



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

Scientists of Islamic Era

[Natural Scientists](#)

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Preface to the series on Scientists of Islamic Era

For a period of more than a millennium, Muslim Scientists have done foundational research in all scientific disciplines, and also greatly expanded the frontiers of science. However, our people often do not have a clear idea about our scientific heritage. We decided to write a series of books on “*Scientists of Islamic Era*” that would be readily available to our generation and the coming generations, and provide motivation for excellence in the world civilizational dialogue, as well as to know our religious inspiration for scientific research and progression.

The young generations, especially those in Europe and Americas, have now opened their hearts and minds with a renewed desire for the truth about Islam and Muslims, being less influenced by historical biases and religious prejudices. The eight books in the series on *Scientists of Islamic Era* seek to serve their youthful thirst for the truth.

Another reason for this series on “*Scientists of Islamic Era*” is to produce a consciousness among the present-day academicians and scientists about the foundational contributions that the Muslim scientists made to all scientific disciplines, as well as how they expanded the frontiers of these disciplines. This fact is evidenced in the books in this series. However, this fact is not widely known because the present-day literature does not reference these original sources. The chain of scholarly references ends in European Renaissance, with occasional references to Greek scientists, but bypassing the millennium worth of research by Muslim scientists, who established the foundational principles and greatly expanded the frontiers of science.

In addition, the work seeks to fill a void, as no such series of books currently exists.

Islamic Era constitutes the period from 610 AD, when the Prophet received his first revelation, to 1922 AD, when the Ottoman Caliphate ended and the Turkish Republic began. We have divided the period in two parts: part 1 from 610 to 1400, and part 2 from 1400 to 1922. The era is divided at an epoch when much of the works by the Muslim Scientists had already been translated into European languages, had become widely available, and had begun to produce Renaissance in Europe.

Natural Scientists

Volume 1 of the series on
Scientists of Islamic Era



Abdur Rahim Choudhary
Muslim Voice



Each of the two parts of Islamic Era is covered by the following four volumes, eight volumes in all.

1. Volume 1 is for Natural Sciences that include mathematics, astronomy, cryptoanalysis, chemistry, cartography, physics, and engineering based on these disciplines such as mechanics, automation, and robotics.
2. Volume 2 is for the Medical Sciences that include physicians, nurses, surgeons, herbalists, medical researchers, and medical writers.
3. Volume 3 is for the Social Sciences that include philosophers, historians, physical geographers, qadhis, and hadith narrators, as well as the conventional sociology, political science, management sciences, economics, business, trade, anthropology, and linguists.
4. Volume 4 is for the Religious Sciences that include analogists, mohaddasin (historical fact checkers), jurists, mofassarin (Quranic exegetists), and spiritualists (sciences of the tariqas).

We present this series of books to the readers to share with them the wealth of scientific excellence that these scientists contributed to the world civilization; to bring awareness to the Muslim readers about their role as the torch bearers of science and civilization; to serve the upwelling thirst that the young generation have for the truth about Islamic civilization; and to urge the academicians and researchers of the world, especially the Europeans and Americans, to learn and celebrate the Muslim giants of science upon whose shoulders they stand, and without whom the present-day scientific achievements could not have been possible.

Researchers like Professor Fuat Sezgin have devoted their lives to investigate contributions of the Muslim scientists. He has edited 1600 volumes. Such foundational work is invaluable for projects like ours. For example, there is a detailed Wikipedia article reporting his works on the subject, and is available under GNU free document license. Of course, we have performed extensive and critical editing and reorganization in order to serve our community well, to inspire them and our coming generations, and inform them of their role as torch bearers of excellence in world science, technology, and civilization. Acknowledgment is also due to Professor Abdur Rahim Choudhary and Ms. Yasmeen Sultana Choudhary whose total dedication made the work possible.

The Muslim scientists lived an integrated life with no conflict between the religion and the scientific passions; and a question never occurred that their scientific passion somehow needed to be separate from their religious inspirations. This is also obvious from the fact that most scientists were themselves experts in Islamic jurisprudence, hadith and Quran. In reality, their scientific work was also their religious worship because Islam showed them the necessity to do science, provided the motivation for it, and supported their scientific passion by equating it with religious worship.

No wonder they achieved scientific excellence with amazing grace.

The scientists are listed in chronological order, allowing an opportunity to correlate scientific tides and ebbs with political and religious ups and downs.

They could have been ordered according to the significance of their scientific contributions; that, however, is problematic because it is difficult, if not impossible, to assess the importance of research and compare across different scientific disciplines within natural sciences.

The order could have been sequenced according to how well the scientists are known today; that too is problematic because not all excellent scientists are well-known today, and, those who are, generally are made famous by the European commentators, who often did not know their works in original Arabic, and did not reflect the actual significance of their research. The well-known-ness is fairly arbitrary. For instance, Omar Khayyam is celebrated today for his Rubaiyat, which was something he did on the side, while his real works were in mathematics, a fact that is largely obscured.

*

The present book is volume 1 titled “[Natural Scientists](#)” that covers mathematics, astronomy, cryptoanalysis, chemistry, cartography, physics, and engineering based on these disciplines such as mechanics, automation, and robotics. The period of coverage is part 1 of Islamic Era, from AD 610 to 1400.

In this first edition, 68 natural scientists are included. Most of them are at least equivalent in their research excellence to the works of the modern-day scientists whose research is pioneering enough for a Nobel Prize. Many are above that stature because they were polymaths, commanding that level of excellence in multiple areas.

Many natural scientists in this book are mathematicians, astronomers, physicians and chemists at the same time, and they also excelled in jurisprudence, hadith, philology, and poetry. They commanded exceptional breadth in their learning and deepest insights in their specializations; and, thus, they greatly strengthened the foundations, and also expanded the frontiers, of all fields of knowledge.

It is our objective that this first book in the series will inform the Muslims about the wealth of their scientific heritage, and the next generations will feel inspired to surpass the excellence of their ancestors to enrich their heritage further, and be, like their ancestors, the flag bearers of world civilization. It is also intended for the academic community to learn the truth about how science grew by leaps and bounds during Islamic Era. And it is offered to quench the thirst of the youth, especially in Europe and Americas, to discover the truth about Muslim contributions to the world science, technology, and civilization; until now such quest has been greatly stunted by the historical biases and religious prejudices in Europe.

Muslims are now excelling in science and technology research with superb agility; our books in this series are expected to add impetus to this Renaissance in the Muslim world.

Abdur Rahim Choudhary, Ph.D.
Bowie, Maryland, USA
arc@muslimvoice.org
July 29th, 2022.



[The Muslim Voice](#)

News in Brief

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

1. Watch [5 Muslim-Friendly cities](#) in USA by [Halal Trip](#).
2. Watch a video on [Sunni-Shia cooperation](#) and commonality.
3. Watch [Muslim Network News](#) for news coverage in [USA](#) and [Canada](#).
4. Visit [here](#) for other news coverage.

Articles for Muslim Community

Muslim Population by State

State	Muslims per 100K	2022 Pop.
Illinois	2,800	12,808,884
Virginia	2,663	8,757,467
New York	2,028	20,365,879
New Jersey	1,827	9,388,414
Texas	1,678	29,945,493
Michigan	1,218	10,116,069
Florida	877	22,085,563
Delaware	793	1,008,350
California	732	39,995,077
Pennsylvania	634	13,062,764
Maryland	632	6,257,958
Georgia	543	10,916,760
Connecticut	375	3,612,314
Nebraska	337	1,988,536
Colorado	333	5,922,618
Massachusetts	332	7,126,375
Minnesota	317	5,787,008

State	Muslims per 100K	2022 Pop.
<u>Ohio</u>	290	11,852,036
<u>Washington</u>	284	7,901,429
<u>North Carolina</u>	273	10,620,168
<u>Kansas</u>	271	2,954,832
<u>Wisconsin</u>	259	5,935,064
<u>Kentucky</u>	256	4,539,130
<u>Tennessee</u>	242	7,023,788
<u>Indiana</u>	225	6,845,874
<u>Louisiana</u>	216	4,682,633
<u>Alabama</u>	215	5,073,187
<u>Iowa</u>	214	3,219,171
<u>New Mexico</u>	200	2,129,190
<u>Oklahoma</u>	197	4,000,953
<u>Missouri</u>	195	6,188,111
<u>Utah</u>	181	3,373,162
<u>Mississippi</u>	169	2,960,075
<u>South Dakota</u>	164	901,165
<u>Rhode Island</u>	137	1,106,341
<u>Arizona</u>	134	7,303,398
<u>Alaska</u>	130	738,023

State	Muslims per 100K	2022 Pop.
Arkansas	128	3,030,646
Wyoming	127	579,495
South Carolina	125	5,217,037
New Hampshire	123	1,389,741
Idaho	110	1,893,410
Oregon	104	4,318,492
West Virginia	103	1,781,860
Maine	100	1,369,159
North Dakota	95	800,394
Nevada	63	3,185,426
Vermont	48	646,545
Hawaii	45	1,474,265
Montana	34	1,103,187

[Source link](#)

Attacks upon Mosques and Islamic Institution in the UK: Latest Survey

MEND (Muslim Engagement and Development, a non-for-profit organization that empowers and encourage British Muslims to become more actively involved in British media and politics) and Muslim Census (an independent organisation committed to collecting data to highlight issues faced by UK Muslims)

released a report in June 2022 titled “Attacks Upon Mosques And Islamic Institutions in the UK”. The survey is the first of its kind¹ to analyse security threats, hate crimes since 2019 – present, and what measures have been taken to address them².

Following the Christchurch shooting of March 2019 in New Zealand, the number of anti-Muslim hate crimes reported across the UK increased by 593% in one week³. Mama (a national project which records and measures anti-hate incidents in the UK) reported that there had been more reported incidents between 15th March (the day of the Christchurch attack) and the 21st March, than in the week after the 2017 Manchester terrorist attack and after the 2016 Brexit vote⁴. Of the 95 incidents that were reported during that week, 85 contained direct references to the New Zealand attack, and most incidents were carried out in person rather than online⁵. Additionally there was an attack on a mosque in Scotland⁶ and five in Birmingham⁷. At the time, the Muslim Council of Britain called on the UK Government to fund security for mosques⁸.

Since Christchurch, mosques have continued to be attacked in the UK. During the pandemic Didsbury Mosque was subject to an arson attack in Manchester, and Ilford Islamic Centre was attacked⁹. On April 19th 2022 during Ramadan, worshippers were injured at a London mosque after being attacked with bottles and hockey sticks¹⁰. Data from the Home Office also shows that between March 2020 and March 2021, 45% of all religious hate crimes were targeted at Muslims¹¹.

MEND and Muslim Census issued this report to document the scale of the problem in order to better inform government and policy makers¹². Their report includes the frequency of violence, impact, police responses, funding security schemes and recommendations.

Methodology

MEND and Muslim census asked Mosques and/or Islamic institutions in the UK to take part in an online survey from June to September 2021, where 113 out of 1,800 Mosques across the UK responded¹³. The authors consider 6% of mosques replying a significant sample but do note there are limitations of extrapolating data¹⁴. Responses were provided by persons in leadership positions such as Imam’s, CEO’s, trustees, or other committee members.

30% of the responses originated from Greater London, 18% from the North West, 16% from Yorkshire, 12% from Scotland, 8% from the West Midlands, 2% from Wales, 8% from the South East, 1.8% from East Midlands, North West and South West of England¹⁵. The survey also provides a breakdown of surveyed mosques capacity¹⁶:

Mosque Capacity (descending order)	Percentage of Mosques in Survey
1,001<	21%
501-1,000	24%
202-500	33%
<200	23%

Frequency and Impact of Mosque attacks

According to the findings, “almost half 42% of mosques or Islamic institutions we survey have experienced religiously motivated attacks in the last 3 years”¹⁷. The most common form of attack – reported by 51% of the mosques– is vandalism¹⁸. This includes windows being broken, worshippers’ vehicles being vandalised, racist graffiti being sprayed on mosques. 34% of mosques reported that money was stolen from donations boxes, and a further 32% reported facing online abuse and receiving threats of physical violence¹⁹. 17% of Mosques have faced physical abuse directed at staff or worshippers and four mosques have been victim of arson attacks in the last three years²⁰.

According to the survey, mosque attacks are not a one-off experience, with 35% experiencing a religiously motivated attack *at least* once per year²¹, and 9% report that their mosque or Islamic centre is the target of attacks “very frequently” (defined as an attack every three months)²². 15% of mosques also saw an increase in attacks during Covid-19²³.

64% report the attacks have a negative impact on the wider Muslim community, where worshippers are being discouraged from attending while fear and loss of confidence in police action increases²⁴. The authors also note that some mosques are not reporting incidents to mitigate impacts on the community. Underreporting impacts the ability to assess the scale and magnitude of mosque attacks in the UK²⁵.

Police Response

85% of the surveyed mosques have reported attacks to the police²⁶. 28% stated the police provided extra surveillance while for 35% no further police action was taken. 15% of mosques, however, did not find it necessary to report attacks to the police, “thinking no outcome would come out of reporting”²⁷. Only 55% of mosques were adequately satisfied with police response²⁸.

Funding and Security Schemes

According to the results of the survey, “just 4% of mosques secured funding from the Places of Worship (POW) scheme”²⁹. The POW provides funding for protective security measures, including CCTV, fencing and intruder alarms to places of worship and community centres vulnerable to hate crime³⁰. In doing so, the scheme intends to reduce the risk and impact of hate crimes. In 2020-2021, £3.2 million was available under POW and includes all faiths, apart from the Jewish community, who receive a separate Government grant administered by the Community Security Trust. The report notes that there are 2,187 Gurdwaras, Mosques and Temples in the UK, with an additional 40,300 churches and associated community centres. With a total of 42,500 places of worship, for a pot of £3.2 million this equates to £75 per place of worship, which the authors note as being a “pitifully small amount”³¹.

Among the surveyed mosques, only 14% applied to POW in the last 3 years, with only 33% being successful³². One reason for the low applications according to the authors is the need to provide evidence that they are vulnerable to hate crime, with 50% of mosques citing this as the primary reason. A secondary reason is the fact that the place of worship has to cover 20% of the cost of the security equipment³³.

Among those that received POW funding, 50% declared they were satisfied with the security equipment. The other 50% did not install security devices due to the cost being too high *even with* government funding³⁴.

In May 2022 a new POW scheme was announced for the 2022/2023 financial year with a new budget of £24.5 million. Like with the previous scheme, places of worship/community centres have to provide evidence of hate crimes and vulnerability. However, the authors still question the complexity of the three-stage application that deters mosques from applying³⁶.

Recommendations and Conclusions

Despite the increase in funding for the POW scheme, the authors of the survey call upon the Government to:

5. Streamline the application process
6. Reduce threshold for demonstrating historical attacks to increase success of the bid
7. “Prioritise prevention of future attacks by removing the need to demonstrate actual attacks in certain cases”³⁷

They also call upon the mosque community to apply for the scheme, for the police to improve links with local Muslim communities and to implement swift action when attacks occur³⁸.

[Source link](#)

Self-Awareness

Self-Awareness is the capacity for Self-Introspection

Self-Introspection involves examination of one's own conscious thoughts and feelings and actions.

Introspection is often compared with Perception, Reason, Memory, and Evidence – as a source of knowledge.

Introspection is closely related to human Self-Reflection in contrast to external observation.

Reality of (دین) Deen is: Keeping the Universe always in mind and taking stock of all our actions in relation to the Universe. Allam Iqbal calls it ”Ehtisaab-e-Kainat” (کائنات احتساب) [Iblis ki Majlisa Shura]

یہ حقیقت جسکے دیں کی احتساب کائنات

Consciousness

Simple Consciousness: Possessed by both animals and humans

Self-Consciousness: Possessed by humankind, encompassing thought, reason, and imagination (خویش شعور)

Cosmic Consciousness: Higher consciousness (کائنات شعور). Allama Iqbal calls it: پیمافلک فکر

The Quran asks us to reflect on Signs of Allah in the Universe and in the Human “Self” (41:53).

Reflecting on the Signs of Allah

45:13 (45:13) وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ، إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ He has subdued everything in the heavens and earth for you. And herein are signs for those who think and reflect. Allama Iqbal has essentially translated this verse when he says:

پرے ہے چرخ نیلی فام سے منزل مسلمان کی

ستارے جسکی گرد راہ ہوں وہ کارواں تو ہے

And there are signs in Earth for all who are endowed with conviction. And there are signs within your own selves. Can you not, then, reflect? Again, Allama Iqbal has essentially translated this verse when he says:

تورازکن فکاں ہے اپنی آنکھوں پر عیاں ہوجا

خودی کارزداں ہوجا خدا کا ترجمان ہو جا

The Incredible Machinery of the Universe and its Goals

The Quran says that the goal of this incredible machinery operating in the Universe is to preserve the results of human deeds.

44:38-39) وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِأَعْيُنٍ ; مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

Incredible Facts About the Vastness and Complexity of the Universe

There are about 300,000 x 10**18 Stars within our observable universe.

It is estimated that there are between 10**78 to 10**82 Atoms in the known, observable universe.

There are at least 10 x 10**18 Planetary Systems in the known universe. Earth would be “1” of those.

The Earth has roughly 5 x 10**18 grains of sand.

If you took 10 drops of water and counted the number of water molecules in those drops, you'd get a number equal to all the stars in the universe.

The surface of the Earth at the Equator moves at a speed of roughly 1,000 miles per hour. The Earth is moving about our Sun at 67,000 miles per hour. Our solar system whirls around the center of our Galaxy at 490,000 miles per hour.

The galaxies in our neighborhood are also rushing at a speed of nearly 2.3 million miles per hour towards a structure called the Great Attractor.

Relation Between Material Values of the Universe and “Absolute Values” of Human Life

وَحَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ 45:22

Allah has created the universe for a definite constructive purpose. The purpose is that everyone gets the result of one’s action, and that no one is harmed.

The Universe Produces the Results of Human Actions

Everything in the Universe is constantly busy working hard to make sure that no human action remains without producing its consequent result.

This is the key to understanding the function of the Universe. On the physical level, it is obvious: Physical actions are subject to physical laws.

If the Law of Nature in the physical world does not cooperate then all human effort will go to waste. The same is true in all areas of human effort subject to Law of Requitul in the human world.

This proves that the Universe and its laws exist in truth, and are real. When human effort and the universal physical laws cooperate in a symbiotic relationship, then we get the right result, and no human effort goes uncompensated.

Universal Values Affect Human “Self”

Right input produces right output and wrong input produces wrong output.

Human values are also included along with the material values.

What about a tyrant facing the result of his tyranny, torture, exploitation, and murder? What about liars, cheaters, manipulators? The Quran says that – إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ (10:17) – it is Allah’s law that criminals would never succeed.

However, we see that they are highly successful in society while those who are honest and hardworking face hardship at every step. The Quran says that criminals will pay for their crime and cannot escape the strong grip of the Law of Requitul. The Universe is constantly working to make sure of it but it has its own time scale (22:47, 32:5).

Universe Preserves the Result of Every Human Action

How the Universe does this, remains a subject of research.

The Quran says that the Universe is working to make sure, that tyrants, cheaters, exploiters, etc. will ultimately be held accountable for their crimes.

So far, there has been no research as to how the Universe does this.

This relates to universal human values, not to physical sciences.

If I want to defraud someone and I escape worldly authorities, how the Law of Requitul driven by the Universe will hold me accountable?

How the Laws of Nature and the Law of Requitul relate to each other? This needs investigation and research.

Leave aside research, our thinking has been frozen for thousand years and we have not done research on any serious reality of the Quran.

West is doing research but it has limited itself to the Laws of Nature. It uses the power of Nature to exploit and subdue others, but it doesn't know how the Law of Requitall will ultimately hold it accountable for its actions.

When research is done to discover how the Universe is created in truth (حق), and is constantly busy in realizing the result of every human action, then the world will find out how extraordinary this Quranic proclamation is!

Universal Permanent Values and Its Relation to the Universe

﴿إِنَّ يَوْمَ الْفُضْلِ مِيقَاتُهُمْ أَجْمَعِينَ ; يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾ (44:40-41). Every human action produces result, which will manifest at the appointed time. At that time no friend will be of any help, nor will any other kind of help reach them.

Do they think that Allah created this huge Universe and all its machinery without any role in human affairs that leaves humans unaccountable? No, that is not the case. The time of accountability will definitely come. Then everyone will be held accountable. No one will be able to influence the decision that time. This will be the Day of Reckoning (يَوْمَ الْفُضْلِ - Yaumul Fasl).

The Law of Requitall will render its judgment in the human world just as the Law of Nature renders its judgment in the material world.

Justice and Mercy Are Not Against Each Other in Islam

﴿إِلَّا مَنْ رَجِمَ اللَّهُ ۖ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ﴾ (44:42)

Apparently, mercy and justice seem contradictory but the entire edifice of the Quran is erected on justice. The Law of requital is based on justice.

Those whose self-development has taken place as per Divine Laws will have no fear on that Day.

The Divine Law of Sustenance and Nourishment is exalted in power and might (44:42).

They had spent their life in accordance with the permanent values of the Quran. Therefore, they will be saved that Day. (21:103, 27:89)

The Teaching of the Quran Revolves Around the Orbits of Permanent Values

Allah provides the sustenance and has all the power over His creation (44:42).

It will never be the case that His laws do not produce results (45:22).

The Universe exists for the benefit of humans.

The teaching of the Quran revolves around the fact that the entire Universe with its machinery is working so that no human action remains without producing result.

The day the humanity believes in the reality of this truth, that day this earth will turn into heaven. When every human being starts thinking that not just my bad action but also my bad intention is bound to produce

bad result and I will have to suffer the consequences, then the world will change that day into heaven. If not, then the world will be hell.

Effect of Human Actions on Human “Self”

(45:15) مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Whoever does good, does good for his own self.

Whoever does evil, does bad to his own self.

Everything is subject to the Law of Requit.

Whoever works for improving human condition will benefit himself.

Whoever goes astray will himself suffer the consequence thereof.

No one is outside the realm of the Law of Requit. Our every step goes towards it.

The Importance of Conquering the Forces of Nature

(45:13) وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Those who think and reflect on the fact that whoever acquires knowledge of the Laws of Nature, will be able to control these forces.

(45:13) لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (45:5) آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (45:4) آيَاتٍ لِّقَوْمٍ يُوقِنُونَ (45:3) آيَاتٍ لِّلْمُؤْمِنِينَ. A nation that uses intellect and knowledge; that uses concentrated, focused and penetrating thinking; a nation that has conviction on the signs spread throughout the Universe – that nation will be able to conquer the forces of the entire Universe

The Benefits Obtained by Conquering the Forces of Nature Must Be Spent According the Divine Measure

It requires great fortitude and constant effort and sacrifice to conquer the forces of nature.

A nation which has not conquered the forces of nature becomes dependent on those who have. The Quran says that there is only humiliation and suffering and destruction for such a dependent nation.

Nations who have conquered the forces of nature mostly use it to subjugate and to dominate others. The Quran warns that this tyrannical behavior leads to their destruction. Past history bears ample evidence of this.

How should the power obtained from conquering the nature be used? The Quran says that it should be used for the benefit of all humankind.

Abiding by this divine Code, will bring success and happiness to the entire world.

These benefits have to be spent according to divine values, i.e., according to universal permanent values. The Quran says: (13:17) وَأَمَّا مَا يَنْفَعُ النَّاسَ فَنَمُكِّتُ فِي الْأَرْضِ – that which is beneficial for the humanity lasts.

(41:53) سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

We will show them our signs in the Universe and in their “selves”. Thereafter, it will become clear to them that whatever the Quran had told is based on truth. As human knowledge and research progresses, many

more realities related to our world, as well as the outer universe, will unveil themselves. Consequently all claims made by the Quran will be vindicated.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ (13:11)

Life does not produce change in external conditions until there is a change in its inner depth. Allah does not change the condition of a people until they themselves try to effect a change in their condition by illuminating the arc of their daily life with a clearly specified goal.

Conclusion

Therefore, we need to first align, adjust, and balance our intellectual energy, our emotional energy, and our psychological energy within our own inner “selves.”

This will repair and restore our external misalignment and imbalance.

We have to first synchronize our will with that of Allah’s Will before any real change in our external conditions will take place.

We will be able then to function as holistic and consilience community for the benefit of entire humankind: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ (3:110) – You are an Ummah raised for the good of all humanity.

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