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# Worldly Problems
# & Their Solutions

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# INTRODUCTION

All praise is to Allah, Lord of the worlds. May peace and blessings be upon the His trustworthy messenger.

As to what follows, verily life is not complete, nor do the living find happiness – no matter how much luxury they might have – as long as their find numerous problems that they find no solutions to, despite their abundant material success and advancement in industrial development they might find themselves experiencing.

Every intelligent human finds himself wondering about these persistent problems and how they can be solved, except that the effort put into trying to solve them varies from person to person, depending on their level of education, upbringing, and culture that engulfs them.
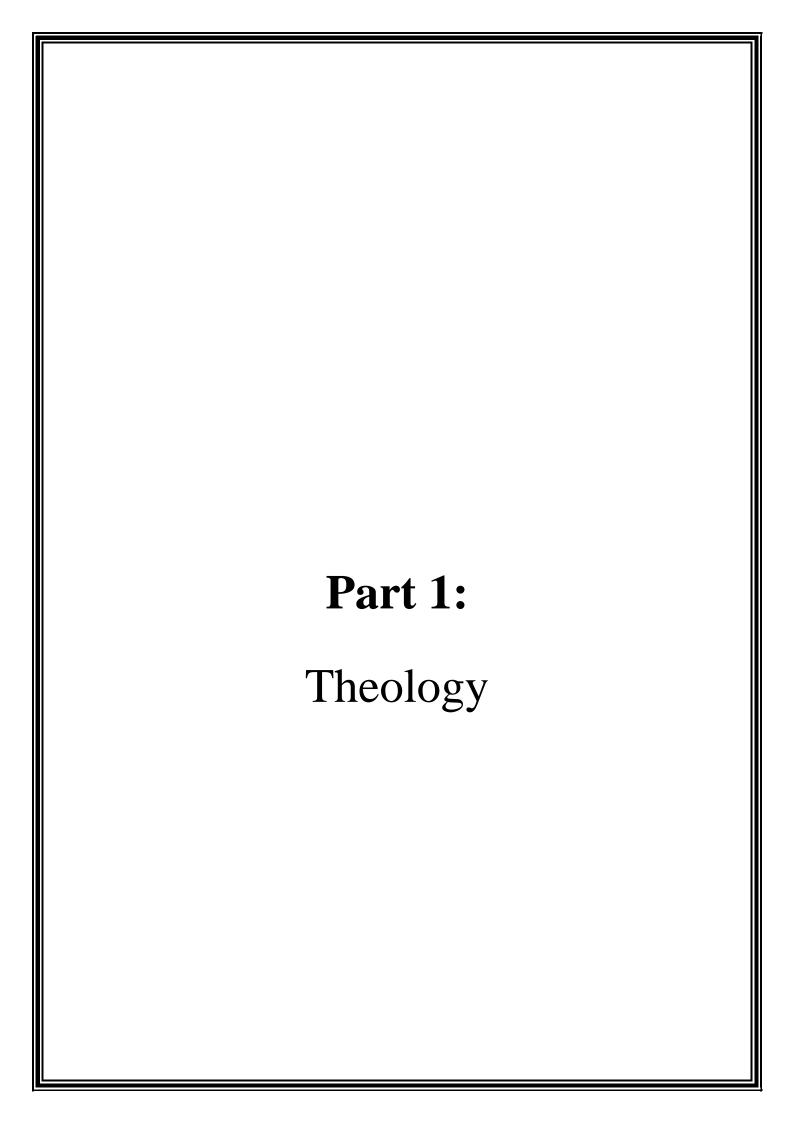
The heart is not at ease, nor is the soul at tranquility until some solution is found to these various problems, and this is found at every level of society, even those that have lots of wealth and can acquire all that they desire. Due to that reason, I authored this book so that I can contribute to the overall happiness of mankind, and I brought forth one-hundred problems along with their potential solutions.

Naturally, I will not be able to include every single problem in existence, but this is an attempt to find simple solutions for these basic one-hundred problems. I put my utmost effort into mapping out the road to happiness, so that these communal problems can be solved once and for all. Interestingly enough, despite some of these solutions being very simple, it has not caught the attention of many people.

I divided the problems facing the community into various categories: some problems pertaining to theology, others pertaining to manners, familial ties, communal relations, civil rights, transactions, culture and environment, health and well-being, and more. I tried my best to make the categories simple so that it easy to access and discuss, as well as modifying each one so that people from different backgrounds can benefit from it.

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# Part 1:

Theology

# 1

## MULTIPLE DEITIES

The belief of there being multiple deities tends to cause lots of confusion and conflict within the minds of its supporters when trying to comprehend the truth of the creator. However, the truth has no such confusion or conflict at all. The real problem is how some people understand and receive this truth, then mix it with their preconceived notions, cultural diversions, and varying traditions. This causes a dumbfounding internal conflict within their thought process until their mind is in utmost chaos.

Islam has very clear answers that solve the issue of multiple gods, and it is as follows:

1. **Understanding that only one deity is to be worshiped.**

The Qur'an emphasizes this point time and time again: "*And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.'*" [Anbiya: 25], and it also said: "*Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.' Say, 'Is it other than Allah I should desire as a lord while He is the Lord of all things?'...*" [An'am 162-164].

The *Qur'an*, which is the verbatim word of Allah almighty, is the ultimate miracle that was revealed to the Prophet Muhammad ﷺ through the Angel Gabriel. It was narrated in the *Sunnah*, the teachings and sayings of Muhammad ﷺ, that when he sent one of his closest companions Mu'ad b. Jabal to Yemen that he advised him: "*You will be going to people of a divine*

*book (Jews & Christians), so make the first thing that you invite them to be oneness of Allah almighty...*" [Bukhari: 7372].

2. **Understanding that the creator of the universe is one.**

This becomes apparent to the one that ponders upon the miraculous nature and innovativeness of the creation, and this is not possible except with the existence of only one deity. In the Qur'an it states: "*Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.*" [Anbiya: 22]. In Qur'anic exegesis, Islamic scholars explain that the meaning of the verse is that if there were to be two deities in existence, the control of the universe would've fallen into chaos, because if one of these entities wished for something to happen, and the other wished for the opposite, then one of them would be incapable.

In this case, the Qur'an makes a sound logical argument for the existence of one omnipotent deity, and the example given is the hypothetical situation in which there were two gods for the universe. What would the solution be if one of them wished to create something, and the wished for the opposite? There are three logical scenarios:

- either both of their wills come true, and this is a logical impossibility, because two opposites cannot be true at the same time (to create or to not);
- or both of their wills do not come true, then this necessitates the incapability of both, and this is impossible for all-powerful deities;
- or one of their wills come true and not the other, and this necessitates the incapability of the deity that did not get his will fulfilled, and by extension the second deity as well, because what applies to one applies to the other.

In the Qur'an it states: "*Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him].*" [Mu'minun: 91].

3. **Understanding that the universe is compliant to the will of one deity.**

This becomes apparent through the marvelous design of creation, the allocation of sustenance, the preservation of nature, and everything that is found within the universe. You find balance and equilibrium, with no hint of disorder. And in the Qur'an: "*So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?*" [Ala-Imran: 83].

4. **Understanding that inability of all deities except Allah almighty.**

This is a reality that no two disagree on, and it something that no one since the beginning of creation has claimed: the ability to create from nothing, or sending messengers (to teach them monotheism) - may peace and blessings be upon them - or revealing divine books (as a source of law). Allah almighty is alone in this ability, and in the Qur'an: "*Say, [O Muhammad], 'Have you considered that which you invoke besides Allah? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful.'*" [Ahqaf: 4].

**5. The encouragement to pondering upon the signs of Allah almighty.**

Islam emphasizes the importance of pondering upon the universal signs of Allah almighty that prove his oneness and that he is deserving of complete submissiveness and compliance. In the Qur'an: "*And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful. Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.*" [Baqarah: 163-164].

There is no doubt that the logical conclusion leads one to believe in the oneness of god, and that this entire world follows one set of laws and rules that conform with the nature of the mankind, and with it he can see the manifest interconnectedness within the universe. With this, a person will understand the purpose of living, and his thoughts and actions will find tranquility with the fact that the universe's creation was based on wisdom and insight.

Believing in one all-powerful deity frees the mind from the blunder of believing in multiple gods, a belief is unacceptable by the very nature of the person. The soul becomes free from its shackles due to believing in one god that controls the universe and is blessed to have finally recognized its glorious creator that is capable of all, and it finally unites with its fellow believing souls in every good endeavor.

# 2

## BELIEF IN SOME PROPHETS BUT NOT OTHERS

This problem is the reason why people believe in some prophets and not others. A simple analogy would be if you were to send a messenger to a person to deliver a message. If the person receiving the message does not trust the messenger, then he will not trust the contents of the message nor will he believe it to be true.

Believing in some prophets but not others is contrary to the fundamentals of faith, and shows lack of confidence in the laws of the other prophets – may peace and blessings be upon them –, a contradiction and instability in ones' spiritual life, the fading of certainty between the people, and accusing others of evil.

This partial belief in the prophets leads to accusing the prophets of lying and undermining and diminishing their status, mocking them, or even cursing them, which we seek Allah almighty's refuge from.

Islam gave importance of all the prophets and messengers, without discriminating between them, and it made this a golden rule, and one of the basics of faith. In the Qur'an, it dictates: "*The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], 'We make no distinction between any of His messengers.'*" [Baqarah: 285].

From this you see the tolerance of Islam and its amplitude, because the messengers are the sources of truth, and serve as a pathway and an avenue between the creator and the creation. Without this pathway, we will not know anything about the creator that brought us into existence; the one true God that we must worship alone, with no partners.

In Islam there are six articles or pillars that are essential to faith, and belief in all of the prophets is one of these pillars. The Prophet Muhammad ﷺ mentioned these six pillars by saying: "*To believe in Allah, in His angels, in His divine books, in His prophets, in the final day, and in the divine decree; both good and bad.*" [Bukhari: 49, Muslim: 12].

Islam gave all messengers high status and reverence, so that the system of legislation is preserved, and a joyful lifestyle. In the Qur'an: "*Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds.*" [Ala-Imran: 33]. The Qur'an quotes Jesus – peace be upon him – as saying: "*[Jesus] said, 'Indeed, I am the servant of Allah . He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and charity as long as I remain alive. And [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive.'*" [Maryam: 30-33]. In the story of Moses – peace be upon him – the Qur'an says: "*[Allah] said, 'O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful.'*" [Araf: 144]. In the story of David – peace be upon him – the Qur'an states: "*[We said], 'O David, indeed We have made you a successor upon the earth…'*" [Saad: 26].

Due to Islam wishing to protect the principle of the belief in prophets and messengers, it made so that their religion is one and does not differ nor contradict with one another. The teachings that Prophet Muhammad ﷺ came with is identical to the teachings of all of the previous messengers. The Qur'an states: "*Say [O Muhammad], 'I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner.'*" [Ahqaf: 9]. It

also states: "*Muhammad is not but a messenger. [Other] messengers have passed on before him.*" [Ala-Imran: 144].

Since the reality of Islam is surrender and complete submission to Allah almighty, the belief in all of the prophets and messengers is essential, because they were sent in order to reaffirm this fundamental principle and call the people towards it. The Qur'an says: "*And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.*" [Anbiya: 25].

If we affirm Islam as being the true religion that all the prophets and messengers called towards, then we can conclude that someone who believes in some of them but not the rest has disbelieved in all of them and has fell into a contradiction. He is not compatible with the truth that requires belief in all of the prophets without exception. The Prophet Muhammad ﷺ said: "*I am the nearest of all the people to Jesus, son of Mary, both in this world and the next. The prophets are paternal brothers; their mothers are different, but their religion is one.*" [Bukhari: 3211, Muslim: 4367].

Paternal brothers are siblings that share one father but have different mothers. In this case, all of the prophets share prophethood. Their father in prophethood is the same, which is Adam. If this is understood, then it makes sense that the closest of people to Jesus – peace and blessings be upon him – is Prophet Muhammad ﷺ, because there is no other prophet that was sent in-between them.

The prophets and messengers all agree on the oneness of Allah almighty, which is the reality of the Islam that was preached by all messengers and prophets – peace and blessings be upon them all –, as stated in the Qur'an: "*And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter,*

*will be among the righteous. When his Lord said to him, 'Submit'! He said, 'I have submitted [in Islam] to the Lord of the worlds.' And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], 'O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.'"* [Baqarah: 130-132]. In the story of Moses, it states: "*And Moses said, 'O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims.'"* [Yunis: 84]. In the story of the disciples, it relates: "*And [remember] when I inspired to the disciples, 'Believe in Me and in My messenger Jesus.' They said, 'We have believed, so bear witness that indeed we are Muslims [in submission to Allah].'"* [Ma'idah: 111].

Islam did not only emphasize the belief in the prophets and messengers, but it also defended them extensively, and reprehended those who disobeyed them, mocked or cursed them, harmed them, or killed them. The Qur'an states: "*But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.*" [Baqarah: 87]. It also states: "*Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.*" [Ala-Imran: 21]. It similarly relates: "*And already were messengers ridiculed before you [O Muhammad], but those who mocked them were enveloped by that which they used to ridicule.*" [An'am: 10, Anbiya: 41].

Islam's call to believe in all of the prophets and messengers and to hold them in high esteem is evidence that it is a religion of universality, amplitude, justice, and fairness.

# 3

## PROHIBITING FREEDOM OF BELIEF

A person being proud of their beliefs and intellect is something natural. However, the problem arises when they begin to consider everyone other than themselves to be lacking in intelligence, and that they have come to the realization of truths that are accessible to no other. This is where the true danger lies, because this tends to lead them down a path of seeking to prevent others from what they want to believe. Instead, it was possible for them to have a healthy discussion, and an intellectual conversation [with their opposition], and try to see the perspective of each other's views.

Banning others from their freedom leads to dangerous problems, including ridiculing others, disdain for the religion of others, and it might even go as far as oppression and starting conflicts without coming to a mutual understanding or leniency. Islam is a religion that aims for the middle ground in trying to solve this problem of the freedom to believe. It does not deny people the freedom to believe what they wish or force them to follow Islamic rulings out of compulsion. Similarly, it does not give categorically unrestricted freedom to say or do whatever. Instead, Islam aims for fairness and practicality by placing the principle of: '*no compulsion in religion*' as it pertains to religious beliefs.

The concept of there being no compulsion in religion is an important Islamic principle and emphasizes the absence of coercion and compulsion as it pertains to religious beliefs. The Qur'an states: "*There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.*" [Baqarah: 256]. In fact, Islam made faith a matter of personal choice, as

in the Qur'an: "*…so whoever wills - let him believe; and whoever wills - let him disbelieve.*" [Kahf: 29]. It also states: "*Then will you compel the people in order that they become believers?!*" [Yunus: 99].

It is authentically reported from the Prophet of Islam ﷺ, and his rightly-guided successors that they never coerced anyone to enter Islam. When Prophet Muhammad ﷺ first entered Madinah, he did not force the Jews who were living there to accept Islam, but simply signed a treaty with them. Caliph Umar b. Khattab gave safety to the lives, churches, and crosses of the Christians of Jerusalem, and ordered that none of them be harmed in any way or be forced due to their beliefs.

Historical researchers are unanimous that the early Islamic government had large populations of non-Muslims living in their midst, and that they maintained a shared lifestyle with tolerance, the likes of which was not common in the European middle ages.

Islam always encourages the insightful to search for what is correct, and to find guidance through the intellect Allah almighty has given them, so that they can distinguish what is right from what is wrong.

In the early days of Islam when Prophet Muhammad ﷺ found that his people had disbelieved in him, a man by the name of Tufayl b. Amr al-Dawsi came to Makkah. The people of Quraysh warned from listening to the Prophet ﷺ, Tufayl was a very wise man, and he said to himself: "*I am a smart man, and a poet, I know right from wrong. What is stopping me from listening to what this man has to say; if what he is saying to be correct, I accept, and if it is wrong, I reject*"?! When the Messenger of Allah ﷺ presented Islam to him and recited the Qur'an upon him, he said: "*No, I swear by Allah; I have not heard a better speech, or a command more just than this*". He then converted to Islam and testified to the truth [Dala'il al-Nubuwwah (5/361)].

Islam has granted the freedom of religious discussion on an objective basis, provided there is no undermining or ridicule involved. The Qur'an states: "*Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best.*" [Nahl: 125]. It is on the basis on these merciful principles that a healthy discussion between Muslims and non-Muslims should occur. This same discourse is what is found in the Qur'an when speaking to the people of the divine books [the Jews & Christians], as the Qur'an states: "*Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him].'*" [Ala-Imran: 64]. The Qur'an also says: "*For you is your religion, and for me is my religion.*" [Kafirun: 6].

One of the subtle reasons for the greatness of Islam and its uniqueness is the fact that it did not coerce anyone to obey or believe and made faith a matter of choice for all people after presenting objective evidences. The Qur'an states: "*And say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.'*" [Kahf: 29]. Despite this, it is important to point out that Islam appeals to the natural inclination that Allah has created within every person, and because its principles correspond to the disposition of every intelligent person. The Qur'an states: "*Indeed, the religion in the sight of Allah is Islam.*" [Ala Imran: 19].

Islam is also the religion of all the prophets – may peace and blessings be upon them –. This point was emphasized very clearly in the Qur'an, as found in the story of Prophet Ibrahim ﷺ: "*And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying]: 'O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.'*" [Baqarah: 132]. The Qur'an further pushes this theme that the religion of all the prophets is

Islam stating: "*The prophets who submitted [to Allah] judged by it for the Jews…*" [Ma'idah: 44]. We find that Islam does not call for coercion in faith, and instead gives the intelligent person the freedom to choose between truth and falsehood, and allows for religious debate and discussion as a means for persuading, and that the dialogue be done with wisdom, without severity, with the goal being to encouraging the intelligent to search for the truth.

# 4

# THE CONFLICT OF RELIGION AND SCIENCE

There cannot be any conflict or contradiction between concrete science and correct religion. The problem between these two arises when there is an incorrect understanding of either science or religion. This problem of conflict between religion and science did not come about until after the church came to power almost nine centuries after Christianity emerged. This problem came to the spotlight during the European Renaissance when the men of science challenged the absolute control of the church.

The result of this conflict led to an inconsistency in ethics and morals as well as a severe clash between science and religion. Islam has encouraged science and called people towards pursuing it, and this becomes clear with the following:

1. **The virtues of knowledge**:

Islam teaches the importance of knowledge and encourages it. The Qur'an states: "*Allah will raise those who have believed among you and those who were given knowledge, by degrees.*" [Mujadalah: 11], and it also states: "*Say: 'Are those who know equal to those who do not know?'*" [Zumar: 9]. The Prophet Muhammad ﷺ said: "*Seeking knowledge is an obligation on every Muslim.*" [Ibn Majah: 224, Tabarani in al-*Awsat*: 2462], and he ﷺ also said: "*Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him.*" [Muslim: 2699, Abu Dawud: 3641, Tirmidhi: 2682], and he ﷺ also states: "*The superiority of the learned over the devout worshipper is like that of the full moon to the rest of the stars.*" [Abu Dawud: 3641, Ibn Majah: 223].

## 2. Islam is a religion of knowledge:

This becomes evident through the fact that the first verse of the Qur'an to be revealed to Prophet Muhammad ﷺ was: "*Recite in the name of your Lord who created.*" [Alaq: 1]. Due to this, we find many Muslim scholars who studied both religious sciences and the natural science, like Jabir b. Hayyan in Chemistry, al-Razi, Ibn Sina, and Ibn al-Nafis in medicine, Abu Hamid al-Ghazali in psychology, Ibn al-Haytham who authored more than two thousand books in physics and mathematics,

## 3. Islam is consistent with science:

The main sources of the religion of Islam which are the Qur'an and Prophetic Sunnah agree with the many facts of physical sciences and serve as a reconciliation between the long dispute of religion and science. Many of the world's great scientists have expressed that there is no disagreement between Islam and science. Among those who expressed this is Professor Keith L. Moore (the associate dean of Medical Sciences in the University of Toronto, and President of the AACA), Professor Marshall Johnson (Director of Daniel Baugh Institute), Professor Tejatat Tejasen (Dean of the Faculty of Medicine in Chiang Mai University in Thailand), and many other scientists. Professor Joe Leigh Simpson (Chairman of obstetrics and gynecology at Baylor College of Medicine) said: "It is possible for religion successfully drive & encourage science, and this is what proves that the Qur'an are the words of Allah."

# 5

# SORCERY

Sorcery is a serious evil, which it consists of a vile relation between the human and the devil. The human worships the devil, obeys him, and tries to bring about his favor. The devil uses this human has a means to harms others with sorcery. If sorcery becomes the widespread amongst a society, it is usually due to ignorance or severe poverty. This type of environment is what the sorcerer takes advantage of, taking advantage of his customers.

Sorcery creates many evils in society, including worship of the devil, obeying him, disbelieving in Allah almighty, spreading hate between people, breaking up marriages, causing health issues, including mental problems, distracting people from what is good for them, and the prevail of evil over good. Islam gave us ways in which we can fix the problem of sorcery both by how to prevent it in the first place, and how to cure it if it has already happened.

– Firstly, <u>Preventive Methods</u>:

1. **Warning us about Sorcery & Sorcerers**:

Islam has warned against sorcery and sorcerers and encouraged us to stay away. The Qur'an states: "*And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people sorcery and that which was revealed to the two angels at Babylon, Harut and Marut.*" [Baqarah: 102]. The Prophet Muhammad ﷺ said: "*Avoid the seven destructive sins: Polytheism, Sorcery…*" the well-known Hadith [Bukhari: 2573, Muslim: 132].

As for the sorcerers, the Qur'an also warned us again them, saying: "*And wherever they go, Sorcerers are never successful.*" [Taha: 69], and it also states: "*Moses said, 'What you have brought is [only] magic. Indeed, Allah will expose*

*its worthlessness. Indeed, Allah does not amend the work of corrupters.'"*
[Yunus: 81].

2. **Warning us about visiting Sorcerers**:

This is the preventive care for the problem of sorcery. Islam has warned against going to sorcerers because it is a form of support and encouragement for their evil acts. The Prophet Muhammad ﷺ said: "*Whoever interprets an omen, or it is interpreted for him, practices divination, or it done for him, uses sorcery, or it is done for him is not from among us.*" [al-Bazzar: 2857].

And he ﷺ also said: "*Whoever visits a fortune-teller, or a sorcerer, or a diviner, ask him of something and believes in what he says, then he has disbelieved in what has been revealed to Muhammad.*" [Ibn Hibban: 87, Bayhaqi: 15163].

- Secondly, <u>Treatments & Cures</u>:

1. **Doing away with the Sorcerer & his evils:**

Islam gave the problem of sorcery a precise and effective treatment, both when it comes to the sorcerer, or the one affected by the sorcery. As for the sorcerer, Islam put in place laws to punish sorcerer as a deterrent.
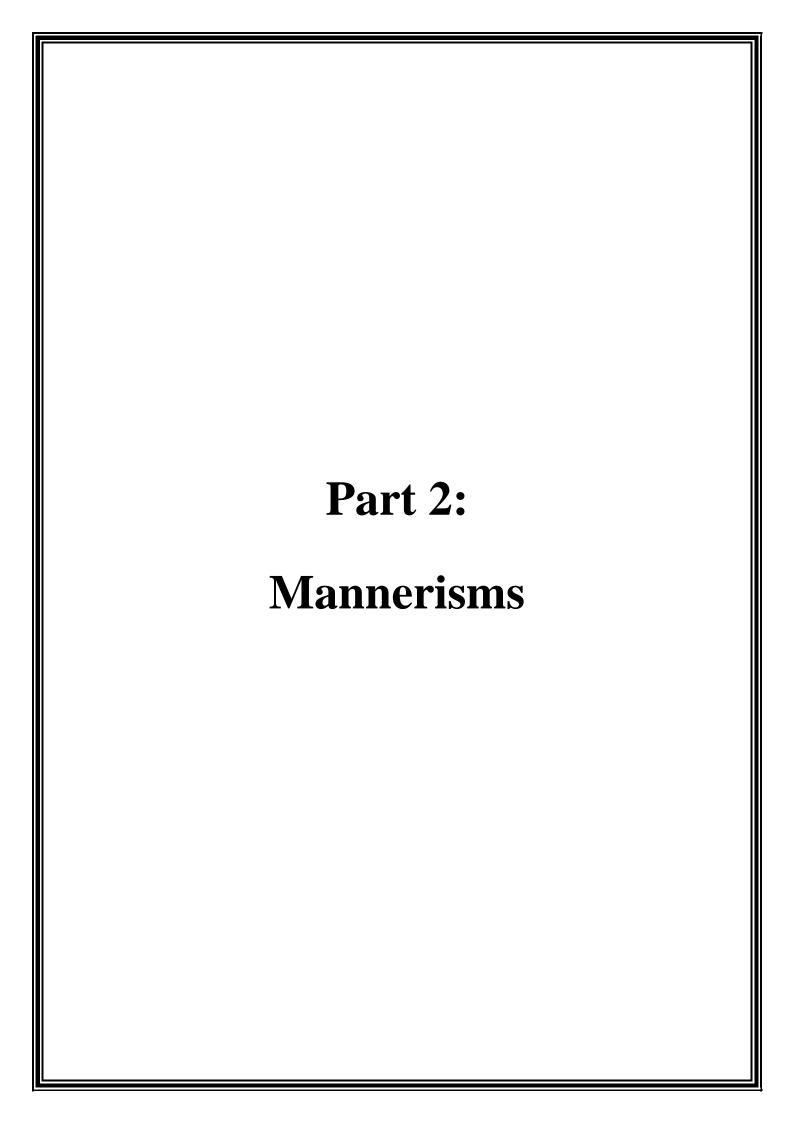
2. **Treating the victim of sorcery:**

Islam came with a solution for those already affected by sorcery to be treated. Sorcery can be treated by reciting parts of the Qur'an upon the one affected by sorcery.

3. **Protecting oneself from the devil & sorcery:**

Islam showed the people the way to protect themselves from the evil of the devil and the sorcerer – namely by staying away from sorcery and sorcerers, not

believing in their lies, protecting oneself with the verses of the Qur'an, and the supplications of the Prophet Muhammad.

It is through these methods that Islam has found the solution to this problem, both through preventive methods, and effective treatments for those already affected.

# Part 2:

# Mannerisms

# 6

## EVIL CHARACTER

The issue of evil character is a problem that effects the individual, family, and society. Evil character harms humanity as a whole if this character becomes the nature and temperament of a person. When a person afflicted evil character mixes with mankind he harms them with his bad temper; he is rude in his words, hardhearted, quick to anger, always frowning, looking down on others, arrogant, acts improperly with his wife and children, ill-mannered with his neighbor and co-workers. He becomes a collection of bad traits and evil morals.

The correction of such character is of great importance in Islam. It calls towards excellent character and encouraged it and forbids evil character and distances itself from it. The Islamic Messenger, Muhammad ﷺ said: "*I was only sent to complete good mannerisms.*" [Bayhaqi: 20572, Hakim: 4221].

This Hadith makes clear to ever person of intellect that Islam is built upon honorable and generous character, and due to this fact, everything that Islam calls for, like the oneness of Allah, the various rulings, financial transactions, and mannerisms, tries to instill within us excellent character.

In an attempt to the problem of evil character, Islam established a noble model to follow for Muslims. This model is none other than the Prophet of Islam, Muhammad ﷺ. He is the ideal model in his beautiful qualities, and his pure morals, and this was stated explicitly in the Qur'an: "*And indeed, you are of a great moral character.*" [al-Qalam: 4].

The companions of the Prophet Muhammad ﷺ, and the scholars of Islam, have interpreted the meaning of "great character" that came in this verse with the morals of Islam, religion, and the Qur'an. When 'Aisha - the wife of

Prophet Muhammad ﷺ - was asked about his manners she replied: "*His character was the Qur'an.*"

When Islam came to treat the problem of bad character it first warned of bad morals and exposed the harms both to the individual and society as a whole. Arguments and rudeness are examples of things that cause enmity between people, even the closest of companions. The opposite of rudeness is what Islam commands: gentleness in speech and kind-heartedness in dealings, and this is evident in the Qur'an when describing the Prophet Muhammad ﷺ: "*So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him].*" [Ala Imran: 159].

The aforementioned verse is an encouragement to have leniency and good character, and that whoever has these characteristics is far from evil character. The verse is a command to Prophet Muhammad ﷺ to be lenient in his mannerisms which is the opposite of rudeness and harshness. He was also commanded to pardon and ask for forgiveness for his companions, to consult them in communal affairs and to rely upon Allah almighty. If a person has these attributes and practices them, they become far from evil character.

Furthermore, Islam attempts to solve this issue of evil character by using different methods.

Firstly, by giving people the Messenger of Islam ﷺ as positive role model. Secondly, by warning against evil character. Prophet Muhammad ﷺ said: "*The believer does not taunt, nor curse, nor is he obscene, or foul mannered.*" [Tirmidhi: 1896].

Thirdly, by calling towards excellent character and encouraging it. Prophet Muhammad ﷺ said: "*Indeed the most beloved of you to me, and the closest to me on the day of reckoning are the most excellent of you in character.*" [Tirmidhi: 2018, Sahih al-Jami'

Fourthly, by supplicating to Allah and seeking his assistance. The Messenger of Allah ﷺ used to supplicate: *"...Guide me to the most excellent of character, for no one can guide to its excellence except you; and save me from evil character, for none can save me from its evils it accept you.*" [Muslim: 1296].

Fifthly, by accustoming oneself to good manners. This cleansing one from evil character, and guide to the most excellent of character. The Qur'an states: "*And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.*" [Ankabut: 69].

Sixthly, by accompanying those of a high moral character. Being in the company of good companions and gathering with them helps one avoid evil companions. Regarding this, Prophet Muhammad ﷺ give the perfect analogy stating: "*The example of a good companion in comparison with a bad one, is like that of the musk seller and the blacksmith's furnace. From the first, you either buy musk or enjoy its good smell, while the furnace either burns your clothes or your house, or you get a bad smell from it.*" [Bukhari: 5134, Muslim: 4768].

Through these foundations, Islam fought against the problem of bad character. It protected character by emphasizing empathy, so that humanity may live in harmony and peace.

# 7

# POOR VALUES & ETHICS

For a person to have great virtue according to one group and have none according to others is not rare in life. This is due to the stark individual differences that impact ones' views, like culture, environment, and so on. However, there are some values that are universally recognized by all people, even if the degree of importance given to it might differ from person to person.

There are some values and ethics that are divinely intrinsic in all humans, like honesty, modesty, justice, trustworthiness, compassion & mercy to others, and more. Therefore, poor values can lead entire societies to collapse in their morals and ethics. People without values are lifeless, there is not meaning to their humanity.

Values in Islam are morals that make up the ideal Muslim personality. These values give the person the ability to work on their skills and become involved on a personal, spiritual and a societal level.

1. **The importance of values in Islam:**

This becomes manifest through the interconnection between morals and values and how essential they are to the different branches of the faith. The Qur'an emphasizes having good values, and this is indicated in the Qur'an numerous times by connecting values with guidance, excellency, and assisting people with needs and interests. The Qur'an states: "*Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.*" [Nahl: 90], and it also states: "*Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever*

*Hearing and Seeing.*" [Nisa: 58]. The value of truthfulness was encouraged by Prophet Muhammad ﷺ when he said: "*Adhere to truth, for truth leads to virtue; and virtue leads to Paradise. A person who continues to speak the truth and endeavors to tell the truth is eventually recorded as truthful with Allah.*" [Bukhari: 6094, Muslim: 2607].

2. **Moral values in Islam:**

The Qur'an, and the teachings of Prophet Muhammad ﷺ are the sources of moral values in Islam. This is because Islam attempts to find a relation between values in ones' speech, action, manners, and behavior. Islamic moral values are a combination of all these different aspects of life. This includes everything from educational, communal, economic, political, and judicial aspects. Islam effectively brings together a complete system of values and ethics that leads to great moral character. This is the goal of the Islamic message that is a mercy to the universe.

3. **Establishing morality in Islam:**

The solution to the problem of poor values in Islam is through the firm establishment of morality. This is what Islam encourages strongly and is found in the teachings of Prophet Muhammad ﷺ: "*I was only sent to complete good mannerisms.*" [Bayhaqi: 20572, Hakim: 4221].

Establishing morality in Islam is nuturing the concept of noble values, and strengthening them, which is represented in good manners. The Messenger ﷺ call towards this very thing when advised his companion Abu Dhar saying: "*Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people.*" [Tirmidhi: 1906].

Regarding the importance of good character, Prophet Muhammad ﷺ says: "*Nothing is placed on the scale of deeds that is heavier than good character.*

*The person with good character will have attained the rank of the person of fasting and prayer.*" [Tirmidhi: 1922].

Therefore, you find that the pinnacle of what Islam came with revolves around having good character and calling for noble values. It is this image that the origin of morals and values are built upon, which is character. We find that Islam addresses the problem of poor values, and did not just stop at this, but rather made these values essential to all its branches and legislations, because Islam connects between saying, action, value, and behavior. The model of morality in Islam is one that is ideal and guides one to success.

# 8

## CURSING & BAD MANNERS

Cursing is the use of profanities and is a path towards bad manners. It is a problem that comes as a result of a lack of modesty and unpleasantness in a person. A person who curses is disliked by people, and people avoid befriending them. It is one of the reasons that leads to the ties of friendship being severed, causes hostility between individuals, corrupts morality, gives validation to the forbidden, and spreads vulgarity in society. Islam is a religion that calls for good character, and its legislation came to treat spiritual diseases. There are certain solutions that Islam suggests for the dilemma of profanity and bad manners.

Firstly, the prohibition of immorality, whether apparent or hidden. The Qur'an states: "*And do not approach immoralities - what is apparent of them and what is concealed.*" [Anam: 151], and it also states: "*Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - '...*" [Araf: 33]. This shows that Islam is all-encompassing in its prohibition, both apparent and hidden immoralities. The Qur'an reinforces this point stating: "*And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.*" [Anam: 120].

This encompassing nature is unique to Islam, and it also reiterates the fact that cursing and using profane speech is a grave sin that is prohibited, as Prophet Muhammad ﷺ said: "*The believer is neither a defamer, nor a curser, nor outrageous, nor obscene.*" [Tirmidhi: 1896] and he ﷺ also said: "*Nothing is placed on the scale of deeds that is heavier than good character; and Allah dislikes the obscene immoral one.*" [Tirmidhi: 1922].

Secondly, prohibiting the publicizing of evil and vulgar speech, as the Qur'an states: "*Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.*" [Nisa: 148]. The verse made an exception for the one who is wronged that is seeking his rights. In this case, it is permitted for them to mention the transgression of the oppressor. Cursing and having bad manners is from the public mention of evil that the Qur'an so heavily condemned, and Allah does not like. The Prophet Muhmmad ﷺ said: "*Beware of immorality, for Allah does not like immorality and indecency.*" [Ahmad: 9565]. Abu al-Darda', a companion of Prophet Muhammad ﷺ, once saw a woman with an indecent tongue, to which he commented: "If this woman was mute, it would have been better for her!"

Thirdly, safeguarding the tongue from vulgarity. Unleashing one's tongue is dangerous, and the result of not safeguarding it is a person who curses and is indecent in speech. Islam emphasizes the importance of safeguarding the tongue, because in that is protection from the dangers of this words and the hereafter. Such is the advice that Prophet Muhammad ﷺ gave to Mu'ad, one of his closest companions, saying: "*Shall I not tell you of the foundation of everything?*" Mu'ad responded, "Yes, O Messenger of Allah." He ﷺ took hold of his tongue and said, "*Restrain this.*" Mu'ad said, "O Prophet of Allah, will we be taken to account for what we say with it?!" He ﷺ said, "*May your mother be bereaved of you, O Mu'ad! Is there anything that throws people into the Hellfire upon their faces — or on their noses — except the harvests of their tongues?*" [Tirmidhi: 2616]. Likewise, the Prophet ﷺ also said: "*Whoever believes in Allah and the hereafter then let him say good or be quiet.*" [Bukhari: 5700].

Fourthly, calling towards modesty, which is the innate character that motivates the doing of good and leaving the bad that Islam strongly encourages

and calls to. The status of modesty in Islam is summarized by the statement of Prophet Muhammad ﷺ: "*Every religion has a unique trait, and the unique trait of Islam is modesty.*" [Ibn Majah: 4182]. In modesty is retainment of indecency. People who curse and have bad character lack modesty, and therefore you find they bold in their indecent speech. Prophet Muhammad ﷺ said: "*Whenever there is modesty in a thing, it adorns it; and whenever there is indecency in a thing, it debases it.*" [Tirmidhi: 1893].

Fifthly, forbearance and forgiveness. These two characteristics are a beneficial solution when dealing with people who insult others and have bad manners. It decreases their evil, and for this reason, Islam has urged pardon and forgiveness in many matters, because it is a religion that commands us to have a high moral standard. Prophet Muhammad ﷺ used to be gentle and lenient, and he used to advise his companions that they do not insult back those who insulted them. In his advice to Abu Juray Jabir bin Sulaim he ﷺ wrote: "*If a man abuses and shames you for something which he finds in you, then do not shame him for something which you find in him; he will bear the evil consequences for it.*" [Abu Dawud: 4084]. And from the supplication of the Prophet ﷺ whenever he would leave his house is: "*O Allah, I seek refuge with You from going astray or stumbling, from wronging others or being wronged, and from behaving or being treated in an ignorant manner.*" [Abu Dawud: 4432].

Sixthly, Islam prohibits insulting anything, even if it is an inanimate object that has no will. This is a wise teaching, because whoever insults inanimate objects and animals will eventually end up insulting a person. Prophet Muhammad ﷺ in his advice to Abu Juray stated: "*Do not curse anyone.*" Abu Juray said: "I have not cursed anything since, not even a camel or a goat." [Abu Dawud: 2782]. Similarly, Prophet Muhammad ﷺ said: "*Do not curse*

*the rooster, because it awakens people for the [morning] prayer.*" [Abu Dawud: 4084].

With these clear legislations, Islam addressed the problem of cursing and bad character. Islam was clear in combating these bad morals. The Messenger ﷺ made modesty the unique trait of Islam, showing the importance of this value and calling towards it, whist discouraging bad character and manners.\

# 9

## LYING

Lying is a problem that leads down a spiral of dilemmas, negatively affecting both on an individual level and on a societal level. As for its individual harms, lying is a trait that clings to the person, and one lie leads to another, until the person becomes known as a liar. This leads to the person losing face and people having no trust in him. His words, promises, and testimony are seen as invaluable or put into question. Lying also has harms on society as a whole, because it leads to enmity, and puts the trust between people into question, leading to hate and dispute that could have been avoided.

Lying has certain factors that lead up to it. These factors, depending on how strong they are, can lead individuals, young or old, ignorant or knowledgeable, even leaders and ministers and all levels of society to turn towards dishonesty. Islam attempted to solve this dilemma by blocking all of its causes and factors and put in place ways to prevent lying. Sufficient for us as an example is that of the Prophet ﷺ before he received revelation was known amongst his people for his truthfulness, until he was nicknamed: The Truthful & Honest One.

The Qur'an and the Prophetic teachings warn us of lying. Allah says: "*In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.*" [Baqarah: 10]. The Prophet ﷺ says: "*Beware of lying, for lying leads to corruption; and corruption leads to Hell. A person who continues to lie and makes it his habit to lie is eventually recorded as a liar with Allah.*" [Bukhari: 6094]. Instilling the importance of honesty starts at a young age. The young child should be taught to stay away from lying, even as a joke.

This important lesson can be derived from the story of the woman who called her son saying: "Come here, I shall give you something." The Messenger ﷺ said: "*What did you intend to give him?*" She replied: "I intended to give him some dates." The Messenger ﷺ said: "*If you were not to give him anything, a lie would be recorded against you.*" [Abu Dawud: 4341]. Similarly, there is the example of Hussein b. Ali, the grandson of the Prophet ﷺ who was young boy not older than the age of ten when his grandfather had passed away. He was asked about a statement of the Prophet ﷺ which he could recall, to which he responded: I memorized from the Messenger of Allah ﷺ: "*Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt.*" [Tirmidhi: 2455].

Islamic call towards good manners becomes apparent even in the laws pertaining to financial transactions, where Islam warned against deceit and cheating, and encouraged economic uprightness. The Prophet ﷺ said: "*Both parties in a transaction have a right to annul so long as they have not separated; if they are truthful and clear, they will be blessed in their transaction, but if they conceal and lie, their blessing will be eliminated.*" [Bukhari: 1947].

Islam also warned people in positions of power from lying, because good leaders create good societies, and corrupt leaders lead to corrupt societies. The prohibition on lying is especially severe for leaders, and due to this, the Prophet ﷺ said: "*Three are those whom Allah will neither speak to on the Day of Judgement, nor will He purify them, nor will look upon them; and they will have a painful punishment: an old man who commits fornication; a king who constantly lies, and a poor man who is arrogant.*" [Muslim: 159].

In an attempt to protect both the individual and society as a whole from the evil effects of lying and its causing factors, the Prophet ﷺ said: "*It is enough of a lie for a man to narrate everything he hears.*" [Muslim: 6], and he ﷺ also said: "*Woe to the one who lies in his speech to make people laugh, Woe to him! Woe to him!*" [Abu Dawud: 4340]. Due to the grave danger of lying, Islam made lying one of the greatest sins. The Prophet ﷺ said in a famous Hadith: "*The signs of a hypocrite are three: whenever he speaks, he tells a lie; whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays.*" [Bukhari: 32].

In this, and what we have previously mentioned, we find that Islam encourages honesty, and prohibits lying, because truth is a source of remedy and tranquility for the soul, as well as for the overall society, which is the goal that Islam ultimately wishes to accomplish.

# 10

## ARROGANCE

Arrogance is to reject the truth and belittle others. The arrogant person sees no one but himself, and view others as irrelevant. The dilemma of arrogance becomes even more problematic when the arrogant person interacts with others and believes that everyone besides himself is wrong. The danger of arrogance becomes apparent in a person who sees himself as being perfect and above others. From the evils of arrogance is trivializing others, and this is harmful to one's self because a person deceives himself and puts himself in a position that he does not deserve.

Due to one of the most important goals of Islamic law being societal reform, it proposed a solution for the dilemma of arrogance, because it is a reprehensible act, and its effects on people and society are well known, both in this world and the hereafter. The Messenger ﷺ defined arrogance as being: *"Ridiculing the truth, and despising people."* Ridiculing the truth is essentially rejecting it, and despising people is belittling them. Now that we understand the evils of this trait, here are some of the solutions Islam brought forth for this problem.

Firstly, knowing you place. Islam teaches that humans are weak and that there was a time when they were nonexistent. If an intelligent person keeps these facts in mind, he stays away from arrogance and egotism. The Qur'an states: *"Has there [not] come upon man a period of time when he was not a thing [even] mentioned?"* [Insan: 1]. It also states: *"Mankind was created weak."* [Nisa: 28].

Secondly, warning against arrogance and considering it one of the greatest sins and the fact that it is the first sin with which anyone disobeyed

Allah. The Qur'an states: "*And [mention] when We said to the angels, 'Prostrate before Adam'; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.*" [Baqarah: 34]. Warning us of arrogance, Prophet Muhammad ﷺ said: "*Whoever has in his heart an ant's weight of arrogance will not enter Jannah.*" Someone said: "A man likes to wear beautiful clothes and shoes?" He ﷺ replied: "*Allah is Beautiful, He loves beauty. Arrogance means ridiculing the truth and despising people.*" [Muslim: 91].

Thirdly, encouraging humbleness, which is the opposite of arrogance. Being humble is a beautiful trait that is brings great rewards to the person in this world and the hereafter. A humble person is beloved and cherished, and the arrogant is detested and despised. The Qur'an praised the believers as being people of humbleness, saying: "*The servants of the Lord of Mercy are those who walk humbly on the earth…*" [Furqan: 63]. Similarly, Prophet Muhammad ﷺ said: "*Charity does not decrease wealth; and Allah increases the honor of the one that forgives; and the one who shows humility Allah elevates.*" [Muslim: 2500]. In an attempt to combat arrogance and boastfulness, the Prophet ﷺ said: "*Allah has revealed to me that you must be humble, so that no one oppresses another or boasts over another.*" [Muslim: 2865].

Humbleness is the cure for arrogance, and the Islamic call towards it is a multi-layered solution that involves different steps. One way is through setting an example in humility, and this is found in the example of the Prophet ﷺ who was humble in the way he dressed, and his place of sitting and could not be recognized from amongst his companions. People used to come and ask: Which one of you is Muhammad ﷺ? And he taught his companions to be humble, saying: "*Allah has revealed to me that you must be humble, so that no one oppresses another or boasts over another.*" [Muslim: 2865].

His humility got to the point that he would do all his work himself. When his wife Aisha, may Allah be pleased with her, was asked about him she said: "*He was a man like other men. He removed the fleas from his garment, milked his sheep, and did all his work himself. He would continue to do what a man does in his house, and when the time for prayer came, he would go to the prayer.*" [Bukhari: 644]. A man came to him once and started trembling from awe, to which the Prophet ﷺ remarked: "*Relax, I am not a king; I am just a man whose mother ate dried meat.*" [Ibn Majah: 3312].

Another way of eliminating arrogance is through accepting the advice of someone who gives you correct advice if you make a mistake. This is the difference between someone who is truly humble and someone who is proud and arrogant. Not accepting advice is from the attributes of the proud person, as the Qur'an states: "*And when it is said to him, 'Fear Allah,' pride in the sin takes hold of him...*" [Baqarah: 206].

Likewise, spending time with the weak and those in poverty is a form of eliminating pride, because it softens the heart, and instills mercy within one's self. Abu Dharr, may Allah be pleased with him – a companion of the Prophet ﷺ – said: "My close friend ﷺ commanded to do seven things; he commanded me to love the poor and to be near them, and he commanded me to look at those below me and not those above me…" [Ahmad: 21453].

Lastly, one should not be extravagant in his food, drink, and clothes. Prophet Muhammad ﷺ said: "*Eat, give charity and clothe yourselves, without being extravagant, and without showing off.*" [Ibn Majah: 3603]. As is clear, arrogance is a disease that cannot be cured except by embracing humility which one of the good manners that Islam calls us towards.