem and not Mecca (see work by Cook and Crone).
- The name “Bakk’a” is still found in city maps of Jerusalem as the name of a valley located not far from the Temple Mount to the southwest.
- The name “Jerusalem” (city of peace) fits the prayer of Abraham for Bakk’a to be a city of peace (see Qur’an 2:126).
- The Scripture speaks of olives and figs growing in the vicinity of the ‘city of peace’ (see Qur’an 95:1-3). Olives and figs are natural to the area of the Mediterranean (near which Jerusalem is

situated) but not to the harsh climate of Arabia.

- The Qur'an tells us that the 'Maqam Ibrahim' (situation/station of Abraham) is located within the Sanctuary (see Qur'an 3:97) and not outside as in the case of the Kaab'a.

The Real Station of Abraham (Maqam Ibrahim)

As we have already highlighted this subject and how the site of the false Maqam is incorrectly located outside of the Bayt/Kaab'a, we should spend some time identifying the proper Maqam and what it is.

"In it are clear signs: the station of Abraham. And whoever enters it will have safety. And God is owed from the people to make Pilgrimage to the Sanctuary, whoever can make a way to it. And whoever rejects, then God has no need of the worlds." (Qur'an 3:97)

The word "Maqam" occurs in the following verses: 2:125, 3:97, 5:107, 10:71, 14:14, 17:79, 19:73, 25:66, 25:76, 26:58, 27:39, 33:13, 37:164, 44:26, 44:51, 55:46, 79:40. The meanings ascribed to this word as per its usage are: "position, status, station, situation, place."

Looking at the stories of Abraham in the Qur'an and trying to find the one that is nearest in subject to the Pilgrimage rites, we come across the famous story when Abraham has a dream in which he is sacrificing his son.

"And when he grew enough to work with him, he said: 'My son, I am seeing in a dream that I am sacrificing you. What do you think?' He said: 'O my father, do what you are commanded to do. You will find me, God willing, patient.' So when they both had submitted, and he was laid by his forehead. And We called him: 'O Abraham, you have carried out the vision.' It was such that We rewarded the righteous. Surely, this was an exacting test. And We ransomed him with a great

animal sacrifice. And We kept his history for those who came later.” (Qur’an 37:102-108)

This episode recorded in the Qur’an describes the trial/situation/station of Abraham with his son. Thus, for all purposes, the place where this event took place may be described as Maqam Ibrahim.



Photo of the Rock within the Dome (Jerusalem)

Looking at the Temple Mount area of Jerusalem, we find that the stone outcropping underneath the Dome of the Rock is where it is claimed that Abraham was about to sacrifice his son in fulfillment of 37:102-108, and that God ransomed the son with an animal sacrifice. It is also interesting to note there are channels carved into the rock which are designed to siphon liquid to a chamber below, thus making the Maqam an ideal location for the animal sacrifice which is amongst the rites of the Pilgrimage

Arafaat—Is it a Hill or Place of Knowledge?

On the subject of Arafaat, we are told by the traditionalists that this is the name of a mountain near Mecca and it is

said that the Pilgrims must journey to that location as decreed in 2:198 and then return back again.

[Pickthall Translation 2:198] "It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray."

First of all, nowhere in 2:198 are we told that Arafaat is a "mountain" (that is an assumption), and second of all, naming a random mountain Arafaat and then claiming it is referred to in the Qur'an is no great feat! However, as is becoming typical of the mistakes of the Sunni and Shia scholars, it is more important to ask the question: why would people invited for Pilgrimage who are not necessarily believers perform rituals and come and go to a mountain a few kilometers away?

The more natural conclusion is that they would not.

The word "Arafaat" in Arabic simply means "to know," and, if we follow the notion that the place of Pilgrimage is where people would gather to witness benefits for themselves and learn about God's system, then it becomes clear that this gathering of "knowledge" occurring on the Temple area is where people are dispersing from.

*"There is no sin upon you if you are seeking provisions from your Lord; so when you disperse from the place of knowing one another, then remember God at the sacred place of sacrifice, and remember Him as He has guided you; for you were straying before that."
(Qur'an 2:198)*

Safa and Marwa

“The Sapha and Marwa are from among the symbols of God. So whoever makes Pilgrimage to the Sanctuary, or undertakes such, commits no error if he alternates between them. And whoever volunteers to do good, then God is Thankful, Knowledgeable.”
(Qur'an 2:158)

The Safa and Marwa as claimed by the sects, are two small hills/mounds between which we are told Hajar (the slave wife of Abraham) was running, searching for water after Abraham had abandoned her and her infant with no food or water—a story never found in the Qur'an. Leaving aside the fact that the above tale is unsupported by the Qur'an, and leaving aside the lack of any meaning found by non-Muslims (or even Muslim) running back and forth in a pagan manner between two hilltops; we are still required to find meaning to these names/words.

As far as Sapha is concerned, we find in the writings of Flavius Jeseplus in the 1st century A.D. that this was the ancient name given to Mount Scopus and that pilgrims would assemble in that area so as to spread out and become comfortable.

With regard to “Marwa” we have the name “Moriah” which is still carried on as the name of the entire Temple Mount area which houses the Dome of the Rock, where according to Genesis Abraham had attempted to sacrifice his son on that very rock (Maqam Abraham).

Now that we know what Sapha and Moriah are, it makes perfect sense when we read the verses that the Pilgrims would be camped on and between these two elevated areas, and God tells that that there is no sin that they move about freely between these two locations as all of this area is part of the pilgrimage site.

Summary of Pilgrimage

- Pilgrimage is a call to all humankind (to witness benefits for themselves, to be thankful for the gift of the livestock, and to learn about the system of God);
- The location of the Pilgrimage is at Bakk'a (Jerusalem), centering around the Temple Mount (the area on which the Dome of the Rock is constructed);
- The area of the Pilgrimage stretches from the Marwah (Mount Moriah) all the way to the Sapha (Mount Scopus)—2:158;
- The Pilgrimage is held during the first four months of the year (the restricted months) in which all hunting is restricted (2:197, 9:5, 9:36);
- Two Pilgrimages can be held each year (Greater Pilgrimage & Lesser Pilgrimage). The Greater Pilgrimage begins with the waxing crescent moon of the first restricted month, and the Lesser Pilgrimage begins with the waxing crescent moon of the fourth restricted month. (9:3, 2:189)
- The Pilgrimage lasts for three days (2:203, 2:196);
- During Pilgrimage, the highest moral decency shall be upheld—no improper conduct, no vileness, no baseless arguing (2:197);
- Periods of feasting and feeding the poor shall accompany the Pilgrimage (22:36-37).

Other Issues

Why was Jerusalem Chosen?

“O my people, enter the holy land that God has decreed for you to do, and do not turn your backs, or you will become losers.” (Qur’an 5:21)

“And We let the people who were being oppressed inherit the east and the west of the land that We had blessed in. And the good word of your Lord was completed towards the Children of Israel for their patience; and We destroyed what Pharaoh and his people were doing, and what they contrived” (Qur’an 7:137)

“The first Sanctuary established for the people is the one in Bakk’a, blessed, and a guidance for the worlds.” (Qur’an 3:96)

“Glory be to the One who took His servant by night from the Restricted Temple to the Farthest Temple—which We had blessed around—so that We may show him of Our signs. Indeed, He is the Hearer, the Seer.” (Qur’an 17:1)

While we cannot state with certainty why Jerusalem was chosen as the location for the Pilgrimage, we can only point out that the land towards which the Children of Israel were asked to inhabit by Moses after their Exodus has been described as both “holy land,” and “blessed”—seeming to indicate a special status with God (the same word is used to describe the Sanctuary at Bakk’a in 3:96 and the Farthest Temple in 17:1, cementing them further with the land of Jerusalem.). It could be speculated that the special relationship is due to the centrality of the location (being reachable by the majority of humans living in the East and the West,) or it could be a reason yet to be uncovered.

Evidence Supporting the Sanctuary Being Ancient

As Abraham has called to the Pilgrimage over 4,000 years ago, it would be logical to assume that, regardless of time, there would be remnants/traces of the original structure or building on the area of the Temple Mount in Jerusalem.

Other than the stone, which protrudes from the Temple Mount and upon which the Dome of the Rock is built, we have archaeological proof in the form of infrared images taken of the Dome of the Rock by Tuvia Sagiv (taken from paper entitled “Penetrating Insights into the Temple Mount”) revealing an older pentagonal foundation beneath the current Dome of the Rock.

We also have historical reference that a structure did exist more than once on this same site and that the Temple was reconstructed and then was expanded by Herod in 19-20 BC. The Romans destroyed this new structure in 70 A.D. during the *War of the Jews*.

What About Following Different Focal Points?

“And if you come to those who have been given the Book with every sign they will not follow your focal point, nor will you follow their focal point, nor will some of them even follow each others focal point. And if you were to follow their desires after the knowledge that has come to you, then you would be one of the wicked.” (Qur’an 2:145)

While we have pointed out that the term “focal point” is used in relation to the Connection/Salat, evidence found in the Old Testament suggests that both the Jews and Christians/Nazarenes are aware of the importance of Jerusalem:

[Daniel 6:10] Now when Daniel knew that the writing was signed, he went into his house; and

his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

However, looking at our decreed focal-point from verse 2:125 being the ‘Station of Abraham’ (also known as the ‘Dome of the Rock,’ which is located on the Temple Mount), and not the greater area of Jerusalem or Jerusalem itself, we find that neither Jews nor Christians accept this as their orientation. In fact, the Jews are “forbidden” from that area by their Rabbis, while the Christians seek the mount of olives nearby as their rallying point where they believe Jesus last prayed.

The ‘Farthest’ Temple

“Glory be to the One who took His servant by night from the Restricted Temple to the Farthest Temple—which We had blessed around—so that We may show him of Our signs. Indeed, He is the Hearer, the Seer.” (Qur’an 17:1)

A final point to address in this chapter is the ‘Farthest Temple’ mentioned in 17:1 where it is stated that “God’s servant” journeyed during a miraculous night from the ‘restricted Temple’ to the ‘farthest Temple.’ According to the narration of the verse, and our understanding of the locations, this journey would have occurred between Mecca and Jerusalem (though the traditionalists add one more step of taking the Prophet from Jerusalem to Heaven, which is not supported by the text).

For the purpose of our research, we are in support of this notion of the ‘Farthest Temple’ being located in Jerusalem, perhaps the Dome of the Rock itself, due to the description it is given ‘which we had blessed around,’ a

word that occurs in the Qur'an to describe Jerusalem (see 3:96, 21:71).

The time has come for Muslims to realign themselves with the Scripture of God and to call for the establishment of Jerusalem as an international city/sanctuary where all people can gather in peace and harmony for the great Pilgrimage of sharing and learning.



Photograph of Jerusalem (Dome of the Rock)

Perhaps the legacy of Abraham, which lives on in the Qur'an, will one day be established once again...

*"And call out to the people with the Pilgrimage,
they will come to you walking and on every trans-
port, they will come from every deep enclosure."
(Qur'an 22:27)*

The Future Starts With You



It has been our duty to warn all those to whom this message reaches of a great injustice we have all committed in the eyes of God; that is, setting up partners with our Lord God without knowing we have done so.

The enemy of humankind has said:

“He [Satan] said: ‘For that which You have caused me to be misled, I will stalk for them on Your straight

path. Then I will come to them from between their hands, and from behind them, and from their right, and from their left; and You will find most of them unthankful.” (Qur’an 7:16-17)

The Devil has made a solemn pledge before our Lord that he will make most of us unappreciative of God and that he will entice most of us to set up partners with our Lord, and he has been successful...

Satan has managed from the very beginning to entice our fore-parents (Adam and his mate) and have them evicted from the Garden. He managed to subdue the people of Noah, Saleh, Hud, Abraham, Lot, Moses, and Jesus making them reject God as their only Lord and Master.

And what about us, the Muslims?

Were we able to escape from the clutches of Satan?

Or, have we fallen without knowing?

“Say: ‘Shall we inform you of the greatest losers? Those whose efforts in the worldly life were wasted while they thought they were doing good!’” (Qur’an 18:103-104)

It is destined that many people who have set up partners with God Almighty are *not aware* of what they have done:

“And the Day We gather them all, then We say to the polytheists: ‘Where are your partners whom you used to claim?’ Then, their only excuse was to say: ‘By God, our Lord, we were not polytheists!’ See how they lied to themselves, and that which they invented was lost to them.” (Qur’an 6:22-24)

They will swear by God Almighty that they were not idol worshippers!

Are we all ready now to also swear?

Are we right?

The Final Revelation—The Qur'an—is the light and guidance that we, as Muslims, must all cling to if we are to find salvation in this life and the Hereafter...

What does God Almighty have to say about His Book?

“Shall I seek other than God as a judge when He has sent down to you the Book fully detailed?’ Those to whom We have given the Book know it is sent down from your Lord with the truth; so do not be of those who have doubt.” (Qur'an 6:114)

And He said also:

“And the word of your Lord has been completed with the truth and justice; there is no changing His words. He is the Hearer, the Knower.” (Qur'an 6:115)

And again:

“Say: ‘If the sea were an inkwell for the words of my Lord, then the sea would run out before the words of my Lord run out,’ even if We were to bring another like it as an extension.” (Qur'an 18:109)

The Qur'an is complete, detailed, has nothing left out, and does not run out of words!

Some of us may have now understood the trick that has been played on the Muslim masses by Satan and his counterparts... We *do not* need other sources such as Hadith, Sunnah, Traditions, Ulema, Imams, and/or Madhabs to complete the system of God and/or His Book. God does not accept that partners be associated with Him and that His words not be heeded.

“These are the revelations of God, We recite them to you with the truth. So, in which narrative after God and His revelations do they believe? Woe to every sinful fabricator. He hears the revelations of God being recited to him, then he persists arrogantly, as

if he never heard them. Give him news of a painful retribution.” (Qur’an 45:6-8)

Let us not be arrogant when hearing the words of the Lord, and let us not insist on our own ways after the guidance has been shown to us... It is the Devil who wishes that we deny the words of God and follow him and his allies... For such is the trap:

“And who is more wicked than he who was reminded of the revelations of his Lord but he turned away from them, and he forgot what his hands had done. We have made veils upon their hearts from understanding it, and a deafness in their ears. And if you invite them to the guidance, they will never be guided.” (Qur’an 18:57)

Whosoever of us continues to take partners with the Almighty, then the risk is a crime that God will not forgive:

“God does not forgive that partners be set up with Him, and He forgives other than that for whom He pleases. Whoever sets up partners with God has indeed invented a great sin.” (Qur’an 4:48)

Are we not surprised that the complaint of our own Prophet Mohammed on Judgment Day will be:

“And the messenger said: ‘My Lord, my people have deserted this Qur’an.’” (Qur’an 25:30)

We have deserted the Qur’an by not believing in what it said; we have deserted the Qur’an by not trusting in the eternal words of God and in taking other sources for our guidance... We have given ourselves and our minds over to others to read for us, explain for us, think for us and act as God for us.

Satan has entered the Muslims through their love for the Prophet and their belief that they are following the

command of God to “obey the Messenger,” forgetting in the process that the same Qur’an tells us that whoever has accepted and obeyed the Messenger has already accepted and obeyed God (the two commands are in-fact one!).

“Whoever obeys the messenger has obeyed God; and whoever turns away, We have not sent you as a guardian over them.” (Qur’an 4:80)

We must ask ourselves after being confronted with all this evidence: Can we stand to embrace an Islam that revolves around God *Alone*? Can we mention God, and praise Him and seek the law from Him *Alone*?

“And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with aversion; and when others are mentioned besides Him, they rejoice!” (Qur’an 39:45)

God does not forgive that partners be established with Him, but He forgives other than this... Let us reflect on what has been said and reflect on our very lives for it is our souls that are at stake. Read the Qur’an as if you’ve never seen it before; read it with your eyes, ears and mind and reflect on every word that is being said to you. Take nothing for granted and do not allow anyone to make your decisions. For on the Day of days, we will be standing alone, and we will have to answer for our own deeds and our own choices.

We Must Change

The objective of this book has been to awaken the Muslim reader to the core problems that have plagued our understanding of the system of Islam. The problems that have turned it from a vibrant and dynamic system that led the world and set the role model for justice and equality into a system of dogmatic practices and superstitious beliefs that spread ignorance and injustice.

The heart of this vibrant and dynamic system has always been the Qur'an, which is the jewel in the crown and the beacon from heaven to lead us out of the darkness and into the light.

Upon comparing Islam as revealed by God and His Messenger to the "versions" being followed by nearly 2 billion people, the differences are quite earth-shattering:

- In Islam, the requirement to be a Muslim is simply to believe in God, the Last Day, and do good works (2:62, 5:69), vs. the Sunni or Shia five and ten pillars, which come from unauthorized books.
- In Islam, abolishing slavery is taught to be an act of righteousness (90:12-13), vs. Sunni and Shia teachings, which encourage slavery under war.
- In Islam, women are never forbidden from praying or fasting during menstruation (2:222) nor is there a specific dress code (i.e., the headscarf) imposed on them beyond modesty, vs. the Sunni and Shia which teach the undermining of women and forcing them to cover their hair and avoid praying or fasting at certain times.
- In Islam, a man or women may leave a will, after settlement of debt (4:12), vs. Sunnis who refuse to accept wills if there are any direct descendants.
- In Islam, monogamy is the basis for normal relationships, while polygamy is only allowed in cases involving a man marrying the mothers of orphans already under his guardianship (4:3), vs. Sunnis where a man may be a polygamist simply if he can afford to, and Shia which allow sex for pleasure (Mut'a).
- In Islam, divorce is enforceable only after an

interim period, and it may be made nullified if the couple reconcile before the end of this period (65:1, 65:4), vs. Sunni teachings that destroy families by allowing a divorce to occur on the spot with no waiting period and no nullification.

- In Islam, thieves do not have their hands cut off but are detained and made to serve as a punishment for that which is stolen (12:76), vs. Sunni and Shia teachings which brutally amputate the hands causing disability.
- In Islam, adultery is punishable by public lashing (24:2, 4:25), vs. Sunni and Shia laws of stoning married adulterers to death.
- In Islam, absolute freedom of faith is allowed (2:256, 10:99, 18:29, 88:21-22), vs. Sunni and Shia requiring apostates to be killed and rejecting the practice of other faiths.
- In Islam, people are acknowledged as being diverse and each is to be respected for his/her level of spiritual growth (49:14), vs. Sunni and Shia teachings that all followers of their religion must think, act and even look the same (cult syndrome).
- In Islam, war can only be declared in cases of self-defense or to avert oppression (2:190), vs. Sunni and Shia teachings allowing raids and attacks on any people who are considered non-Muslim by their standards.
- In Islam, Salat is a vehicle to teach people about God, to learn His laws and instructions (29:45), vs. Sunni and Shia teachings of it being a ritualistic prayer by which God judges them.

- In Islam, Pilgrimage is a center for gathering of nations and for all to witness the benefits of the monotheistic form of government and from being together (22:27-28), vs. Sunni and Shia, which bring in polytheistic rituals and superstition (touching of black stone, circling seven times, etc.).
- In Islam, a year is a luni-solar count made of 365 days (17:12, 9:36), with all the seasons fitting in place, vs. the Sunni teaching that it is to be a lunar one based on 354 days, which creates confusion of seasons and time.
- In Islam, males and females are not to be circumcised (32:7), vs. Sunni and Shia teachings requiring all males to be circumcised and females in some cases.
- In Islam, music, statues, gold, and silk are lawful (7:32-33, 16:116), vs. Sunni and Shia beliefs forbidding silk and gold for men while not allowing music and statues for anyone.
- In Islam, rule of government is under a constitution derived from the Book of God and by free speech (5:48, 42:38), vs. Sunni teachings allowing the rise of dictators or monarchs, and Shia teachings that uphold self-appointed religious leaders based on genealogy.

Therefore, the widest difference is that Islam is a monotheistic, clear, consistent, dynamic, progressive and balanced system. It is a system that eliminates conjectures, hearsay, fairy tales, contradictions, hardship, confusion, chaos, and division. Islam is a system that puts more accent on the usage of intellect, reason, pondering over God, His Creation, meaning of life, and pondering over everything

else. The sects, on the other hand, represent superstition, unfair treatment for non-cult members, inequality of the sexes, oppression of human rights, inability to contribute to human progress, amputations or physical violence, regression of ideas and thoughts to primitive levels of barbarism, and most importantly setting up partners with the One True God and thus promoting polytheism.

Now, the choice that we as Muslims face is a difficult one: Do we continue implementing and upholding the teachings of the sects that have proven their failure time and time again and that have taken our societies deeper into the abyss of hatred, corruption, oppression, inequality, injustice, and intolerance? Or, are we willing to take the path of God Alone and implement the ideal system contained within the pages of the Scripture?

What Can You Do?

Below are four steps that we ask the reader to undertake:

1. Verify What Has Been Said

This book has been written to promote a new dawn for Islam and a return back to the pure teachings of God and His messenger. If there is only one thing to be learned from this book, then that is the requirement that we should all *verify* every single piece of information we are given by taking nothing for granted.

“And do not uphold what you have no knowledge of; for the hearing, and eyesight, and mind—all these you are responsible for.” (Qur’an 17:36)

2. Correct Your Mistakes

If you have verified the information and been witness to the verses that are quoted, then the next step is to change those aspects in your life that are at contrast with the teachings of the Qur’an. If you are expecting a newborn

son, then do not circumcise him. If you are wearing the Hijab, then know that it is not required by God that you do so. If you are still performing actions promoted by Hadith, then abandon them and wash yourself clean of all idolatry. Speak truth, help others, give charity, be humble, do not backbite, do not curse, do not commit immorality... These are all the signs that a person has followed the light and beacon sent to us by God, by upholding them and becoming an example to humankind.

“And whoever repents, and does good, then he shall repent towards God a true repentance. And those who do not bear false witness, and if they pass by vain talk they pass by with dignity. And those who when they are reminded of the revelations of their Lord, they do not fall on them deaf and blind. And those who say: ‘Our Lord, grant us from our mates and our progeny what will be the comfort of our eyes, and make us leaders for the righteous.’ These will be rewarded with a dwelling for what they have been patient for, and they will find in it a greeting and peace. In it they will abide, what an excellent abode and station.” (Qur’an 25:71–76)

3. Advise Others

Spread the word of God to those around you beginning with your family and close circle and then extending outward (20:133). Do not remain silent when you see falsehood being carried out, or the words of God being twisted and lied about. Abraham has set the precedent for us when he confronted his peoples’ misguided behavior and risked being thrown in the fire for his actions (6:80). However, remember that the ultimate guidance can only come from God; therefore you shall invite people to His path with kind words and good advice and never through harshness or force or intimidation, for these are not ways sanctioned by God.

"Invite to the path of your Lord with wisdom and good advice, and argue with them in that which is better. Your Lord is fully aware of who is misguided from His path, and He is fully aware of the guided ones." (Qur'an 16:125)

"It was a mercy from God that you were soft towards them; had you been harsh and mean hearted, they would have dispersed from you; so pardon them and ask forgiveness for them, and consult them in the matter; but when you are convinced, then put your trust in God; for God loves those who put their trust." (Qur'an 3:159)

4. Promote Implementation of the System of God

The path of monotheism is through peaceful and open debate. It is a path of non-violence. The Qur'an only permits fighting when attacked or aggressed against and never is it permitted as a political vehicle to bring change by force. Educate yourself to the merits of the system of life and government in the Qur'an and begin to lobby for its implementation. Show people how their rights would be protected, how their taxes would be limited, how their needs would be represented, and how law within such a constitution would ensure their freedoms.

"He is the One who sent His messenger with the guidance and the system of truth, so that it will expose all other systems, even if the polytheists hate it. 'O you who believe, shall I lead you to a trade that will save you from a painful retribution? That you believe in God and His messenger and strive in the cause of God with your money and your lives. This is best for you, if only you knew.'" (Qur'an 61:9-11)

It is not too late...

Gone are the days of dictators and kings and caliphates and burying infant girls in the sand...Gone are the days of priests and monks and rabbis and imams... Gone are the days of people lying about God by inventing laws and rules and regulations and religions in His name...

We can still work to correct what has gone wrong with our societies and to prosper—like the people of Jonah did—in this world and the next:

“If there was any town that benefited from its belief, then that was the people of Jonah. When they believed, We removed from them the retribution of disgrace in this worldly life, and We let them enjoy until a time.”
(Qur'an 10:98)

But remember... God does not change anything unless we make the first step:

“That is because God was not to change any blessing He bestowed upon a people, unless they change what is in themselves. God is Hearer, Knowledgeable.”
(Qur'an 8:53)

We are calling people back to the Qur'an.

We are calling people back to the true teachings of Islam.

We are calling people back to the path of God Alone.

“Those who have said: ‘Our Lord is God,’ then they did right, the angels will come down upon them: ‘You shall not fear, nor shall you grieve. Rejoice in the good news of Paradise that you have been promised. We are your allies in this worldly life and in the Hereafter. In it you will have anything your soul desires, and in it you will have anything you ask for.’” (Qur'an 41:30-31)

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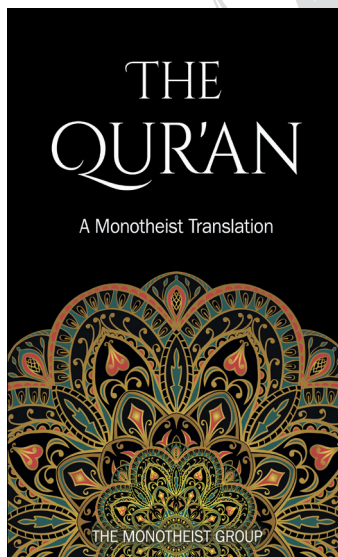
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FOR MANY centuries, Islam has been primarily subcategorized as either 'Sunni' or 'Shia' or one of

the many other denominations that have emerged over the years. As such, all translators have belonged to one school of thought or another which clearly comes across in the interpretation of and choice of translation for specific words or verses.



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