

Table of Contents

I. The Ideology of "No Deity but Allah ﷻ and Muhammad ﷺ is His Messenger" had to Be Established First Before Any Thing Else.....	2
A. Relationship Between the Pillars of Worship and the Pillars of Faith.	2
B. Prophet Muhammad ﷺ Status Before Islam and After Islam	2
i. The Blackstone Incident Before Islam.	2
ii. Status of Prophet Muhammad ﷺ Before Islam.....	3
iii. Why did the Arab lords hate La Ilaha Ila Allah ﷻ (There is no Deity but Allah ﷻ)	4
C. Quran Revealed in Makkah versus Quran Revealed in Madina.	6
i. The Purpose of the Makki Quran.....	6
ii. The Purpose of the Madani Quran.	7
D. What is Wrong if Moral Values are Based on Materialism.....	8
i. Relationship between moral values and economy.	8
ii. How immorality leads to technology of death.	9
iii. How capitalism creates double standards.....	9
E. Easier Ways of Spreading Islam	9
i. First alternative: Arabian nationalism and recovery of Arab land.	10
ii. Second alternative: Social justice.	11
i. Third alternative: Moral reform.	14

I. The Ideology of "No Deity but Allah ﷻ and Muhammad ﷺ is His Messenger" had to Be Established First Before Any Thing Else.

A. Relationship Between the Pillars of Worship and the Pillars of Faith.

The six pillars of faith are the essential beliefs of Muslims. They are: belief in Allah ﷻ, His angels, His books, His messengers, the Day of Judgment, and the divine decree. The five pillars of worship are the basic acts of worship that every Muslim must do, which are: the declaration of faith (shahada), the ritual prayer (salat), the charity giving (zakat), the fasting of Ramadan (sawm), and the pilgrimage to Makka (hajj). The six pillars of faith must come first, because they are the basis of the Muslim's faith and conviction, without which the five pillars of worship would be pointless or invalid. The pillars of worship are the application of faith in the real world. One cannot have faith in one way and act in another way. Both pillars of faith and pillars of worship were taught to us by the Hadeeth of Jibriel. They go together like a horse and carriage.

B. Prophet Muhammad ﷺ Status Before Islam and After Islam

i. The Blackstone Incident Before Islam.

The Blackstone incident where Prophet Muhammad ﷺ arbitrated between the Arab lords about putting the Blackstone back in place is a historical event that occurred in Makka before the advent of Islam. The Blackstone is a sacred stone that is embedded in the eastern corner of the Kaaba. The Blackstone was sent down from heaven by Allah ﷻ and was placed in the Kaaba by Prophet Ibrahim (Abraham) and his son Ismail (Ishmael). The incident happened when the Kaaba was damaged by a flood and the Quraysh, the ruling tribe of Makka, decided to rebuild it. However, when the reconstruction reached the point where the Blackstone had to be put back

in its place, a dispute arose among the different clans of the Quraysh, each claiming the honor and privilege of carrying out the task. The argument lasted for several days and threatened to escalate into violence and bloodshed.

To resolve the conflict, the elders of the Quraysh agreed to accept the judgment of the first person who would enter the gate of the Kaaba. By the will of Allah ﷻ, that person was Muhammad ﷺ, who was not yet a prophet but was already known as al-Amin (the trustworthy) for his honesty and integrity. Muhammad ﷺ, who was 35 years old at the time, came up with a wise and fair solution. He asked for a large cloth and placed the Blackstone on it. Then he asked each clan to hold one edge of the cloth and lift it together. When the Blackstone reached the level of the Kaaba, Muhammad ﷺ took it with his own hands and put it in its place. In this way, he satisfied all the parties and prevented a potential war.

ii. Status of Prophet Muhammad ﷺ Before Islam.

Prophet Muhammad ﷺ was famous for his honesty and integrity. The Arab lords admired and esteemed him. They appointed him as the arbitrator of the black stone incident. People used to entrust him with their valuables when they travel. But when he introduced Islam, the Arab lord turned against him and accused him of being a liar, a magician, etc.

After Prophet Muhammad ﷺ brought them Islam, they change their attitude. Their problem was not Prophet Muhammad ﷺ himself because to them, he was the honest, the trust worthy, the person whom they knew, trusted and loved for long time. Their problem was the package that came with him. The package of “there is no deity but Allah ﷻ”

iii. Why did the Arab lords hate La Ilaha Ila Allah ﷻ (There is no Deity but Allah ﷻ)

1. The Arab lord revenue comes from the idol worshipping. Before Islam, the Kaba was encircled by 360 idols that belonged to different Arabian tribes. These idols symbolized various gods and goddesses that the Arabs revered, such as al-Lat, al-Uzza, Manat, and Hubal. The Arabs used to travel to Makka for pilgrimage to worship their idols and trade. They would also conduct rituals and ceremonies around the Kaba, such as walking around it, kissing the Black Stone, and sacrificing animals. The idols were a source of business and income for the Quraysh, the dominant tribe of Makka, who controlled the entrance to the Kaba and the trade routes around it. They imposed fees and taxes on the pilgrims and traders who came to Makka, and they also profited from the sale of goods and services to them. The Kaba was thus a hub of both religious and economic activity for the pre-Islamic Arabs. Declaring Shihada and destroying the idols will end this revenue.
2. Didn't want to goto war with other Arabian tribes. Proclaiming that these idols are not true gods will anger all the Arabian tribes who would unite and fight against Quraysh (the Prophet's tribe in Makkah) to protect their idols and restore their sanctity.
3. Didn't not want to be equal to their slaves. Islam establishes equality between the slaves and the masters. The Arab lords rejected the idea that their slaves are equal to them. Islam is a color blind and a race blind religion. It teaches that all human beings are created by Allah ﷻ and are equal in dignity and worth, regardless of their race, class, or status. Islam does not recognize any superiority or privilege based on lineage or wealth. The only criterion of honor in Islam is piety and righteousness. The Arab lords, however, were accustomed to a hierarchical and tribal society, where they enjoyed power and authority over their slaves and other people. They

did not want to accept the Islamic principle of equality and brotherhood, which would challenge their social and economic interests. They also did not want to share their rights and obligations with their slaves, who were considered as property and not as human beings. They resisted the Islamic message of justice and liberation for the oppressed and exploited.

4. Didn't want to be sitting in the same gathering or praying with the Prophet and their slaves: The Prophet was the leader of the Muslims. The slaves were among the first to embrace Islam, as it gave them dignity and freedom. The Arab lords, however, were the chiefs of the pagan tribes, who worshipped idols and oppressed their slaves. They did not want to share their status and rights with their slaves, set with them or pray with them in the same gathering. They wanted the Prophet to kick the slaves out.
5. Didn't want to obey Muhammad ﷺ: The Arab lords refused to recognize the Prophet as a messenger of God. They did not want to obey or follow him. They did not want to accept the authority of the Prophet, nor did they want to submit to the will of God. They resisted the Islamic message of monotheism and justice.
6. Didn't want to surrender authority to Allah ﷻ and his messenger: The Arab lords realized immediately the meaning of "There is no Deity but Allah ﷻ". They knew that Deity means sovereignty, and that Allah ﷻ is the sovereign lord to whom they must submit all the authorities. All kinds of authorities; authority over the human conscience, authority over determining the rituals of worship, authority over organizing life, authority over lifestyles, authority over legislating laws, authority over wealth, authority over justice and judgement, as well as authority over souls and bodies. They knew that "There is no god but Allah ﷻ" will strip the authority from the hands of the idol worshippers, landowners, masters, leaders, kings, rulers,

and rich and powerful people, and give it to Allah ﷻ alone. It is a revolt against all human-made laws, customs and rules that were based on transgression against the sovereignty of Allah ﷻ. It is a destruction of all these laws, customs and rules that were made by any human authority and were not based on the divine guidance from Allah ﷻ. Allah ﷻaid in the Quran [4:65] “But no, by your Lord, they will not believe until they make you, judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full, willing submission”. In other words, making Allah ﷻ the reference, referee and the arbiter by going back to his revelation.

C. Quran Revealed in Makkah versus Quran Revealed in Madina.

i. The Purpose of the Makki Quran.

The part of the Quran that was revealed in Makkah during the first 13 years, from the beginning of the mission of the Prophet till his migration to Madinah, is called the Makki Quran. The Makki Quran was revealed to establish one main point, which is the ideology or (عقيدة). The main issue of ideology was the issue of God, man and the relationship between them. The Makki Quran informed the man the reason of his existence, who he is, where he came from. why he was created, where he is going to go after death, who is going to take him from this life to the life of the hereafter, what is going to happen to him in the hereafter. The Makki Quran did not go beyond this main ideological issue for 13 years. Most of the Makki Quran were short verses speaking about Allah ﷻ, stories of the previous prophets and the six pillars of faith.

Aisha was responding to a question about the order of revelation of the Qur'an, and she clarified that the first chapters that were revealed were from the last part of the Qur'an, known as Al-Mufassal, which means “the detailed”. These

chapters mainly focused on the themes of the afterlife, the rewards and punishments of paradise and hellfire, the stories of the prophets and their nations, and the signs of Allah ﷻ in the creation. These topics were meant to instill faith, belief, and love and fear of Allah ﷻ in the hearts of the early Muslims, who faced severe persecution and hardship from the idolaters of Makkah.

Aisha also explained that the verses that dealt with the rules of halal (lawful) and haram (unlawful) were revealed later, when the people had already embraced Islam and migrated to Madina. These verses included the prohibitions of alcohol, adultery, gambling, interest, and other sins, as well as the commands of prayer, fasting, charity, pilgrimage, and other acts of worship. Aisha reasoned that if these rules were revealed first, the people would have found them too difficult to follow, and they would have rejected them. Therefore, Allah ﷻ revealed the Qur'an gradually, according to the needs and circumstances of the Muslims, and He guided them to the truth with wisdom and mercy.

ii. The Purpose of the Madani Quran.

The legislative part of the Quran which established the rules of the divine law of Islam (Sharia) did not start until after the migration of the Prophet to Maddina and the establishment of the first Islamic state. Most of the verses are long and talks about life matters. They provide guidance and instruction for the Muslim community in Medina, who faced new challenges and opportunities after the migration from Makka. The Madani Quran covers various topics such as:

1. The rules and regulations of Islamic law, such as prayer, fasting, charity, pilgrimage, marriage, divorce, inheritance, etc.

2. The principles and ethics of Islamic morality, such as honesty, justice, mercy, forgiveness, patience, gratitude, etc.
3. The details and strategies of Islamic warfare (jihad), such as the conditions and objectives of fighting in self-defense or for spreading Islam.
4. The interaction and dialogue with the People of the Book (Jews and Christians), who had different beliefs and scriptures from Islam.
5. The role and responsibility of the Muslim leaders (caliphs) in governing the community according to the Quran and Sunnah (the teachings and practices of Prophet Muhammad ﷺ).
6. The formation and development of the Muslim identity (ummah) as a global community that transcends ethnic, racial, linguistic, or geographical boundaries.

D. What is Wrong if Moral Values are Based on Materialism.

i. Relationship between moral values and economy.

The highest value in society that determines what is right and what is wrong, what is acceptable and what is not acceptable, and what is legal and what is illegal, should be based on faith. If the economy and the materialistic benefits prevail over moral values, then this will lead to selfish moral values. Capitalism is based on selfishness and greed. Some examples are as follows:

1. The city of Lake Tahoe is divided by a state border. One side belongs to Nevada and the other to California. In California, prostitution and gambling are illegal because the economy depends on farming and manufacturing. In Nevada, prostitution and gambling are legal because the economy relies on tourism and entertainment. There is a street that separates the two sides of the city. Two hotels face each other across

the street. In one hotel, prostitution and gambling are forbidden. In the other, they are allowed.

2. Indiana bans gambling on its land, but allows a casino on a river. This makes no sense, but the casino pays a lot of taxes to the city, so it is tolerated.
3. Some grocery stores and the US department of agriculture throw away food to keep the prices high. This is wasteful and immoral. They should donate the excess food to the needy.

ii. How immorality leads to technology of death.

In the past centuries, 176 million people died in two world wars, 72 major conflicts, such as Vietnam, the spread of communism, and the madness of leaders like Hitler. This was the result of moral decay.

iii. How capitalism creates double standards

Double standards in capitalism are the unfair or inconsistent treatment of people or groups based on their economic status, wealth, or power. They are often used to justify the exploitation, oppression, or discrimination of the poor, the marginalized, or the oppressed by the rich, the powerful, or the dominant.

E. Easier Ways of Spreading Islam

The prophet suffered a lot to establish and spread Islam. There were easier ways of achieving his goals that would have saved him years of pain and suffering. Allah ﷻ did not permit his Prophet from resorting to these easier ways. All of this pain and suffering were not meant to harm or punish the prophet or his followers. Rather they were meant to test their faithfulness, patience, perseverance, sincerity, devotion,

love for Allah ﷻ and His messenger. They were also meant to purify their hearts from worldly desires and attachments.

Allah ﷻ did not permit the prophet from resorting to easier ways because he wanted “La Ilaha Ila Allah ﷻ” (There is no deity except Allah ﷻ) to be established first and become the foundation of all other establishments. In addition, Allah ﷻ wanted his Prophet to be an example for all Muslims who would come after him. The prophet wanted them to follow his footsteps in calling people to Islam with wisdom and good manners. The prophet wanted them to face hardships with courage and hope. The prophet wanted them to trust in Allah ﷻ’s plan for them.

i. **First alternative: Arabian nationalism and recovery of Arab land.**

We are speaking today of our Muslim land being ruled by puppet oppressing regimes who are loyal to the imperialistic foreign powers that have interests in the Muslim land. So was the situation at the time of Prophet Muhammad ﷺ . He was sent and the best and most fruitful Arabian land is occupied by other nations, very similar to today's situation. The land of Sham, which is made today of Palestine, Jordan, Syria, and Lebanon, were all occupied and ruled by Arabian rulers who are puppets to the Byzantine Empire, similar to today’s Arabian rulers who are puppets of imperialistic foreign powers. The land of Yemen was also ruled by Arabian rulers who are puppets to the Persian Empire. Arabs only owned the deserts fruitless land of the Arabian Peninsula.

It was possible to Prophet Muhammad ﷺ to raise the ideology of the Arabian nationalism and unify all the Arabian factions and tribes under the objective of freeing the

Arabian land from the hands of Byzantines and Persians. And then, after he becomes the king, he would order everybody to testify that there is no deity but Allah ﷻ and he will use his authority and power to make people slaves to Allah ﷻ after he made them slaves to himself first. That would have been a much easier way. But Allah ﷻ did not want Islam to be established this way because Allah ﷻ did not want to remove a Roman or a Persian dictator and replace them with an Arabian dictator. Because a tyrant is a tyrant regardless of his nationality or ethnicity. People are slaves to Allah ﷻ alone and they will not be in this status unless the flag of no deity but Allah ﷻ is well established. Thus, Allah ﷻ wanted to destroy the foundation of paganism first, before the establishment of the foundation of Islam on the ideology of there is no deity but Allah ﷻ and Muhammad ﷺ is his messenger. Also, Allah ﷻ wanted the state of Islam to be established by the efforts of the sincere companions who want the reward from Allah ﷻ for promoting his religion, not looking to be rewarded by wealth, position or power.

Furthermore, Allah ﷻ did not want ethnicity and nationalism to take part of establishing his religion Islam, because our citizenship is Islam, we all are equal under the umbrella of Islam regardless of our ethnic background, color or mother tongue.

ii. Second alternative: Social justice.

Also, now we are talking about social injustice in the distribution of wealth and power nowadays in the Muslim land. It is similar to the situation When Prophet

Muhammad ﷺ was sent, the Arabian society was in a terrible situation of social injustice. Very few people own the wealth and power, and the majority of the people have nothing but hunger, poverty and slavery, as it is the situation now in the Muslim countries. It would have been much easier to Prophet Muhammad ﷺ to call people to the objective of social justice and rally people around him according to the ideology of justice in the distribution of wealth and power, and he would declare a war against the elite and wealthy people and they are very few. If he would have done that, the majority of the people, who are poor and slaves, would have supported him and would have helped him to conquer the wealthy minority, instead of what happened to him when he declared the flag of no deity but Allah ﷻ, where almost all people stood against him and very few elevated themselves to support him and to promote Islam. And then After Prophet Muhammad ﷺ achieves victory with the help of the majority of people who are suffering from poverty, hunger and slavery, and after he redistributes the wealth among people, he would have used his power as a king or a leader to make people slaves to Allah ﷻ after he made them slaves to his human authority, and he would order the people to declare that no deity but Allah ﷻ.

But Allah ﷻ did not want his religion to be established this way, because Allah ﷻ knows that the social justice must be based on solid ideology that makes Allah ﷻ the sole owner of the entire wealth and power on earth, and the people are just deputy trustees

that are trusted with this wealth and power for a certain period of time starting from the minute he becomes an adult to the moment of death. As Allah ﷻ said in the Quran “Believe in Allah ﷻ and his messenger and spend out of his wealth that he trusted you with” and Allah ﷻ also said in the Quran “The Lord said to the angels: I will create a deputy on earth. They said: Will you place there someone who will make Mischief in there and shed blood?”. So the wealth and power are all owned by Allah ﷻ alone, and Allah ﷻ made us deputy trustees to test us. Whosoever is going to use his power and wealth to please Allah ﷻ will be a winning successful one, and whomsoever is going to use them to earn the displeasure and anger of Allah ﷻ will be a loser. Thus, according to this ideology, the rich man knows that this is the wealth of Allah ﷻ given to him to try him, and his poor brother has a certain right in his wealth. Therefore, he is going to give the poor and needy their share of his wealth without any hard feelings. And the poor and needy knows that this is his right that Allah ﷻ has given him from the wealth of his rich brother, therefore, he will take it without any shame or humility. But if the wealth of the rich is taken from him by force and given to the poor, his heart will be full of hatred towards whomsoever took his wealth, and the poor will always be looking to steal more wealth from rich people instead of working to earn.

And this way, social justice is fulfilled in such a brotherhood and loving environment, let alone the charities that the rich people compete in to please Allah ﷻ, up

to the extent that the Muslim nation had no single poor man at the time of Omar Ibn Abdel-Aziz, where he did not find any poor man to take the Zakah from his employees in the entire Muslim world.

i. **Third alternative: Moral reform.**

The moral values of our society are deteriorating and adultery is rampant in this liberal era. This was also the case during the time of Prophet Muhammad ﷺ. The pre-Islamic Society was full of oppression and injustice. One tribe would raid another tribe and enslave or kill its men, women, and children, and loot its property. They would boast about their ability to do injustice to everyone, and no one can do injustice to them. The Pre-Islamic Arabs practiced female infanticide and buried their baby girls alive. Even animals did not do such a thing to their offspring. Two tribes fought for 40 years over a camel race. Pre-Islamic Arabs worshipped idols and gave them the rights that belong to Allah ﷻ alone. Adultery was widespread in society then. Aisha reported that there were four kinds of marriage in the Pre-Islamic era of ignorance. One kind was similar to the current one and the other three kinds were sinful and immoral. But when Muhammad ﷺ came with the truth and prevailed, he cancelled all the forms of marriage that existed in the Pre-Islamic era of ignorance except the one that people know today.

So, Prophet Muhammad ﷺ could have declared the objective of morality, values and manners. He could have called people to clean the society from the dirt and vice, from

corruption and injustice, from transgression and mischief. If he would have done that, he would have had so many supporters that will be attracted to the idea of a clean moral society. This would have been much easier than declaring the banner of "no deity but Allah ﷻ" and after he establishes his power and he becomes a leader, he would order the people to declare that No deity but Allah ﷻ and he would have made people slaves to Allah ﷻ after he made them slaves to his own power.

But Allah ﷻ did want him to go this way, because Allah ﷻ knows better. Allah ﷻ knows that this was not the correct way because moralities and manners are not going to be established without an ideology. This ideology will establish scales and criteria for values and manners. What is to be considered right and what to be considered wrong? And it will also establish a spiritual power in the hearts of believers that will make them follow these manners and values despite of their low desires and interests. This ideology will also promise the believers of a great reward in the hereafter if they elevate themselves to the high level of moral standards and values, not to mention if they excelled in it. In addition, it will warn the bad people of the severe punishment waiting for them. Not only that, but also it will make believers know that Allah ﷻ is watching them all the time. Even if they hide themselves from the eyes of the people, even if they do it behind closed doors and the law would have no access to them, they cannot escape the watchful eye of Allah ﷻ because he is with them all the times. Thus, without this ideology, there was no way to

establish a truly clean society. Clean of the social injustice, clean of moral corruption and clean of oppression by means of the spiritual power developed in the heart of believers.