

How Islamic Doctrine Resolves Conflicts And Promote Peace In The World.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, We created you from one male and one female and make you into nations and tribes that you may get to know each other...”

[Qur'an, 49: 13]

Any message that aspires to guide people methodically on how to shape and conduct life with a focus on achieving its purpose by addressing social, economic, family, personal, and interpersonal issues in a balanced and coherent way across racial, ethnic, religious, and political divides, is indeed a message with global scope in character. However, for such a message to be effective, appealing, and lasting, it must anchor the whole spectrum of people into a galvanizing ideology that is consistent with human intellect, reasoning, and rationality. It must be rooted in the ultimate Truth nobody can deny. The human mind is incapable of even contemplating such a model. It has to originate right from the top authority that is above human limitations, possesses infinite knowledge and wisdom; and has a global vision to see the past, present, and the future at the same time. Such a system is in every human conscience and aspired, but not humanly possible to configure. It then stands to reason that only a divinely revealed message can be universal. Pursuant to that, perceiving and projecting humanity as one family is the global view of Islam.

This universal perspective is enshrined in the very first verse of the Qur'an:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Praise be and Thanks to Allah, the Lord of the entire universe.” [Q, 1: 2]

The Lord is the Originator, Master, Sustainer, Guardian, and Sovereign Ruler, Who controls and directs everything in the universe. With all these attributes, Allah SWT is the Lord of the universe. The nucleus of this flawless gigantic system under His command is mankind, because it is the man who has been empowered with four defining features – not conferred to any other living species – converged into him: (1) Myriad faculties include intellectual capability, reasoning, speech, and communication. (2) Innumerable objects on earth and its environs have been yoked to man's service and man has been vested with a range of abilities so that he can make use of them. (3) He has been granted free will to choose his course in life – good or bad. Once the choice is made, he is enabled to pursue his chosen path using the resources at his disposal. (4) He is inherently inspired by moral consciousness. He is aware of what is right and what is wrong. All these empowerments have been imbued in man for humanity to flourish and its members strive for the establishment of a just and peaceful society.

All revealed messages were global in nature as they all aimed at unifying humanity under One Lordship:

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

“Your God is One God; there is no god but He, the Merciful, the Compassionate.” [Q, 2: 163]

They all were driven by the force of moral principles and a sense of right and wrong instilled in every soul. The cardinal principle that distinguished them from all others was Justice and its uniform application. Justice being in every psyche, the foremost demand of justice is to recognize the One and only Originator of this universe. By the same token, the greatest injustice is to associate partners with Him

who have no contribution to the creation, as they themselves were created much later. Human intelligence cannot accept the concept of multiple sovereigns.

Apart from revelation, there is ample evidence in man's own self, in the structure of the universe, and in the order that prevails in it to prove that Allah SWT is the only Creator of the universe. He is Sovereign. From the lowest layer of the earth to the highest level of the sky, wherever a person looks, he finds that everything from the smallest particle in the earth to the billions of galaxies in the observable universe not only provides evidence of the existence of the Creator of this gigantic system but that He alone is its Ruler and Regulator. Were that not the case, neither this system could have come into being nor could its order be sustained over millions of years flawlessly. The testimony of the natural phenomena combined with that provided by man's own self initiates in him the disposition to affirm Allah's Sovereignty. This is further reinforced by each revealed message and the teachings of the Prophet who conveyed it as reassurance that what man is predisposed to believe in is indeed true. After much pondering and soul-searching for the Truth, Prophet Ibrahim finally concluded:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“Behold, I have turned my face in exclusive devotion to the One Who originated the heavens and the earth, and I am certainly not one of those who associate others with Allah in His divinity.” [Q, 6: 79]

Critical thinking with moral navigation liberates man from self-captivity and insulates him against distorted influences.

It is not a religious matter of triviality. Of course, faith is a personal choice – as many of relaxed thinking often suggest, sidestepping any likely restrictions imposed on behavior. Islam is very upfront in addressing this notion:

□ **إِكْرَاهَ فِي الدِّينِ** قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى □ انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“There is no compulsion in religion...” [Q, 2: 256]

Belief, morals, and practical conduct are not the things to which people can be yoked forcibly. However, whatever choice a person makes, it will entail consequences and, therefore, must be made with soul searching, clear thinking, and deliberation. It must be substantiated by facts and reasons, as it will have an impact on life and society. Acceptance of Allah's Sovereignty or its rejection leads to two totally different tracks of life. The former inspires a disciplined life of dignity and grace guided by a sense of accountability. The latter is an improvised cavalierly life staked all on vain fancies and urges without any focus or direction, nor any sense of answerability for the conduct.

A fair-minded review of all divine messages revealed periodically to a series of prophets discloses that they all had the same bone structure built on the concept of the Unity of Allah, life after death, accountability by Him, and submission to Him. In fact, from the beginning, there has been only one divine code of life – all narrations being versions of the same theme, because they all originated from the same source solely for man's success in both worlds. Consistent with all previous renderings, the Qur'an is the final version. It addresses the entire human race:

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

“This is a plain exposition for people and a guidance and admonition for those who those who fear Allah.” [Q, 3: 138]

With the force of truth and reason, it invites mankind:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O mankind, Obey your Lord Who has created you as well as those before you; do so that you are saved.” [Q, 2: 21]

Islam strives to establish a just and peaceful society in which people can live in human fellowship with dignity and protection, freedom of speech, and choice. All must be subject to the same standards of justice:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“...Be you steadfast in justice, witnesses, for Allah, even though it may be against yourselves or your parents or your kindred, whether rich or poor...” [Q, 4: 135]

The right of people to excel, exercise their freedom of speech with care, and pursue their political or religious inclinations must also be recognized. Even when harm is caused, the standards of justice must be upheld:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“...Be steadfast witnesses for Allah in equity, and let not hatred of any people stray you away from justice; deal justly, that is closer to piety, fear Allah...” [Q, 5: 8]

While justice is required, generosity and courtesy promote goodwill for cordial relations:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

“Surely Allah enjoins justice, kindness, and the doing of good...” [Q, 16: 90]

This directive which has been so succinctly expressed enjoins people with two principles that provide the basis for the sound ordering of human society. The first principle is justice. Every person must be granted his right without any distinction. The second principle is generosity. This goes a step further and is even more important for social accord than justice. Basically, justice wards off the bitterness of discord from human life; and generosity tops it off with the element of pleasance and sweetness.

Justice is the bedrock of stable and peaceful human alliances that allow all other aspects of life to fall in place, and a lack of it is the seedbed of disorder at every level of society. Injustice has been at the root of all human sufferings and bloodshed throughout history and it continues today with an increasingly crushing force with technology. The Qur’an

postulates that human life began on earth in sound order. The original state of affairs was in accord with the Right Way prescribed by Allah SWT. But the man began corruption by falling victim to personal meagerness. He veered toward darkness and corrupted the original order with his ignorance, perversity, folly, and savagery. He has been warned again and again not to transgress and ruin the order on earth:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“And do not make mischief in the earth after it has been set in order...” [Q, 7: 56];

and must not mischievously vitiate the right order of life. What constitutes mischief-making is to surrender oneself to one’s lusts, to commit acts in subservience to other human beings, and to subscribe to morals, social orders, civilizations, principles, and laws derived from sources other than the One Who has originated the system and prescribed how to function for a beneficial outcome. This is the genesis of mischief that germinates countless evil eruptions, human destruction, and degradation.

Except for man, all species live peacefully within their respective spaces with no animosity. It is unconscionable that man is the only species who hates his own kind, creates havoc, and invents lethal weapons to annihilate fellow humans, and all that for cosmetic and petty reasons. Pitifully, he is narrow-minded; unable to subdue his instincts of jealousy, greed, and aggression in pursuit of his foul ambitions. This is particularly reprehensible because he is the only living being Allah SWT has empowered with so many assets and ranked him the highest in His creation for what he is potentially capable of achieving. Yet, he chose to disgrace himself by falling below the level of beasts due to his wild behavior despite being decorated:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

“Indeed the worst kinds of all beasts in the sight of Allah are the people that are deaf and dumb, and do not understand.” [Q, 8: 22]

Fallen to arrogance, they do not accept the truth and use their faculties to do the right things.

The Truth is: Life Matters; Life is Sacred; and Life is the Divine Order. It is not merely what activates the body of a living being. Rather, it signifies a specific essence comprised of intellect, consciousness, reason, choice, and freewill. It is by dint of these that man is distinguished from all other species of earthly creatures and is invested with a specific personality, individuality, knowledge, and judgment as reflections of his Creator's attributes. This global vision equates a single human life to whole humanity (quoting in an abbreviated form):

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

“... If anyone kills a person, it would be as if he killed the whole people: and if anyone saved a life, it would be as if he saved the life of the whole people...” [Q, 5: 32]

The survival of human life depends on everyone respecting other human beings. One who violates this sanctity is not merely guilty of doing wrong, his act proves that he has no respect for human life and is an enemy of all mankind.

The worldview of Islam is that humanity is one global family. This is how Allah SWT describes the children of Adam:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, We created you from one male and one female, and then divided you into nations and tribes so that you may recognize one another. Indeed, the most honorable among you in the sight of Allah is the one who fears Him the most...” [Q, 49: 13]

In this piece the whole of mankind is being warned against the greatest evil that has caused so much disruption within the universal family. The prejudices due to race, color, language, ethnicity, and nationality are

toxic social diseases that have kept mankind divided into small cells and at each other's throats. These cells have been drawn purely on the basis of accidental birth rather than on any rational or moral grounds over which individuals do have discretion. Then discrimination has taken the worst form of greed, jealousy, hatred, aggression, invasion, and occupation, resulting in human suffering. New philosophies have been expounded, new religions invented, new codes of law framed, and new moral standards set up to rationalize self-serving social, political, economic, and religious slants. Abuse of power, bigotry, double standards, political polarization, and unethical practices have become the norm across the spectrum and spiraling with no ceiling. There are no role models of ethics and integrity for new generations to look up to. Discrediting the tendencies of prejudices and feelings of superiority based on superficial norms, this verse highlights three cardinal realities: (1) Our origin is one tracing back to the same parents. (2) Over time, it was natural for us to spread out as nations and communities. Our accidental distinctions are not meant to be the basis for inequality or hierarchal rankings. On the contrary, they are for identification, designed for galvanizing people of all shades and stripes; cooperating in worldly affairs as members of one community with different talents, skills, and strengths; and collectively advancing the global civilization forward. (3) Moral excellence in personal character and civic engagement is the only criterion for grading people. Race, color, ethnicity, social or political status is irrelevant. Capturing this theme so powerfully in just four simple characteristics, the Prophet SAW identified the criteria:

“Verily, Allah does not look at your appearances or your wealth, but rather He looks at your hearts and your deeds.” [Muslim]

Diversity within each category of objects and across all categories adds to the richness of this universe. Each object has its own uniqueness, yet shares common threads with the rest to belong to a particular group. Even though all humans were created from identical semen and according to an identical formula of creation, they all differ widely in their complexions. One observes mind-blowing variations throughout the universe. Despite essential sameness in humans, animals and plants within their respective species, they differ vastly. Not even one member

within a species is quite like the other. So much so, even two trees of the same family are not identical, not even two leaves on the same tree; just as no two twins are identical or two eyes on the same face. Each star in the sky is different, and so is each fish in the ocean. Similarly, although all human beings are equipped with the same organs of speech and vocal cord, they speak different languages and with different dialects within the same language:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّلْعَالَمِينَ

“And of His signs ...is the diversity of your tongues and colors...” [Q, 30: 22]

Each person has a distinct accent and a markedly different speaking style. Likewise, people have different talents, strengths and levels of intellect, and thought processes. In short, every creation of Allah SWT is unique in its own right.

Thus, none of the inborn characteristics can be the basis for discrimination or ranking people. All forms of prejudices are divisive and detrimental to the accord of the society. Characterizing people by their natural variations is a sign of ignorance, arrogance, and an ill-conceived sense of superiority that has caused so much violence, atrocities, and injustice. Similarly, intolerance toward religious denominations, philosophies, ideologies, political affiliations, or lifestyles adds up to bigotry in violation of civil liberties, human rights, and social justice. It is simply incivility.

Islam denounces discrimination in all its forms and at all levels. It reminds us that these variations are based on wisdom for the running and sustaining the global system. The people of understanding reflect on them and appreciate them as signs of Allah’s innovative genius and creative power. This diversity is generated as a propelling force for connectivity and interdependency within the global family. The only measure for grading people is personal conduct, driven by moral conscience. This is the only force that has an impact on interpersonal relations, fosters cordiality and promotes social justice. Again, the Qur’an calls upon mankind:

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

“... O people! Truth has come to you from your Lord. Whosoever, then, follows the true guidance does so for his own good; and whosoever strays, his straying will be to his own hurt...” [Q, 10: 108]

Justifiably, people fall only into two categories by the willful choice of their conduct:

“...All people are divided into two groups. One consists of righteous people who are honorable in the sight of Allah, and the other consists of wrongdoers who are disgraced in the sight of Allah. Otherwise, all are children of Adam and Adam was created from clay.” [Tirmidhi]

The explicit criterion described by the Prophet SAW for classifying people only by their actions is just a reiteration of what the Qur’an repeatedly reinforces, like:

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“...Those who refrain from evil and mend their ways shall have nothing to fear... But those who reject Our Guidance as false and turn away from it in arrogance, they shall be the inmates of Hell...” [Q, 7: 35-36]

The message behind this description is that people should pay attention to their own conduct because that would be the ultimate deciding factor. Other elements are nothing but distractions. Yet, for a host of reasons, individuals have no right to be judgmental about others. Islam strictly

prohibits that. Our scanty observations or snapshots do not add up to the core intention and lifelong profile of a person. This scrutiny is Allah's prerogative with His perfect Knowledge and infinite Grace.

The unification of global humanity through noble conduct was so central to the Prophet's mission that he devoted the concluding remarks of his Final Address to underscore the greatest evil that has caused universal disruption, deaths, and destruction throughout human history. In his own words: "All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action." His inspiring sermon reflects the nobility and grace of the Prophet's thoughts and the beauty of the language he spoke. He admonished faith in Allah, non-aggression, and rising above the consideration of race, color, and origin for peaceful coexistence. He made an impassioned plea for the observance of human rights and liberties. Among them, he included: Give women a fair deal, they have rights on you just as you have on them; pay the worker his wage before his sweat dries up; and free the slave.

He gave priceless advice to his followers that good conduct is better than any form of worship. He frequently reminded us that loving and caring for fellow humans is the essence of Islam. He called himself a slave of Allah SWT and a servant of humanity; while Allah SWT called him His mercy:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We have sent you forth as a mercy to all people of the world" [Q, 21: 107].

In other words, the Prophet's advent was a result of Allah's mercy towards mankind. He described:

"All creatures are like a family of Allah, and He loves most those who are the kindest to His family." [Bukhari]

The best among you, he said, is he who is best to his fellow humans. He warned: "He is not a believer whose stomach is full while the neighbor to his side is starving." [Bayhaqī]

Islam's concept of One Sovereign Allah provides a framework suitable for better understanding among the followers of the monotheistic religions. It is also in this spirit that the Qur'an invites the Jews and the Christians to come together to bridge the gap:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

“...People of the Book! Come to a word common between us and you: that we shall serve none but Allah...” [Q, 3: 64]

The Prophet SAW gave a practical meaning to this universal concept of assimilating all members of humanity into one natural unit. Islam's push for social justice and security and its efforts to fight aggression in all its forms make it the pioneer for tackling common problems and bringing about universal peace through mutual understanding. He was the first to allow the virtues of democracy to enrich society and advance human civilization. Perhaps the most characteristic feature of the pluralistic Islamic State founded by him around 630 is that he granted social and judicial autonomy to every non-Muslim community to run their own affairs. Pluralism, education, and open markets were the values of a rising cosmopolitan society where broadmindedness began to foster unprecedented creativity and invention that would soon transform the world forever.

Statistically speaking, the universality of Islam is not just a claim or a fancy. Rather, it is an observable fact witnessed all around. Some statistics, unique to Islam, and observed phenomena confirm this plain reality. Two billion plus Muslims (25% of the world population) live in 195 countries of the world as practicing followers of Islam. From the start, Islam has been the fastest-growing religion in the world because it makes sense to a normal person striving to reconcile with his conscience. Though it originated in Arabia and the Qur'an is in Arabic, 85% of Muslims in the world are non-Arabs and non-Arabic speaking. This alone speaks for Islam's universality.

The critics of the Qur'an are challenged to produce a rendering like this:

قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

“Surely, If men and jinn were to get together to produce the like of this Qur’an, they will never be able to produce the like of it, however, they might help one another.” [Q, 17: 88]

The challenge remains unanswered yet. It is just not humanly possible. It is from the Almighty:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

“Had We sent down this Qur’an upon a mountain, you would have seen it humbling and shattered for the fear of Allah...” [Q, 59: 21]

The challenge is not about the eloquence, articulacy, or style of the Qur’an, which is true too. It is more about the caliber of the contents in any language that makes the Qur’an a miracle. No other book in human history has been so effective in inspiring human thoughts, morals, culture, and the lifestyle of people. Its theme is so broad that it extends from the origination of the universe to its phasing into the next life. It reminds people of the Creator of the universe, Who keeps this colossal system in order. It describes the role of man in this world and what is the correct path of thinking and action for him to adopt. It provides a roadmap to stay the course and follow a complete program of beliefs, manners, purification, worship, social life, economics, culture, civilization, politics, law and judiciary, and personal and interpersonal relations. It warns that all willful actions will be examined at the end of the current phase of this universe. It also gives a sufficient description of the next life.

Never any fact that the Qur’an has presented has been disputed. Each exposes a new frontier for research and knowledge. All fields, such as philosophy, science, and sociology, will find answers to their queries in the Qur’an, though it is not its purpose to be a treatise on any of those subjects. The logical connection across these themes forms the basis of new thinking. The guidance that the Qur’an provides for a noble and balanced life is not abstract, it is demonstrable and has been in practice

for over fourteen centuries worldwide, transforming the lives of people every day.

The Qur'an was revealed orally and stored in the memory of the Prophet SAW. He in turn transmitted it orally to his companions. The practice continues. It is incumbent on every Muslim, regardless of his native language, to memorize at least some portions of the Qur'an in Arabic to be able to perform daily prayers. But thousands around the world memorize it, cover to cover, as an honor. This has been happening generationally in every ethnic society. This is a living miracle of the Qur'an. It contains 114 chapters, 6, 236 verses, and 77, 430 words that continue to be memorized over the centuries, even by people who have no clue of the Arabic language. This demonstrates that the Arabic text of the Qur'an is indestructible, inimitable, and incomparable. It remains secure in the public arena. Its relevance grows with time for those who aspire to the truth.

Along with the Qur'an, the detailed life of the Prophet SAW is documented as a role model. Today, the Qur'an is studied and practiced in the light of his words and actions. The Prophet SAW pointed to the universal aspect of his Prophetic office:

“I have been sent to all men, the white and the black. [Muslim, Ahmad]

He reiterated in his Last Sermon: “No Prophet or Messenger will come after me ... I leave behind the Qur'an and my Sunnah (tradition); if you follow them you will never go astray.

” With its distinct features, the Qur'an is the Last Word of Allah SWT:

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ

“This is a clear Message for mankind that...they may know that their god is none but One True God (Allah)...” [Q, 14: 52]