

In the Name of Allah, the Most Beneficent, the Most Merciful
My Lord! Increase me in knowledge

What is Quranic Applied Divinity?

In fact, Applied Divinity familiarizes us with the practical ways of having belief in Allah. Since, belief in Allah is required through recognition by tongue; similarly confirmation by heart or obedience to Allah with profound heart be acknowledged as an aim in life. The man is the vicegerent of Allah on the earth and for performing his vicegerency role; Allah has provided him the guidance by way of revelation. In the light of this guidance, having awareness of the practical ways of obedience to Allah is the subject-matter of Applied Divinity. Faith of Divinity introduces a man with the thankfulness of Allah and His sacredness as well as the very principles, concepts and symbols of worship or adoration; where as applied Divinity provides sound-footings to all these essentials besides make a man understand the depth of observation of evolution of his personality grandeur.

Thus, Applied Divinity, effectively, determines the basis of unchangeable laws of Allah as well as motives, to follow these laws. All the necessary details of such laws are enshrined in the Holy Quran; and familiarity of these laws manifests a man to the applied ways of faith in Allah. On the one hand, as a result of familiarity of such ways, a man can get a firm consciousness of thankfulness, sanctity and essentials of worship of Allah and human society achieves the tight basis of welfare and development in all aspects, on the other.

As a matter of fact, Applied Divinity is a practical expression of faith in Allah, which creates in a man a spirit to fulfill the very objectives of his creation coupled with discharging his duties in accordance with the

teachings of Allah enshrine in the Holy Quran. This way, Applied Divinity tremendously helps mankind to build a welfare and an ideal society as desired by Allah. For knowing all the details concerning to Applied Divinity, we will have to understand the introduction of Allah which he himself has explained through revelation.

The Noble Quran has introduced the being of Allah as follows:

لَيْسَ كَمِثْلِهِ شَيْءٌ (الشورى-11)

[There is nothing like unto Him, you cannot determine Him resembling anything.] (Ash-Shura 26: 11)

لَا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ (انعام-103)

[No vision can grasp Him, but His Grasp is over all vision.]

(Al-Ana'm 6: 103)

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ ۝ ۳ لَمْ يُولَدْ ۝ ۴ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ۵ (سورة اخلاص)

[Say, "He is Allah, (the) One. The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.] (Al-Ikhlās)

The Noble Quran has introduced the attributes of Allah as follows:

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۖ أَيًّا مَاتَ دَعْوَا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ (الاسراء-110)

[Say, "Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.] (Al-Isra 17: 110)

We can find the mention of Allah's three essential attributes in the Quran:

- 1. The Attribute of Providence:** That is to say, as Allah's creativeness has created the universe and everything in it, in the same way His Providence has provided everything for the sustenance of each and every creature.

وما من دابة الا على الله رزقها

[And no moving (living) creature is there on earth but its provision is due from Allah.] (Hud 11: 6)

2. The Attribute of Mercy: That is to say, the goodness and excellence we find in the universe is nothing but the manifestation of His Mercy.

ذَلِكَ عَلَيْهِ الْغَيْبُ وَالشَّهَادَةُ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ (سجده ٤-٦، 7)

[That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. Who made everything He has created good,] (As-Sajdah 32:6)

3. The Attribute of Justice: Whatever of harmony, beauty and excellence is found in this universe is nothing but the manifestation of justice and equilibrium. The nature of universe in addition to Providence and Mercy holds the recompense and retaliation, so that amends be made for loss and disorder. Also in [The Only Owner of the Day of Recompense] (Al-Fatihaah 1:3) ملك يوم الدين the Divine Justice has been declared.

In the Noble Quran three aspects of Faith in Allah or Oneness of Allah are mentioned:

1. Unity of Allah with regard to Providence: قل اعوذ برب الناس. That

means, by adopting the rules of Providence of the only Cherisher of the man, man falls in the protection of the Providence.

2. Unity of Allah with regard to His Attributes: ملك الناس. That

means, by adopting the commands and regulations of man's only Ruler and Master, the man falls in the protection of the Lord of lords.

3. Unity of Allah with regard to Worship: اله الناس. That means, by

handing all rights of worship and humbleness to the only Creator and God, the man falls in the protection of Allah, the Exalted.

It is the last and definite message of the Quranic guidance to the believers through the Prophet of humanity, which is the essence of the Quran in a sense. Like other Quranic laws no law of these is an exception.

- (1) Whoever forsakes the path of Allah's Providence cannot advance towards His favour; and calamities and obstacles would pursue him unremittingly.
- (2) Whoever would deviate from Divine Laws, no promotion of his self and status would take place. Nor can he enjoy the affluences of outward life.
- (3) Whoever would not specify the rights of worship for Him, then he would lose the very purpose of his birth and the deprivation of the blessings of both the worlds would be his destiny.

Unity of Allah with regard to Providence: What does it mean?

Whenever a man acknowledges the Allah's Unity with respect of Providence, he adopts the rules of Providence of the only Sustainer of the world with full comprehension and profound heart. Allah has introduced His Providence rules in the Quran as follows:

1. Allah is the Sustainer of all the worlds and His being Providence is equally for all.
2. No living thing under the sun exists, Allah has not made arrangement for its livelihood.
3. **خالق كل شيء - رب كل شيء** [The Creator of everything – The Sustainer of every thing.] He is the only Creator of everything and He is the only Sustainer and Master of everything.
4. All the means of livelihood have been provided by Him only, to the extent that the earth's capability of bearing fruit is by His command

only (امر نحن الزارعون) and the presence of water in the earth is because of His arrangement (امر نحن الشاربون).

This is how to practically adopt Allah's these Providence rules according to the Quran:

1. As Allah's Providence is common, in the same way, the believers have to establish the system of Common Providence in their individual and collective life by doing the duty as His vicegerancy, so that all the humans should have the equal opportunities and resources of livelihood. Thus:

(a) The man is bound to spend in the way of Allah, what he has more than his own needs. The Quran commands for it by

“Zakat”, “انفاق” and “العفو”

(b) He is to properly discharge his duties with respect to the nourishment of all those who are under his supervision.

(c) He is to practically be associated in collective efforts being made for the purpose, in the society.

2. When He is the only Creator of everything and He is the only Sustainer of everything, the man being a vicegerent, is the trustee of the things only he has received. The trust demands that the things should be spent only by the will of its original owner. The man exercises no authority on his part. The humans are to pass on the trusts to their virtually deserving individuals. This is how the human is put to test in this world.

If a man does not care to fulfill the requirements of demands of Allah's Unity with respect to Providence, and holding the given riches as his own property spends it in a wasteful way or destroys it in his ease-

loving and luxurious life or spares it for his children's unending comfortable future, then he denies the Quranic concept of Unity of Allah and His faith in Allah is not consistent to what Allah Himself has told to have.

Unity of Allah with regard to His Attributes

The Noble Quran tells us:

1. The Being of Allah is the Most Learned and He holds sway all over the universe. He exercises His Power and authority according to the laws determined by Him. Those laws are solid and unchangeable. In the diversity of the universe from the system of planets and galaxies to our solar system all the stars and planets are bound to follow the laws and time ordained for them by Allah, the Exalted, and no one has the authority to do any change in it. Resultantly,, no disorder or bad management has taken place in the system of universe, though hundreds of thousands of years have passed.

Like the laws of universe, to save the individual and collective life from disorder and destruction, laws have been ordained by the Creator, by acting upon them the individual and collective human life could gain the same success and stability, and the man can come under the protection of the Lord of lords. The Noble Quran tells us that the laws ordained by Allah are manifest in His attributes. The (whole) consummation of Allah's all uncountable attributes -- His Providence, Mercy and Justice – are the three central attributes. The basis of the regulations of man's individual and collective life is these attributes.

2. Allah, the Exalted has sent the man in this world as His vicegerant. He, in this capacity, is bound to pattern himself on Allah's attributes. The man's personal essential characteristics in a limited and compact form are, too, the reflection of God's Being. Therefore, the growth and perfection of human characteristics can be

enhanced and achieved only by adopting Allah's attributes as a standard.

To become influenced by Allah's attributes, on one hand, need is being felt for individual efforts, and the collective efforts on the other, so that the purpose be served. Sympathy and well-wishing with Allah's creatures, kindness with the helpless, the rehabilitation of the poor and the deprived, and the like responsibilities of worship, more than individual performance, concern with the establishment of a just and collective system and the change of callous system more than individual performance. Therefore the practical participation in the revolutionary efforts and movements of social change in order to end the system of cruelty and oppression is the essential requirement for the role of human caliphate. Without it any blurred or customary concept of Oneness of Allah is not an Islamic concept. Except these requirements if someone claims for living according to the Oneness of Allah is a prey fallen to the misconception.

In short, the Oneness of Allah with respect to Attributes is this that as Allah, the Exalted is the Creator of this universe, in the same way the One Who regulates it is the Lord of lords, and He has determined the regulations for all His creation. Making the man, the crown of all creatures, as His vicegerent He has apprised him of the way towards His Being through submission to His Attributes. Therefore, the Oneness of Allah with regard to Attributes requires:

1. The man must be bound to those Divine regulations in connection with all the problems related to his individual and collective life.
2. The man must try to remain under the influence of Allah's attributes and prove himself worthwhile for Allah's creation through the blessings and effects of those attributes, so that he may be counted deserving for the nearness to Allah.

Oneness of Allah with respect to Worship

Allah, the Exalted has taught us the words of the Sacred Basic Islamic Formula for Faith – لا اله الا الله – This formula has two parts. First negative, i.e. in the first place the negation of Falsehood – to believe and acknowledge that there is no being worthy of being worshipped and obeyed, who could be acknowledged as the Lord and who could be accepted as the Supplier of needs. The negation taught in this Basic Formula is also applicable to this heathen system and society, which brings Allah's creatures under their forced slavery. It is also negation of the fear which is imposed upon individuals and the peoples. In short, this negation is the declaration of rebellion against dictators, Pharaohs and powerful vicious persons. When by this the earth is purged, the new construction on it is an easy action.

The second aspect of this Basic Formula is affirmative, i.e. after the negation of all the powers, affirmation of the fact that only Allah is such a might, to whom submission is essential; and He has all rights of being worshipped, who is the Creator of this universe and is the All-knowing of needs and loss and profit of all of his creatures, who determines laws according to those needs, who is the protector of the honour of the crown of the creatures and through prophets and the Books to bring the self-respect of human beings out of devastation is his Will and Pleasure, Whose decision has the ultimate value. He wants the compliance of His commands at each and every thing and there is no option but to obey His command. No one can challenge His authority and He has no partner in His sovereignty. Everyone bows before Him and He bows before none. All these meaning of الله could be found only in the Being of Allah, the Exalted. No angel, no Jinn or any other creature possesses these attributes. Therefore, all rights of worship, all dependences, all

supplications, all worships, all requirements and all affiliations are only for this very Being.

Only His Pleasure be needed and the Trust should also be on Him only.

Only Allah's rule and order are functioning all over the universe. Now, if any person or any group by interfering in Allah's authority through their might and force make the human beings or peoples, their slaves and take possession of their resources, then this kind of action becomes polytheistic with respect to Allah's authority, mastery and commandment. At that time, Allah's pleasure wants the freedom of slave peoples and slave individuals, so that they must have such a free and fair society where they can comply with the commands of Allah without any force and might. Thus, the possession taken by cruel and usurpers of those resources of production be removed, which Allah has given the peoples as His blessings, so that they might be able to meet their needs satisfactorily. That is why, Moses demanded the freedom of Bane Israel from Pharaoh. (الاعراف ١٠٥:٧) فارسل معي بني اسرائيل۔ Pharaoh said, 'There

is no Sustainer and the Lord save me.' Afterwards Moses started working to bestow Bane Israel with the blessing of freedom by taking them out of the slavery of Pharaoh, so that they might be able to obey the commands of true Allah in a free atmosphere.

In the struggles and teachings of all of the prophets, the Noble Quran has repeatedly made mentions of the struggle of resistance to peoples' usurpers and tyrants. Even the Prophet of Islam, Hazrat Muhammad (S.A.W.) by constant struggle against the vicious, powerful and cruel chiefs of Makkah, ended their tyranny. He counted two tyrant world powers of that time, Qaiser and Kasrah's end, as one of the objectives of the mission of his prophethood. The basic concept of Oneness of Allah also means the delivery of man from all types of slaveries. Delivering man from his mental slaveries, individual slaveries, group slaveries, national slaveries and brining him in Allah's slavery and a

peaceful system is the original goal of the Oneness of Allah. So if the human deliverances are excluded from the concept of Oneness of Allah, then this concept would lose both its essence and comprehension.

In short, the man's accepting the Oneness of Allah with respect to Worship practically is that:

1. the Being of Allah as the Creator and the Sustainer, in the same way that Being is worthy of all worships and thanks-giving on our part as well. There is none who could be regarded matching the attributes of Allah, the Exalted.
2. our living and dying, all our ritual prayers and sacrifices are for Allah, the Exalted and we should adopt the teachings we have been given through revelation as our code of life.
3. follow the prophetic way of resistance to those who through force or tyranny exploit the resources and labour of individuals, groups or nations by taking them into their slavery and the individuals or parties, who are engaged in resisting them, must be supported fully.

Allah, the Exalted has mentioned clearly the details of regulations of living in His revealed book, the Noble Quran and the life of the Prophet of Islam, Hazrat Muhammad (S.A.W.) is a an exemplary model for us. In its light we should establish our applied relationship, devotion and creation with Allah, the Exalted. It is the Applied Divinity.