



The
MERITS
Of
ISLAM

By
Shaikh Abdur-Rahman
Ibn Nasir bin Sa`adi

Translated By
Sidheeque M.A. Veliankode

الدرة المختصرة في محاسن الدين الإسلامي

THE MERITS OF ISLAM

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Edited by

Abu Khaliyl



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allâh, the Most
Gracious, the Most Merciful*

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In the Name of Allâh,
the Most Gracious, the Most merciful

Publishers Note

Praise be to Allâh, and peace and blessings be upon the Messenger of Allâh, his family, Companions, and those who follow him.

'*The Merits of Islam*' is a new publication of Darussalam that has been translated from the original work by Shaikh Abdur-Rahman bin Nasr As-Sa'adi (May Allah have mercy upon him). He was one of the most prominent and active scholars of Saudi Arabia. He had many admirers, and students, and his literary works and lectures are of great benefit to the Muslim world.

In this brief treatise, Shaikh As-Sa'adi brings to light some of the rationale proofs and arguments that affirm the benefits and truth of the Islamic religion. The author appeals to the Muslims, and non-Muslim in general, to use their intellect to ponder over the clear superiority and virtues of Islam over other false systems and ideologies.

Darussalam is concerned with the spread of literature that benefits the Muslims in affirming their beliefs, correcting their worship of their Lord, affirming the principles of religion, and establishing its implementation. It is a great honor that Darussalam has been blessed with the opportunity to present the works of such outstanding scholars as Shaikh As-Sa'adi to the English readers. In this way they are

exposed to the views and messages of the most brilliant minds of the Islamic world in our times.

We are also thankful to Mr. Sidheeque M.A. Vaeliankode and Mr. Abu Khaliyl for their cooperation and efforts in rendering this work into a clear and lucid style of English. We pray to Allâh that our English readers are pleased with the presentation of this noble work and we ask them to supplicate for the soul of the deceased Shaikh Abdur-Rahman As-Sa'adi. May Allâh's peace and blessings be upon our Prophet Muhammad, his family and his Companions.

Abdul-Malik Mujahid
General Manager

In the Name of Allâh,
the Most Gracious, the Most Merciful.

Preface

Praise be to Allâh, Who has guided us to Islam. If Allâh had not guided us, we could hardly have found the right path. I bear witness and testify that none has the right to be worshipped but Allâh, He is Alone and has no partner. This is a testimony by which we hope we will be saved on the Day we meet Him. I bear witness and testify that Muhammad is His servant and His Messenger, the one whom He has chosen and honored. May Allâh's peace and blessings be upon him and his family, his Companions and those who follow him.

Allâh has given His worshippers gifts in abundance. He removed the worst evils and harms from them. He ordered them to remain grateful to Him for these favors, and He warned them from wasting His favors in sin and disbelief. If they are grateful to Him, then they will receive more of the good, if not, then these blessings will disappear.

The blessing that Allâh granted to His believing worshippers is the blessing of the guidance to the religion of Islam, a favor which most of the members of humanity have rejected. Leaving themselves trapped in a suppressed and miserable life, a life filled with anxiety and worry in their spare time because of their loneliness.

Allâh the Almighty says:

﴿ إِن هُمْ إِلَّا كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ سَبِيلًا ﴾ [الفرقان : ٤٤]

“They are only like cattle — but, they are even farther astray from the way.” (25:44)

During the first generation, the Muslims realized the blessing of Islam, and its basic principles and ideas that assure complete happiness. For these reasons they believed in it and had faith in it, and as they were humbling themselves, their lands and authority grew ever larger. Because of their faith Allâh made them strong in the earth, making its kings and tyrants submit to their power. They were granted power and administration over the lands. Then, they began to become weaker in Islam, in its beliefs and practices, ignoring one thing after another, until our time in which people, as never seen before, are turning away from religion. It is related on the authority of the Leader of the faithful ‘Umar رضى الله عنه saying:

“The grip of Islam would be broken, handle by handle, when Islam becomes filled with people who are not aware of the period of ignorance.”

This urges the Muslim to familiarize himself with the ignorance of the people before Islam, and all the ideas they held, secularly and religiously.

It is also encourages one to look into the merits of Islam, the natural religion, and the ease and practicability by which it is distinguished, the beneficial conduct that it invites to, and the foolish behavior it forbids, raising its children upon faithful dealings with themselves and their Lord, their families and neighbors.

So, when the Muslim thinks about these values, and morals that Islam invites its followers to adhere to, and he compares this and the state of people before Islam, then he knows that it is the correct religion. Then he will be driven to it by all of his senses, hastening to follow its path, and giving himself, his wealth, and his family in its aid and protection.

The scholars have produced extremely important writings about the advantages of this religion, explaining its virtues and merits. One of the most comprehensive and beneficial works that I have seen on this subject is the booklet of the great scholar Shaikh Abdur-Rahman bin Nasir bin Sa'adi. It is a booklet of great importance (in a small size) on the merits of the Islamic religion, with simple, clear and comprehensive lessons.

This booklet would be a good topic for Friday sermons and other gatherings where more people can benefit from it, and more results can be produced from it. With Allâh is the guidance to the right way. May Allâh's peace and blessings be upon our Prophet Muhammad, his family, and his Companions.

Abdussalam bin Barjis bin Nasir Aal Abdul-Karim

Riyadh, 6/7/1409H

In the Name of Allâh,
the Most Gracious, the Most Merciful.

Introduction

All praise be due to Allâh. We praise Him, and seek His help. We beg His forgiveness and we repent to Him. We seek refuge with Allâh from the evils of our own souls and our corrupt actions. If Allâh guides anyone, none can cause him to stray, and if He causes anyone to stray, none can guide him to the right path. I bear witness and testify that none has the right to be worshipped but Allâh. He is Alone and has no partners, and I testify that Muhammad ﷺ is His servant and His Messenger.

Verily, the religion of Islam which the Prophet Muhammad ﷺ came with, is the best and most complete religion. Its merits, excellence, mercy, and justice are testimony to the absolute perfection, wisdom and knowledge of Allâh. It also testifies to His Prophet Muhammad ﷺ that he is the true Messenger of Allâh and His real spokesman for the Truth. The Prophet Muhammad ﷺ does not speak out of his own desire.

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾ [النجم: ٤٣]

“Nor does he speak of (his own) desire. It is only a Revelation that revealed (from Allâh).”
(53:3,4)

He also said:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتِنَا بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي أَنفُسِي ۖ إِنِّي أَخَافُ إِلَّا مَا يُوْحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾

[يونس: ١٥]

“And when Our clear Verses are recited unto them, those who hope not for their Meeting with Us, say: “Bring us a Qur’ân other than this, or change it.” Say (O Muhammad ﷺ): “It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torments of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord.” (10:15)

Further more He said:

﴿فَمَا يُوحَىٰ إِلَىٰ رُفَّتِ إِنَّهُ سَمِيعٌ قَرِيبٌ﴾ [سبأ: ٥٠]

It is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things).” (34:50)

The religion of Islam is the greatest proof and best testimony to Allâh’s Unique and Absolute Perfection, and to His Prophet ﷺ, to his Messengership and his truthfulness.

By this booklet, I intend to demonstrate, as much as my knowledge will allow, the clarity of the basic merits of this great religion. My knowledge and understanding is not sufficient to completely explain some of the merits of this religion, and my choice of words may lack what is required to best explain them.

However, one is not required to leave what he knows because of what he does not know, for Allâh does not hold any soul responsible for more than it can bear. Allâh said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقْ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

[التغابن: ١٦]

“So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.” (64:16)

He also said:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

[آل عمران: ٨٥]

“And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (3:85)

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَمِنْكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴾

[المائدة: ٤٨]

“And We have sent down to you (O Muhammad

(صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Mohaymin* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.” (5:48)

There are a number of good reasons to study this subject:

- ❁ To work in this subject, which is the best and most esteemed topic, is among the most virtuous of righteous deeds. So studying, researching, pondering, and every method used to facilitate learning it, is a good thing that the servant can do for himself, and the time he spends in that is time for his own benefit, not wasted time.
- ❁ Recognizing the favors of Allâh and mentioning them is among the orders of Allâh and His Messenger, and it is one of the greatest of righteous deeds. There is no doubt at all that recognizing, mentioning, and pondering Allâh's favor for His worshippers — that is the Islamic religion other than which Allâh will accept from no one — such work is a form of gratitude to Allâh, and a means of

seeking more favors from Him.

- ⊗ People differ a great deal in their faith and its completeness. Whoever is most familiar with this religion, most convinced of its importance, happy and content with it, then he is the person with the most complete faith, and the firmest conviction. For indeed, faith, along with its principles, is the proof for all basics of the religion.
- ⊗ One of the great means of propagating Islam is explaining its merits, which are acceptable to everyone's intellectual reasoning and basic instincts. If people were to work in inviting to this religion by explaining its realities, and its true advantages for the creatures, then that would be more than enough to attract them to it. Because they would discover in it what is beneficial to them in both their religion and their worldly affairs, externally and internally. This would prevent the need for further arguments against the opponents of the religion, or the falsehoods of opposing religions. Meanwhile, he will have refuted all of the opposition against it, because it is the truth, completely explained, with proofs that lead to absolute certainty. In this way, when some of the realities of this religion become known, then it is among the greatest means which lead to the religion's acceptance and preference over others.
- ⊗ The merits of the religion of Islam are found in all of its issues and their proofs, in the fundamental

issues, and in its branches, in what is proven by the sciences of Islamic law and jurisprudence, as well as the universal and social sciences. Here, it is not our intention to elaborate on all of these areas, for that would be too lengthy of a discussion. Rather the objective is to give some beneficial lessons which prove Islam over other religions, thereby opening the door for any who wish to enter it, while these lessons themselves are discussed in the fundamentals and branches of the religion, its studies of worship and actions.

We beg for the help of Allâh, hoping for the true guidance, to teach us, to grant us from His grace, that which will improve our circumstances, and make our words and deeds correct.



Merit: 1

The Foundation of Faith

The religion of Islam is built on the principles of the Faith as mentioned in the Statement of Allâh:

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُم مُّسْلِمُونَ ﴾

[البقرة: ١٣٦]

“Say: We believe in Allâh and in what has been revealed to us, and what was sent down to Ibrahim (Abraham), Isma‘il (Ishmael), Ishaq (Isaac), Ya‘qub (Jacob) and the offspring of the twelve sons of Ya‘qub (Jacob) and what was given to Musa (Moses), ‘Isa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted.” (2:136)

These most important fundamentals which Allâh has commanded for His servants, are the same fundamentals brought by all of the Prophets and Messengers. They consist of the most important ideas and beliefs which result from the faith in all that Allâh described Himself with upon the tongue of His Messengers, and striving to do what pleases Allâh.

The root of the religion is the belief in Allâh. Its fruit is hastening to do all that Allâh loves and is pleased with, doing so sincerely for Him Alone. Is it possible

to imagine that any religion could be better than this?

This religion commands having faith in all of what the Prophets brought, trusting their messages, acknowledging the truth of what they came with from their Lord, not making distinctions between them in that, and that all of them are truthful Messengers of Allâh, sincerely faithful to Him. Therefore, it is impossible to have any suspicion or objection towards this religion.

It commands every truth and recognizes every fact, its religious realities are determined by what Allâh revealed to His Messengers, which are all in accordance with realities that are reasonable, natural, and beneficial. It neither rejects any truths in any way, nor confirms any lies, nor propagates any falsehood. Therefore, it stands out as the most believable over all of the other religions.

It orders good deeds and noble character, as well as the welfare of humanity. Islam encourages justice, virtue, mercy and generosity. It prevents injustice, oppression and all traits that spoil morality. There is not one thing that the Prophets and Messengers approved of but Islam affirms it; there is not one thing beneficial (religiously or in the matters of life) which their legislative systems invited to, except that Islam stresses its importance, nor is there anything harmful except that it prohibits it or orders that it be avoided.

In summary, the beliefs of this religion are those that purify the hearts, strengthen the spirits, and result in the most honorable manners and good deeds.

The Pillars of Islam

The greatest of Islamic practices, after faith, are performing the obligatory prayers, giving the *Zakât*, fasting the month of Ramadân, and *Hajj* (pilgrimage) to the Sacred House.

Contemplate about these great practices and their tremendous benefit. Consider how they encourage one to seek Allâh's pleasure and to win the rich rewards from Allâh in this life and the Hereafter. Think about the ritual prayer which includes sincerity to Allâh, focusing one's attention on Him Alone. Think about the gratitude expressed in it, the supplication, and the humility. It is the tree of the faith holding the position equal to that of the gardener to the garden. Without repeated prayers, day and night, the tree of the faith and its branches would wither. However, it flourishes and rejuvenates through the devotion of the prayer.

Look at the contents of the prayer, look at how one busies himself in remembrance of Allâh, the One greater than all things, and look at how it prevents one from vile and evil behavior.

Think about the wisdom behind paying the *Zakât*. It encourages the honorable trait of benevolence and kindness. It keeps one away from evil characteristics. It expresses gratitude to Allâh for His endless blessings. It protects the wealth from the concern of being spoiled. Consider the kindness for others that it

demonstrates, and the help for those in need.

Allâh says:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾ [البقرة: ٤٣]

“And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki‘ûn*.” (2:43)

Paying *Zakât* removes the worries of those in need. It promotes the mission of *Jihâd* and the general social welfare which every Muslim depends upon. It defends against poverty. In demonstrates reliance upon the command of Allâh, hope in His reward, and conviction of His promises.

With fasting, the souls practice avoiding what is most beloved to them. Out of love for Allâh, and to draw nearer to Him, fasting trains the souls by strengthening their resolve and perseverance.

Fasting encourages sincerity, acting out of love for Allâh rather than love for oneself. In this way, fasting, unlike any other deed, is in reality exclusively for Allâh.

As for the pilgrimage or *Hajj*, it is a means of spending one’s wealth, bearing with difficulties and being exposed to risks, all seeking the pleasure of Allâh, traveling for Allâh, praising Him at His House and in its vicinity, and various categories of worshipping Allâh in the holy place where times is spent solely in worshipping Allâh and visiting His House.

Look at the complete reverence and humility to Allâh, recalling the ancient events of the Prophets and Messengers, the righteous and the sincere, strengthening faith in them and strengthening love for them. Consider how it gives an opportunity for Muslims from all over the world to learn about each other, unite their objectives, and cooperate in their special and general interests. This is an opportunity unique to *Hajj*. This is one of the greatest merits of Islam, resulting in one of the best benefits for the believers.



The Importance of Unity

Think of how the Islamic system orders, stresses, and obliges unity and allegiance, it prohibits and warns against division and separation. This basic concept is well defined in the Qur'ân and *Sunnah*.

Everyone with any sense of reason can realize the benefit of this concept and the benefits it would produce in religious and worldly matters, as well as the harms and evils it would help to prevent. It is a well-known fact that spiritual strength is fortified upon the truth.

The Muslim predecessors maintained the religion, social welfare, and an honor which none besides them achieved, since they were adhering to this basic principle, by which they upheld the truth, the Islamic teachings. Their firm belief was the spirit of their religion.



The Religion of Kindness

Islam is the religion of mercy, blessing and benevolence. It encourages all categories of human benefit.

Consider the mercy, fair dealing practices, the invitation to be kind, and the prohibition from all that contradicts this. These are the shining lights that distinguish the aggression of the oppressor and the tyrant, and the evil and unlawful dealings.

This is what attracted the hearts of those who were mortal enemies before knowing Islam, when they sought the shelter of the shade of Islam.

It is the religion that fills its people with gentleness, until mercy, forgiveness and kindness flow from their hearts to their sayings and actions, and upon reaching their enemies — turning them into their greatest allies. Among them are those who entered Islam out of pure zeal and passion, among them are those who submitted to it because of the wisdom of its laws and the honor they give to its people, and same because of the equity and mercy that they witnessed.



The Religion of Wisdom

Islam is a religion of wisdom, it is a natural religion, a religion of reason and benefit.

To make this clear, look at its rules, both at the fundamental and branch level, these are obviously correct and the truth, acceptable to reason and instinct, all of the rules of its system are the best, providing benefit for every time and place.

All that it mentions is true and believable, there is nothing, nor could there be anything (in the past or the future) to contradict it or falsify it. It is but the science of truth, all of it. This is one of the greatest proofs of its credibility.

Researchers and authors have verified that for every type of beneficial knowledge; be it religious, worldly, or political, the Qur'ân and the *Sunnah* has presented irrefutable arguments for it. There is nothing irrational involved in the Islamic *Shari'ah*, only what pure reason proves the truth and benefit of.

Its commandments and prohibitions are full of justice, with no oppression. It commands only pure goodness, and it only prohibits evil, or the harm that outweighs the benefits. The more an intellectual contemplates about its laws, the more his faith will be increased because of knowing this and that it is revealed from Allâh, the Wise and Praised.

Merit: 6

***Jihâd* and Commanding Good**

Consider what Islam teaches about *Jihâd*, and ordering every good thing, and forbidding every evil.

The objective of this *Jihâd* is to repel the aggression of the enemies against the truth of this religion, and to refute their false claims. This is the best type of *Jihâd*, because its objective is not ambition, selfishness, or slander.

Whoever looks for the proofs of this rule in the biography of the Prophet ﷺ and his Companions' conduct with their enemies, he will recognize without a doubt that *Jihâd* to defend against the aggression of the enemies is a necessity.

The same is the case with commanding good and forbidding evil, since this religion will not be upheld unless its people support its fundamentals and laws, implementing what it orders, complying with the directives from which the most benefit is derived, and staying away from its prohibitions, preventing the worst of evils and harms.

The welfare of its people depends upon this, to prevent its members from attractions to the unlawful, and neglecting to fulfill what is obligatory. And this will not work without commanding good and forbidding evil, for which reason this is one of the most important merits of the religion, and among those things most necessary to maintain.

As far as unrestricted liberty is concerned, after they have adopted the laws and adhered to its teachings, what can be worse for them, and for the community, particularly in regard to fulfilling the rights that are necessary according to the *Shari'ah*, reason and custom.

Allâh says:

﴿ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

[البقرة: ٢١٦]

“*Jihâd* (holy fighting in Allâh’s Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.” (2:216)

Allâh also mentioned the curse of Prophets Dawûd and ‘Îsa upon the children of Isael, Saying:

﴿ كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴾ [المائدة: ٧٩]

“They used not to forbid one another from *Al-Munkar* (wrong, evil-doing, sins, disbelief, etc. which they committed vile indeed was what they used to do.” (5:79)



Just Business Law

Islam allows trade, partnerships and all types of business that deal with the people, including assets, loans, and beneficiaries, etc.

A perfect system has been developed for people including the necessities, requirements and luxuries. It gives people ample opportunities to improve their conditions and status as well as the stability of their standard of living.

Islam has laid certain conditions for making such dealings permissible. For example, satisfaction from both parties involved, preparing contracts with mutual consent, being acquainted with the terms and conditions of the contract. Additionally, Islam prohibits any kind of business involving injustice and harm, such as gambling, interest or usury, etc.

Allâh says:

﴿ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ
مِنَ الْمَيْسِ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ
الرِّبَا فَمَن جَاءهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾ [البقرة: ٢٧٥]

“Those who eat *Ribâ* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to

insanity. That is because they say: “Trading is only like *Ribâ*,” whereas Allâh has permitted trading and forbidden *Ribâ*. So whosoever receives an admonition from his Lord and stops eating *Ribâ*, shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to *Ribâ*), such are the dwellers of the Fire — they will abide therein. Allâh will destroy *Ribâ* and will give increase for *Sadaqât* (deeds of charity, alms). And Allâh likes not the disbelievers, sinners.” (2:275)

So, whoever contemplates about transactions according to the *Shari‘ah*, he will see its correlation to the welfare of religious and worldly matters, and it will testify to Allâh’s ample mercy and perfect wisdom, since He has allowed His worshippers all of the good things, transactions, food, and drink.



Encouraging the use of Good Things

Look at the permission for the good things, the food, drink, clothing, and marriage, etc. All useful good things are permitted, such as grains, fruits, the meat of animals, both sea and land. The only items prohibited among these are those filthy and harmful for the religion, to reason, for the body, and to the wealth.

Qurân says:

﴿ وَيَجِدْ لَهُمُ الطَّيِّبَاتِ وَيَحْرِمُ عَلَيْهِمُ الْخَبِيثَاتِ ﴾

[الأعراف: ١٥٧]

“He allows them as lawful At-Tayyibât (I.e., all good and lawful as regards things, deeds, beliefs, persons and foods). And prohibits them as unlawful ...” (7:157)

﴿ وَكُلُوا مِن مَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴾

[المائدة: ٨٨]

“And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.” (5:88)

So, whatever is permitted, it is benevolence from Allâh, and a merit of the religion, and whatever Allâh forbade, then it is also out of His benevolence, since it is only harmful for people. So, this is also one of the merits of the religion, since the merit is known from the beneficial wisdom, and its protection against harm.

Similarly, Islam permits marriage. A man is free to marry any woman of his choice; two, three or four. Yet, it is not allowed for a person to have more than four wives simultaneously, for this would lead to corruption, and injustice.

Just as marriage is among the greatest blessings and one of the important needs, so to divorce is allowed. For those whose married life is miserable, they being a bad match who cannot get along, fearing the harms that may come from remaining in such situation, Allâh says:

﴿ وَإِنْ يَنْفَرَا يُعْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۗ ﴾ [النساء: ١٣٠]

“But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty.” (4:130)



Preserving the Rights

Look at the rights that Allâh and His Messenger ﷺ have enjoined upon the people, rights for the benefit of people, out of kindness to them, for justice and rectification, without any oppression.

Rights such as the obligations towards parents, children, relatives, neighbors, companions and workers. Each of the marriage partners has certain rights over the other.

All of these rights are necessary and complete, they are clearly good according to instinct, and sound reason, holding the society together, supporting social welfare and growth, each person having their respective rights fulfilled.

Whichever of the rights are thought about, one will see the wisdom in them, that they remove evil, provide benefit, in general and in specific, encouraging friendship and nurturing community. All of this testifies that this is the legislation that will ensure happiness in both lives. These rights befit every time, place, circumstance, and society.



Wills and Inheritance

Look how the *Shari'ah* has permitted the transferal of wealth and inheritance, and how the wealth is divided among heirs. Allâh has disclosed the wisdom of it and says:

﴿ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ﴾ [النساء: ١١]

“You do not know which of them, whether your parents or your children, are nearest to you in benefit.” (4:11)

So, Allâh has regulated inheritance according to what He knows about their closeness in their relation, and their benefit, how people like their wealth to be distributed, and the charity that is preferred. All of this is according to a distribution that sound reason attests to. If such distribution were left up to personal interests and public views, then there would be numerous disputes and disagreements bordering on chaos, because of preferences and selections.

Islam has allowed individuals to make a will to allocate some of their wealth in the way of charity and piety, by which he will win the rich reward in the Hereafter. Making such will is limited to non-inheritors, and up to one-third or less of his total wealth. Such restriction is made in order to prevent any possible corruption from the lustful interests that the immature may have for the wealth of the deceased. Indeed Allâh has made wealth a means of existence

for humanity, and normally the wise are reluctant to spend their wealth in a way harmful to themselves due to their fear of poverty.

“If the distribution of inheritance was left to the whims and intellects of mankind, people would be harmed to an extent that only Allâh knows. This is due to the deficiency of the minds and their lack of knowledge of who is truly deserving and the best person to receive the wealth. This is true in every time and every place. People in general do not know which between their children or their parents is closer to them and more beneficial to them in their attainment of their worldly and hereafter goals.”¹



¹ Quoted from Tayseer Al-kareem ‘Ar-Rahman fee Tafseer Kalaam ur-Mannaan, explanation of Surah An-Nisâ, V. 11 by As-Sa‘adi.

Upholding Justice

Look at the penal codes, and their variance according to the gravity of the crimes committed. Crime and the infringement of the rights of Allâh and His servants are among the worst forms of oppression, destroying civilization, disturbing both religion and social affairs. To combat these crimes, and to minimize any consequences of these brutalities, penal codes such as capital punishment, amputation, flogging and their like have been imposed. These are the merits of Islamic law which are beneficial to both the society and the individual.

Allâh says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَتَاؤُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ﴾

[المائدة: ٨]

“O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety;...” (5:8)

No evil could be completely eradicated without the comprehensive Islamic penal code which has been fixed for each crime, large or small.



Merit: 12

Protecting against Irresponsible Spending

Look at the *Shari'ah's* order to restrict people from controlling wealth when such activity would be harmful for themselves or others. For example, the insane, the young, and those who lack the necessary intelligence, etc.

These are all merits and beauties of Islam. It prevents people from controlling wealth, although as a basic rule they are free to do so. But when such financial dealings cause more harm than benefit, and its evil consequences are greater than its benefits, then the *Shari'ah* prevents such dealings for the sake of the benefit. This encourages the worshippers to strive in their every financial dealing to gain the most benefit and avoid any harms.



Ensuring Justice in Business Dealings

Look at how the *Shari'ah* has endorsed the legitimacy of documenting all transactions for the benefit of their participants.

For instance, a certificate may be written to ensure that rights are fulfilled, preventing denials, and eliminating any confusion in future.

Other examples include pawning, bail, and sponsorship. When rights are in question, then such certificates can be referred to.

This enforces numerous benefits, such as preserving rights, widening the scope of transactions, dealing with fairness and justice, improving conditions, and straight forward transactions.

If not for such documentation, so many of the most beneficial transactions would be interrupted.



Philanthropic Loans

Islam encourages philanthropic investments, for which a rich reward from Allâh and doing good for others would be achieved simultaneously. For example, one may invest his wealth, then have his wealth returned to him later, either as it was, or after some share of the profit from investment. This allows the investor to reimburse his principal amount without causing him any loss.

An example of this would be long or short term loans. This provides benefit, gives aid to the needy, removing their difficulties, resulting in a kind of charity.

Here, aside from the charity involved, the owner of the wealth finds his wealth returning to him, yet he would get numerous rewards from his Lord, developing kindness and friendship with his brother believer, as sense of comradely and harmony.

As for pure philanthropy, where the owner gives it free, without expecting its return, then this was discussed under the wisdom of *Zakât* and charity.



Protecting Property

Consider the rule and regulations which the *Shari'ah* lays for settling disputes, and the method of preference with the claimants. These rules are founded upon equality and proof, they are compatible with customs, and are agreeable to instinct. For it requires evidence for proof of the right. So, when someone brings the evidence which proves his side over his opponents, then his right is affirmed as he claimed it. And when he does not come with anything but his claim, then the one whom the claim is against, takes an oath negating the claim, and his right is not rescinded to the claimant.

The *Shari'ah* has made evidence the deciding factor for each case. This includes what is customary, i.e., an evidence refers to that which will make clear and prove who has the right.

In cases that are not clear, or when the two parties seem equally correct, the rectification and equity is sought depending upon the case, in order to prevent further problem and disputes.

So, every resolution of a dispute that contains no oppression or disobedience to Allâh, it is then beneficial for them. So here, when there is a means leading to dispute, the importance is to remove that means.

The weak and the strong are the same in this matter, the authorities, and those under their authority, in all cases. Litigates will be better off with justice than without it.

Consultation

Islam has enjoined the believers to consult each other for all matters that relate to the religious and worldly affairs, internally and externally.

This is a great principle, and all people of reason would agree, as they would agree that it is the cause uniting the welfare of all, and the best means to attain the correct objective and to do so justly. It increases the benefit and the good that results when the nations use it. Moreover, every one knowledgeable about people, and about their social circumstances, knows well how important consultation is and to what extent its importance reaches.

When the early Muslims implemented this principle in all of the matters of Islam, religious and worldly, then matters were right, and the state of affairs was the most advantageous and prosperous. But when they neglected this principle, their deterioration in their religion and worldly matters began, until it reached such state as we now see. So if they return to utilizing this principle as well as others, then they would succeed and be saved.



Prosperity in Mind and Body

The *Shari'ah* stands for prosperity in the religion, and prosperity in the world, and harmonizing between the prosperity of the spirit and the body.

This concept has been explicitly detailed in the glorious Qur'ân and the *Sunnah*. Allâh and His Messenger ﷺ have encouraged us to maintain equilibrium in both body and spirit. They are interactive and each of them depends upon the other.

Allâh the Most High has created His creatures to worship Him Alone, fulfilling all His rights. He gave them livelihood, gave them different means of sustenance, and different means of living so that they could use all of these things to help them to worship Him. This is for the maintenance of their bodies and their spirit. Allâh has never ordered us to nourish the spirit alone, while disregarding the requirements of the body. Just as He prohibited a life based upon lavishness and desire. Rather He commanded fortifying the heart and the spirit.



Unity of Ideals

The *Shari'ah* places knowledge, religion, statehood and rule hand in hand. Knowledge and religion establish the state, upon which authority and rule are built. And all states are bound by knowledge and the religion, this is the way of wisdom. That is the straight path, and that is the way that is prosperous, successful, and victorious.

So, when the religion and authority work together, then matters are prosperous and the society is right. And when one of these is separate from the other then the society becomes unbalanced. Prosperity and harmony are lost, the division and alienation of the hearts towards each other begin, and the order among people erodes.

So, the sciences that are important to study, the disciplines that are important to learn, and the many great and important inventions that there are, none of them are those that negate what the Qur'ân proves, nor contradict the *Shari'ah*.

For the *Shari'ah* does not contain what contradicts reason, it only contains what testifies to the best sound reason, or that which the intellect cannot learn on its own. And this brings us to another point.



The Religion that is Compatible with Reason

The *Shari'ah* contains nothing that confounds reason nor anything that contradicts correct knowledge. This is one of the greatest proofs that Allâh's wisdom is resolute for every time and place.

This brief statement can be understood in detail by watching and following the universal issues and sociological events. These shall be solved when complying with the truth that Islam brought. From this, one would realize that Allâh's wisdom covers everything, nothing large or small has been left out.



The Miraculous Spread of Islam

Take a quick look at the extraordinary early conquests of Islam. Then at how they defended and maintained their position, even while they were fought fiercely.

Look at the beginnings of this religion. How it unified the Arabian Peninsula, while its hearts were split with enmity and maliciousness rampant. Look at how they united, cast aside their differences, and became a firm brotherhood of faith.

Then they spread out to the most powerful parts of the world and repeated such conquests there. Many emperors and nations fell into their hands, including then the powerful nations of Persia and Rome. Muslims easily conquered them and their surrounding lands even though the enemies were strong and able in arms and ammunition. But the Muslims were victorious because of the virtues and merits of their religion, the strength of their faith, and Allâh's aid assisting them, until the boarders of Islam spread from the east of the earth to its west.

This resulted as one of the great signs of Allâh, proofs of His religion, and the miracles of His Prophet ﷺ. Thus, people entered into Allâh's religion in multitudes with peace of mind and tranquillity, not by force or compulsion.

Whoever were to examine this fact closely, will see that this religion is the truth, which will never accept

anything false even when it becomes tremendously powerful and reaches its zenith in dominance. This is an undeniable fact which is easily seen by common sense.

Contrary to the sayings of some contemporary writers whose works are influenced by the enemies of Islam, claiming that these unprecedented victories were driven purely by materialism

They claim that all of this was possible because of the deterioration and downfall of the lands of the Caesar of Rome, and the material prosperity in Arabia. This point alone is sufficient enough to invalidate their claim.

Was there any power existed in the Arabian Peninsula at that time capable to confront even the weakest government? Instead, Muslims conquered the strongest governments and most powerful nations of the world. The enemies resisted with massive ammunitions and vast numbers of armies, and every last bit of might they had, but the tyrannical rule was replaced by the Laws of the Qur'ân and the Religion of Justice, which of those who intend the truth accept.

How can they misrepresent the conquests of Islam and its growth, with the claim that material gain was the prime factor behind it? By such fabricated stories, they meant to tarnish Islam, promoting the accusations of the enemies of Islam, without understanding the truth.

The continuous existence of this religion, even in dangerous circumstances, is one of the signs of this

religion; despite the fact that its enemies collaborate for its total extermination. This is the true religion of Allâh. If the necessary strength was assembled to repel the aggressors and their injustice, then no religion other than Islam would remain on the earth, and all of its inhabitants would accept it without compulsion or coercion, because it is the religion of truth, the natural religion, the religion of unity and social welfare. But its people are negligent, weak and disunited, and they are impeded by the influence of their enemies, preventing them from advancing. There is no might nor ability except from Allâh.



The Comprehensiveness of this Religion

Islam is based on correct, beneficial beliefs, and honorable conduct which strengthens the spirit and the mind, and works that bring benefit, proofs for its fundamentals as well as its teachings. Islam is built upon rejection of all idolatry and dependence upon creatures, and practicing all of the religion for Allâh, the Lord of the worlds Alone, and upon the rejection of all senseless myths and superstitions that contradict rationale. Islam is based upon absolute benefit, and upon repelling every evil and falsehood, and upon justice, removing every type of wrong.

These are points that have many details which should be learned by those who are not familiar with them.

Here we conclude our brief discussion of some comprising fundamentals and principles by which the perfection and greatness of Islam may be recognized, demonstrating that it is the means of attaining real goodness with all things. And with Allâh is the facilitation to what is right. Allâh's peace and blessings be upon the Prophet Muhammad ﷺ, his family and his Companions.

