

Basic Message to Humanity by Allah ﷻ

(This Message was contained in all previous scriptures, as well as in His Final revelation "The Quran")

1

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Your Lord has decreed: (i) Do not worship any but Him;²⁶ (ii) Be good to your parents; and should both or any one of them attain old age with you, do not say to them even "fie" neither chide them, but speak to them with respect [Q17/23]

In the succeeding verses, those main basic principles have been put forward on which Allah (SWT) desires to build the entire structure of human life. These form the manifesto of the invitation of the Prophet (peace be upon him) declared by him at the end of the Makki stage of his mission, and the eve of the new stage at Al-Madinah so that it should be known to all that the new Islamic society and state were going to be built on such and such ideological, moral, cultural economic and legal principles.

It prohibits not only the worship of anyone except Allah but also implies that one should obey and serve and submit to Allah alone without question. One should accept His commandments and law alone to be worthy of obedience and His authority to be supreme above all. This was not merely an instruction confined to a religious creed and individual practice but it served as the foundation of the moral, cultural, and political system which was practically established in Al-Madinah by the Prophet (peace be upon him). Its first and foremost principle was that Allah alone is the Master, Sovereign and Law-giver

2. وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And be humble and tender to them and say: "Lord, show mercy to them as they nurtured me when I was small.[Q17/24]

3.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا

Your Lord is best aware of what is in your hearts. If you are righteous, He will indeed forgive those who relent and revert²⁷ (to serving Allah).[Q17/25]

This verse enjoins that after Allah's right, the greatest of all the human rights is the right of parents. Therefore, the children should obey and serve and respect their parents. The collective morality of society should make it incumbent on children to be grateful and respectful to their parents, they should serve them as they nursed and brought them up in their childhood. Above all, this verse is not merely a moral recommendation but is the basis of the rights and powers of parents. Moreover, respectful behavior and obedience to and observance of the rights of parents comprise the most important element of the material education and moral training in any society and civilization.

4. وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

وَأِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

Give to the near of kin his due, and also to the needy and the wayfarer. Do not squander your wealth wastefully, for those who squander wastefully are Satan's brothers, and Satan is ever ungrateful to his Lord. And when you must turn away from them - (that is, from the destitute, the near of kin,

the needy, and the wayfarer) - in pursuit of Allah's Mercy which you expect to receive, then speak to them kindly.[Q17/26-27-28]

These three articles are meant to impress that a man should not reserve his earnings and his wealth exclusively for his own person. He should do his utmost to fulfill his own necessities of life in a moderate way and render the rights of his relatives, neighbors and other needy persons as well. This attitude will help create the spirit of cooperation, sympathy and justice in the collective life. Thus every relative will cooperate with the other and every rich person will help the needy in his neighborhood and a wayfarer would find himself an honorable guest among generous hosts. The conception of rights should be so extensive that every person should consider that all other human beings have rights on his person and his property so that he should serve them with the idea that he is rendering their rights and is not doing any favor to them. In that case one would beg pardon of the other if he was unable to serve him and would pray to Allah to send his blessings upon him to enable him to serve His servants.

These articles are also an Islamic manifesto which is not merely confined to moral teachings but these formed the basis of the commandments of Zakat and voluntary charity. The laws of inheritance and of making will and endowments were based on these articles. The rights of the orphans were determined by these and it was made obligatory on every habitation to entertain a wayfarer gratis for at least three days. Subsequently the whole moral system was formed so as to create the feelings of generosity, sympathy and cooperation. So much so that the people began to realize the importance of and observe voluntarily the moral rights which could neither be demanded legally nor enforced by law.

5.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا
مَّحْسُورًا

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

Do not keep your hand fastened to your neck nor outspread it, altogether outspread, for you will be left sitting rebuked, destitute. Certainly Your Lord makes plentiful the provision of whomsoever He wills and straitens it for whomsoever He wills. He is well-aware and is fully observant of all that relates to His servants.[Q17/29-30]

And do not keep your hand fastened to your neck”, means: Do not be parsimonious. “Nor outspread it altogether widespread” means: Do not be extravagant. The Allah (SWT) desires the people to follow the golden mean, i.e. they should neither be so parsimonious as to prevent the circulation of wealth nor so extravagant as to destroy their own economy. On the contrary, they should learn to behave in a balanced manner so that they should spend money wherever it should be spent and refrain from becoming spendthrifts so as to involve themselves into trouble. Therefore, those people who spend money lavishly on such things as these are the brethren of Satan.

That is, man cannot realize the wisdom of the disparity of wealth among the people. Therefore, man should not try to interfere by artificial means with the natural distribution of wealth. It is wrong to level down natural inequality or to aggravate it by artificial means so as to make it unjust. Both the extremes are wrong. The best economic system is that which is established on the divine Way of the division of wealth.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا 6.

Do not kill your children for fear of want. We will provide for them and for you. Surely killing them is a great sin.[Q17/31]

This verse cuts at the very root of the movement of birth control, which has been going on from ancient times to our present age. It was the fear of want that induced people to kill their children or resort to abortion. In our age another plan has been added to these, i.e. contraception. This article of

Allah's commandment prohibits the people from reducing the number of mouths by artificial means but exhorts them to increase the means of production according to the natural methods enjoined by Allah. According to this article, it is one of the biggest mistakes of man to check birth rate as a solution to the want and scarcity of provisions. Therefore, it warns him, as if to say: O man, it is not you who make arrangement for food, but Allah, Who settled you in the land and has been providing for you and will provide for those who will come after you. History tells us that the food resources have always expanded in proportion to the number of inhabitants of a country. But, often they have exceeded far more than the needs of the inhabitants. Thus it is a folly on the part of man to interfere with the arrangements of Allah.

7.

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Do not even approach fornication for it is an outrageous act, and an evil way.[Q17/32]

“And do not come near to adultery”. This commandment is meant both for individuals and society as a whole. It warns each individual not only to guard against adultery or fornication itself but against all those things that lead to or stimulate it. As regards to society as a whole the commandment enjoins it to make such arrangements as prevent adultery and eradicate the means and stimulants that lead to adultery. Therefore, the society should employ all those legal and educative means that help develop such an environment as prevents and eradicates indecency.

Finally, this article formed the basis of laws and regulations of the Islamic system of life. In order to fulfill its implications adultery and false accusation of adultery were made criminal offenses. Regulations about hijab were promulgated. The publication of indecent materials was banned and drinking of intoxicants was made unlawful. Restrictions on music, dancing and pictures which are conducive to adultery were imposed. Such laws were enacted and marriage was made easy to and cut at the root of adultery.

8. وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا
فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

Do not kill any person whom Allah has forbidden to kill, except for just cause. We have granted the heir of him who has been wrongfully killed the authority to (claim retribution); so let him not exceed in slaying.³ He shall be helped.[Q17/33]

“And do not kill a person” includes not only the prohibition of the killing of other souls but also his own soul as well for it is also included in the prohibition that immediately follows this command. Thus suicide is regarded as heinous a sin as murder. Some foolish people object to the prohibition of suicide saying that they themselves are the masters of their souls. Therefore, there is nothing wrong in killing one’s own self or in destroying one’s own property. They forget that every soul belongs to Allah, and none has any right to destroy it, not, even to abuse it. For this world is a place of trial, where we should undergo the test up to the end of our lives in accordance with the will of Allah. It does not matter whether our circumstances are favorable or adverse for trial. Therefore, it would be wrong to run away from the place of test, not to speak of committing such a heinous crime as suicide (which Allah has prohibited) to escape it. For it means that the one who commits suicide tries to run away from small troubles and ignominies towards greater affliction and eternal torment and ignominy.

. When the Islamic state was established, “killing by right” was confined to five cases only, namely to punish, (1) A willful murderer for retribution. (2) Opponents of the true religion during war. (3) Those who attempt to overthrow the Islamic system of government. (4) A man or woman guilty of adultery. (5) An apostate.

9. وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ
كَانَ مَسْئُولًا

And do not even go near the property of the orphan - except that it be in the best manner - till he attains his maturity. And fulfill the covenant, for you will be called to account regarding the covenant.[Q17/34]

Legal and administrative methods must also be adopted to safeguard the rights of orphans, Fulfillment of pledges is also important in any civilized society.

10. وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Give full measure when you measure, and weigh with even scales. That is fair and better in consequence.[Q17/35]

This instruction was not confined to individuals only but it should be made responsibility of the ruling government to supervise transactions in the markets and streets to see that exact measures and weights are being observed, and prevent their breach and violation by the force of law..

That is, its end will be best in this world and it will be best in the Hereafter. It is best in this world because it produces mutual trust between sellers and buyers. As a result of this, commerce prospers and there is a general prosperity. As regards the Hereafter, there the end depends entirely on honesty, piety and fear of Allah.

11. وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Do not follow that of which you have no knowledge. Surely the hearing, the sight, the heart - each of these shall be called to account. [Q17/36]

The meanings of “Do not follow that of which you have no knowledge” are very comprehensive. It demands that both in individual and collective life, one should not follow mere guess work and presumption instead of knowledge. This instruction covers all aspects of life, moral, legal, political, administrative and applies to science, arts and education. It has thus saved

the society from numerous evils which are produced in human life by following guesswork instead of knowledge. The Islamic moral code demands: Guard against suspicion and do not accuse any individual or group without proper investigation. In law, it has been made a permanent principle that no action should be taken against anyone without proper investigation. It has been made unlawful to arrest, beat or imprison anyone on mere suspicion during investigation. In regards to foreign relations, the definite policy has been laid down that no action should be taken without investigation, nor should rumors be set afloat. Likewise in education the so called sciences based on mere guess work, presumptions and irrational theories have been disapproved. Above all, it cuts at the very root of superstitions, for this instruction teaches the believers to accept only that which is based on the knowledge imparted by Allah and His Messenger.

12. وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

Do not strut about in the land arrogantly. Surely you cannot cleave the earth, nor reach the heights of the mountains in stature.[Q17/37]

This instruction warns against the ways of tyrants and vain people and is not merely meant for the individual but also for the collective conduct of the whole community. It was because of this guidance that the rulers, governors and commanders of the Islamic state which was established on the basis of this manifesto, were free from every tinge of tyranny, arrogance, haughtiness, pride and vanity, so much so that even in the battlefield they never uttered a word which had the slightest indication of any of these vain things. Their gait, dress, dwelling and conveyance showed humility. In short, their ways of conduct were not those of big ones but those of humble persons. That is why they never tried to overawe the people of a conquered city by show of pomp and pride.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

The wickedness of each of that is hateful to your Lord [17/38]

That is, Allah disapproves of the commission of anything that has been prohibited or, in other words, He disapproves of disobedience to any of these above commandments.

Allah (ﷺ) CONCLUDED THESE BEAUTIFUL COMMANDMENTS
BY SAYING:

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَى فِي جَهَنَّمَ
مَلُومًا مَذْحُورًا

That is part of the wisdom your Lord has revealed to you. So do not set up
any deity beside Allah lest you are cast into Hell, rebuked humiliated and
deprived of every good.[Q17/39]

Though this has been addressed to the Prophet (peace be upon him), the
real addressee is every human being.

