

Islām

the journey

An Introduction to Islām

INTRODUCTION

There is only one origin to Whom, equally, all must return. Life thus becomes a journey, and its measure of happiness and success is the closeness or distance to our Creator. Rather than a religion, Islām is a way of life with its guidance charting the coordinates of the map by which the return journey to where we came from can successfully be accomplished. The present booklet intends to be a traveller's handbook for those who like to know where they are and where they are going.

THE ORIGIN OF LIFE

We perceive life through our senses and experience. As such we live in the moment, but the intellect bestowed upon us compels us to link together events, search out the past, and project the future. We know ourselves to be mortal: we have not always been around and are sure to die. Yet something inside us refuses the notion that we are just a temporary blip in the vastness of time.

Darwin's theory of evolution gained currency in Europe because it helped justify colonial expansion and exploitation. It replaced the answerability of mankind to the higher authority of God with the notion of natural selection, which was free of moral constraints, and the idea of the survival of the fittest justified the use of force in subjugating so-called primitive civilizations. Darwin's highly flawed and speculative theory became the myth of our time, a secular variety of religious dogma to explain away all the mysteries of life. The mathematics of chance does not permit the development of higher life forms by random mutation processes in the time space

available. As original creation is not a repeatable event, the theory can never be empirically proven and cannot lay any claim to greater scientific validity than the creationist explanations of how life on earth first started. We start our exploration of Islām's outlook on life with its account of creation, because this contains the basic moral principles Islām teaches and wants us to adhere to.

IN SEARCH OF HUMAN POTENTIAL

According to the Qur'an, the revelation communicated through the prophet Muḥammad (*peace be upon him*), God created the heavens (multiple universes) and the earth with a purpose and allocated the earth as the place for human habitation. Humanity was not the first creation of intelligent life; angels, created from pure light, and jinn, spirits created from the element of fire, preceded man. In fact, the Creator announces his plan to them prior to creating the prototype of man, Ādam (*peace be upon him*):

“When your Lord said to the angels, ‘I am going to place a representative on earth’, they said, ‘Are you going to place someone there who will do mischief and spill blood, whilst we (already) sing your praise and glorify you?’ He said, ‘I know what you don’t know.’ And He taught Ādam all the names and then presented (things) to the angels and said: ‘tell me the names of these if you are right.’ They said: ‘Glory be to you, we have no knowledge except what You have taught us. You are the Knowledgeable and Wise.’ He said: ‘Oh Ādam, tell them their names.’ And when he told them their names, He said: ‘Did I not tell you that I know the secrets of the heavens and the earth and that I know what you let on and what you hide?’

Qur'an, Sūrah 2 – al-Baqarah – āyah 30-33

The key difference between the knowledge given to the angels and that given to man is that the angels only know what they have been taught, whereas Ādam (*peace be upon him*) was taught all the names, in other words, he was given the power of creative thought and speech, being able to conquer unknown environments in his mind and give a name to things he never encountered before.

The news of this in many ways superior creation did not go down too well with the angels, for man's abilities can also be used to do great harm to his fellow creatures and the world in which he lives. Nonetheless, the angels, readily submitted and bowed down to Ādam (*peace be upon him*), but Iblīs (the devil), a *jinn* put in charge of the angels, refused. His objection, however, was not one of principle, but governed by pride, scoffing at the humble origins of man who was created from base material, the soil of the earth, when he, Iblīs was of a purer, better substance, fire. This original racism, judging others by their make-up and origins rather than their potential, is the prime cause of strife and competition between people today. The devil was reprimanded for his attitude and stripped of his position of honour. He bargained for time to prove that man, on whose account he became rejected, was not worthy of the privilege. He was given until the Day of Judgment to try and seduce people from the path designed for them by God, and those whom he would manage to lead astray would go down with him. Thus, the devil becomes the enemy of man, rather than the rival of God as in other religious traditions.

Ādam (*peace be upon him*) was given paradise to live in, a place free of want, and for companionship was given a partner from his own make-up, Eve. The complete bliss of paradise was tainted by only one small

prohibition: a tree, the fruit of which *Ādam* (*peace be upon him*) and Eve must not eat. Given the abundance of fruit available, this minor restriction should not have mattered much, but the devil succeeded in arousing the couple's ambition, telling them that God only forbade them from eating this fruit to prevent them from becoming angel-like and eternal. The fruit had the opposite effect, however, and made them aware of their nakedness and vulnerability, and as punishment they were sent as mere mortals to live on earth, toiling in hardship to survive.

It is said that above God's throne it is written that His mercy overcomes His anger, and in true keeping with that *Ādam* and Eve (*peace be upon them*) were forgiven and provided with guidance which, if followed, should help them find their way back into paradise. Life on earth then becomes the temporary examination room where the intentions of each and every human being are being tested, whether they follow the guidance which helps them fulfil their true potential of living up to the spirit of God in them as His representatives on earth, or whether they follow the devil into obeying their base desires which betray their humble material make-up. Through religious observance and prayer man can thus rise from an animal-like existence to a level of worthiness above that of the angels. Rather than having evolved from an animal, the animal existence is the fallen state of man when he gives up on searching for and fulfilling his potential as a spiritual being.

KNOWLEDGE OF GOD – THE KEY TO SUCCESS

Islāmic tradition states that the fear of God is the crown of all knowledge. Just as a chair knows nothing about the carpenter, we are

unable to understand or perceive God through our senses. Before the physical creation of each and every one of us, however, He gathered all the souls of the descendants of Ādam (*peace be upon him*) and reminded them of their duty to remember Him as their Lord. To help us remember, He sent His guidance through His messengers.

We know God as He describes Himself. The name He takes is Allāh, which is more than just “God” in Arabic. “God” – just as the Arabic word “*Ilāh*” can be put in the plural or change gender; there can be gods and goddesses. Allāh, on the other hand, is unique; He has no equal and He shares His name with none else. He was called Allāh in the old scriptures, too, in the cousin languages of Arabic, like Hebrew and Aramaic. Readers of Bible translations still find the words Eli (Allāh) and Elohim (*Allāhumm*, meaning “O Allāh”). Besides His name, He is known through His attributes, which in the Qur’ān are also called the most beautiful names of Allāh. These attributes tell us more about our Creator, and whilst some are exclusive to Him alone, others are qualities we can aspire to: He is the Just, and we can be just, He is the Merciful, and we can be merciful, He is the Generous, and we can be generous. The tradition that whoever remembers all the ninety-nine names of Allāh will definitely enter paradise means that if we apply the knowledge we have about Allāh in our daily lives, our lives will be filled with virtue and crowned with success and reward.

The scope of this booklet is not vast enough to ponder about each of the ninety-nine names. Suffice to say that each of them contains an important truth about life, just as Allāh is the ultimate Truth, and from these names derive the guiding principles of Islāmic philosophy (For more details on these names please refer to our publication: *The Beautiful Names*). The way Allāh deals with us, His dependent

creation, has a bearing on how we ought to treat each other and the rest of His creation. The link between Creator and created is a direct one that nobody can interfere with. The Creator knows his creatures, He is constantly aware of them, He attends to their needs and listens to their prayers. There is no need for special intermediaries, because He is approachable by everybody, and this equality in our relationship to Him liberates us from being subservient to anybody else, making humanity in the Islāmic point of view a community of free people, irrespective of race, heritage, or status. For a Muslim, it is an honour to be a devoted slave of Allāh, because his master is the Lord of all the worlds, and none can compete with him. This gives a Muslim his strength and dignity which no-one can take from him.

THE ROLE OF THE MESSENGER

Whereas we need no intercessors to present our prayers to Allāh, who is All-Hearing, He is not of this world and does not speak to us directly. Instead of approaching each of His creatures individually with a personalised message, He has chosen messengers of impeccable character to bring His universal message to all of us. The task of these messengers was both to bring the message and to guide by personal example. They would always practice what they preached. In English, the term prophet is frequently used to describe these people as part of their job was to warn of the consequences of non-compliance with the instructions of Allāh, and this telling of future events or prophecies became a key characteristic in the perception of people. Whilst the messengers were given insights not usually available to other people and were often given miracles in support of their authenticity, it is important to understand that they were not superhuman.

If Allāh wanted to equip them in this way, He could have sent angels, but for the messengers to be followed, their life example had to be comprehensible; they had to be like everybody else in many respects, so that all who encountered their message would feel that they had the capability of trying to walk in their footsteps. For this reason, messengers were always chosen from amongst their own people, speaking their own language.

Since the days of Ādam (*peace be upon him*), the universal content of the message itself remained unchanged: that there is only one God, Allāh, that all depend on Him alone, that righteous conduct was the route to success in His eyes, and that He would judge everybody's deeds on the Day of Reckoning. As mankind evolved through various stages, however, the detailed set of rules accompanying this general message equally evolved. Each messenger, in addition to calling his people to the undivided worship of Allāh alone, addressed the major sins and injustices of his time and was such a social reformer by divine command.

Given the many generations of humans on this planet, spread across the vastness of the globe, the number of messengers sent for their guidance and betterment is too great for all their stories to have been preserved. The Qur'ān mentions only a select number of them by name and tells in detail about their mission, where their example continues to provide beneficial admonition and guidance for us. Messengers were sent to all kinds of communities, but many of those whose stories are preserved for us were sent to the Children of Israel whom Allāh had favoured amongst the nations for many generations. Each messenger takes his place in a long chain of such

emissaries, and finally, when the time was right, Allāh sent a final messenger to all mankind to revive, confirm and seal His message for the remaining generations of mankind. This was Muḥammad.

Mankind had now reached a stage of development which could guarantee that the message brought by him, the Qur'ān, would be preserved unchanged and its content would remain valid for all times to come, and so there will be no further new messenger after him. The messengers mentioned by name in the Qur'ān are Ādam, Idrīs, Nūḥ (Noah), Hūd, Sāliḥ, Lūṭ (Lot), Ibrāhīm (Abraham), Ismā`il (Ishmael), Ishāq (Isaac), Ya`qūb (Jacob), Yūsuf, (Joseph), Shu'ayb (Jethro), Ayyūb (Job), Mūsā(Moses), Hārūn (Aaron), Dāwūd (David), Sulaymān (Solomon), Yūnus (Jonah), Ilyās (Elijah), Al-Yasa` (Elisha), Dhu-l-Kifl, Zakariyyā (Zechariah), Yaḥya (John), `Īsā (Jesus), and Muḥammad, (*peace be with them all*).

THE LIFE AND MESSAGE OF MUḤAMMAD

Muḥammad (*peace be upon him*) was born in Makkah in Arabia in 570 C.E. as an orphan, for his father `Abdullāh died several weeks before his birth. When he was six, his mother died, too, and he was looked after for two years by his grandfather, `Abd al-Muṭṭalib, and then, after his death, by his uncle Abū Ṭālib, whom he helped with his trade caravans. His integrity soon earned him the nickname "al-Amīn", the Trustworthy. At the age of 25 he worked for the trading business of a wealthy widow, Khadijah who, impressed with his character, proposed marriage. In spite of her being 40 at the time, Muḥammad (*peace be upon him*) accepted, and she remained his life companion for 25 years, and they had six children together.

After Khadijah's death he married a young girl, `Ā'ishah (*may Allāh be peace with her*), who became an important teacher and narrator of aḥādīth (sayings of the Prophet), as well as several war widows and divorcees, either to provide them with shelter or to forge political alliances between competing tribes. In turn for the kindness shown to him as a youth, he looked after `Alī, the son of his uncle Abū Ṭālib, and he freed and adopted a young slave boy, Zayd ibn al-Ḥārithah, into his household. His family's testimony is that of a caring husband and father who, although busy with the affairs of the community, helped with the household chores wherever he could.

Disliking the idolatrous and frivolous practices of his compatriots in Makkah, Muḥammad (*peace be upon him*) often retreated to a cave in mount Ḥirā' outside the town, and it was there, at the age of 40, that he received the first revelation. These revelations continued for 23 years until the end of the life of Muḥammad (*peace be upon him*), and they are collected in the Qur'ān, the Muslims' holy book.

Muslims follow the life example of Muḥammad (*peace be upon him*), Allāh's messenger, because – unlike so many rulers before and after him – he meticulously observed and followed himself what he preached to others and demonstrated that Islām, as revealed by Allāh, is not some esoteric, aloof philosophy, but a practical guidance, applicable to all people, at all times, and in all areas of life. Amongst the most beautiful aspects of Muḥammad's (*peace be upon him*) own life is how perfectly he managed to balance the various demands of public and private life, neglecting neither for the sake of the other.

Through his personality and the powerful guidance contained in the Qur'ān he managed to unite the quarrelling tribes of the Arabian peninsula and led them to being a major and flourishing civilisation within his own lifetime, putting the then dominant Persian and East Roman empires in the shade. Islām soon spread globally and took the cultural lead, advancing science and humanity, giving birth to the European enlightenment, and again, today, providing a much needed spiritual, social, and philosophical ideology for over a billion people, counter-balancing the excess materialism of the prevalent consumerism in the modern world.

THE QUR'ĀN – A LIVING MIRACLE

The Qur'ān is no ordinary book of fact or fiction. It is a living communication to humankind by our Creator, intended as a guidance for life, akin to an instruction manual or a travel guide. It helps us find our way, but it does not do the travelling for us. There were numerous revelations prior to the Qur'ān, and fragments of those scriptures are still available today, like the Psalms of David (the Zabūr of Dawūd), the Torah (Tawrah, the book given to Moses/Mūsā), or the original gospel of Jesus (the Injil of `Īsā). However, none of those were recorded in writing at the time of their revelation, and in the process of oral narration, codification and translation, they underwent plenty of alterations and large parts were lost forever. The Qur'ān, on the other hand, was preserved in writing each time as and when it was revealed.

The Qur'ān is in Arabic, a Semitic language with an immaculately preserved syntactical structure, which has led many people to claim that it is not only the language of the people Muḥammad (peace be

upon him) was sent to as a messenger, but the original language of mankind. Because the Qur'ān, once revealed, codified the Arabic language, it has remained virtually unchanged, and the classical Arabic of the Qur'ān is still easy to comprehend for a speaker of modern Arabic. Furthermore, the Qur'ān uses a fairly simple language which permits readers of all educational backgrounds to feel comfortable and take from it. Nonetheless, a deeper study reveals several layers of meaning in each Āyah (verse, literally: sign) of the Qur'ān, so that the same sentence, whilst fitting well within its context, also imparts knowledge and information about numerous other issues, personal, social, metaphysical, and so on.

Because of this inimical style, which in addition has undeniable poetic qualities, the Qur'ān contains the challenge that nobody, even with the most advanced help systems available, can ever produce a single Sūrah (chapter) like it. Those who have tried have failed utterly for yet another reason: The Qur'ān was not written, edited, and eventually published as is the case with other books. It was revealed portion for portion over a period of 23 years. Each passage related to a particular event at the time and made sense to the people who heard it for the first time.

However, the verses were assigned a particular order by Muḥammad, following the instructions of the angel of revelation, Gabriel (Jibril), and this order is not chronological, yet anybody who reads the Qur'ān today, with its verses in a totally different order than the one in which they were originally revealed, still finds that the sequence makes perfect sense. So there is the challenge: Write a book made up of contemporary comments over a period of more than two decades, re-arrange them continuously all along until you end up with a whole book which has a flowing narrative and is well interconnected. It can't be done.

To complement the miracle, the Qur'an contains knowledge of the past and the future which was not available at the time of its revelation. For example, it mentions that the body of the pharaoh of the Exodus would be preserved as a sign for future generations, yet it was mummified one and a half millennia before Muḥammad (*peace be upon him*) on a different continent and not discovered until one and a half millennia afterwards. The Qur'an also contains most accurate scientific descriptions of the embryonic stages of human development in the womb or of the orbital movements of planets, all of which was undiscovered for many more centuries to come. In fact, the scientific encouragement of the Qur'an, which resulted in the flourishing Muslim rule over Andalusia in Spain until eradicated by the Inquisition, gave birth to the age of enlightenment in Europe which eventually succeeded in spite of the Roman Church's opposition.

The social and political concepts of the Qur'an were equally advanced: It liberated women from being in the possession of men to being full members of society with property rights and the right to choose their own husbands, and Sūrah at-Tawbah (Repentance) contains the first ever constitution of a state, in this case the city state of Madinah, half a millennium before King John, for example, granted limited rights to his subjects in Magna Carta. The concepts contained in the Qur'an are so revolutionary that it is not surprising that the Islāmic faith conquered the ancient world in the shortest possible space of time, putting in the shade the great, but corrupt Persian and East Roman Empires, and once again, as these Qur'ānic truths are being re-discovered, these ideals provide a balanced and increasingly attractive alternative to the failed ideologies of communism and capitalism.

For people brought up in a Christian or secular tradition, the concept of verbal revelation, that God speaks to man through an angel, is a difficult one. Christianity only concedes that there may be divine inspiration, which makes revelation not much different from intuition. However, the concept of verbal revelation was generally accepted prior to the establishment of the Christian Church. God spoke to Moses and dictated the Ten Commandments. He also told him that there would be raised amongst his brethren (that is the Ishmaelites or Arabs who are the brothers of the Israelites or Hebrews) a prophet like him (that is one who will receive such revelation and be a law-giver). This prophet must undoubtedly be Muḥammad (*peace be upon him*), for Jesus only came to confirm the law, not to change it.

THE CENTRALITY OF THE AFTERLIFE

The key to Islām's success in this world is that it aims at the next. This long-term view prevents the adherents of Islām to get caught up in the meaningless nitty-gritty of everyday life, setting their aims high and spurred on by an ideal rather than being weighed down by mundane events. For a Muslim, life after death is a certainty, not a possibility. Our existence on earth is temporary, however long we might live: we enter it involuntarily and leave it involuntarily. What we can achieve during our lifespan is limited, and we can take none of our material acquisitions with us. Life becomes meaningless unless the soul lives on. A believer thus sees the material life as an intermediate stage on a greater journey. It is a test or an examination, for when we return to Allāh, our Maker, we will be judged on the basis of how we conducted ourselves during our lifetime.

When we begin our life's journey, we are fully equipped by our Creator with the sensual, physical, and mental resources at our disposal, but we need to gradually learn to find our way around in this new environment. As a child grows up it discovers the self, and the demands and desires of the self lead to a life of lust and greed unless moderated by obligations and responsibilities. We learn that others also have similar demands on us as we have on them. Islām's teaching reminds us that we cannot repay Allāh for His favours, but we can share them with others whenever they are in need of them. Service of Allāh thus becomes service of the common good.

The Qur'ān calls its own message a reminder. It reminds us of the bliss of paradise which we had to leave in order to exist on earth. It reminds us that this innocent state can be obtained once more by willingly giving up any selfishness we find in ourselves. Ultimately, we will have to leave everything behind anyway, even our own body, so there is little point in becoming obsessed with worldly accumulations nor the attempt to make our physical appearance last forever. We are more than our physical shell. We are our ideals, our beliefs, our deeds. The wealth we acquire in our lives is merely a tool to help us achieve our ideals. That's why a Muslim is prepared to sacrifice his wealth for the sake of his ideals and is even willing to die for his belief rather than live on betraying it.

Islām teaches that all souls were created long before their physical presence on earth, and that all shall be raised on the Last Day and brought before Allāh for judgment. We were told of the test of life when all the souls were gathered initially, and depending on our eagerness or weariness to put ourselves through it, Allāh has adjusted

the tribulations of life to what we can manage. He says in the Qur'an that no soul is burdened beyond its capacity. Some die in early childhood to save them from what they could not have handled. Life is like an examination room where people enter at different levels. Those who sit the advanced papers might have to stay on longer, and certainly their tasks are more difficult. In the end, as long as we try our best, we will get a mark. On the other hand, if we deny that there is a test and waste our time off-task, we will not be graded.

Imagine a car exhibition; it would be boring if all the cars on show would be the same latest model. There will be small and large, fast and slow, luxurious and basic cars in a good exhibition, and a superb car is only recognised as such in comparison to a lesser, or different model. Each and every one of us is equipped with different capabilities. None is worthless. But in the end, you would only buy a car, if it drives. A posh car without an engine will be abandoned in favour of a basic car fit for the job. Equally, in this exhibition of life, whilst we find out more about ourselves by comparing with others, ultimately only those with faith in Him will be accepted by Allāh, and the rest will be discarded. The strong believer is better than the weak one, but a weak believer is better than a strong person without faith.

OTHER RELIGIONS

Allāh does not accept that people, whom He has made and equipped, should in turn deny Him and His very existence. The religion with Allāh has always been "*Islām*", the voluntary surrender to Him by which man achieves peace with Allāh, himself, and his surroundings. Yet, people have frequently altered this one true

religion to suit their own needs. Humans have little patience with what they don't understand, and often they try to bring the divine down to earth, making images of God and trying to explain His existence and workings in human terms. The fact remains, however, that whilst Allāh knows all about us, we know little about Him other than what He has made known to us. The creature can never understand the Creator.

Islām upholds the freedom of belief, and the Qur'ān clearly states that there should be no compulsion in religion. A person's belief is between him and God. However, Islām is more than a belief system, it is a religious, moral, social, political, economic ideology, and for that reason it will restrict practices of other faiths where they threaten to undermine its social order and the well-being of its citizens. Certain religious practices, like human sacrifice, for example, will never be permitted, even though adherents of a particular religion may think them justified. Other practices might only be permitted in the privacy of people's homes or places of worship. Islām would not tolerate the public display of idols, as these are an insult to Allāh, the only God and Creator.

Principally, Islām distinguishes two categories of other religions: those of a monotheistic tradition (known as the people of the book, because their religion is based on earlier revealed scriptures), and the polytheists. The public worship of the people of the book, like Jews and Christians, is safeguarded in an Islāmic society, and their places of worship are protected. Even though Christianity has moved away from the original monotheistic teachings of Jesus, followed Paul in abandoning the laws of the Old Testament, and introduced

the Trinity, which became Church doctrine some three centuries after Jesus, Muslims are not permitted to desecrate the crosses which form part of Christian religious expression. The Qur'ān denies that Jesus died on the cross, Islām does not have a concept of original sin nor the need for its redemption by an innocent, and calling Jesus the son of God is considered blasphemous – nonetheless these matters are left for Jesus himself to sort out when he returns near the end of time. Christian and Jewish communities may also retain their own legal code with regard to personal and family laws and disputes amongst members of their own faith. Public proselytising and attempts to convert Muslims would, however, not be tolerated.

The situation is different with pagan religions, for these are seen as human inventions. The worship of man-made idols is seen as a degradation of the human spirit, and whilst nobody can be forced to give up superstitions and false beliefs, the public display of such practices is not considered to be conducive to the common good.

For the same reason, whilst Islām permits the inter-marriage between Muslims and people of the book, it does not permit Muslims to marry polytheists. This may at first looks appear to be discriminatory, but we do not live in a value-free world, and a marriage of a believer in the one God and an idolater would be even more unworkable than that of a communist and a capitalist, unless, of course their convictions are no more than labels they attach to themselves. For a Muslim, belief is not something you are born with and retain as a birthright. Belief has a practical dimension and is very much reflected in what we do and how we interact with the world around us.

WORSHIP THROUGH ACTION: THE FIVE PILLARS

Islām is real-life-orientated. There is no benefit in a proclaimed faith which does not translate into action. Worship in Islām is everything that is done with the intention to serve and please Allāh. Before we begin offering additional voluntary service, however, there are some prescribed actions, Allāh demands from us. These are traditionally known as the five pillars on which the building of Islām rests: *Shahādah* (declaration of faith), *Ṣalāh* (daily prayers), *Ṣawm* (fasting during the lunar month of Ramaḍān), *Zakāh* (a share of one's surplus wealth given to those in need of it), and *Hajj* (the pilgrimage to the ka`bah in Makkah).

SHAHĀDAH

Except at times of persecution, faith needs to be proclaimed. It is a public statement of one's commitment to the cause. To become a Muslim, a person needs to make the declaration of faith before at least two witnesses (for practical purposes), and to remain a Muslim, this commitment must regularly be remembered and renewed. The declaration of faith is that There is no God but Allāh (*Lā ilāha illallāh*) and that Muḥammad is the messenger of Allāh (*Muḥammadur-rasūlullāh*). The first statement is a clear rejection of all false gods and a recognition that only Allāh is worthy of worship and devotion. The second statement acknowledges that we can only learn what Allāh wants from us by listening and adhering to the message sent via His messenger, Muḥammad (*peace be upon him*), the seal to a long chain of messengers throughout the history of mankind.

ŞALĀH

Theoretical recognition of a Creator and supreme power is not sufficient. When Allāh made us, He made us for a purpose, namely to worship Him in the way He designed for us to worship Him. Many people say that they worship God in their own way and that their belief is in their heart, but by taking that view we make ourselves gods and decide how Allāh should be worshipped, rather than follow His command. There are five daily prayers in Islām, which can be complemented by further voluntary prayers. These prayers involve both the body and the mind and consist of a series of bowings and prostrations together with recitations of the Qur'ān and of praises of Allāh, complemented by personal requests.

The prayers are during the morning twilight before sunrise (Fajr), after the sun has passed its zenith or highest point at noon (Zuhr), mid-afternoon (‘Aṣr), after sunset (Maghrib), and after the onset of night (‘Isha’). These regular prayers serve as an ongoing reminder of our purpose in life and prevent us from straying too far off the path. They are like roll calls or the taking of a register: Just like a factory worker is not considered to be present at work if he does not clock in, or pupils are not recorded as attending if they were not present at registration, the five daily prayers reaffirm again and again that we are still in the service of Allāh.

ŞAWM

As we go through life, it is easy to become pre-occupied with satisfying our material needs. Some religions institute retreats for a few chosen people who dedicate themselves fully to religious service

and renounce the worldly struggle for survival. Islām takes a more moderate approach where once a year everybody takes a retreat together. By abstaining from food and drink and intimate sexual relations during daylight hours for the duration of the month of Ramadan, the 9th month of the lunar calendar, and by spending more time during this month in prayer, recitation of the Qur'ān, and reflection, we train ourselves not to become slaves to our material needs and desires and heighten our awareness of Allāh and our spiritual dimension and destiny.

Because fasting is a communal affair, with joint fast-breaking in the evenings, it also strengthens the spirit of brotherhood and sisterhood regarded as so important in Islām. The fasting month is concluded with the festival of *ʿEid al-Fiṭr*, prior to which everybody, having learnt the hardships of hunger and thirst, has to give some charity to allow those in need to join in the joy of the celebrations.

ZAKĀH

The experience of fasting prepares us for another important Islāmic principle: that nobody really believes if he fills his stomach whilst his neighbour goes hungry. Islāmic teachings heighten the awareness of social justice, and the Islāmic economic system, with its prohibition of interest and usury and its encouragement of fair trading does not condone that some members of society should exploit others or become prosperous at their expense. Zakāh is one method of penalising the hoarding of wealth, as it places a social obligation on any surplus wealth not required for daily needs.

Once a year every Muslim above the poverty threshold must give 2.5% of all his belongings which are not in regular use and wealth which has been allowed to accumulate for a whole year to set categories of recipients, those who are needy or without support. Thus both the spending of wealth, rather than its retention, as well as a sense of social responsibility are being encouraged. The Zakāh is such an important pillar of the Islāmic belief system, that the Islāmic state will assign its collection to dedicated Zakāh collectors, yet it must not be confused with an income tax or a tax to finance government activity. It is a levy on surplus wealth only, and it may only be used for the specified category of needy recipients.

ḤAJJ

At the annual pilgrimage in Makkah a number of rituals are carried out which reflect the efforts of Abraham (Ibrāhīm), peace be with him, who had left his second wife Hājar and her young son Ishmael (Ismā`il) there in the arid desert, and Allāh rewarded Hājar's struggle to find water with the well of Zamzam, a spring which made the region prosperous and a religious focal point after Ibrahim and Ismā`il built the Ka`bah. There is also the gathering at the plain of `Arafāt, reminiscent of the even larger gathering to come on the day of judgment.

Ḥajj is more than a get-together of Muslims from all over the globe; it is akin to a virtual reality training camp. Pilgrims leave behind their busy world, dress in simple white sheets of cloth not unlike the ones they will later be buried in, and concentrate on the concept of sacrifice – recalling Ibrāhīm's willingness to sacrifice his only son Ismā`il for Allāh.

Properly conducted, this simulates the journey from this world to the next, and prepares the pilgrims for life ahead of them, assisting them in making the right choices and judging their worldly affairs against the standard of the hereafter. All over the Muslim world the conclusion of Ḥajj is celebrated with the festival of *ʿEid al-Aḍḥā*, the feast of sacrifice, where the meat of a sacrificed animal is shared between family, friends and the needy, celebrating the fact that Allāh only tested Ibrāhim’s willingness but did not demand of him to give up his son, letting him slaughter a ram instead. Islām thus rejects the concept of human sacrifice but also emphasises that nothing should be so dear to us that we become unwilling to sacrifice it for the sake of Allāh.

DIETARY RULES

At the time of the Muslim festival of sacrifice, animal rights campaigners often raise their objections claiming that the Muslim way of slaughter is barbaric. Muslims only eat meat where the blood has been allowed to drain fully from the animal’s body, and this is achieved by cutting the arteries and windpipe of the animal with a sharp knife, leaving the spinal cord intact. The lack of oxygen to the brain leads to an immediate unconsciousness, and whereas the convulsions which can be seen when the heart pumps out the blood look violent to the onlooker, the animal feels no more pain. Experiments have shown that this method of slaughter, besides ensuring a clean quality of meat free of toxins, is also much less painful to the animal than the prevalent method in the mass production of meat using stunning or electrocution which, whilst making conveyor belt processing easier and looking more aesthetic to the observer, is both torturous for the animal and results in a harmful build-up of toxins in the meat.

Others, of course, go as far as proclaiming that it is wrong for humans to consume meat at all, stating that this violates the rights of animals. Extremists amongst these groups go as far as attacking and killing people for the perceived protection of animal rights, but they miss a crucial point: Rights must always be balanced by obligations, so if animals were to be afforded equal rights with humans, they must also be tasked with looking after other species, a task they are obviously not capable of. Allāh has created the world as a hierarchy. He has given man an exalted position, where all other creatures are subservient to him, but with it he has the obligation not to abuse his position and not to destroy the world entrusted to him. Those misguided campaigners who consider the consumption of animal meat an excess for human beings, should also logically eradicate all animals which live on the meat of others, as these should not have the right to kill other creatures for food either, and ultimately such a perverted logic would destroy the balance of life and eradicate all the finely tuned ecosystems Allāh has created interdependently.

Animal welfare in Islām means that we may utilise animals for food and clothing and to do work for us, but we must adequately look after their needs and avoid excesses. There are categories of animals which are prohibited as food items, including all carnivorous animals and pigs. There are numerous reasons for such prohibitions, which is why hospitals, for example, avoid pork in the diet given to critically ill patients, but generally we understand that Allāh has permitted for us what is good and wholesome, and has prohibited what is harmful, even if we don't always have full knowledge of the detailed effects of a substance. Nobody knows our needs better than our Creator Himself.

Islām also forbids the consumption of anything which might interfere

with the perception of our senses or blur our judgment, like alcohol or mind-changing drugs. Because we are all responsible for our deeds, we must ensure that we are in the full possession of our mental capacities. When people come under the influence of narcotics, their judgment of their own abilities also becomes flawed, and Islām thus does not leave it to the individual to decide how much of a particular drug he can handle, but demands complete abstinence. It is often said that such prohibition does not work and that it merely leads to the criminalizing of people who will continue taking drugs. This is true where people do not agree with the reasons for a prohibition, and moral education must play a crucial role in this respect. Due to the internalised religious convictions of the members of a sound Islāmic society, society's welfare is usually achieved by self-regulation of its members rather than by policing them.

GENDER RELATIONS AND THE CENTRALITY OF FAMILY LIFE

This equally holds true for Islām's endeavours to regulate sexual activity and elevate the ideals of chastity and modesty with regards to gender relations. There is no denying the need to satisfy human sexual desires beyond the pure purpose of procreation, and Islām does not advocate celibacy and complete abstinence. To create a safe family environment, however, where children can grow up trusting and supported by both parents, Islām insists that two partners should only have a sexual relationship after they have committed themselves to each other through marriage, and in order to minimise temptation, Islām restricts the opportunities for improper approaches and intimacy by advocating a modest dress code when in public and stating that an unmarried man and woman must never be left alone in private.

The selection of a suitable marriage partner should be based on faith and character, rather than the fading qualities of beauty and wealth, and parents and the wider society play a crucial role in helping young people find the right partner, but nobody must be forced to marry someone they cannot love. As incompatibilities do not always become apparent until after some time, Islām permits divorce after all efforts of reconciliation have failed.

With certain quite strict conditions, it also permits a man to marry more than one woman – limiting the total number of wives he may have to four – so as to protect a wife from being abandoned in favour of another. The moral outrage at this by modern secularists is hypocritical, as they do not at all limit the number of side-step partners a person may have outside marriage, but do not afford any of them proper rights as a partner.

Islām insists that where a man has more than one wife, he must treat them financially and with regard to the time he spends with and the care he gives each of them equally, emphasising that this is an almost impossible task. No woman should simply be used for the sexual gratification of a man without any obligation for her upkeep and continuing welfare. Whilst there is a conditional acceptance of polygamy in Islām, a woman may not have more than one husband, as this would make it extremely difficult for a child to know who his or her father is.

Unlike feminism, which claims to improve the situation of women by forcing them to compete with men, Islām holds both men and women in equal esteem and emphasises their equal worth before

Allāh, but recognises that they are physically and emotionally different and play different parts in society. Whilst a woman may work or conduct her own business, she is not obliged to cater for her husband and family. She comes under the husband's protection who must provide for her according to his means. Women and men have their own circles and social gatherings and further interact with each other in the extended family setting. The Islāmic concept of gender relations can be described as complementary rather than competitive.

REFORM AND JUSTICE

What has been described so far is, of course, the Islāmic ideal, and it would be dishonest to pretend that Muslim practice at all times corresponds to this. Muslims, like all people, are fallible and have shortcomings. Traditions often develop over time which may have been influenced by many other, usually cultural, factors and are perceived by a society as Islāmic norms when they have no basis in the original guidance provided by the Qur'ān and the example set out by the Messenger. Like any other society, Muslim society is also in need of constant reform.

The Islāmic legal code, known as the *Sharī'ah*, takes account of this. Islāmic law is made up of some unchangeable principles based on which solutions are found for legal problems, taking changing circumstances into account. There are various methods for arriving at such solutions, for example analogy, where a situation is compared to a similar one for which an answer already exists. Islām also acknowledges that the ideal solution can't always be found, and

therefore uses a method of reconciling various options by weighing up their benefits and disadvantages. This flexibility on the one hand, with a permanent value system on the other, ensures that Islām is neither so fluid that it can mean all things to all people, nor so rigid that it does not keep up with new challenges as time progresses.

The Islāmic worldview does not look for perfection on earth. This means that there is always room for improvement, implying an ongoing process of reform. A society which stops reforming itself and trying to get closer to its ideals will become stagnant and will have to give way to more dynamic forces taking it over. Even though Islām is based on the complete revelation of Allāh, valid for all times to come, Islāmic society is continually in need of regeneration – a commitment which does not leave room for complacency. The recent decline of Islām in the world during the era of Western colonialism shows the consequences of failing to realise that Islām is a process and not a state. The post-colonial revival of Islām in our own times, however, shows equally that the sources of Islām are intact and capable of generating the dynamics required for rejuvenating the Islāmic message and practice.

THE BALANCE

One of the key philosophical concepts of Islām is that of the balance. Allāh has created everything in perfect balance, but over time this balance is lost as a result of our collective actions. The task for humanity, and first and foremost the believers, is to re-establish the balance. Islām thus avoids excesses and extremism and has in the Qur'ān been described as the middle way belonging to a moderate

community. The history of Muslim societies shows various movements which arose as counter-balance and in response to the particular direction society was going at a given time in history. It is therefore short-sighted to claim that one or the other train of thought is the only legitimate one. They are facets of a mosaic, and each of them had an important contribution to make as interpretations of a given set of prevalent circumstances. As we progress through human history, the accumulated wealth of the answers humanity found to the problems it faced should enable us to learn from past experiences and fine-tune our future responses to human dilemmas.

REWARD, PUNISHMENT AND JUDGMENT

We share our world with countless contemporaries with whom we interact, yet essentially we face our destiny alone. Our actions may have an immediate effect, but often we do not see the fruits of our work within our own lifespan. In the scheme of creation we are not judged by our results, but by our intentions. We have no choice in the situations we are faced with, we do not determine our time and place of birth, nor the majority of events which we witness, and we have no say in the time and place of our death. But during each situation we encounter we are given the choice of our own reaction and contribution. Upon return to Allāh, having left the material world behind, we are judged on the basis of the motivation of these actions of ours. Where we acted in order to serve Allāh and benefit our surroundings, we will be rewarded with Allāh's pleasure and acceptance, and where we rebelled against Him and harmed our surroundings, we will be punished with His anger and rejection.

The descriptions of paradise and hell in the Qur'ān are vivid, using a language which we can understand based on our own experiences. Ultimately, however, no amount of imagination of ours will enable us to pre-empt the rewards and punishments of the hereafter. What matters is the knowledge that our life after death is eternal and the state in which we enter it – as a trusting believer or as a rebelling disbeliever – will last forever. We will not be given a second chance. Our afterlife depends on our conduct in this world and whether we aim to get closer to Allāh or loose sight of His presence.

TIME AND SPACE / HISTORY, PRESENT AND FUTURE

For Allāh, the barriers of time and space do not exist. Due to the limitation of our senses and knowledge, we can only perceive a partial truth and can only measure analytically by singling out some processes from others. We can never have a complete overview coupled with detailed knowledge of all existence. From the Creator's perspective, the created world exists in a time-space-continuum. For Him the past is as transparent as the present and the future. He knows what we are still to discover.

From a simplistic mechanical view of the universe, via quantum physics, science is gradually moving to an understanding called the "many worlds theory", which is more akin to the Islāmic concept of the worlds created by the Lord of the Worlds. There can be only one origin and destination, Allāh. Everything else is in motion, be it the cycle of life or the planetary orbits, which is expressed through the circular movement of pilgrims around the Ka`bah. Only Allāh's view of the world is complete, that of any of His creatures is relative

depending on their position. For Allāh the creation of the worlds is accomplished and the destiny of everything decided. We do, however, perceive ourselves in possession of free will and are judged in accordance with the decisions we take. We thereby create our own world and our own destiny within given parameters. The “many worlds theory” explains this concept by saying that different worlds exist in superposition, that is they are possible, but only one of them will become reality for an observer at any one time.

Allāh has equipped us with potential, but we will not fulfil all of it. As we discover who we are and what we can do, we also limit our subsequent options by the decisions we have already taken. Because our lifespan is finite, we must focus on our aim if we want to reach it. The only direct link between two points is straight line. The Qur’ān calls the journey of the believer back to Allāh the straight path. If time were infinite, it would not matter in which direction we set out to reach a particular destination, we would eventually end up there. Time, however, is limited, and if we stray too far, we might not be able to make it back. The model of the straight path therefore implies that we must make regular small course corrections as soon as we deviate from it. Islām calls this concept repentance.

It should by now be clear that Islām uses a wholesome and synthetic, rather than an analytical approach. It is a complete praxis-oriented worldview which provides guidance for the individual, rules for social interaction, and a satisfactory answer to the question of the purpose of our existence. To Allāh we belong, and to Him we return. Man only obtains what He strives for, and his effort will soon be apparent. His deeds will be judged by their intention. For those who

limit their horizon to the material world surrounding us, life is not much more than play and time-pass. For those who raise their sights to the next stage of existence, it becomes a temporary and intermediary stage and testing ground, whose importance lies only in the fact that Allāh does not waste the effort of the believers. “Nature” has its rules for the benefit of our orientation, and similarly there are set rules and rituals to help us through our daily lives. Our senses take in information which our mind processes, and in this way we ensure our bodily survival. The survival of the soul, on the other hand, depends on the measure of faith our hearts contain.

Islām balances the demands of this world and the next, the physical and the metaphysical. It has its own philosophy, value system, social order, political economy, and so on, but ultimately it is a system of guidance tailored specifically for us, the human race, each and everyone of us, individually and collectively, time-travellers in our own universe.