

# THE MEANING AND CHARACTERISTICS OF ISLAM IN THE QUR'AN

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## **Abstract**

Islam contain the meaning of submissiveness and total surrender to Allah SWT and to all His rules that have been revealed to His chosen Prophet, Muhammad (PBUH). Islam is a religion of nature, because Islam is something that is inherent in human beings and has been brought from birth through the nature of Allah's creation, means that humans from the beginning have a religious instinct of monotheism (tawheed). Islam in accordance with its characteristics, is like a perfect building with a strong foundation of faith and pillar joints in the form of worship to Allah SWT and beautified with noble morals. While the regulations in the Shari'ah function to strengthen the building. While true da'wah and jihad are the fences which guard against the damage done by the enemies of Islam. Islam pays attention to worldly and ukhrawi balance. Islam describes a wholeness and unity in all aspects. Paying attention to peace, optimism in achieving happiness in life, managing personal life, family, society, country and the world as a whole. Set all the creations of Allah SWT in this nature to return to His law. Islam is the eternal religion of Allah SWT that was revealed to the Prophet Muhammad (PBUH). All previous celestial teachings are the unity of the divine teaching in various forms which are constantly updated in accordance with the development of the times, the world, humans, and the demands of preaching at that time. The teachings of Islam brought by the Prophet Muhammad (PBUH) is the last phase as well as the peak of all celestial teachings revealed on the face of the earth (Surah Al Baqarah/2: 132; Surah Al-Ahzab: 40; Al Maidah/5: 3).

**Keywords:** Meaning and characteristics, islam in the qur'an

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## **B. Introduction**

Allah SWT as *Khaliq* (The Creator) certainly knows everything that is related to His creation, as His nature is *Al 'Alim* (The Omniscient). With these attributes, Allah SWT knows all things so that whatever He says is true (*haq*). Allah's knowledge with all the rules and values that He gives to His creatures is called *dinullah* which is also known as *dien al-haq*. Islam is a very appropriate *dinullah* if used as a guide for humans (*al-huda*).

Islam as *dien al-haq* is Islam created by The Creator who is *haq* so that humans as His creation must surrender themselves to The Creator and practice Islam in their lives, whether as individual, family, community or state and interstate. A clear introduction like this is something that can lead people to Allah's guidance. Thus Islam as true *al-dien* is a straight guide to bring humanity to the pleasure of Allah SWT while besides Islam is *jahiliyah* which will lead to digression and His wrath. In the following the author tries to express the meaning and characteristics of Islam to answer the main question in this paper, "Is it true that Islam has a unique meaning and characteristics that are unique based on the Qur'an that are different from other religions outside of Islam?"

## **C. Methodology**

To answer the main question above, this paper seeks to explain the meaning of a number of verses of the Qur'an that are descriptive, using a qualitative approach that refers to reading the meaning of content analysis. The results are described objectively, systematically and in full content after triangulation testing so that they have valid and reliable truths. Moleong (2007: 3) and (Krippendorff: 1657) explain the stages undertaken: The collection of

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primary data in the form of verses of the Qur'an spread in 86 verses in 25 letters in the Qur'an. Then followed by secondary data as an interpretation to find their meaning in primary data. Secondary data from various physical and electronic books, including the thoughts of the scholars regarding their responses and interpretations of a section on primary data.

Data analysis is done to understand, classify various verses in various letters in the Qur'an. The next stage is to interpret the verses that are the focus of research to find the meaning contained in them and in the end can be implemented according to the aims and messages of Islam which should not be violated in the research ethics of Al-Qur'an interpretation. From here, hermeneutics can be used as a tool to understand the true meaning intended by the verses of the Qur'an. Mudjirahardjo and Afifuddin (2009: 144) try to utilise the content validity and source validity as an important part of understanding the context of the verses of the Qur'an. Here the analysis of the primary and secondary data sources are synchronised and presented as a result of the final analysis. From this the meaning and character of Islam can be explained as the most important part in understanding the Islamic values contained in the Qur'an. This is what will soon be demonstrated in describing in detail one by one as below.

#### D. Definition of Islam

##### 1. According to Linguistic

The word Islam derived from Arabic word, *fi'il ruba'i* (four letters) اسلم *wazan* (weight) افعل, with various meanings, Muhammad Syafiq Gharbal (1953 : page 155) said

الطاعة والأدعان والصلح والأمان والخلوص والبراءة من الثواب الظاهر والباطن أي الخلاص الدين والعقيدة لله تعالى  
"Obedient, submissive, peaceful, prosperous, clean and free from inner and outer impurities, sincerely cleaning the religion and aqeedah because of Allah SWT"

Fakhr al-Razy (1985, VII : 255) revealed there are three meaning of the word Islam the originally:

- a. الإقتياد والمتابعة Bow and follow
- b. دخل في السلم To enter something to be safe
- c. لله عبادته Doing something selfless (sincere)

Ibnu Mandzur (XVIII : 2080) said that Islam means *al Inqiyad* (الإقتياد), namely surrender and obedience. Furthermore in the sharia context Islam means:

إظهار الخضوع وإظهار الشريعة والتزام أتى به النبي صلى الله عليه وسلم  
"Expressing submission to Allah, implementing sharia and expressing commitment to the teachings brought by the Prophet."

##### 2. According to Al-Quran

There are quite a lot of verses that deal with the Islamic term include Surah Al-Hujurat / 49: 14; Ali Imran / 3: 68-69, 83-85, 159; Al-Nisa / 4: 125; Al-Rum / 30: 30 and Al-Maidah / 5: 3. From these verses there are at least three important things that can be revealed namely Islam as the religion of nature (*fitrah*); Islam is the only religion accepted and blessed by Allah SWT; and Islam is a universal religion with the following description:

- a. Islam as the religion of nature (*fitrah*).

Islam as a religion needed by humanity can be seen in a number of signs from the word of Allah in Sura Al Nisa / 4: 125, which means:

"And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth? And Allah took Ibrahim as an intimate friend." (QS. Al Nisa/4: 125)

In this verse there are at least two things that can be underlined, namely: first, surrender to Allah SWT which is a vertical dimension, and second, do good to fellow human beings, which is a horizontal dimension. From a vertical dimension, human relations with Allah SWT are established through acts of worship that are sincerely performed to obtain the blessings of Allah. From this, the hope is that humans are recognised as servants of Allah SWT who are always ready to worship and serve Allah. From a horizontal dimension, Islam also regulates the relationship between man and his neighbour, man with his natural environment, and with all who exist this earth well. The worship of worship in the vertical dimension is a teaching for mankind to find happiness in the hereafter, while other practices in the spiritual dimension are the teachings

that guide humans to achieve social perfection and happiness in the world. The second result of this purpose of life is the result of human effort that is cathartic on the basis of the supernatural teachings of Allah. From this it can be understood that Islam is *al-dien* (religion) which is in accordance with human nature, in other words, Islam is a religion that has been designed by Allah SWT in accordance with the origin of events / human phenomena because the joints of the Islamic religion collect human benefit in the world and afterlife. This is in line with the word of Allah SWT, which means:

*"So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know."* (QS. Al-Rum/ 30:30)

There are at least two important things revealed by the above verse, firstly Islam relies on the recognition and attitude of submission and surrender to Allah SWT in line with human tendencies, especially the tendency to seek for god. Secondly, Islam was created in accordance with the nature of the origin of the event or nature which is glorified by Allah SWT, namely human nature.

In line with the description above, Quraish Shihab (1992, page 378) added, that by understanding the meaning of this religion, one can already know that he is a religion that longs for peace. Peace is one of the main characteristics of Islam, this was born from the view of his teachings about Allah SWT over nature and humans. All of Allah's creations are good and harmonious, so it is impossible for good and harmony to lead to chaos and conflict. From here begins peace between all his creation.

b. Islam is the only religion that is accepted and blessed by Allah SWT.

The Qur'an asserts that the religion of Allah is the only religion. It confirms that Islam as a religion is directly revealed by Allah SWT through His word which is revealed to all His prophets through the Angel Jibreel. By the principles of his teaching that led to the monotheism, the words of Allah SWT came down to the Prophets and the Messengers of Allah. The change of prophets and messengers give impression that the word of Allah which was descended from Allah earlier continued by word of Allah that was passed down to other prophets and messengers and perfecting the preceding teachings. Similarly, the word of Allah is passed down to the next prophets and messenger with refinement and improvement. So the words of Allah came to the Prophet Muhammad PBUH as the last prophet and messenger until the end of time. There is an important question to be answered here, why is the doctrine of monotheism a principle passed down to the prophets and messengers who have changed from Adam to Prophet Muhammad PBUH? The answer that can be taken from the words of Allah that came down to the prophets and messengers from Adam to Muhammad is the policy of the One, the All-Wise, the All-Knowing. This policy of Allah SWT is a process of continuous improvement through His Word which went down to the Prophet and the First Prophet, continuing to Muhammad SWT as the Prophet and the Last Prophet. It is here that it can be understood that Islam is the last religion as a refinement of the word of God which came down to the prophets and messengers in the past. Thus, Islam is a perfect religion. This is where the perfection is acknowledged by Allah, so Islam becomes the only religion that Allah SWT acknowledges. The declaration explicitly includes, in his words, the meaning:

*"Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account."* (QS. Ali Imron/3: 19).

Abu Mun'im (I : 213) explained that Islam in the above verse is a religion which Allah SWT accepts to be followed by His servants; namely a religion that will save humanity, a monotheistic religion and a religion of justice. Zamakshyari (I : 418) argues that the above verse confirms that the only religion accepted by Allah SWT is Islam, and Islam is the religion of justice and the religion of monotheism.

From the description above it can be seen that: first, the religion accepted and acknowledged by Allah SWT is only Islam, that is the religion prescribed to the Messenger of Allah (PBUH) and in the previous apostles and the instructions for His defenders. Both core teachings of Islam are monotheism and justify the previous apostles.

c. Islam is Universal Religion

As a religion designed by Allah SWT, Islam is not limited by space and time, Islam applies to all times past, present and future, in all regions and for all types of ethnicities and human tribes without exception as is the case with applicable Allah SWT in this universe.

Arkoun (1992, II : 33), a contemporary thinker, explained that since the time of the Qur'an, the word Islam actually has experienced various restrictions, symbolic content, rules, and semantic meaning. By the *fuqaha* it was developed as a dogmatic belief which was later called Islam. The Islamic religion brought by the Prophet Muhammad (PBUH), which was developed by the scholars, is a historical derivative. Why Arkoun placed Ibrahim as a Muslim figure, perhaps he was inspired by the word of Allah SWT Surah Al-Imran / 3: 68-69, which means:

*“Indeed, the most worthy of Ibrahim among the people are those who followed him [in submission to Allah ] and this prophet, and those who believe [in his message]. And Allah is the ally of the believers. A faction of the people of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not.” (QS. Ali Imran/3: 68-69).*

Al-Maraghi (1985 : 197) confirms that in fact the Jews and Christians disputed the matter of Prophet Ibrahim and his *millah* who claimed he was in his religion. All of this is a lie, what is truly said by Muslims they are followers of Abraham who walk on the line of sharia and not any religion other than Islam. Because Ibrahim is obedient to Allah SWT, holding on to the guidance that is ordered to worship specifically to Him by getting closer and obeying all of His obligations and statutes.

The above view shows that the continuity of the content of the teachings of Islam that are adhered to by Muslims is derived from the teachings of the Prophet Ibrahim, even if traced further from the roots of his teachings long before the arrival of the Prophet Ibrahim. This doctrine continues to be interconnected endlessly until the Prophet Muhammad PBUH. This continuity portrays the universality of Islam as a set of values and teachings intended for humanity. With the universality of the teachings of Islam as well, Islam appears to be a religion that applies continuously in accordance with the times and changes in space. But it must be remembered, that the value of universality should be based on the principles of Islamic teachings themselves as explained by the Qur'an. According to Quraish Shihab (1984: 382-383), the pinnacle of the principles of Islamic teachings is monotheism (*tawheed*). He further added that monotheism can be described as follows: There is one main form which is single, around the Main Form is circulating other forms of existence. Each unit shows itself as interdependent entities in the presence of other entities. The units are like the planets of the solar system around the sun, intertwined and interdependent with each other, which can not escape from its orbit. These units include, among others: 1) The unity of the universe, in the sense that Allah created it in a state that is very harmonious, balanced, and is under His control and control through the laws He created in the form of natural law or the circumcision of Allah; 2) The unity of life for humans, namely that human worldly life is integrated and sustainable with its *ukhrawinya* life. The success or failure of human life is determined by human deeds when in the world; 3) Unity of knowledge, that is, there is no separation between religious knowledge and general science, because both are sourced from one single source, namely Allah SWT; 4) Unity of faith and ratio, that is, each is needed and each has its own territory to complement each other; 5) The unity of religions, that is, the religion brought by the prophets, from the Prophet Adam to the Prophet Muhammad PBUH, all came from the One, namely Allah SWT. The main principles of the teachings are still the same and have not changed from before until now and in the future, namely the teachings on the creed, sharia, and morals; 6) The unity of the human personality, which consists of various elements that exist in the descendants and associations and education of human beings, that is, each must support and complement each other to arrive at an optimal point in the development of talent and education; 7) The unity of individuals and society, where individuals who are one with individuals who are in a social association are individual individuals who mix in social life, each must work together and support one another to create harmonious social relations in life .

The logical consequence of the value of the universality of Islam is that Islam always has the ability to adapt

to the cultural environment in which it grows and develops. Of course this depends on the ability of the heirs and Muslims to translate the teachings in the context of space and time more precisely and correctly, how to explore Islamic ideas to be developed in today's modern life, such as prosperity, peace, tolerance, democracy, and so forth.

## **E. Islamic Characteristics**

Characteristics of Islam are special characteristics possessed by Islam and not possessed by other religions. This characteristic of Islam is based on a number of verses of the Qur'an, not from others. This characteristic possessed by Islam because it comes from the verses of the Qur'an, the teachings include: sourced from Allah SWT; humanity and universal; complete and comprehensive; easy and simple; flexible; fair; balanced; complement; original and eternal, and invites objective and rational thinking, with the following description:

### **1. Sourced from Allah SWT (*Rabbaniyyah*)**

Sourced from Allah SWT both in terms of source and destination. From the source point of view shows that Islam is sourced and Allah SWT is not from human origin, the verses as the primary source of Islam that proves this include: The Word of Allah SWT, which means:

*"He has ordained for you of religion what He enjoined upon Nuh and that which We have revealed to you, [O Muhammad], and what We enjoined upon Ibrahim and Musa and Isa - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]."* ( QS. Al-Syura/42: 13).

Humans can not possibly create shari'ah law because he has weaknesses and limitations such as space, time, civilization, lust, and so on, as stated in the Word of Allah SWT, which means:

*"And Allah wants to lighten for you [your difficulties]; and mankind was created weak."* (QS. An-Nissa/ 4:28).

Because the provisions of the law and its principles are from Allah SWT, then humans as His servants must submit to and obey these laws. For those who are submissive and obedient, Allah SWT becomes a protector, while those who deny it Allah SWT breaks away from his charity, said Allah SWT, which means:

*"Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper."* (QS At-Taubah/9: 116).

Thus, a believer, when he will implement and apply *manhaj Rabbani*, will do so with all pleasure and grace and full of sincerity and high dedication. Because he knows very well that Allah SWT is the Almighty Creator. He has the right to determine anything to His creatures according to His will and will. And everything that He creates must be the best. As The Word of Allah SWT which means:

*"Who perfected everything which He created and began the creation of man from clay."* (QS. Al-Sajdah/32:7).

### **2. Humanity and Universality (*al-Insaniyyah wa al-'Alamiyyah*)**

Islam revealed in this world as a guide for all humans, not specifically for one particular group, but for all mankind without discrimination in any form. Therefore, Islam does not recognize racism, nationalism (*ashabiah*), or the caste system. In the presence of Allah SWT, humans have no advantages to each other except because of the factor of piety. Group differences, nationalism, territoriality, skin color, etc. aim to get to know one another. The Word of Allah SWT, which means:

*"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."* (Al Hujurat/49:13).

This is in line with the purpose of sending Muhammad (PBUH) as the Messenger of Allah (PBUH) to spread Islam to all mankind and to give mercy to the universe, said Allah SWT, which means:

*"And We have not sent you, [O Muhammad], except as a mercy to the worlds." (QS. Al-Anbiya/21: 107).*

The Messenger of Allah (PBUH) in one of his hadiths revealed, which means:

*Jābir ibn 'Abdullāh (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "I have been granted five things that none of the prophets before me was granted: I have been made victorious with the awe from a one month distance; the earth has been made a place of worship for me and a means of purification; so, anyone of my Ummah should pray wherever he may be when the time of prayer is due; the spoils of war have been made lawful for me, whereas it was not lawful for anyone before me; I have been granted (the privilege of) intercession; and all the prophets before me were sent to their people in specific, whereas I have been sent to all mankind." (HR. Bukhari dan Muslim) (Al-Bukhori tt, I 70)*

### **3. Complete and Comprehensive (al-Syamil)**

Islam encompasses a variety of systems, laws and regulations that govern various aspects of formation, formation and reform, as well as managing all aspects of community life, both in matters of creed, worship, morals or laws and regulations. Such as civil law, criminal law, civil law, social institutions, or international relations, or relating to *muamalah*, the fundamentals of government, economic principles, and noble social values. The whole system of life is contained in soft and wise principles through the form of the eternal *Rabbani Shari'a*. Always giving without taking and integrating without dividing, because the Shari'a is sent down from Allah SWT. Verses that reveal this include:

*"... We have not neglected in the Register a thing..." (QS. Al An'am/6: 38; An-Nahl/16: 89; Al-Baqarah/2: 282; As-Syura/42: 38).*

### **4. Easy and Simple (al-Basathah)**

Islamic teachings are easy to implement. The principle that is carried by Islam is only to give a burden to humans with certain obligations limited to the ability of humans themselves, and will get a reward of kindness if done in accordance with Islamic teachings, and tortured if it violates its teachings.

This ease is recorded in the Qur'an, including the word of Allah SWT, which means:

*"...He has chosen you and has not placed upon you in the religion any difficulty..." (QS. Al-Hajj/22:78; QS. Al-Maidah/5:6, 3, 7; Al-Baqarah/2:173, 286; Al-An'am/6:119, 145; An-Nahl/16: 115)*

Based on the explanation above, it can be stressed that Islam has never burdened humans beyond their capacity. Likewise Islam does not assume responsibility beyond human readiness and ability. All of these obligations and responsibilities are truly adjusted to the ability of humans so that people no longer find excuses or excuses to run away from Islamic obligations or attack Islamic restrictions by destructive or covert means.

The example is on the application of pray five times a day and night, for those who have met the requirements. Someone justified *tayamum* as a substitute for ablution if someone does not get water or in a state of illness where if exposed to water will endanger his health. Likewise a person who performs prayers is justified sitting sitting, or using cues, when the person concerned is only so able to do so, such as weakness, or illness. Travelers who generally face obstacles to perform prayers are permitted to do *jama'* and *qashar* with their prayers to avoid neglecting one of the religious obligations. (Qur'an, An-Nisa / 4: 43)

### **5. Flexible**

Islam with global principles and rules is generally able to meet the needs of the dynamics of the times and cultural transformation, especially in aspects of law, economic systems and international relations. The Qur'an clearly establishes the principle of justice:

*"....Be just; that is nearer to righteousness...." (QS.: Maidah/5: 8).*

*"....commands you to render trusts to whom they are due and when you judge between people to judge with justice...." (QS. Al Nisa/4: 58).*

The principle of justice stated in the two verses above is a constant general rule that must be upheld in every dimension of space and time. In practice, the application of the rules is left to each particular generation, the conditions of the times, and changes in the conditions of life in them. Thus, the application of the principle of justice can be done in one or more non-legal institutions; it can also be done by separating judicial power from executive power. The taking of wisdom is left to those who have authority (*ahlul halli wal 'aqdi*) or according to the best and most effective experiences humanity has ever done. So the most important thing here is the proper implementation of justice so that the benefit of all parties is guaranteed as it should. (Surah Al-Maidah / 5: 8; Al-An'am / 6: 152: An-Nahl / 16: 90).

There are general rules that remain in constant force and must be carried out anytime and anywhere in the dimensions of space and time, this is related to state administration contained in the Qur'an surah Ali Imran / 3: 159 and Surah Al-Shura / 42: 38. As for its technical implementation is left to the dynamics of the times and the changes that occur in society along with the times and changes in the space in which the community lives. This can be done through a Consultative Assembly that brings together intellectuals and experts, for example in state institutions such as the Indonesian People's Consultative Assembly (MPR-RI) and the House of Representatives of the Republic of Indonesia (DPR-RI), both central and regional. The state institutions should be filled by experts and experienced people. At the provincial or state level may also be carried out by the Provincial Assembly in each province or state. Of course the Provincial Council or the Provincial Council is filled with experts and experienced who are very competent in completing their tasks adequately, effectively and effectively.

From the description above it can be said that the main purpose of Islamic law is to uphold the rules of deliberation that are carried out democratically. Means and implementation of democratic deliberations were left to the wisdom of Ahlul Halli Wal 'Aqdi. Ahlul Halli wal 'Aqdi, which was carried out during this period of companions, can be likened to a representative council or parliament today. Nevertheless, it must be accompanied by strict requirements, which is as long as the following state apparatus; it includes the president, prime minister, state institutions with all their apparatuses truly realizing the principle of shura as a manifestation of the word of Allah SWT.

It needs to be stressed here that the provisions of *tasyri'* which can receive renewal are *tasyri'* which are closely related to the principles and rules of *muamalah amaliah* (financial relations / transactions), judicial mechanisms, the economic system, and administrative and constitutional issues. As mentioned above, Islam establishes every problem through general rules and general principles (*kulli*). While the details, elaboration, and technical implementation are adjusted to the best experience ever done by mankind as well as the principles of justice and the principle of *syura* (consultation). That is, the Shari'a in this case only determines the rules and determines their general scope, while the manner of implementation and operational techniques is adjusted to the conditions of the times and their place as long as they are not in contradiction with *nash*, do not deviate from the general rules, or go outside the specified scope set.

The provisions of *tasyri'* which are subject to development are matters which are not mentioned by *nash* (Al-Qur'an and Al-Sunnah) explicitly. This problem is subject to the *ijtihad* of scholars and experts who are in accordance with their fields, who have the nature of *wara'* and pious, have sharp intelligence, and reliable *ijtihad* authority. They are law enforcers who are truly effective and relevant to the cultural dynamics and scientific advancement. For example, how is the view of Islamic law related to pension fund for employees and laborers, service fees, family benefits and so on. The stipulation of Islamic law for such problems certainly requires chosen scholars through attention to benefit, the development of the soul situation of Islamic law, and the general objectives of the Shari'a itself.

As for the provisions of *tasyri'* at least divided in two. First, *tasyri'* which is permanent, does not accept updates, and does not accept changes. Which is included in the *tasyri' fixed* this includes the problems that have been mentioned in the texts of the Qur'an which are *qath'i*. These *qath'i* texts do not allow for opportunities for *ijtihad*, for example there are many problems related to this, such as faith, law of worship, forbidden acts of adultery, usury, liquor, gambling, killing people, provisions for the distribution of assets inheritance, *iddah* for women who are barred or left by their husbands' death, prohibitions on displaying the genitals for men and women. These prohibitions are in the "forbidden zone" which must not be violated because they are based on the Qur'anic texts which are *qath'i*. "Forbidden Zones" on the basis of these arguments of *qath'i* cannot be entered into *ijtihad* and may not be subject to any modification at will of humans. Thus, if there are parties who try to replace it or do *ijtihad* to develop it, it means that it has destroyed Islamic law and at the same time fought against Allah SWT and His Messenger and removed the ties of Islam from his life.

## 6. Justice (*al-'Adalah*)

Islam revealed aims to uphold justice absolutely and realize brotherhood and equality in the midst of human life, as well as maintaining the blood, honor, wealth, human reason, in addition to protecting their religion and morals. The Word of Allah SWT, which means:

*"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah ; indeed, Allah is Acquainted with what you do."* (QS. Al-Maidah/5:8)

It is not permissible to use the property of orphans, the scales and measurements must be true, promises must be kept with relatives and others. Because deviations and injustices are acts of lust that tend to want to stray from the truth. Al-Qur'an confirms, which means

*"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted."* (QS.An-Nisa/4:135)

## 7. Balance (*al-Tawazun*)

All Islamic teachings really maintain a balance between personal (individual) and public (collective) interests, between the body and spirit, between mental and spiritual material, between the world and the hereafter. Many verses of the Qur'an explain this, including:

*"But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."* (QS. Al-Qashash/28:77).

Islam with its integral set of laws does not at all justify the attitude of avoiding material enjoyment so that it adopts a single life or isolates itself from society. At the same time, Islam also does not condone the attitude of immersing oneself completely in material life so as to forget Allah SWT and the days to come. Islam encourages adherents to harmonize worldly and *ukhrawi* life, physical and spiritual needs, and fulfil the rights of Allah SWT, and the rights of himself and the rights of others without bias or ignore an obligation for the sake of other obligations.

Narrated by Bukhari and Muslim from Annas ra. relating to the arrival of three people to the wife of the prophet to ask about his worship. It was explained to them that what they had done so far was nothing compared to the worship of the Prophet. The sound of the Prophet's hadith is referred to as follows:

*Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, Where are we from the Prophet as his past and future sins have been forgiven. Then one of them said, I will offer the prayer throughout the night forever. The other said, I will fast throughout the year and will not break my fast. The third said, I will keep away from the women and will not marry forever. Allah's Apostle came to them and said, Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers). (HR. Bukhari dan Muslim).*

On another occasion the Prophet said he justified Salman's direction to Abu Darda when Abu Darda away from worldly pleasures, forbade him to sleep, eat meat, and fulfill his wife's rights, with his words:

*"... You owe a duty to your Rubb, you owe a duty to your body; you owe a duty to your family; so you should give to every one his due"* (HR. Muslim)

In the context of individual responsibility towards society, and society towards individuals, Rasulullah SAW made beautiful parables like a ship, with his words:

*"The parable of those who respect the limits of Allah and those who violate them is that of people who board a ship after casting lots, some of them residing in its upper deck and others in its lower deck. When those in the lower deck want water, they pass by the upper deck and say: If we tear a hole in the bottom of the ship, we will not harm those*



*above us. If those in the upper deck let them do what they want, they will all be destroyed together. If they restrain them, they will all be saved together.” (Ṣaḥīḥ al-Bukhārī 2361)*

This hadith confirms the importance of social functions for every Muslim. This social function is to build a social system to defend the safety of all humanity in society. It includes the teachings of *aqeedah*, morals, and law that must not be violated by Muslims themselves, both individually and collectively for the sake of creating an ideal social system. With social functionalisation implemented in this life, social power will be created until the community, both individually and collectively, are not easily disturbed by crime and abuse committed by humanity.

Thus, Islam with its integral set of legal instruments recognizes the rights of society while recognizing the rights of individuals in social life. Islam creates a kind of integration, balance and alignment between the two, outlines harmonious boundaries for both, and establishes a strong bond between the two. If it turns out there is a conflict between individual and social interests. Islam prioritizes the interests of many people.

### **8. Complement, Closing, and Supervising**

It said Islam as a complement, meaning that the teachings of Islam complement the teachings of religions that existed before Islam came. Therefore, the teachings of Islam are able to summarise the preaching of the previous prophets and messengers before Muhammad PBUH. When the teachings of the *shari'a* of the previous religions turn out to be flaws and imperfections, the Islamic teachings add to these shortcomings with a plenary and eternal set of laws, since the teachings and sharia of Nuh, Ibrahim, Musa and Isa. Completion and refinement is aimed at upholding religion and so that Muslims do not divide, as the word of God in Surah Al-Shura / 42: 13.

Islam as closing, because after Islam came no more religion was accepted and accepted by Allah SWT and there were no more prophets and messengers sent after Muhammad (PBUH) as was the word of Allah SWT as contained in Surah Al-Maidah / 5: 3.

Islam as a protector, because its scope includes the preaching of the previous prophets and apostles, as well as completing it with a plenary and eternal set of laws. The Word of Allah SWT, which means:

*“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it.” (QS. Al-Maidah/5:48).*

In other *surah* Allah SWT said, which means:

*“It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.” (QS. Al-Fath/48:28).*

Based on the above paragraph it can be stated that for people who have been able to accept the *da'wah* of Islam and understand the messages of the *da'wah*, it is obligatory for him to believe and inspire the teachings of Islam as a message of *da'wah*. The teachings of Islam as a message of *da'wah* contains instructions so that humans are able to live prosperously on this earth and be happy in heaven. These teachings and messages of Islamic *da'wah* go beyond origin, ethnicity, rank, and even skin colour. These preaching teachings and messages are also an improvement for the teachings of religions that existed before Islam came and after Islam came.

### **9. Original and Eternal**

Islam will never be successfully changed and falsified by anyone and will remain original and eternal. The Word of Allah SWT which means:

*“And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a *surah* the like thereof and call upon your witnesses other than Allah, if you should be truthful. But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.” (QS. Al-Baqarah/2:23-24).*

The challenge revealed by the above verse is simply to assert that Allah SWT guarantees the originality of the Qur'an to be preserved until the end. In another *surah* Allah SWT says, which means:

*“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.” (QS. Al-Hijr/15:9).*

Since it was revealed about fifteen centuries ago, the Qur'an has remained unchanged, both in pronunciation and meaning as well as in the recitation and its delivery. When someone hears the sound of the recitation of the Qur'an in electronic media and various parts of the world by the reciters', their reading is the same as the reading and writing

in the Qur'an.

The Sunnah Nabawiyah, apart from being the second source of Islamic law, is also an explanation of a number of verses of the Qur'an and perfecting the Islamic system. Allah SWT has prepared certain people to preserve and protect the hadiths of the Prophet from falsification of evil and irresponsible elements. Allah SWT delegated the task to the scholars who have the capacity in the field of this hadith, a trusted thinker, consequent and trustworthy.

Dr. Nasih Ulwan once said that he had never seen anyone as careful and as thorough as the narrator of the hadith. (Abdullah Nasih Ulwan, tt.) They classify the validity of a hadith by studying the *sanad* and its contents, as well as the basics of history. With a selection process like this, the sunnah reaches our hands. Anyone who refers to the books of hadith and references to the quality of the sunnah will know the degree of a hadith that wants to be investigated whether *saheeh*, *hasan* or *da'eef*. Nasih Ulwan's statement is supported by historical facts. Once when one of the Abbasid Caliphs, Harun Al-Rashid, had heard the news that a *zindiq* made false hadiths and then attributed them to the Messenger of Allah (PBUH), even though he never said a word. So the *Khalifah* immediately ordered the *zindiq* to be shackled. When he admitted his actions, he was sentenced to beheaded. Before undergoing the execution, the *zindiq* had said to the *Khalifah*: "Mr. *Khalifah*, how do you ward off the hadiths that I have spread about allow the haram and forbid the halal. Whereas the Prophet never said a word?" The Caliph immediately chimed in "Hey *Zindiq*, your crime means nothing to Abu Ishaq al-Fazzary and Imam Abdullah bin al-Mubarak. The two hadith experts will immediately dismantle the hadiths you made and clean the hadith of the Prophet Muhammad (PBUH) letter by letter". Then the Caliph ordered to kill him.

Thus, the authenticity of Islamic law will continue to be maintained throughout the ages. Islamic Sharia is able to push people towards glory, able to illuminate this world with truth, civilization and science on the horizon of humanity, says Allah SWT, which means:

*"O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path."* (QS. Al Maidah/5:15:16).

## F. Closing

Islam according to the Qur'an is viewed as a religious religion that is a religion that conforms to the human code in giving guidance to humans to submit to Allah SWT and to do good to others. The teaching of this religion of nature is an enduring continuation from the teachings of the Prophet Adam to the Prophet Muhammad (PBUH) till the end of time. Of course, Islam will continue to conform to the human code from beginning to end with its universal meaning. At the same time, Islam can also be understood as the only religion recognised by the Qur'an. Therefore, legally and faithfully, Islam is the only religion that contains the truth and when properly followed it provides guidance for mankind to be able to manage the well-being of the world and happiness in the afterlife.

It is also explained in the Qur'an that Islam has clear characteristics as a guide and good news for humans. This is because Islam has a character that is sourced from Allah SWT both the origin and its purpose. His teachings for all humans outside the boundaries of race, class, region, nationality and skin colour. The teachings are detailed, perfectly complete, comprehensive, easy, simple, flexible, adaptive, balanced, original, timeless. Therefore, Islam gives a message to its adherents to open the way to *taqwa* to Allah SWT. The road to *taqwa* to Allah SWT is in the form of the creation of teachings for its adherents to constantly monitor themselves in order to weigh the value of its benefits and harm to themselves and others. Therefore, Islam has a teaching that corrects all the deficiencies of religious teachings that exist in this world, as well as making total corrections that provide guidance on behaviour in worship and *mu'amalah* for humans to achieve happiness in the world and happiness in the hereafter.

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