



DISCOVERING ISLAM:

A Beginner's Exploration



*Islam places great value on the human mind, knowledge,
and life experiences, honouring each individual and
community according to their unique capabilities.*

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ABDUL HADI AWANG



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A Beginner's Exploration



DISCOVERING ISLAM: A BEGINNER'S EXPLORATION

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ABDUL HADI AWANG

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Publisher's Note

Praise be to Allah the Almighty, the Lord of the Worlds. Peace and blessings be upon Prophet Muhammad PBUH who was sent as a blessing to the entire world. Peace and blessings be upon his Households, his Companions and those who follow His instructions and guidance.

Pustaka Permata Ummah is delighted to present to readers the translated version of 'Islam Satu-Satunya Penyelesaian' (Islam: The Only Solution), the third work by Abdul Hadi Awang to be translated after 'Normalisation of Israel: Who Seeks to Gain' and 'Islam & Democracy.' The successful publication of this translated work marks a significant milestone in the history of Pustaka Permata Ummah as a publisher.

'Islam: The Only Solution' explores the fundamental concept of Islam as a comprehensive religion that addresses all aspects of life, providing conceptual solutions to the various challenges faced by the ummah in each of these areas. It briefly delves into each aspect and offers a fresh perspective on how we approach contemporary issues.

We would like to express our sincere appreciation and gratitude to the translator, our editorial team, and proofreaders for their unwavering dedication in fulfilling our vision, as well as to the author, for his desire to reach a wider audience with this work, which we hope will be warmly received.

We beseech Allah to include this work in the scale of our good deeds and make it a source of benefit for humanity, the author, and all those involved in its publication. Amin.

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“

Islam, as the comprehensive guidance from Allah, provides the framework for understanding and practicing faith, ensuring that individuals have a clear understanding of the true nature of God and how to lead a righteous life.

”

Introduction

Many non-Muslims, and even Muslims themselves, have not delved into a comprehensive study of Islam. Due to their lack of knowledge, they often resort to two approaches when seeking solutions to their problems and defining their roles in this world:

First

Religious approach

People interpret the term 'religion' based on its definition in their respective languages. In the Western context, it is commonly referred to as religion, while other languages may use different terms with similar meanings. In the West, religion is generally understood as teachings that primarily concern the relationship between individuals and God, encompassing spirituality and morality.

Second

Worldly approach

Individuals consider this aspect as entirely within their domain, perceiving it as unrelated to their relationship with Allah, on the basis that only religious matters fall under God's authority. Matters of the world, whether on an individual level or pertaining to society, such as the state, politics, economics, and even areas like science and technology, are viewed as part of human rights. These worldly affairs are often analysed through human-derived theories and ideologies, without establishing a connection to religion.

These worldly affairs, although often considered unrelated to Allah SWT, are categorized as such because they are not explicitly included in the religious sphere. However, what sets Islam apart from other religions, man-made theories, and ideologies is its all-encompassing role. Islamic teachings go beyond spiritual matters and extend to cover a wide range of worldly affairs, addressing nearly every aspect of human life.

This distinction becomes evident when a thorough and authentic study is undertaken, drawing from the primary sources of Islamic teachings, including the Quran, the hadith, and the scholarly *ijtihad*. Such a study reveals that Islam's teachings embrace and encompass all facets of human nature.

This demonstrates that Islam diverges from the Western perception of religion as understood by non-Muslims. It also distinguishes itself from man-made theories, which lack a religious context. The understanding of Islam solely as a religion, based on their interpretation, is a clear misconception. This misconception becomes more evident when they group Islam together with other religions and define it according to their own understanding and characterization.

Eventually, confusion and suspicion towards Islam escalate when the aspect of lifestyle is detached from its religious teachings. Negative consequences begin to surface in a society that embraces a lifestyle devoid of spiritual aspects, relying solely on reasons that are susceptible to weaknesses without the guidance of the Creator of the universe.

The majority of information derived from encyclopaedias and language dictionaries defines religion as teachings that primarily encompass the spiritual and moral dimensions of divinity, with no direct connection to lifestyle or way of life. Lifestyle is often perceived as unrelated to God and is thus considered to belong to the realm of man-made theories and ideologies, separate from religion.

However, imperfections are inherent in ideologies and theories outside of Islam, as they fail to fully encompass the entirety of human creation, leading to dire consequences that are evident in the world today.

Allah says in the Quran:

“Calamities have appeared on land and sea because of what the hands of the people have earned, so that He (Allah) makes them taste some of what they did, in order that they may return (to the right way).” (Surah al-Rum: 41)

One of the greatest errors committed by certain individuals is the creation and adoption of rules, laws, and methods that are incompatible with the inherent suitability of their own minds and bodies, as well as incongruous with the needs of human nature.

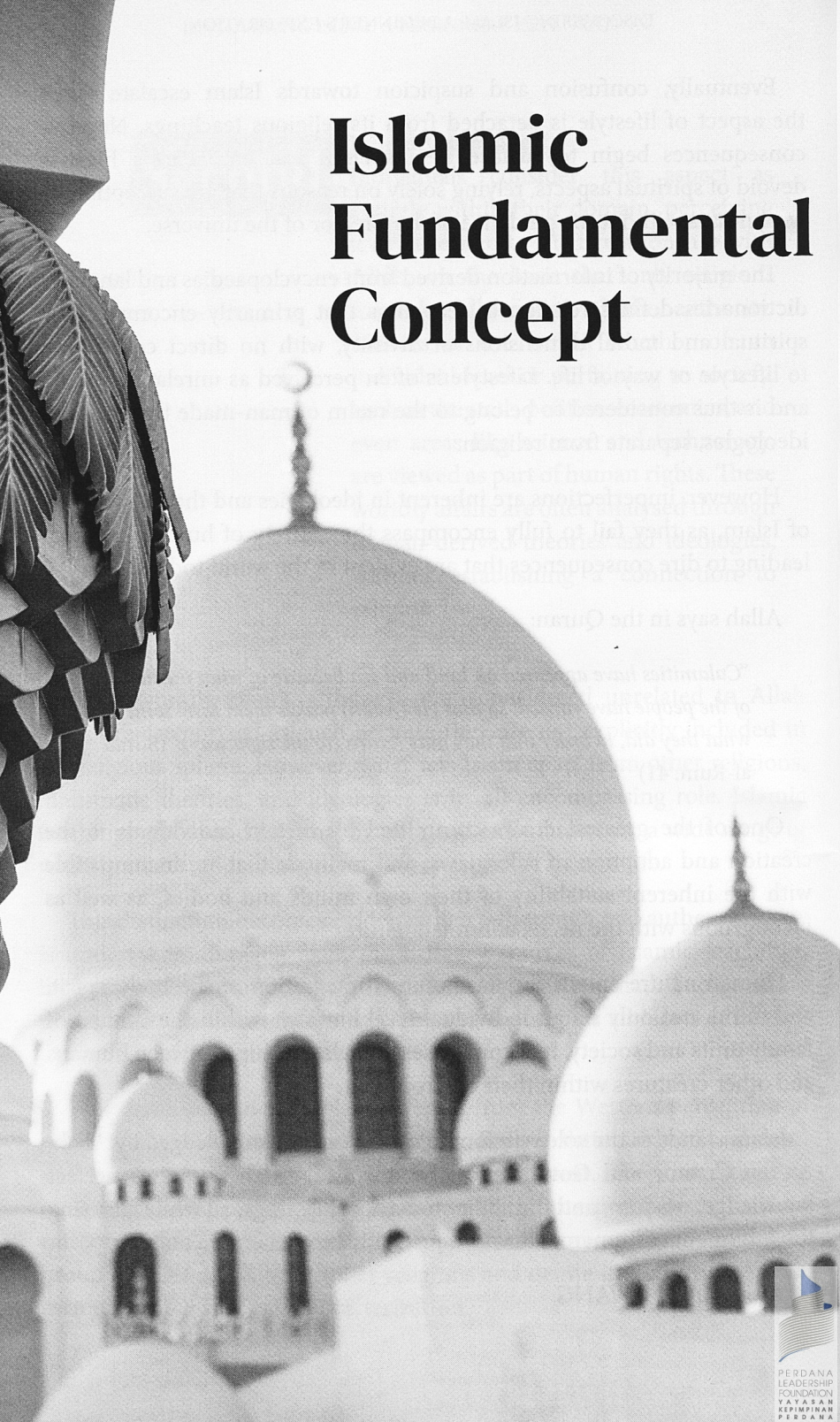
Human nature entails the harmonious integration of the body, spirit, and mind, not only on an individual level but also within the context of family units and society. It encompasses the relationships between humans and other creatures within their environment.

Islam stands as the sole religion prescribed and acknowledged by Allah. As the Creator and Governor of the universe, Allah possesses perfect knowledge, wisdom, and the ability to bestow blessings, all while ensuring the fulfilment of human nature in a just and comprehensive manner.

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Islamic Fundamental Concept



Islam is al-Din

Conceptually, Islam serves as a comprehensive guidance from Allah, encompassing all aspects of human nature, whether they are instinctual or otherwise, both in the physical and spiritual realms. It provides guidance for individuals, family units, and society at large. Islam also addresses the intricate relationship between humans and the one and only God, as well as their relationships with themselves, their families, and their communities.

Each individual human being is not only a distinct entity but also part of a family and a wider community, both locally and globally. Islam emphasizes the interconnectedness and interdependence among individuals and encourages harmonious relations with other creatures in their surroundings, acknowledging the influence of the universe and the supernatural world on their role in this world and their life in the hereafter.

Human beings possess unique qualities and abilities that set them apart from other creatures, emphasizing their elevated status. Allah says:

“Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures.” (Surah al-Isra’: 70)

The creation of humans reaches its pinnacle with the gift of intellect and soul, demonstrating the inherent advantages and distinctions that humans possess over other beings. These advantages extend beyond the physical realm. Humans are bestowed with the capacity to lead and oversee the multitude of beings that inhabit the Earth. Consequently, Allah has graciously bestowed the blessings of intellect and knowledge upon humanity.

In light of this, Islam places great value on the human mind, knowledge, and life experiences, honouring each individual and community according to their unique capabilities.

In Islam, various aspects such as faith, laws, morals, and systems are integrated to fulfil its role in accordance with the will of Allah SWT, who is the Lord of the Universe. This acknowledgment is reiterated in our daily prayers, including the obligatory recitation performed in every unit (rakaah) of the five daily prayers, as well as in voluntary and funeral prayers, which do not consist of units.

Islam distinguishes itself from other religions in that its significance lies in the fact that every law decreed by Allah is intended for the entirety of humanity and encompasses all aspects of life that require guidance, laws, and systems to function properly. These Islamic principles extend beyond personal beliefs and rituals to provide comprehensive guidance for all facets of human existence.

Allah says:

“Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful.” (Surah al-Ma’ida: 3)

This demonstrates that Islam aligns with the true essence of al-Din as conveyed in the language of the Quran, which carries a distinct connotation compared to the term “religion” in other languages.

Within its teachings, Islam has delineated principles that encompass both attainable and unattainable realms for human beings, necessitating the guidance of Allah. Hence, humans are in constant need of guidance in every facet of their lives, particularly in matters that surpass the capabilities of mere inventors of ideologies and theories. Allah says:

“O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become the pious. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith

fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)." (Surah al-Baqarah: 21-22)

These verses highlight that Allah SWT is the Creator of all humankind and the surrounding environment, and all are under His dominion. Muslims recite these verses in every unit of prayer, affirming:

"Praise be to Allah, the Cherisher and Sustainer of the Worlds." (Surah al-Fatihah: 2)

Regarding matters that can be acquired through human reasoning, experience, and study, individuals are granted a certain level of discretion within the boundaries of Islamic principles and general concepts. This signifies that Allah SWT values the wisdom and knowledge He has bestowed upon humanity.

However, when it comes to matters that surpass human comprehension, Allah SWT has sent His guidance in the form of the Quran and Hadith. This is because Allah, in His boundless mercy, ensures that His servants are not led astray due to their limited understanding. Allah, being the Most Just and All-Wise, has provided guidance that is perfectly suited for all His creations and servants.

Allah SWT chose the prophets among the most exemplary individuals, possessing exceptional qualities in terms of their physical, spiritual, and intellectual attributes. From Prophet Adam to the final messenger, Prophet Muhammad PBUH, all the messengers of Allah fulfilled their duty by conveying the teachings of Islam through da'wah (Islamic preaching) to people, including both the general public and the governing authorities.

Every human being is commanded to embrace, have faith in, and practice Islam in its entirety, as it guarantees their well-being in both the present life and the hereafter.

If an action contradictory to Islam is committed, it is not only contrary to the principles of Islam but also goes against the inherent nature of humans. Such actions have a detrimental impact on human life and disrupt the order of the universe, leading to harm and destruction for both humanity and the environment.

The Quran not only presents the teachings of Islam comprehensively but also provides profound lessons through the accounts of the struggles faced by the prophets. These stories shed light on the challenges they encountered in addressing the corrupt beliefs, morals, and lifestyles prevalent among the people, as well as in confronting oppressive governments of their respective eras. Those who opposed the prophets and rejected Islam ultimately brought about their own downfall. Allah SWT intervened to safeguard mankind and the surrounding environment, resulting in the destruction of those who posed a threat to the well-being of humanity.

The Quran also narrates accounts of governments that attained victory through the implementation of justice, specifically referring to the governments led by the prophets or devoted followers of Islam.

Conversely, the Quran depicts the fate of oppressive governments, which ultimately culminated in the destruction of their people due to various reasons. This destruction is portrayed in the Quran as a consequence of deviating from the true faith after the message of da'wah was delivered, leading to moral, political, economic, and social decline.

Nevertheless, these historical events continue to serve as timeless guidance. The Quran, being a miraculous source of knowledge, provides eternal guidance for understanding and navigating human behaviour and conduct throughout history, up to the present day and into the future.

Allah says:

“Have you not seen how your Lord dealt with (the people) of ‘Ad? Of Iram, the men of tall pillars, the like of whom were never created in the lands. And (with) Thamud (people), who hewed out rocks in the valley (to make dwellings)? And with Pharaoh, the man of the stakes? Who did transgress beyond bounds in the lands (in the disobedience of Allah). And made therein much mischief. So, your Lord unleashed on them a scourge of punishment. Verily, your Lord is Ever Watchful (over them).” (Surah al-Fajr: 6-14)

The destruction occurred as a result of those who corrupted their religious beliefs, laws, and morals. Simultaneously, it led to political injustice, economic decline, and moral degradation, despite their material advancements and perceived civilization.

Allah SWT draws a comparison in this Quranic verse:

“O Dawud, We have made you a vicegerent on earth, so judge between people with truth, and do not follow the selfish desire, lest it should lead you astray from Allah’s path. Surely those who go astray from Allah’s path will have a severe punishment, because they had forgotten the Day of Reckoning.” (Surah Sad: 26)

Allah SWT says to the messenger of Allah PBUH:

“Surely, We have revealed to you the Book with the truth, so that you may judge between people according to what Allah has shown you. Do not be an advocate for those who breach trust.” (Surah al-Nisa: 105)

Allah SWT once again conveys His message through a comparison:

“If the people of the towns believed and feared Allah, We would have opened for them blessings from the heavens and the earth, but they disbelieved. So, We seized them because of what they used to earn for themselves. So, do the people of the towns feel themselves immune from Our punishment that may befall them at night while they are asleep? Or do the people of the towns feel themselves immune from Our punishment that may befall them in broad daylight while they are at play? Did they feel secure against Allah’s planning? None would feel secure from Allah’s planning except the losers!” (Surah al-A’raf: 96-99)

In another verse, Allah SWT encourages and warns them:

“Allah is very gracious and kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. Whoever desires the harvest of the Hereafter, We will increase their harvest. And whoever desires only the harvest of this world, We will give them some of it, but they will have no share in the Hereafter. Is it that they have associate-gods who have prescribed for them a religion that is

Islam and Belief in God

Belief in God is an intrinsic aspect of human nature, irrespective of one's religion, intelligence, or level of civilization. Every human being, regardless of their religious affiliation or level of knowledge, possesses an inherent belief in the existence of God.

Remarkably, the acknowledgement of God's existence transcends boundaries and is found among both civilized and non-civilized societies. Even indigenous communities residing in remote jungles, individuals who deny God's existence, or those who reject organized religion, instinctively recognize the presence of God when faced with imminent danger. This innate inclination is deeply ingrained within human nature.

It is a universal phenomenon that attests to the profound connection between humans and their innate understanding of a higher power. Regardless of external factors, the belief in God resonates within the core of every individual, emphasizing the integral role it plays in shaping human consciousness and perception of the divine.

Allah says:

"And if you ask them as to who has created the heavens and the earth, they will certainly say, 'Allah.' Say, 'Alhamdulillah (praise be to Allah),' But most of them do not know." (Surah Luqman: 25)

Allah SWT says in another verse:

“And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.”
(Surah al-Isra’: 67)

Likewise, individuals faced with perilous situations during flights, such as severe weather or aircraft malfunctions, often find themselves naturally acknowledging the existence of God.

The Quran narrates the account of Pharaoh, who arrogantly claimed to be a deity and denied the existence of the true God (Allah). However, in his final moments, when repentance was no longer accepted, Pharaoh ultimately submitted himself to Allah. This serves as a reminder of the fleeting nature of opportunities for repentance and the consequences of persisting in denial of the truth. The story of Pharaoh highlights the significance of recognizing the existence of Allah and embracing His guidance before it is too late. Allah says:

“And We took the Children of Israel across the sea, and Pharaoh with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: ‘I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah’s Will).’ (Allah said) ‘Is it now (that you have come to believe) while you were rebellious all along, and you were among the mischief-makers? Today We will preserve your corpse so that you may become an example for those who come after you. And surely most people are heedless of Our examples!’” (Surah Yunus: 90-92)

The term “preserve” in the aforementioned verse refers to the physical preservation of Pharaoh’s body, while his soul was subjected to torment. Historical accounts reveal that after Pharaoh drowned, his lifeless body was eventually discovered stranded on the shore. The Egyptians found and carefully preserved the body to prevent decomposition. Presently, the remains of Pharaoh are exhibited in a museum in Egypt.

This account demonstrates that humans possess an innate belief in the existence of God, but their intellect alone is insufficient to discern the true nature of God. Without divine guidance, the human mind is limited in its ability to comprehend the ultimate truth. True understanding and discernment can only be achieved through the guidance bestowed by the one true God, who, in His infinite mercy, bestows it upon those who are deserving and do not dismiss the divine guidance of Allah, similar to the way the Devil and Pharaoh did.

How can human beings expect to recognize the true nature of God through their limited mental faculties alone? They struggle to comprehend not only the complexities of their own creations but also the intricacies of other creatures around them. Whether it be the soaring birds or the creatures that tread upon the Earth, whether they are colossal or minuscule, and particularly the beings within the supernatural realm, humans find themselves incapable of truly understanding them. While there are various means to acquaint oneself with other creatures, humans remain constrained in their understanding.

Attempting to surpass these limitations would only lead to their own downfall. Therefore, it suffices for humans to confine themselves to recognizing the evidence and signs of God's existence.

To exemplify this, consider the existence of electrical energy, which is substantiated by observing its effects. When a lamp is switched on, it emits light, and when a fan is turned on, it begins to rotate. However, if one were to dissect the insulated wire that carries the electric current, those in close proximity would be exposed to the danger of electrocution. This analogy underscores the need for humans to acknowledge the presence of God through the evident signs and phenomena surrounding them, rather than attempting to delve beyond their cognitive limitations.

When it comes to understanding God, there exist numerous proofs that surpass the intellectual capacity of human beings. This is precisely why humans yearn for guidance from Allah.

Throughout history, some of the most renowned philosophers, esteemed for their wisdom, attempted to formulate divine teachings based solely on reason, devoid of guidance from God. However, this path led humans astray, resulting in foolishness and deviation. They started worshipping deplorable, feeble, and inferior creatures, falsely ascribing them as partners to the true God.

These deviations manifested in the creation of sculptures and idols purportedly resembling God, which were even more flawed than human appearances. They resorted to worshipping animals and other entities. Deviation occurred when humans strayed from the original teachings of the prophets who followed the Abrahamic religions. In fact, the most misled group comprises those who adhere to manmade religions devoid of the guidance provided by the prophets.

All of these aspects demonstrate that Islam alone represents the true guidance capable of addressing matters of faith, specifically the belief in the one true God, Allah, who is perfect and beyond any resemblance to His creations.

Islam serves as a divine guidance sent directly from Allah SWT through the prophets, who were chosen from among the most virtuous individuals in terms of intellect and moral character. These prophets were appointed to convey the message to the people of their respective times and lived amongst them from the moment of their birth. However, it is important to recognize that even with the presence of prophets, the role of a sound and noble intellect remains essential in guiding humanity.

Islam, as the comprehensive guidance from Allah, provides the framework for understanding and practicing faith, ensuring that individuals have a clear understanding of the true nature of God and how to lead a righteous life. It encompasses the teachings revealed by Allah through the prophets, combining divine guidance with the wisdom and intellect bestowed upon humankind.

Islam is the Original Religion

Western historians, regardless of their belief in the theory of evolution, generally agree that ancient religions were practiced by humans in the beginning. Starting with primitive beliefs and idolatry during the Stone Age, humanity gradually progressed towards more civilized societies with the emergence of Abrahamic religions.

Some Muslims, who are more easily swayed, tend to embrace this theory. They solely rely on their reasoning and often search for the truth without proper guidance, resorting to excavating historical remains and artifacts. Each time a new discovery is made, they utilize it as an argument, despite its ever-evolving nature, leading them to remain lost in ignorance.

The Quran, revealed by Allah, the Creator of the entire universe, presents the true story that the history of religions in this universe began with Islam.

Allah says:

“Are they, then, seeking a religion other than that of Allah, while to Him alone submit all those in the heavens and the earth, willingly or unwilling, and to Him they shall be returned?” (Surah Ali ‘Imran: 83)

Allah, the Most High, appointed prophets, starting with Adam AS, the first human being and the father of all mankind, and culminating with Muhammad PBUH as the final prophet. Allah chose these prophets from among an elite group of men who excelled in physical, intellectual, spiritual, and knowledge-related qualities.

Furthermore, these chosen prophets were required to possess qualities of truthfulness, trustworthiness, the ability to convey the message (*tabligh*), wisdom (*fathonah*), and virtuous character. These virtues were witnessed by people from the time of their birth until their appointment as prophets through divine revelation. The prophets received knowledge through revelations either from an angel or directly from Allah. They were taught about the true God and how to worship Him.

Additionally, the prophets were bestowed with miracles (*mu'jizat*) and provided with rational arguments to demonstrate their prophethood and to overcome challenges posed by contemporary human achievements. These miracles successfully surpassed the accomplishments of human invention and serve as evidence from Allah of their divine appointment as prophets.

Among the misguided, there were individuals who, guided by the grace of Allah SWT, recognized the truth, believed in the Prophets, and exhibited unwavering loyalty towards them. They sincerely repented for their past actions and were determined to change for the better by serving the Prophets.

On the other hand, there were those who stubbornly rejected the truth, clinging to falsehood and committing various atrocities against the Prophets and their fellow believers. They vehemently opposed the Prophets and disregarded their teachings. These individuals were primarily driven by self-interest, particularly concerned with protecting their social status and wealth. They chose the path of convenience, collaborating with the unjust or remaining silent in the face of falsehood.

The praiseworthy qualities possessed by the prophets and the teachings they brought forth set them apart from their adversaries. This is why individuals of virtuous character and rational thinking continue to accept and believe in the prophets.

The prophets enlightened humanity about the existence of the One and Only God, conveying His beautiful names in the language of the people of their time. They also taught people about the divine attributes of the Most Holy, emphasizing His transcendence beyond any imperfections or resemblances to His creation.

Furthermore, the prophets instructed people on how to worship God, both in spirit and in physical practice. They reminded them of the blessings bestowed by Allah, which are manifested through acts of worship such as prayer, fasting, charity, and more. These acts of worship serve as expressions of gratitude for the spiritual and physical blessings, as well as the blessings of intellect and wealth, that individuals have been endowed with.

The prophets also imparted to mankind the divine laws of Allah, which governed various aspects of life in accordance with the needs of their respective times. These laws encompassed matters concerning individuals, society, governance, and the collective welfare of the people.

All the prophets who were sent to humanity, culminating with Prophet Muhammad PBUH, known as the seal of the prophets, were believers in the teachings of Allah - Islam. The term 'Islam' itself signifies the act of surrendering to Allah, enabling individuals to wholeheartedly embrace the guidance, commands, and prohibitions of Islam in all facets of life. None of the prophets adhered to any religion other than Islam, as Allah affirms:

“And who would reject the faith of Ibrahim except a fool! We certainly chose him in this life, and in the Hereafter, he will surely be among the righteous. When his Lord ordered him, ‘Submit to my will,’ he responded, ‘I submit to the Lord of all worlds.’ This was the advice of Ibrahim—as well as Yaqub—to his children, saying, ‘Indeed, Allah has chosen for you this faith; so, do not die except in a state of full submission.’” (Surah al-Baqarah: 130-132)

From the lineage of Ibrahim AS, there were Ishaq and Yaqub AS, from whom several prophets from the Children of Israel were descended. They inherited the teachings of Allah SWT along with the remaining followers of Musa and Harun AS, who propagated the message of the Torah, and 'Isa AS, who conveyed the message of the *Injil* (Bible) alongside the Torah.

However, over time, the first group deviated and formed Judaism, while the second group transformed into Christianity. Both religions have undergone significant alterations from the original teachings of Islam, particularly in terms of its fundamental beliefs.

On the other hand, from the lineage of Ibrahim and his son Ismail AS, Prophet Muhammad PBUH was born. Prophet Muhammad PBUH was the final prophet and the recipient of the last revelation, which occurred before the end of the world, specifically on the Day of Judgment. Allah commanded the followers of Muhammad PBUH to believe in the previous prophets and their holy books, as they all adhered to the teachings of Allah (Muslims).

Prophet Ibrahim AS is mentioned in the Quranic verse because he is universally recognized as the Father by both the believers of Abrahamic religions and non-believers. As for Prophet Yaqub, he served as the ancestral figure for the Jews, from whom many of the appointed prophets originated, including Prophet Musa AS, who holds great reverence among the Jewish community, and Prophet Isa AS, revered by the Christians.

All the prophets who came before them informed their respective followers about the coming of the final Prophet, who would be sent to mankind before the end of the world.

Allah SWT says:

“Those whom We have given the Book recognize him (the Holy Prophet) as they recognize their own sons. In fact, a group of them conceals the truth, while they know (it). This is the truth from your Lord, so do not ever be one of those who doubt.” (Surah al-Baqarah: 146-147)

Prophet Muhammad PBUH was recognized by both Jews and Christians through the attributes mentioned in the Torah, Bible, and other sources. Scholars in comparative religions have also discovered that the news of the birth of the final prophet exists in various Hinduism, Buddhism, Zoroastrianism, and other texts, either through explicit statements or signs.

“And (remember) when Allah took the covenant of the Prophets, saying: ‘Take whatever I gave you from the Book and wisdom, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.’ Allah said: ‘Do you agree (to it) and will you take up My covenant (which I conclude with you)?’ They said: ‘We agree.’ He said: ‘Then bear witness; and I am with you among the witnesses (for this).’ Whoever turns back after this, they will be the rebellious.” (Surah Ali ‘Imran: 81-82)

The prophets made a covenant with Allah SWT that when a prophet named Muhammad would come, they would believe in him and provide him with support. This covenant was witnessed by Allah SWT and bound their followers to it.

The Quran strongly emphasizes that Islam is the earliest and original religion of all mankind. Other religions either misunderstood or emerged later.

However, after the passing of the prophets, one after another, the remaining followers deviated from the original teachings of their respective prophets. They chose a path that was driven by human logic and desires, seeking convenience over righteousness. The situation worsened when authorities and leaders in each era manipulated these distorted teachings to strengthen their hold on power.

Islam is the Only True Religion

Today, it is abundantly clear that humanity is undergoing a profound spiritual crisis. Despite being considered the most advanced in terms of knowledge acquisition, science, and technology, individuals lead lives of luxury and hedonism, indulging in material advancements and various comforts. However, these very individuals often find themselves involved in extreme acts of crime and misconduct, such as suicide, violence towards others through homicide and genocide.

All of these distressing occurrences arise because people exclusively prioritize fulfilling their physical needs, neglecting the spiritual aspect of their existence. Conversely, their spiritual nourishment is filled with detrimental substances and activities that undermine human nature, such as alcohol and drugs, leading to a degradation of mental faculties.

Even places of worship, such as churches, have become increasingly deserted, with some being converted into entertainment venues or sold off. Simultaneously, society is losing trust and faith in religious leaders, including priests and monks.

Religious figures are expected to live a celibate life, akin to angels, despite their inability to control their natural desires without getting married, unlike angels. In contrast, ordinary individuals are free to engage in promiscuity without restrictions, akin to animals. This erosion of noble human values has resulted in personal and societal maladies.

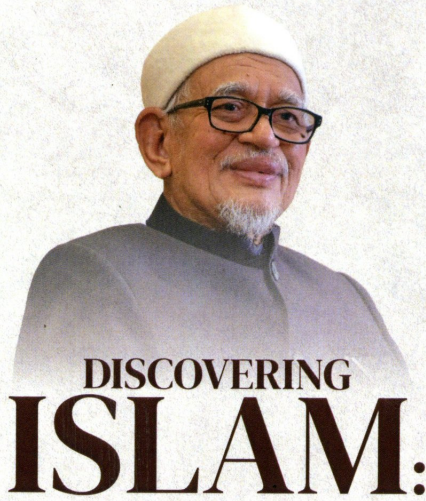
Furthermore, we observe the disintegration of familial and neighbourhood bonds. Children neglect their responsibilities towards their parents, leading to the emergence of elder care facilities. Families and neighbours shirk the duty of caring for the elderly, forcing some to seek companionship in the form of pets. Consequently, animal rights take precedence over human rights.

Moreover, there is a separation of administrative or political power from religious authority, evident in economic realms and property ownership. The equitable distribution of wealth on Earth is lacking, as power and property are misused or unfairly controlled due to humanity's deviation from their original nature and purpose of existence. This results in conflicts and chaos regarding the allocation of rights between individuals and groups, as well as between humans and the environment.

Allah says:

“Corruption has spread on land and sea as a result of what people’s hands have done, so that Allah may cause them to taste the consequences of some of their deeds and perhaps they might return to the right path.” (Surah al-Rum: 41)

Both physical and spiritual ailments afflict families, societies, and the global community. Crimes, wars, and environmental devastation occur at the cost of humanity, leading to the occurrence of natural disasters.



A Beginner's Exploration

SYNOPSIS

This book delves into the comprehensive nature of Islam, aiming to provide readers with a profound understanding of its core principles and the encompassing realm of Islamic law, known as sharia, which spans across various domains. The author initiates the discussion by shedding light on the philosophy that underpins Islam, followed by a thorough exploration of essential principles that foster comprehension. The book culminates with an examination of Islamic law in diverse spheres, including economics, politics, education, and more. By delving into these subjects, readers will attain a holistic comprehension of Islam as a comprehensive and all-encompassing way of life for humanity.

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