

Al-Wifaq Research Journal of Islamic Studies
Volume 7, Issue q (January - June 2024)
eISSN: 2709-8915, pISSN: 2709-8907
Journal DOI: <https://doi.org/10.55603/alwifaq>
Issue Doi: <https://doi.org/10.55603/alwifaq.v7i1>
Home Page: <https://alwifaqjournal.com/>

Journal QR Code:



Article	Substratum of Collaborative Endeavors in Muslim Nations: An Evaluation and Islamic-Based Approach	Indexing
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Published	30 June 2024	
Article DOI	https://doi.org/10.55603/alwifaq.v7i1.e2	
QR Code		
Citation	Muhammad Junaid Nadvi and Mohammad Khalid Husain, "Substratum of Collaborative Endeavors in Muslim Nations: An Evaluation and Islamic-Based Approach" <i>Al-Wifaq</i> 7, no. 1 (June, 2024): 13-46, https://doi.org/10.55603/alwifaq.v7i1.e2	
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Publisher Information:	Department of Islamic Studies, Federal Urdu University of Arts Science & Technology, Islamabad, Pakistan.	

Substratum of Collaborative Endeavors in Muslim Nations: An Evaluation and Islamic-Based Approach

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ABSTRACT

This paper explores the critical theme of collaboration among Muslim-majority nations. Drawing from Islamic principles, this study investigates the underlying factors that hamper effective cooperation and proposes viable solutions. The Evaluation and Islamic-Based Approach adopted in this treatise is both informative and precise. It effectively conveys the focus of this research paper, highlighting the evaluation of collaborative efforts within Muslim nations from an Islamic perspective. It sets the look for a thoughtful examination of the underlying Substratum and approaches to collaboration in this context. In general, it appears to be a fitting and captivating research endeavor.

KEY POINTS OF THIS TREATISE

Contextualizing Collaboration: *The paper situates collaboration in broader perspective of Muslim Nations' interactions encompassing socio-political, economic, and cultural realms. It highlights the significance of collaboration for addressing shared challenges, fostering development, and promoting unity.*

Challenges and Barriers: *The research identifies common obstacles to collaboration, including historical tensions, geopolitical rivalries, and divergent interests. It delves into the impact of colonial legacies, sectarian divisions, and resource disparities on collaborative efforts.*

Islamic Perspectives on Cooperation: *Drawing from the Quran and Hadith, the paper explores the ethical Substratum of collaboration. It emphasizes concepts such as "ummah" (global*

Muslim community), “ta’awun” (mutual assistance), and “shura” (consultation) as essential principles for fostering collaboration.

Proposed Solutions: The study suggests practical measures to enhance collaboration:

- **Interfaith Dialogue:** Encouraging dialogue and understanding among diverse Muslim communities.
- **Economic Integration:** Promoting trade, investment, and joint ventures.
- **Educational Exchange:** Facilitating knowledge-sharing and academic partnerships.
- **Joint Research Initiatives:** Addressing common challenges (e.g., climate change, poverty) through collaborative research.
- **Conflict Resolution Mechanisms:** Developing frameworks for peaceful resolution of disputes.

KEYWORDS:

Collaborative Endeavors, Muslim Nations, Evaluation, Islamic-Based Approach

To comprehend the paper’s argument, it would be appropriate to initiate the discussion as follows.

Understanding the Religious Substratum

In this context, religion stands out as one such principle. Sociologist Johnstone defines religion as “a system of beliefs and practices through which a group of individuals interprets and responds to what they perceive as supernatural and sacred.”¹

This definition proves valuable in comprehending the social, economic, and political cooperation among nations, as it underscores the communal essence of religion. Collaboration, in essence, involves collective efforts toward achieving a common objective.²

Collaboration is a recursive process in which individuals, organizations, or nations work together to achieve shared goals. It transcends the mere intersection of common objectives found in cooperative ventures; rather, it represents a profound collective determination to attain identical objectives. For instance, this could

1. Ronald Johnstone, *Religion and Society in Interaction: The Sociology of Religion* (New Jersey: Prentice-Hall, Inc., Englewood Cliffs, 1975), 20.

2. *Collins English Dictionary Cameron* (Dictionary.com: HarperCollins), Collaboration: Accessed: 13-4-2024.

manifest in a creative endeavor where knowledge sharing, learning, and consensus-building play pivotal roles. This collaborative spirit fosters innovation, growth, and a sense of unity among diverse entities.³

Religion transcends mere moral behavior. It provides individuals with a comprehensive worldview and answers to perplexing questions. Encouraging people to rise above self-centered interests, religion fosters engagement with the needs of others. While good conduct may emerge from such a worldview, the religious response extends well beyond conventional behavioral norms.⁴

Social scientists maintain that humans exhibit a fundamental inclination toward communal living. This collective tendency is rooted in a substratum, which can be either religious or non-religious. Throughout human history, this inclination has persisted. In contemporary times, nations or countries with communal lifestyles are often delineated by their religious or non-religious foundations.⁵

Within groups and organizations, human behavior conforms to the status model, which necessitates specific roles dictated by the prevailing culture and its ideology. The interplay between the origins of ideology and the shaping of social structures contributes to the diversity of societies and drives transformations in social, economic, and political frameworks.⁶

In Islam, religion is viewed as the guiding path for earthly existence. Its sole purpose is to direct human conduct. Religion encompasses the dimensions of earthly life, fully realized when lived in accordance with moral principles under Allāh—responsibly toward nature, oneself, and society.⁷

How does this concept impact individual behavior in Islamic societies?

In Islamic societies, the concept of **“Islamic Society”** significantly

3. I. J. Martinez-Moyano, *Creating a Culture of Collaboration* (USA: Jossey-Bass, 2006), Ch. 4, p.83

4. Paul B. Horton & Chester L. Hunt, *Sociology* (McGraw-Hill International Editions, 6th ed., 1984), p.266

5. Neil J. Smelser, *Theory of Collective Behaviour* (New York: The Free Press, 1963), 8

6. Abdo A. Elkholy, *The Concept of Community in Islam*, in: Khurshid Ahmad & Zafar Ishaq Ansari (eds.), *Islamic Perspectives: Studies in Honour of Mawlāna Sayyid Abul A'la Mawdūdī* (U.K: The Islamic Foundation in association with Saudi Publishing House, Jeddah,1978), 171

7. Ismā'il Rāji al-Fārūqī, *Is the Muslim Definable in Terms of His Economic Pursuits?* in: Khurshid Ahmad & Zafar Ishaq Ansari (eds.), *Islamic Perspectives: Studies in Honour of Mawlāna Sayyid Abul A'la Mawdūdī* (U.K: The Islamic Foundation & Saudi Publishing House, Jeddah,1978), 191

influences individual behavior.

In summary, the concept of Islamic Society influences behavior by providing guidance, fostering a sense of community, and shaping moral conduct. It interlinks religious practice with social and political dimensions, impacting individual lives within Islamic societies.

The Imperative for Collaboration among Muslim Nations

Collaboration involves collective efforts by individuals, groups, or political entities to achieve mutual political, economic, or social advantages.⁸

While the diversity of faiths and denominations makes it challenging for religion to universally unite the entire world, it can foster cohesion within individual religious groups through a shared support system.⁹

Muslims, as a distinct entity, can collaborate to achieve political strength in the modern world. Such collaboration is essential to prevent potential aggression from adversaries.¹⁰ Hence, ensuring security and eradicating poverty constitute fundamental political objectives within Islam.¹¹

The modern resurgence of Islam has sparked fresh self-awareness and renewed confidence among Muslims regarding their identity and future. However, this resurgence also brings forth numerous social, economic, and political challenges. One such challenge lies in fostering political collaboration among Muslim nations. In this critical juncture, Muslims must rediscover their potential, assess available resources, and chart a prudent and enduring course. Alongside Islamic knowledge, a deeper understanding of contemporary issues becomes essential for effective political collaboration. Thus, within the global context, the task of uniting Muslim nations based on religious principles stands as a crucial endeavor for the Muslim Ummah.¹² However, prior to fully harnessing collaboration with a distinctly Islamic ethos and sagacity, it

8. Redmond, "Cooperation." *Microsoft® Student 2008* (WA: Microsoft Corporation, 2007)

9. Paul B. Horton, & Chester L. Hunt, *Sociology* (Singapore: McGraw-Hill International Editions, 6th ed., 1984), p.267

10. Qur'an 8:60: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, ---."

11. Qur'an 59:7: "What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you---." also see, Qur'an 2:177

12. Qur'an 29:69: And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right."

is imperative to articulate the principles governing such collaboration. These principles will serve as a compass for pragmatic policymaking, grounded in the realities of our context.¹³

Religious Principles for Collaborative Endeavors in Muslim Nations

Upon closer examination of the true purpose of religion, we discover that it fulfills both spiritual and moderate material needs for humanity. It unravels psychological complexities, elevates instincts and aspirations, and instills discipline in desires and life's journey. True religion educates and refines individuals in virtues such as hope, patience, truthfulness, honesty, love for righteousness, courage, and endurance—essential qualities for mastering the art of living.¹⁴

Islam, as a religion, exerts a collective influence on society and places significant trust in reason's capacity to uncover ultimate metaphysical truths. It not only acknowledges the existence of the Supreme Being (Allāh) but also recognizes the profound impact of His existence on human life. Life's affairs operate under the assumption of an afterlife and accountability before the Supreme Being. Unlike prevailing secular perspectives, Islam engages with material aspects of life, emphasizing that human well-being results not only from material means but also from moral values endorsed by religion.¹⁵

In summary, Islam strikes a delicate balance by addressing both the physical and spiritual aspects of life. It guides believers toward a purposeful existence, where material pursuits serve as stepping-stones toward eternal success.

Within Islam, no significant sphere of human activity remains exempt from Divine Guidance. Matters of lesser importance are entrusted to human discretion. Consequently, our topic, 'Principles of Collaboration between Muslim Nations,' is rooted in fundamental principles. These principles, derived from the Qur'ān and Sunnah, serve as the bedrock for collaboration among Muslim nations, even though they are not explicitly detailed as a system. It is upon these principles, as interpreted by the Prophet's companions and subsequent jurists and commentators, that an abstract framework for political collaboration

13. Qur'an 3:200: "---Persevere in patience & constancy; vie in such perseverance; strengthen each other; and fear Allah; ---" also see, Qur'an 8:46

14. Sayyid Abul A'lā Mawdūdī, *Towards Understanding Islam in Focus* (Riyadh: World Assembly of Muslim Youth, 1983), 13

15. Muhammad Omer Chapra, *Islam and Economic Development*, (Islamabad: International Institute of Islamic Thought, 1993), 11

among Muslim nations can be constructed.¹⁶

In the subsequent section, we propose seven religious' principles (Illustration-I) as substratum in cooperation within Islamic communities.

It is essential to recognize that these principles apply equally to both Muslim nations and individual Muslims.

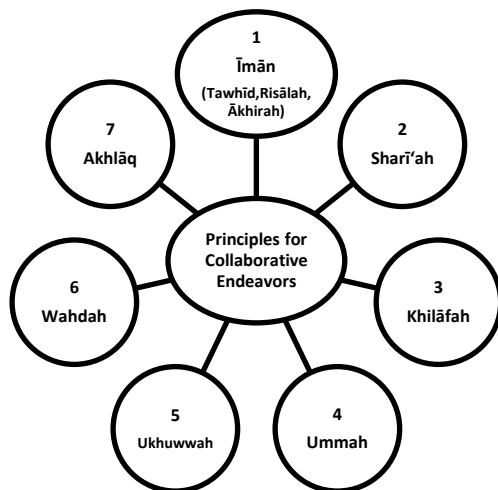


Illustration-1

Substratum # 1: Īmān إيمان (Faith)

According to lexicons, the term 'Faith' encompasses concepts; examples include faith, trust, assurance, confidence, steadfastness, conviction, dedication, and commitment.¹⁷

Faith devoid of action and practice results in a deadlock. Inherently, faith is fragile yet profoundly influential. When neglected or left unused, it loses its vibrancy and motivational force. Practice nourishes and sustains faith, rendering it effective. Consequently, faith instills unwavering dedication and perseverance in application. The dynamic relationship and interdependence of faith and practice are readily evident. Absent faith, genuine inspiration diminishes, leaving no meaningful goals to pursue.¹⁸

The interplay between faith and practice yields consistent outcomes when applied to the collaboration among Muslim nations. This can be discerned in prose of Qur'an and Hadith quoted here, along with

16. Qur'an 3:164: "Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, ---"; Qur'an 4:174

17. "Faith", Microsoft® Encarta® (USA: Microsoft Corporation, 2008)

18. Manzoor Ahmad Nomani, *Islamic Faith & Practice* (Lahore: Islamic Publications Ltd. n.d.), 21

accompanying note.¹⁹

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالسَّلَامَةِ
وَالْكِتَابِ وَالرَّسُولِ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ-

"It is not righteousness that ye turn your faces Towards east or West; but it is righteousness to believe in Allāh and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) & adversity, & throughout periods of panic. Such are the people of truth, the Allāh-fearing." (2:177)

The Prophet Muhammad ﷺ outlined Islam's foundation on five essential pillars: (1) Testifying to the oneness of Allah and Muhammad's prophethood; (2) Diligently performing the obligatory congregational prayers; (3) Fulfilling the duty of Zakāt, the obligatory charity; (4) Embarking on the Hajj pilgrimage to Makkah; and (5) Observing fasting during the month of Ramadan. Bukhari B1, V2, H7; Muslim B1, H19; narrator: Abdullah ibn 'Umar.

Muhammad (SAW) stated that true faith cannot be attained until one desire for their brother what they desire for themselves. Bukhari B1, V2, H12, Anas.

A group of individuals inquired, "Who practices Islam the best?" He responded, "One who avoids harming the Muslims with his tongue and hands." Bukhari B1, V2, H10, Abu Musa.

Given the preceding dialogue, Faith (Īmān) emerges as the key cornerstone for cooperation among Muslim Nations. Islamic Faith (Īmān) encompasses three vital components: Tawhīd (Unity of Allah), Risālah (Prophethood of Muhammad), and Ākhirah (life after death), as in Illustration-II.

19. Faith in God: Qur'an 2:8, 2:285, 3:52, 3:84; Last Day: Qur'an 1:4, 2:4, 2:62, 2:177, 4:136, 5:69, 9:18; Messengers: Qur'an 2:136, 2:177, 2:285, 3:84, 4:136, 4:162, 5, 47:2; Scriptures: Qur'an 2:4 2:136 2:177 2:285, 5:69, 47:2; Angels: Qur'an 2:177, 2:285 4:136.

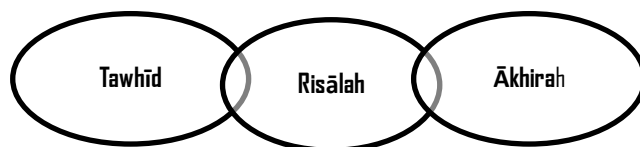


Illustration-II

1. Tawhīd توحيد (Oneness of God)

This signifies the existence of a singular Supreme Being who holds supreme, ever-present, and maintainer over the universe and humanity.²⁰

Oneness of Allāh, stands as the cornerstone of Islam, encapsulating its entire ethos and serving as the quintessence of Islamic civilization. It embodies the transformative journey undergone by individuals and societies within the Islamic framework. Throughout human history, it represents the focal point of prophetic missions and remains the foundational principle underlying all revealed religions. Particularly, it aptly characterizes the enduring legacy of Muhammad ﷺ.²¹

Tawhīd, embodies essence of humanity, marking the restoration of human dignity—a universal aspiration across religions. Literally denoting an exclusive relationship with the Sole Supreme Being, Tawhīd symbolizes man's unwavering commitment to Allāh, the sole source of value, whose desires become the ultimate objectives of human endeavor. Those who align themselves with Allāh's will acknowledge no authority or guidance beyond His, manifesting a total, affirmative dedication characterized by love, worship, obedience, and a fervent eagerness to fulfill His directives and fulfill a divine task. Therefore, the principle of Oneness (Tawhīd) establishes the foundation for the Islamic social structure, mandating adherence to Islam within all spheres of life. This Tawhīd-centered worldview should permeate the individual and collective beliefs of Muslims, fostering collaboration among Muslim nations.²²

The verses from the Qur'ān and Ahādīth cited in the footnote offer

20. Khurshid Ahmad (ed.), *Islam: its meaning and message* (UK: The Islamic Foundation Leicester, 1993), 29.

21. Muhammad Nejatullah Siddiqi, *Tawhīd: The Concept and the Process*, in: Khurshid Ahmad & Zafar Ishaq Ansari (eds.), *Islamic Perspectives: Studies in Honour of Mawlāna Sayyid Abul A'la Mawdūdī* (U.K: The Islamic Foundation & Saudi Publishing House, Jeddah, 1978), 17

22. Masudul Alam Choudhury, *Islamic Economic co-operation* (London: The Macmillan press Ltd., 1989), 7

further understanding of this concept.²³

2. Risālah رسالة (Prophethood)

In Arabic, "Risālah" is the term for Prophethood, directly translating to "Apostleship."

Technically, it signifies the role held by a Messenger appointed by God to convey His directives to humanity. Another synonym for Prophethood is "Nubūwah."²⁴

God has dispatched many prophets across various eras of history, ensuring that every recognized society has received the blessing of one or more of these messengers. These prophets were notable for their flawless character and esteemed standing, carefully selected and equipped by His divine communication to humanity. Their integrity, morality, intelligence, and moral uprightness are indisputable, as they maintained sinlessness and adhered to Allah's law without fault. Nonetheless, being mortal, they were prone to inadvertent errors in ordinary matters and decisions, yet their core mission remained unwavering. The dispatching of these prophets by Allah underscores the profound linkage between Heaven and Earth, bridging the gap between Allah and humanity. This divine action serves as evidence of Allah's love, justice, and confidence in humanity's ability to fulfill its duties to its Creator. Allah, the origin of prophecy and protector of all Messengers remains unique. Their joint mission is to worship Allah, convey His divine guidance to humanity, promote truth and virtue, and aid humanity in understanding the true meaning of existence and living with purpose. Consequently, Muslims harbor no bias between the apostles, embracing their lessons as harmonious and balancing.²⁵

Each messenger (peace be upon them), without exception, was a mortal, a human bequeathed with Heavenly exposures and designated by God to fulfill distinct missions. Amongst them, Muhammad (PBUH) is

23. Qur'an 112:1-4: "Say: He is Allāh, the One and Only; Allāh, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him." also see, Qur'an 2:163; Hadīth: Abū Hurayra® "The deeds are presented on every Thursday and Friday and Allāh, the Exalted and Glorious, grants pardon to every person who does not associate anything with Allāh except the person in whose (heart) there is rancor against his brother. It would be said: Put both off until they are reconciled. (Muslim: B 32, H:6223); also see, knowledge of Allah: Qur'an 2:140; 2:144; 2:149; qualities of Allah: Qur'an 2:143; 2:185; power & authority of Allah: Qur'an 2:148, 202, 212, 220, 224, 228, 240,245,247,249,251; 3:11,13; 3:26-27; 3:29; 3:37

24. Adapted from: Sadaruddin Islāhī, *Islam at a Glance*, Translator: Sheikh Zafar Iqbal, (Lahore: Islamic Publications, 7th edition, 1996), 26

25. Adapted from: Abdalati, Hammudah, *Islam in Focus* (Riyadh: World Assembly of Muslim Youth, 1983), 27

acknowledged as the Final Messenger. This conviction positions him as a role model for Muslims in every aspect of engagement.²⁶

The verses from the Qur'an and Ahadith referenced in the footnote provide further elucidation on the concept of Risalah.²⁷

3. **Ākhirah** الأخرى (The afterlife)

Ākhirah, an Islamic label, pertains to the eternal life and is frequently stated in Qur'ān in relation to the Day of Reckoning, which constitutes a significant aspect of end-time beliefs in Islam. During this time, everyone shall be summoned for their deeds during of their lifetime, preceding the pronouncement of judgment regarding their success or failure.²⁸

For a Muslim, having faith in the Afterlife is as essential as belief in Tawhīd and Risālah. Without this faith, one cannot attain true belief. Its absence renders belief in Allāh meaningless because the Afterlife is an implication of Allāh's attributes such as Justice, Wisdom, Kindness, Recognition of Virtue, and Supremacy. Without the concept of resurrection and reward, the belief that the Creator of this universe embodies Justice, Wisdom, Mercy, Virtue, Supremacy, and Lordship loses its significance. In this world, moral consequences often do not manifest immediately; however, in the Afterlife, everyone will receive their due reward, ensuring the maintenance of Allāh's Justness, Wisdom, Compassion, and Supremacy. Thus, while belief in Allāh and disbelief in reward and retribution may superficially coexist, they are incompatible.²⁹

This discourse highlights the significant influence that faith in Ākhirah can exert on shaping the social, economic, and political conduct of the Muslim Ummah. The verses from the Qur'ān and Ahādīth referenced in the footnote further elucidate this comprehension of

26. Qur'an 33:21: "Ye have indeed in the Messenger of Allāh a beautiful pattern (of conduct) for any one whose hope is in Allāh and the Final Day, ---."

27. Qur'an 3:164: "Allāh did confer a great favour on the believers when He sent among them a messenger from among themselves, ---"; Messenger of Allāh ﷺ said: "None of you [truly] believes until his inclination is in accordance with what I have brought". (Al-Nawawī, Yahya bin Sharafuddin, *al-Arba'īn al-Nawawīyah* (Lahore: Progressive Bs, 1997), Ḥadīth 41, p.122; "None of you has Faith unless I am dearer to him than his father, and his son and all mankind." (Bukhārī: B 1, Hadīth 13)

28. Qur'an 3:185: "Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception."

29. Sadaruddin Islāhī, *Islam at a Glance*, Tr. Sheikh Zafar Iqbal (Lahore: Islamic Pub., 7th ed., 1996), 20

Ākhirah.³⁰

Substratum # 2: Sharī'ah شريعة (Islamic Law)

The main foundations of Islamic jurisprudence include the Qur'ān and Sunnah, which represents the teachings and practices of Prophet Muhammad ﷺ. In regions where it holds official recognition, Sharī'ah is interpreted by Islamic judges (Qādīs/قاضي).³¹

Sharī'ah serves as a set of guidelines for Muslim behavior and actions. It is imperative that the Islamic social and political structure aligns with the principles of Sharī'ah.³²

Sharī'ah offers the Divine framework for human conduct, safeguarding individuals from divine retribution.³³ It constitutes a comprehensive legal framework that offers guidance in every aspect of human existence, encompassing the physical, metaphysical, individual, collective, religious, social, economic, and political spheres.

The underlying principle of Islamic Law, known as Maqāsid al-Sharī'ah, is the promotion of welfare (Falāh). The aim of Sharī'ah is to enhance the well-being of Muslim societies on Earth, rather than instigate instability. This entails directing all human endeavors towards achieving welfare (Falāh), a term that encompasses holistic well-being in both worldly affairs and the Hereafter.³⁴

Falāh should not be conflated with the concept of welfare as understood in secular contexts. The verses cited below elucidate the notion of Falāh.

” --- فَبِئْسَ النَّاسُ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ -- وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ --“

”--- Some men claim: "Our Lord! Give us (Thy bounties) in this world!" but there are men who believe that they will

-
30. Qur'an 23:115: "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?" ; "Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers." (75: 3-4); also see, Hereafter: 2:4,102, 114, 130, 177, 200
31. D. Newby Gordon, *A Concise Encyclopedia of Islam* (UK: Thompson Press Ltd., 2004)
32. Khurshid Ahmad (ed.), *Islam, its meaning and message* (UK: The Islamic Foundation Leicester, 1993), 22
33. Seyyed Hossein Nasr, *Islam and the Plight of Modern Man* (Islamabad: Da'wah Academy, International Islamic University, 2nd edition, 1994), 58.
34. Qur'an 23:10: "The believers must (eventually) win through,---". (23:1); "---These will be the heirs---"; "--- And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" (Qur'an 2:201); "But those will prosper who purify themselves, And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer." (Qur'an 87:14-15).

not share in next life. And there are other menfolk who utter: "Our Lord! Give us good in this world and good in the Hereafter and defend us from the torment of the Fire!" (Qur'ān 2:200-201).

For a deeper understanding of Falah, consult the concept of two lives outlined in the following verses of the Qur'an: 2:86; 2:114; 2:130; 2:200-201; 2:212; 2:217; 2:262; 3:14-15; 3:56; 3:117; 3:145; 3:148; 3:152,158,185; 4:77; 4:94,109.

The purpose of Sharia is to govern the behaviour of Muslims. A genuine Muslim is distinguished not just by declaration but by their commitment to Sharia, the Islamic law guiding their behaviour. Their moral integrity in this respect directly influences their capacity to earn Allah's approval.³⁵

Muslim nations should prioritize the observance of Sharī'ah within the modern global context. Although there may be slight differences in comprehending and interpreting the Quran and Sunnah to derive Islamic laws, these variations do not weaken the core principles of Islam.³⁶ Therefore, scholars from Muslim countries should endeavor to achieve consensus on Islamic laws for governments, promoting effective cooperation among Muslim nations.³⁷

Substratum # 3: Khilāfah خلافة (Vicegerency)

In Islam, the term 'vicegerency' (Khilafah) is employed rather than sovereignty. According to Islam, as sovereignty belongs solely to Allah, whoever holds authority and governs in line with Allah's laws would unequivocally serve as the vicegerent of the Supreme Ruler. They would not be permitted to exercise any powers beyond those entrusted to

35. Ismā'il Rāji al-Fārūqī, *Is the Muslim Definable in Terms of His Economic Pursuits?* in: Khurshid Ahmad & Zafar Ishaq Ansari (eds.), *Islamic Perspectives: Studies in Honour of Mawlāna Sayyid Abul A'lā Mawdūdī* (U.K: The Islamic Foundation & Saudi Publishing House, Jeddah,1978), 188-189

36. Qur'an 42:13: "The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allāh, hard is the (way) to which thou callest them. Allāh chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)."

37. Qur'an 3:103: "And hold fast, all together, by the rope which Allāh (stretches out for you), and be not divided among yourselves; and remember with gratitude Allāh's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus, doth Allāh make His Signs clear to you: That ye may be guided."

them.

The second point elucidated in Quranic verse 24:55 is that the authority to govern the Earth has been pledged to the entire community of believers; there is no mention of any individual or group being specifically elevated to that status. Consequently, it can be inferred that all believers are entrusted with the responsibility of vicegerency. The vicegerency bestowed by Allah upon the faithful is a universal one, not restricted in scope. There are no preferences given to any family, group, or ethnicity. Each believer serves as a representative of Allah in their own right. In this capacity, they hold individual accountability before Allah. The Prophet Muhammad (peace be upon him) has stated: "Every one of you is a shepherd and is responsible for his flock." Therefore, one representative is not superior to another.³⁸

The subsequent verses of the Qur'an and Hadith provide additional clarification on the concept of Khilafah.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ
وَكَيُمَلِّكُنَّ لَهُم دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَيُخَفِّضَنَّ لَهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا
وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ۔

"Allāh 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 and not associate aught with Me. 'If any do reject Faith after this, they are rebellious & wicked." (Qur'ān 24:55)

"It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful." (Qur'ān 6:165).

Hadith: "This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established."(Muslim: Book 20, H4717, Jābir bin Samura®; Muslim: B20, H4718, Jābir bin 'Abdullah®)

38. Sayyid Abul A'lā Mawdūdī, *Political Theory of Islam*, in Khurshid Ahmad (ed.), *Islām: its meaning & message* (UK: The Islamic Foundation Leicester, 1993), 168

The previous discussion underscores that humanity serves as Allah's vicegerent on Earth, with all the resources of this world entrusted to them. While this principle applies to each individual Muslim, collectively, it pertains to the entire Muslim Ummah. It promotes the idea of Muslims living together under the unifying principle of Khilafah (Vicegerency) or Caliphate.³⁹

Given the current global-political landscape, this concept may appear utopian. However, working towards achieving collaboration among Muslim nations would undoubtedly be a significant step forward.

Substratum # 4: Community أُمَّة (Group)

Broadly, the Arabic term Ummah signifies 'nation' or 'community'. The term "Ummah" is employed in the Quran to refer to various entities: (i) Muslims (Quran 2:143; 3:110); (ii) tribes, communities, or nations; (iii) all of humanity (Quran 2:213); (iv) an individual: Abraham, peace be upon him (Quran 16:120); (v) animals, including beasts and birds (Quran 6:38).

Like other global communities or nations, Muslims, referred to as the Ummah, constitute a nation founded upon faith (Iman). They assert that the designation "Muslims⁴⁰ and Ummah" has been bestowed upon their nation by Allah, the Exalted. Hence, the Ummah transcends the bounds of tribe, community, nation, country, or state. It embodies a philosophy rooted in the universal principles of humanity, brotherhood, and equality.⁴¹

In the perspective of Ali Shari'atī, "the ideal society of Islam is called the Ummah. Taking the place of all the similar concepts which in different languages and cultures designate a human agglomeration or society, such as society, nation, race, people, tribe, clan, etc., is the single world Ummah, a world imbued with progressive spirit and implying a dynamic committed and ideological social vision."⁴²

As our focus is on the foundation, we will limit this discussion to the terms "Ummah" and "Muslim Community." In its fundamental sense, the concept of community refers to "all forms of relationship that are

39. Qur'an 57:7: --- وَمَا جَعَلَكُمْ مُتَّخِذِينَ فِيهِ --- "--- where of He has made you heirs---."

40. Qur'an 22:78: --- مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ --- "—It is the cult of your father Abraham. It is He Who has named you Muslims, --- .

41. Qur'an 49:10: "And verily this Brotherhood of yours is a single Brotherhood,--- ."(Qur'an 23:52); "---single Brotherhood---"; also see: Qur'an 21:92

42. Ali Shari'atī, *On the Sociology of Islam* (Lectures), tr. Hamid Algar, (Berkeley: Mizan Press, 1979), 119

characterized by a high degree of personal relationship that are characterized by a high degree of personal intimacy, emotional depth, moral commitment, social cohesion, and continuity in time... It may be found in ... locality, religion, nation, race occupation, or (common cause)".⁴³

In another basic sense, a community or nation is a comprehensive group with two chief characteristics: (1) it is a group in which the individual can have most of the activities and experiences that are important to him. (2) The group is bound together by a shred sense of belonging and a feeling of identity".⁴⁴

The core of the Islamic community centers on upholding a harmonious balance, demonstrating exemplary conduct, nurturing a common goal, reciprocating emotions, standing united, and promoting fairness. The succeeding references provide additional insight into this idea.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ---

"Thus, We have made of you an Ummah justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; ---" (2:143)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ---

"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allāh ---." (Qur'ān 3:110)

The Prophet ﷺ said: "A believer to another believer is like a building whose different parts enforce each other." He clinched his fingers together though seated, and a man approached, seeking assistance, or making a request. The Prophet turned toward us and spoke: "Help and recommend him and you will receive the reward for it, and Allāh will bring about what He will through His Prophet's tongue." (Bukhāri: B8, V73, H55, Abu Musa®)

Hadith: "This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established." (Muslim, B20, H4717, Jabir bin Samura)

Hadith: "A group of people from my Ummah will continue to fight in defense of truth and remain victorious until the Day of judgment." (Muslim: B20: H4718, Jabir bin 'Abdullah)

43. Robert Nisbet, *The Sociological Tradition* (New York: Basic Bs, 1996), 47-48

44. L. Broom & P. Selznick, *Sociology: A Text with Adapted Readings*, (New York: Harper & Rowe, 1968), 31

Considering the earlier discussion, it's clear that the notion of Ummah serves as a basis for solidarity, demanding that Muslims uphold a unified stance across their religious, social, economic, and political spheres. Cooperative endeavors among Muslim nations embody this principle.

Substratum # 5: Ukhuwwah أُخُوَّة (Brotherhood)

Muslims maintain the belief in the unity of humanity regarding the genesis of creation, shared ancestry, and eventual fate. Allah is the originator of creation, and the foundational lineage can be traced back to Adam and Eve.⁴⁵

Everyone is intrinsically linked to Allah as part of their original lineage. Concerning the final fate, Muslims harbor no uncertainty that it leads back to Allah—the Creator—to whom all individuals will ultimately return.⁴⁶

Nonetheless, due to varying interpretations of faith, the notion of 'Ukhuwwah'—translating to 'Brotherhood' in Islam—affirms that all Muslims globally are intertwined as siblings. Regardless of diverse racial backgrounds, differing skin tones, linguistic variances, or geographical disparities, they unite under a shared belief in Allah and the prophethood of Muhammad (PBUH).

The practice of Ukhuwwah (Brotherhood) is exemplified by the following guidelines outlined in Qur'an and Ahadith.

"The Believers are but a single Brotherhood ---."

(Qur'an 49:10)

"And hold fast, all together, by the rope which Allāh (stretches out for you), and be not divided among yourselves; and remember with gratitude Allāh's favor on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus, doth Allāh make His Signs clear to you: That ye may be guided." (Qur'an 3:103)

"And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth,

45. Qur'an 49:13: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge ---."

46. Qur'an 2: 156: ---إِنَّا لِلّٰهِ وَإِنَّا رَاجِعُونَ---"--- we are Allah's and Lo! unto Him we are returning."

couldst thou have produced that affection, but Allāh hath done it: for He is Exalted in might, Wise." (Qur'an 8:63)

Hadith: "None of you can be a believer unless he loves for his brother what he loves for himself." (Bukhārī: B1, H8, V73, H55, Abu Musa)

Hadith: "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." (Bukhari: B1, V2, H12, Anas®)

Hadith: "A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brother, Allāh would meet big needs, and he who relieved a Muslim from hardship Allāh would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allāh would conceal his follies on the Day of Resurrection." (Muslim: B32, H6250, Salim & Abū Hurayra®)

Hadith: "The deeds are presented on every Thursday and Friday and Allāh, the Exalted and Glorious, grants pardon to every person who does not associate anything with Allāh except the person in whose (heart) there is rancour against his brother. It would be said: Put both of them off until they are reconciled." (Muslim, B32, H6223)

Embracing the true essence of brotherhood (Ukhuwwah) has the potential to establish a solid foundation for meaningful collaboration among Muslim nations.

Substratum # 6: Wahdah وحدة (Unity)

Given the earlier discourse on community, Islamic doctrine nurtures an intellectual brotherhood (Ukhuwwah) and a collective determination among its followers. When individuals unite in a shared comprehension, they become a powerful force for positive change.

Consider the analogy of constructing a wall: if the bricks used vary in material and size, the resulting wall may lack strength and stability. However, when bricks are crafted from consistent materials and proportionately assembled, the wall becomes robust. Similarly, the unity of the Ummah, grounded in faith solidarity and unanimity of views, is likened to a solid, well-constructed structure in the Qur'an (referred to as "Bunyāun Marsūs").⁴⁷

Intellectual consensus fosters conformity in their methods of operation. The construction of a civilization through the collaborative endeavors of such individuals would give rise to a genuinely Islamic

47. Qur'an 61:4: --- كَانَهُمْ بِنْيَانٍ مَّرْصُوعٍ "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure."

society and civilization, characterized by devout individuals.⁴⁸

--- إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ --- (Qur'an 49:13)

Keeping this principle in view, we can establish the religious cornerstone of Unity (Wahdah) as a standard for nurturing cooperation among Muslim nations.

The subsequent citations from the Qur'an and Sunnah emphatically encourage Muslims to prioritize Unity (Wahdah) for their communal welfare.

"And hold fast, all together, by the rope which Allāh (stretches out for you), and be not divided among yourselves; and remember with gratitude Allāh's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus, doth Allāh make His Signs clear to you: That ye may be guided." (Qur'an 3:103)

"And obey Allāh and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allāh is with those who patiently persevere." (Qur'an 8:46)

"And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe." (Qur'an 16:64)

Hadith: *"Each of you is mirror of his brother, if you see something wrong in your brother, you must tell him to get rid of it." (Bukhari: B3, V43, H622, 'Abdullah bin Umar)*

Hadith: *"A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allāh will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allāh will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allāh will screen him on the Day of Resurrection." (H622, 'Abdullah bin Umar; Tirmidhi)*

Substratum # 7: Akhlāq أخلاق (Morality or Ethics)

Akhlāq, also known as morality, encompasses various aspects: It

48. Justice Dr. Tazil-ur-Rahman, *Essays on Islam* (Lahore: Islamic Publications Ltd., 1997), 8

refers to moral discourse, which includes discussions, teachings, or lessons related to ethics. It embodies a doctrine or framework of ethical conduct, delineating principles, and regulations for virtuous behavior. It highlights the importance of abiding by moral principles and guidelines. Ultimately, it denotes adherence to the ideals of righteous human behavior—a guiding light for ethical living.

In summary, akhlāq encompasses both individual and collective moral conduct.⁴⁹

These definitions align with the Islamic concept of morality. Yet, moral principles in Islam leads to dual benefits: "Good in this world and good in the Hereafter" (Qur'an 2:201). It stems from the foundational principles delineated in the preceding sections.

The scope of ethics (Akhlāq) in Islam is expansive, covering diverse facets. Islamic ethics encompass the following relationships:

1. Man-God Relations: These involve an individual's connection with Allah, emphasizing devotion, prayer, and spiritual awareness.
2. Man-Man Relations: This pertains to interactions among human beings, emphasizing kindness, empathy, and compassion.
3. Man-Other Elements Relations: It includes stewardship of the environment and responsible use of resources.
4. Man-Other Creatures of the Universe Relations: This highlights our treatment of animals and the natural world.
5. Man-Inner Self Relations: Focusing on self-reflection, self-improvement, and inner purity.

A Muslim is tasked with protecting both discrete and shared actions, speech, reflections, emotions, and objectives. In a wider context, their responsibility is to:

1. Promote righteousness: Justice, honesty, fairness.
2. Combat wrongdoing: Oppose injustice, falsehood, and oppression.
3. Seek What Is True: Pursue knowledge, wisdom, and understanding.
4. Abandon What Is False: Reject ignorance, deceit, and hypocrisy.
5. Cherish What Is Decent: Uphold dignity, respect, and honor.
6. Avoid What Is Indecent: Shun immorality, vulgarity, and harmful behavior.

49. Adapted from: Encyclopedia Britannica, *Merriam Webster's Dictionary & Thesaurus*, 2008)

Truth and virtue become their ultimate goals in individual and collective behavior. Humility, simplicity, courtesy, and compassion are ingrained in their character. Arrogance, egotism, severity, and apathy are considered not in accordance with the will of Allah.⁵⁰ This heightened standard of morality (Akhlāq) undeniably cultivates and strengthens ethical behavior on a human level. In their dealings with fellow human beings, Muslims are urged to demonstrate:

1. Kindness to Kin: Treating family members with love and care.
2. Concern for Neighbors: Showing consideration and support to those nearby.
3. Respect for the Elderly: Honoring the wisdom and experience of older individuals.
4. Compassion for the Young: Extending empathy and understanding to the youth.
5. Care for the Sick: Providing comfort and assistance to those in need.
6. Support for the Needy: Offering help and resources to those less fortunate.
7. Sympathy for the Grieved: Sharing in the sorrow of others.
8. Cheer for the Depressed: Uplifting those who are feeling down.
9. Joy with the Blessed: Celebrating the successes and happiness of others.
10. Patience with the Misguided: Demonstrating tolerance and guidance.
11. Tolerance toward the Ignorant: Bearing with patience and education.
12. Forgiveness of the Helpless: Pardoning those who have wronged.
13. Disapproval of Wrongdoing: Standing against injustice and unethical behavior.
14. Advocacy for the Negligible: Elevating the overlooked and marginalized.

Moreover, a Muslim should honor the rightful entitlements of others to the same degree they cherish their own. Their intellect should be occupied with constructive thoughts and meaningful endeavors, their heart brimming with empathy and benevolence, and their spirit emanating tranquility and harmony. Their advice should consistently be

50. S.A.A. Mawdūdī, *Tehrīk-e-Islāmī Kī Akhlāqī Bunyâdein* (Lahore: Islamic Publications Ltd. 1990), 24-31

genuine and respectful.⁵¹

The moral obligations of a Muslim encompass a rich tapestry of virtues and responsibilities. Let us delve into these dimensions:

1. Honesty and Perfection: A Muslim should exemplify integrity and strive for excellence in all endeavors.
2. Commitment and Diligence: Fulfilling promises and performing tasks diligently are essential.
3. Seeking Knowledge and Virtue: The pursuit of wisdom and goodness is a lifelong endeavor.
4. Self-Reflection and Repentance: Acknowledging mistakes and seeking forgiveness are crucial.
5. Social Consciousness and Empathy: Developing empathy and compassion for fellow humans.
6. Generosity and Prudent Provision: Providing for dependents without extravagance.
7. Exploring Nature and the World: Viewing creation as signs of Allah's greatness.
8. Preserving Beauty and Discovering Secrets: Appreciating wonders and uncovering mysteries.
9. Avoiding Waste and Excess: Balancing utility and enjoyment without extravagance.
10. Mindfulness of Others: Recognizing our shared responsibility as trustees of the world.

In essence, a Muslim's role is multifaceted: to embody truth, virtue, and compassion while safeguarding the world for future generations.⁵² If the concept of morality is sincerely applied, it can indeed serve as a foundational basis for cooperation among Islamic nations.

Because of the constraints of this paper, the following section will only present the titles of selected moral values in alphabetical order. Citations from the Qur'an and Ahadith will be included in the accompanying footnotes.

Collective Etiquette: This encompasses the principles of unity, respect, and camaraderie among people during gatherings. Collective etiquette refers to the set of social norms, behaviors, and manners that individuals within a group are expected to follow to maintain harmony, respect, and cooperation in communal settings. These guidelines often govern interactions, communication, and conduct among members of a group, ensuring smooth and respectful interactions within the

51. S. Nomani, *Sīrat al-Nabī* (Pakistan: Services B Club, 1987), vol. 6

52. Nomani, *Sīrat al-Nabī*, vol. 6

collective.

For detailed references from the Qur'an and Sunnah, please refer to the accompanying notes.⁵³

53. "Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!" (41:34); "O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (ample) room will Allāh provide for you. And when ye are told to rise, rise up Allāh will rise, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allāh is well-acquainted with all ye do." (58:11); "O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong." (Qur'an 49:11); "O ye who believe! stand out firmly for Allāh, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allāh. For Allāh is well-acquainted with all that ye do." (5:8); "If a man kills a believer intentionally, his recompense is Hell, to abide therein (Forever): And the wrath and the curse of Allāh are upon him, and a dreadful penalty is prepared for him." (4:93); Some people asked Allāh's Apostle, "Whose Islam is the best? i.e. (Who is a very good Muslim)? He replied, "One who avoids harming the Muslims with his tongue and hands." (Bukhari: B-1, Vol.2, H10, Abu Musa®); Hadith: "Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allāh. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour." (Muslim: B 32, H6219, Abū Hurayra®); "Whoever has (the following) four characters will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are: (1) Whenever he talks, he tells a lie; (2) whenever he makes a promise, he breaks it; (3) whenever he makes a covenant, he proves treacherous; (4) and whenever he quarrels, he behaves impudently in an evil insulting manner." (Bukhārī: B3, V43, H 639, Narrator: 'Abdullah bin 'Amr® & H33 V1); "When a man tells something and then departs, it is a trust." (Abū Dāwūd: B 41, Hadīth 4850, Narrator: Jābir ibn 'Abdullah®); "The most hated person in the sight of *Allāh* is the most quarrelsome person." (Bukhārī: B3, V43, H637, 'Āisha®); "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (Qur'an 31:19); "Only those are believers, who believe in Allāh and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allāh and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allāh for their forgiveness: for Allāh is Oft-Forgiving, Most Merciful." (24:62)

Empathy: It is the proficiency to recognize the reactions, judgments, and angles of others. It means accepting the emotions someone else is experiencing, often leading to identifying connection, sympathy, and an appeal to help or favor them. Sympathy involves both cognitive and emotional components, allowing individuals to imagine themselves in another's situation and respond with care and understanding.

This moral value brings rewards in both this world and the Hereafter. It serves as a catalyst for achieving social, economic, and political prosperity. Certainly! It's important to recognize that compassion not only benefits others but also enriches our own lives. By integrating these practices into our daily routines, we actively contribute to creating a more compassionate and interconnected world.

For detailed references from the Qur'an and Sunnah, please refer to the accompanying notes.⁵⁴

Collaboration: It involves individuals or groups collaborating to accomplish a shared goal or objective. It involves combining efforts, expertise, and resources to accomplish tasks more effectively and efficiently than would be possible by working alone. Collaboration often emphasizes communication, shared decision-making, and mutual respect among participants to foster innovation, problem-solving, and the creation of collective value. Participating together in virtuous actions stands as a significant moral principle within Islam. Muslims are encouraged to collaborate across various spheres—religious, social, economic, and political—when the objectives align with righteousness.

For detailed references from the Qur'an and Sunnah, please refer to the accompanying notes.⁵⁵

54. "--- but do thou good, as Allāh has been good to thee, and seek not (occasions for) mischief in the land: for Allāh loves not those who do mischief." (Qur'an 28:77); "To those who do right is a goodly (reward)- Yea, more (than in measure)! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein (for aye)!" (Qur'an 10: 26); Some people asked Allāh's Apostle ﷺ, "Whose Islam is the best? i.e., who is a very good Muslim? He replied: "One who avoids harming the Muslims with his tongue and hands." (Bukhārī: B 1, Vol. 2, Hadīth 10, Narrator: Abū Mūsa®); "There should be no estranged relations beyond three days." (Muslim: B 32, Hadīth 6213, Abū Hurayra®). "It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)." (Qur'an 3:159)

55. "O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allāh; that ye may prosper." (Qur'an 3:200); "---

Compassion: Compassion or forgiveness holds a prominent moral position in Islam, exerting a significant influence on both the personal and communal aspects of Muslims' lives.

Compassion is the quality of showing sympathy, care, and understanding towards others' suffering or misfortune, often leading to a desire to alleviate their pain or improve their situation. It involves a genuine concern for the well-being of others and a willingness to act to help or support them.

References to this virtue, drawing from the Qur'an and Sunnah, are available in the accompanying notes.⁵⁶

Generosity: Generosity is the quality or act of being kind, giving freely, and sharing resources, whether tangible or intangible, with others. It involves a willingness to help, support, or gifts without expecting anything in return, often motivated by a spirit of abundance, empathy, or altruism.

Islam places considerable emphasis on the moral value of generosity, promising lasting rewards for its practice.

Help ye one another in righteousness and piety but help ye not one another in sin and rancour: fear Allāh: for Allāh is strict in punishment." (Qur'an 5:2); The importance of collaboration can be noticed in the following teachings of the Prophet Muhammad (peace and blessings of Allāh be upon him); "A believer to another believer is like a building whose different parts enforce each other." The Prophet ﷺ then clasped his hands with the fingers interlaced (while saying that)." (Bukhārī: B 3, Volume 43, Hadīth 626, Narrator: Abu Musa®); "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it." (Bukhārī: B-8, Vol. 73, Hadīth 40, Narrator: Nu'mān bin Bashir®); "The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise." (Qur'an 9:71); "Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust". (Qur'an 6:52)

56. "Hold to forgiveness; command what is right; But turn away from the ignorant." (Qur'an 7:199); "But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs." (Qur'an 42:43); "Kind words and the covering of faults are better than charity followed by injury. Allāh is free of all wants, and He is Most-Forbearing." (Qur'an 2:263); "Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (Qur'an 24:22)

The significance of this virtue is further elucidated by references from the Qur'an and Sunnah provided in the accompanying notes.⁵⁷

Diligence: It is the steady and earnest application of effort to accomplish a task or achieve a goal. It involves careful attention to detail, persistence, and thoroughness in completing work or pursuing

57. "By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allāh knoweth it well." (Qur'an 3:92); "(Charity is) for those in need, who, in Allāh's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allāh knoweth it well. Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve." (Qur'an 2:273-274); "The parable of those who spend their substance in the way of Allāh is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allāh giveth manifold increase to whom He pleaseth: And Allāh careth for all and He knoweth all things." (Qur'an 2:261); "Those who spend their substance in the cause of Allāh, and follow not up their gifts with reminders of their generosity or with injury, -for them their reward is with their Lord: on them shall be no fear, nor shall they grieve." (Qur'an 2:262); "Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!" (Qur'an 47:38); "Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home,-Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation)." (Qur'an 13:22-23); Allāh's Apostle ﷺ said: "The believer is simple and generous, but the extravagant is deceitful and ignoble." (Abū Dawūd: B 41, Hadīth 4772, Narrator: Abū Salamah®); "Give (in charity) and do not give reluctantly lest Allāh should give you in a limited amount; and do not withhold your money lest Allāh should withhold it from you." (Bukhārī: B3, V47, Hadīth 764, Narrator: Asma®); Once I [Asma®] said: "O Allāh's Apostle! I have no property except what has been given to me by Az-Zubair (i.e. her husband). May I give in charity?" The Prophet (peace be upon him) said: "Give in charity and do not withhold it; otherwise Allāh will withhold it back from you." (Bukhārī: B3, V47, Ḥadīth 763, Narrator: Asma®). The Prophet (peace be upon him) said: "Whoever frees a Muslim slave, Allāh will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave." ---. (Bukhārī: B3, V46, Ḥ693, Narrator: Abū Hurayra®). Hadith: "There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a reward of a Sadaqa (i.e. charitable gift) for the one who establishes justice among people." (Bukhārī: B 3, Volume 49, Ḥadīth 870, Narrator: Abū Hurayra®)

objectives. Diligence often entails consistent and focused effort over time, even in the face of challenges or obstacles.

The diligent application of effort, whether through hard work or diligence, enhances both individual and collective socio-economic standing. The promotion of industriousness and its positive outcomes can be found in the teachings of Islam.

For detailed citations from the Qur'an and Sunnah, please refer to the accompanying notes.⁵⁸

Justice and Equality: Justice and equitable treatment should serve as fundamental principles in all dealings, while acquiring wealth through deceit, dishonesty, or unethical means is deemed immoral and sinful. The concept of universal brotherhood inherently rejects the exploitation of one individual by another. Moreover, the use of wealth solely for personal pleasure is prohibited.⁵⁹

For detailed references from the Qur'an and Sunnah, please refer to the accompanying notes.⁶⁰

58. "That man can have nothing but what he strives for." (Qur'an 53:39); "--- Verily never will Allāh change the condition of a people until they change it (their state of goodness) themselves (by committing sins and being ungrateful and disobedient to Allāh). But when (once) Allāh willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect." (Qur'an 13:11); "Go ye forth (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allāh. That is best for you, if ye (but) knew." (Qur'an 13:11); Somebody asked, "O Allāh's Apostle! Who is the best among the people?" Allāh's Apostle ﷺ replied "A believer who strives his utmost in Allāh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief." (Bukhārī: B 4, Volume 52, Hadīth 45. Narrator: Abu Sa'īd al-Khudrī®); Holy Prophet ﷺ said: "A group of people from my Ummah will continue to fight in defense of truth and remain triumphant until the Day of Judgment." (Muslim: B 20, Hadīth 4718. Narrator: Jābir bin 'Abdullah®); "This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established." (Muslim: B 20, Hadīth 4717. Narrator: Jābir b. Samura®)

59. Muhammad Muslehuddin, *Sociology and Islam* (Lahore: Islamic Publications Ltd., 1977), 132

60. "O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allāh hath been to you Most Merciful!" (Qur'an 4:29); "Allāh doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allāh is He Who heareth and seeth all things." (Qur'an 4:58); "O ye who believe! Stand out firmly for justice, as witnesses to Allāh, even as against yourselves, or your parents, or your kin, and

Moderation: Balance or moderation refers to the practice of avoiding extremes or excesses in behavior, actions, or attitudes. It involves finding a balanced and temperate approach in various aspects of life, including habits, consumption, emotions, and interactions. Moderation typically entails exercising self-restraint, prudence, and mindfulness to maintain harmony, health, and well-being. This moral principle applies to both the individual and collective lives of Muslims, proving consistently beneficial when embraced.

References supporting this notion can be found in the accompanying footnotes.⁶¹

Modesty & Chastity: Modesty refers to a demeanor or behavior characterized by humility, reserve, and avoidance of excessive self-promotion or immodesty. It involves modest attire, speech, and conduct, often reflecting a sense of decency and respectability. Chastity,

whether it be (against) rich or poor: for Allāh can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allāh is well-acquainted with all that ye do." (Qur'an 4:135); "Allāh commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition. Fulfill the Covenant of Allāh when ye have entered into it, and break not your oaths after ye have confirmed them; indeed, ye have made Allāh your surety; for Allāh knoweth all that ye do." (Qur'an 16:90-91); "We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will)." (Qur'an 57:25); "O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do." (Qur'an 5:8); "Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous." (Qur'an 6:153); The Prophet ﷺ said: "He who is two-faced in this world will have two tongues of fire on the Day of Resurrection." (Abū Dāwūd: B-41, Hadīth-4855, Narrator: Ammār®); "Oppression is the darkness on the Day of Resurrection." (Muslim: B32, H 6249, Ibn 'Umar®)

61. Qur'an 17:26-29; "Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)." (Qur'an 25:67); The Prophet ﷺ said: "Good way, dignified good bearing and moderation are the twenty-fifth part of Prophecy." (Abū Dawūd: B 41, H4758, Narrator: 'Abdullah ibn 'Abbas®); "Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allāh." (Muslim: B 32, Hadīth 6214, Narrator: Abū Hurayra®)

on the other hand, refers to the virtue of abstaining from any form of sexual activity outside of marriage. It encompasses purity of thought, word, and action in matters related to sexuality, and is often associated with maintaining moral integrity and fidelity within relationships. This, moral principle holds significant importance in Islamic societies, where all actions detrimental to the moral fabric of the community are forbidden. References are cited in the foot note.⁶²

Non-Adherents: They comprise individuals of diverse religions or other faiths, including non-Muslims. The responsibility of a Muslim extends beyond merely acknowledging the 'Truth'; it involves active engagement rather than passive observation from afar. Truth always demands satisfactory arguments along with openheartedness, broad mindedness, and connivance from other's faults.⁶³

How should Muslims interact with individuals of other faiths? The guidelines provided by the Qur'an and Sunnah, referenced in the accompanying notes, address this inquiry.⁶⁴

62. Qur'an 6:151: "Say: "Come, I will rehearse what Allāh hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; - We provide sustenance for you and for them; - come not nigh to shameful deeds. Whether open or secret; take not life, which Allāh hath made sacred, except by way of justice and law: thus, doth He command you, that ye may learn wisdom."; Hadith: ﷺ said: "By his good character a believer will attain the degree of one who prays during the night and fasts during the day. (Abū Dawūd: B 41, Hadīth 4780. Narrator: 'Āisha®); "There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection." (Abū Dawūd: B 41, H4781. Abū Darda')

63. Adapted from, Abdul Badei Saqr, "How to Call People to Islam," tr. Shakil Ahmed, (Islamabad: Da'wah Academy, International Islamic University, 1998), 7

64. "When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong. On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah. Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah". (Qur'an 6:68-70); "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allāh hath grasped the most trustworthy handhold, that never breaks. And Allāh heareth and knoweth all things". (Qur'an 2:256); "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive

Endurance: Challenges in social, economic, and political realms are inherent to human existence. The keys to overcoming these challenges lie in perseverance, resilience, and self-discipline. Embracing this moral value leads to success in all endeavors.

Illustrative instances from the Qur'an and Sunnah are available for reference in the accompanying notes.⁶⁵

Affluence: The core aim of Islamic teachings is the prosperity of individuals in both worldly life and the Hereafter. Islam harbors a profound longing for the flourishing of the Muslim community. There is evident encouragement to seek benefits in both realms, as highlighted in the citation.⁶⁶

Compromise: Reconciliation or Compromise can have several

guidance." (Qur'an 16:125); "Revile not ye those whom they call upon besides Allāh, lest they out of spite revile Allāh in their ignorance. Thus, have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did." (Qur'an 6:108); "And dispute ye not with the People of the B, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allāh and your Allāh is one; and it is to Him we bow (in Islam)." (Qur'an 29:46); Allāh's Apostle ﷺ mentioned a person who asked an Israeli man to lend him one-thousand Dinars, and the Israeli lent him the sum for a certain fixed period. (Bukhārī: B 3, Volume 50, Hadīth 892. Narrator: Abū Hurayra®)

65. "O ye who believe! seek help with patient perseverance and prayer; for Allāh is with those who patiently persevere. And say not of those who are slain in the way of Allāh: "They are dead." Nay, they are living, though ye perceive (it) not. Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere; who say, when afflicted with calamity: "To Allāh we belong, and to Him is our return":- They are those on whom (descend) blessings from Allāh, and Mercy, and they are the ones that receive guidance." (Qur'an 2:153-157); "O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allāh; that ye may prosper." (Qur'an 3:200); "Follow thou the inspiration sent unto thee, and be patient and constant, till Allāh do decide: for He is the best to decide." (Qur'an 10:109); The Prophet ﷺ said: "The real patience is at the first stroke of a calamity." (Bukhari: B 2, Volume 23, Hadith 387 & 389. Narrator: Anas bin Mālik)
66. "But seek, with the (wealth) which Allāh has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allāh has been good to thee, and seek not (occasions for) mischief in the land: for Allāh loves not those who do mischief." (Qur'an 28:77); Umm'i Sulaym® said to the Prophet ﷺ "Anas is your servant." The Prophet ﷺ said, "O Allāh! increase his wealth and offspring, and bless (for him) whatever you give him." (Bukhārī: B 8, Volume 75 & 76, Hadīth 346, Narrator: Anas®); The Prophet ﷺ said: "Riches does not mean, having a great amount of property, but riches are self-contentment." (Bukhārī: B 8, Volume 76, Hadīth 453. Narrator: Abū Hurayra®)

meanings depending on the context, but generally, it refers to the act of restoring harmony or resolving differences between individuals, groups, or entities.

In finance, reconciliation often refers to the process of comparing two sets of records or accounts to ensure they are accurate and in agreement, such as reconciling bank statements with internal financial records.

In interpersonal relationships, reconciliation involves the restoration of trust and understanding between people who have had disagreements or conflicts.

In a broader sense, reconciliation can also refer to the process of acknowledging and addressing past injustices or conflicts within a society, often leading to healing and the establishment of peaceful coexistence among different groups. This can involve actions such as truth and reconciliation commissions or efforts to promote forgiveness and understanding.

The embracing of reconciliation amidst hostilities stands as a significant moral principle. It ought to be embraced by Muslims both personally and communally.

References to the directives found in the Qur'an and Sunnah are provided in the notes for further insight.⁶⁷

Reliance: It refers to the state of depending on or trusting in something or someone. It encompasses the idea of having confidence in a particular source or relying on it for support.

The understanding of reliance and trust carries a distinct significance within Islam. In Islam, reliance, known as Tawakkal,

67. Qur'an : "If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allāh; but if it complies, then make peace between them with justice, and be fair: for Allāh loves those who are fair (and just)." (Qur'an 49:9); "Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus, doth He command you. that ye may be righteous." (Qur'an 6:153); Allāh's Apostle ﷺ said: "He who makes peace between the people by inventing good information or saying good things, is not a liar." (Bukhārī: B 3, Volume 49, Hadīth 857. Narrator: Umm'i Kulthūm bint 'Uqba®); Once the people of Quba fought with each other till they threw stones on each other. When Allāh's Apostle ﷺ was informed about it, he said, "Let us go to bring about a reconciliation between them." (Bukhārī: B 3, Vol. 49, Hadīth 858. Narrator: Sahl bin Sad®); Narrated Jarir®: When I gave the pledge of allegiance to Allāh's Apostle ﷺ and he stipulated that I should give good advice to every Muslim." (Bukhārī: B 3, Volume 50, Hadīth 875 & 876, Narrator: Jabir bin 'Abdullah®)

signifies complete dependence, confidence, and trust in God (Allāh). This ethical principle is essential for both individual and collective conduct.

For further insights, please refer to the Qur'ān and Sunnah in the provided notes.⁶⁸

Self-protection or Self-defense: The preservation of oneself is a fundamental moral entitlement for all humans. Yet, within Islam, self-defense extends beyond safeguarding territorial borders; it encompasses the defense of religious, social, and political values. Therefore, Muslims, as a distinct entity, possess the right to protect their identity.

It's crucial to interpret the directives of the Qur'ān and Sunnah, as referenced in the notes, within the framework of fostering collaboration.⁶⁹

Supplications: It is often referred to as dua in Islam, is a humble and earnest prayer or request made to a higher power, typically directed towards God (Allāh). It is an act of seeking guidance, blessings, forgiveness, or assistance, expressing one's reliance and trust in the

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68. "Allāh is the Protector of those who have faith: from the depths of darkness, He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (Forever)." (Qur'an 2:257); "---, Say: Allāh sufficeth me: there is no Allāh but He: On Him is my trust, He the Lord of the Throne (of Glory) Supreme!" (Qur'an 9:129); The Prophet said: Allāh Says: "He (a person) draws near Me by the space of a hand, I (Allāh) draw near him by the space (covered) by two hands." (Muslim; B 37, Hadith 6610, Abu Huraira)
69. "Go ye forth (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allāh. That is best for you, if ye (but) knew." (Qur'an 9:41); "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allāh and your enemies, and others besides, whom ye may not know, but whom Allāh doth know. Whatever ye shall spend in the cause of Allāh, shall be repaid unto you, and ye shall not be treated unjustly." (Qur'an 8:60); "That (is so). And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allāh will help him: for Allāh is One that blots out (sins) and forgives (again and again)." (Qur'an 22:60); A man came to the Prophet ﷺ and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allāh's Cause?" The Prophet ﷺ said: "He who fights that Allāh's Word (i.e. Islam) should be superior, fights in Allāh's Cause." (Bukhārī: B 4, Volume 52, Hadīth 65. Narrator: Abū Mūsa®); Holy Prophet ﷺ said: "A group of people from my Ummah will continue to fight in defense of truth and remain triumphant until the Day of Judgment." (Muslim: B 20, Hadīth 4718, Narrator: Jābir bin 'Abdullah®); "A strong believer is better and loveable to Allāh than a weak believer." (Muslim: 2664, and Ibn Mājah 4168)

divine.

Supplication is a central aspect of worship in Islam, reflecting the believer's acknowledgment of their dependence on God and their desire for His mercy and intervention in their lives.

For detailed references from the Qur'an and Sunnah, please refer to the accompanying notes.⁷⁰

Trustworthiness or Honesty: It refers to the quality or characteristic of being reliable, dependable, and honest in one's actions, words, and commitments. It involves consistently demonstrating integrity, sincerity, and accountability in fulfilling responsibilities, honoring agreements, and maintaining the confidence and faith placed in oneself by others.

Trustworthiness is essential for fostering trust and confidence in relationships, whether personal, professional, or social, as it establishes a foundation of reliability and integrity upon which meaningful interactions and collaborations can thrive. Trustworthiness, synonymous with honesty, is a moral virtue.

The references from the Qur'an and Sunnah provided in the notes further elucidate the significance of this ethical conduct.⁷¹

70. "Say: Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allāh, the Cherisher of the Worlds." (Qur'an 6:162); "Know, therefore, that there is no Allāh but Allāh, and ask forgiveness for thy fault, and for the men and women who believe: for Allāh knows how ye move about and how ye dwell in your homes." (Qur'an 47:19); The Prophet ﷺ said: "Supplication (Du'ā') is itself the worship." He then recited: "And your Lord said: Call on Me, I will answer you." (Abū Dawūd: B 8, Hadith 1474. Narrator: Nu'mān ibn Bashīr®); "Allāh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert." (Bukhārī: B 8, V75, H321. Anas bin Mālik®). "The invocation of anyone of you is granted (by Allāh) if he does not show impatience (by saying, "I invoked Allāh but my request has not been granted." (Bukhārī: B 8, V 75, Hadīth 352. Abū Hurayra®)

71. Qur'an 16:91; "Those who Faithfully observe their trusts and their covenants; And who (strictly) guard their prayers; These will be the heirs, who will inherit Paradise: they will dwell therein (forever)." (Qur'an 23:8-11); "As for those who sell the faith they owe to Allāh and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allāh (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty." (Qur'an 3:77); Hadith: ﷺ said: "It is great treachery that you should tell your brother something and have him believe you when you are lying." (Abū Dāwūd: B 41, Hadīth 4953. Narrator: Sufyān ibn Asīd al-Hadramī®); "Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allāh. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks

Conclusion

1. The research underscores the urgent need for Muslim Nations to transcend historical divisions and work collectively toward shared goals.
2. By aligning collaboration with Islamic values, these nations can harness their collective potential for the betterment of their citizens and the global community.
3. This paper contributes to the ongoing discourse on collaboration, emphasizing its practicality and relevance within the Muslim world.
4. Now is an opportune moment for Muslim leadership to carefully assess the current context, recognize the prevailing needs, and actively contribute to the revitalization of the Muslim Ummah.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ....

“---Verily, never will Allah change the condition of a people until they change what is in themselves, but when (once) Allah willeth a people’s punishment, there can be no turning it back, nor will they find, besides him any to protect.” (Qur’ān 13: 11)

down upon him. The piety is here (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour." (Muslim: B 32, Hadīth 6219. Narrator: Abū Hurayra®).