

Race: Construct -vs- Reality



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surely all praise is due to Allah the Evolver and Developer of all beings of knowledge. He is the One Who gradually revealed the Kitaab onto the heart of His servant and messenger, Muhammad, so that he would take us out of darkneses into the Light, by His permission. And He is Compassionately Responsive to His servants. We glorify Him with praise, we ask him for all good and we seek refuge with Him from every evil. Then, we bear witness that there is no god except Allah and we bear witness that Muhammad is His servant and final messenger.

About The Quran

الْم ١
اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ٢
نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ
وَالْإِنْجِيلَ ٣
مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ٤

*Alif, Laam, Meem. Allah, there is no deity other than Him, the Living, the Self-Sustaining Who Sustains All. He gradually sent down on you the Book with Truth, a confirmation of what came before him and He sent down the Taurat and the Injeel before (as) guidance for humanity and He sent down the means of distinction. (interpretation of the meaning of Quran Surah 3: ayaat 1 – 3) *I had to include ayah 4, even though only a small part of it us needed, due to the difference in numbering of ayaat.*

Here, and in various places in the Book, Allah says that the Book is sent with Truth. But, even before He (‘izza wa jalla) mentions the Kitaab, He gives two of His Exalted Attributes – **al Hayyu, al Qayyuum** (the One Who Lives and gives life to all He creates, the One Who Needs Nothing for His Own sustenance, Who is Eternal and causes all else to be sustained).

Notice also the use of the verb *nazala*. When Allah uses it related to the final Book, it is in a form that indicates gradual revelation or gradual descending. Then, when speaking of the Taurah and the Injeel, the word appears in a causal but singular event form “*arguing that the former (nazzala) reflects that the Quran (the Book) was revealed in parts and the latter (anzala) indicates that the Torah and Gospel were revealed all at once...*” (Study Quran)

As far as the *Furqaan*, this is generally understood to be the entire Quran. **“Understanding Furqaan to mean discernment or that by which things are distinguished, some have also seen it as God’s indication of what is true and false regarding Jesus specifically, due to the placement.”** Still others say that this power to distinguish truth from falsehood is another description of all three scriptures – Quran, Taurat, and Injeel. **“... which is to say they all contain what separates truth from falsehood, forbidden from licit, and so forth.”** (Study Quran)

For our purpose, while respecting the value and purpose of the other scriptures, we are focusing on the ability endowed to the Quran to give us the clarity that enables us to distinguish the real from the deceptive, the truth from the false reality constructed and taught and repeated and propped up. We are comforted to know:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

And say, ‘Truth has come and falsehood has vanished. Surely falsehood is a vanishing / disappearing entity.’ (interpretation of the meaning of Quran Surah 17: ayah 81)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ

وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾

وَأَسْتَغْفِرِ اللَّهُ إِنْ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

Surely We caused the Book to be revealed to you with Truth so that you will judge between the people with what Allah has shown you. And do not dispute on behalf of the treacherous. And, seek forgiveness of Allah. Surely, Allah is One Who Repeatedly Covers sins and faults, One Who Responds with Compassion. (interpretation of the meaning of Quran Surah 4: ayah 105)

Again Allah *ta’alaa* says here that the Book has come with Truth in the highest and purest form and with rights over those to whom he is sent and with obligations to those to whom he is sent. Whenever Allah states a purpose for the presence of this Book, which in Arabic is introduced by the letter *laam as “li”*, it becomes our obligation to fulfill the purpose. Here Allah states that this Book is to be used to form judgments based on the ayaat, based on Divine Truth. Then when the Prophet erred in judgment, and when we err in judgment, we are instructed to seek forgiveness – the covering of our faults and sins – for we will find Allah ready to come to us with great Mercy.

Race: Construct –vs- Divine Reality

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ

مَسْنُونٍ ﴿٢٨﴾

﴿٢٩﴾ فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ، سَاجِدِينَ

And when your Lord said to the Angels, Surely I am a Creator of a human one from hardened clay, from dark mud molded into shape. Then, when I have proportioned him / perfected his/her form and breathed into him of my life giving spirit, then fall down prostrating to him.*
(interpretation of the meaning of Quran Surah 15: ayaat 28 – 29)

*Note that neither Yusuf Ali’s translation nor that of the Study Quran use any adjective with the word “mud”. I have included the word “dark” because of the Dictionary description – **“Black mud; fetid mud; slime... Mud transmuted or molded into shape ..”** as well as due to the fact that other interpreters of the Arabic have included the words dark or black as adjectives. Also, under the entry for salla, which is to resound or be dried up, the noun which is found in ayah 28 above is described in this manner, **“Thus salsal is stated to have evolved out of hamaa’i – dark slime or dark, fetid mud ...”**

There is no question as to our human, physical origin – earth and water, to thick mud that becomes teen (the heavy T) and can be molded and then is further shaped and dried for a permanent condition. This is a term, not included in these ayaat from Surah 15, for an intermittent stage that precedes the salsal.

هُوَ الَّذِي خَلَقَكُمْ مِّن طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّىٰ عِندَهُ، ثُمَّ أَنْتُمْ

تَمْتَرُونَ ﴿٢﴾

He is the One Who created you from (moldable) mud / wet clay. Then He decreed a term (of existence) and (another) stipulated term in His presence. Yet you doubt. (interpretation of the meaning of Quran Surah 6: ayah 2)

So, the physical origin is of evolved mud. Then, there is the *nafs*, which we are told about is Surah 4: ayah 1. Allah says He created us **“min nafsina waahidatin”** and the nafs has her own imperceptible form and intellect, which Allah describes in Surah tus Shams.

﴿٧﴾ وَنَفْسٍ وَمَا سَوَّاهَا

﴿٨﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

قَدْ أَفْلَحَ مَنْ زَكَّهَا ۙ
وَقَدْ خَابَ مَنْ دَسَّهَا ۚ

And each soul and the proportion He gave to her and her awareness of her immoral inclinations and of guarding herself against evil. Whoever repeatedly purifies her will succeed and whoever corrupts her, fails. (interpretation of the meaning of Quran Surah 91: ayaat 7 – 10)

This *nafs* along with the *Ruh*, about which we know very little (Surah 17: ayah 85) are put into the clay form, blended into the clay form so perfectly that one cannot determine any separation. There is now a unified being that Allah names Adam. There is a verbal entry in the Dictionary for Adam – adama. For this it states: **to reconcile, to be brown; to be a human being ... and some of the nouns given are – person; intelligent person; brave man; civilized person; kind and polite person; person who is created from different substances ...** (Dictionary of the Holy Quran)

{Why is the first entry in the Dictionary for the verb “adama” to reconcile? Give this some thought and we will discuss it in our Study.}

Now that the human one is complete, Allah ta’alaa says to the Angels and to the head of the Jinn race, who was with them:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَأَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And when We said to the Angels “Prostrate to Adama.”, then they bowed down in prostration, except Iblees. He refused and became arrogant and he was of those who reject truth. (interpretation of the meaning of Quran Surah 2: ayah 34)

And here is the origin of sin, which originates in jealousy, which forms ideas of arrogance, which leads to disobedience and the conflict of two distinct types of beings – human and jinn.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ
وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ

He created the human one from dried clay like pottery and He created the jinn from a smoke-free flame. (interpretation of the meaning of Quran Surah 55: ayaat 14 – 15)

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

And the Jinn race, He created before from fire of the scorching wind. (interpretation of the meaning of Quran Surah 15: ayah 27)

We are experiencing racial conflict based on one group seeing their qualities as superior to those of another, and - What is Race?

Dictionary: a local geographic or global human population distinguished as a more or less distinct group by genetically transmitted physical characteristics; humanity as a whole; a group of people united or classified together on the basis of common history, nationality or geographic distribution.

As you read these definitions, and I kept them in the order in which they appear, you will notice there is one that is compatible with ayaat of Quran – **“humanity as a whole”**.

Allah created the human being as one aspect of His creation and gave us inherent characteristics. Allah divides humanity in the following ways:

- a. The three types of people He presents in ayaat 3 – 10 of Surah tul Baqarah – the ***mutaqeen, the kaafireen and the munafiqeen***
- b. Those who seek pleasure and accumulation in this world and those striving for the reward with Allah – Surah 2: ayaat 200 – 201
- c. Those who have knowledge and those who don't – Surah 13: ayah 19 and Surah 38: ayah 9

أَمَّنْهُوَ قَنْتِءَانَاءِ أَلَيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو

الْأَلْبَابِ ﴿٩﴾

Say, “Are they equal, those who know and those who don't know?” Only those who have core understanding will be reminded. (interpretation of the meaning of Quran Surah 39: ayah 9)

- d. Various others – Become aware as you read.

In a recent khutbah, Sheikh Muhammad Adeyinka Mendes said, **“White supremacy is the greatest idol of our time. It is idolatry – idolizing a group of people over all others. We must examine our own hearts and minds. Are you considering whiteness as a standard of beauty, intelligence, etc.?”**

Most Arabs were what we today would call “Black”. But race is a social construct, one that has no basis in scripture, no actual reality. One way to heal this misconception (this imposed lie) is to stop seeing yourself as a race, to remember the words of Allah:”

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتُمْ إِذْ أَنْتُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Oh you human ones, surely We created you from a male and a female and We made you into nations and tribes so that you would come to know one another. Surely the most honored of you with Allah are the most reverent / the best guardians (of your souls). Surely Allah is One Who Knows, Well Aware. (interpretation of the meaning of Quran Surah 49: ayah 13)

Then, what about color and languages and...?

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ الْأَلْوَانِ كُمْ
وَاللَّوْنِ كُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٢﴾

And, of His signs are the creation of the heavens and the earth and the differences in your languages and your colors. Surely in that there are signs for all beings of knowledge. (interpretation of the meaning of Quran Surah 30: ayah 22)

Commentary:

“So differentiate as He has differentiated and do not step beyond to what has not been mentioned (in the Quran).” (Study Quran)

“Variations in languages and colors may be viewed from the geographical aspect or from the aspects of periods of time. All mankind were created from a single pair of parents; yet they have spread to different countries and climates and developed different languages and different shades of complexion. And yet, their basic unity remains unaltered. They feel in the same way and are all equally under God’s care ...” (Yusuf Ali)

Sheikh Mendes offers the following as tools to combat racism and bigotry.

1. **Knowledge** – Of course the primary and supervisory knowledge is that embedded in the Quran. From there we should seek books of truth to inform us of peoples and their reality and travel, visit and observe other peoples and cultures.
2. **Humble acts of service** – Commit the self to learning the needs of others and working to fill their needs.

May Allah –*subhaanahu wa ta’alaa* – guide us, save us from ignorance imposed from falsehoods and lead us into His reality.

Duah

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ

الْوَهَّابُ ۝ ۸

Our Lord, do not let our hearts deviate after you have guided us and bestow mercy on us from Yourself. Surely You are the Exceptionally Bountiful Giver. (interpretation of the meaning of Quran Surah 3: ayah 8)