

# **The humanistic approach vs. The religious approach**

## **How the focus matters**

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What is the purpose of revelation? What is the main focus and how thus this affect society? The answers to these questions I believe lay at the core of the current problems within the Muslim world and they give a direct solution to the long road of Islamic reform. The majority of the Muslims, in fact of any religion, believe revelations were send to mankind to erase idolatry, instruct how to perform worship, how to redeem themselves, gain personal salvation and the list goes on. The main reason is mostly a religious one. Worship and beliefs mostly come first and then the second purpose comes along, the structure of society, the human rights and freedoms of mankind. The current Muslim theology has put the religious goals above the humanistic goals. No sect within Islam denies justice or the need for structure in society as these are clearly to be found within the Quran and Sunnah. But is worship really more important then humanitarian action? In the beginning, Christianity has seperated these two, and taught the law and deeds did not matter as much, it was faith that determined your destiny.<sup>1</sup> Within Islam also, faith and worship gained a more dominant position then the humanistic side of the religion, a person is more judged on his worship then on his positive participation within the respective society.

The position of these two seperate goals affects deeply the mindset of the Muslim people in their daily affairs, the pursuit of knowledge and the structure of their society. The time, the energy, put within upgrading their level of worship and the upgrading of their social level differs immensely. Muslims have endured oppression by their own rulers, by landowners, slavery, tribalism, colonialism, dictatorship, continious poverty and countless wars, but as long as their worship is sustained, they feel their duty as Muslims has been fulfilled. The dominance of worship in the Muslim mind is summarized in the famous five pillars of Islam; prayer, alms-tax, shahada, pilgrimage and fasting during Ramadan. When these are fulfilled, you can be deemed a succesful Muslim according to tradition.

But what has the Qur'an to say about the dominant mindset, what does it gives as its main goal? Does God demand or need acknowledgment? The demand for acknowledgement of power was also present among human rulers as kings and dictators which may hint towards the source of the human view on power. Mankind learns definitions and relations through experience. The majority of absolute rulers demanded and displayed their power and rule through festivals, rituals, but also by brute force.

If these absolute rulers represented the mortal human version of absolute power, God must demand much more of mankind, He must be the ultimate version of an absolute ruler. But how does the Qur'an describe God? In a small chapter called *Ikhlāas* it says:

**112:1-4 Say, "He is God, the One! God is *Samad*: Absolutely Independent, Absolute, Eternal, Unique, Self-sufficient Sustainer, Perfect, the Uncaused Cause of all that exists. He begets not, nor is He begotten. And there is absolutely none like Him."<sup>2</sup>**

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<sup>1</sup> The Bible, Saint Paul in Romans 3:28

<sup>2</sup> Page 321-322 under the root *Samada*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. And page 91-92. Islam: A Challenge to Religion by G.A. Parwez, 1996 3<sup>rd</sup> edition saying: "*The second verse refers to the Divine attribute of Samadiyyah or self-dependence. The term connotes independence, self-reliance and self-sufficiency. "Samad" is the being which depends only on its own and on nothing else, a being which is eternally enduring and absolutely free.*"

**14:8 Moses made it clear to his people that obedience to the Divine Commands was only good for them, “If you deny the Truth, you and all those who live in the earth, know that Allah is indeed Self-sufficient, Owner of Praise.”**

**3:97 .... One who denies verily, Allah, the Rich is Self-Sufficient, want-free of any peoples.**

The Qur’an constantly stresses the independence of God. He is complete and self-sufficient. Nothing we will do will add or take away any power God has. Human rulers want complete obedience to their rule and will persecute traitors, those that uphold other people as their rulers, as of course this would take away their power. God does not care if you praise Him, or believe in other gods. A human ruler is dependent on his subjects to have power, God is not, so we cannot mix up the human form of power with that of God. Although this is acknowledged by almost all sects within Islam, an important factor has been overlooked by many of them. If God is needless, why would He demand worship, or at least, make it so important within His message? The answer traditional Islam gives, which is similar to many religions, the reward of worship is attained in the hereafter, as worship is showing our gratitude to our Creator for making us. But does the Qur’an also see this so, and what is there to be thankful for if the majority on earth only experiences hardship? Islam doesn’t profess a belief in an original sin as in Christianity<sup>3</sup>, but life on earth is seen as a test and by many as a place which much be detested<sup>4</sup>. The philosopher Marx claimed that the poor were being deluded and controlled by saying they cannot change their low status in this life, that they must endure it and hope for their reward in the hereafter.

So the next question would be: does the Qur’an say to the people, endure your misery, accept it and wait for the hereafter, your worship is more important than your human rights?

**13:17 ... While what is of benefit to mankind, abides on Earth.**

**42:38-43 They respond to their Lord by establishing *Salaat*, and conduct their affairs by mutual consultation, and they keep open for the welfare of others what We have given them. And whenever gross injustice is inflicted upon them, they defend themselves and stand up for their rights. But requiting evil may become an evil in itself! So, whoever pardons and makes peace, his reward rests with God. Surely, He does not love the violators of human rights. And those who stand up for their rights and defend themselves, when they have been wronged, for such, there is no blame. The blame is on those who oppress people and cause disorder on earth resorting to aggression, unprovoked. They are the ones for whom there is an awful doom. Certainly, whoever is patient and forgives, that is from the strength of character.**

Throughout the Quranic text, justice and rights of people are seen as important, which again is acknowledged by most sects within Islam. But what comes first in the Qur’an; religious goals or humanitarian goals?

According to the Qur’an, there are several reasons the belief in God as one is important. It gives examples that believing in deities is wasting man’s energy and time, that it doesn’t solve their problems, that it is a wrong perception of reality and especially, that people will follow goals which gives them nothing in the end.

**22:73-74 "O Mankind! Here is an example for you to listen and ponder! Behold, those beings you invoke instead of Allah, cannot create as much as a fly, even if they were to join all their forces to do so. And if a fly robs them of anything, they cannot get it back from it. Weak indeed**

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<sup>3</sup> 39:7 says: *No laden one will bear the burden of another.* And thus rejects the concept of original sin.

<sup>4</sup> While the Qur’an clearly sees life on earth as something beautiful if we make it so. 16:97 says: *Whoever - male or female - does works that help others and is a believer, We shall certainly cause them to live a good life, and We shall grant them the rewards considering the best of their actions.* (see also, 10:59, 16:6, 7:32, 34:12)

**is the seeker and weak indeed the sought.” They esteem not Allah as He must be esteemed. In fact, Allah is the One, Mighty, All Powerful.**

According to the Qur’an, believing in one God is the simple truth, it is a direct observation of reality. To see God as one, is the first step to distance one’s Self from *Kafir*. The Arabic word *kafir* has multiple meanings as “*To close the eyes to reality, To bury the truth for one’s Self*”.<sup>5</sup>

This observation of reality is beautifully expressed in the story of Abraham:

**6:75-79 We gave Abraham insight, the ability to reflect, into the Mighty Dominion of the Universe so that he might attain firm conviction. One night when it grew dark upon him he saw a planet (Venus). Abraham exclaimed to them, “This is my Lord!” But when it went down, he said, “I love not the things that go down.” (The other night) when the moon was rising, he exclaimed, “This is my Lord.” But when it went down, he said to himself and to the people, “Unless my Lord guides me, I surely will go astray.” (In the morning) he saw the sun rising in splendor, and he said, “This is my Lord! This is greater!” But, as the sun went down, Abraham exclaimed, “O My people! I am free from all that you associate with God.” “I have focused firmly on Him Who initiated the heavens and the earth; as an upright man I turn away from all that is false. I will never be an idol worshiper in any form.”**

Abraham saw that believing in idols is not based on reality, but on self-imposed belief. It is not based on evidence.

We can see clear order in the Universe. Everything works through fixed laws and not through chaos. This is clear evidence of a single Control. If there were more deciders on the Universe’s purpose and governance, the Universe would be in chaos as every controller would have imposed their own will unto their part. Order means there is only one Will that governs the Universe. Allah clarifies this also with the verse:

**21:22 If there were other gods besides God, there would have been chaos in both, the heavens and the earth. Glorified is Allah, the Lord of Supreme Control, above all that they contrive.**

So believing in one God, one Creator is a confirmation of reality. This is why we also say:

**3:18 Allah Himself witnesses that there is no god but He and so do the Universal Physical Laws, and men and women of Science who research in the right direction (21:22). There is no god but He, the Almighty, the Wise.**

This is why the Qur’an teaches us monotheism, not because God wants or needs acknowledgement, but to prevent mankind wasting their time on self-made beliefs that contradict with reality and thus waste the precious gift of life on nonsense. After we have confirmed this reality, the Qur’an then urges us to research nature and it’s workings so we can use it to our advantage.

**3:190-192 Indeed, in the creation of the heavens and earth, and in the alternation of night and day, there are signs for men and women who will to understand. Standing, sitting, and reclining, they reflect upon the wonders of creation in the skies and earth, saying, “Our Developer! You have not created all this without purpose. glory to You! Save us, then, from (being negligent in attaining knowledge and thus from) the doom of the fire (as we burn our potentials to waste).” “Our Developer! Any individuals and nations whom You admit into the fire, You have brought them low (for failing to harness the forces in Nature).” There are no helpers for those who displace knowledge with conjecture and thus wrong themselves. [Zaalimeem =those that replace truth for falsehood]**

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<sup>5</sup> Page 489-491 under the root *Kafara*. Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4th edition.

When we understand nature, we can harness it and use it for the development of mankind.

**45:13 And He has made subservient to you, from Himself, all that is in the heavens and all that is on earth. Therein, are signs for people who reflect.**

**13:17 ... When they use fire to refine metals for their jewelry or equipment, foam is produced like it. In this way, God is citing for you the be example of the truth and falsehood. For, as far as the foam is concerned, it passes away as scum upon the riverbanks - While what is of benefit to mankind, abides on earth. This is how God uses analogies for you to understand.**

In the above verse a very important and many times ignored sentence is given: “*While what is of benefit to mankind, abides on earth.*” It reveals the focus of the Qur’an, to make people benefit each other for the betterment of mankind. Throughout the Qur’an it is made clear people are judged on their conduct towards other people, not on their amount of worship.

**18:7 We have adorned what is on earth so that We may let them test themselves as to who is best in conduct, and lives a balanced life. [Ahsanu ‘amala includes ‘best in conduct’ and ‘balanced life’]**

**18:30 As for those who attain belief and do works that help others, certainly, We never fail to reward such benefactors of humanity.**

**18:46 (Divine bounties and blessings are for you to enjoy, but they are a means to a higher end 7:32.) Wealth and children are the joys of the life of this world. But good deeds that fulfill the needs of others, their fruit endures forever. Such actions are of far greater merit in the Sight of your Lord, and the best foundation of hope.**

**19:76 God increases in guidance, those who seek it and wish to live upright. The lasting good deeds that fulfill the needs of others, are eternally rewarded by your Lord, and are best for eventual returns and better for resort.**

**49:13 O Mankind! We have created you male and female, and have made you nations and tribes so that you might (affectionately) come to know one another. Surely, the most honored among you, in the sight of God, is the one who is best in conduct. God is Knower, Aware.**

There is a belief to be found between the followers of most religions, which is if their worship is not correct or good, God’s punishment will befall them. But according to the Qur’an, the laws of cause and effect present in the universe do not react to the beliefs of a people, nor their worship or rituals, but on their righteous behavior towards other people.

**11:116-117 But, Alas! Among the generations before your time, only a few were virtuous enough to discourage disorder in the land. We saved those few, whereas those who continued to violate human rights only pursued material riches. And they were guilty of stealing the fruit of others’ labor (and they were requited). Your Developer never destroys a community for wrong beliefs alone<sup>6</sup> as long as its people are *Muslihoon*: reformers, setting right their own, and one another’s condition.<sup>7</sup>**

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<sup>6</sup> Page 351. Dictionary of the Holy Qur’an by Abdul Mannar Omar, 2006 4th edition. *Zulm* comes from *Zalama* and means to *displace something from its rightful place*. Raghib says this can be between man and God where it refers to *shirk*, between people where the human rights are violated and between a person’s own self, where he wrongs himself.

<sup>7</sup> Page 438-439 Volume 4, Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. *Muslihoon* comes from *Salaha*. It gives under *Salaha*: “*To make whole sound, set things right, amendment, reformation, reformer, one who is upright, righteous, a person of integrity, peacemaker, suitable.*”

The famous *Imam Razi* mentions in his commentary on this verse:

*"God's chastisement does not afflict any people merely on -account of their holding beliefs amounting to shirk and kufr, but afflicts them only if they persistently commit evil in their mutual dealings, and deliberately hurt (other human beings) and act tyrannically [towards them]. Hence, those who are learned in Islamic Law (al-fuqahd') hold that men's obligations towards God rest on the principle of [His] forgiveness and liberality, whereas the rights of man are of a stringent nature and must always be strictly observed"*<sup>8</sup>

As the commentary shows, this verse completely destroys the concept of religious duties being the dominant focus as the law of God judges deeds not beliefs. What is an important note, is that beliefs create deeds. So without the correct vision on reality, eventually a people will fall into wrong behavior. This is why God sends Revelation to guide mankind towards the correct understanding of the universe.

A Muslim's main duty is to be a *Muslihoon*, a reformer of society who benefits all of mankind in all of their acts and duties. The Qur'an continuously puts belief, *amin*, next to *salaha*, to contribute to society. This is the true concept of *ibadat*, servitude and obedience to God. Normally is *ibadat* purely understood as worship, but the above explains we serve God through serving mankind. This is also a famous *hadith* attributed to the Prophet Muhammed where he was asked how we must serve God, his answer was: "You want to serve God? Then serve mankind."

Open the famous collections of *Hadith*, history reports on Prophet Muhammed, the *Tafseers*, explanations of the Qur'an, or go to any Muslim bookstore or website, and the majority of the writings is focused on worship and rituals. How to perform them, and how you will be punished if you do not perform them correctly or on time. The religious focus dominates the humanitarian focus in Muslim writings, be it on Qur'anic interpretation or how Muslims must spend their lives.

Also when somebody has done wrong, it is believed this act can be restored by worship, so God will forgive you. But the Qur'an says:

**21:47 We will set up the scales of justice on the Era of Resurrection, and no person will be wronged in the least. Though the good or evil be of the weight of a mustard seed, We will bring it forth. We are Sufficient for reckoning and none can take account as We do.**

So every deed will not be neglected, nor forgiven in the form of Salvation. The Qur'an uses a different system, one of compensation. In 11:114 it says:

**11:114 ... Al-Hassanat, good deeds towards other humans removes the ill effects of Al-Sayyi, the bad that was done to others.**

The famous Qur'an commentator *Ibn Katheer* quotes *Hadith* which he claims explains that the good deed mentioned in this verse is praying, which will erase the sins.<sup>9</sup> But the word *Al-Hassanat* means to benefit a person.<sup>10</sup> Which in itself explains that *Hassanat* can only be done between humans as *Al-*

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<sup>8</sup> Page 374, The Message by Muhammed Asad, 2003. Commentary 149 on verse 11:117. Quoting *Abu 'l-Fadl Muhammed Fakhr ad-Din ar-Razi*(d. 606 H.) in his *At-Tafsir al-Kabir*.

<sup>9</sup> *Isma'il Ibn Katheer* in his *Tafsir al-Qur'an*, Cairo. English translation.

<sup>10</sup> Page 206-208 Volume 2, Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. "Make good, seem good/beautiful/comely/pleasing, be excellent, make or render a thing good or goodly, to beautify/embellish/adorn a thing, strive or compete in goodness, to do good or act well, act or behave with goodness or in a pleasing manner towards a person, confer a benefit or benefits upon a person, act graciously with a person".

*Sayyi*, to make someone sad and sorrowful by spreading corruption and be vicious, is something that can only be done towards other humans or yourself.<sup>11</sup>

You can only compensate for your wrong deeds by doing good to others. A concept explained also in the other verses mentioned earlier. This system of compensation is made easy as every good deed is seen as ten times more compared to a bad deed.<sup>12</sup>

The whole focus of the Qur'an is thus clearly a humanitarian one whereby even the judgment laid upon mankind in the next life is based on their conduct towards one another.

**23:61-62 It is those who race with one another to improve the quality of life for humanity, and it is those who are worthy of winning good things. We do not burden any human being with more than he or she is able to bear. And with Us is a Record that speaks the truth (about what you can and cannot do). And so, none shall be wronged.**

**41:46 Whoever does good to others, does good to his own 'self', and whoever causes imbalance in the lives of others, hurts his own 'self'. Your Lord is never unjust to His servants.**

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<sup>11</sup> Page 181-183 Volume 4, Arabic-English Lexicon by Edward William Lane, based on Taj-Ul-Roos, 2003 2<sup>nd</sup> reprint. "To treat badly, do evil to disgrace, be evil/wicked/vicious, ill, anything that makes a person sad and sorrowful, bad action, mischief and corruption"

<sup>12</sup> **6:160. He who does a good deed will receive ten times its worth; and he who does evil will be requited to an equal degree; and no one will be wronged.** See also 27:89-90. The word *Ghafara* has also been presented in a very wrong way. In the Qur'an, *Ghafara* means to protect against dirt or harm as 99:7-8 and 21:47 rejects the concept of salvation or forgiveness. Page 405-406 under the root *Ghafara*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. It says: "To give protect, to cover over, shield, suppress the defect, set the affairs right. *Ghafar al-Mata'a* means He put the goods in the bag and covered and protected them. *Mighfar* is a shield and helmet. *Ghafir* means covering with that which protects a thing from dirt. *Ghafour*, name of God: The Protector." God is also called *Al-Afaa*, *Afaa* means to remit previous deeds, it also means the surplus of something (2:219) Page 379-380 under the root *Afa*. Dictionary of the Holy Qur'an by Abdul Mannar Omar, 2006 4th edition. It is used 7 times for God who remitted those that upheld their present life above the better one. He is *Al-Afaa* because people are given time to remit their wrongdoing and because He gives more (surplus) for every good deed (6:160). The effects of their deeds on their own Self will be judged according to these factors:

- The person's is judged on intention (2:225, 5:89).
- Has no knowledge of the law or the Divine Law or doesn't understand it correctly (6:131).
- Is minor or insane and not capable of understanding (17:36).
- Is forced to do a thing (16:106).
- No action would go un-recompensated (3:25).
- Everyone will get the consequence of his own deeds. (7:147, 52:16, 37:39).
- Absolute and full justice will be done, and no one will be dealt with unjustly, as the selection is made by laws and not by emotions (16:111, 40:17, 39:70).

The above mentioned factors that will determine the recompense of the person's deeds, and these are also used in almost all courts of law in the world. In the Qur'an, forgiveness stands for giving room to compensate for wrong deeds done. The Quran: An Encyclopedia says: "Forgiveness involves a change of heart that may advocate that the wrongdoer receives punishment or be considered accountable for redressing the wrong." Under Forgiveness, page 213-216 by Bahar Davary. The Quran: An Encyclopedia edited by Oliver Leaman, 2008 Paperback.

Within the global Muslim society answers are sought to find the keys to success, to find a way out of the misery the *Ummah* has been in for the last couple of centuries. I believe one of the key factors that will create this long sought-after success is that the *Ummah* must change its main focus from worship into humanitarian action. The governments of the Muslim countries must be chosen on their beneficence towards all the people within the society and the education in the countries must teach people how to benefit society with their profession and behavior. Now precious energy is given mainly on worship while the Qur'an urges us to spend it on each other so we can create an earthly paradise. This was the success of the first generations of Muslims.

Today Muslims judge each action they do on its religious merit. Actions are done to earn blessings from God, and by this every action is turned into worship. Societies will not change by this, as worship does not require education nor the presence of the basic human needs and development, but being beneficence does require education and the means to develop as a people and nation.

**13:11 Each person has Divine laws surrounding him. They record his actions according to the command of God. Most certainly, God does not change the condition of a nation until they first change themselves. And when God intends a nation to suffer punishment (as a consequence of their misdeeds), there is none who can repel it. For, they have no defender besides Him.**<sup>13</sup>

The Muslims must change their governments by changing their own focus, strive for betterment of society as a whole and demand the human rights given to them in the Qur'an.

**16:97 Whoever - male or female - does works that help others and is a believer, We shall certainly cause them to live a good life, and We shall grant them the rewards considering the best of their actions.**

**42:38 They respond to their Lord by establishing *Salaat*, and conduct their affairs by mutual consultation (Shura), and they keep open for the welfare of others what We have given them.**<sup>14</sup>

**20:118-119 "Indeed, you are living the life of Paradise (on this very Earth) where you are guaranteed never to go hungry, nor go unsheltered." "Neither do you go thirsty, nor are you exposed to the burning sun." [Well-provided with food, clothing, shelter, the basic needs for all]**

**6:132 The ranks of all individuals and nations are determined solely by their deeds, and your Lord is not unaware of what they do. [Calling yourselves 'believers' will not help. 2:8]**

**2:177 But righteousness is that: [...] And that he gives of his cherished wealth to:- Family and relatives, Orphans, Widows, Those left helpless in the society, And those whose hard-earned income fails to meet their basic needs, Those whose running businesses have stalled, The ones who have lost their jobs, Whose life has stalled for any reason, The disabled, The needy wayfarer, son of the street, the homeless, the one who travels to you for assistance, Those who ask for help, and Those whose necks are burdened with any kind of bondage, oppression, crushing debts and extreme hardship of labor.**

**51:19 And in their wealth was the Divinely ordained right of those who ask and those who are deprived.**

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<sup>13</sup> QXP commentary: 8:53, 82:10-14. *Hifz: Protect, Preserve, Save, Record, Guard. Ma bi anfusihim: What is in themselves, What is in their own 'self', What is in their hearts, Their psyche, Their way of thinking, Their intentions, Their will to change, Their innate 'self'.*

<sup>14</sup> QXP commentary: *Establishing Salaat = Establishing the System where following of the Divine Commands is facilitated. Nafaq = Open-ended tunnel = No hoarding. Salaat means To follow closely, to remain attached.*

**9:111 God has bought from the believers their persons and their goods, for (in return) theirs is Jannah, the state of constant evolution. They shall fight in the cause of God, and shall slay and be slain. It is a promise that is binding on Him in the Torah and the Gospel, and the Qur'an. Who can fulfill a promise better than God? Rejoice then in the bargain you have made, for that is the Supreme Triumph.**

**21:10 O mankind! Now We have revealed to you a Book that is all about you and it will give you eminence. Will you not, then, use reason?**

**3:103-105 You must hold fast, all of you together, to the Bond of God and be not divided into sects. (The Bond or Rope of God is the Qur'an which is an Unbreakable Support 2:256.) Remember God's favor upon you when you were enemies and, almost overnight, He brought mutual affection in your hearts. Thus, you became brothers and sisters by His grace. And recall that you were on the brink of the pit of fire, and He saved you from it. (Various tribes used to attack one another, and personal enmity plagued them.) This is how effectively God has made His messages clear for you to journey on the lighted road. Let there be a community among you that invites to all that is good, advocating virtue and deterring vice. They are the truly successful. Do not be like those who became divided and disputed after all evidence of the truth had come to them. For, they have incurred a tremendous suffering.<sup>15</sup>**

The Qur'anic human rights:

- a. Equal human dignity by birth (17:70, 95:4)
- b. Gender equity (4:32, 33:35)
- c. Superiority by character only (49:13, 46:19)
- d. Rule of law, not of individuals (3:79)
- e. Full compensation of work (53:39, 53:41, 39:70, 37:39)
- f. Provision of basic needs (20:118-119)
- g. Security of faith, life, mind, honor, and property (6:109, 6:152, 2:269, 17:36, 24:2, 22:40, 6:152, 5:90, 2:195, 5:32, 17:32, 17:35, 17:29, 83:1)
- h. Choice of spouse (4:3, 4:19)
- i. Freedom of religion (22:40, 6:109, 2:256)
- j. Freedom of expression (2:42, 3:71)
- k. Redress of grievances (4:148)
- l. Privacy (33:53, 24:27)
- m. Care of the handicapped (4:36, 70:24)
- n. Presumption of innocence (49:6)
- o. Sanctity of name and lineage (49:11, 33:4)
- p. Right to residence (4:100, 2:85, 6:41)
- q. Aesthetic choice (18:31, 76:13-15)
- r. Protection of chastity (17:32, 24:2)
- s. Race, color, gender, lineage, wealth are no criteria of superiority.
- t. Degrees of people according to their deeds (2:212, 3:163, 6:132)
- u. Man must explore the workings of nature to progress and this must be part of Muslim education system (17:36, 3:191, 45:3, 16:12-18)
- v. Economy is free of interest (2:275-80, 3:130, 30:39)
- w. Social welfare system is there to provide the weak, sick and the poor (2:177, 51:19, 76:8-9, 89:17-18)
- x. No clergy ruling the people, can only work on an advisory level (7:30&66, 2:49, 27:87-89, 34:34-35, 43:23, 5:63, 9:31&34, 6:112-113, 3:7)

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<sup>15</sup> QXP commentary: 6:165, 30:31-32, Huda: Guidance, Walk the right path, Travel on a lighted road. Verses 2:143, 3:110 and 22:78 assign this duty to the entire Muslim community. Ma'roof: Virtue, Kindness, All that is good, Declared Ma'roof by the Qur'an. Munkar: Vice, Evil: All that is wrong, Declared Munkar by the Qur'an. 2:143, 3:109, 23:1, 61:2-3.

- y. Every person having the right for running water, sewage system and housing (7:43, 39:20)
- z. Fight against oppression and liberate the oppressed (4:75, 2:190-3) <sup>16</sup>

This is the difference and importance of approach. Believing in one God is a confirmation of reality and the first step into uniting mankind and the Muslims. But it is the humanitarian approach to life which will truly uplift the Muslim societies. It is clear the Qur'an is focussed on us, not on worship. He has given us the Qur'an so we can become the best people on Earth. To make Paradise on Earth that will be continued in the Hereafter.

Then we can claim:

**3:110 (Since you have been empowered by the Qur'an), you are indeed the best suited Community that has been raised up for the good of mankind. You shall enjoin the Right, by example and close the doors to Wrong, by example, since you have conviction in Allah (and accept His Final Word as the Criterion of Right and Wrong 3:4. The Qur'an educates you on the Permanent Moral Value System and distinguishes clearly what the otherwise vague terms of 'right' and 'wrong', and 'good' and 'evil' would mean). Now if the People of the Scripture had attained this kind of belief, it would have been for their own good. Some of them do embrace belief, while most of them continue to drift away.**

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<sup>16</sup> Islam as I understand by Dr.Shabbir Ahmad, 2007 7<sup>th</sup> edition. A-V given by Dr.Shabbir Ahmad. U-Z added by the author.

## Appendix A

*“The original impetus of Islam, so tremendous in its beginnings, sufficed for a while to carry the Muslim commonwealth to great cultural heights—to that splendid vision of scientific, literary and artistic achievement which historians describe as the Golden Age of Islam; but within a few more centuries this impetus also died down for want of spiritual nourishment, and Muslim civilization became more and more stagnant and devoid of creating power. I had no illusions as to the present state of affairs in the Muslim world. The 4 years I have spend in those countries had shown me that while Islam was still alive, perceptible in the world-view of its adherents and their silent admission of its ethical premises, they themselves were like people paralysed, unable to translate their beliefs into fruitful action. But what concerned me more than the failure of present-day Muslims to implement the scheme of Islam were the potentialities of that scheme itself. It was sufficient for me to know that for a short time, quite at the beginning of Islamic history, a successful attempt had been made to translate that scheme into practice; and what had seemed possible at one time might perhaps become really possible at another. What did it matter, I told myself, that the Muslims had gone astray from the original teachings and subsided into indolence and ignorance. What did it matter that they did not live up to the ideal placed before them by the Arabian Prophet 13 centuries ago—if the ideal itself still lay open to all who were willing to listen to its message?”<sup>17</sup>*

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<sup>17</sup> Page 304-305 Road to Mecca by Muhammed Asad

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**Important Note:** Many of the presented Qur'an verses are an interaction between mine understanding and Dr. Shabbir's understanding. Thus many times I will present QXP with a slight adaption where I have translated words as Jahannam, Jannah or Rabb differently within the verses. QXP and mine presentations of the Quran are very different then most translations as we try to convey the root meaning of the Arabic words in a neutral way, preferring scientific and sociological meanings. Also many explanations are given within the verses in brackets or in the footnotes of the Arabic meanings.

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### **Short Biography of the author**

Arnold Yasin Mol: During his youth researched many faiths and beliefs, and while studying Biochemistry, discovered the Quran and its social and scientific message. He embraced Islam at the age of 20. Being first drawn into classical Islamic doctrine, he studied its message and history thoroughly and found it contradicted the Quranic message on many points, and decided to study Theology to study how religions and cultures influenced another. Now only accepting the Qur'an as a divine source based on its social and scientific message, he has founded an organization together with several Muslim thinkers to study the Quranic message as the basis for a secular social society. He now studies Arabic at the University of Rotterdam, the Netherlands.  
His website is: <http://www.deenresearchcenter.com/>