

THE RHETORIC

ISLAM
IS
PEACE

Islam is ease.

Islam is not a danger or disease.

Islam is love and prosperity.

Islam is not hatred or adversity.

THE REALITY



“VISION OF ISLAMIC MODERATION THREATENED BY POLITICAL SCHISM AND DISUNITY OF MUSLIMS”

By

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PART I

CHARACTERISTICS OF ISLAMIC MODERATION

(SOURCES: Yusuf Al-Qaradawi, *Aulawiyat al-Harakah al-Islamiyyah fi al-Marhalah al-Qadimah* (The Priorities of the Islamic Movement in the Coming Phase) (Cairo: Maktabah Wahbah, 4th ed. 1992).

As the leading contemporary advocate of the “justly balanced” way or Islamic moderation, Al-Qaradawi lists twenty implications of *al-wasatiyyah*, namely:

1. IT IS BALANCED BETWEEN THE ADVOCATES OF STRICT ADHERENCE TO A JURISPRUDENTIAL SCHOOL OF THOUGHT (*MADHHAB*), AND THE ADVOCATES OF LOOSE ADHERENCE TO A SCHOOL OF THOUGHT.
2. IT IS BALANCED BETWEEN THOSE WHO SUPPORT *TASAWWUF* REGARDLESS OF WHETHER IT DEVIATES OR INNOVATES, AND THOSE WHO OPPOSE *TASAWWUF* REGARDLESS OF WHETHER IT IS PROPER AND ABIDING (BY THE *SHARI`AH*).



3. IT IS BALANCED BETWEEN THOSE WHO REFER TO REASON (*AL-`AQL*) EVEN IT GOES AGAINST THE CONCLUSIVE TEXT (*AL-NASS AL-QAT`I*), AND THOSE WHO NEVER REFER TO REASON EVEN IN UNDERSTANDING THE (REVEALED) TEXT.
4. IT IS BALANCED BETWEEN THOSE WHO TAKE FROM WESTERN CIVILIZATION ITS GOOD AS WELL AS ITS EVIL, AND THOSE WHO REJECT IT COMPLETELY.



5. IT IS BALANCED BETWEEN THE ADVOCATES OF STRICTNESS (*TASHADDUD*) EVEN IN MATTERS OF BRANCHES AND TRIVIALITIES, AND THE ADVOCATES OF LENIENCY (*TASAHUL*) EVEN IN MATTERS OF PRINCIPLES AND GENERAL CONCEPTIONS.
6. IT IS BALANCED BETWEEN THOSE WHO REGARD THE (INTELLECTUAL) HERITAGE (*AL-TURATH*) AS SACRED EVEN IF HUMAN FAILURES ARE EVIDENT IN IT, AND THOSE WHO DISREGARD THE HERITAGE EVEN WHEN IT SHOWS SIGNS OF DIVINE GUIDANCE (*AL-HIDAYAH*).



7. IT IS BALANCED BETWEEN THE PHILOSOPHY OF IDEALISTS WHO ARE HARDLY CONCERNED WITH THE REALITY, AND THE PHILOSOPHY OF THE REALISTS WHO DO NOT BELIEVE IN LOFTY MORAL IDEALS
8. IT IS BALANCED BETWEEN THE ADVOCATES OF THE PHILOSOPHY OF LIBERALISM WHICH BESTOWS UPON AND INFLATES THE VALUE OF THE INDIVIDUAL AT THE EXPENSE OF SOCIETY, AND THE ADVOCATES OF THE PHILOSOPHY OF COLLECTIVISM (MARXISM) WHICH BESTOWS UPON AND INFLATES THE VALUE OF SOCIETY AT THE EXPENSE OF THE INDIVIDUAL.



9. IT IS BALANCED BETWEEN THE ADVOCATES OF INFLEXIBILITY EVEN IN MATTERS PERTAINING TO MEANS (*AL-WASA'IL*) AND DEVICES (*AL-ALAT*), AND THE ADVOCATES OF EVOLUTIONARY CHANGE EVEN IN MATTERS OF PRINCIPLE AND ENDS.
10. IT IS BALANCED BETWEEN THE ADVOCATES OF RENEWAL (*AL-TAJDID*) AND INDEPENDENT REASONING (*AL-IJTIHAD*) EVEN IN MATTERS PERTAINING TO THEOLOGICAL PRINCIPLES AND CONCLUSIVE RELIGIOUS DOCTRINES, AND THE ADVOCATES OF UNQUESTIONING IMITATION (*AL-TAQLID*), AND ADVERSARIES OF *IJTIHAD*, EVEN IN CONTEMPORARY ISSUES WHICH NEVER CROSSED THE MINDS OF THE EARLIER GENERATIONS.



11.It is balanced between those who disregard the established (revealed) texts by claiming to accommodate the higher objectives of Divine Law (*maqasid al-shari'ah*) and those who ignore the higher objectives (of Divine Law) in the name of accommodating the (revealed) texts.

11.It is balanced between the advocates of opening up (*al-infitah*) to the world without any constraints, and the advocates of locking oneself in without any (sound) justification



13. It is balanced between the advocates of extremism (*al-ghuluww*) in accusing others of disbelief (*al-takfir*) to the extent of accusing even religious Muslims in general of disbelief, and those who are indulgent (*al-mutasahilun*) in this matter even with those who are patently apostates.

14. It is balanced between those who indulge in politics at the expense of education, and those who neglect politics completely on the pretext of devotion to education.



15.IT IS BALANCED BETWEEN THOSE WHO ARE IN A HURRY TO PICK THE FRUIT BEFORE IT IS RIPE, AND THOSE WHO NEGLECT IT UNTIL IT FALLS INTO THE HANDS OF OTHERS AFTER IT BECOMES RIPE.

16.IT IS BALANCED BETWEEN THOSE WHO ARE PREOCCUPIED WITH THE PRESENT AND ARE NOT CONCERNED WITH THE FUTURE, AND THOSE WHO EXAGGERATE IN FORESEEING INTO THE FUTURE AS IF IT IS A BOOK THEY ARE READING FROM.



17. IT IS BALANCED BETWEEN THOSE WHO REGARD ORGANIZATIONAL STRUCTURES AS “SACRED” AS THOUGH THEY ARE “IDOLS” TO BE WORSHIPPED, AND THOSE WHO, AS BEADS OF A BROKEN STRING, SHIRK ANY ORGANIZED WORK.

18. IT IS BALANCED BETWEEN THE ADVOCATES OF WORLDWIDE ACTION WITHOUT REGARD TO LOCAL CONDITIONS AND ENVIRONMENT, AND THE ADVOCATES OF NARROW REGIONAL ACTION THAT HAS NO CONNECTION WITH THE WORLD MOVEMENT.



19. IT IS BALANCED BETWEEN THE OVERLY OPTIMISTIC WHO IGNORES THE OBSTACLES AND DANGERS, AND THE OVERLY PESSIMISTIC WHO SEES NOTHING BUT DARKNESS AND DO NOT ANTICIPATE THE BREAK OF DAWN.

20. IT IS BALANCED BETWEEN THOSE WHO GO TO THE EXTREME IN FORBIDDING (*AL-TAHRIM*) THINGS AS IF THERE IS NOTHING PERMISSIBLE (*HALAL*) IN THIS WORLD, AND THOSE WHO EXAGGERATE IN PERMITTING THINGS AS IF THERE IS NOTHING FORBIDDEN (*HARAM*) IN RELIGION. *AL-SHAikh YUSUF AL-QARADAWI*, PP. 144-146.



ISLAMIC MODERATION AND THE NECESSITY FOR CHANGE

(Sources: al-Qaradawi, *al-Sahwah al-Islamiyyah*, pp. 10-52.)



1. OBSESSION WITH FORM AND
OUTER APPEARANCE HAS TO BE
CHANGED TO LOOKING AT REALITY
AND SUBSTANCE

2. CHANGE FROM TALKING AND
BICKERING TO GIVING AND DOING
GOOD DEEDS



3. CHANGE FROM SENTIMENTAL
(*`ATIFIYYAH*) AND CLAMOUROUS
ATTITUDE (*GHAUGHAIYYAH*) TO
RATIONAL AND SCIENTIFIC
ATTITUDE

4. CHANGE FROM PREOCCUPATION
WITH THE SUBSIDIARY AND
PERIPHERY TO THE PRIMARY AND
FUNDAMENTAL.



5. CHANGE FROM BIGOTRY (*AL-TA'ASSUB*) AND EXCLUSIVISM (*AL-INQHILAQ*) TO FORBEARANCE (*AL-TASAMUH*) AND INCLUSIVISM (*AL-INTILAQ*).

6. CHANGE FROM VIOLENCE AND RANCOUR TO GENTLENESS AND COMPASSION

5. FAULTS IN THE UNDERSTANDING OF CHANGING REPREHENSIBLE THINGS (*TAGHYIR AL-MUNKAR*) BY FORCE.



PART 2

THE DIVINE IMPERATIVE FOR UMMATIC BROTHERHOOD AND UNITY

THE PRESENT CONTEXT

**Stereotyping
Muslims as militant,
terrorist and
“Jihadist”.**

**Demonization
of Islam**

**WE ARE GOING
THROUGH A
DIFFICULT PERIOD
THE AGE OF
TURBULENCE &
UNCERTAINTY:**

**“Good Muslims,
Bad Muslims,
Moderate
Muslims defined
by Western
Powers”,**

**Disunity of Muslims
due to: External &
Internal Factors**



EXTERNAL FACTORS

- *SECULAR MODERNITY*
- *SECULAR DEMOCRATIC
HUMAN RIGHTS PRESSURES*
- *HEGEMONIC DESIGNS OF
THE SUPER POWERS*
- *ZIONISM/ AND ANTI-
ISLAMIC STRATEGIES*
- *RELIGIOUS PLURALISM*
- *LIBERALISM*
- *IMPACT OF INTERNATIONAL
CONFLICTS IN THE WEST
ASIA*



INTERNAL FACTORS

- *POWER STRUGGLE BETWEEN GOVERNMENT AND OPPOSITION POLITICAL PARTIES*
- *FANATICISM, TA'ASSUB AND EXTREMISM*
- *STRATEGY OF SPLITTING THE MUSLIMS*
- *ASCENDENCY AND DOMINANCE OF POLITICAL PARTY MINDSET AND POLITICAL PARTY DISCOURSE.*





Violence

Chaos

**Destruction
of the
meaning of
Wasatiyyah
as the Best
Community**

**The end result is
PERMENENT SPLIT
with all the
consequences:-**

Hatred

**Death of
Islamic
Da'wah**

Bloodshed

URGENT NEED FOR ISLAHI (RECONCILIATION) UMMATISM AND RELIGIOUS UNITY ORDAINED BY THE QUR'AN AND THE SUNNAH OF THE PROPHET (SAW)

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي
سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

Q8:60

“HENCE, MAKE READY AGAINST THEM WHATEVER FORCE AND
WAR MOUNTS YOU ARE ABLE TO MUSTER, SO THAT YOU MIGHT
DETER THEREBY THE ENEMIES OF ALLAH, WHO ARE YOUR
ENEMIES AS WELL, AND OTHERS BESIDES THEM OF WHOM YOU
MAY BE UNAWARE, [BUT] OF WHOM ALLAH IS AWARE; AND
WHATEVER YOU MAY EXPEND IN ALLAH'S CAUSE SHALL BE REPAID
TO YOU IN FULL, AND YOU SHALL NOT BE WRONGED”.



cont.....

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

Q2:120

“FOR, NEVER WILL THE JEWS BE PLEASED WITH THEE. NOR YET THE CHRISTIANS, UNLESS THOU FOLLOW THEIR OWN CREEDS. SAY: "BEHOLD, ALLAH'S GUIDANCE IS THE ONLY TRUE GUIDANCE." AND, INDEED, IF THOU SHOULDST FOLLOW THEIR ERRANT VIEWS AFTER ALL THE KNOWLEDGE THAT HAS COME UNTO THEE. THOU WOULDST HAVE NONE TO PROTECT THEE FROM ALLAH, AND NONE TO BRING THEE SUCCOUR”.



إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

(Q21:92)

“VERILY, [O YOU WHO BELIEVE IN ME,] THIS COMMUNITY OF YOURS IS ONE SINGLE COMMUNITY, SINCE I AM THE SUSTAINER OF YOU ALL: WORSHIP, THEN, ME [ALONE]!”

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاغِبُونَ

(Q21:93)

“BUT MEN HAVE TORN THEIR UNITY WIDE ASUNDER, [FORGETTING THAT] UNTO US THEY ALL ARE BOUND TO RETURN”.



يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهَالَةٍ فَتُصْحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

(Q49:6)

“O YOU WHO HAVE ATTAINED TO FAITH! IF ANY INIQUITOUS PERSON COMES TO YOU WITH A [SLANDEROUS] TALE, USE YOUR DISCERNMENT, LEST YOU HURT PEOPLE UNWITTINGLY AND AFTERWARDS BE FILLED WITH REMORSE FOR WHAT YOU HAVE DONE”.



وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ
لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ
إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ

(Q49:7)

“AND KNOW THAT GOD’S APOSTLE IS AMONG YOU: WERE HE TO COMPLY WITH YOUR INCLINATIONS IN EACH AND EVERY CASE, YOU WOULD BE BOUND TO COME TO HARM [AS A COMMUNITY]. BUT AS IT IS, GOD HAS CAUSED [YOUR] FAITH TO BE DEAR TO YOU, AND HAS GIVEN IT BEAUTY IN YOUR HEARTS, AND HAS MADE HATEFUL TO YOU ALL DENIAL OF THE TRUTH, AND ALL INIQUITY, AND ALL REBELLION [AGAINST WHAT IS GOOD]. SUCH INDEED ARE THEY WHO FOLLOW THE RIGHT COURSE



فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

(Q 49:8)

“THROUGH ALLAH’S BOUNTY AND FAVOUR; AND ALLAH IS ALL-KNOWING, TRULY WISE”.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

(Q49:9)

“HENCE, IF TWO GROUPS OF BELIEVERS FALL TO FIGHTING, MAKE PEACE BETWEEN THEM; BUT THEN, IF ONE OF THE TWO [GROUPS] GOES ON ACTING WRONGFULLY TOWARDS THE OTHER, FIGHT AGAINST THE ONE THAT ACTS WRONGFULLY UNTIL IT REVERTS TO ALLAH COMMANDMENT; AND IF THEY REVERT, MAKE PEACE BETWEEN THEM WITH JUSTICE, AND DEAL EQUITABLY [WITH THEM]: FOR VERILY, GOD LOVES THOSE WHO ACT EQUITABLY!”



إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

(Q49:10)

“ALL BELIEVERS ARE BUT BRETHREN.
HENCE, [WHENEVER THEY ARE AT
ODDS,] MAKE PEACE BETWEEN YOUR
TWO BRETHREN, AND REMAIN
CONSCIOUS OF ALLAH, SO THAT YOU
MIGHT BE GRACED WITH HIS MERCY.
—”



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

(Q49:11)

“O YOU WHO HAVE ATTAINED TO FAITH! NO MEN SHALL DERIDE [OTHER] MEN: IT MAY WELL BE THAT THOSE [WHOM THEY DERIDE] ARE BETTER THAN THEMSELVES; AND NO WOMEN [SHALL DERIDE OTHER] WOMEN: IT MAY WELL BE THAT THOSE [WHOM THEY DERIDE] ARE BETTER THAN THEMSELVES. AND NEITHER SHALL YOU DEFAME ONE ANOTHER, NOR INSULT ONE ANOTHER BY [OPPROBRIOUS] EPITHETS: EVIL IS ALL IMPUTATION OF INIQUITY AFTER [ONE HAS ATTAINED TO] FAITH; AND THEY WHO [BECOME GUILTY THEREOF AND] DO NOT REPENT - IT IS THEY, THEY WHO ARE EVILDOERS! —”



يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا
تَجَسَّسُوا وَلَا يَغْتَبَ بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ
مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

(Q49:12)

“O YOU WHO HAVE ATTAINED TO FAITH! AVOID MOST GUESSWORK [ABOUT ONE ANOTHER] FOR, BEHOLD, SOME OF [SUCH] GUESSWORK IS [IN ITSELF] A SIN; AND DO NOT SPY UPON ONE ANOTHER, AND NEITHER ALLOW YOURSELVES TO SPEAK ILL OF ONE ANOTHER BEHIND YOUR BACKS. WOULD ANY OF YOU LIKE TO EAT THE FLESH OF HIS DEAD BROTHER? NAY, YOU WOULD LOATHE IT! AND FEAR ALLAH. VERILY, ALLAH IS AN ACCEPTOR OF REPENTANCE, A DISPENSER OF GRACE!”



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

(Q49:1)

“ O MEN! BEHOLD, WE HAVE CREATED YOU ALL OUT OF A MALE AND A FEMALE, AND HAVE MADE YOU INTO NATIONS AND TRIBES, SO THAT YOU MIGHT COME TO KNOW ONE ANOTHER. VERILY, THE NOBLEST OF YOU IN THE SIGHT OF ALLAH IS THE ONE WHO IS MOST DEEPLY CONSCIOUS OF HIM. BEHOLD, ALLAH IS ALL-KNOWING, ALL-AWARE”.



قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ
إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

(Q10:49)

“SAY [O PROPHET]: "IT IS NOT WITHIN MY POWER TO AVERT HARM FROM, OR BRING BENEFIT TO, MYSELF, EXCEPT AS ALLAH MAY PLEASE. FOR ALL PEOPLE A TERM HAS BEEN SET: WHEN THE END OF THEIR TERM APPROACHES, THEY CAN NEITHER DELAY IT BY A SINGLE MOMENT, NOR HASTEN It.”

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(Q9:71)

“AND [AS FOR] THE BELIEVERS, BOTH MEN AND WOMEN THEY ARE CLOSE UNTO ONE ANOTHER: THEY [ALL] ENJOIN THE DOING OF WHAT IS RIGHT AND FORBID THE DOING OF WHAT IS WRONG, AND ARE CONSTANT IN PRAYER, AND RENDER THE PURIFYING DUES, AND PAY HEED UNTO GOD AND HIS APOSTLE. IT IS THEY UPON WHOM ALLAH WILL BESTOW HIS GRACE: VERILY, ALLAH IS ALMIGHTY, WISE!”

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ
أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

(Q9:72)

“ALLAH HAS PROMISED THE BELIEVERS, BOTH
MEN AND WOMEN, GARDENS THROUGH
WHICH RUNNING WATERS FLOW, THEREIN TO
ABIDE, AND GOODLY DWELLINGS IN GARDENS
OF PERPETUAL BLISS: BUT ALLAH 'S GOODLY
ACCEPTANCE IS THE GREATEST [BLISS OF ALL] -
FOR THIS, THIS IS THE TRIUMPH SUPREME!”

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

(Q4:59)

“O YOU WHO HAVE ATTAINED TO FAITH! PAY HEED UNTO ALLAH, AND PAY HEED UNTO THE APOSTLE AND UNTO THOSE FROM AMONG YOU WHO HAVE BEEN ENTRUSTED WITH AUTHORITY; AND IF YOU ARE AT VARIANCE OVER ANY MATTER, REFER IT UNTO ALLAH AND THE APOSTLE, IF YOU [TRULY] BELIEVE IN ALLAH AND THE LAST DAY. THIS IS THE BEST [FOR YOU], AND BEST IN THE END”.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ
أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

• (Q3:103)

“AND HOLD FAST, ALL TOGETHER, UNTO THE BOND WITH ALLAH, AND DO NOT DRAW APART FROM ONE ANOTHER. AND REMEMBER THE BLESSINGS WHICH ALLAH HAS BESTOWED UPON YOU: HOW, WHEN YOU WERE ENEMIES, HE BROUGHT YOUR HEARTS TOGETHER, SO THAT THROUGH HIS BLESSING YOU BECAME BRETHREN; AND [HOW, WHEN] YOU WERE ON THE BRINK OF A FIERY ABYSS. HE SAVED YOU FROM IT. IN THIS WAY ALLAH MAKES CLEAR HIS MESSAGES UNTO YOU, SO THAT YOU MIGHT FIND GUIDANCE,”

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

(Q8:46)

“AND OBEY ALLAH AND HIS MESSENGER, AND DO NOT [ALLOW YOURSELVES TO] BE AT VARIANCE WITH ONE ANOTHER, LEST YOU LOSE HEART AND YOUR MORAL STRENGTH DESERT YOU. AND BE PATIENT IN ADVERSITY: FOR, VERILY, ALLAH IS WITH THOSE WHO ARE PATIENT IN ADVERSITY”.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ فِي شَيْءٍ إِنْمَّا
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

(Q6:159)

“VERILY, AS FOR THOSE WHO HAVE BROKEN
THE UNITY OF THEIR FAITH AND HAVE
BECOME SECTS - THOU HAST NOTHING TO DO
WITH THEM. BEHOLD, THEIR CASE RESTS
WITH GOD: AND IN TIME HE WILL MAKE
THEM UNDERSTAND WHAT THEY WERE
DOING”.

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

(Q45:19)

“BEHOLD, THEY COULD NEVER BE OF ANY
AVAIL TO THEE IF THOU WERT TO DEFY THE
WILL OF GOD FOR, VERILY, SUCH EVILDOERS
ARE BUT FRIENDS AND PROTECTORS OF ONE
ANOTHER, WHEREAS GOD IS THE PROTECTOR
OF ALL WHO ARE CONSCIOUS OF HIM”.

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

(Q45:20) •

“THIS [REVELATION, THEN,] IS A MEANS OF
INSIGHT FOR MANKIND, AND A GUIDANCE
AND GRACE UNTO PEOPLE WHO ARE
ENDOWED WITH INNER CERTAINTY.”

وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ
هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

“THE WRONGDOERS ARE PATRONS TO EACH OTHER; BUT THE RIGHTEOUS HAVE ALLAH FOR THEIR PATRON. THESE ARE CLEAR PROOFS TO MEN AND A GUIDANCE AND MERCY FOR THOSE WHO BELIEVE”. (Q 45: 19-20)

FROM THE SUNNAH

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

“HE HAS WEAK FAITH UNTIL THAT PERSON LOVES FOR HIS BROTHER WHAT HE LOVES FOR HIMSELF”.

(Al-Bukhari)

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

“TRULY THE FAITHFUL ARE TO ONE ANOTHER LIKE COMPONENTS OF A BUILDING—EACH PART SUPPORTS THE OTHER”.

(Muslim And Bukhari)

المؤمنون كرجلٍ واحدٍ إنِ اشتكى عينُهُ اشتكى كُلُّهُ
وإنِ اشتكى رأسُهُ اشتكى كُلُّهُ

“THE FAITHFUL ARE LIKE A SINGLE BODY: IF HIS EYE SUFFERS,
THEN HIS CONSTITUTION WILL SUFFER; AND IF HE HAS A
HEADACHE, THEN HIS WHOLE SYSTEM WILL SUFFER”.

(Muslim)

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ
كَمَثَلِ الْجَسَدِ الْوَاحِدِ
إِذَا اشْتَكَى مِنْهُ عَضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّرِّ وَالْحُمَى

“THE SIMILITUDE OF THE BELIEVERS IN THEIR
COMPASSION, MERCY, AND AFFECTION TOWARD EACH
OTHER IS LIKE A SINGLE BODY. WHEN ONE ORGAN
AILS, THE WHOLE BODY SUFFERS AND REACTS”.

(al-Bukhari and Muslim)

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THANK YOU