

RESEARCH  
ARTICLE**The Relationship between Divine Laws (Sunan Ilahiyyah) and Civilizational Revival – The Principle of Divine Support as a Model****Billel Boussena**

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**Abstract**

This article aims to shed light on one of the most influential divine laws (Sunan Ilahiyyah) in shaping the trajectory of human civilizations—namely, the Law of Divine Support (Sunnat al-Ta'yīd). This divine law represents a profound manifestation of God's accompaniment and assistance granted to those whose inner selves are purified and whose hearts are sincerely oriented toward Him. It is through this divine support that individuals and, consequently, entire nations may ascend the ladder of civilizational advancement and spiritual excellence. The Law of Divine Support becomes evident when individuals embody sincerity, deep reliance on Allah, and genuine dedication to fulfilling His commands. Strengthening one's relationship with Allah is a foundational pillar for civilizational revival, while the absence or weakness of this connection often leads to moral, intellectual, and societal decline. This principle is repeatedly emphasized in the Qur'an, often mentioned in assertive language, underlining both its potency and its essential role in the progress of human history. Within the context of the Islamic civilizational project, the Law of Divine Support is not a mere auxiliary factor but a fundamental, divinely ordained principle governed by consistent rules. It is not arbitrarily granted but must be actively pursued and deserved through sincere effort. Thus, there is an urgent need to revive awareness of this and other divine laws within contemporary Islamic thought to restore the Ummah's civilizational witness and fulfill its divine mandate.

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**Introduction**

In His infinite wisdom, the Almighty Creator has established laws and principles (sunan) that govern and regulate the universe. The more mankind understands and adheres to these divine laws, the more they attain presence, influence, and civilizational witness. Conversely, ignorance of these laws and failure to activate them in reality leads to regression and decline.

Among the most significant cosmic laws that must be actively implemented is the Law of Divine Support (Sunnat al-Ta'yīd)—a principle that, despite its profound impact, has not received sufficient scholarly attention compared to other divine laws related to the universe and the self. For this reason, our research paper seeks to focus on this specific law in an attempt to contribute—albeit modestly—to clarifying its meaning and practical implications.

The central research question we aim to explore is:  
**To what extent can the Law of Divine Support be**

### activated and utilized to achieve civilizational revival?

To address this question, our paper is structured around three main axes:

- ✓ Civilizational revival as a fundamental goal and objective;
- ✓ The divine laws as the primary means to attain this revival;
- ✓ The particular role of the Law of Divine Support as a more direct and effective path toward achieving the desired civilizational development.

This study seeks to draw upon the Qur'an, extracting from it knowledge of divine laws with the aim of applying them to contemporary reality. Specifically, it aims to elucidate the Law of Divine Support, which we believe constitutes a pivotal element within the framework of divine laws—one that must be understood and adequately utilized.

## I. Civilizational Revival in the Islamic Vision

Speaking of civilizational revival is essentially a discourse on elevation and progress—an aspiration to attain both the spiritual and material potential embedded within human existence. To thoroughly examine the pathways to achieving such revival, it is imperative to deconstruct the components of the term itself and study each part independently before reconstructing them into a holistic concept of authentic civilizational revival. Accordingly, we must first clarify the meaning of *civilization*, then proceed to define *civilizational revival*. This step is necessary because the concept of civilization is often treated in a reductionist and one-dimensional manner, typically limited to the material aspect. Therefore, we aim to revisit the true meaning of civilization through the lens of the Islamic worldview, and subsequently clarify the intended meaning of civilizational revival.

### 1. Civilization

The Islamic worldview has its own distinct conception of existence, structured around three central elements: **God, the human being, and nature**. Within this triadic framework lie relational distances and connections: God is the Creator and central axis of the universe; the human being is His vicegerent; and nature is subjugated for human use.

Between the Creator and the human exists both connection and separation: connection—because the human exists within God's universe, and the universe operates under His will; separation—because God, in His transcendence, does not indwell in His creation, as confirmed in the verse:

{ لَيْسَ كَمِثْلِهِ شَيْءٌ } (There is nothing like unto Him). (Surat Ash-Shura 42:11)

The human is thus entrusted with stewardship *over* nature, not *over* the Creator or *over* creation in an absolute sense.

Understanding Islamic civilization requires recognizing the governing relationships within the structure of existence, namely: God, the human, and nature. This framework encompasses both the *seen/material* and the *unseen/spiritual* dimensions. The human being, within the Islamic monotheistic vision, is connected to both realms in order to understand his existential reality. However, it is the spiritual (ghaybi) dimension that most vividly reveals the truth of human existence. This is why the Qur'an consistently emphasizes belief in the unseen as a foundational element.

Islamic monotheism also calls upon humans to exercise good stewardship over nature, but always within the divine order and starting from the unseen dimension toward the material. Thus, the correct approach begins with drawing from the divine source—the Almighty, the All-Powerful, the Self-Sufficient—and then directing this divine bounty toward nature in the best possible way. When the material and spiritual aspects are harmonized, the human being can advance toward perfection. At this point of harmony, one can truly be said to have attained *civilization* (Schweitzer, 1963, p. 34).

This understanding has been echoed by many Muslim thinkers who defined civilization as a spiritual and material advancement for both individuals and societies alike. This definition underscores the inseparability of the spiritual and material dimensions of civilization, placing the spiritual aspect before the material. The precedence of the spiritual confirms the humanity of man within civilization. There can be no meaningful material progress without being preceded, guided, and accompanied by spiritual and moral progress (Al-Nashar, 2007, p. 21).

This analysis is strongly supported by the insights of Malek Bennabi (Bin Nabi, 1984, p. 98), the Algerian philosopher and thinker, who examined civilization through a deconstructive lens. He understood the equation of existence and recognized the false claims that reduce civilization to its material component. Bennabi viewed civilization as “a set of realized cultural values,” (Bin Nabi, 1984, p. 98) asserting that culture is, in essence, civilization, since every social reality is ultimately a crystallized cultural peak manifested into practice.

He further defined civilization as:

“A combination of spiritual and material factors that enable a society to provide every member with all necessary social guarantees for their development.” (Bin Nabi, 1984, p. 42)

We have adopted Bennabi's definition of civilization in this research, due to his pioneering diagnosis of the problems of civilization and his nuanced distinction between Islamic and Western civilizations.

After exploring the concept of *civilization* within the Islamic framework, we now turn to the concept of *revival* and the relationship between the two. Do

civilizations truly rise and fall, as some materialists—and those influenced by them—often claim? We frequently hear about the “fall of civilizations.” But do civilizations themselves collapse, or are they inherently stable? And if they are stable, then who is it that experiences revival or decline?

## 2. Revival

Revival refers to the movement from a lower to a higher state—from stagnation to advancement, from inactivity to dynamic development. The primary driver of revival is the proactive human being—one who rises through thought, values, and action to reach a higher level. Revival requires the activation of both material and spiritual values in real life and a movement through them toward the Creator.

## 3. Civilizational Revival

From the above definitions, we conclude that *civilization* is a constant value, waiting to be attained. Thus, it is the human being who rises or falls—not civilization itself. Civilization remains fixed, like Paradise: the human works righteous deeds to enter Paradise. Paradise does not change; if the human fulfills the conditions, he reaches it; if not, he does not, but Paradise remains as it is. Likewise, civilization remains constant, rooted in divine spiritual values. Since God is Ever-Living and Self-Subsisting, these values remain ever-present—awaiting those who strive to reach them.

This is in stark contrast to the materialist perspective, which equates civilization with material prosperity and physical structures. Such civilizations inevitably fade over time, because their foundations are based on perishable matter.

It is among the divine wisdoms that God did not leave humankind without guidance regarding the reality of the universe. He gave them religion to clarify all matters, including the divine laws (*sunan*) and regulations that govern this universe. It is incumbent upon human beings to follow this divine program, which necessitates understanding the **divine laws** operating within the cosmos.

## II- Divine Laws in the Qur'an - Characteristics and Types

God Almighty created the human being, honored him above other creatures, and granted him the religion as a complete program, along with guides to lead him toward perfection. Within this religion exists a set of divine laws and universal norms (*sunan*) which the human being must understand and internalize in order to achieve success and fulfillment. This raises a set of important questions: *What are these divine laws? What are their types and characteristics?*

### 1. Divine Laws (*Sunan Ilāhiyyah*) - Linguistic and Terminological Meaning

The concept of *sunan* (divine laws) carries both linguistic and terminological significance. We begin with the linguistic definition, followed by the technical (terminological) one.

#### 1.1 Linguistic Definition of *Sunan*

The word *sunan* is the plural of *sunnah*, derived from the trilateral Arabic root س-ن-ن (*s-n-n*). According to classical Arabic dictionaries, the term encompasses a range of meanings—some literal, others metaphorical—though many of them are interrelated through usage (Al-Khatib, n.d., pp. 19–21). The original literal meaning of *sunnah* refers to the *flow of water*; and by extension, it came to signify anything that proceeds in a steady, smooth, and consistent manner (Sharfa, 2004, p. 28).

Thus, the verb *sanna* implies the meanings of *flow*, *continuity*, and *regularity*, ultimately denoting a *path or method*. When the term *sunnah* is attributed to God, it gains an additional dimension: *judgment*. This gives rise to three principal meanings: *method*, *way of life*, and *divine decree*. These correspond, respectively, to three levels of application: the *sunnah of God* (His decree in creation), the *sunnah of the Prophet* (his exemplary life), and the *sunnah of human beings* (their habitual conduct) (Haidousi, 2012, p. 156).

In summary, the linguistic meaning of *sunnah* indicates a governing law or rule—one that is operative, effective, consistent, universal, and binding—connected to human behavior and its consequences (Zaki, 2006, p. 31).

#### 1.2 Terminological Definition of Divine Laws

Scholars have offered various definitions of divine laws (*sunan ilāhiyyah*), among which are the following:

- One definition states that they are “the established method by which God deals with humanity based on their behavior, actions, and response to God’s commands and His prophets, and the consequences thereof in this world and the Hereafter. Thus, it is a universal law to which human behavior is subject and which can be described as a general cosmic law.” (Zaidan, n.d., p. 14).
- Another defines them as “the consistent actions of God in His dealings with nations and individuals, based on their deeds, behavior, and stance toward divine revelation, and the effects of these in both worldly life and the afterlife.” (Ashouri, 2006, p. 36)
- A third definition emphasizes that they are “God’s consistent actions in the universe, in which no exception occurs, and through which the order of the cosmos is maintained.” (Youssef, 2008, p. 96).
- The renowned scholar Imad al-Din Khalil describes them by saying:

“They are the cosmic laws by which the movement of history proceeds through its precise courses—unchanging and inescapable.” (Khalil, 1985, p. 52).

## 2- Characteristics of Divine Laws (Sunan Ilāhiyyah)

Divine laws (*sunan ilāhiyyah*) possess a number of distinct features that differentiate them from other principles. These characteristics include:

### 2.1 Divine Origin

The attribute of *rubūbiyyah* (divine attribution) means that these laws originate from Allah the Almighty. They are the result of His creative will and power. He is the One who has established and enacted them. Since these laws are ascribed to Allah, their most defining trait is their divine nature, which links them to His will, wisdom, and decree.

These laws are part of God’s governance and divine plan (Hadeef, 2013, p. 69). He has embedded them within creation and made all beings subject to them. That is why the Qur’an attributes them to Him explicitly:

“[Such is] the established way of Allah with those who passed away before; and you will never find in the way of Allah any change.”

{ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا } (Surat Al-Aḥzāb 33:62)

### 2.2 Usability and Harnessing

Divine laws are capable of being harnessed (*taskhīr*) by human beings. Allah created these laws and embedded them in His universe so that humans may encounter them, learn from them, and benefit by discovering, applying, and exploiting them in constructive ways.

This harnessability implies several things (Haidousi, 2012, p. 218):

- Divine laws can be uncovered, and their use is not only possible but also obligatory; this is a duty upon both individuals and societies.
- Applying these laws is essential to fulfilling the purpose of worship and the human role as God’s stewards on Earth.
- The tools for understanding these laws are hearing, sight, and the heart, as emphasized in the Qur’an:

“Indeed, the hearing, the sight, and the heart—about all those [one] will be questioned.” { إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا } (Surat Al-Isrā’ 17:36)

- Exploring the divine laws using human faculties is strongly encouraged in the Qur’an, where terms like “walk” and “observe” carry a deep, reflective meaning beyond their literal senses.

- The historical dimension of divine laws informs all aspects of human life and action. Human behavior in all realms is governed by these laws and the value system they represent.

### 2.3 Exemplarity and Moral Significance

This trait refers to how divine laws function consistently and continually, becoming models or norms for human interaction. The cultural traits of nations are shaped by how they interact with these laws. Therefore, divine laws serve as exemplary frameworks for shaping traditions, customs, values, and civilizational patterns. They provide reference models (*mithāl i’tibān*) that influence cultural identity and collective behavior.

### 2.4 Universality

Divine laws apply universally—to all peoples, nations, and individuals, without exception or favoritism. They are not restricted by race, religion, or geographic location. Their judgments encompass everyone, making them a general rule for all of humanity (Ashour, 2006, p. 105).

### 2.5 Constancy

Constancy means that divine laws do not change in their nature or function. The patterns God has established in the universe cannot be altered or overturned by anyone. Nor does God arbitrarily replace or suspend them. These laws are grounded in His eternal wisdom and knowledge. Unlike specific legal rulings (*aḥkām taklīfiyyah*) that may be subject to *naskh* (abrogation), divine laws are from the realm of divine actions and cosmic principles, and therefore are not subject to abrogation. They function with steadfastness, order, and permanence, maintaining their role in the universe consistently over time (P. 99).

## 3. Types of Divine Laws (Sunan Ilāhiyyah)

Based on the domain to which they belong, divine laws (*sunan ilāhiyyah*) are divided into the following categories:

### 3.1 Divine Laws in the Seen World (*Sunan ‘Ālam al-Shahādah*)

These laws are further classified into two types: natural (cosmic) laws and human laws. Both categories are part of the material world—each with its distinct set of governing principles.

#### a. Decreed Cosmic Laws (*Sunan Qadariyyah Kawniyyah*)

These are the laws governing material existence. All living beings and physical phenomena are subject to them. The human body, for instance, is governed by such laws regarding its growth, movement, health, aging, and the biological conditions necessary for survival (Zaidan, n.d., p. 7).



These laws extend to all natural and cosmic phenomena such as the motion of the sun and moon, the planets, and so forth. These laws, although typically constant, may occasionally be suspended or altered for reasons rooted in divine wisdom and will (Al-Mu'thim, n.d., p. 154).

### b. Human Laws (*Sunan Insāniyyah*)

These laws govern human existence, including all that pertains to individual and collective life—whether psychological, social, or civilizational. They apply to (Haidousi, 2012, p. 256):

- Individual behaviors and internal dispositions
- Social dynamics among groups and communities
- The rise and fall of nations and civilizations

### 3.2 Religious Divine Laws (*Sunan Dīniyyah*)

These laws are related to divine commands, prohibitions, promises, and warnings. They include, for example, God's law in granting victory to His messengers and righteous allies over their enemies. One of their key characteristics is immutability—they never change or alter.

These laws are also referred to as unseen divine laws (*sunan ghaybiyyah*), and the term *ghayb* (unseen) here does not only refer to the afterlife but also to anything outside human perception. According to the Qur'an, the *ghayb* can refer to:

- The past, as in:

"That is from the news of the unseen which We reveal to you, [O Muhammad]. You were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed."  
(ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَا مَهْمُكُمْ  
(أَلَيْهِمْ يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ) (Surat Al 'Imrān 3:44)

- What is hidden from view, i.e., events occurring outside the perception of a specific person:

"That is from the news of the unseen which We reveal to you, [O Muhammad], and you were not with them when they put together their plan while they were plotting."  
(ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ  
(وَهُمْ يَمْكُرُونَ) (Surat Yūsuf 12:102)

- The future, even if it belongs to the seen world (*ālam al-shahādah*):

"Say, 'No one in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.'"

(قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ  
(أَيَّانَ يُنْعَثُونَ) (Surat al-Naml 27:65)

The credibility of revealing unseen divine laws comes exclusively from revelation—namely the Qur'an and the authentic Sunnah of the Prophet ﷺ. Human reason and sensory perception cannot access these laws, as they lie beyond their domain.

This research paper builds upon one of these unseen divine laws—namely the Law of Divine Support (*Sunnat al-Ta'yīd*), i.e., God's support for the human being appointed as His vicegerent on Earth. This concept is based solely on divine revelation (*naql*), with no scope for human reason or observation to grasp it independently. We are guided to it through the prophetic message, and our task is to extract this law from the Qur'an and the Sunnah, striving to realize it in pursuit of civilizational empowerment.

### III. The Divine Law of Support (*Sunnat al-Ta'yīd*) as an Optimal Path to Civilizational Advancement

The Divine Revelation repeatedly emphasizes the necessity of belief in the unseen as a fundamental step towards completing the other stages of faith and development. God Almighty intended to disclose to the monotheistic human being some secrets, realities, and means that lead to perfection—via the unseen. Among the cosmic laws operating in this domain is the Law of Divine Support (*Sunnat al-Ta'yīd*). But what is this law, and how can human beings invest in it?

#### 1. The Concept of the Law of Divine Support

The term "support" refers to the presence of divine companionship and the manifestation of God's power in the universe. Allah says:

"Indeed, Allah is with those who fear Him and those who are doers of good."

(إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ) (Surat An-Nahl 16:128)

"Indeed, My protector is Allah, who has sent down the Book; and He is an ally to the righteous."

(إِنَّ وَلِيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ) (Surat Az-Zumar 39:18)

"That is because Allah is the protector of those who have believed, and that the disbelievers have no protector."

(ذَلِكَ بِأَنَّ اللَّهَ وَلِيُّ الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا وَلِيَ لَهُمْ) (Surat Al-Hajj 22:38)

From these verses, we understand that the Law of Divine Support refers to the divine aid granted by God to His vicegerents on Earth, including prophets, messengers, the righteous, and the pious. This divine companionship is not limited to prophets alone or confined to a specific historical period; rather, it extends until the Day of Judgment. As long as God exists, His support remains present—bestowed upon the righteous. Allah says:

*"Indeed, Allah is with those who fear Him and those who are doers of good."*

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ [النحل: 128]

And:

*"Indeed, those who said, 'Our Lord is Allah' and then remained steadfast—the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.'"*

﴿ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ﴾ (Surat Aal 'Imran 3:173) وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿

*"You are the best nation produced [as an example] for mankind..."*

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾ (Surat Aal 'Imran 3:110)

These verses prompt reflection: What does it mean for God to be with the righteous? Can one fail while the Almighty is their supporter? Can one be ignorant while the All-Knowing is with them? Can one be impoverished while the Self-Sufficient sustains them?

Divine companionship is the addition of absolute power to the power of the righteous believer on Earth. The Prophet Muhammad (peace be upon him) said:

*"Allah said: 'Whoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more beloved to Me than the obligations I have imposed upon him, and My servant continues to draw near to Me with voluntary acts until I love him. And when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he asks Me, I shall grant him; if he seeks refuge with Me, I shall protect him.'"* (Narrated by al-Bukhari)

Through the words of the Prophet, God explains how the righteous individual can reach a state in which they perceive through divine guidance and act with divine support. Once a pious believer attains this status, is it not natural that they would rise toward perfection and civilization?

Allah says elsewhere regarding the righteous:

*"It is they who will be the successful."*

﴿ أُولَٰئِكَ الْفَائِزُونَ ﴾ (Surat Al-Mu'minin 23:1)

This indicates that divine power intervenes in the cosmos to support a specific group—the righteous, those who align themselves with the party of God. This leads us to ask: How can we activate this power in our quest for civilizational revival in both this world and the hereafter?

## 2. Means of Investing in the Law of Divine Support

Investing in the Law of Divine Support requires a well-structured and organized project. Therefore, this

section proposes a collective vision that seeks to activate this law and utilize it to direct the course of human history toward comprehensive progress. Investment in this law takes place on two levels:

- The individual level, and
- The societal level.

Individual guidance cannot steer the course of human history unless it is met with a corresponding societal acceptance. Hence, we will address each level separately, clarifying their connection. This distinction is based on the Qur'anic methodology, which sometimes addresses the individual and at other times the collective.

### 2.1 At the Individual Level

How can an individual invest in the Law of Divine Support? What conditions must one meet to attain this profound benefit, leading to success in this world and the next?

- A. Recognizing God's Rights and Sincerity Toward Him

- B. Acquiring the trait of piety (taqwā) that places one in alignment with the divine orbit. Allah says:

*"Indeed, Allah is with those who fear Him."*

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا ﴾ (Surat Al-Baqarah 2:194)

*"Whoever fears Allah—He will make for him a way out and provide for him from where he does not expect."*

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴾ (Surat Ash-Sharh 94:6)

*"O you who have believed, if you fear Allah, He will grant you a criterion and will remove your misdeeds and forgive you."*

﴿ يَأَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾ (Surat Al-Anfal 8:29)

These verses show that for God to support and improve a person's life, they must first fear Him. But what is piety?

Piety is constant awareness of God in all commands and prohibitions, coupled with engaging in superegregatory acts (nawāfil) that bring one closer to divine love. Through consistent practice, piety becomes a second nature, safeguarding one from sin. In a broader sense, a pious person is one who possesses a sound heart, which brings numerous benefits:

- Piety shields a person from error and brings them closer to righteousness.
- Piety grants inner peace and contentment.
- Piety enhances spiritual perception; such a person sees with divine light. Allah says:

*“Is one whose heart Allah has opened to Islam so that he is upon a light from his Lord [like one who is blind]?”*

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَنُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُخْتَلِفًا أَلْوَنُهَا وَغَرَابِيبُ سُودٍ ﴾ (Surat Fatir 35:27)

(This verse addresses the variety in creation and mentions the fear of Allah by scholars, indicating the elevated spiritual status of the pious.)

When a person transcends bodily desires and turns wholly to God, divine support illuminates their path. However, an unprotected individual alone cannot direct the course of history unless society itself also invests in this divine law.

## 2.2 At the Societal Level

If a pious individual is supported by God, what if an entire community receives divine support? How would that impact the direction of history? Can history deviate from divine orientation in such a case?

Allah says:

*“Indeed, My protector is Allah, who has sent down the Book; and He is an ally to the righteous.”*

﴿ إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴾ (Surat Az-Zumar 39:18)

*“Indeed, Allah is with those who fear Him and those who are doers of good.”*

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ (Surat An-Nahl 16:128)

God supports the believing group and grants it victory through unseen means that cannot be explained by reason or senses. He knows who the truly righteous are. Allah says:

*“That is because Allah is the protector of those who have believed, and that the disbelievers have no protector.”*

﴿ ذَلِكَ بِأَنَّ اللَّهَ وَلِيُّ الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا وَلِيَ لَهُمْ ﴾ (Surat Al-Hajj 22:38)

*“How many a small company has overcome a large company by permission of Allah.”*

﴿ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ﴾ (Surat Al-Baqarah 2:249)

From a materialistic standpoint, strength lies in numbers. But with divine support, the few can defeat the many. This leads us to ask: What does divine support contribute to society?

- It guides the believing community to achieve holistic historical development in cultural, economic, social, and other dimensions.
- It enables civilizational witnessing (al-shuhūd al-ḥaḍārī).

- It helps establish the ideal societal model that God intended on earth.

- It leads to the triumph of Islamic values over satanic whims.

- It grants spiritual strength to the community, making it firm, strong, and victorious—by God's will.

## 3. Conditions for Society to Attain Divine Support

For a community to be granted divine support, several conditions must be fulfilled:

3.1 Developing a Collective Consciousness among the members of the Muslim ummah and cultivating the notion that the ummah is a unified vessel. Any ailment affecting one part affects the whole.

3.2 Directing educational and religious programs toward fostering piety and prioritizing it. Educational and spiritual institutions must design curricula that instill Islamic values and guide individuals toward God.

3.3 Establishing intensive spiritual development programs, based on daily accountability, self-monitoring, and regular reflection. These programs function like a daily journal that helps individuals improve their relationship with their Lord.

3.4 Fulfilling material and instinctual needs of the individual so they may transcend bodily concerns and begin seeking intellectual and spiritual growth.

3.5 Activating Islamic values and fostering a collective environment that preserves the individual from deviation.

## Conclusion

From the foregoing, we conclude that the Muslim society can indeed achieve civilization through its understanding and activation of the divine laws, especially the **Sunnah of Support (Sunnah al-Ta'yid)**, which is considered a great gain for the righteous and God-fearing. Our response is based on a set of findings:

- The divine laws are systems ordained by Allah Almighty for humanity; the more they are understood and followed, the more progress is made, and conversely, ignorance of them leads to decline and regression.
- Civilization is the presence of both material and spiritual values in society; spiritual values pave the way for material values. Therefore, the idea of the collapse of civilizations is a materialistic misconception because spiritual values do not fall as long as the Ever-Living God exists, but rather it is humans who fall and regress.
- The Sunnah of Support is the divine companionship with humans that helps them in accomplishing everything.

- Any society that attains its share of divine support is successful, victorious, and civilized.

At the end of this research paper, we urge researchers to recognize that academic studies on divine laws have been diverse, covering the laws of souls, horizons, and guidance, yet they have overlooked the Sunnah of Support, which is the core and axis of the laws. Therefore, we encourage researchers and draw their attention to such studies that benefit and strengthen the course of Muslim history towards better and higher achievements.

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