

## **“Governance in the Holy Qur’an”**

This article is intended to be read both by Muslims<sup>1</sup> and by those who are not Muslims.

As an analogy, the manufacturer of any complex machine or complex office equipment<sup>2</sup> will always provide a handbook, which will have instructions about all the correct things to do. This is necessary, so that the machine or equipment would operate exactly as designed by the manufacturer. It is the intention of the manufacturer that the machine or equipment would last a very long time and simultaneously gain its market respect for reliability and dependability. The manufacturer would also provide instructions of prohibited things to do, or restricted actions, which the operator must not do, as those actions would render the machine or equipment prone to all sorts of troubles; and then leading to tarnish the machine’s brand name for market reliability and dependability. In almost all cases, the manufacturer will provide a team of consultants, which will move amongst the stakeholders who are users of the product; and guide them in the best way to promote the product’s brand name for market reliability and dependability.

Similarly, the Holy Qur’an<sup>3</sup> is the handbook for the best governance of humanity, bearing in mind that the Maker<sup>4</sup> of humanity is Allah<sup>5</sup> (God) and His manufacturer’s handbook is the Holy Qur’an. Allah authored<sup>6</sup> the Holy Qur’an wholly by Himself without assistance, divinely delivered it to humanity, as sequential programmed

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<sup>1</sup> Any person who sincerely believes that there is no god worthy of worship but Allah and that Prophet Muhammad (pbuh) is the absolute Final Prophet of Allah is a Muslim. However, there should not be any confusion of accepting anybody with a Muslim name as Muslim, because peoples’ names in many countries are very similar to Muslim names.

<sup>2</sup> For example, a complex photocopier (some call them Xerox) has so many separate or combined functions and without clear instructions, an untrained user can cause serious damages to that photocopier’s operations.

<sup>3</sup> The front Contents section of the Holy Qur’an from Chapters 1 – 114 are complete with 30 Parts, various Sections as divisions to Chapters, (with exception of concluding last 35 Chapters *i.e.* Chapters 80-114); and with total of 6,237 verses, which all are an unequalled treasury of guidelines on good governance of humanity.

<sup>4</sup> The term Maker is spelt with capital M as an attribute to Allah. Wherever such attributes of Allah are used in the text, those attributes shall always be spelt with a capital alphabet, as Allah is the incomparable Almighty.

<sup>5</sup> Allah is the personal name God has given Himself: **HQ2:255** “Allah — there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them. And they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not. And He is the Most High, the Great.” Henceforth all references to God shall be as Allah.

<sup>6</sup> The Holy Qur’an claims its authorship at: **“HQ40:2** *The revelation of the Book is from Allah, the Mighty, the Knowing.*” The Holy Qur’an is also known by other glorious names, as actually quoted within its Arabic texts as: *Al-Furqan, Al-Hudah, Al-Dikrallah, Al-Hikma, Al-Kalamallah, Al-Kitab* and *Al-Mushaf*.

releases but through Archangel Gabriel as the delivery messenger, and who then revealed them to Holy Prophet Muhammad (pbuh)<sup>7</sup> in portion-releases over a span of 23 years.<sup>8</sup> There is no other mankind's handbook ever known to humanity, written with such exactness and perfection and without any contradiction whatsoever. Allah, as the Maker of humanity and author of Holy Qur'an, also sent his team of consultants for the betterment of humanity. One such consultant was Holy Prophet Muhammad (pbuh), the most perfect exemplar ever known to humanity. The Prophet (pbuh) went way past just consulting humanity, by actually demonstrating with explanations and examples which he practised. These are recorded in various Hadith and all Hadith have been used regularly by all Reformers (*Mujaddid*) in Islam to support their explanations given.

Both of Allah's machine (humanity) and His authored handbook (the Holy Qur'an) have been marvellously in existence for very long times. Humanity has been in existence since creation of mankind<sup>9</sup> and the Holy Qur'an has been in existence for around 1,500 years, still intact in its original revealed texts<sup>10</sup>, which were valid then, valid for now and equally valid for the indefinite future. The Holy Qur'an in its entirety is a standalone miracle, comparable to no other holy book in existence, as an epitome of perfection.

The Holy Qur'an has so many specific mentions as clear guidelines for good governance, and supported with so many wonderful examples, which leaves the readers to openly marvel at the various excellences of the Holy Qur'an and of Allah's faultless authorship. The Holy Qur'an is simply captivating in whatsoever language it has been translated into and continues to be translated into many languages, as still the best book in the world.

Governance has been integrated within the Holy Qur'an for the benefit of humanity and especially for Muslims to read, then comprehensively follow, and practise as living model-exemplars to the rest of the world. Accordingly, governance aspects are covered

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<sup>7</sup> The Prophet's mother's name was Aminah bint Wahab, who was married to Abd'Allah bin Abd al-Mutalib, a wealthy businessman of the Banu Hashim family, in Mecca, in the Arabian Peninsula. The Banu Hashim family were members of the prominent *Quraysh* tribe. A few weeks after Abd'Allah had married Aminah, he went away on a trading journey to Syria, but died on the way during the return journey. Some six years later, when Ahmad was around six years old, and now under control of his widowed mother Aminah, his mother also died. Ahmad was orphaned and then taken over and left in charge of his paternal grandfather (Abd al-Mutalib), who adopted his grandson and then changed the child's birthname from Ahmad to Muhammad. The Prophet lived 570-632AD.

<sup>8</sup> Revelation of the Holy Qur'an commenced in 609AD when Prophet Muhammad (pbuh) had just reached his age of 40 and all revelations completed in 632AD just before he died at the age of 63.

<sup>9</sup> The entire universe (according to previous Big Bang Theory) had existed for around 13.75 billion years ago, (including planets' surface cooling off time) from study of universe's clusters and study of oldest stars. Scientists concluded that humanity (*Homo sapiens*) has been in existence for around 0.2 million years ago only. Now with new study, new researchers have concluded that the earth alone is just 4.6 billion years old and the only planet with all forms of life-support systems existing since creation. Humans came into existence after earth was fully ready with all necessary support systems. The systematic creation of the entire universe is beyond human imagination and most certainly reflects good governance principles of Allah.

<sup>10</sup> The Holy Qur'an, in its absolute perfection, was never amended or modified for sake of modernisation.

and richly spread throughout the Holy Qur'an, in every chapter and in many of its chapters' sections. If all of those excerpts from the Holy Qur'an were to be listed, this article would become rather lengthy for a single random reading<sup>11</sup>. Hence only some selected ones have been quoted in support of the narrative texts. The author is aware that English may be a foreign language for some readers.

Nature's governance is a central control feature, wholly conceptualised by Allah in His absolute supremacy; and governance was most certainly not developed in recent times by politicians. Some politicians have their own slanted agenda on governance.

Scripture records in the Holy Qur'an are proofs that Allah's governance was in practice before the creation of the universe, and later with the creation of mankind on earth. Allah, in His infinite wisdom knew all along that all people do not think identically as stereotypes; and people needed leaders. His prophets were necessary intermediary elements as beneficial agents and as guides to lead mankind. The superlative wisdom of Allah becomes manifestly obvious, as Allah sent His prophets since creation, in progressive successions, so that every next prophet continued from where his predecessor left off. This trend of prophet arrivals continued until the final prophet's arrival, who was Holy Prophet Muhammad (pbuh). This event of Holy Prophet Muhammad (pbuh) brought about finalisation of the following five events, also as essential parts of good governance:

1. Prophet Muhammad (pbuh) was indeed a true and final prophet of Allah as stated in the Holy Qur'an.
2. The sealing off was total closure of the event of arrival of any new prophet<sup>12</sup> of whatsoever description.
3. This also means that even Holy Prophet Muhammad (pbuh) would not return to earth, let alone any other past prophet or person.
4. The sealing off all prophets also means total closure to the introduction of any other new religion to replace Islam, as the Religion of Peace, the blueprint of which has been directly engineered by Allah and also monitored by Allah.
5. The sealing off and total closure of the emergence of any other scripture to replace the marvellous and unequalled glorious Holy Qur'an, which shall always remain as the supreme Final Scripture.

The Holy Qur'an, which is a Guide and its own Witness, testifies the following:

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<sup>11</sup> It is the intention of the author that this article is read in a single reading, thus keeping the spirit of the matter still fresh in mind and without straying into boredom.

<sup>12</sup> Prophet Muhammad (pbuh) stressed that in addition to no new prophet ever appearing, no past prophet will ever reappear, as specified in Holy Qur'an 33:40 "*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.*" This concludes that Prophet Muhammad (pbuh) himself will also never return to earth as a prophet.

**“HQ16:36<sup>13</sup>** *And certainly We raised in every nation a messenger, saying: Serve Allah and shun the devil. Then of them was he whom Allah guided, and of them was he whose remaining in error was justly due. So travel in the land, then see what was the end of the rejecters.”*

Allah sent 124,000+ prophets<sup>14</sup> (total combined of Nabi + Rasul)<sup>15</sup> to this world since its creation; and there was not a single community, which was denied the fundamental right to have a prophet, largely to correct them, to guide them and to lead that community. Whether the communities listened to the prophets and complied with them or completely ignored the prophets, was a matter for reckoning solely by those communities. That is another clear example of Allah’s continuous good governance.

Whilst democracy is a much tossed-about word in terms of good governance, governance by Allah has been in practice all along as evidenced in three mainstream scriptures<sup>16</sup>, beginning with the governance of the universe:

**“HQ3:3** *He has revealed to thee the Book with truth, verifying that which is before it, and He revealed the Torah and the Gospel.”*

**“HQ 7:54** *Surely your Lord is Allah, Who created the heavens and the earth in six periods<sup>17</sup>, and He is established on the Throne of Power. He makes the night cover the day, which it pursues incessantly. And (He created) the sun and the moon and the stars, made subservient by His command. Surely His is the creation and the command. Blessed is Allah, the Lord of the worlds!”*

**“HQ2:164** *In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made*

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<sup>13</sup> All references with the **HQNo:No** prefix codes refer to the Chapter and verse of the Holy Qur’an.

<sup>14</sup> Prophet Muhammad’s (pbuh) statement as Hadith No 21257 in *Musnad Ibn Hanbal* refers that there were over 124,000 prophets since creation of this planet.

<sup>15</sup> Both Nabi and Rasul were prophets. Nabi was regular prophet who continued to refresh the work of the past prophet where he left off. Rasul is also Nabi but of special significance, as a prophet introducing new scripture to humanity. Both have ceased to come after the promised arrival of Prophet Muhammad (pbuh), the Final Prophet and the final scripture, which is the Holy Qur’an.

<sup>16</sup> The three mainstream scriptures are the Hebrews’ Torah, the Christians’ Bible and the Muslims’ Holy Qur’an.

<sup>17</sup> The six periods refers to six distinct stages of evolutionary developments of one stage leading to the next, such as creation of cosmic matter, then cooling off the surface of the earth’s fiery mass, then the mountains as reinforcements to strengthen earth’s global body. Thereafter, as part of the cooling process was rain, this gave the runoff of acidic waters, which cut into softer parts of the mountains as rivers, and which then continuously flowed downstream and became the salty seas. These were followed by the animals and foods contents on land with vegetation, and the seas’ various creatures and resources, and finally the creation of mankind to live on earth, to love and to venerate Allah the Creator.

*subservient between heaven and earth, there are surely signs for a people who understand.”*

*“HQ36:37 And a sign to them is the night: We draw forth from it the day, then lo! they are in darkness;”*

*“HQ36:38 And the sun moves on to its destination. That is the ordinance of the Mighty, the Knower.”*

*“HQ36:40 Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit.”*

The above verses show superlative governance, which Allah has most meticulously maintained for billions of years, without any failure. Before the Holy Qur’an was revealed 1,500 years ago, mankind believed then that earth was flat and immobile and that the sun and moon as planets were crossing over the earth each day and each night. The Holy Qur’an, in its various verses (above) proved that the earth and all planets float on each in its orbit. It took hundreds of years for mankind to understand the facts about the universe’s planetary motions.

Scientists now confirm that every planet in the universe has its own unique orbit, which consistently does not cross the path of another planet’s orbit in perfect timing. Every planet has its own mass weight, every planet has its own central gravity index and the planets all float in perfect orbits around the sun as the central hub.<sup>18</sup> As part of governance by Allah, all planets differ in mass weights, differ in proportionate gravity and they all act as counter-weights and counter-gravity to one another. All planets are balancing one another’s orbit; and no two planets are ever on collision path. This is basic initial governance, as supreme laws of nature, which is administering the entire universe systems over the last 13.75 billion years without fail: Only Allah can administer such excellent governance.

After Allah created the entire system of our universe in six periods of time, Allah has continued to administer tirelessly, what is widely known as supreme laws of nature. Governance continued, when Allah created Adam and Eve as the pioneers of humanity:

*“HQ2:35 And We said: O Adam, dwell thou and thy wife in the garden, and eat from it a plenteous (food) wherever you wish, and approach not this tree, lest you be of the*

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<sup>18</sup> Whilst the Holy Qur’an stated the above quotations as divinely factual, a German/Austrian mathematician, astronomer and astrologer, Johannes Kepler (1571-1630) proved them to be true with his complex mathematical calculations and developed his key three Laws of Planetary Motion, which were widely accepted: (1) The orbits of the planets are ellipses, with the sun at the focus of the ellipse. (2) The line joining the planet to the sun sweeps out equal areas in equal times as the planet travels around the ellipse. (3) The ratio of the squares of the revolutionary periods for two planets is equal to the ratio of the cubes of their semi-major axes. His laws were based on the study of the seven planets of Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn.

It was from Kepler’s laws of planetary Motion that Isaac Newton developed his theory of universal gravitation.

*unjust.”*

**“HQ20:121** *So they both ate of it, then their evil inclinations became manifest to them, and they began to cover themselves with the leaves of the garden. And Adam disobeyed his Lord, and was disappointed.”*

The above two verses prove that Allah not only practices good governance, but His good governance includes strict discipline, which were handed down to Adam and Eve when they defied instruction from Allah. Adam realised his mistake that he sinned.

**“HQ7:172** *And when thy Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness about themselves: Am I not your Lord? They said: Yes; we bear witness. Lest you should say on the day of Resurrection: We were unaware of this,”*

The above verse, amongst many others, shows that as part of good governance, Allah gives all the descendants of Adam fair opportunity of warning, before the Last Day when all mankind shall be standing before their Maker to be judged and outcomes delivered, based on their compliance test in their material life on earth.

Maintaining a system of public welfare is essential in good governance, as the welfare system brings about socio-economic levelling off, between those who have everything in this materialistic world and those who do not have much; Allah clarifies so:

**“HQ21:73** *And We made them leaders who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) they served.”*

The above verse refers to the branching out of the descendants of Prophet Abraham as Israelites from the line of Isaac to his son Jacob, and they pioneered into twelve tribes. That again reflects good governance, as Allah provide for them all their basic necessities for survival, including twelve springs from which each tribe fetched its water. The exodus of Hebrews out of Egypt was absolutely necessary to save them from practising a form of paganism, which was the State religion of Pharaoh of Egypt. This exodus allowed the Israelites to keep away from paganism, commence doing of good and correct things, worship One God only, and have a welfare system so that those who were under-privileged were later aligned to good living.

Smart governance was the essential aspect, which got Moses to take the Israelites out of the Egyptians’ oppressions:

**“HQ28:5-6** *And We desired to bestow a favour upon those who were deemed weak in the land, and to make them the leaders, and to make them the heirs, And to grant them power in the land, and to make Pharaoh and Haman and their hosts see from them what they feared.”*

In the above verse, the Israelites were oppressed to powerlessness and weakened to the point of slavery under the Egyptians. As part of His good governance, Allah through

Moses guided the Israelites out of Egypt and to become heirs in the land of Canaan.

**“HQ32:23** *And We indeed gave Moses the Book — so doubt not the meeting with Him — and We made it a guide for the Children of Israel.”*

That governance then became the structural spine of laws all over the world as – the Ten Commandments. Good governance continued with the descendants of Moses:

**“HQ32:24** *And We made from among them leaders to guide by Our command when they were patient. And they were certain of Our messages.”*

**“HQ33:67** *And they say: Our Lord, we only obeyed our leaders and our great men, so they led us astray from the path.”*

The above two verses demarcate two classifications of leaders. The first classification is of those men who were prophets of Allah as their community’s leaders and as part of good governance, led their folks on the correct path to success. The second classification refers to those community leaders, who were not prophets, but had their own agenda (e.g. idolatry) and so misled their communities away from Allah’s guidance. On the Last Day the misled communities will blame their leaders for their own downfall. This demonstrates good governance from bad governance.

Maintenance and development of community also requires governance, such as respect for private homes and the inmates of those homes; and family transitions from children to teenagers and finally to adults:

**“HQ24:27** *O you who believe, enter not houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful.”*

**“HQ24:28** *But if you find no one therein, enter them not, until permission is given to you; and if it is said to you, Go back, then go back; this is purer for you. And Allah is Knower of what you do.*

**“HQ24:59** *And when the children among you attain to puberty, let them seek permission as those before them sought permission. Thus does Allah make clear to you His messages. And Allah is Knowing, Wise.”*

The above verses are examples of good governance so that peoples’ homes are protected from intrusion. Almost all homes have women and girls. The ordinance as given above, is to first seek permission and not to enter the homes until and unless permission has been given, protects the women and girls from slander. If the inmates of the home instruct to return, then the caller must return forthwith. Governance also has protectiveness and Allah helps and protects those obedient to Him as given below:

**“HQ2:256** *There is no compulsion in religion — the right way is indeed clearly distinct from error. So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing.”*

**“HQ2:257** *Allah is the Friend of those who believe — He brings them out of darkness*

*into light. And those who disbelieve, their friends are the devils who take them out of light into darkness. They are the companions of the Fire; therein they abide."*

Governance also requires a regime of fair warning to be given to communities before deciding on punishments. This was seen in the case of Prophet Noah when he continuously warned his people over several decades, but they failed to heed his warnings:

**"HQ10:73** *But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our messages. See, then, what was the end of those who were warned."*

In the same token, governance requires a system of rewards in guiding people in the correct direction as leaders, and for others to learn and follow to become successful, as seen in the following verse:

**"HQ24:55** *Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not associating aught with Me. And whoever is ungrateful after this, they are the transgressors."*

Political governance requires accountability and this is clearly seen with Orders given to King David (who was also a prophet). The righteous will follow the righteous leaders and the wicked will follow the wicked leaders:

**"HQ38:26** *O David, surely We have made thee a ruler in the land; so judge between men justly and follow not desire, lest it lead thee astray from the path of Allah. Those who go astray from the path of Allah, for them is surely a severe chastisement because they forgot the day of Reckoning."*

**"HQ17:71** *On the day<sup>19</sup> when We shall call every people with their leader: then whoever is given his book in his right hand, these will read their book; and they will not be dealt with a whit unjustly."*

Quite often, disputes between persons, between spouses, between relatives and between communities, get caused by mismanagement of deals and agreements, with lack of proper verification and evidence. The Holy Qur'an makes certain that correct steps and procedures, when followed, is part of good governance, as He stated below:

**"HQ2:282** *O you who believe, when you contract a debt for a fixed time, write it down. And let a scribe write it down between you with fairness; nor should the scribe refuse to write as Allah has taught him, so let him write. And let him who owes the debt dictate and he should observe his duty to Allah, his Lord, and not diminish anything from it. But if he who owes the debt is unsound in understanding or weak, or (if) he is not able to*

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<sup>19</sup> The day refers to the Day of the Great Judgement.



*dictate himself, let his guardian dictate with fairness. And call to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the one may remind the other. And the witnesses must not refuse when they are summoned. And be not averse to writing it whether it is small or large along with the time of its falling due. This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. But when it is ready merchandise which you give and take among yourselves from hand to hand, there is no blame on you in not writing it down. And have witnesses when you sell one to another. And let no harm be done to the scribe or to the witnesses. And if you do (it), then surely it is a transgression on your part. And keep your duty to Allah. And Allah teaches you. And Allah is Knower of all things.”*

In the above requirement for compliance, the gender issue has been expressly mentioned. The usual requirement is two men, but if only one man is available as witness, then the other person must be substituted with two women. This is not gender discrimination by any stretch of imagination, but a factual strategy. It is common practice that men generally keep to their district or urban centre after they get married. With women, however, the situation is the very opposite. Women generally move away to live with their husbands in different locations. In such cases, the woman would be difficult to identify, locate and accessible for witnessing. Hence the other residual woman will become the witness. This fundamental philosophy of using one man or two women in lieu of another man is a factual occurrence in all communities and in every country, throughout the world. All contracts and agreements throughout the world are based on this very sound principle.

The next very important aspect is governance on matters of the State and this shall be to people worthy of this responsibility. Those responsible for decision making must be just. The just formula for governance constitutes obedience, honesty and holding Allah as witness. It requires Muslims to entrust the affairs of the State to people who are worthy of this responsibility, which implies democracy, good governance and a Secular State administration over all communities, regardless of their ethnicities and religious alignment:

*“HQ4:58 Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah admonishes you with what is excellent. Surely Allah is ever Hearing, Seeing.”*

*“HQ4:59 O you who believe, obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end.”*

In the above verses, fundamentals in democracy and deciding by counsel are compulsory good governance matters dictated by the Holy Qur’an throughout in Islam.

The next series of quotations prescribe that counsel should always be taken in deciding the affairs of the State and all other matters of national interest, which lead to good

nation building through democratic rules and good governance. Thus Islam lays down the fundamental governance, by practicing of parliamentary democracy, as given in the verses below:

**“HQ42:38** *And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them;”*

**“HQ42:41** *And whoever defends himself after his being oppressed, these it is against whom there is no way (of blame).*

**“HQ42:42** *The way (of blame) is only against those who oppress men and revolt in the earth unjustly. For such there is a painful chastisement.”*

Islam, through the ordinances in the Holy Qur’an emphasizes that there is no compulsion in religion and this point is stated in the Holy Qur’an most significantly at Chapter 2, verse 256 as:

*“There is no compulsion in religion — the right way is indeed clearly distinct from error. So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing.”*

In conclusion, the Holy Qur’an incorporates provisions that governance was in existence before creation, so that in the entire universe, Allah allocated for governance so that each planet took certain orbit positions, thereby each planet provided as balances and counter-balances to one another by their mass weights and gravitational indexes. The Holy Qur’an has also provided in governance aspects and control measures, regarding community management and in governance aspects regarding matters of State.

If ever there is any guidance document which perfectly encapsulates the principles fundamental good governance, it is the Holy Qur’an – the handbook of guidance to the entire humanity.

It is for all correct thinking Muslims to guide and assist other Muslims; and the Holy Qur’an has sanctioned that correct advice shall be given to those peoples who need to be guided. This is given most distinctly in the Holy Qur’an:

**“HQ3:103** *And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.”*

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