



Muslim Voice

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[The Muslim Voice](#) Project offers a platform of technology services for the Muslim Community of North America. It provides the needed infrastructure to transform the community towards [unified positions](#) and integrated action plans. It seeks Muslim representation at local, state, and federal levels. So, please [help](#).

Welcome Message

We wish that you and the community are well, and you will enjoy this issue of the News Journal. Please share it with your family and friends, and forward it to your own email list.

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[The Muslim Voice](#)

Editorial

The Second Nine-Eleven: A New Era has emerged

We see new things emerging in the world geopolitical scene which were unthinkable before March 24, 2022. That is the date when the second 9-11 began.

The first 9-11 happened in a small building in the New York city. Nevertheless, it changed the world for ever; the entire world is less secure and less free.

The second 9-11 happened in an entire country. Its consequences will be proportionately bigger and profounder. In the first one we lost out freedoms; in the second one we are finding that our subsistence is threatened.

In Ukraine people are freezing in cold weather.

In much of Africa people are deprived of their food.

The Global Warming is taking a back burner and Europe is intent on burning coal.

USA is threatened by 9% yearly inflation: and a coming deep recession. Europe is hit by a larger inflation and a huge looming recession.

China and Saudi Arabia are signing strategic agreements.

USA is providing F16 fighters to Turkey.

Iran is providing drones to Russia.

USA is inviting Venezuela to produce more oil.

USA is providing long range drones to Ukraine that are capable of hitting deep inside Russia.

*

A NEW ERA is undoubtedly already here. The World is reorganizing. The center of gravity is moving away from USA and Europe. It is moving closer to where the Muslim countries conglomerate.

However, it is not a Muslim era. At the same time there is a great potential for Muslims to make the coming era into a Muslim Era. It will have to mean no business as usual. It will have to mean bold forward-looking strategies and actions. It will have to mean a new configuration of the Muslim world. It will have to mean a fresh look at Islam, that is led by all Muslims and not chiefly by Madrassa educated among them.

It will have to mean a migration from taqlid oriented mindset to a mindset that is fresh and grows like nature can grow from the seeds. We already have the seed; Allah gave it to us through Mohammad (S) though we certainly ruined it into corruption.

Quran told us clearly.

فَأَلَّهَمَهَا فُجُورَهَا وَتَقْوَاهَا

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

وَقَدْ خَابَ مَنْ دَسَّاهَا

Let us read it with fresh perspective.

Muslim Voice are here trying to push the Muslim Ummah towards the Quranic Hikmah. We have done it so far single handedly. We have been asking help from the community since 2016. So far, the community has not helped us. But we hope if they do not help, Allah will bring forth the generations that will.



[The Muslim Voice](#)

News in Brief

Please **click** on the hyperlinks for more details:

1. [Qatar World Cup](#) Quarter Finals
2. [New Era](#): China and Saudi sign strategic deals.
3. [Muslim Communities](#) in USA.
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Articles for Muslim Community

Should Muslims Be Critical Thinkers?

Many adults who were raised by Muslim parents were taught not to question authority. Inquiries like “Why do I have to clean my room?” were most likely met with inflexible responses like, “Because I said so.”

Many of us quickly learned it was unwise to demand a better explanation. Unquestioning obedience might seem like an Islamic principle due to the faith’s emphasis on honoring parents and following Divine command, but is it really? Can Muslims simultaneously be sincere believers and critical thinkers?

First, let us define what is meant by “critical thinking.” According to one comprehensive definition, “Critical thinking might be described as the ability to engage in reflective and independent thinking. In essence, critical thinking requires you to use your ability to reason. It is about being an active learner rather than a passive recipient of information. Critical thinkers rigorously question ideas and assumptions rather than accepting them at face value. They will always seek to determine whether the ideas, arguments and findings represent the entire picture and are open to finding that they do not. Critical thinkers will identify, analyze and solve problems systematically rather than by intuition or instinct.”¹

Rigorously questioning ideas and assumptions is the opposite of blind obedience. But does Islam require believers to obey blindly? May we question our parents’ commands? What about our Creator’s?

Regarding our parents, Shaykh Dr. Yasir Qadhi writes:

“Obedience to parents is not always obligatory. It is common to hear preachers talk about “obedience” as a part of Islamic teachings. However, it is important to note that the primary term the Quran uses is not “ṭā’ah” (obeying) but rather “birr” (being kind to one’s parents). In fact, kindness to one’s parents is NOT the same as obedience. One must always try one’s best to be kind at all times, but one is not obliged to obey each and every command, especially if that command involves the rights of others or is of no direct relevance to the parent.”²

In other words, we are allowed to think critically about our parents’ requests. If they infringe on others’ rights or have nothing to do with our parents’ wellbeing, we may kindly deny them.

What about our religion and our Creator? May we even think critically about them? Let us remember that critical thinking does not mean *criticizing*. It means questioning, evaluating, seeking proof, and reflecting deeply. This mindset is, in fact, encouraged by God, who urges us to use our intellect to ponder His creation:

“Thus does Allah make clear to you His verses that you might use reason.”

(Quran 2:242)

“Man should reflect on what he was created from.”

(Quran 86:5)

Only when we are convinced that Allah is our Creator, Islam is our religion, and Muhammad, peace and blessings be upon him, is our Prophet, can we obey and worship fully. Our hearts will not be in true submission until our brains have been satisfied. For this reason, each Muslim must seek to understand the deen, clarify his/her own misconceptions, and find answers to any questions that are prohibiting full compliance to Allah’s will.

In an article that Tom Bassanoof, Ph.D. wrote for IslamiCity: “Critically thinking means suspending previous predetermined evaluation along with anger . . . Your critical thinking capabilities would make you a more efficient and creative Muslim person.”³

That said, here are four reasons to encourage critical thinking in our children:

1. We want our kids to be able to question, analyze, and respectfully debate what they’re learning in school.

If something their teacher says contradicts Islam, or stereotypes Muslims, or even, more generally, is incorrect information, we want our children to be able to identify it, speak up respectfully, and not accept everything they are taught as pure fact.

2. Our children should be able to assess their peers’ statements and separate fact from fiction.

Gullible people—which includes many kids of an impressionable age—tend to believe whatever their friends tell them. If we can instill critical thinking skills early on, our children will be more likely to think clearly and independently.

3. Today’s youth need to be able to analyze what they see on TV and social media.

Kids are inundated with information all day long. Parents won’t always know what their children are being exposed to, so arming them with critical thinking skills will help them carefully evaluate what they see and hear.

4. If they have not questioned the faith of their upbringing and claimed it enthusiastically, is it really theirs?

It is one thing to be raised in a Muslim family, swallowing whatever is spoon-fed to you. It is another to ask yourself what *you* believe, why you believe it, and whether you intend to practice it willingly as an adult. Without critical thinking skills, how will young adults be able to grapple with the big philosophical questions, look to Islam for answers, and then embrace it wholeheartedly for themselves?

As Muslims, we have been given the perfect faith, designed by Allah. We have nothing to fear from critical thinking because logic and reason are compatible with Islam. A sincere questioning person will find satisfying answers in the Quran, Sunnah, and scholarly explanations. Should we obey Allah wholeheartedly and completely? Of course. But should we obey blindly? No. We should obey with our eyes wide open to *why* we are doing it. Critical thinking will enable our minds and hearts to be equally at ease as we submit to our Creator.

End Notes

¹ <https://www.skillsyouneed.com/learn/critical-thinking.html>

² <https://twitter.com/YasirQadhi/status/1363857765169561603>

³ <https://www.islamicity.org/22420/importance-of-critical-thinking/>

Laura El Alam is a freelance writer and editor and a first-generation American Muslim. She is the author of over 100 published articles and has written a children's book, Made From the Same Dough, due to be released in 2023, inshaAllah. A wife and mother of five, Laura lives with her family in Massachusetts. You can visit her online at www.seaglasswritingandediting.com.

[Source link](#)

The Quran Nurtures Intellect and Shapes Reason

نَا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

We verily, have made it a Quran in Arabic, that you may be able to understand (its meanings and its admonitions). (43:3) [Hilali & Khan]

The Quran not only appeals to reason, but it nourishes and develops it. Allah says that We have made the Quran unambiguous (2:2; 4:82) and absolutely clear (16:89) showing the truth, so that humans can understand it by using their intellect; so that they can use reason and logic to understand it (47:24). This will develop and nourish their intellectual abilities. The Quran addresses realities of life; it provides real solutions to real problems of life facing humanity (16:64). Its teaching is a guiding light (5:15) of truth and therefore it illuminates the path of humanity (6:122). This is the essence and reality of the Quran. When people asked the Prophet (PBUH) for miracle he said the Quran itself is *the* miracle that I am presenting to you (17:88; 2:23-24).

The Quran was sent down to the Prophet (PBUH) so that, he may, in accordance with Allah's directives, bring humankind out of darkness into light (14:1). And history is witness that the Prophet (PBUH) indeed did it.

Allah tells the Prophet (PBUH) to declare:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

(12:108) – Tell them that this is my way which is very clear and straight. My call is based on firm conviction, reason, knowledge, and understanding – mine as well as that of my followers.

Therefore, this is the way of the Prophet (PBUH) that he himself declares that he follows; and the Prophet (PBUH) also declares that those who claim to obey his way (Sunnah) must follow as well. But what is the reality in practice? Listen to any sermon by those who proclaim Prophet's Sunnah? The preachers in their sermons recite a verse of the Quran and then what follows after is weaving together of narrations after narrations describing miracles of the Prophet (PBUH) that mesmerizes the audience and turns off their intellect and thought. These kinds of sermons have nothing to do with the Prophet (PBUH).

When people get emotionally and psychologically attached to listening to stories of miracles and supernatural feats attributed to the Prophet (PBUH) then they lose their ability to think. This was a great conspiracy that was hatched against Islam so that religious clergy in collusion with kings could keep the masses ignorant; so that the masses never could question their illegitimate existence in Islam. **In this age the light of knowledge is spreading fast and people are awakening from their religiously induced deep slumber.** But the world's Pharaohs (hegemonic powers) cannot let the Muslim masses become independent thinkers again because they know that if that happens then the world will once again see the shining results of Islam as it once did; because then Islam's true picture of universal brotherhood of humankind will emerge and engulf the whole world; and their hegemony over the world will disappear. So, what did they do to avoid this scenario from happening and make sure Muslims as a whole don't come even close to adopting critical thinking? Iqbal put it succinctly and cogently in few words:

Make Muslims remain engrossed in prayers and rituals

Habituated to monastic way of life and worship ancestors

And:

If they ever happen to wake up from their daydreams

Let the magic of rulers and priests put them to sleep

Hegemonic powers are fully behind promoting and propagating this kind of Islam. Because they know that if this Ummah ever wakes up then the true Islam's universal sublime sunshine will remove their manufactured mental darkness. **The Quran's verdict is that if Muslims become Momin, then no nation on earth will be able to dominate them (3:139).** This message of the Quran may not be in front of us, but it definitely is in front of them.

Stop and Think – Prophet's (PBUH) Plea

The Prophet (PBUH) constantly appealed to his people to stop and think:

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ ۖ أَن تَقُومُوا لِلَّهِ مَنَّٰى ۚ وَأَفْرَادَىٰ ثُمَّ تَتَفَكَّرُوا

(34:46) – Tell them O Messenger: I neither want to enter into unnecessary lengthy discussions with you, nor do I want to give you a long lecture. All I ask of you is, whether in pairs or alone, that you stop for a while

and *think!* **If you use your intellect and reason only then you will realize that the divine message I am presenting to you is for your own true benefit; it is for your own self-development.**

The Quran emphasizes this point further. It is surprising to them that a warner has come from among them:

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ

(50:2) – These people are surprised that the person who has been bestowed with the Quran is an ordinary human being like them. We see the same thing today. One changes one’s demeanor and looks when one becomes religiously inclined. He does not want to look like a regular person. Why do they change their outward appearance? It is because the looks and the dress are their special religious identities. Why would they look like ordinary people; why would they be from among them? Because if they did they will become like them. Then they will have to work hard like common folks; and then they will have to talk about the Quran’s equity. That is why they want to keep their separate special identities and the freeloading that goes with it.

There is **another important point** worth noting here about why it sounds strange to them that the Messenger is an ordinary person. And that is being held accountable. **The Quran’s entire foundation, the essence of our Deen is based on accountability of one’s action.** In fact, it is based on accountability of even one’s thought. However, we see that there is no accountability for those who are committing transgression and are enjoying all the material benefits of life – and they are not paying the price for their crime.

The Quran says that life is not only the life of this world; that life continues after death. Leave aside the physical form and appearance that death consumes. The internal entity which is the source of human action is the one that moves forward after death. The Quran calls it “nafs” which modern psychology calls it “self” or “personality” and which Allama Iqbal calls it “khudi.”

Human “Self” Inside Human Body

Getting into the abstract philosophy of “self” or “personality” is complex and time consuming. But some simple examples will illustrate the point. When I pick up a book I do not say that my hand picked it up. I say that “I” picked it up although my hand picked it. When I walk to the masjid I don’t say that my feet walked. I say that “I” walked although my feet walked. When I say something, I don’t say that my tongue said it. But I say that “I” said this although actually my tongue said it. So, what is this “I” that is doing all this? In fact, it is this “I” that is accountable. A criminal is told that “you” stole that watch. He is not told that your hand stole the watch. That is, there is something else inside human being that makes him do an act. **It is not his hand, it is not his feet, it is not his tongue that decided to act but that it is the inside entity that is invisible which made the decision and these organs acted only as its tool.** If someone wanted to steal something but could not get the chance to do it then in the eyes of the law he didn’t commit any crime. But in the eyes of Allah, he not only committed the crime, but that thought-crime was registered against his internal entity “self” in the divine registry – and it is this entity that moves forward after this life ends. This is the foundation of Islam. **This is the essence of Deen – that no thought or action remains unaccountable in divine registry.**

Islam is the conviction on this very fact that I will be asked about everything that I did or said or thought and that I *will* be held accountable after I die. This is called Iman in the Hereafter. But this conviction is missing from the Muslim society today. We seek every opportunity for short-cuts. In fact, we have invented short-cuts even in the

Quran – for earning easy rewards. We think we can get away by flouting the laws of Allah. But we cannot escape accountability for our actions – not even for our thoughts – in the Hereafter. How *we* can escape accountability if not even our Prophet (PBUH) could!

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

(6:15) – Say: “Behold, I would dread, were I [thus] to rebel against my Sustainer, the suffering [which would befall me] on that awesome Day [of Judgment].” [Asad]

Fourteen hundred years ago the Quran described this, and modern psychologist are finding its proof today through extensive research in psychoanalysis. They have concluded that there is something in humans that is neither the product of physical body nor is it subject to physical laws nor does it die with the death of the physical body. This is called human “personality” or “self.” The Quran calls it “nafs.” They have even come to the conclusion – that human “self” is immortal. The Quran said this 1400 years ago:

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ

(50:4) – Tell them We know what the earth consumes of them. It is only the physical body that disintegrates. It has neither any effect nor any control over human personality or self. **Deeds affect human personality (self) and not the body.** Therefore, through the preservation of human personality (self) all deeds of a person are fully preserved with Allah. The continuation of this process is called “the life hereafter.” And human “self” remains protected and moves on to the hereafter carrying along with it the records of all the deeds done in the world. The Quran says that this record remains fastened in everyone’s neck which is opened up for one to read one’s own life’s record of deeds:

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا

(17:13) – The struggle between the Truth and Falsehood continues within man himself and the record of this is fastened around his neck. It is not anywhere outside but is within himself. During this life, there are many thoughts, feelings, and desires which remain hidden in the unconscious mind. On the Day of Judgement all these will be brought out. In other words, the record which had remained folded hitherto will be spread out at that time. **Man will be told to read his own record and decide for himself the punishment he deserves for his wrong deeds (17:14):**

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبٌ

What is the kind of society that results when even some people believe and have deep conviction that they will be held accountable in the Hereafter? Khalifa ‘Umar (R) used to go on night-watch to find out if everything was okay with the people. In one of his excursions he found an interesting episode. A mother (who used to sell milk) was telling her daughter to pour water in milk in order to make more profit. The daughter refused to do that. When the mother asked what happened to you now? You never objected before. The girl said that I listened to Khalifa that one should not cheat; that one should do honest business. The mother said that no one is watching us here, so go ahead and pour some water in the milk. The girl refused again and said to her mother that Khalifa also said that Allah is watching even if no one is watching. This is the result of Iman, which is sadly missing from our society.

We may put security guards everywhere, but it will not change our society. Our hearts need to change first like that girl's heart did. **Our mindset needs to change if we say that we have Iman in the Hereafter. This will be the real renaissance of Islam.** The Quran says that unless and until people change their internal mindset there will be no change in the society:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

(13:11) – Allah does not alter the condition of a people until they bring about a change in their inner selves. This is the law of Allah and there is no exception to this law.

[Source link](#)

Steady Broadcast of Qur'anic Message

The Quran provides proof of its message from Nature and the laws that govern it. It says that the entire universe is functioning smoothly, steadily, and quietly because everything in it is subject to divine laws (2:116, 3:109, 4:126).

In the same way, **divine laws are given for the smooth functioning of human societies.** All the objects have been created in the physical universe to automatically follow Nature's divine laws (57:1, 59:1, 61:1, 62:1, 64:1). But in the human universe, Allah has given free will and freedom of choice to humans. **Allah wants humans to govern their societies using the divine laws now contained in Allah's final Book, the Quran, by their own free will and choice:**

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ

(18:29) – And say: "The truth [has now come] from your Sustainer: let, then, him who wills, believe in it, and let him who wills, reject it." [Asad]

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

(76:3) – Verily, We have shown him the way: [and it rests with him to prove himself] either grateful or ungrateful. [Asad]

Because Allah has granted free will to humans, all messengers faced tough opposition from the ungrateful, short-sighted, egocentric, and self-centered vested groups – i.e., from the forces of falsehood (23:44, 36:30). Allah told all His messengers to remain laser-focused on the divine mission of broadcasting the divine message to people and not to make any compromises with the forces of falsehood; that by remaining unswervingly steadfast in their commitment to the divine mission, they will ultimately be successful (10:109, 11:105, 16:127).

The task of divine message propagation that was led by the Prophet (PBUH) faced similar challenges from the enemies and ultimately entered its last phase of success despite all the attempts of its enemies to crush it. Despite all the obstructions they put in its path and all the wars they waged against the Prophet (PBUH) and his companions. All groups which propagate and spread the Divine message are burdened with the great responsibility of establishing the Divine Order. So, they keep on moving onward slowly and steadily, spreading the Divine program to all humankind.

The word *Dhaariyaat* (ذاريات) is to spread something higher and higher so that it is able to reach far and wide. The appropriate name in English that will convey this meaning is to "broadcast." The revolutionary movement to realize the Prophet's divine program (PBUH) and his group of Momineen did expand, and its message did spread far and wide. This was bound to happen.

The **first stage** in the Quranic revolution consists of a slow, quiet, and steady broadcast of its message. Therefore, this is the first step to be undertaken by groups involved in this revolution; because this revolution occurs through their hands. This is not the overnight turmoil caused by tyrannical forces such as Genghis or Hulegu that erupt suddenly like an earthquake. **The Quranic program creates a peaceful revolution in the minds and hearts of people.** The first step of this program is to publically invite people to ponder on the teaching and the laws of the Quran; it is to spread its universal message slowly, steadily, and peacefully; it is to broadcast its message far and wide.

Then the Quran says that Momineen steadily keeps moving ahead. Their revolutionary movement is like life invigorating, slow and steady, early morning breeze. It is not like the storms or hurricanes that devastate everything in their path.

This slow unconscious Quranic revolution is a revolution of hearts and minds. This is why it needs to be slow and steady to penetrate the subconscious mind resulting in a deep change of heart. This transformative change inside the heart and soul of individuals leads to a paradigm shift in their mental outlook and psychic disposition. There is nothing in Islam that could be spread like a storm. **Islam creates a revolution in hearts that happens slowly and deliberately without creating turmoil.**

Momineen moves onward slowly and steadily. They do not stop. Stopping at a place is death, as Allama Iqbal says:

Not having the taste to move and act is self-imprisonment;

When one stops and does not move, then one gets hunted!

Islam is a dynamic movement. It cannot be static. It must move but at a slow and steady pace. Momineen moves onward slowly and steadily, spreading the Divine program to the whole of humankind. They constantly work hard to spread Allah's universal attributes and His message to the whole world. Allah's Law of Requitil will produce the results of all their efforts devoted to establishing the divine program in the real world.

The Quran is a coherent Book. There is coherence amongst its verses, and there is coherence amongst its Surahs. This a holistic divine program that is given in the Quran. And the events allude to the fact that this revolution will succeed and that the **الدِّينَ (Al-Deen)** of Allah will be established (9:33). **الدِّينَ (Al-Deen)** is a very

comprehensive word. It means the consequent return of every action; prodigious revolution; divine constitution; a divine system of life.

The Quran says:

إِنَّ الدِّينَ لَوَاقِعٌ

(51:5) – And verily Judgment and Justice must indeed come to pass. [Yusuf Ali]

Whatever the divine message says is true. The final decisive event is bound to happen. So, the question is: How this will happen. The Quran brings the proof from Nature:

وَالسَّمَاءِ ذَاتِ الْخُبُكِ

(51:7) – CONSIDER the sky full of starry paths! [Asad]

Meaning of □□□□□□ (Hubuk)

The word خُبُكِ (Hubuk) means something which is one initially but scatters into different fragments, and each fragment is thrown out on a path towards a specific destination. These aspects – being together initially and then different fragments being thrown with each fragment steadily orbiting and moving towards a specific destination – all these aspects are included in the meaning of the word خُبُكِ (Hubuk). And السَّمَاءِ (As-Samaa) means Celestial or astronomical objects such as planets, stars, or galaxies. Scientists have now concluded that the universe started with a Big Bang with infinitely dense nebula, which scattered particles at high speed that formed into orbiting planets, stars, and galaxies moving towards their appointed destination.

The Quran says:

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

(21:33) – all of them floating through space! [Asad]

Each one is floating through space in its orbit. All this is included in one word خُبُكِ (Hubuk). Who could have said this 1,400 years ago – and that too in one word?!

Topical concordance in the Quran is the best way to understand its meanings. So, let's do this. **The following verse clearly explains the meaning of the word خُبُكِ (Hubuk):**

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا^ط وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

(21:30) – ARE, THEN, they who are bent on denying the truth not aware that the heavens and the earth were [once] one single entity, which We then parted asunder? – and [that] We made out of the water every living thing? Will they not, then, [begin to] believe? [Asad]

Out of their sheer ignorance, some people take natural phenomena as deities or divinities. This is despite the fact that Allah has created the entire universe. Every object in it operates without any discrepancy according to laws—generally referred to as the laws of Nature – consigned by Allah. At present, various phenomena in the universe appear to them as functioning separately from one another. Still, they do not seriously ponder that in the initial stages of creation, all of them were one spinning condensed nebula that Allah then scattered. The various celestial bodies started floating in their orbits (21:33; 36:40). Take, for example, the planet earth. In its initial stages, it separated from the original mass, just like a stone thrown out from a catapult (79:30). And the next extremely important thing is how life started after the universe was created. This again no one could have said this 1400 years ago:)21:30) وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ. When the earth became ready to support or produce living things, Allah started life from the water. All living things are created from water.

This gigantic universe is working perfectly smoothly. All its planets, stars, and galaxies are working precisely. They are moving extremely fast towards their assigned destinations without any hitch or error, or discrepancy. Suppose there is even a microscopic variation in the speed of just one planet from its assigned speed. In that case, the entire planetary system will collapse, leading to the whole universe's collapse. But the planets not only spin around their axes but also revolve around their independent orbits in perfect synchrony. This is the case with the outer universe. What about the human universe? **Are humans learning the lesson from Nature how to function smoothly?** They are not learning lesson as the Quran says:

)51:8) إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ – Verily, [O men,] you are deeply at variance as to what to believe. [Asad]

And here are humans who are deeply in conflict with each other, with different opinions and different destinations. They say one thing at one time and say something else at another time. They tell something at one place and say something else at another place. Their life is full of contradictions – with different thoughts and differing goals.

Allah's Law of Requit

Allah's law of requital keeps a watchful eye on every human action. The Quran says that the initiative starts with humans, and Allah's law of requital follows it to produce the consequent result. If humans decide to follow the right path, then the results will be excellent and productive. If they decide to follow the wrong path, then the results will be harmful and destructive. The Quran emphasizes this by many examples to drill home this point. For example, it says:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

(61:5) – And so, when they swerved from the right way, God let their hearts swerve from the truth [Asad]

When they turned away from the truth, the Law of Requit turned their hearts away from the truth. **The Divine Law states that people who knowingly go astray cannot reach the correct destination.** This is the eternal divine law. And there is no change in this law for anyone. The Quran's message is based on clear-cut logic and proof, and it asks for logic and evidence from others for their decisions:

هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

(2:111) – Produce an evidence for what you are claiming if what you say is true! [Asad]

But their condition is such that they are involved in a crooked argument. What is the result of this?

قَتَلَ الْخَرَّاصُونَ

(51:10) – They but destroy themselves, they who are given to guessing at what they cannot ascertain. [Asad]

Those who select the wrong path do not have any concrete argument, reason, or authority. They resort to mere guesswork and take speculative decisions, and thus they destroy themselves.

They will be told:

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

(51:14) – Taste this your trial! It is this that you were so hastily asking for! [Asad]

This is the chastisement for which you were in such a hurry! Then taste this punishment! Allama Iqbal put this in a beautiful allegorical style:

Your civilization with its own dagger will commit suicide

The house built on a weak branch will fall to the ground!

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