

## **Divine Scheme**

The Divine scheme, as outlined in the Quran, is designed to operate equally well under all circumstances and at all stages of human development, on the macrocosmic as well as the microcosmic scale. It makes full allowance for a human being's own abilities and potential for improvement and gives careful consideration to his strengths and weaknesses. It neither devalues a person's role on earth nor denigrates his status as an individual or as a member of society.

In its view of the human being, **God's scheme is neither idealistic, raising the human being far above his deserved position, nor does it describe a human being as worthless or dispensable.**

A human being is a unique creature who can, through his natural talents and innate abilities, adapt himself to the Divine order of life and so rise to the highest levels of progress and achievement. The Divine order is a universal plan for the long term. It is neither oppressive nor arbitrary. Its perspectives and prospects are broad and not restricted to the life or interests of one individual: it looks far into the future. Human ideologies, on the other hand, are usually limited to the lifespan of their proponents, who are bent on achieving all their ambitions and settling all their scores within a single generation. This inevitably comes into conflict with human nature, resulting in oppression, conflict, bloodshed, and the destruction of human values and civilisation.

Islam adopts a very gentle approach towards human nature, encouraging, prodding, pampering, cajoling, reprimanding and, where necessary, disciplining and restraining. It prefers the patient, caring attitude, confident of the eventual outcome. It is a continuous process of growth and development that can only get better as time goes on. There is no need for compromises, half-hearted solutions, or arbitrary or foolish measures. **In God's scheme, things must be allowed to take their natural course.**

### ***Lost Belonging***

The Prophet, peace be upon him, taught his Companions both deep faith and the exploitation of intellectual creativity in all circumstances. The genius of peoples, the wisdom of nations, and healthy human creativity were integrated into their mode of thinking, without hesitation or timidity. As the Prophet forcefully stated: "**[Human] wisdom is the believer's lost belonging; he is the most worthy of it wherever he finds it.**"[Bukhari] This was an invitation to study the best human thoughts and products and adopt them as part of humankind's positive heritage (*maruf*, what is acknowledged as the common good). On a broader level, it meant showing curiosity, inventiveness, and creativity in the management of human affairs, and this appeared not only through his approach to war and strategies but also through his way of considering the world of ideas and culture.