

## Guiding Light Selection from the *Holy Qur'an*

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### Translation

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most benevolent, ever-merciful.

God has promised, to those  
among you who believe  
and work righteous deeds, that He  
will, of a surety grant them  
in the Land, inheritance  
(of power), as He granted it  
to those before them; that  
He will establish in authority  
their religion—the one  
which He has chosen for them;  
And that He will change  
(their state), after the fear  
in which they (lived), to one  
of security and peace:  
'They will worship Me (alone)  
and not associate aught with Me.'  
If any do reject Faith  
after this, they are  
rebellious and wicked. Surah XXIV:55

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا  
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَمْ يَكُن لَّهُمْ  
دِينُهُمُ الَّذِي آرَضْتُمْ لَهُمْ  
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ  
أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا  
وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ

In this Qur'anic verse, Allah points out the three basic conditions for nations to gain leadership and establish civilization on earth. These three are: 1) clarity of vision and commitment to goals (*Imān*); 2) determination to translate vision into action through appropriate means (*Amal*); and 3) objectivity in assessing challenges and opportunities in order to devise and carry out strategies and tactics best suited to produce the desired results in accordance with the Laws of Creation (*Ṣālih*).

It is clear from this verse that *Khilafah* and the establishment of the Muslim Ummah as the leader of humanity and human civilization have to satisfy these three conditions of a clear commitment and a strategy based on a comprehensive understanding of Islam. This *Imān* has to motivate action. Establishment of the rule of the Ummah and the *Khilafa* can never be accomplished according to this verse unless the Ummah's actions are based on objective assessments of what can be done and on the objective development and pursuit of goals and objectives (*Salih*).

*Ṣalāh* is not intention. Intention is a matter of *Imān*, which in all cases will be rewarded on the Day of Judgement (*Ākhirah*).

The Prophet (SAAS) also made it clear that a Muslim who does his best with good intentions to achieve an objective (*ijtihād*) will get two rewards if he followed the right course of action (*Ajrān*) but one kind of reward if he failed to follow the right course of action (*Akhiṭā'a*). The Muslim who follows the right course of action (*Sunan*) will gain the fruits of his actions both in this world and in the Hereafter. If the Muslim fails to follow the right course of action, however, in pursuing his goals he will get the fruits of his intentions only in the Hereafter.

This makes it clear to everyone that *Imān* and intentions alone will not enable man to establish and lead great civilizations and establish *Khilāfah*. Also essential are vision and commitment based on the right attitude toward life and the universe. This attitude is one of commitment to objectivity, involvement, and action (*al'amal al-ṣalih*).

The Muslim mind and the Muslim methodology of thought, knowledge, and research should not confuse the Law of Causality with the truths of *ghayb* (issues beyond human logic and comprehension). Muslims who accept with full faith and confidence all aspects of *ghayb* and *al-kulliyat al-ilahiyah* according to Allah's message, should subject their thought and action to the objective laws of life and matter (*sunan al-khalq*).

Social scientists are invited to study and analyze this verse and the laws revealed to man in it. They are invited to study its scope and effects. They are invited to study the history of human civilization in its light and help man to understand himself better and follow a better course of action in the future.