

This historic announcement of fundamental human rights not only contains those rights voiced by many a revolutionary in our times, it adds to them some more as well, without necessitating inter-class hatred and bloody revolutions. Neither does it reject those human elements that do not fall under the categories of food, housing and family.

These are some of the salient features of the Islamic code of life. They are sufficient to show that such a comprehensive religion with principles and guidelines covering the complete human existence, including emotions, thoughts, actions, worship, economic dealings, social relationships and spiritual aspirations – all arranged in the framework of a single harmonious but unique system of life – can never lose its usefulness for mankind. Such a religion can never become obsolete, as its objectives are the same as those of life itself and therefore, destined to live on.

Finally, today's world filled with war and division is in need of Islam – the only way to establish and maintain real peace on this earth.

The era of Islam in a way, has just started, not ended; it is not a spent force, but a living dynamic, it's future is as bright as it's great historical past, when it illumined the face of earth with wisdom and peace.

*(pbuh) 'peace be upon him' is a conventionally honorific phrase that is said after the mention of Prophets names. An extended variant 'peace & blessings be upon him' is a phrase used after mentioning the name of Prophet Muhammad to show respect and honour to him.



Our Community, Our Future

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Islam: Way of Life

INFORMATION GUIDE



Islam is a practical system of life that fully recognises and appreciates all the genuine needs of humankind.

In trying to meet the genuine requirements of humanity, Islam strikes the ideal balance between all areas of life. It starts with the individual maintaining a balance between the requirements of body and soul, reason and spirit and in no case allows one side to dominate the other.

What Islam is

Islam cultivates balance and moderation. It does not suppress the human instincts in order to make the soul ascend the higher planes, nor does it allow man, in his efforts to fulfill his bodily desires, stoop down to the level of animalism and hedonism.

In the social sphere, it strives to achieve equilibrium between the needs of the individual and those of the community. It does not allow an individual to transgress against other individuals or against the community, nor does it allow the community to commit transgression against individuals.

It also does not approve of one class or group of people enslaving another class or group of people. Islam exercises a beneficent constraint on all these mutually opposed forces, to prevent them from coming into collision with one another and harnesses them all to co-operate for the general good of humankind as a whole.

It not only freed those from slavery, but also fully recognised their rights to aspire even to the highest seats of authority in an Islamic society, including the heads of government.

The Prophet (pbuh) said, 'Listen and obey, even if a black slave be appointed as your superior, so long as he should enforce amongst you the Law of God.'*

Furthermore, Islam prohibits usury and hoarding, which taken together form the mainstay of the Capitalist economy. This, in other words, means that Islam can effectively keep in check the evils of exploitation and greed.

Islam explains that all these diverse elements, when put together, form a healthy human society; and that the best code of life is that which takes note of all these, making full allowance for body as well as reason and spirit, arranging them all in the framework of a harmonious whole.

Islam's existence

It must always be kept in mind that Islam has an altogether independent existence of its own as a social philosophy and an economic system. Some of its outward manifestations may on the surface appear to resemble those of Capitalism or Socialism, but in fact, it is far from being one or the other. Islam strikes a balance between the two extremes of Capitalism and Socialism, retaining the good characteristics of these systems, yet free from their shortcomings. Being appreciative of their respective roles, Islam harmonises the individuals and the state.

This unique system of life, as visualised by Islam, did not originate as a result of any economic pressure, nor was it an outcome of some mutually conflicting interests of antagonistic groups of people. It was revealed to the world over a period of twenty-three years as the ordained system of life. It was during a time when men attached no particular importance to economic factors, nor did they know anything about social justice in the sense we are familiar with today. Islam presented its scheme of social reform to guarantee the basic needs of humanity – food, housing, and freedom – more than 1400 years ago.