

In the Name of Allah whom we worship and no one else

Foreword

“*Al-’ahd*” (The Covenant) has been written in 1982 as one of the cultural messages of the International Islamic Federation for Work, which goes a quarter of a century, back. Still, any person who reads it and compares it to “*Imanona*” (*Our Faith*) presented by the Islamic Revival Movement, would find similarity with the main thread of thought. Even more, he would sense a kind of “virginity” in “The Covenant” of thought, as well as, simplicity and spontaneity, without losing depth. It is evident, that the line drawn by the author since 1946, when he issued “*New Democracy*” is the same line adopted until today. However, the author focused on certain points, which years proved important or added new elements that were not focused upon before.

Still, the main line is the same and represents “consistency accompanied by diversity”.

Since the message of the International Islamic Federation for Work is not put for sale, not to mention that we almost ran out of copies, we thought of re-printing the message under the name; “movement of revival,” so that it would not be forgotten and to add a contribution to the other productions of Revival literatures.

Cairo, Ramadan 1428 A.H.

September 2007 A.D.

The Covenant

(1)

Let us be honest and remove evil away of our hearts, it is the first step on the road ⁽¹⁾.

(1) [*] It is not out of naivety or a purpose to chat or being ignorani to priorities, to start through addressing this point. If our souls are not familiar enough with this deep sense of honesty, goodness and kindness, and the alert attitude to remove evil and fight its tendencies, any thing afterwards would be utterly futile. The world we call “Advanced” is confused and deteriorating, not because it is ignorant or poor, since education and abundance are at their peak there, but it suffers and agonizes, since it did not devote itself to remove evil. On the contrary, it surrendered to it. It is incredible that the great powers, spend on the means of wars, destruction and misery many times, as much as what they spend on means of peace, construction and joy. How come, the good things of life are destroyed and thrown into the sea or fed to animals, while millions of people in Asia and Africa are starved to death ? It is impossible to justify this foolishness in a "rational" world unless seen as the dominance of evil and prevalence of darkness.

[*] By evil, we mean harming and abusing others, whether positively or negatively, given no justification, adopted by Islam and other heavenly doctrines, to surpass crime and maintain peace. All forms of abuse, damage, exploitation, injustice, rape, humiliation and insult are marked as evil. Evil can reach a degree of severe hatred, as well as the worst kinds of torture.

[*] Evil is demonstrated, when values and ideals do not exist any more. and when selfishness, vanity and pride prevail. The phrase: “I'm better than him”, was the starting point of Satan on the route of evil, Also, there are the factors, related to environment, upbringing deviations and genetics effects.

[*] The heart in the terms of the Koran, is the center of emotions, passions, senses and perceptions, as well as the organ that differentiates between goodness and evil, guidance and misguidance. Thus, the Koran highlights the importance of true heart. Also, the hadith of the Prophet (Peace be Upon him) goes, “In the body there is a piece of flesh: if it is sound the whole, body will be sound and if it is corrupt, then tile whole body will he corrupt”.

(2)

We will not be truly honest unless we devote and attach our hearts to Allah. Sciences, arts, literatures, philosophies and all other kinds of guidance have their shortcomings. The only force that reins the wild human soul and keeps it from falling into evil and inspires it with power and grants it peace, internally and with community and the universe, as a whole is the divine guidance ⁽¹⁾.

(1) [*] Laws, regulations and policies of rulers fail to inculcate in the minds the sense of goodness and kindness and keep away evil and darkness, because this is usually not their specialty, not to mention that doubts and speculations always surround them and their byproducts. Also, sciences fail also to do this, as sciences tend to be neutral and non-objective, and may be used in both evil and goodness. Furthermore, arts and literature fail in the task too, because they are merely expressions of the feelings of the human soul with its advantages and disadvantages, as well as its strengths and weaknesses. Thus, they may elevate the human soul in certain cases, and in others may degrade it. Even in the case of philosophy we see that the controversial contradictions it contains, the effects of relativity on it and the reflections of philosophers and developers, stand as a barrier between philosophy and absolute soundness. Also, philosophy is identified as the doctrine of minority, and will never be of a public character. To sum up, all what humanity produces whether regulations, ideals or doctrines, are limited by human imperfections and inability to dominate the human soul and control its wild nature.

[*] The human soul would only submit to a greater force, and no force is greater than the Creator. The creator of the human soul is the one who forged it and knows for sure its scruples, and is nearer to it than the jugular vein. The guidance of the Creator is the factor that leads the human soul to differentiate between goodness and evil, and grants it peace. Man's faith in a great, wise, mighty, compassionate and merciful Creator makes him feel secure, and makes him believe that he is not the prey of blind destiny or haphazard accident or adverse forces of nature. As much as this faith grants peace to the hearts, it institutes stabilization in the minds, since it establishes the principle of "causality" and "teleology". There is no cause without a causer, no creature without a creator and no existence without an end. The whole universe is coherent by the help of an accurate, wise and conscious will. This feeling also organizes society due to the controls developed by Islam. Finally, a believer feels that there are close ties connecting him to all the elements of the universe such as the sun, stars, planets and skies, since all of these, are created by Allah and they are all in sum, praising the Creator and submitting to Providence. The Koran speaks about many worlds, and refers to Earth, sun, moon, stars, plants and animals as if they are all living beings who

speaking and expressing themselves and are “nations like you” Islam forbids cutting trees, wasting water, harming animals or any other form of corruption or violation of Earth's sanctity. That is why the believer in Islam, feels peace in the soul, which is in the hands of Allah, and peace in society is stabilized by justice. Also, peace with the universe which follows the accurate divine.

norms: {It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)} [translation of Yousuf Ali to the meanings of Koran] . A Muslim would never reach the degree of despair to infidelity or suicide because he believes in the ultimate truth that Allah is much stronger than anything else. When he finally submits to Providence he then is responding to the divine call of' **To the righteous soul will be**

said:) “O (thou) soul, in complete rest and satisfaction!” “Come back thou to thy Lord,-well pleased thyself, and well-pleasing unto Him! “Enter thou, then, among My devotees!” “Yea, enter thou My Heaven!”

(3)

Religion is a must. "Revelation", which conveys the message of Allah only exists in religion. "Prophets" are the ones who undertake the explaining and providing this message. Such a fact is what distinguishes religion from philosophy and theory that can not be linked to Allah through a revelation or a prophet. Therefore, their concept of Allah has been limited by human imperfection ⁽¹⁾ .

All religions are one house, where each religion is a brick in it. Disagreement occurred due to evolution, misunderstanding, and distortion and acquired interests. Islam in the march of religions is the final touch and crown of peace ⁽²⁾ .

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- (1) In addition to the sense of tranquility, serenity and confidence, the ship of life sails with an unmistakable compass to the shore of peace. This is not a trivial matter, as faith in Allah grants us immunity against the many temptations and desires surrounding life which overwhelm the human soul, and gives us strength against terrorism and tyranny. This strength may become a revolution when the right circumstances exist, or makes us endure until these exist, so that one, would not be torn between his will on hand, and the unsuitable circumstances on the other. This may not be considered acquiescence, but a realization of a long term policy, taking heed of the factual circumstances, because the believer is not afraid of death, but considers it martyrdom and considers it one of two good things that might happen to him [victory or martyrdom].
 - (2) In the previous paragraph, we indicated, that we will never be truly honest unless we attach our hearts to Allah, and grant Him the lead. In order for this to take place, people need religion, because only religion is the media of conveying Allah's message through a revelation, by the prophets who explain and inform others of the message. Such "specifications" do not exist in theories or philosophies. Thus, the concept of the theories and philosophies concerning God, and how His message should look like, was limited and restrained by human imperfection. Only Religions were able to provide the real concept of divinity not rejected by man's mind. However, it could not be reached by its own, since it is not a matter of calculations. Also, religions have their own methods and approaches in reaching facts, and they do not care about the "method" but are concerned about the "essence," and science is incapable of dealing with "essences." Evidences of proof for human are not confined to the mind; even the mind is controlling them. The sound instinct may sense the existence of Allah, and in science can not refuse or refute that. We do not know the essence and secret of the revelation, but we believe that Allah reveals to prophets, by the soundness and superiority of the message, conveyed over the products of humanity geniuses and philosophers.