

## No Title: An Ayah

This verse was revealed immediately after the triumphant entry of the Prophet (saaw) into Mecca. After the declaration of immunity the Prophet (saaw) requested Bilal (ra) to give the adhan. A group of three new Muslims were observing the proceedings when Bilal (ra) was asked to make the adhan. One of them remarked how happy he was that his parents were not present to see such a disgusting sight. Another one, Harith bin Hisham commented that the Prophet couldn't find anybody other than a black crow to make the adhan. The third one, Abu Sufyan, abstained from making any adverse comment, stating that if he said anything, Allah (swt) will send a revelation to Muhammad (saaw) that would pertain to his statement.

Allah (swt) sent Gibrael (as) to inform the Prophet (saaw) of the discussion that had just taken place. The Prophet (saaw) asked the three men about their conversation, who confirmed to the Prophet (saaw) what Gibrael (as) told him. The verse of the Quran was subsequently revealed.

Because these individuals from Quraysh were differentiating between themselves and Bilal (ra), Allah (swt) revealed this verse, concluding that the only difference that Allah (swt) judges on between Muslims is that of Taqwa, which Bilal (ra) had and they were devoid of. This verse destroys the basis of nationalism in Islam.

In the first part of the ayah, Allah (swt) is indicating to humanity that all human beings were created from a single pair - Adam and Eve. This statement clearly refutes any claim of certain people that humans came from animals through the process of evolution or any other such claim.

The part of the ayah, "... and made you peoples and tribes, so that you may know each other..." is usually misinterpreted to justify the differences created by the existing borders, specifically in the Muslim world. In addition, such misinterpretations are also used to encourage Muslims to foster pride in these affiliations.

Unfortunately, these Muslims quickly jump to conclusions without looking at what Allah (swt) says. The errant understanding of this ayah attempts to legitimize the current situation of the Muslim Ummah as many nations - divided and powerless - resulting from the destruction of the Khilafah state on March 3rd of 1924 by the puppet agent of the kuffar Mustafah Kamal.

Furthermore, such a misunderstanding gives legitimacy to the continued division of the already divided Muslim lands that occurred throughout the twentieth century: Such as the division of the Indo-Sub-Continent into Indian, Pakistani and Kashmiri regions; the further division of Pakistan into two countries with the creation of Bangladesh; and the parceling of the last Islamic Khilafah by the British agent Mark Sykes and the French agent Pecot during World War I in which they used the pencil and ruler to divide the Muslim Ummah.

In effect, this misunderstanding has justified the tribal and animalistic bonds to serve as the bond among Muslims and has reduced the bond of Islam and Brotherhood to something marginal or of secondary importance.

A brief glimpse of how the Prophet (saw) viewed tribalism and nationalism should suffice to reestablish in the minds and hearts of the Muslims that nationalism is forbidden in Islam:

'Leave it, it is rotten' (referring to nationalism, racism and patriotism). [Bukhari & Muslim]

"Undoubtedly Allah (swt) has removed from you the pride and arrogance of the age of Jahilliyah (ignorance) and the glorification of ancestors. Now people are of two kinds. Either believers who are aware or transgressors who do wrong. You are all the children of Adam and Adam was from clay. People should give up their pride in nations because that is a coal from the coals of Hell-fire. If they do not give this up Allah (swt) will consider them lower than the lowly worm which pushes itself through Khur (shit). [Abu Dawd & Tirmidhi]

...calls (people) to fight for their family honour, and supports his kith and kin (i.e. fights not for the cause of Allah but for the sake of his family or tribe)\_if he is killed (in this fight), he dies as one belonging to the days of Jahiliyyah.

[MUSLIM]

Imam Maudoodi in his tafseer of the Quran writes that "All humans have the same origin and are equal in their creation.... These differences of tribes and families in which we are born exist so that we can be identified and nothing more." To give examples, remember that Bilal (ra) is sometimes referred to as Bilal Habashi (ra), Shoaib (ra) is referred to as Shoaib ur Roomi (ra) and Salman (ra) is referred to as Salman al Farsi (ra).

Furthermore, Allah (SWT) created us of different colors, shapes and sizes and He (swt) delivered us in different parts of the world. In such things we have no choice, yet the dismal and heartbreaking situation remains that Muslims - rather than establishing the just criteria of Islam as a yardstick for distinguishing among one another - we have adopted the heartless and unjust criteria of judging among each other based upon things beyond the power of humans to choose.

The next part of the ayah establishes this just criteria that Islam establishes in distinguishing between one human and another. "Verily the most honored of you to Allah is (he who) safeguards himself against evil with full awareness of Divine law."

Imam Maudoodi in his tafseer mentions that Ibn Jareer reported that the Prophet (saaw) said "On the Day of Judgement Allah (swt) will not ask you about your family tree; the one who is the closest to Him is the one who is the most pious (fully obedient to the Shariah)."

This part of the ayah indicates that the most honored person in the ayat of Allah (swt) is the one who guards himself against evil (which is anything not from Islam) with full awareness of the Divine law - the one thing that humans have a choice in.

Unfortunately, we hear many distortions of this ayat of the glorious Quran in a very distorted manner. These interpretations actually legitimize the treacheries committed by the kuffaar, and the injustices that we Muslims impose upon ourselves by judging one another based on race or national origin.

It is the kuffaar who made us into different nationalities, and whenever we feel proud of affiliating ourselves with a nation we should remember two things: The laughter of the kuffaar as they rejoice the finished product of their labour; and the burning of Hell that rages with the displeasure of Allah (swt) when we choose to divide amongst ourselves and go against what Allah (swt) and His Messenger (saaw) have forbidden.

We are Muslims and Muslims alone, and until we see ourselves as such we will be manipulated by the kuffaar and their agents. Let us rise above the level of animals who flock towards one other based upon superficialities such as color or place of birth and understand Islam again so that we can implement Islam in our lives in the form of the Islamic Khilafah State, which insha'Allah will take care of the internal and external affairs of the Muslims by implementing Islam. This in turn will bring back the glory which this Ummah once possessed.

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