

The Qur'anic Divine Guidance and its Civilizational Impact, A Study on Surat Al-Alaq

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Abstract

The Holy Qur'an is an inexhaustible wellspring and is the Holy Book that contains the Sharia law secrets, and within it lies the cultural formation secret of Muslims. Indeed, our nation, in this era, is in dire need of extrapolating this book to extract its divine guidance and apply it in its contemporary reality. In this study, we are attempting to explore some of this divine guidance through the first surah revealed to the Messenger of Allah -May Allah bless him and grant him peace- which is Surat Al-Alaq ("Iqraa" Read); whereas the one, who meditates and contemplates this blessed Surah, will find within it commanded several divine guidance, which are: knowledge, learning, reading, fear of Allah; as well as verification by closeness means to Him, Glory be to Him. However, there are obstacles to guidance that Allah warned us about in this Surah, which are: tyranny, heedlessness of Allah by forgetting to return to Him, and clinging to something other than Him. Hence, this research is a serious attempt to re-recite the Holy Qur'an and search for its divine guidance, which means contemplating its words and meanings, and this achieves the ultimate objective of this honorable book, which is light and mercy for those who believe in it and for others as well.

Keywords: Divine Guidance, the Qur'an, Impacts, Surat Al-Alaq, Civilizational

Introduction

Before talking about the topics of this study, we present some definitions and clarifications of the research vocabulary:

Divine Guidance Alhidayat Definition

"Alhidayat" is the plural of "Hidaya"; which linguistically means Guidance, indication, identification, and clarification (Al- Jawhari, 1987). However, its terminological meaning: It was said that "Hidaya" is guidance gently (Al-Isfahani, 1412) and it was said that it indicates what leads to what is desired (Al-Jurjani, 1983). Based on the foregoing meanings, it is clear to us that the word ("Hidaya" Guidance) is applied and means what leads to what is desired, or guides to it, and this word is both masculine and feminine.

The Qur'an Definition

“Al-Qur'an” is the source of (“Qara'a” the past form of Read), (“Yaqra'a” the present form of Read), (“Qira'at” the noun as in Reading) and (“Qur'an” the name of the Holy Book); in the sense of collecting and combining, so “Qara'a - Read” something is to collect and combine it (Maalouf, 1986). However, the terminological meaning of the Qur'an is the word of the Lord of the Worlds, sent down by the Faithful Spirit (Gabriel) to the Seal of the Prophets and Messengers, our Master Muhammad, to guide all people (Ismail, n.d.). Moreover, it was said in the definition of the Qur'an: The Qur'an is the miraculous word of Allah, revealed to the Seal of the Prophets and Messengers, our Master Muhammad -May Allah bless him and grant him peace- through the Trustworthy Gabriel, written in the transcripts, transmitted to us with consecutiveness, worshiped through its recitation, beginning with Surat Al-Fatihah and concluding with Surat Al-Nas (As-Sabouni, n.d.).

It is obvious based on the foregoing that the Holy Qur'an is the word of Allah described with consecutiveness, is intended for worship, and was revealed to our Master Muhammad -May Allah bless him and grant him peace- through Gabriel Prophets –Peace be upon him. Now, we want to figure a definition out for this compound, which is the Qur'anic Guidance, as mentioned by researchers. It has been said that what is meant by the Qur'anic guidance is a summary of what scholars have said or researchers have deduced from the connotations, instructions, benefits, signs, and purposes that are understood and taken from Qur'anic verses according to scientific controls after understanding the meanings of the verses (Research, 2021). Therefore, this divine guidance is obtained by contemplating and meditating on the secrets of Qur'anic and cosmic verses and delving into them, they are always renewed and take into account the needs of different societies, and all of this is following the controls set by scholars.

The Meaning of Civilization Alhadara

It was said in the meaning of Civilization “Alhadara” linguistically: (“Alhadar” based on the Arabic diacritics) means the Urban which is the opposite of the Bedouins, (“Alhader” Resident) is the opposite of Immigrant, and (“Alhadara” is the opposite of “Albadeya”) which means cities and villages and countryside, then (“Albadeya” the Desert) is the opposite of it. It is said: So-and-so is from the people of (“Alhadara” the city) but so-and-so is from the people of (“Albadeya” the desert), and so-and-so is (“Hadary” from urban) but so-and-so is Bedouin and so-and-so is “Hader” at a place; i.e., resident on it. As well, (“Alhedara” based on the Arabic diacritics) means to reside in the Urban (Ar-Razi, n.d.). However, if we want to understand the meaning of “Alhadara” Civilization terminologically, we find that it has been known by many definitions, including civilization is a social system that helps humans increase their cultural production. Rather, civilization consists of four elements: economic resources, political regimes, moral traditions, and the pursuit of sciences and arts; moreover, it begins where turmoil and anxiety end, because if a person is safe from fear, the motives of aspiration and the factors of creativity and creation are liberated within him, and then natural incentives continue to stimulate him to move on his path to understanding life and its prosperity (Will, n.d.).

Here we want to show civilizational values through the divine guidance and principles contained in one of the Qur'anic surahs, which is Surat Al-Alaq. This surah is Meccan and the first to be revealed to the Messenger of Allah -May Allah bless him and grant him peace. The

number of its verses is nineteen, and its order in the Qur'an is Ninety-Six. The surah included Qur'anic Guidance that had a great impact on the Islamic civilization since the first state in Medina. Then, this divine guidance appeared and flourished during the long history of Islam. Moreover, the Surah also warned against the obstacles to guidance and not falling into them, to preserve the nations and a desire for their progress, which is what we discuss in the following topics.

Divine Guidance Commanded Through Surat Al-Alaq

This noble surah included some Qur'anic guidance in the first speech from heaven to earth; indeed, these messages are directed to the nation in the person of its Messenger -May Allah bless him and grant him peace- and their purpose is to form the Muslim mind in a way that enables it to fulfill the duty of succession and empowerment on this earth. Therefore, the first guidance commanded through it is related to knowledge and learning.

Knowledge, Learning, and Reading

Allah Almighty has preferred knowledge over everything. In Islam, knowledge comes first, as it precedes action. When we read Surat Al-Baqarah, we find that it includes the story of Adam and the angels prostrating to him. Allah taught Adam all the names, which enabled him to answer questions that the angels were unable to answer. This is evident from the Almighty's saying; "And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful. They said, "Exalted are You; we do not know what You have taught us. Indeed, it is You who is the Knowing, the Wise. He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed " (Al-Baqarah: 31:33).

Indeed, true knowledge is knowledge based on the Book of Allah and the Sunnah of His Prophet -May Allah bless him and grant him peace- where the world is enlightened by the light of the Qur'an and illuminated by the Sunnah of Al-Mustafa Al-Adnan. Then, man worships Allah with insight and guidance and produces applied sciences and knowledge that lead to happiness in this world and the hereafter. If this is the status of knowledge in Islam, and it is the first guidance to which attention must be directed, then Muslims should form scientific bodies that launch all aspects of knowledge and obtain and master them perfectly, so that it is not limited to one aspect of it, to make the Muslim mind unique, advanced, and productive of knowledge, not dependent on others. Likewise, Islam promoted the status of scholars and elaborated their position in a manner that every rational person aspires to and that every aspirant seeks for the highest levels in this world and the hereafter.

The Rank of Scholars in Islam

Scholars are the heirs of prophets; as stated upon the Hadith of the Prophet -May Allah bless him and grant him peace-; "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depths of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only

that of knowledge; and he who acquires it, has acquired an abundant portion.” [Abu Dawud, n.d.).

So, because of the high position of knowledge in Islam, Allah Almighty has associated it with faith, and has granted it reward and raised it to higher ranks in this world and the hereafter; Allah Almighty says; “Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do” (Al-Mujadilah: 11) and this means that Allah raises those of believers who were given knowledge over those who were not given knowledge, in degrees, as was narrated on the authority of Ibn Abbas -May Allah be pleased with him. (As-Suyuti, n.d.).

Despite this great merit of knowledge and scholars, this merit is not achieved in its entirety unless it is accompanied by work; as the fruit of knowledge is good deeds. Indeed, Sharia knowledge requires acting upon it, while experimental knowledge is associated with benefiting people and warding off harm from them. As a result of these Qur’anic directives and this great credit to knowledge and scholars, Muslims invented new sciences that were not known before them and called them by their Arabic names, such as chemistry, algebra, and trigonometry. Based on our studies of the Islamic scientific heritage, we find that Muslim scholars invented the scientific method in research and writing, which was based on experience, observation, and deduction. Muslim scholars included illustrations in scientific books, drawings of machines and surgical operations, and detailed geographical and astronomical maps; furthermore, Muslims created encyclopedias and scientific dictionaries according to the alphabet letters. All of this had the greatest impact on the Islamic civilization during its Renaissance, as well as on human civilization in general.

Observing Allah Almighty

Observing Allah Almighty, feeling His greatness, and fearing Him are among the greatest and most significant duties of a Muslim. Indeed, Allah Almighty has warned against neglecting to observe Him, the Highest, and He said; “And know that Allah knows what is within yourselves, so beware of Him” (Al-Baqarah: 235). This divine guidance was mentioned in Surat Al-Alaq through His Almighty saying; “Does He not know that Allah sees? (Al-Alaq: 14).

Concept of Observing Allah Almighty

Observing Allah is the servant’s constant knowledge and certainty that Allah Almighty is aware of his outward and inward appearance. The Prophet -May Allah bless him and grant him peace- commanded to observe Allah at all times, in every place, and every situation; on the authority of Abu Dharr -May Allah be pleased with him- he said; {The Messenger of Allah -May Allah bless him and grant him peace- said to me; Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people.”} (At-Tirmidhi, n.d.)

Among the matters narrated on observing Allah is the story of the great companion Abdullah bin Omar, when he was walking among some of his companions, and he met a shepherd, then, “Sell us a sheep from this sheep” Ibn Omar said to him. But the shepherd answered; “They are not mine, it is my master’s”, so Ibn Omar said; “Tell your master that a wolf ate it”. “Then, what about Allah?!”, the shepherd asked. Ibn Omar cried slowly, and kept repeating; “Then, what about Allah?!”. Later, Ibn Omar went to the master of this shepherd, bought him,

emancipated him, bought the sheep, and granted them all to him (Ibn al-Jawzi, n.d.). Hence, the reason that prevented the shepherd from refraining from selling the sheep to Ibn Omar - May Allah be pleased with him- was his fear of Allah Almighty; as it was said; "He who leave something for Allah's sake, Allah will replace him with something better." The evidence for this is in the story of Ibn Omar that Ibn Omar bought him, freed him, and bought him sheep.

How to Fulfill Observing Allah?

Observing Allah is fulfilled when we are truly certain that Allah Almighty knows what is in everyone's heart; as He knows of the tricks that deceive with the eyes and all that the hearts of men conceal; He Almighty said; "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein (Qaf: 16); i.e., He hears what we speak of words, counts it against us and holds us accountable for it; Allah Almighty said; "Man does not utter any word except that with him is an observer prepared [to record]" (Qaf: 18). Observing Allah has importance, benefits, and matters that help to do it. We can summarize them in successive points as follows.

The Importance of Sensing of Observing Allah Almighty

- 1- It gives the Muslim sincerity and his actions out of obedience are acceptable.
- 2- Acceptance is to be granted to him on earth.
- 3- Creatures of earth and heaven love him.
- 4- He attained the goodness of this world and the hereafter.

The Benefits of Observing Allah Almighty

- 1- It is one of the reasons for entering Paradise.
- 2- A Muslim gains the satisfaction of Allah Almighty.
- 3- It gives the Muslim purity and chastity.
- 4- It causes happiness to the servant and his conditions will be improved in both worlds.
- 5- Observing Allah is one of the greatest motivations that motivate a Muslim to rush to obedience.
- 6- It helps him to abandon sins and abominations.
- 7- It is one of the characteristics and fruits of faith.
- 8- It is a reason for answering supplications.

Matters that Help a Person Sense of Observing Allah Almighty

- 1- Knowledge.
- 2- Excessive worship.
- 3- Good comradeship.
- 4- Remembrance of the afterlife and the punishment of Hellfire.
- 5- Knowing that Allah is aware of people in every situation.

No doubt observing Allah creates honesty and sincerity that appear in many aspects of the life of those who possess this great characteristic so that all their deeds are perfect, creative, and prominent in the most beautiful form.

Verification by Closeness Means to Allah Almighty

If we contemplate the Holy Qur'an, we will find many Qur'anic verses that urge us to be close to Allah Almighty because it brings us contentment in this world through psychological stability and happiness, and it also includes victory in the afterlife with the greatest reward.

Indeed, the means of closeness mentioned in the Holy Qur'an are many, including most acts of worship, such as Prayer, Fasting, Zakat, and Hajj, as well as remembrance of Allah Almighty always and in every situation. However, Surat Al-Alaq mentioned the means of prostration to draw closer to Allah Almighty in His Almighty saying; "No! Do not obey him. But prostrate and draw near [to Allah]" (Al-Alaq: 19), and this is a metaphor for the point; as the bottom line here is the worship of prayer but prostration is only mentioned because the servant is closer to his Lord during it, as well as to the honor of prostrating on the rest of the pillars of prayer.

Prayer and Closeness to Allah

The greatest means by which a servant can draw closer to Allah Almighty, after Monotheism, is the obligatory prayer, performing the rest of the duties that Allah Almighty has imposed on him, then increasing the voluntary acts of worship that He has prescribed for the servants to draw closer to Him and to rise through them to the highest levels. Abu Hurairah -May Allah be pleased with him- reported: Messenger of Allah -May Allah bless him and grant him peace- said, "And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him, and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him, I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him" (Al-Bukhari, n.d.). This hadith indicates that drawing closer to obligatory prayers, especially prayer, is one of the reasons for Allah's love for the servant, and performing voluntary prayers increases his love and closeness to Allah Almighty.

The Virtue of Prostration

Imam Al-Nawawi said in his explanation of Sahih Muslim in (The Virtue of Prostration and Encouraging It Chapter) in which he said -May Allah bless him and grant him peace-; "Perform Salah more often. For every prostration that you perform before Allah will raise your position one degree and will remit one of your sins." and in the other hadith; {"I ask your company in Paradise." He replied, "Or something else?" I said, "That is it (i.e. that is what I desire)." He said, "Then help me to achieve this for you by devoting yourself often to prostration."} (Muslim, n.d.) It appears that these hadiths urge and encourage performing frequent prostrations; however, what is meant is prostration during prayer. Accordingly, what is meant by the prostration is prostration in prayer, and then the prostration of thankfulness and the prostration of recitation also have great merit and reward.

There are many Qur'anic verses in many surahs that explain the importance of prostration and call for it, including the Almighty's saying: Allah Almighty said; "O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed." (Al-Hajj: 77); it appears in this verse that frequent prostration places a person in a high position in Paradise that many may not reach. And, Allah Almighty said; "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer]" (Al-Fath: 29); this noble verse shows that prostration is a sign that distinguishes the Muhammadan nation from other nations on the Day of Resurrection.

Through prayer and frequent prostration, the connection between the Creator and the creature is established, and one uses it to advance in the levels of servitude to Allah and closeness, which enables him to achieve succession on this earth and populate it. It is clear from the above that Surat Al-Alaq included three divine guidance that are the core of every renaissance and the foundation of every civilization, and through which a person seeks help in doing what Allah has assigned him to do in this worldly life. Below, we present the obstacles to guidance that Allah warned us against through this blessed surah.

Obstacles to guidance through Surat Al-Alaq

Allah Almighty did not leave His servants indifferent but rather sent messengers, revealed books, and made very good arguments and proofs to bring people out of darkness into light. Through Surat Al-Alaq, and by the words of His Messenger -May Allah bless him and grant him peace, Allah Almighty showed us the obstacles and impediments that prevent the one who does them from being guided and make him follow the path of temptation.

These obstacles can be summarized in three points:

First: “At-than” Tyranny

The Holy Qur’an’s dealing with its topics is characterized by its comprehensiveness and diversity. The circumstances surrounding a topic may vary, such that it has an impact on the course of events and, a fortiori, results. Among these significant topics is the topic of tyrants and tyranny, which was a significant focus in the Book of Allah, explaining the concept of tyrants and defining tyrants, their types, characteristics, motives for tyranny, their methods, and their destinies.

The Concept of “At-tughyan” Tyranny

Ibn Fares said; “The letter ta’a, ghān, and the vowel letter “Taghaa” have a correct origin upon the Arabic phonology, which is exceeding the limit in disobedience.” (Ibn Fares, n.d.) Everything that exceeds the limit is tyrannized, just as the water exceeded the limit over Noah’s people; tyrannized. He -Glory be to Him- said; “Indeed, when the water overflowed, We carried your ancestors in the sailing ship (Al-Haqqa: 11).

“At-tughyan” Tyranny in the Qur’anic Usage

The word (“Taghaa”-Tyrannized) and its derivatives appear in thirty-nine places in the Holy Qur’an, in different forms and conjugations: (taghaa, yatghaa, ‘atghaa, tatghaow, taghaou, ‘atghaytuhu, tughyan, taghwaa, taghiala, taghut, tagheen, taghun). It can be said that these meanings are united by one thing, which is: the linguistic meaning of “exceeding the limit” of the word (“At-tughyan”-Tyranny), while not ignoring the Qur’anic context that gives new meanings to the words during research and investigation. However, as for the Qur’an’s uses of it, Ibn Sallam and others mentioned that (“At-tughyan”-Tyranny) in the Holy Qur’an has four aspects:

1. “Tyranny” in the sense of misguidance; as He -Glory be to Him- said; “prolongs them in their misguidance [while] they wander blindly” (Al-Baqarah: 15)
2. “Tyranny” in the sense of transgression; as He -Glory be to Him- said; “Indeed, he has transgressed” (Taha: 24)
3. “Tyranny” in the sense of heightening and overflowing; as He -Glory be to Him- said; “Indeed, when the water overflowed” (Al-Haqqa: 11)

4. "Tyranny" in the sense of unjustness; as He -Glory be to Him- said; "The sight [of the Prophet] did not swerve, nor did it transgress [its limit]" (An-Najm: 17) and his saying -Glory be to Him; "That you not transgress within the balance" (Ar-Rahman: 8)

However, as for "Tâghût", Books of Al-Wujuh Walnazayir gave it the following meanings:

1. "Tâghût" means Satan; as He -Glory be to Him- said; "So whoever disbelieves in Taghut and believes in Allah" (Al-Baqarah: 256).
2. "Tâghût" means idols that are worshiped instead of Allah; as He -Glory be to Him- said; "And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut" (An-Nahl: 36).
3. "Tâghût" means Kaab bin Al-Ashraf, the Jew; as He -Glory be to Him- said; "Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship" (An-Nisa: 51).

Causes of Tyranny

Looking at Qur'anic verses and Prophetic hadiths that dealt with the subject of tyranny, we find that they explained internal causes of tyranny, such as arrogance, conceit, and envy, and addressed external causes, such as supremacy, power, money, and children. Indeed, Surat Al-Alaq spoke of wealth as the most prominent external cause of tyranny through the Almighty's saying; "No! [But] indeed, man transgresses (*) Because he sees himself self-sufficient" (Al-Alaq: 6-7).

Means of the Qur'an's Dealing with Tyranny

The Holy Qur'an has dealt with the crime of tyranny. He presented many solutions that prevent its occurrence or mitigate its impact. Investigating and following these solutions leads us to a longer discussion; however, we point out the most significant means, which is the explicit prohibition of tyranny in all its forms and actions, and its ugliness, disparagement, and condemnation of it and its people whether it is in the form of assaulting others by killing or something similar or eating people's money, and other forms of injustice, transgression, and tyranny. He -Glory be to Him- said; "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen." [Taha: 81], and He said; "So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do" (Hud: 112).

Second: "Ghافل" Heedlessness of Allah by Forgetting to Return to Him

Among the impediments to guidance mentioned in Surat Al-Alaq is the "Heedlessness" of Allah by forgetting to return to Him and immersing oneself in this world and its pleasures. This appears clearly through the Almighty's saying; "Indeed, to your Lord is the return" (Al-Alaq: 8).

Definition of "Ghافل" Heedlessness

Heedlessness is the absence of something from a person's mind and his failure to remember it. It has been used to refer to someone who abandons something out of neglect or disinclination. (Al-Fayoumi, n.d.) He the Almighty said; "while they are in heedlessness turning away" (Al-Anbiya': 1). So, heedlessness is a self-inflicted act that a person performs by

abandoning acts of worship and staying away from the remembrance of Allah while being preoccupied with life and its adornments.

Dealing with the Heedlessness of Allah

The Surah addressed this matter by urging prayer and calling to draw closer to Allah by prostrating to Him frequently and remembering to return to Him, which requires constant mention of Him -Glory be to Him.

Third: Holding Fast to Other Than Allah Almighty

Holding fast to Allah alone brings salvation and success in this world and the hereafter, and holding fast to other than Allah is destruction and loss for a person in this world and the afterlife. That is why the Surah warns against it through the Almighty's saying; "Then let him call his associates; We will call the angels of Hell. No! Do not obey him. But prostrate and draw near [to Allah]" (Al-Alaq: 17-19). The meaning, as the commentators say; "Let Abu Jahl invite the people of his council and his supporters from his clan and people, and "his associates": is the council." At-Tabari says; {This was only said from what we have heard, because when Abu Jahl forbade the Prophet -May Allah bless him and grant him peace- from praying at the Maqam, the Messenger of Allah -May Allah bless him and grant him peace- rebuked him and spoke harshly to him, so Abu Jahl said; "What does Muhammad threaten me with when I am the most vocal of the people of the valley? Then Allah -Glory be to Him- said; "If he does not desist, We will surely drag him by the forelock -", then let him call upon "his associates", for if he does, we will call upon the Zabaniyah "the angels of Hell"; i.e., the harsh angels.} (At-Tabari, n.d.).

Through these verses and their interpretation, it becomes clear to us that Allah -Glory be to him- directed the Messenger -May Allah bless him and grant him peace- to hold fast to Him, the Almighty, in the face of those who hold fast to their minds, their clan, and their tribe. By holding fast to Him alone -Glory be to Him-, there will be glory, victory, and empowerment. Based on the foregoing, Surat Al-Alaq clarified some of the obstacles to guidance, warned against them, and directed the nation in the person of its Messenger -May Allah bless him and grant him peace- to pay attention to this divine guidance that will have a prominent impact in building its civilization and shaping its identity.

Impact of Qur'anic Divine Guidance on the Islamic Civilizational through Surat Al-Alaq

If we carefully consider the Qur'anic guidance that we extracted from Surat Al-Alaq, as well as the impediments to guidance mentioned in this Surah, we will find that they are based on two matters; 1) Knowledge through its acquisition and use in all matters of life; and 2) Cutting off ties with all created beings and attachment to the Creator -Glory be to Him- by constantly monitoring Him and not neglecting Him. Both matters lead to reforming and rebuilding the earth and not causing corruption, which enables those who achieve these qualities to build a wonderful civilization, which is what was achieved for Muslims in many stages throughout their long history.

Since the beginning of the Islamic civilization, which began under the leadership of the Messenger -May Allah bless him and grant him peace- it was a civilization with a new era that witnessed great development in science, culture, and knowledge. The radiance of the Arab Islamic civilization launched when it began to extend from the eastern Mediterranean to

Persia in the east, and then to Spain in the west, while many ancient sciences were explored, and discoveries were recorded in mathematics, chemistry, physics, and many other sciences. Moreover, the Muslim Arabs were teachers in Europe and reading was the first teaching from the Messenger -May Allah bless him and grant him peace. By presenting them in points, we can show some of the sciences and knowledge that Muslims invented during their history and through which the Islamic civilization flourished and its light spread throughout horizons, benefiting all of humanity.

Industry and Engineering: Muslim engineers in the Islamic civilization had some innovative industries in hydropower, wind energy, and fossil fuels such as oil. A large group of industrial mills was operated in the Islamic world, including machines for scrubbing clothes, grinding grains, and sugar, peeling, sawing, and paper-making. Windmills also appeared to generate energy. At the beginning of the eleventh century, industrial mills spread throughout most parts of the Islamic world whether in Andalusia, North Africa, the Middle East, or Central Asia. This progress in the Islamic world had a great role in making many things that were done manually done mechanically. This technology was transferred to Europe in the Middle Ages, which had a major impact on the Industrial Revolution there.

Geography, Cartography, and Astronomy: Muslims began to explore this science and put the geographical foundations for it. They explored astronomical geography and built astrolabes and observatories. Moreover, they drew maps such as the maps drawn by Al-Idrisi, which became the basis for maps used throughout the world, in addition to Ibrahim Al-Fazari, who invented the astrolabe in astronomy. Al-Khwarizmi is considered the first to make an astronomical table and called it "As-Sindh Hind As-Saghir". This astronomical table provided calculations of the positions of the stars and planets. These sciences also helped in knowing prayer times, the locations of countries, the movement of the sun, etc.

Medicine: Muslims were familiar with Greek medical matters through translation of their works in the seventh and eighth centuries, and seeing the Greeks in the various aspects of the healing arts that they developed. The most famous Muslim physicians in Europe were Ibn Sina and Ar-Razi. Ibn Sina devoted his life to studying medicine and philosophy, in addition to other sciences, and he was famous in Europe, as there were many free hospitals in his name, and he used herbs, hot baths, and even surgery. Further, Ibn Sina's famous book The Law of Medicine was translated into Latin in the twelfth century and was used in teaching medicine throughout Europe until the beginning of the emergence of modern science. Ophthalmology was called "Al-Kahhala", and the scholar Al-Kahhal from Baghdad became famous as the author of the oldest book on ophthalmology. The book is still preserved in its original language after it was translated into English, German, and Latin. "Al-Kahhala" was not limited to treatment only with kohl and drops but they also used advanced surgical machines.

Based on the foregoing, it appears the scientific fields in which Muslims excelled and established their civilization, contributed to the renaissance of human civilization in general. To do so, they start with the Holy Qur'an, which directs them to knowledge and care for it. However, if we want to focus on the second matter, which is attachment to the Creator -Glory be to Him- by relying on, trusting, and depending on Him alone, we will find many texts that were reported about the Companions, the Followers, the Rightly Guided Caliphs, and those after them, from which this is clear:

I. The Battle of Al-Qadisiyah and the Situation of Rab'i bin Amer

Ibn Katheer says; {Then Saad sent another messenger to him with his request, namely Rab'i bin Amer. He entered his assembly hall; seeing his hall had been decorated with gold cushions and silk carpets. He showed off rubies, precious pearls, and great adornments. He was wearing his crown and other valuable items, and he sat on a bed of gold. Rab'i entered wearing thick clothes, a sword, a shield, and a short horse, and he continued to ride it until he stepped on the edge of the rug with it, then he got down and tied it to some of those pillows. He came putting on his weapon, shield, and helmet on his head, and they said to him "Put your weapon down." "I did not come to you," he replied; "but I came to you when you invited me. So you just leave me like this, otherwise I will return." "Permit him.", Rustam said. So he leaned on his spear over cushions and pierced most of them, and they said to him; "What has brought you all here?" He said; "Allah has sent us to bring whomever He wills from the worship of His servants to the worship of Allah, from the narrowness of the world to its vastness, and from the injustice of religions to the justice of Islam. So He [Allah] sent His religion to His creation to invite them to Him; whoever accepts that, we accept him [as Muslim] and turn away from him, and whoever refuses, we will fight him forever until we achieve what Allah has promised." "What is Allah's promise?", they said. "Paradise will be for whoever dies while fighting someone who refuses, and victory is for whoever remains.", he said. Rustam said; "I have heard your speech, so can you delay this matter so that we can look into it and consider it?" "Yes," he said; "how far? A day or two?" Rustam said; "No, but until we write to our people and the leaders of our people." Rab'i answered; "The Messenger of Allah -May Allah bless him and grant him peace- did not enjoin us to delay the enemies when meeting for more than three days, so consider your affairs and their affairs, and choose one of the three after the deadline." Rustam said; "Are you their master?" "No," Rab'i answered; "But Muslims are like one body, the promise given by the lowest of them is binding to their superior." So Rustam met with the leaders of his people and said; "Have you ever seen something more powerful and more effective than the words of this man?" They said; "God forbid you would lean towards any of this and leave your religion to this pooch! Don't you see his clothes?!" "Woe to you! do not look at the clothes," Rustam said; "Look at mind, speech, and behavior. Arabs take clothing and food lightly, and they protect their morals."} (Ibn Katheer, n.d.)

Based on the foregoing, it is clear to us how confident the Companions -May Allah be pleased with them- were in the Creator -Glory be to Him- so they made Him the end and observed Him throughout their entire lives. Even in their most dangerous and greatest situations, they did not heedless of Him -Glory be to Him- which earned them a position in the hearts of enemies rather than friends. Thus, this trust and reliance on the Creator had an impact on empowering Islam and thus the emergence and prosperity of its civilization.

II. Harun al-Rashid, the Rabbis Caliph

Harun al-Rashid is considered one of the most famous Abbasid caliphs and is most mentioned even in foreign sources, such as the German annals, and the Japanese and Chinese annals that mentioned him by name. As for the Arab sources, they talked extensively about him to the point that his stories mixed the facts of history with the imagination of stories, especially the book One Thousand and One Nights, which portrayed him as a caliph who was extravagant in luxury and pleasures, and that he only knew amusement, drinking alcohol, and dancing with prostitutes. This caliph was one of the best caliphs. He used to perform Hajj in one year and

invade in another year. Moreover, it was mentioned that -during his caliphate- he prayed one hundred rak'ahs, and he gave a thousand in charity, every day until he died, He esteemed scholars, venerated the sanctities of religion, hated debate and talk, and cried over himself, his distractions, and his sins, especially if he was preached. Many countries were conquered during his time, the scope of Islam expanded, security was established, prosperity prevailed, and unparalleled goodness abounded. Moreover, this caliph was of good conduct and had a rightful soul. (al-Dhahabi, n.d.). Indeed, anyone who studies the biography of this caliph will see that his life was full of fear and awe of Allah, dependence on Him, continuous observation of Him, and constant mention of Him. During his reign, the Islamic civilization reached a great extent in its many aspects.

Conclusion

This reading of Surat Al-Alaq, which is a Meccan surah, included several commanded divine guidance, and we also quoted some prohibitions to guidance, several matters and results became clear to the researcher, including:

1. This Surah, which is the first revelation of the Qur'an, clearly calls for the significance and even the necessity of learning and teaching, as they are the basis of the Islamic renaissance in every time and place.
2. The large number of classifications by Muslim scholars in many arts, and the recognition of these efforts by scholars, researchers, and historians from different civilizations, indicate the greatness of this religion and its immortal book, the Holy Qur'an, which contained the secrets of the Renaissance.
3. One of the most prominent characteristics that shape the character of a Muslim who wants to establish a civilization is a strong relationship with Allah Almighty in terms of observing Him, trusting Him, and relying on Him so that he is far from tyranny and dependence on anyone other than Allah Almighty.

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