



**MESSAGES**  
**ON UNDERSTANDING**  
**ISLAMIC RELIGION**

**BY; TALAAZ SEDDEQ 2024**



**ALLAH (S.W.T) has said:**

**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

**وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادَ (17) الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ (18). الزَّمَر.**

**Translation of the concept of the Holy Verse:**

**And those who avoid Taghut, lest they worship it, and turn to ALLAH in repentance - for them is good tidings. So, give good tidings to My servants (17) who listen to the word and follow the best of it. Those are the ones whom ALLAH has guided, and those are the ones of understanding. (18). Az-Zumar.**





**The Messenger of ALLAH, peace and blessings be upon him, said:**

**“ALLAH does not take away knowledge by snatching it from His servants, but He takes away knowledge by taking away the scholars, until when He does not leave any scholar, the people will take ignorant leaders, who will be asked and give fatwas without knowledge, and thus go astray and lead others astray.”**

**(AL-BUKHARI&MUSLIM).**

**The Prophet, Peace Be Upon Him, laid down for Muslims a great prophetic jurisprudential rule regarding the performance and establishment of rituals and acts of worship. He, Peace Be Upon Him, said:**

**“... If I forbid you from something, then avoid it, and if I command you to do something, then do as much of it as you can...”**

**(AL-BUKHARI&MUSLIM).**



**On the authority of Abu al-Darda', may ALLAH be pleased with him, who said: We were with the Messenger of ALLAH, Peace Be Upon Him, and he looked up to the sky and then said: "This is the time when knowledge will be stolen from the people until they will not be able to do anything with it." Ziyad ibn Labid al-Ansari said: How can it be stolen from us when we have recited the Qur'an? By ALLAH, we will recite it, and we will recite it to our women and our children. He said: "May your mother be bereaved of you, O Ziyad! I used to count you among the jurists of the people of Medina. This is the Torah and the Gospel according to the Jews and Christians, so what good will it do them?" Jubayr said: So, I met Ubadah ibn al-Samit and said: Do you not listen to what your brother Abu al-Darda' is saying? So, I told him what Abu Darda' had said. He said: "Abu Darda' has spoken the truth. If you wish, I will tell you about the first knowledge that will be taken away from the people: humility. You will soon enter a congregational mosque and you will not see a single humble man in it." At-Tirmidhi.**

**On the authority of Malik, on the authority of Yahya ibn Sa'id, that `Abdullah ibn Mas`ud, may ALLAH be pleased with him, said to a man: "You live in a time when there are many jurists but few reciters of the Qur'an. The limits of the Qur'an are memorized but its letters are lost. Few ask, but many give. They lengthen the prayer and shorten the sermon. They put their deeds before their desires. And there will come a time when the people will be disobedient and disobedient." "There will be a time for the people, but its jurists will be few and its reciters many. The letters of the Qur'an will be memorized, but its limits will be lost. Many will ask, but few will give. They will lengthen the sermon and shorten the prayer. They will express their desires before their deeds." (418) - [419] And he told me, on the authority of Malik, on the authority of Yahya ibn Sa'id, that he I was informed that: "The first thing that will be looked at from the servant's deeds is the prayer. If it is accepted from him, then what remains of his deeds will be looked at. If it is not accepted from him, then nothing of his deeds will be looked at." ((Muwatta Malik- It is attributed to Abdullah bin Masoud, may ALLAH be pleased with him)).**



MESSAGES  
ON UNDERSTANDING  
ISLAMIC RELIGION



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## **PREFACE**

**I**n the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet, Muhammad, and upon his family.

**ALLAH ALMIGHTY HAS SAID;**

\* (الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا (1) فَيَمَّا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا (2) مَا كُنْتُمْ فِيهِ أَبَدًا (3) وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا (4) مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا (5). (الكهف).

\* (هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (22) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (23) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (24). (الحشر).

\* (هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (2) وَأَخْرَجَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ (3). (الجمعة).

\* (قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمَّا أُولَٰئِكَ فَآمَنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (158). (الأعراف).

\* (رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (53). (المائدة).

**Translation of the concept of the Holy Verses:**

\*(Praise be to ALLAH, who has sent down to His servant the Book and has not made therein any crookedness (1) [which is] straight, that he may warn of a severe punishment from Him and give good tidings to the believers who do righteous deeds that they will have a good reward (2) wherein they will abide forever (3) and warn those who say, “ALLAH has taken a son” (4) of which they have no knowledge, nor did their fathers. Great is that word! It comes out of their mouths. They say nothing but a lie (5). (AL-KAHF).

\*(He is ALLAH, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful. (22) He is ALLAH, other than whom there is no deity, the Sovereign, the Holy, the Peace, the Giver of Security, the Guardian, the Almighty, the Compeller, the Proud. Glory be to ALLAH, above what they associate with Him. (23) He is ALLAH, the Creator, the Maker, the Fashioner. To Him belong the best names. Whatever is in the heavens and the earth exalts Him. And the earth, and He is the Exalted in Might, the Wise (24). (AL HASHR).

**\*(It is He who sent among the unlettered a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error (2) and others from among them who have not yet joined them - and He is the Exalted in Might, the Wise (3). (AL JUMU' AH).**

**\*(Say, "O mankind, indeed I am the Messenger of ALLAH to you all, to whom belongs the dominion of the heavens and the earth. There is no ALLAH except Him; He gives life and causes death. So, believe in ALLAH and His Messenger, the unlettered prophet who believes in ALLAH and His words, and follow him that you may be guided. (158). ((AL A'RAF)).**

**\*(Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses. (53). (AL-IMRAN).**

**I bear witness that there is no ALLAH but ALLAH, alone, without partner. His is the dominion and His is the praise. He gives life and causes death, and He is Ever-Living and never dies. In His hand is all good, and He is over all things competent.**

**I bear witness that our Master Muhammad, peace and blessings be upon him, is the servant and Messenger of ALLAH. ALLAH sent him as a mercy to the worlds before the Hour; a bringer of good tidings, a warner, and a guide, by the permission of his Lord, to the straight path of ALLAH ALMIGHTY.**

## The introduction is summarized in points for the convenience and benefit of Dear readers:

### First:

**M**entioning the verses of the Holy Quran should be in the Arabic language as they were revealed.

After that, I will mention the meaning of the verses translated into English. The reason for that is: ALLAH, the Almighty, revealed them in the Arabic language, and it is not correct or we attribute to ALLAH, the Almighty, mentioning the verses in a language other than the one in which they were revealed; this would be a slander against ALLAH, the Almighty, because He, the Almighty, did not reveal them in any language other than Arabic.

### Second:

ALLAH the Almighty said:

\* (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامَ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (19) آل عمران.

\* (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (85). آل عمران.

### **Translation of the concept of the Holy Verses:**

\* (Indeed, the religion in the sight of ALLAH is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of ALLAH - then indeed, ALLAH is swift in account.” (19) Al Imran.

\*(He also said: “And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.” (85) Al Imran.

The teachings of the true Islamic religion are all contained between the two covers of the Holy Qur’an, and the best of those who understood the Holy Qur’an and applied it in its entirety is our Master, the Messenger of ALLAH, Muhammad ibn Abdullah, Peace Be Upon Him. They are preserved in what we call the (Noble Prophetic Sunnah). Therefore, the Islamic religion is what ALLAH Almighty said and established in His Noble Book. He, the Most Truthful of speakers, said:

\* (... أَيُّومَ بَيَّسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3). المائدة.

### **Translation of the concept of the Holy Verse:**

\* (... Today those who disbelieve have despaired of [defeating] your religion, so do not fear them but fear Me. This Day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe

hunger with no inclination to sin - then indeed, ALLAH is Forgiving and Merciful.) (3). Al-Ma'idah.

Hence, what came in the authentic Prophetic biography of the sayings and actions of the Noble Messenger Muhammad, Peace Be Upon Him, which clarify and explain the ambiguous and general in the verses of the Noble Book, and he, Peace Be Upon Him, is also (a legislator); ALLAH Almighty said about him:

\*(...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (7). الحشر.

### **Translation of the concept of the Holy Verse:**

\*(...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear ALLAH. Indeed, ALLAH is severe in penalty. (7) Al-Hashr.

### **THIRD:**

Religion is a work contract between ALLAH Almighty and the servants. It was stated in the noble verse:

\*(وَالَى نَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (61)، هود.

### **Translation of the concept of the Holy Verse:**

\*(And to Thamud [We sent] their brother Salih. He said, "O my people, worship ALLAH; you have no deity other than Him. He produced you from the earth and settled you in it, so ask His forgiveness and then repent to Him. Indeed, my Lord is near and responsive." (61), Hud.

(And He made you settle therein): meaning, He asked you, or ordered you, to populate it according to the divine, divine method. And ALLAH Almighty is the Lord of the worlds and He is the Lord of the work, and the Lord of the work is the one who determines the standards and terms of the work, not the worker (the servants). Any violation by the worker (the servants) of the terms of the work contract exposes the worker himself to penalties, deprivation of wages, and dismissal as well.

### **It was mentioned in the noble hadith:**

“The example of the Muslims, Jews, and Christians is like that of a man who hired people to work for him from day to night for a known wage. They worked for him until noon, but they said: ‘We have no need of the wage you stipulated for us, and what we have done is in vain.’ So, he said to them: ‘Do not do that. Complete the rest of your work and take...’” Your reward is complete. But they refused and left. He hired two workers after them. He said to them: Complete the rest of this day, and you will have the reward that I stipulated for them. So, they worked until the time for the afternoon prayer came. They said: What we have done is in vain, and you will have the reward that you have given us for it. So, he said to them:

Complete the rest of your work, as long as there is nothing left of the day. It is easy, but they refused and he hired people to work for him for the rest of their day. They worked for the rest of their day until the sun set, and they completed the reward of both groups. This is their example and the example of what they accepted of this light. (Al-Bukhari)

#### **Fourth:**

When differences and disputes arise, it should be referred to the (Noble Book) and the (Noble Sunnah) for judgment, as ALLAH Almighty has said:

**\*(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59). النساء.**

#### **Translation of the concept of the Holy Verse:**

**\*(O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is better and more suitable for final outcome.) (59). An-Nisa.**

The statement, opinion, or effort that is closest to the Holy Book and the Sunnah is what should be taken into account in the legal rulings that do not contain a text or legal ruling.

#### **Fifth:**

There is a big difference between (the legal text) and understanding the legal text. The legal texts are fixed and definitive and do not change with the change of time and place (the texts of the Noble Book and the texts of the Noble Sunnah).

As for (understanding the legal text), it depends on several factors, such as:

#### **1- Piety:**

ALLAH Almighty said;

**\*(...وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (282). البقرة.**

**\*(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (29). الأنفال.**

**\*(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَأَمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (28). الحديد.**

#### **Translation of the concept of the Holy Verses:**

**\*(...And fear ALLAH, and ALLAH will teach you. And ALLAH is Knowing of all things (282). Al-Baqarah.**



**\*(O you who have believed, if you fear ALLAH, He will grant you a criterion and will remove from you your misdeeds and forgive you. And ALLAH is the possessor of great bounty. (29) Al-Anfal.**

**\*(O you who have believed, fear ALLAH and believe in His Messenger. He will grant you a double portion of His mercy and will grant you a light by which you will walk and will forgive you. And ALLAH is the Forgiving, Most Merciful (28). Al-Hadid.**

**This is an example to clarify the role of piety in understanding the legal texts in the correct way:**

**A person receives a message while he is in complete darkness and wants to read it, and there is ((light and illumination)) at a distance from him. The closer this person gets to the source of (light and illumination), his vision of the letters and words becomes more clearer, and his understanding of the content of the message increases.**

**Likewise, the closer believer to ALLAH Almighty through acts of obedience and worship, is the more understanding of the texts of the Holy Quran increases.**

**It was reported In the Holy Hadith:**

**\*( On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: ALLAH said: “Whoever shows enmity to a friend of Mine, I have declared war on him. My servant does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him. My servant continues to draw near to Me with voluntary acts of worship until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, and his tongue with which he hears.” “The one with whom he sees, the hand with which he grips, and the foot with which he walks. If he asks Me, I will give him, and if he seeks My protection, I will protect him. I do not hesitate about doing anything as I hesitate about doing something. A believer hates death, and I hate hurting him.” (Bukhari).**

**\*(On the authority of Abu Sa`id al-Khudri, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “Beware of the insight of the believer, for he sees with the light of ALLAH.” Then he recited: “Indeed in that are signs for those who can see.” Abu `Eisa said: This is strange hadith. We only know it from this source. It has been narrated from some of the people of knowledge in the interpretation of this verse: “Indeed in that are signs for those who can see.” Signs for those who observe. He said: For those who observe. At-Tirmidhi.**

**2- The scientific and legal competence of the researcher or reader (the Holy Qur’an and Its sciences, the Noble Hadith and Its sciences, and jurisprudence and its principles), and linguistic competence (the Arabic language and its sciences).**

## **SIXTH:**

Performing religious duties and rituals is based on the principle of (ability, capacity), and not on (desire, will, or whim).

ALLAH Almighty has established a great rule in this regard, as He said:

**\*(لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286). البقرة.**

## **Translation of the concept of the Holy Verse:**

**\*(ALLAH does not charge a soul except [with that within] its capacity. It shall have whatever [good] it has gained, and it shall bear whatever [evil] it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred, our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Protector, so give us victory over the disbelieving people.) (286). AL-BAQRA.**

Likewise, the Prophet, Peace Be Upon Him, established for Muslims a great prophetic jurisprudential rule regarding the performance and establishment of rituals and acts of worship. On the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, he said:

**\*(Do not ask me unnecessarily about what I did not mention to you. Verily, what destroyed those who were before you were their asking too many questions and their disagreement with their Prophets. So, if I forbid you from something, then avoid it; and if I command you to do something, then do as much of it as you can ). Al-Bukhari.**

## **SEVENTH:**

In the present time, after this progress, advancement, and tremendous speed in spreading Knowledge and Science via the World Wide Web, learning, correction, follow-up, renewal, and translations in all languages have become easy for everyone and within everyone's reach, and there is no excuse left for not learning, updating or following up:

1- **Among non-monotheistic people:** Where the name of Islam, the Prophet, peace and blessings be upon him, and the Holy Qur'an have spread through World Wide Web with its various sites and scientific, social, political, news, and other websites.

2- **Among the People of the Book** (Jews and Christians): in learning about the final religion without any control from churches, organizations, and their men.

3- **For mosque imams and preachers,** in order to evaluate and update their knowledge and keep pace with modern scientific progress.

4- **For people who are blind:** There are means today that help them learn by touch.

5- For people with hearing loss: where there are means that help them learn today.

6- For deaf people: where there are means that help them learn today.

7- Sciences are accessible in all languages to all who truly desire to learn, whether religious sciences or otherwise.

### EIGHTH:

What I write is by the command of religion and the Wise Lawgiver, for ALLAH Almighty said:

\* (وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (71). التوبة.

\* (لَيْسَ عَلَى الضَّعْفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ (91). التوبة.

\* (قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفُكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (88). هود.

### **Translation of the concept of the Holy Verses:**

\*(The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakat and obey ALLAH and His Messenger. Those - ALLAH will have mercy upon them. Indeed, ALLAH is Exalted in Might and Wise.) (71). At-Tawbah.

\*(There is no blame upon the weak or upon the ill or upon those who do not find anything to spend if they are sincere to ALLAH and His Messenger. There is no blame upon the doers of good. And ALLAH is Forgiving and Merciful.) (91). At-Tawbah.

\*(He said, "O my people, have you considered? If I am on clear evidence from my Lord and He has provided me from Him a good provision, and I do not intend to go against you in that from which I forbid you, I only intend reform as much as I am able, and my success is not but through ALLAH. Upon Him I have relied, and to Him I turn back." (88). Hud.

\*(Tamim ibn Aws Ad-Dari (may ALLAH be pleased with him) reported that the Prophet (may ALLAH's peace and blessings be upon him) said:

"Religion is sincere advice." We said: "To whom?" He said: "To ALLAH, His Book, His Messenger, the Muslim leaders, and the general body of Muslims."." Muslim.

**Conclusion:**

**Human being action is subject to error and correctness. Whatever is correct and true in this book is by the will, and guidance of ALLAH Almighty. And whatever is a mistake or a slip is from the accursed Satan and from myself which commands evil, So I ask forgiveness of ALLAH Almighty for it and I repent to Him, for He is the One who accepts repentance from His servants and pardons misdeeds, and He is the Acceptor of Repentance, the Most Merciful. ALLAH is behind the intention, and He is the Guardian of blessings and the Guardian of success. My goal is to obtain the pleasure of ALLAH Almighty through this humble work to benefit Muslims. He is the Guardian of blessings and the Guardian of success.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**

**TALAAAT SEDDEQ**

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**11/11/2024**



## **Message NO: (1)**

### **Changing beliefs begins with an inner will and decision.**

**I**n the name of ALLAH, the most gracious, the most merciful.

Praise be to ALLAH, Lord of all worlds.

Peace and blessings be upon the unlettered Messenger, Prophet Muhammad, and upon his family.

**ALLAH almighty has said:**

\* (ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (53) كَذَّابٌ أََلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَعْرَفْنَا آلَ فِرْعَوْنَ وَكُلَّ كَانُوا ظَالِمِينَ (54) إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ (55). الأنفال.

\* (اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ (8) عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ (9) سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ (10) لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ (11). الرعد.

### **Translation of the concept of the Holy Verses:**

\*(That is because ALLAH would not change a favor He had bestowed upon a people until they change what is within themselves, and that ALLAH is Hearing and Knowing. (53) Like the way of the people of Pharaoh and those before them. They denied the signs of their Lord, so We destroyed them for their sins and drowned the people of Pharaoh, and all of them were wrongdoers. (54) Indeed, the worst of living creatures in the sight of ALLAH are those who disbelieve. So, they do not believe (55). Al-Anfal.

\*(ALLAH knows what every female carries and what the wombs absorb and what they increase, and everything with Him is by measure. (8) Knower of the unseen and the witnessed, the Great, the Exalted. (9) It is the same among you whether he conceals his speech or declares it aloud, or whether he hides by night or goes forth by day. (10) He has guardian angels before him and behind him, who guard him by the command of ALLAH. Indeed. ALLAH does not change the condition of a people until they change what is in themselves. And when ALLAH intends evil for a people, there is no repelling it, and they have not besides Him any protector. (11)- Ar-Ra`d.

### **Inferences from the Holy Verses:**

1- The continuity of ALLAH's blessing is linked to the continuity of the state of those who have been blessed, whether they are righteous or corrupt, obedient or disobedient.

2- Non believing in the verses of ALLAH Almighty and denying them is a great sin, the consequence of which is destruction, like the people of Pharaoh and those before them.

3- The blessing changes, disappears, and becomes a curse when there is a reprehensible change on the part of man. Water, which is one of the greatest blessings of ALLAH, the Highest, and it is the cause of life and its continuity, it can be the cause of destruction and death by drowning in it., just as ALLAH, the Highest, drowned the people of Pharaoh because of their sins.

4- The unbelievers who do not believe are evil, and evil must be changed towards good, or removed if it does not respond to change according to what ALLAH Almighty wants.

5- The premises determine the results. Faith and good deeds bear fruit and lead to the best reward, while disbelief is the opposite, as stated in the noble verse:

\* (قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا (87) وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا (88). الكهف.

#### Translation of the concept of the Holy Verse:

\*(He said, "As for he who has wronged, we will punish him; then he will be returned to his Lord, and He will punish him with a terrible punishment. (87) But as for he who believes and does righteousness, he will have the best reward, and We will speak to him from Our command with ease." (88) Al-Kahf.

6- ALLAH Almighty sends a messenger before He destroys a people, just as He sent the Prophet Moses (peace be upon him) to Pharaoh in the verse, and ALLAH said:

\* (مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا (15).  
الإسراء.

\* (وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ (59).  
القصص.

#### Translation of the concept of the Holy Verses:

\*(Whoever is guided is only guided for [the benefit of] his own soul, and whoever goes astray only goes astray to its detriment. And no bearer of burdens will bear the burden of another. And We never punish until We have sent a messenger). (15) Al-Isra.

\*(And He also said: (And your Lord would never destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would never destroy the cities except while their people were wrongdoers. (59)). Al-Qasas.

7- Ingratitude and arrogance lead to destruction, ruin and annihilation. The noble verses say:

\* (وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُمْ لَمْ يَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ (58). القصص.

\* (لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ (15) فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ (16) ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكُفُورَ (17) وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ (18) فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ (19). سبأ.

\* (إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (7). الزمر.

### Translation of the concept of the Holy Verses:

\* (And how many a city have We destroyed that was insolent in its life! Such were their dwellings, which were not inhabited after them except a little, and We were the inheritors. (58) Al-Qasas.

\* (Indeed, there was for Sheba in their dwelling place a sign - two gardens on the right and on the left: Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord. (15) But they turned away, so We sent upon them the flood of the dam, and We replaced their two gardens with two gardens of bitter fruit and tamarisk and a few lote trees. (16) That is how We recompensed them for their disbelief. Do We recompense anyone but the disbelievers? (17) And We placed between them and the towns which We had blessed towns visible, and We appointed within them the journey. Travel therein nights and days in safety. (18) Then they said, “Our Lord, lengthen between our journeys.” And they wronged themselves, so We made them stories and disintegrated them completely. Indeed, in that are signs for every patient and grateful person. (19) Saba.

\* (If you disbelieve, then indeed, ALLAH is free from need of you, and He does not approve of disbelief for His servants. But if you are grateful, He approves it for you. And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. You do. Indeed, He is Knowing of that within the breasts. (7) Az-Zumar.



## **The decision to change is up to the individual her/himself:**

ALLAH Almighty has said:

**\*(إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (3). الإنسان.)\***

### **Translation of the concept of the Holy Verse:**

**\*(Indeed, We guided him to the way, be he grateful or ungrateful. (3) Al-Insan.**

**\*(On the authority of An-Nu'man ibn Bashir, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: "What is lawful is clear and what is unlawful is clear, and between them are doubtful matters which many people do not know. So, whoever avoids doubtful matters will clear himself in regard to his religion and his honor, and whoever falls into doubtful matters is like a shepherd who grazes his flocks around a sanctuary, soon to fall into it. Beware, every king has a sanctuary. Beware, the sanctuary of a king is like a shepherd who grazes his flocks around a sanctuary. Beware, every king has a sanctuary. Beware, the sanctuary of a king is like a shepherd who grazes his flocks around a sanctuary. Beware, the sanctuary of a king is like a shepherd who grazes his flocks around a sanctuary. Beware, every king has a sanctuary. ALLAH has made His prohibitions on earth. Beware! In the body there is a piece of flesh which, if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Beware! It is the heart." Agreed upon. The wording is from Al-Bukhari.**

**What is clear and established in the above-mentioned verses is that ALLAH Almighty has given complete freedom to man to decide his lifestyle in this world and his destiny in the Hereafter. Also, a man who does not have the readiness, desire or intention to change will not change, whether for the better and most excellent, or for the worse and most abject, and there is no power in the universe that can change him (other than the power of ALLAH Almighty). As for the one who claims to change outwardly, but conceals otherwise, this is hypocrisy, and this is not our topic.**

### **Stages of achieving change:**

- 1- Dissatisfaction with the current reality, idea, or style of life.**
- 2- The source of this conviction is the soul, that is, from the person's self and feelings, that is, from within the person.**
- 3-- The presence of the intention and readiness of the person to receive and change.**
- 4- The true desire to abandon and reject the old thought or behavior.**
- 5- The presence of a suitable alternative competing thought to replace the old one.**
- 6- In order for the change process to be successful and effective, it requires:**

**A- A serious and intimate relationship and mutual trust between the two parties of the change and education process (teacher and learner).**

**B- The accuracy of the information and making it as easy as possible to convey it to the minds.**

**C- (emptying before substitution); remove the old thought first so that it replaces the new, an example of clarification: if we want to fill a glass with cider, we must first empty the glass of its initial content (for example: water), and then add apple juice to it, otherwise it will be lost and spilled from the edges of the cup, and the desired will not be achieved, so the good will be mixed with the bad, the useful with the harmful; Then doubts and extreme ideas in knowledge and uncertainty about the result of the source.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## Message No: (2)

### Argument against Muslims is (the Noble Book and the Prophetic Sunnah)

In the name of ALLAH, the most gracious, the most merciful.

Praise be to ALLAH, Lord of all worlds.

Peace and blessings be upon the unlettered Messenger, Prophet Muhammad, and upon his family.

ALLAH Almighty will hold Muslims accountable for the commands and prohibitions contained in the Holy Quran and the Noble Prophetic Sunnah. The evidence for this statement is:

From Holy Quran: ALLAH almighty has said;

\* (وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (48) وَأَنْ احْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنْ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ (49) أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ (50). المائدة.

\* (ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ (18) ... (هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ (20) .... (وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ (28) الجاثية.

\* (فَاسْتَمْسِكْ بِالْأَيْدِي أَوْحَى إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (43) وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ (44)). الزخرف.

\* (وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ (89). النحل.

### **Translation of the concept of the Holy Verses:**

\*(And We have sent down to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So, judge between them by what ALLAH has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. And if ALLAH had willed, He would have made you one nation, but [it was] to test you in what He has given you. So, race one another in [good] deeds. To ALLAH is your return. Altogether, so He will inform you about that over which you used to differ. (48) And that you judge between them by what ALLAH has revealed, and do not follow their desires, and beware of them, lest they tempt you away from some of what ALLAH has revealed to you. But if they turn away, then know that ALLAH only wants to afflict them for some of their sins, and indeed, many among the people are defiantly disobedient. (49) Is it then the judgment of [the time of] ignorance that they seek? And who is better than ALLAH is a judge for a people who are certain (50)). Al-Ma'idah.

**\*(Then We put you on a way of religion, so follow it and do not follow the desires of those who do not know (18) ... (These are insights for the people and guidance and mercy for a people who are certain (20) .... (And you will see every nation kneeling, every nation called to its book. This Day you will be recompensed for what you used to do (28). Al-Jathiyah.**

**\*(So, hold fast to that which has been revealed to you. Indeed, you are on a straight path (43) And indeed, it is a reminder for you and your people, and you will be questioned (44). Az-Zukhruf.**

**\*(And the Day We will raise up in every nation a witness over them from among themselves, and We will bring you as a witness over these, and We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims (89)). An-Nahl.**

## About the Noble Prophetic Sunnah: ALLAH almighty has said:

\* (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (43) بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (44). النحل.

\* (...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (7) الحشر.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59) أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (60) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتُ الْمُنَافِقِينَ يَصُدُونَ عَنْكَ صُدُودًا (61) النساء.

\* (فَكَيفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (41) يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا (42) النساء.

\* (وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِنُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (64) فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (65) النساء.

\* (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (31) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32). آل عمران.

### **Translation of the concept of the Holy Verses:**

\* (And We did not send before you, [O Muhammad], except men to whom We revealed. So, ask the people of the message if you do not know (43) With clear proofs and scriptures. And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought. (44) An-Nahl.

**Scholars have unanimously agreed that the word (the message) in this noble verse means (the Prophetic Sunnah).**

\* (...And what the Messenger has given you So take it, and what He has forbidden you, desist, and fear ALLAH. Indeed, ALLAH is severe in penalty. (7) Al-Hashr.

\* (O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is better and more suitable for final outcome. (59) Have you not seen Those who claim that they have believed in what was revealed to you, and what was revealed before you, want to refer their case to Taghut, while they have been commanded to disbelieve in it. And Satan wants to lead them far astray. (60) And when it is said to them, “Come to what ALLAH has revealed and to the Messenger,” you see the hypocrites turning away from you in aversion. (61) An-Nisa.

\* (How (will it be) then, when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these? (41) On that Day, those who disbelieved and disobeyed

the Messenger will wish that the earth was leveled with them, and they will not conceal from ALLAH a word. (42) An-Nisa.

**These two noble verses above state that the Holy Book and the Prophetic Sunnah are the proof for Muslims exclusively, and they are the source of legal rulings and obligations.**

\* (And We did not send any messenger except to be obeyed by ALLAH's permission. And if they had come to you, [O Muhammad], and asked ALLAH's forgiveness, they would have been disobedient to Him.) And had the Messenger asked forgiveness for them, they would have found ALLAH Forgiving and Merciful. (64) But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. (65) An-Nisa.

\* (Say: If you should love ALLAH, then follow me: ALLAH will love you and forgive you your sins. And ALLAH is Oft-Forgiving, Most Merciful. (31) Say: Obey ALLAH and the Messenger. But if they turn away - then indeed, ALLAH does not like the disbelievers. (32) Al-Imran.

All of these noble verses and many others command us to obey and follow the Messenger, Peace Be Upon Him. This is conclusive evidence that the Prophetic Sunnah is an argument against us and we will be held accountable for it, because it is the one that explains and clarifies the rulings of the Noble Qur'an.

On the authority of Sa'd ibn Hisham ibn `Amir, who said: I came to `Aishah (may ALLAH be pleased with her) and said: O Mother of the Believers, tell me about the character of the Messenger of ALLAH (blessings and peace of ALLAH be upon him). She said: "His character was the Qur'an. Do you not read the Qur'an? The words of ALLAH the Almighty: 'And indeed, you are of a great moral character.'" Musnad Ahmad, Al-Bayhaqi, Al-Tabarani, Ibn Majah and others.

## **And this is the evidence of the authority of the Prophetic Sunnah from the Sunnah itself:**

1- On the authority of Abu Hurairah, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: “Whoever obeys me has obeyed ALLAH, and whoever disobeys me has disobeyed ALLAH, and whoever obeys my ruler has obeyed me, and whoever disobeys my ruler has disobeyed me.” Al-Bukhari and Muslim.

2- On the authority of Anas ibn Malik, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, that he said: “None of you truly believes until ALLAH and His Messenger are dearer to him than anything else, and until being thrown into the Fire is dearer to him than returning to disbelief after ALLAH has saved him from it, and none of you truly believes until I am dearer to him than his child, his father, and all of mankind.” Musnad Ahmad

3- On the authority of Abdullah bin Amr, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “A believer’s faith will not be complete until his desires are subject to what I have brought you.” Nu’aym bin Hammad is the only one who transmitted it. Al-Sunan Al-Kubra by Al-Bayhaqi. Good hadith.

4- On the authority of Al-Irbadh bin Sariyah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, preached to us one day after the dawn prayer, an eloquent sermon that made the eyes shed tears and the hearts fearful. A man said: This is a farewell sermon, so what do you advise us, O Messenger of ALLAH? He said: (I advise you to fear ALLAH, listen, and obey, even if it is an Abyssinian slave, for whoever among you lives will see much disagreement. And beware of newly invented matters, for they are misguidance. So, whoever among you witnesses that, then he should adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs, and hold on to it firmly.) At-Tirmidhi.

**If his Sunnah (peace be upon him) were not a proof, guidance, and salvation, he would not have ordered us to bite down on it with our molars.**

5- On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “I have left among you two things, after which you will never go astray: the Book of ALLAH and my Sunnah, and they will never separate until they come to me at the Cistern.” Good hadith narrated by Al-Hakim, Al-Bayhaqi and Al-Daraqutni.

The evidence of the hadith is that The Messenger of ALLAH, Peace Be Upon Him, made (the Qur’an and the Sunnah) two inseparable companions, and in making adherence to and acting upon them protects the Muslim from misguidance, and if the Prophetic Sunnah protects from misguidance, then it is correct to cite evidence and argument with it.

6- On the authority of Abu Hurairah, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: “All of my nation will enter Paradise except for those



who refuse.” They said: “O Messenger of ALLAH, who will refuse?” He said: “Whoever obeys me will enter Paradise, and whoever disobeys me has refused.” Al-Bukhari.

The evidence from the hadith on the authority of the Sunnah is that entering Paradise is the highest and most precious goal for the Muslim person, and it is dependent on obeying the Messenger, Peace Be Upon Him, and obeying him is by adhering to his Sunnah and following his example, Peace Be Upon Him.

The person who does not believe in the authority of the Sunnah by not following it and not acting upon it has condemned himself to not entering Paradise, whose breadth is like the breadth of the heavens and the earth.

#### **7- In Sahih Muslim- The Book on Government**

\*( Hudhayfah ibn al-Yaman (may ALLAH be pleased with him) said: “I said: O Messenger of ALLAH, we were in evil and ALLAH brought good and we are in it. Is there evil after this good? He said: Yes. I said: Is there good after that evil? He said: Yes. I said: Is there evil after that good? He said: Yes. I said: How? He said: There will be imams after me who will not guide by my guidance, and they do not follow my Sunnah. And there will arise among them men whose hearts are the hearts of devils in human bodies. He said: I said: What should I do, O Messenger of ALLAH, if I live to see that? He said: You will listen and obey the ruler, even if your back is beaten and your wealth is taken, so listen and obey. Muslim.

#### **The evidence from the hadith:**

In his saying, peace and blessings be upon him: (And they will not follow the Sunnah By my Sunnah): meaning that evil will befall some people (Imams and others) because of their failure to follow the guidance of the Messenger, peace and blessings be upon him, and because of their failure to follow his noble Sunnah, which explains and clarifies the rulings of the true Shari’ah. The Messenger, peace and blessings be upon him, condemned them when he described them as men whose hearts are the hearts of devils, but in the body of a human being. By ALLAH, this is a severe and harsh condemnation because of their turning away from following the guidance and Sunnah of the Prophet, peace and blessings be upon him. May ALLAH protect us from it and make us among those who are guided by the guidance and Sunnah of the Prophet Muhammad, peace and blessings be upon him.

8- Hadith: “And when I command you to do something”: On the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, who said: “Leave me as I have left you. Those who came before you were destroyed because of their questioning and disagreement with their prophets. So, when I forbid you from something, avoid it, and when I command you to do something, do as much of it as you can.” Agreed upon, and the wording is from Al-Bukhari.

9- In a version narrated by Muslim: Abu Hurairah, may ALLAH be pleased with him, used to narrate that he heard the Messenger of ALLAH, Peace Be Upon Him, say: “What I have forbidden you, avoid, and what I have commanded you, do as much of it as you can. Those

**who came before you were destroyed only because of their many questions and their disagreement with their prophets.”**

**The commands and prohibitions mentioned in the authentic Sunnah are evidence for every Muslim man and woman if they know about them or hear about them. The Noble Prophet ordered to avoid ((what he prohibited)) completely and absolutely, but the commands may be dropped from a Muslim person due to a legitimate excuse; such as illness, travel, etc., where the Prophet ordered to stand or do what is possible, and this hadith is conclusive evidence of the necessity of compliance, and that the Sunnah of the Prophet is evidence.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**

## **Message No: (3)**

### **Following the Messenger is proof of the love of ALLAH Almighty.**

In the name of ALLAH, the most gracious, the most merciful.

Praise be to ALLAH, Lord of all worlds.

Peace and blessings be upon the unlettered Messenger, Prophet Muhammad, and upon his family.

Most verses of the Noble Book require, command, and encourage believers to obey and follow the Messenger, Peace Be Upon Him; sometimes with explicit phrases, and other times with implicit ones;

ALLAH Almighty says;

#### **First;**

\* (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (31) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32). آل عمران.

#### **Translation of the concept of the Holy Verses:**

\* (Say: (O Muhammad), If you love ALLAH, then follow me: ALLAH will love you and forgive you your sins: For ALLAH is Oft-Forgiving, Most Merciful. (31) Say: Obey ALLAH and the Messenger. But if they turn away, then indeed, ALLAH does not like the disbelievers. (32). Al Imran.

These noble verses include several great messages from ALLAH Almighty to His believing servants, which are:

1- The believer loves ALLAH Almighty.

2 - Following the Messenger, Peace Be Upon Him, is proof and evidence from the believing servant of his love for ALLAH Almighty.

3 - After the believing servant proves his love for ALLAH Almighty by following the Messenger, Peace Be Upon Him, the inevitable result comes, based on and resulting from the conditional sentence, which is:

A- (ALLAH's love) for the believing slave.

B- (Forgiveness of sins): ALLAH forgives the sins of the believing slave (as an honor) for him , and that ALLAH does not punish his beloved ones. ﷺ for following the Messenger

C- (Entering Paradise): So, whoever has his sins forgiven and is beloved by ALLAH Almighty, his home will be Paradise.

4 - Following the Messenger, peace and blessings be upon him, requires and demands (preserving) his Sunnah (his sayings, actions, prohibitions, commands, and all the affairs of his life). This noble verse ((concludes definitive and certain indications)) that ALLAH, the Highest, preserves the Prophetic Sunnah just as He has pledged to preserve His Noble Book.

5 - Turning away and not obeying ALLAH Almighty and His Messenger by following him are among the characteristics of the disbelievers. ALLAH Almighty said: Say: Obey ALLAH and the Messenger. But if they turn away, then indeed, ALLAH does not like the disbelievers. (32). Al Imran.

### Second :

(وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (100). التوبة.

### Translation of the concept of the Holy Verse:

\* (And the first forerunners [in Islam] among the Muhajireen and the Ansar and those who followed them with good conduct - ALLAH is pleased with them and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein they abide forever. That is the great attainment.) (100). At-Tawbah.

### Third :

(لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ (117). التوبة.

### Translation of the concept of the Holy Verse:

\*(ALLAH has already forgiven the Prophet and the Muhajireen and the Ansar who followed him during the time of hardship after the hearts of a party of them had almost deviated. Then He turned to them in forgiveness. Indeed, He is to them Kind and Merciful.) (117) At-Tawbah.

### Fourth :

(وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابِي أَصِيبُ بِهِ مَنْ أَشَاءَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (156) الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي النُّورِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (157) قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (158). التوبة.

### **Translation of the concept of the Holy Verses:**

**\*(And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have turned [to You].” He said, “My punishment - I afflict with it whom I will, but My mercy encompasses all things. So, I will decree it for those who fear Me and give zakat and those who believe in Our verses. (156) Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah. And the Gospel enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad things and removes from them their burden and the shackles which were upon them. So those who believe in him, honor him, support him, and follow the light which has been sent down with him - it is they who will be the successful. (157) Say, “O mankind, indeed I am the Messenger of ALLAH to you.” All to Him belongs the dominion of the heavens and the earth. There is no ALLAH but He. He gives life and causes death. So, believe in ALLAH and His Messenger, the unlettered prophet, who believes in ALLAH and His words, and follow him that you may be guided. (158) At-Tawbah.**

## **The prophetic hadiths mentioned about following the Messenger, Peace Be Upon Him:**

**1- The testimony: The second part of the testimony: (I bear witness that Muhammad is the Messenger of ALLAH): It is a testimony and belief in the message of Muhammad, peace and blessings be upon him, and his truthfulness in what he says and does, and an acknowledgment of following him in what he says, does, and guides.**

**2- On the authority of Abu Qilabah, may ALLAH be pleased with him, on the authority of Malik bin Al-Huwairith, may ALLAH be pleased with him, I came to the Prophet, peace and blessings be upon him, with a group of my people, and we stayed with him for twenty nights, and he was merciful and kind. When he saw our longing for our families, he said: “Go back and be with them and teach them and pray, and when the time for prayer comes, let one of you call the adhan for you and let someone lead you in prayer.” The greatest of you.” Agreed upon, and the wording is from Al-Bukhari.**

**If following him was not an argument and an obligation, the Prophet((S.A.W) would not have ordered them to follow him in the manner of prayer, which is one of the most important pillars of the Islamic religion. This method and manner will remain followed until the Day of Resurrection, and man will be held accountable for it before ALLAH (S.W.T).**

**3- The hadith of the Messenger, Peace Be Upon Him, in his teaching of the companion Al-Bara' bin Azib the supplication before sleeping, ((On the authority of Al-Bara' bin Azib, he said: The Prophet, Peace Be Upon Him, said: ((When you go to bed, perform ablution as you would for prayer, then lie down on your right side, then say: O ALLAH, I submit my face to You, and I entrust my affair to You, and I seek refuge with my back to You, out of desire and fear of You, there is no refuge except in You. And there is no escape from You except to You. O ALLAH, I believe in Your Book which You have revealed and in Your Prophet whom You have sent. If I die during the night, then you are upon the fitrah. Make them the last thing that You speak.” He said: So, I repeated them to the Prophet, peace and blessings be upon him, and when I reached: O ALLAH, I believe in Your Book which You have revealed, I said: And Your Messenger? He said: No, and Your Prophet whom You have sent. Al-Bukhari, Al-Tirmidhi and Ahmad.**

**Where the Prophet, peace and blessings be upon him, emphasized On the saying (and your prophet whom you have sent) correcting Al-Bara' bin Azib's, may ALLAH be pleased with him, mistake in saying (and your messenger whom you have sent) as we understand from the hadith that the Prophet said to him: (Do not say your messenger whom you have sent) and say (your prophet whom you have sent) and this hadith is evidence of precision in following, working and applying.**

**4- The Companions may ALLAH be pleased with them followed the Prophet when he took off his shoes during prayer due to the presence of dirt; (On the authority of Abu Sa'id Al-Khudri, that the Messenger of ALLAH (peace be upon him) prayed and took off his sandals, so the people took off their sandals. When he finished, he said: “Why did you take off your**

sandals?” They said: “O Messenger of ALLAH, we saw you take them off, so we took them off.” He said: “Gabriel came to me and informed me that there is filth on them, so when one of you comes to the mosque, let him turn his sandals over and look at them.” If he sees any impurity in them, he should touch the ground with it, then pray in them.”.

**Al-Mustadrak Al-Hakim, Musnad Ahmad, and Al-Bayhaqi.**

**5- On the authority of Abdullah bin Masoud, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, drew a line for us one day, then he said: “This is the path of ALLAH.” Then he drew lines to its right and to its left, then he said: “These are paths, on each path of which is a devil calling to it.” Then he recited: “And that this is My path, which is straight, so follow it and do not follow [other] paths, lest you separate.” “He has diverted you from His path.”.**

**Al-Darimi, Ahmad, and Ibn Hibban.**

**6- On the authority of Al-Miqdam bin Ma’di Karib, may ALLAH be pleased with him, on the authority of the Messenger of ALLAH, Peace Be Upon Him, that he said: “Behold, I have been given the Book and something like it with it. Behold, a man will soon appear, full on his couch, saying: ‘Stick to this Qur’an, and whatever you find in it that is lawful, then make it lawful, and whatever you find in it that is unlawful, then make it unlawful. Behold, the meat of a domestic donkey is not lawful for you, nor is the meat of any animal that has a fang of a wild animal, or the lost property of a person under a treaty, unless its owner no longer needs it. And whoever stays with a people, they must honor him, but if they do not honor him, then he may offer them something similar to his honor.”.**

**Abu Dawud, Al-Tirmidhi, Ahmad, and Ibn Majah.**

**7- On the authority of Zayd ibn Thabit, may ALLAH be pleased with him: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “May ALLAH make radiant the face of a man who hears a hadith from us and memorizes it until he conveys it to others. For there may be a person who conveys knowledge to someone who is more knowledgeable than him, and there may be a person who conveys knowledge but is not knowledgeable.”. At-Tirmidhi.**

**8- On the authority of Jabir ibn Abdullah, may ALLAH be pleased with him, who said: I saw the Prophet, Peace Be Upon Him, throwing stones while riding his mount on the Day of Sacrifice, and he said: “Learn your rituals, for I do not know, perhaps I will not perform Hajj after this Hajj of mine.”. Muslim.**



## **Benefits and advantages of following the Messenger, Peace Be Upon Him:**

**1- The believing servant attains (the love of ALLAH Almighty) and forgiveness of sins. Verse: (Say: If you love ALLAH, then follow me: ALLAH will love you and forgive you your sins: for ALLAH is Oft-Forgiving, Most Merciful. (31). Al-Imran.**

**2- Attaining the pleasure of ALLAH Almighty. Verse:**

**\* (And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct - ALLAH is pleased with them and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, to abide eternally. In it forever is that great triumph (100). Al-Tawbah.**

**3- Attaining mercy from ALLAH Almighty and guidance as well. The verse:**

**\* (And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have been guided to You. He said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things. So, I will decree it for those who fear Me and give zakat and those who believe in Our verses (156) Those who They follow the Messenger, the unlettered Prophet, whom they find written down with them in the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad and relieves them of their burden and the shackles which were upon them. So those who believe in him, honor him, support him, and follow the light which was sent down with him - Those are the successful ones. (157) Say, "O mankind, indeed I am the Messenger of ALLAH to you all, to whom belongs the dominion of the heavens and the earth. There is no ALLAH except Him; He gives life and causes death. So, believe in ALLAH and His Messenger, the unlettered prophet, who believes in ALLAH and His words, and follow him that you may be guided." (158). Al-A'raf.**

**4- Doubling the reward and recompense: Verse;**

**\*(But those who feared their Lord will have mansions, one above another, built, with rivers flowing beneath them. This is the promise of ALLAH. ALLAH does not fail in His promise.) (20). Az-Zumar.**

**5- Attaining the highest degrees from ALLAH Almighty in this world and the Hereafter, and good company with the prophets, martyrs, and righteous people, as ALLAH Almighty said:**

**\*(And whoever obeys ALLAH and the Messenger - those will be with those upon whom ALLAH has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions. (69) That is the bounty of ALLAH, and sufficient is ALLAH as Knower. (70) An-Nisa.**

**6- Guaranteeing entry into Paradise, ALLAH Almighty willing, as in the hadith: (On the authority of Abu Hurairah, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: (All of my nation will enter Paradise except for those who refuse.**



**They said: O Messenger of ALLAH, and who refuses? He said: Whoever obeys me will enter Paradise, and whoever disobeys me has refused.) Al-Bukhari.**

**7- Guaranteeing the acceptance of the deeds of the believing servant and not rejecting them; as came in the noble hadith: On the authority of the mother of the Believers Aisha, may ALLAH be pleased with her, she said: The Messenger of ALLAH said: ALLAH's Messenger, Peace Be Upon Him, said: "Whoever introduces into this matter of ours something that is not part of it, then it will be rejected." Agreed upon. The wording is from Al-Bukhari.**

## **The reason for following the Messenger and not changing or following whims in the Islamic religion:**

1- Because religion is a trust, and its establishment is by following the Messenger to whom this religion was revealed, and he, Peace Be Upon Him, is the best, most excellent, and most pious of those who understood it and applied it as ALLAH Almighty commanded him.

2- No matter how simple the change is in the principles or practical acts of worship of religion, with the passage of time this change will grow and expand to the point where it is completely or partially contrary to those commands; as happened with the People of the Book, the Jews and Christians.

This can be illustrated by example;

### **First Exp:**

1- If we draw two straight lines intersecting in the center to determine the four directions (east + north + west + south).

2- If we draw another straight line in the first quadrant (east-north), starting from the center at an angle of one degree ( $1^\circ$ ) towards the north.

3- The more this straight line extends (or moves away) from the center, the angle of its deviation from the horizontal line (east-west) will increase until reach a point where it coincides with the axis (north-south=  $90^\circ$ ).

4- This situation occurs exactly when the orders and prohibitions of the Messenger, Peace Be Upon Him, and all his teachings in religion are not followed.

### **Second Exp:**

When starting to build skyscrapers, if any degree of deviation occurs in the vertical structure, no matter how small, it is impossible for the construction process to succeed, or for the building to withstand emergency conditions such as earthquakes, storms, etc.

This situation occurs exactly when the orders and prohibitions of the Messenger, Peace Be Upon Him, and all his teachings in religion are not followed.

((ALLAH ALMIGHTY IS MOST KNOWING))



## Message No: (4)

### A great prophetic jurisprudential rule

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

The Prophet, peace and blessings be upon him, laid down for Muslims a great prophetic and jurisprudential rule in performing and establishing rituals and acts of worship. He, peace and blessings be upon him, said: "... If I forbid you from something, then avoid it, and if I command you to do something, then do as much of it as you can." Al-Bukhari&Muslim.

This noble hadith is based on several noble verses, including:

\* (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286). البقرة.

\* (...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (7). الحشر.

\* (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (21). الأحزاب.

\* (لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ (6). الممتحنة.

### **Translation of the concept of the Holy Verses:**

\* (ALLAH does not charge a soul except [with that within] its capacity. It shall have whatever it has earned, and it shall bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Protector, so give us victory over the disbelieving people.) (286). Al-Baqarah.

\* (...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from; and fear ALLAH. Indeed, ALLAH is severe in penalty. (7). Al-Hashr.

\* (There has certainly been for you in the Messenger of ALLAH an excellent pattern for anyone whose hope is in ALLAH and the Last Day and who remembers ALLAH often. (21). Al-Ahزاب.

\* (There has certainly been for you in them an excellent pattern for anyone whose hope is in ALLAH and the Last Day the Hereafter. And whoever turns away - then indeed, ALLAH is the Free of need, the Praiseworthy (6). Al-Mumtahanah.

And ALLAH Almighty said:

\* (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (31). آل عمران.

\* (قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ  
النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (158). الأعراف.

\* (وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107). الأنبياء.

### Translation of the concept of the Holy Verses:

\* (Say: If you love ALLAH, then follow me: ALLAH will love you and forgive you your sins. And ALLAH is Oft-Forgiving, Most Merciful. (31). Al Imran.

\* (Say: O people, indeed I am the Messenger of ALLAH to you all, to whom belongs the dominion of the heavens and the earth. There is no ALLAH except Him; He gives life and causes death. So, believe in ALLAH and His Messenger, the unlettered prophet who believes in ALLAH and His words, and follow him that you may be guided (158). Al-A'raf.

\* (And We have not sent you, [O Muhammad], except as a mercy to the worlds (107). Al-Anbiya.

The perfection of the Muslims' faith requires them to believe that the Messenger, Peace Be Upon Him, was sent as a mercy to the worlds, as stated in the noble verse, and that everything the Messenger, Peace Be Upon Him, does or commands is also a mercy, and we must obey him, Peace Be Upon Him, in it to the best of our ability. Any command or act of worship that our Messenger, Peace Be Upon Him, did, we must do and perform it to the best of our ability, so that the words of our Lord, may He be exalted, may be true of us:

\* (أَمَّا الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285). البقرة.

### Translation of the concept of the Holy Verse:

\*(The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in ALLAH and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination.") (285).

Al-Baqarah.

**Any act of worship that a person is able to perform, he must perform it according to his (ability and capacity) following the correct prophetic Sunnah in that.**

**As long as the Messenger, peace and blessings be upon him, performed that act of worship and after him the Companions, peace be upon them, then we must also do it according to our ability and time. It does not require us to consider whether it is a Sunnah, an obligation, or permissible?! As long as it came with an authentic narration, then acting upon it is better, better, and more correct.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## Message No: (5)

### To every religious man, Imam, mosque preacher, mufti, judge, and all Muslims in general

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

Read the following noble verses with a present and attentive heart, and ponder their meanings, because they have very deep implications that touch the practical and spiritual life of humanity.

ALLAH Almighty said;

\* (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (58) يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59) أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (60) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتُ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (61) فَكَيْفَ إِذَا أَصَابْتَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا (62) أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا (63) وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (64) فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (65) وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيهًُا (66) وَإِذَا لَاتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا (67) وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا (68) وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا (69) ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا (70)). النساء.

### **Translation of the concept of the Holy Verses;**

\*(Indeed, ALLAH commands you to render trusts to whom they are due, and when you judge between people to judge with justice. Indeed, ALLAH instructs you well. Indeed, ALLAH is Hearing and Seeing.) (58) O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is better and more suitable for final outcome. (59) Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their case to Taghut, while they have been commanded to disbelieve in it. And Satan wishes to lead them far astray. (60) And when it is said to them, “Come to what ALLAH has revealed and to the Messenger,” you see the hypocrites turning away from you in aversion. (61) So how will it be when a disaster befalls them for what their hands have put forth and then they come to you swearing by ALLAH, “We intended nothing but good and



reconciliation.” (62) Those are the ones whose hearts ALLAH knows, so turn away from them and admonish them and speak to them a far-reaching word within themselves. (63) And We did not send any messenger except to be obeyed by permission of ALLAH. And if they had come to you, when they wronged themselves, and asked forgiveness of ALLAH and the Messenger had asked forgiveness for them, they would have found ALLAH Forgiving and Merciful. (64) But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. (65) And if We had decreed upon them, “Kill yourselves” or “Leave your homes,” they would not have done it, except for a few of them. And if they had done what they were instructed to do, it would have been better for them and a firmer position. (66) And then We would have given them from Ourselves a great reward. (67) And We guided them to a straight path (68) And whoever obeys ALLAH and the Messenger - those will be with the ones upon whom ALLAH has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. (69) That is the bounty of ALLAH, and sufficient is ALLAH as Knower. (70) An-Nisa.

**\*\*\* Some of the benefits derived from these noble verses:**

**1- From verse (60-63): A warning and rebuke to those who resort to other than the commands of ALLAH Almighty and His noble Messenger Muhammad Peace and blessings be upon him.**

**2- The Messenger Peace and blessings be upon him was sent to be ((obeyed)).**

**3- Verses (66-70); There are many benefits in obeying ALLAH Al mighty and His noble Messenger Muhammad Peace and blessings be upon him, as well as in acting upon what a person is admonished with, including:**

- \* Goodness.**
- \* Strong steadfastness.**
- \* Great reward.**
- \* Guidance to the straight path.**
- \* Accompanying those who have been blessed, such as the prophets, the truthful ones, the martyrs, and the righteous, on the Day of Resurrection.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No:(6)**

### **The Relationship of the Holy Qur'an to the Arabic Language**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**ALLAH Almighty said;**

**\* (كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ (3). فُصِّلَتْ.**

#### **Translation of the concept of the Holy Verse:**

**\*(A Book whose verses are explained in detail - an Arabic Qur'an for a people who know. (3) Fusillat.**

**The Noble Book consists of 114 nobles Surahs, and a total of 6236 noble verses, and each noble verse consists of:**

- 1- Either two letters or more.**
- 2- Either one word or more.**
- 3- Either one sentence or more; and this is the predominant form in the Noble Qur'an.**

**The word in the Arabic language is either:**

- 1- Noun: It comes in several forms: masculine and feminine, nominative, accusative, genitive, pronouns, etc.**
- 2- Verb: (The verb) has only three tenses: past, present, imperative.**
- 3- Letters: prepositions, accusative letters, jussive letters, interrogative letters, conjunction letters, etc.**

**Words are a vessel for meanings, and in order to understand the meaning of a sentence built from several words, it is necessary to know the relationship or the existing bond that connects these words. The arrangement of words one after the other, and the presentation of some of them over others, indicates that they arise from following specific, studied and carefully established laws, and these laws are called (the science of grammar, or the rules of the Arabic language).**

ALLAH Almighty said;

**\* (وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ (18)) النَّحْل.**

**Translation of the concept of the Holy Verse:**

**\*(And if you should count the favors of ALLAH, you could not enumerate them. Indeed, ALLAH is Forgiving and Merciful. (18)). An-Nahl.**

Among these blessings that ALLAH Almighty bestowed upon the children of Adam is that He established in this worldly life the laws of the present and future life sciences, and guided humanity through observation and monitoring at times, and at other times through divine revelation to discover and deduce these laws that control and govern these useful sciences. The optimal exploitation of these sciences led to the development of man himself, as well as to facilitate and organize his way of life and to advance his thinking. And his beliefs.

The Arabic language and its sciences ((through which pronunciation and writing are preserved)) were among these sciences that were included in the development through the great efforts that the eminent scholars may ALLAH Almighty be please with them, made in order to produce the science of (grammar and morphology) to facilitate for the users of this beautiful and great language (pronunciation and writing) the ways of benefiting and taking advantage in a scientific, methodical, studied, planned and practical manner that can be applied.

Thus, the distinguished scholars began to dive into the sea of ALLAH's knowledge (the Noble Qur'an) to extract pearls and to draw inspiration for the purpose of building this important linguistic science, brick by brick. Each scholar receives and draws inspiration from the one who preceded him, so he refines, explains, corrects, or adds. Laying another brick in the solid linguistic structure until this day, until the structure became a lofty, solid, and fortified castle that protects the vocabulary of the Arabic language within it and preserves it from loss, extinction, integration, and disintegration, and repels the plagues of non-Arabic tongues; thus preserving our language, our heritage, and the ties that connect us to our ancient past and the principles of our true religion, whose source is the Book of our Lord and the guidance of our beloved and Messenger Muhammad bin Abdullah(peace be upon him).

Among these blessings is that ALLAH Almighty has blessed us by choosing the Arabic language as the language of the last heavenly books revealed by the Great Creator to all the worlds, so that it will remain immortal until the Day of Resurrection.

And this revealed book (the Noble Qur'an) is what ALLAH Almighty raised (the Arabic language) from the valleys, plateaus, and ravines of the Arabian Peninsula, and made it the governing language of the vast Islamic world, with its diverse nations, peoples, and tongues. Just as the Holy Qur'an had a great role in the spiritual aspect of guidance to the straight path, the Arabic language also had a role in unifying and uniting tribes and countries, by the grace of ALLAH Almighty, after He made it the language of the Holy Qur'an and the tongue of the final Arab prophet, Muhammad ibn Abdullah, Peace Be Upon Him.

The Noble Book is in clear Arabic; that is, it is composed of Arabic words, expressions, and letters. In order to understand and comprehend those Arabic words, a person must learn the rules of grammar and morphology, and the rest of the sciences of the Arabic language to the best of his ability for those who want to understand correctly or strive and deduce from the Noble Book.

**Sciences are divided into two parts:**

**First:**

The science of objectives (the goal): which is the science of: (interpretation of the Holy Quran, belief, monotheism, the Noble Hadith, jurisprudence, and the Noble Prophetic Biography).

**Second:**

The science of the tool (the servant or the means): which are the sciences that help and assist in studying and researching the sciences of objectives; without the science of the tool, it is not possible to study, research, or understand the sciences of objectives; and it concludes: (the Arabic language and its sciences, the science of the principles of jurisprudence, the science of Hadith terminology).

Every science and art have its foundations, symbols, letters and laws. For example, the science of mathematics is based on numbers, arithmetic operations, etc. It is not conceivable that a person who does not know anything about mathematics other than counting on his fingers from (1-100) would come and claim that he is an expert in mathematics and start discussing the theory of differential and integral calculus!

The same is the case for the Islamic sciences, foremost among which is (the Holy Quran and its sciences). It is not correct or acceptable for a person who does not master the rules of the Arabic language and morphology to argue or strive in religion, because he does not possess the tools that qualify him for this work.

One of the most sublime, noblest, and most beneficial goals for the believing, pious servant to understand and comprehend the messages of his Lord Q through reading and studying the verses of the Noble Qur'an; for in it are promises and threats, and in it are news of previous nations, their conditions and their fates, and news and horrors of the Day of Resurrection and the Reckoning, and Paradise and what brings the servant closer to it, and news of Hell and what leads to it.

The Arabic language and its sciences have been chosen by ALLAH Almighty to be the entrance and key to understanding and deriving from the Noble Book as well as the Noble Sunnah. Since it is obligatory upon the believing servant to save himself and rescue him from destruction and Hellfire, through faith and righteous deeds, it is obligatory upon him to learn the Arabic language as much as he is able, because whatever leads to the obligatory is obligatory.

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## Message No: (7)

### TRUST

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (27) وَعَلِمُوا أَنَّ مَوَالِكُمْ وَأَوْلَادَكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (28) يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (29). الأنفال.

#### **Translation of the concept of the Holy Verses:**

\*(O you who have believed, do not betray ALLAH and the Messenger or betray your trusts while you know [the consequence]. (27) And know that your possessions and your children are but a trial and that ALLAH has with Him a great reward. (28) O you who have believed, if you fear ALLAH, He will grant you a criterion and will remove from you your misdeeds and forgive you. And ALLAH is the possessor of great bounty. (29) Al-Anfal.

#### **Definition of Trust:**

Trust has two meanings in Islamic Law;

##### **First:**

A specific meaning: It is everything that a person must preserve and fulfill from the rights of others.

##### **Second:**

A general meaning: It is everything that ALLAH Almighty has entrusted to a person; (his soul, his life, his body), and what he has ordered him to preserve or carry out from all the legal and life duties. (For more information, review the book [The Kuwaiti Jurisprudence Encyclopedia - Vol. 6 - p. 236](#), (and the interpretation of [Adwaa Al-Bayaa - Vol. 5 - p. 846](#)).

Trust: is the quality of loving and preferring the truth, and it is the opposite of betrayal. It is a fixed quality in the soul that keeps a person chaste from what he has no right to, even if the circumstances allow it.

The word (Trust at the root level-Noun, Adv, Adj, Verb, etc....) was mentioned in the Noble Qur'an in sixteen verses (16), which are:



1- (وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانَ مِقْبُوْضَةٍ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (283). البقرة.

2- (وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ فَإِنَّمَا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (75). آل عمران.

3- (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (58). النساء.

### **Translation of the concept of the Holy Verses:**

1- (And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear ALLAH, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And ALLAH is Knowing of what you do. (283). Al-Baqarah.

2- (And among the People of the Scripture is he who, if you entrust him with a great amount, he will discharge it. To you, and among them are those who, if you entrust them with a dinar, will not return it to you unless you remain standing over it. That is because they say, "There is no blame upon us concerning the unlettered ones." And they speak falsely about ALLAH while they know. (75). Al Imran.

3- (Indeed, ALLAH commands you to render trusts to whom they are due, and when you judge between people to judge with justice. Indeed, ALLAH is excellent He admonishes you thereby. Indeed, ALLAH is Hearing and Seeing. (58) An-Nisa.

### **The benefits derived from these noble verses:**

\* Fulfilling trusts to their owners is an obligatory duty, imposed by ALLAH Almighty on the Islamic nation.

\* The word (Trusts) came in the (plural) form and (definite with the definite article-Al); thus, it concludes all trusts, as it concludes all (worships and transactions).

\* The address and divine command are directed to everyone; where the pronoun addressed came in the plural form (You) in the place of the accusative object of the command to fulfill and comply.

\* The speech concludes the performance of trusts to (those who are responsible for them), and those who are responsible for them may be: Enemies or Friends, Muslims or non-Muslims, (Old, Young, Orphan, Strong, Weak, etc.), without any discrimination or differentiation between gender (Male or Female), or negligence in performance.

\* The ruling with justice among people; and the word (People) came, which is also one of the forms of (Generality- plural), to include everyone; Muslims and non-Muslims, those with High or Low Positions... etc.

\* (Na'ma) is a compound word made up of (Na'am - نِعَم - a verb that expresses praise), and (Ma - مَا) meaning (that which), and it is one of the forms of generality- plural), meaning: Na'ma is something that ALLAH Almighty admonishes you with in His Most High Self, and it is the great Na'ma of admonition that clarifies the rights and duties and their performance among the servants, and the great good that it has in achieving the security of individuals and societies in this world, and the great reward on the Day of Judgment, and this is from the blessings of ALLAH, the All-Hearing, the All-Seeing.

- 4- (وَالْيَ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (65) قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ (66) قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ (67) أَبْلِغْكُمْ رَسُولَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ (68). الأعراف.
- 5- (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (27) وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (28). الأنفال.
- 6- (وَقَالَ الْمَلِكُ انْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدِينَا مَكِينٌ أَمِينٌ (54) قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ (55). يوسف.
- 7- (فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَحْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ (63) قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ (64). يوسف.
- 8- (كَذَبَتْ قَوْمٌ نوحَ الْمُرْسَلِينَ (105) إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ (106) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (107). الشعراء.
- 9- (كَذَبَتْ عَادَ الْمُرْسَلِينَ (123) إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ (124) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (125). الشعراء.
- 10- (قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ (38) قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (39) قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ (40). النمل.
- 11- (قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (26). القصص.
- 12- (إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (72). الأحزاب.
- 13- (قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (3) وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (4) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (5) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (6) فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (7) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (8). المؤمنون.
- 14- (وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ (17) أَنْ أَذُوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (18). الدخان.
- 15- (وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (32). المعارج.
- 16- (إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (19) ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (20) مُطَاعٍ ثَمَّ أَمِينٍ (21). التكوثر.

### Translation of the concept of the Holy Verses;

4- (And to Aad [We sent] their brother Hud. He said, “O my people, worship ALLAH; you have no deity other than Him. Then will you not fear Him?” (65) The eminent ones who

disbelieved among his people said, "Indeed, we see you in foolishness, and indeed, we think you are among the liars." (66) He said, "O my people, there is no foolishness in me, but I am a messenger from the Lord of the worlds. (67) I convey to you the messages of my Lord, and I am to you a sincere advisor." Trustworthy (68). Al-A'raf.

5-(O you who have believed, do not betray ALLAH and the Messenger or betray your trusts while you know (27) And know that your wealth and your children are but a trial and that ALLAH has with Him a great reward (28). Al-Anfal.

6- (And the king said, "Bring him to me; I will attach him to myself." So, when he spoke to him, he said, "Indeed, you are with us today in position of authority and trustworthy." (54) He said, Appoint me over the storehouses of the land. Indeed, I will be a knowledgeable guardian. (55) Yusuf.

7- (And when they returned to their father, they said, "O our father, the measure has been withheld from us, so send our brother with us, that we may measure, and indeed, we will be his guardians." (63) He said, "Shall I entrust you with him except as I entrusted you with his brother before? But ALLAH is the best guardian, and He is the Most Merciful of the merciful." (64) Yusuf.

8-(The people of Noah denied the messengers (105) When their brother Noah said to them, "Will you not fear ALLAH?" (106) Indeed, I am to you a trustworthy messenger (107). Ash-Shu'ara.

9- ('Aad denied the messengers (123) When their brother Hud said to them, "Will you not fear ALLAH?" (124) Indeed, I am to you a trustworthy messenger (125). Ash-Shu'ara.

10- (He said, "O eminent ones, which of you will bring me her throne before they come to me in submission?" (38) An Ifrit from among the jinn said, "I will bring it to you before you rise from your place." And indeed, I am strong and trustworthy over it. (39) He who had knowledge of the Scripture said, "I will bring it to you before your glance returns to you." But when he saw it settled near him, he said, "This is from the bounty of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful is grateful for the benefit of his own soul. And whoever denies - then indeed, my Lord is Free of need and Generous." (40) An-Naml.

11- (One of the two women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." (26). Al-Qasas.

12- (Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant. (72). Al-Ahzab.

13- (Indeed, the believers have succeeded (1) Who are during their prayers humbly submissive (2)) And those who turn away from ill speech (3) And those who are active in zakat (4) And those who guard their private parts (5) Except from their wives or those their right

hands possess, for indeed, they will not be blamed (6) But whoever seeks beyond that, then those are the transgressors (7) And those who are to their trusts and their covenant attentive (8). Al-Mu'minun.

14- (And We had already tested before them the people of Pharaoh, and there came to them a noble messenger (17) [saying], "Give me back, O servants of ALLAH. Indeed, I am to you a trustworthy messenger." (18). Ad-Dukhan.

15- (And those who are to their trusts and their covenant attentive. (32). Al-Ma'arij.

16- (Indeed, it is the word of a noble messenger. (19) Possessor of power, with the Lord of the Throne, secure. (20) Obeyed there, trustworthy. (21). At-Takwir.

**Through studying and following the verses of the Holy Quran, some areas of Trust become clear, which are:**

### **Areas of Trust:**

#### **The First field: Religion is Trusts:**

ALLAH Almighty said;

\* (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (67). المائدة.

وفي سورة الشعراء:

\* (إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ (106) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (107).

\* (كَذَّبَتْ عَادَ الْمُرْسَلِينَ (123) إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ (124) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (125).

\* (كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ (141) إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ (142) إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (143).

\* (وَإِنَّهُ لَنُنزِّلُ رَبِّ الْعَالَمِينَ (192) نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (193) عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (194) بِلِسَانٍ عَرَبِيٍّ مُبِينٍ (195).

\* (وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ (17) أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (18). الدخان.

\* (وَلَقَدْ نَقَلْنَا الْقُرْآنَ الْكَرِيمَ إِلَيْنَا قَوْلَ النَّبِيِّ هُودٍ عَلَيْهِ السَّلَامُ : (أَبْلَغُكُمْ رَسُولَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ (68). الأعراف.

#### **Translation of the concept of the Holy Verses:**

\* (O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And ALLAH will protect you from the people. Indeed, ALLAH does not guide the disbelieving people. (67) Al-Ma'idah.

And in Surat Ash-Shu'ara:

\* (When their brother Noah said to them, "Will you not fear ALLAH?" (106) Indeed, I am to you a trustworthy messenger." (107) .

**\* (Aad denied the messengers. (123) When their brother Hud said to them, (124) Will you not fear ALLAH? Indeed, I am to you a trustworthy messenger. (125).**

**\* (Thamud denied the messengers (141) When their brother Salih said to them, Will you not fear ALLAH? (142) Indeed, I am to you a trustworthy messenger. (143) .**

**\* (And indeed, it is a revelation from the Lord of the worlds. (192) The Trustworthy Spirit has brought it down (193) Upon your heart that you may be among the Warners. (194) In a clear Arabic tongue (195).**

**\*(And We had certainly tried before them the people of Pharaoh, and there came to them a noble messenger (17) [saying], “Deliver to me, O servants of ALLAH. Indeed, I am to you a trustworthy messenger.” (18). Ad-Dukhan.**

**\*And the Noble Qur’an has conveyed to us the words of the Prophet Hud, peace be upon him: (I convey to you the messages of my Lord, and I am to you a trustworthy adviser.) (68). Al-A’raf.**

**On the authority of the mother of the Believers, Aisha, may ALLAH be pleased with her, who said: The Messenger of ALLAH, Peace Be Upon Him, was wearing two thick Qatari garments, and whenever he sat down and sweated, they would be heavy on him. Then a garment from Ash-Sham came to a certain Jew, and I said: Why don’t you send to him and buy two garments from him for the sake of ease? So, he sent to him and said: I know what he wants; he only wants to take my money. Or with my dirhams, so the Messenger of ALLAH, peace and blessings be upon him, said: “He has lied, for he knows that I am one of the most pious of them to ALLAH, and the most trustworthy of them.” At-Tirmidhi.**

**And our noble Messenger Muhammad, peace and blessings be upon him, was known before the prophetic mission for his trustworthiness and honesty, so he was called (the truthful and trustworthy). And other noble verses confirm that the message is a trust, and that the Messenger is trustworthy and entrusted with it.**

## **The Second field: Sciences and knowledge are a Trust:**

It concludes several facts, such as:

**First Fact: The attribution of knowledge to ALLAH Almighty: as indicated by the noble verses:**

\* (وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (31). البقرة.

\* اقرارُ الملائكةِ بذلك: (قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32). البقرة.

\* (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (34). لقمان.

\* (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5). العلق.

### **Translation of the concept of the Holy Verses:**

\* (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 should be truthful." (31). Al-Baqarah.

\* The angels' acknowledgment of that: \*(They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (32). Al-Baqarah.

\* (Indeed, with ALLAH is knowledge of the Hour. And He sends down the rain and knows what is in the wombs. And you do not know No soul knows what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, ALLAH is Knowing and Acquainted. (34) Luqman.

\* (Read in the name of your Lord, who created. (1) Created man from a clot. (2) Read, and your Lord is the Most Generous. (3) Who taught by the pen. (4) Taught man that which he knew not. (5) Al-Alaq.

And all the noble verses of the Qur'an bear witness to that. Ibn Abbas (may ALLAH be pleased with him) said: The Guardian, the Trustworthy; the Qur'an is trustworthy over every book before it. (From the Book of the Virtues of the Qur'an, Chapter: How the Revelation Was Revealed and the First Thing to Be Revealed). Al-Bukhari.



## Second Fact: Learn science from reliable and correct sources;

ALLAH Almighty said;

\* (وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ (6). النمل.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59). النساء.

\* (أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (82) وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا (83). النساء.

\* إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (19) ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (20) مُطَاعٍ ثَمَّ أَمِينٍ (21). التكوير.

### Translation of the concept of the Holy Verses:

\* (And indeed, you receive the Qur'an from One Who is Wise and Knowing (6). An-Naml.

\* (O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is better and more suitable for final outcome (59). An-Nisa.

\* (Do they not then reflect upon the Qur'an and if it had been from other than ALLAH, they would have found within it much contradiction. (82) And when there comes to them a matter of security or fear, they broadcast it. But if they had referred it to the Messenger or to those in authority among them, those among them who investigate it would have known about it. And were it not for the grace of ALLAH upon you and His mercy, you would have followed Satan, except for a few. (83) An-Nisa.

\* (Indeed, it is the word of an honored Messenger. (19) Possessor of power, secure in the presence of the Lord of the Throne. (20) Obeyed there, trustworthy. (21) At-Takwir.

As it in the noble hadith: "On the authority of Abd al-Rahman ibn Abdullah ibn Mas`ud, narrating, on the authority of his father, may ALLAH bless them and grant them peace, on the authority of the Prophet, Peace Be Upon Him, who said: "May ALLAH make fresh the face of a man who hears **my statement**, understands them, memorizes them, and conveys them. For there are many a person who conveys knowledge to someone who is more knowledgeable than him. There are three things that a Muslim's heart will not be deceived about: doing one's work sincerely for the sake of ALLAH, advising the leaders of the religion, and being patient with the people. Muslims, and adherence to their group, for the call encompasses them from behind." At-Tirmidhi.

The Noble Messenger, Peace Be Upon Him, has defined the source of Islamic knowledge by saying (**my statement**), which is that which does not speak from desire.

In the book of Sahih Al-Imam Muslim: Chapter: **Clarifying that the chain of transmission is part of the religion**, and that narration is only from trustworthy people, and that criticizing narrators for what is in them is permissible, rather obligatory, and that it is not forbidden backbiting, rather it is defending the honorable Shari'ah. Hasan ibn Al-Rabi' narrated to us, Hammad ibn Zayd narrated to us, on the authority of Ayoub and Hisham, on the authority of Muhammad, and Fadil narrated to us, on the authority of Hisham said: Makhlad ibn Husayn narrated to us, on the authority of Hisham, on the authority of Muhammad ibn Sirin, who said: This knowledge is religion, so look from whom you take your religion. Abu Ja'far Muhammad ibn al-Sabbah narrated to us, Ismail ibn Zakariya narrated to us, on the authority of `Asim al-Ahwal, on the authority of Ibn Sirin, who said: They did not ask about the chain of transmission, but when it happened The Fitnah. They said: Name your men for us, so that the people of the Sunnah may be looked at and their hadith may be accepted, and the people of innovation may be looked at and their hadith may not be accepted. Ishaq ibn Ibrahim al-Hanthali told us, Isa, who is the son of Yunus, told us, al-Awza'i told us, on the authority of Sulayman ibn Musa, who said: I met Tawus and said: So-and-so told me, such-and-such. And so, he said: "If your companion is intelligent, then take from him. And Abdullah bin Abdul Rahman Al-Darimi told us, Marwan, meaning Ibn Muhammad Al-Dimashqi, told us, Saeed bin Abdul Aziz told us, on the authority of Sulayman bin Musa, he said: I said to Tawus: So-and-so told me such-and-such, he said: If your companion is intelligent, then take from him. Nasr bin Ali Al-Jahdhami, Al-Asma'i told us, on the authority of Ibn Abi Al-Zinad, on the authority of his father, who said: "I met one hundred people in Madinah, all of them trustworthy, and no hadith is taken from them. It is said: He is not from his people. Muhammad Ibn Abi Umar Al-Makki told us, Sufyan told us.

H-Abu Bakr bin Khallad Al-Bahili narrated to me, and this is his wording. He said: I heard Sufyan bin Uyaynah, on the authority of Mis'ar, who said: I heard Sa'd bin Ibrahim say: None narrate from the Messenger of ALLAH, Peace Be Upon Him, except trustworthy people. Muhammad bin Abdullah bin Quhzadh from the people of Marw narrated to me. He said: I heard `Abdan bin `Uthman say: I heard Abdullah bin Al-Mubarak say: The chain of transmission is part of the religion, and were it not for the chain of transmission, anyone would say whatever he wanted. Muhammad bin Abdullah said: Al-Abbas bin Abi Rizmah told me: I heard Abdullah say: Between us and the people are the pillars, meaning the chain of transmission. Muhammad said: I heard Abu Ishaq Ibrahim bin Isa Al-Talaqani say: I said to Abdullah bin Al-Mubarak: O Abu Abdul-Rahman, the hadith that came, "It is from righteousness, after righteousness, that you pray for your parents with your prayer, and fast for them with your fasting," he said: Abdullah said: O Abu Ishaq, from whom is this? He said: I said to him: This is from the hadith of Shihab bin Khirash, he said: Trustworthy, from whom? He said: I said: On the authority of Al-Hajjaj bin Dinar. He said: Trustworthy. On the authority of whom? He said: I said: The Messenger of ALLAH, Peace Be Upon Him, said: O Abu Ishaq, between Al-Hajjaj bin Dinar and the Prophet, Peace Be Upon Him, there are deserts in which the necks of the mounts are cut off, but there is no difference of opinion regarding charity. Sahih Muslim.



### Third Fact: Gradual learning;

ALLAH Almighty said;

\* (وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا (106). الاسراء.

\* (وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا (32). الفرقان.

#### Translation of the concept of the Holy Verses:

\* (And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals, and We have revealed it by stages. (106). Al-Isra.

\* (And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart, and We have recited it distinctly. (32). Al-Furqan.

**In the Noble Prophetic Sunnah:** On the authority of Muadh ibn Jabal, may ALLAH be pleased with him, he said: The Messenger of ALLAH, Peace Be Upon Him, sent me and said: "You will come to a people from the People of the Book, so call them to bear witness that there is no ALLAH but ALLAH and that I am the Messenger of ALLAH. If they obey that, then inform them that ALLAH has enjoined upon them five prayers every day and night. If they obey that, "Inform them that ALLAH has enjoined upon them charity, which is to be taken from their rich and given to their poor. If they obey in this, then beware of their best wealth, and beware of the supplication of the oppressed, for there is no veil between it and ALLAH." (Muslim).

This noble hadith explains how to gradually advance faith and religious obligations in terms of importance and priority:

- 1- Testifying to the oneness of ALLAH Almighty and the prophethood of our Master the Messenger of ALLAH.
- 2- The five obligatory prayers for believers.
- 3- Zakat and charity.
- 4- Justice among people and the absence of injustice.

On the authority of Abu Hurayrah, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, who said: "Faith has seventy-odd branches, and modesty is a branch of faith." Muslim.

This is another hadith that indicates gradualism in forbidding evil;

On the authority of Qais bin Muslim, on the authority of Tariq bin Shihab, and this is the hadith of Abu Bakr, he said: The first one to begin with the sermon on the day of Eid, before the prayer, was Marwan. A man stood up to him and said: The prayer comes before the sermon. He said: What is there has been left. Abu Saeed said: As for this one, he has fulfilled

**what was upon him. I heard the Messenger of ALLAH, Peace Be Upon Him, say: Whoever among you sees an evil, let him change it with his hand; if he is unable to do so, then with his tongue; if he is unable to do so, then with his heart, and that is the weakest of faith.” Muslim.**

**On the authority of the mother of the Believers, Aisha (may ALLAH be pleased with her) ... she said: ... the first thing to be revealed from it was a surah from Al-Mufassal, in which there was mention of Paradise and Hell, until when the people returned to Islam, the lawful and the unlawful were revealed. If the first thing to be revealed had been: Do not drink alcohol, they would have said: We will never give up alcohol. If the first thing to be revealed had been: Do not commit adultery, they would have said: We will never give up adultery. Indeed, it was revealed in Mecca to Muhammad, Peace Be Upon Him, while I was still a girl playing. Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter. Surat Al-Baqarah and Surat An-Nisa were not revealed except while I was with him...” Al-Bukhari.**

**This is noble prophetic hadith that teaches people to be gradual in spending on themselves and their relatives:**

**On the authority of Jabir, may ALLAH be pleased with him, who said: A man from Banu Udhrah freed a slave of his after he had been released. News of that reached the Messenger of ALLAH, Peace Be Upon Him, so he said: “Do you have any other wealth?” He said: “No.” He said: “Who will buy him from me?” So Nu’aym ibn ‘Abdullah al-‘Adawi bought him for eight hundred dirhams, and brought it to the Messenger of ALLAH, Peace Be Upon Him, and he gave it to him. Then he said: “Start with yourself and give charity to yourself. If there is anything left over, give it to your family. If there is anything left over from your family, give it to your relatives. If there is anything left over from your relatives, then like this and like this, and he says: in front of you, to your right, and to your left.” Muslim.**

**Gradualism is a tradition and a fixed cosmic truth that ALLAH I has placed in all creatures and established in commands and prohibitions. It is one of the great laws in the upbringing and education of the human soul, as in the gradual revelation of the Noble Qur’an so that it would be established in the hearts of great men, and so was the noble prophetic tradition.**

#### **Fourth Fact: Transmitting with honesty and not concealing:**

**ALLAH Almighty said;**

**\* (إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (159) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (160). البقرة.**

**\* (إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (174) أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ (175) ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (176). البقرة.**

#### **Translation of the concept of the Holy Verses:**

**\* (Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by ALLAH and cursed by those who curse. (159) Except for those who repent, amend, and declare [their] truth. For those - I will turn in mercy, and I am the Acceptor of repentance, the Merciful. (160) Al-Baqarah.**

**\*(Indeed, those who conceal what ALLAH has sent down of the Scripture and exchange it for a small price Those are the ones who eat nothing into their bellies except the Fire, and ALLAH will not speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment. (174) Those are the ones who have purchased error at the price of guidance and punishment at the price of forgiveness. So how patient they are for the Fire! (175) That is because ALLAH has sent down the Book in truth, and indeed, those who differ over the Book are in extreme dissension. (176) Al-Baqarah.**

**The benefits derived from these noble verses:**

**A- He who conceals knowledge will be cursed by ALLAH and by those who curse.**

**B- Unless he repents, corrects, and explains (what he concealed and what he corrupted of knowledge), then ALLAH will accept their repentance.**

**C- Those who conceal what ALLAH has revealed for the sake of worldly pleasures such as money, prestige, and other things, then they:**

**\* They will eat nothing but fire in their bellies: The scene is very great and terrifying for fire to be in the belly of a person!**

**\* ALLAH will not speak to them on the Day of Resurrection.**

**\* ALLAH will not purify them on the Day of Resurrection.**

**\* For them is a painful torment, in addition to all the previous torment, fire, and lack of purification!**

**\* Those are the ones who have upset the balance, and have imposed (misguidance; their opinions and desires) over (guidance - the commands of the two revelations), and the torment of the Hereafter with forgiveness (with a little enjoyment of this world).**

**\* The reason for all this torment is concealing knowledge and not following the Book.**

**It was reported in the hadiths:**

**\*(On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: You say: Abu Hurairah narrates a lot of hadiths from the Messenger of ALLAH, Peace Be Upon Him, and you say: Why do the Muhajireen and the Ansar not narrate from the Messenger of ALLAH, Peace Be Upon Him, a hadith like that of Abu Hurairah? My brothers from the Muhajireen were busy with a bargain in the markets, and I used to stick to The Messenger of ALLAH, Peace Be Upon Him, would fill my stomach, so I would bear witness when they were absent, and I would remember when they forgot. My brothers from the Ansar would be busy with their money, and I was a poor man from the poor of the Suffah, and I would remember when they forgot. The Messenger of ALLAH, Peace Be Upon Him, said in a hadith he narrated: "No one will spread out his garment until I finish this statement of mine, then he will gather it." "No one was able to take his garment except that he understood what I was saying. So, I spread a sheet over me, and when the Messenger of ALLAH (Peace Be Upon Him) had finished saying it, I gathered it to my chest, and I did not forget anything of what the Messenger of ALLAH (Peace Be Upon Him) said." Al-Bukhari.**

**\*(On the authority of Al-A'raj, on the authority of Abu Hurairah, may ALLAH be pleased with him, who said: "They say that Abu Hurairah talks a lot, but ALLAH is the One who brings the appointment. They say, 'What is the matter with the Muhajireen and the Ansar? They do not talk about the same kind of hadiths as he does. My brothers among the Muhajireen were busy with bargaining in the markets, and my brothers among the Ansar were busy with their money. I was..." A poor man who adheres to the Messenger of ALLAH ((S.A.W)) until his stomach is full, so I am present when they are absent, and I remember when they forget. The Prophet ((S.A.W)) said: "One day, none of you will spread out his garment until I finish what I said, then he will gather it to his chest and forget anything of what I said forever. So, I spread out a blanket, and I had no other garment on me until he finished." The Prophet (peace be upon him) said, then I gathered them into my chest. By Him Who sent him with the truth, I have not forgotten any of his words until this day. By ALLAH, were it not for two verses in the Book of ALLAH, I would never have told you anything. (Indeed, those who conceal what We have sent down of clear proofs and guidance - until the word of the Most Merciful)." Al-Bukhari.**

**\*(On the authority of Abdullah ibn Mas`ud, may ALLAH be pleased with him, who said: I heard the Prophet, Peace Be Upon Him, say: "May ALLAH brighten face a man who hears something from us, so he conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it." At-Tirmidhi.**

**\*(On the authority of Zayd ibn Thabit, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “May ALLAH make radiant the face of a man who hears a hadith from us and memorizes it until he conveys it. For there may be a bearer of knowledge who conveys it to one who is more knowledgeable than him, and there may be a bearer of knowledge who is not knowledgeable.” Abu Dawud.**

**\*(On the authority of Zayd ibn Thabit, may ALLAH be pleased with him, I heard the Messenger of ALLAH, Peace Be Upon Him, say: “May ALLAH make radiant the face of a man who hears a hadith from us, memorizes it, and conveys it to someone who has memorized it better than him. For there may be a bearer of knowledge who is not a scholar, and there may be a bearer of knowledge who conveys it to someone who has more knowledge than him. If a Muslim’s heart believes in three things, he will enter Paradise.” He said: I said: What are they? He said: Sincerity. Work for ALLAH, give sincere advice to those in authority, and adhere to the group, for their supplication encompasses them from behind. Whoever’s intention is the Hereafter, ALLAH will make his wealth in his heart, gather his affairs for him, and the world will come to him reluctantly. Whoever’s intention is the world, ALLAH will scatter his affairs, make his poverty before his eyes, and nothing will come to him from the world except what has been decreed for him.). Al-Darimi.**

**\*(On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “Whoever is asked about knowledge that he knew and then concealed it, will be bridled on the Day of Resurrection with a bridle of fire.” In this chapter, on the authority of Jabir and Abdullah bin Amr, Abu Isa said: The hadith of Abu Hurairah is good hadith. At-Tirmidhi.**

#### **Extracted benefits of these noble hadiths:**

**\*The supplication of the Messenger (P.B.U.H) for Abu Hurairah may ALLAH be pleased with him, for knowledge and memorization in order to convey it to the Muslims.**

**\*The reason for the abundance of narrations of Abu Hurairah, is his adherence to and following of the Messenger (P.B.U.H), and not forgetting.**

**\*The Messenger (P.B.U.H) also supplicated for every person who hears the words of the Messenger and then conveys them to others with a radiant face; that is, with beauty, goodness, splendor and acceptance.**

**\*Spreading knowledge and conveying it to people without any deficiency or excess.**

**\*Perhaps the bearer of knowledge is not a jurist, but by conveying knowledge to people, there may be among them someone who is more knowledgeable than him, and they may derive from him rulings and benefits that important for everyone.**

**\* Observing ALLAH I in all situations; ALLAH the Almighty said: (When the two receivers receive, seated on the right and on the left (17) He does not utter a word except that there is a watcher by him, ever present (18). Qaaf.**

**\*Sincerity of intention to ALLAH the Almighty in knowledge and action.**

**\*Advice for all Muslims and their elite.**

**\*Stick to the group.**

**\*The believing servant strives for the sake of securing the Hereafter, and is satisfied with what ALLAH the Almighty provides him in this world.**

**\*Concealing knowledge necessitates a bridle of fire On the Day of Resurrection.**

**The harms and disadvantages of conveying knowledge or news without integrity:**

**1- Sin and disobedience to the transmitter, and punishment in the hereafter.**

**2- Intentionally or unintentionally harming others.**

**3- The emergence of enmity, hatred and division among people.**

**4- The spread of sins and transgressions among people.**

**5- The destruction of society by planting mistrust among its members.**

**\*(On the authority of Jabir ibn Abdullah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “All gatherings are based on trust, except for three gatherings: shedding forbidden blood, forbidden sexual intercourse, or taking money unjustly.” Sunan Abi Dawud.**

**The Book of Awn al-Ma'bud, the first explanation. The author of Awn al-Ma'bud said:**

**His statement: (Assemblies with trustworthiness): Ibn Raslan said: The letter (Ba') relates to something omitted, and the estimation is that the assemblies are improved or the beauty of the assemblies and their nobility is due to the trustworthiness of the one present in them for what happens in the assemblies and occurs in the sayings and actions, so it is as if the meaning is for the owner of the assembly to be trustworthy in what he hears or He sees it as a summary of his statement: (Except for three councils): Al-Manawi said: It is an isolated exception. And he said in Al-Mirqat: meaning one of the three councils. The meaning is that if a believer sees the people of a council committing an evil, he should not spread what he saw from them except in three councils. End of his statement: (shedding blood): It is permissible to put it in the accusative case as a substitute and to put it in the nominative case as the predicate of a deleted subject, the meaning of which is one of them is shedding blood, meaning a council for shedding blood. His statement: (forbidden): In the accusative case, it is an attribute of blood, meaning forbidden blood that was shed, or blood that is respected in the Shari'ah. His statement: (or forbidden vagina): is connected to the shedding of blood, meaning intercourse with it in the manner of fornication. His statement: (unjustly): is related to the taking away, so whoever says in a gathering, “I want to kill so-and-so, or commit fornication with so-and-so, or take so-and-so's money,” then it is not permissible for the listener to conceal it, rather he must disclose it to prevent corruption. Al-Mundhiri said: The nephew of Jabir is unknown,**



and in its chain of transmission is Abdullah bin Nafi' al-Sa'igh, a client of Banu Makhzum, a Madani whose kunya is Abu Muhammad, and there is an opinion about him. End quote. Al-Manawi said: Its chain of transmission is good.

### **Comment:**

Religious scholars, educators, and reformers do a great job in teaching people and guiding them to the straight path that the Lord of the Worlds and His noble Messenger Muhammad, Peace Be Upon Him, have ordered them to follow. This job is a great trust in their necks, and ALLAH Almighty will ask them about it on the Day of Judgment.

If scholars fulfill this trust in the correct manner in preserving the Islamic religion and Muslims, the Islamic nation will be well and elevated, and they will be as ALLAH said: (You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in ALLAH... (110). Al Imran.

If scholars, reformers and educators do not explain (the Book of ALLAH I) to the people, then they have neglected to fulfill the trust and convey knowledge. The truth and right are hidden from people, and the role of sincere, divine scholars in carrying out their message faithfully is the light that guides to goodness and the straight path in the darkness of doubts and desires that have cast a shadow over people's lives and minds.

ALLAH Almighty said;

\*﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَيَّنَّ مَا يَشْتَرُونَ﴾ [آل عمران 187].

### **Translation of the concept of the Holy Verse:**

\*(And remember when ALLAH took a covenant from those who were given the Scripture, "You shall make it clear to the people and not conceal it." But they threw it behind their backs and purchased with it a small price. How evil is that which they purchase). (Al Imran 187).

**Ibn Kathir (may ALLAH be pleased with him) said in his interpretation of this noble verse:**

**This is a rebuke from ALLAH and a threat to the People of the Book from whom ALLAH took a covenant through the tongues of the prophets to believe in Muhammad (Peace Be Upon Him) and to mention him to the people, so that they would be on guard against his command. Then, when ALLAH sent him, they would follow him, but they concealed that and compensated for what they were promised of good in this world. And the Hereafter with a trivial lesser reward, and a ridiculous worldly fortune, so what a bad deal is their deal, and what a bad sale is their sale, and in this there is a warning to the scholars not to follow their path, lest what happened to them befall them, and their path be taken by them, so the scholars must give what is in their hands of beneficial knowledge, which guides to righteous deeds, and not conceal anything of it, It was reported in the hadith narrated through various chains of transmission on the authority of the Prophet, Peace Be Upon Him, that he said:**

**“Whoever is asked about knowledge and conceals it will be bridled on the Day of Resurrection with a bridle of fire.” And the Most High’s statement: {Do not think that those who rejoice in what they have given and love to be praised for what they have not done} (verse), means by that the hypocrites who boast about what they have not been given, as It was narrated in Sahih Muslim on the authority of the Prophet, Peace Be Upon Him: “...and whoever makes a false claim in order to increase his wealth, ALLAH will only increase his wealth in smallness...” And in the two Sahihs on the authority of the Prophet, Peace Be Upon Him: “He who claims to have something he has not been given is like one who wears two false garments.” (Quoted with slight modification from: p. 345, vol. 1, Mukhtasar Tafsir Ibn Kathir).**



### **The Third Field: A person's life, age, and body are a trust:**

**\*(It was reported in the authentic hadith on the authority of Abu Barzah al-Aslami, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: "The feet of a servant will not move on the Day of Resurrection until he is asked about his life and how he spent it, about his knowledge and what he did with it, about his wealth and where he acquired it and how he spent it, and about his body and how he wore it out." At-Tirmidhi, Ad-Darimi, At-Tabarani, and Ibn Abi Shaybah, and the wording is from At-Tirmidhi.**

**\*(On the authority of Abu Malik Al-Ash'ari, may ALLAH be pleased with him, said: The Messenger of ALLAH, Peace Be Upon Him, said: "Purity is half of faith, and 'Praise be to ALLAH' fills the scale, and 'Glory be to ALLAH' and 'Praise be to ALLAH' fill what is between the heavens and the earth, and prayer is light, and charity is proof, and patience is radiance, and the Qur'an is an argument for you or against you. All people go out in the morning, one selling his soul, then freeing it, or..." "It's destruction." Muslim, Ahmad, An-Nasa'i, Al-Bayhaqi, and others.**

**So, everything that a person is asked about, whether in this world or in the Hereafter, means that it is a Trust.**

## **The Fourth Field; The family is a trust (wife and children):**

ALLAH Almighty said;

\* (وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا (20) وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا (21). النساء.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (6). التحريم.

### **Translation of the concept of the Holy Verses:**

\* (And if you wish to replace one wife with another and you have given one of them a great amount, do not take back from it anything. Would you take it back by slander and manifest sin? (20) And how could you take it back while you have already gone in to one another and they have taken from you a solemn covenant? (21). An-Nisa.

\* (O you who have believed, protect yourselves and your families from a Fire whose fuel is people and the stones, over which are angels, harsh and severe. They do not disobey ALLAH in what He commands them but do what they are commanded. (6) At-Tahrim.

\*(On the authority of Jabir ibn Abdullah, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said during the Farewell Pilgrimage: (...Fear ALLAH with regard to women, for you have taken them with ALLAH's trust, and you have made their private parts lawful for you with the word of ALLAH. You have a right over them that they should not let anyone you dislike share your beds. If they do that, then beat them, but not severely. They have a right over you to provide for them and clothe them in a reasonable manner. I have left among you that which if you hold fast to it, you will never go astray: the Book of ALLAH. And you will be asked about me, so what will you say? They said: We bear witness that you have conveyed the message, fulfilled the duty, and given sincere advice. So, he raised his index finger to the sky and pointed it at the people: O ALLAH, bear witness, O ALLAH, bear witness, three times...). Muslim.

\*(On the authority of Sulayman ibn Amr ibn al-Ahwas, may ALLAH be pleased with him, who said: My father told me that he witnessed the Farewell Pilgrimage with the Messenger of ALLAH, Peace Be Upon Him. He praised ALLAH, extolled Him, reminded, and preached. He mentioned a story in the hadith, and said: "Beware of treating women well, for they are like helpers with you. You do not own anything from them, except that they come to you." With a clear indecency. But if they do, then leave them alone in the beds, and beat them with a beating that is not severe. But if they obey you, then seek no way against them. Beware! You have rights over your women, and your women have rights over you. As for your rights over your women, they should not let anyone you dislike share your beds, and they should not allow anyone you dislike into your houses. Beware! Their right over you is that you treat them well in their clothing and food." Abu 'Eisa said: This is a good and authentic hadith. The meaning of his statement: "As captives with you" means: captives in your hands. At-Tirmidhi.

**These noble hadiths are considered a document for the Islamic nation, as the Messenger of ALLAH, Peace Be Upon Him, said them during the Farewell Pilgrimage, conveying and explaining to the individuals of the Islamic nation what rights they have and what duties are imposed on them.**

**\*(On the authority of Ibn Umar, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: “Each of you is a shepherd and is responsible for his flock. The ruler who is over the people is a shepherd and is responsible for them. The man is a shepherd over his family and is responsible for them. The woman is a shepherd over her husband’s house and his children and is responsible for them. The slave is a shepherd over his master’s wealth and is responsible for it. “Behold, each of you is a shepherd and each of you is responsible for his flock.” Agreed upon, and the wording is from Al-Bukhari.**

**\*(On the authority of Abu Hurayrah, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, who said: “Whoever believes in ALLAH and the Last Day, when he witnesses something, let him speak good about it or remain silent. Be careful with women, for women were created from a rib, and the most crooked part of the rib is its upper part. If you try to straighten it, you will break it, and if you leave it alone, it will remain crooked. So be careful with women.” “Be kind to women.” Muslim.**

## Children are a trust:

ALLAH Almighty said;

\* (وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلُوا أَوْلَادَهُمْ شُرَكَاءَهُمْ لِيُرَدُّوهُمْ وَلِيَلْبَسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ (137) ... قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَمُوا مَا رَزَقَهُمُ اللَّهُ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ (140) ... قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ... (151) الأنعام.

\* (وهي تجري بهم في موج كالجبال ونادى نوح ابنه وكان في معزل يا بني اركب معنا ولا تكن مع الكافرين (42) قال سألني إلى جبل يعصمني من الماء قال لا عاصم اليوم من أمر الله إلا من رحم وحال بينهما الموج فكان من المعرفين (43) وقيل يا أرض ابلعي ماءك ويا سماء اقلعي وغيض الماء وقضي الأمر واستوت على الجودي وقيل بعدا للقوم الظالمين (44) ونادى نوح ربه فقال رب إن ابني من أهلي وإن وعدك الحق وأنت أحكم الحاكمين (45) قال يا نوح إنه ليس من أهلك إنه عمل غير صالح فلا تسألن ما ليس لك به علم إني أعطتك أن تكون من الجاهلين (46) قال رب إني أعوذ بك أن أسألك ما ليس لي به علم وإلا تغفر لي وترحمني أكن من الخاسرين (47). هود

\* (المال والبنون زينة الحياة الدنيا والباقيات الصالحات خير عند ربك ثوابا وخير أملا (46) الكهف.

\* (والذين يقولون ربنا هب لنا من أزواجنا وذرياتنا فرة أعين واجعلنا للمتقين إماما (74). الفرقان.

\* (وإذ قال لقمان لابنه وهو يعظه يا بني لا تشرك بالله إن الشرك لظلم عظيم (13) ووصينا الإنسان بوالديه حملته أمه وهنا على وهن وفصاله في عامين أن اشكر لي ولوالديك إلي المصير (14) وإن جاهداك على أن تشرك بي ما ليس لك به علم فلا تطعهما وصاحبهما في الدنيا معروفا واتبع سبيل من أناب إلي ثم إلي مرجعكم فأنبئكم بما كنتم تعملون (15) يا بني إنها إن تك مثقال حبة من خردل فتكن في صخرة أو في السموات أو في الأرض يأت بها الله إن الله لطيف خبير (16) يا بني أقم الصلاة وأمر بالمعروف وأنه عن المنكر واصبر على ما أصابك إن ذلك من عزم الأمور (17) ولا تصعر خدك للناس ولا تمش في الأرض مرحا إن الله لا يحب كل مختال فخور (18) واقصد في مشيك واغضض من صوتك إن أنكر الأصوات لصوت الحمير (19) لقمان.

\* (والذين آمنوا واتبعنهم ذريتهم بإيمان ألحقنا بهم ذريتهم وما ألتناهم من عملهم من شيء كل امرئ بما كسب رهين (21) الطور.

\* (يا أيها الذين آمنوا إن من أزواجكم وأولادكم عدوا لكم فاحذروهم وإن تعفوا وتصفحوا وتغفروا فإن الله غفور رحيم (14) إنما أموالكم وأولادكم فتنة والله عنده أجر عظيم (15) فاتقوا الله ما استطعتم واسمعوا وأطيعوا وأنفقوا خيرا لأنفسكم ومن يوق شح نفسه فأولئك هم المفلحون (16). التغابن.

\* (يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا وقودها الناس والحجارة عليها ملائكة غلاظ شداد لا يعصون الله ما أمرهم ويفعلون ما يُؤمرون (6). التحريم.

## **Translation of the concept of the Holy Verses:**

\* (And thus, their partners have made attractive to many of the polytheists the killing of their children, in order to destroy them and to confuse them with their religion. And if ALLAH had willed, they would not have done it. So, leave them and what they invent. (137) ... Those have certainly lost who have killed their children foolishly without knowledge and have forbidden what ALLAH has provided for them, inventing a lie against ALLAH. They have certainly gone astray, and they were not [rightly] guided. (140) ... Say: Come, I will recite what your Lord has prohibited to you: Do not associate anything with Him, and to parents do good, and do not kill your children for fear of poverty. We provide for you and for them... (151) Al-An'am.

**\*(And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers. (42) [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of ALLAH, except for whom He gives mercy." And the (43) And it was said, "O earth, swallow your water, and O sky, withhold." And the water subsided, and the matter was accomplished, and the ship came to rest on Al-Judi. And it was said, "Away with the wrongdoing people." (44) And Noah called upon his Lord and said, "My Lord, indeed my son is of my family, and indeed, your promise is the truth, and You are the most just of judges. (45) He said, "O Noah, indeed he is not of your family. Indeed, he is an act other than righteous. So do not ask Me about that of which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." (46) He said, "My Lord, indeed I seek refuge in You from asking You about that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers." (47) Hood.**

**\* (Wealth and children are the adornment of the worldly life, but the lasting righteous deeds are better in the sight of your Lord for reward and better for hope. (46) Al-Kahf.**

**\* (And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." (74). Al-Furqan.**

**\* (And remember when Luqman said to his son while he was advising him, "O my son, do not associate with ALLAH. Indeed, association is a great injustice." (13) And We have enjoined upon man, concerning his parents - his mother carried him with hardship upon hardship, and his weaning is thirty months - that you be grateful. To Me and to your parents is the final destination. (14) But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness and follow the way of him who turns back to Me. Then to Me is your return, and I will inform you about what you used to do. (15) O my son, indeed, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, ALLAH will bring it forth. Indeed, ALLAH is Kind and Acquainted. (16) O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, that is of the matters [requiring] determination. (17) And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, ALLAH does not like everyone self-deluded and boastful. (18) And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys. (19) Luqman.**

**\* (And those who believed and whose offspring followed them in faith - We will join with them their offspring, and We will not deprive them of anything of their deeds. Every person will be held in pledge for what he has earned. (21) At-Tur.**

**\* (O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, ALLAH is Forgiving and Merciful. (14) Indeed, your wealth and your children are a trial, and ALLAH has with Him a great reward. (15) So, fear ALLAH as much as you are able, and listen and**

**obey, and spend [in the way of ALLAH]; it is better for yourselves. And whoever is protected from the stinginess of his soul - it is those who will be the successful. (16) At-Taghabun.**

**\* (O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe. They do not disobey ALLAH in what He commands them, but they do what they are commanded (6). At-Tahrim.**

### **In the Noble Sunnah:**

**\*(On the authority of Abu Hurayrah, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: “When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him.” Muslim.**

**\*(On the authority of Khaithamah, may ALLAH be pleased with him, who said: We were sitting with Abdullah ibn Amr, may ALLAH be pleased with him, when one of his servants came to him and entered. He said: Have you given the slaves their food? He said: No. He said: Go and give them. He said: The Messenger of ALLAH, Peace Be Upon Him, said: “It is enough sin for a man to withhold food from those whom he is responsible for.” Muslim.**

**There are people who toil day and night, and collect money day after day, month after month and for years, in order to buy land and build a house of the highest standard and modern style, in which there are all means of comfort, entertainment and luxurious furniture, and all of these are the pleasures of this fleeting worldly life in which he is merely a “Traveler”; and in return he leaves his children to be raised on means of amusement and loss. This is the reality of many fathers and mothers today. They work hard to provide their children with pregnancy, childbirth, treatment, clothing and food, but they are far from the spiritual, moral and religious aspects, as if the message of Islam has not reached them, and as if they do not know that they will be held accountable before ALLAH for all of this. The Prophet ((S.A.W)) said: “Each of you is a shepherd and is responsible for his flock. The ruler who is over the people is a shepherd and is responsible for them. A man is a shepherd over his family.” And he is responsible for them. And the woman is a shepherd over her husband’s house and his children and she is responsible for them. And the slave is a shepherd over his master’s property and he is responsible for it. So, each of you is a shepherd and each of you is responsible for his flock.” Agreed upon. And the wording is from Al-Bukhari.**



## The Fifth Field; Honouring parents and maintaining family ties is a trust:

ALLAH Almighty said;

\* (وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تُنْهَرُوهمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا (24). الاسراء.

\* (وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (12) وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي سِنِينَ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (15) يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (16). لقمان.

### **Translation of the concept of the Holy Verses:**

\*(And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one or both of them reach old age with you, do not say to them a word of contempt, nor repel them but speak to them a generous word. (23) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." (24). Al-Isra.

\*(And We had certainly given Luqman wisdom, [saying], "Be grateful to ALLAH. And whoever is grateful is grateful for the benefit of his own soul. And whoever disbelieves - then indeed, ALLAH is Free of need and Praiseworthy." (12) And when Luqman said to his son while he was advising him, "O my son, do not associate with ALLAH. Indeed, association is a great injustice." (13) And We have enjoined upon man, concerning his parents. His mother carried him with weakness upon weakness, and his weaning is thirty months. (14) And if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness and follow the way of him who turns back to Me. Then to Me is your return, and I will inform you about what you used to do. (15) O my son, indeed, if it be the weight of a mustard seed and be in a rock or in a in the heavens or on the earth, ALLAH will bring it forth. Indeed, ALLAH is Subtle and Aware. (16) Luqman.

### Honoring parents in the Sunnah of the Prophet;

\*(On the authority of Abu Hurayrah, may ALLAH be pleased with him, who said: A man came to the Messenger of ALLAH, Peace Be Upon Him, and said: O Messenger of ALLAH, who among people is most deserving of my good companionship? He said: "Your mother." He said: "Then who?" He said: "Then your mother." He said: "Then who?" He said: "Then your mother." He said: "Then who?" He said: "Then your father." Ibn Shubrumah and Yahya ibn Ayyub said: Abu Zur'ah narrated something similar. Agreed upon, and the wording is from Al-Bukhari.

\*(On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: A man said: "O Messenger of ALLAH, who among people is most deserving of good

companionship?" He said: "Your mother, then your mother, then your mother, then your father, then the closest of you, the closest of you." Muslim.

**\*(On the authority of Hudhayfah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: "ALLAH, the Blessed and Exalted, will gather the people, and the believers will stand until Paradise is brought near to them. Then they will come to Adam and say: 'O our father, open Paradise for us.' He will say: 'And did anything expel you from Paradise except the sin of your father Adam? I am not the one responsible for that. Go to my son, Abraham, the friend of ALLAH, said: Abraham will say: I am not the one who can do that. I was only a friend from behind, behind. Go to Moses, peace be upon him, to whom ALLAH spoke directly. So, they will go to Moses, peace be upon him, and he will say: I am not the one who can do that. Go to Jesus, the Word of ALLAH and His Spirit. So, Jesus, peace be upon him, will say: I am not the one who can do that. That is, it, so they will come to Muhammad, Peace Be Upon Him, and he will stand and be given permission to enter. Trust and kinship will be sent, and they will stand on both sides of the path, right and left, and the first of you will pass like lightning. He said: I said: May my father and mother be sacrificed for you, what is like the passing of lightning? He said: Have you not seen the lightning, how it passes and returns in the blink of an eye, then like the passing of the wind, then like the passing of the bird, and the men's strenuous efforts, their deeds carrying them, while your Prophet is standing on the bridge? He says: O Lord, grant peace, grant peace, until the deeds of the servants become powerless, until a man comes and cannot walk except by crawling. He said: And on the two edges of the Sirat are hooks suspended, commanded to seize whomever they are commanded to, so some scratched will be saved, and some crushed in the Fire. And by the One in Whose Hand is the soul of Abu Hurairah, the bottom of Hell will be seventy autumns. Muslim.**

**\*(In a wording by Ibn Majah: On the authority of Abu Hurayrah, may ALLAH be pleased with him, he said: A man came to the Prophet, Peace Be Upon Him, and said: O Messenger of ALLAH, tell me what right people have from me in terms of good companionship. He said: Yes, by your father, your mother will be informed. He said: Then who? He said: Then your mother. He said: Then who? He said: Then your mother. He said: Then who? He said: "Then your father." He said: "Tell me, O Messenger of ALLAH, about my wealth. How can I give it in charity?" He said: "Yes, by ALLAH, you will be informed that you will give in charity while you are healthy and stingy, hoping to live a long life and fearing poverty, and you will not wait until you reach this point where you say: My wealth belongs to so-and-so and my wealth belongs to so-and-so, and it is for them, even if you hate it."**

**\*(On the authority of Al-Miqdam bin Ma'dikarib, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: "ALLAH commands you to treat your mothers kindly three times: ALLAH commands you to treat your fathers kindly, ALLAH commands you to treat your relatives first." Sunan Ibn Majah.**

**\*(On the authority of Thawban, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: "Three things are suspended from the Throne: the womb,**



**which says: O ALLAH, I am with You, so do not sever ties; the trust, which says: O ALLAH, I am with You, so do not betray; and the blessing, which says: O ALLAH, I am with You, so do not be ungrateful.” Shu’ab al-Iman by al-Bayhaqi.**

**\*(On the authority of Ali ibn Abi Talib, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “There are three things in which no one has any concession: being dutiful to parents, whether he is a Muslim or a disbeliever, fulfilling one’s covenant with a Muslim or a disbeliever, and returning a trust to a Muslim or a disbeliever.” Al-Bayhaqi.**

## **The sixth field: Funds are a trust;**

ALLAH Almighty said;

\* (وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ (188). البقرة.

\* (وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (28). الأنفال.

\* (انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (41). التوبة.

\* (آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ (7). الحديد.

### **Translation of the concept of the Holy Verses:**

\*(And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order to consume a portion of the wealth of the people unjustly while you know [it] (188). Al-Baqarah.

\*(And know that your wealth and your children are but a trial and that ALLAH has with Him a great reward (28). Al-Anfal.

\*(Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of ALLAH, that is better for you, if you only knew (41). At-Tawbah.

\*(Believe in ALLAH and His Messenger and spend from that over which He has made you Caliphs. And those among you who believe and spend will have a great reward (7). Al-Hadid.

### **In the Noble Prophetic Sunnah:**

\*(On the authority of Hudhayfah, may ALLAH be pleased with him, he said: The Caliph and the master of Najran came to the Messenger of ALLAH, Peace Be Upon Him, wanting to curse him. He said: One of them said to his companion: Do not do that, for by ALLAH, if he is a prophet and curses us, neither we nor our descendants after us will succeed. They said: We will give you what you asked of us, but send with us a trustworthy man and do not send with us Except a trustworthy man. He said: "I will send with you a truly trustworthy man." The companions of the Messenger of ALLAH (Peace Be Upon Him) looked forward to him, so he said: "Get up, O Abu Ubaidah ibn al-Jarrah." When he got up, the Messenger of ALLAH (Peace Be Upon Him) said: "This is the trustworthy man of this nation." Agreed upon, and the wording is from al-Bukhari.

\*(On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Prophet, Peace Be Upon Him, said: "A man bought a property from another man. The man who bought the property found a jar of gold in his property. He said to him: 'O man, take your gold from me. I only bought the land from you, not the gold.' The man who owned the land said: 'I only sold you the land and what was in it.' So, they went to court." To a man, and he said: The one to whom they had brought their case said: Do you have children? He said: One of them has a boy, and the other said: The other has a girl. He said: Marry the boy to the

**girl, and spend on themselves from it, and give in charity. Agreed upon, and the wording is from Al-Bukhari.**

**\*(On the authority of Anas bin Malik, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: “Every nation has a trustee, and our trustee, O nation, is Abu Ubaidah bin Al-Jarrah.” Agreed upon, and the wording is from Al-Bukhari.**

**\*(On the authority of Abdullah bin Abi Qatada, on the authority of Abu Qatada, may ALLAH be pleased with him, that he heard him narrating on the authority of the Messenger of ALLAH, Peace Be Upon Him, that he stood among them and mentioned to them that jihad in the cause of ALLAH and belief in ALLAH are the best of deeds. A man stood up and said: O Messenger of ALLAH, do you think that if I am killed in the cause of ALLAH, will my sins be forgiven? So, the Messenger of ALLAH ((S.A.W)) said: “Yes, if you are killed in the cause of ALLAH and you are patient, seeking reward, advancing and not retreating.” Then the Messenger of ALLAH ((S.A.W)) said: “How did you say that?” He said: “Tell me, if I am killed in the cause of ALLAH, will my sins be expiated?” The Messenger of ALLAH ((S.A.W)) said: “Yes, and you are patient, seeking reward, advancing and not retreating, except for debt, for Gabriel (peace be upon him) said to me: That is, it.” Muslim.**

**\*(On the authority of Adi bin Umairah Al-Kindi, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “Whoever among you we appoint to a job and he conceals from us a needle or something greater, it will be considered stolen property that he will bring on the Day of Resurrection.” He said: Then a black man from the Ansar stood up and I can see him and said: O Messenger of ALLAH, accept your work from me. He said: What is the matter with you? He said: I heard you say such and such. He said: And I say it now: Whoever we employ among you for a job, let him come with little or much of it. Whatever he is given of it he takes, and whatever he is forbidden from it he takes. End quote. Muslim.**

**\*( On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “A Muslim is one from whose tongue and hand the Muslims are safe, and a believer is one in whom people trust their blood and wealth.” At-Tirmidhi: Abu ‘Eesa said: This is a good and authentic hadith.**

## The Seventh Field: Judiciary is a Trust:

The judiciary, this high institution, is a trust for the sake of achieving justice (performance, preservation, and equity).

ALLAH Almighty said;

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَعَرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (135). النساء.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (8) وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (9). المائدة.

\* (...وَأِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (42). المائدة.

\* (يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ (26). ص.

### **Translation of the concept of the Holy Verses:**

\* (O you who have believed, be persistently standing firm in justice, witnesses for ALLAH, even if it be against yourselves or parents and relatives. Whether he is rich or poor, ALLAH is more worthy of them both. So, follow not [your] desire, lest you be just. And if you twist or turn aside, then indeed, ALLAH is ever, with what you do, Acquainted. (135). An-Nisa.

\* (O you who have believed, be persistently standing firm in justice, witnesses for ALLAH, even if it be against yourselves or parents and relatives. Whether he is rich or poor, then ALLAH is more worthy of them both. So, follow not [your] desire, lest you be just. And if you twist or turn aside, then indeed, ALLAH is ever, with what you do, Acquainted. To ALLAH are witnesses in justice. And let not the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear ALLAH. Indeed, ALLAH is Acquainted with what you do. (8) ALLAH has promised those who believe and do righteous deeds that they will have forgiveness and a great reward. (9) Al-Ma'idah.

\* (...And if you judge, judge between them with justice. Indeed, ALLAH loves the just. (42) Al-Ma'idah.

\* (O David, We have made you a Caliph upon the earth, so judge between the people in truth and do not follow desire, for it will lead you astray from the way of ALLAH. Indeed, those who go astray from the way of ALLAH will have a severe punishment because they forgot the Day of Reckoning. (26) Sad.

**It was stated in the Noble Sunnah:**

**\*(On the authority of Abu Dharr, may ALLAH be pleased with him, who said: “I said: O Messenger of ALLAH, will you not employ me? He said: So, he struck my shoulder with his hand and then said: O Abu Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a cause of disgrace and regret, except for the one who takes it with its right and fulfills what is upon him in it.” Muslim.**

**\*(On the authority of Ibn Buraydah, on the authority of his father, may ALLAH be pleased with him, that the Prophet, Peace Be Upon Him, said: “Judges are of three types: Two judges in Hell, and one judge in Paradise. A man who judged unjustly and knew that, so he is in Hell. A judge who did not know and wasted people’s rights, so he is in Hell. And a judge who judged justly, so he is in Paradise.” At-Tirmidhi.**

**\*(On the authority of Abdullah bin Wahb, may ALLAH be pleased with him, that Uthman bin Affan, may ALLAH be pleased with him, said to Ibn Umar, may ALLAH be pleased with him: Go and be a judge. He said: Will you excuse me, O Commander of the Faithful? He said: Go and judge between the people. He said: Will you excuse me, O Commander of the Faithful? He said: I have commanded you to go and judge. He said: Do not be hasty. I heard the Messenger of ALLAH, Peace Be Upon Him, say: “Whoever seeks refuge in ALLAH has sought refuge in a safe place.” He said: Yes. He said: Then I seek refuge in ALLAH from being a judge. He said: What prevents you, when your father used to judge? He said: Because I heard the Messenger of ALLAH, Peace Be Upon Him, say: “Whoever is a judge and judges based on ignorance will be among the people of Hellfire, and whoever is a judge and judges unjustly will be among the people of Hellfire, and whoever is a knowledgeable judge who judges with truth or justice will ask for a sufficient escape,” so I do not expect anything from him after that. **Ibn Hibban; Abu Hatim said: Ibn Wahb and this, this is Abdullah Ibn Wahb ibn Al-Aswad Al-Qurashi from Medina. Al-Zuhri narrated from him.****

**The position of judge is one of the most important and dangerous positions in this world and the hereafter. Judging between people, settling disputes and conflicts, and ruling on blood, money, honor, and other matters according to the judgment of ALLAH Almighty is a difficult, delicate, and dangerous task. This can only be achieved by carrying out the job’s trust in this great work, without discrimination or bias towards a friend or relative, or fear of those with power and tyranny. By establishing the right of residence, general stability prevails in society, and justice also prevails, and justice is the foundation of the kingdom. ALLAH Almighty said: (And your Lord would not destroy the cities unjustly while their people were righteous (117) Hud; and reform can only be achieved by establishing justice and preserving trusts. On the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, he said: “A punishment that is established on earth is better for the people than if it rains on them thirty or forty mornings.” **Musnad Ahmad, Ibn Hibban, and Al-Tarikh Al-Kabir by Al-Bukhari Al-Bayhaqi, Al-Nasa’i and Ibn Majah.****

## The Eighth Field: Testimony is a trust;

Selected definition of Testimony;

Al-Jurjani (may ALLAH be pleased with him) said: It is a statement from an eyewitness in the form of a testimony in the court of the judge about a right of another against another. So, the statements are of three types: either about a right of another against another, which is testimony, or about a right of the informant against another, which is a claim, or the opposite, which is an admission. (Book of Definitions by Al-Jurjani (129).

And the testimony of a person against himself or against another or for another, he must be trustworthy in it and not change anything of it.

ALLAH Almighty said;

\* (وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (283). البقرة.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ جِئِنِ الْوَصِيَّةُ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا تَكْتُمُوا شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَيْمِينَ (106) فَإِنْ عَثَرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَأَخْرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ (107) ذَلِكَ أَدْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (108). المائدة.

\* (وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (72). الفرقان.

\* (فَإِذَا بَلَغَ الْأَجَلُ مَا سَمِعُوا بِمَعْرُوفٍ أَوْ فَأَرْقَوْهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (2). الطلاق.

### Translation of the concept of the Holy Verses:

\* (And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear ALLAH, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And ALLAH is Knowing of what you do. (283). Al-Baqarah.

\* (O you who have believed, a testimony between you when one of you is present at a party, and you are not to be blamed for it.) Death at the time of making a will: two just men from among you, or two others from outside you. If you are traveling in the land and a death disaster befalls you, you shall detain them after the prayer and let them swear by ALLAH if you are in doubt, “We will not exchange it for a price, even if he were a relative, nor will we conceal the testimony of ALLAH; then we would be among the sinners.” (106) But if the body is found Indeed, they have committed a sin, so let two others take their place from among those against whom the former two have committed a sin. Then let them swear by ALLAH, “Our testimony is truer than their testimony, and we have not transgressed.” Indeed, then we would be among the wrongdoers. (107) That is more likely that they will produce the testimony according to its proper meaning, or that they will fear that oaths will be rejected

**after their oaths. And fear ALLAH and listen. And ALLAH does not guide the wrongdoing people. The wicked (108). Al-Ma'idah.**

**\* (And those who do not bear false witness, and when they pass by ill speech, they pass by with dignity (72). Al-Furqan. \* (So, when they have reached their term, either keep them according to acceptable terms or part from them according to acceptable terms. And bring to witness two just men among you and establish the testimony for ALLAH. This is admonished whoever believes in ALLAH and the Last Day. And whoever fears ALLAH - He will make for him a way out (2). Divorce.**



## **The Messenger, Peace Be Upon Him, is a witness to the Islamic nation:**

ALLAH Almighty said;

\* (فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (41). النساء.

\* (يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (45). الأحزاب.

\* (إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (8). الفتح.

\* (إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا (15) فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً (16). المزمّل.

### **Translation of the concept of the Holy Verses:**

\* (How then will it be when We bring from every nation a witness and We bring you as a witness over these (41). An-Nisa.

\* (O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner (45). Al-Ahzab.

\* (Indeed, We have sent you as a witness and a bringer of good tidings and a warner (8). Al-Fath.

\* (Indeed, We have sent to you a messenger as a witness over you just as We sent to Pharaoh a messenger (15) but he disobeyed Pharaoh rejected the Messenger, so We seized him with a terrible seizure (16). Al-Muzzammil.

\*(On the authority of Abu Sa`id Al-Khudri, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “Noah will be called on the Day of Resurrection and will say: ‘At Your service and at Your pleasure, O Lord.’ He will say: ‘Did you convey the message?’ He will say: ‘Yes.’ It will be said to his nation: ‘Did he convey the message to you?’ They will say: ‘No warner came to us.’ He will say: ‘Who will bear witness for you?’ He will say: ‘Muhammad and his nation.’ You will bear witness that he has conveyed the message.” He conveyed and the Messenger will be a witness over you. This is what He, the Highest, said: “And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.” The middle way means justice. Al-Bukhari.



## Establishing the testimony regarding Wealth; the noble verses saying;

ALLAH Almighty said;

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُعْلِمَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (282). البقرة.

\* (وَابْتُلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْغَفِرْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا (6). النساء.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَّوْا أَوْ تَعَرَّضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (135). النساء.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثِمِينَ (106) فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ (107) ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (108). المائدة.

### **Translation of the concept of the Holy Verses:**

\* (O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as ALLAH has taught him. So let him write, and let the one upon whom the debt is dictate. And let him fear ALLAH, his Lord, and not withhold from it anything. But if the one upon whom the debt is foolish or weak or is unable to dictate, He is the one who is his guardian, so let him dictate with justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses. So that if one of them errs, then one of them may remind the other. And let not the witnesses refuse when they are called upon, and do not be weary of writing him down, whether he is young or old, for his term. That is more just in the sight of ALLAH. And it is more suitable for testimony and more suitable that you do not have doubts, except that it be a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down, and bring witnesses when you make a transaction, and let neither the scribe nor the witness be harmed. And if you do, then it is indeed a transgression on your part. And fear ALLAH, and ALLAH teaches you, and ALLAH is Knowing of all things. (282) Al-Baqarah.

\* (And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release their property to them. And do not consume it extravagantly and hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is acceptable. And when you release their property to them, bring witnesses over them. And sufficient is ALLAH as Accountant. (6). An-Nisa.

**\*(O you who have believed, be persistently standing firm in justice, witnesses for ALLAH, even if it be against yourselves or parents and relatives. Whether he is rich or poor, ALLAH is more worthy of them both. So, follow not [your] desire, lest you be just. And if you twist or turn aside, then indeed, ALLAH is ever, with what you do, Acquainted. (135). An-Nisa.**

**\*(O you who have believed, let there be a testimony among yourselves, when you are If death comes to one of you at the time of making a will, two just men from among you, or two others from outside you, if you are traveling in the land and a death disaster befalls you, you shall detain them after the prayer and let them swear by ALLAH if you are in doubt, "We will not exchange it for a price, even if he were a relative, nor will we conceal the testimony of ALLAH; then we would be among the sinners." (106) But if it is found that they have committed a sin, so two others will take their place from among those against whom the former two have committed a sin. Then they will swear by ALLAH, "Our testimony is truer than their testimony, and we have not transgressed." Indeed, then we would be among the wrongdoers. (107) That is more likely that they will give testimony in the proper manner, or fear that oaths will be rejected after their oaths. And fear ALLAH and listen. And ALLAH does not He guides the wicked people (108). Al-Ma'idah.**

## Establishing the testimony in matters of honor, marriage, divorce, and accusing believing women;

ALLAH Almighty said;

\* (وَاللَّاتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا (15). النساء.

\* (قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ (27) فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ (28) يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ (29). يوسف.

\* (وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ (4) إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (5) وَالَّذِينَ يَزْمُونَ أَرْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ (6) وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ (7) وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ (8) وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ (9). النور.

\* (إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ (23) يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ (24) يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ (25). النور.

\* (يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا (1) فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوَعِّظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (2). الطلاق.

### **Translation of the concept of the Holy Verses:**

\*(And those of your women who commit adultery, bring against them four witnesses from among you. If they testify, confine them to houses until death takes them or ALLAH ordains for them a way (15). An-Nisa.

\* (He said, "She has solicited me for myself," and a witness from her family testified. If his shirt is torn from the front, then she has told the truth, and he is of the liars (26). But if it is His shirt was torn from the back, so she lied, and he was of the truthful. (27) And when he saw that his shirt was torn from the back, he said, "Indeed, this is of your plot. Indeed, your plot is great." (28) Yousuf, turn away from this and ask forgiveness for your sin. Indeed, you were among the sinners. (29) Yousuf.

\* (And those who accuse chaste women and then do not produce four witnesses - scourge them with eighty lashes and do not accept They will have a testimony forever, and it is those who are the wicked (4) Except for those who repent after that and reform, for indeed, ALLAH is Forgiving and Merciful. (5) And those who accuse their wives but have no witnesses except themselves - the testimony of one of them is four testimonies by ALLAH that he is of the truthful. (6) And the fifth is that the curse of ALLAH is upon him if he is of the liars. (7) And what will avert the punishment from her is that she bears witness four times by ALLAH that he is indeed among the liars (8) and the fifth that the wrath of ALLAH is upon her if he is among the truthful (9). An-Nur.

**\* (Indeed, those who accuse chaste, unaware, believing women are cursed in this world and the Hereafter, and they will have a great punishment. (23) On the Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do. (24) On that Day ALLAH will pay them in full their due recompense, and they will know that ALLAH is the evident truth. (25) An-Nur.**

**5- (O Prophet! When you divorce women, divorce them for their prescribed waiting period and keep count of the waiting period and fear ALLAH, your Lord. Do not turn them out of their houses, nor should they leave unless they commit a clear immorality. These are the limits set by ALLAH. And whoever transgresses the limits of ALLAH has certainly wronged himself. You do not know whether ALLAH will bring about after that something new. (1) Then when they have fulfilled their term, either keep them according to acceptable terms or release them according to acceptable terms. So separate from them on an acceptable basis, and bring to witness two just men from among you, and establish the testimony for ALLAH. This is an admonition to whoever believes in ALLAH and the Last Day. And whoever fears ALLAH - He will make for him a way out. (2) Divorce.**

## The testimony of the human body's organs against him;

ALLAH Almighty said;

\* (الْيَوْمَ نُخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (65). يس.

\* (وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ (19) حَتَّى إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (20) وَقَالُوا لِمَ لَجَلْنَا لَهُمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ (21) وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ (22). فصلت.

### **Translation of the concept of the Holy Verses;**

\* (Today We shall seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn (65). Ya-Seen.

\* (And the Day when the enemies of ALLAH will be gathered to the Fire and they will be driven in ranks (19) Until, when they come to it, their hearing, their sight, and their skins will testify against them about what they used to do (20) And they will say to their skins, “Why did you testify against us?” They said, “ALLAH has caused us to speak, He who causes everything to speak. And He created you the first time, and to Him you will be returned.” (21) And you were not concealing yourself lest your hearing, your sight, and your skins testify against you, but you thought that ALLAH did not know much of what you do. (22) Fussilat.

### Evidence from the Noble Prophetic Sunnah;

\* On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “Whoever does not give up false speech and acting upon it, ALLAH has no need of his giving up his food and drink.” Al-Bukhari.

\* On the authority of An-Nu'man ibn Bashir, may ALLAH be pleased with him: "His mother, Bint Rawahah, asked his father for some of his money to give to her son. He hesitated with her for a year, then changed his mind. She said: I will not be satisfied until you have the Messenger of ALLAH, Peace Be Upon Him, witness what you have given to my son. My father took my hand while I was still a boy at that time, and he came to the Messenger of ALLAH, Peace Be Upon Him. He said: O Messenger of ALLAH, the mother of this one, Bint Rawahah, liked that I should have you as a witness to what I gave to her son. The Messenger of ALLAH, Peace Be Upon Him, said: O Bashir, do you have any other children besides this one? He said: Yes. He said: Did you give to all of them the same as this one? He said: No. He said: Then do not have me as a witness, for I do not bear witness to injustice. Agreed upon, and the wording is from Muslim.

\* On the authority of Abd al-Rahman ibn Abi Bakrah, on the authority of his father, may ALLAH be pleased with him, who said: The Prophet, Peace Be Upon Him, said: “Shall I not

**inform you of the three greatest major sins?” They said: “Yes, O Messenger of ALLAH.” He said: “Associating others with ALLAH, disobeying parents.” He sat up, having been reclining, and said: “And false speech.” He kept repeating it until we said: “If only he would stop.” Bukhari.**

**\* On the authority of Jabir ibn Samurah, may ALLAH be pleased with him, who said: ‘Umar ibn al-Khattab, may ALLAH be pleased with him, delivered a sermon to us in al-Jabiyah and said: The Messenger of ALLAH, Peace Be Upon Him, stood among us as I stand among you and said: “Guard me among my companions, then those who come after them, then those who come after them. Then lying will spread until a man will bear witness but not be asked to bear witness, and will swear but not be asked to swear.” Sunan Ibn Majah.**

## **Ninth Field: The religious duties and performing them is a trust; The**

### **First: Pray;**

**ALLAH Almighty said;**

\* (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ (238). البقرة.

\* (إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا (142). النساء.

\* (وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ (72). الأنعام.

\* (قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (30) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (31). مريم.

\* (إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (14). طه.

\* (الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ (41). الحج.

\* (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ (5). البينة.

### **Translation of the concept of the Holy Verses;**

\* (Guard strictly the prayers, especially the middle prayer, and stand before ALLAH, devoutly obedient. (238). Al-Baqarah.

\* (Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing off [themselves to] the people and not remembering Allah except a little. (142). An-Nisa.

\* (And establish prayer and fear Him, and it is He to whom you will be gathered. (72). Al-An'am.

\* ([Jesus] said, "Indeed, I am the servant of ALLAH He has given me the Scripture and made me a prophet (30) and has made me blessed wherever I may be and has enjoined upon me prayer and zakat as long as I remain alive (31). Maryam.

\* (Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. (14). TaHa.

\* ([And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters. (41). Hajj.

\* (And they were not commanded except to worship ALLAH, being sincere to Him in religion, being true in faith; and to establish prayer and to give zakat. And that is the religion of right guidance. (5). Al-Bayyinah.



And part of the trust is establishing prayer as the Messenger of ALLAH, Peace Be Upon Him, taught us;

**\*On the authority of Abu Qilabah, may ALLAH be pleased with him, who said: Malik told us: We came to the Prophet, Peace Be Upon Him, and we were young men of similar age, and we stayed with him for twenty days and nights. The Messenger of ALLAH, Peace Be Upon Him, was merciful and kind. When he thought that we had missed our families or were longing for them, he asked us about those we had left behind, so we told him. He said: “Go back.” To your family, so stay among them, teach them and command them, and he mentioned things that I either memorize or do not memorize, and pray as you have seen me pray, and when the time for prayer comes, let one of you call the adhan for you and let the eldest of you lead you in prayer.” Agreed upon, and the wording is from Al-Bukhari.**

**\*On the authority of Abu Sa`id al-Khudri, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “Prayer in congregation is equal to twenty-five prayers. If one prays it in the wilderness and completes its bowing and prostration, it is equal to fifty prayers.” Abu Dawud.**

**\*Ibn Hibban said: The Messenger of ALLAH, Peace Be Upon Him, said: “A man’s prayer in congregation is twenty-five degrees better than his prayer alone. If he prays it in a pure land, and completes its ablution, bowing, and prostration, his prayer will be recorded as fifty degrees.”**

**\*On the authority of Ubadah ibn al-Samit, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “When a man performs his prayer well, completing its bowing and prostration, the prayer says: ‘May ALLAH protect you as you protected me,’ and it is raised. But if he performs his prayer poorly, not completing its bowing and prostration, the prayer says: ‘May ALLAH waste you as you wasted me,’ and it is wrapped up like a worn-out garment, and he is struck with it his face”. Musnad Abi Dawood Al-Tayalisi.**

**\*On the authority of Ubadah ibn al-Samit, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “When a servant performs ablution and does it well, then stands up to pray and completes its bowing, prostration, and recitation, it says: ‘May ALLAH protect you as you have protected me.’ Then it is taken up to heaven, and it has light and radiance, and the gates of heaven are opened for it. But if he does not do it well, the slave performs ablution and does not complete the bowing, prostration, and recitation in it. She says: May ALLAH waste you as you have wasted me. Then she is taken up to the sky while it is dark and the gates of the sky are closed. Then she is rolled up like a worn-out garment and the face of her owner is struck with her. Musnad Ash-Shameen by At-Tabarani.**

**\*Al-Bayhaqi narrated in Shu`ab al-Iman: On the authority of Ubadah ibn al-Samit, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “Whoever performs ablution and completes it, then stands up to pray and completes its**



**bowing, prostration, and recitation, it will say: ‘May ALLAH protect you as you have protected me.’ Then it will be taken up to heaven with light and radiance, and the gates of heaven will be opened for it until it reaches ALLAH.” Then it intercedes for its owner, and if he does not complete its bowing, prostration, or recitation in it, it says: May ALLAH waste you as you have wasted me. Then it is taken up to the heavens while darkness covers it, and the gates of heaven are closed before it. Then it is rolled up like a worn-out garment, and its owner’s face is struck with it.”**

## **Second: Fasting:**

**ALLAH Almighty said;**

**\* (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ). البقرة: 183.**

**\* (O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous. (183). Al-Baqarah.**

### **Evidence from the Noble Prophetic Sunnah;**

**\* On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Prophet said, "Whoever does not give up forged speech and evil actions, ALLAH is not in need of his leaving his food and drink". Al-Bukhari-1903. (i.e. ALLAH will not accept his fasting.).**

**\* On the authority of Abu Hurayrah, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: Fasting is a shield, so do not utter obscenities or act ignorantly. If a man fights with him or insults him, let him say, 'I am fasting' twice. By the One in Whose Hand is my soul, the bad breath of a fasting person is better in the sight of ALLAH, the Highest, than the fragrance of musk. He gives up his food, drink, and desire for My sake. Fasting is for Me, and I will reward him for it. And a good deed is rewarded tenfold." Agreed upon. The wording is from Al-Bukhari.**

### **Third: Zakat and Charity:**

ALLAH Almighty said;

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (264). البقرة.

\* (الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا (37) وَالَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانَ لَهُ قَرِينًا فَسَاءَ قَرِينًا (38). النساء.

#### **Translation of the concept of the Holy Verses;**

\* (O you who have believed, do not invalidate your charities with reminders or injury, like one who spends his wealth [only] to be seen by the people and does not believe in ALLAH and the Last Day. So, his example is like that of a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They are not able to do anything of what they have earned. And ALLAH does not guide the disbelieving people. (264). Al-Baqarah.

\* (Those who are stingy and they enjoin miserliness upon people and conceal what ALLAH has given them of His bounty. And We have prepared for the disbelievers a humiliating punishment. (37) And those who spend their wealth [only] to be seen by people and believe not in ALLAH nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion. (38) An-Nisa.

#### **Evidence from the Noble Prophetic Sunnah;**

Abu Hurairah (May ALLAH be pleased with him) reported:

Messenger of ALLAH (P.B.U.H) said, "Seven ALLAH Almighty will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of ALLAH; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of ALLAH; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear ALLAH'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers ALLAH in solitude and his eyes become tearful".

[Al-Bukhari and Muslim].

## **Fourth: Hajj:**

**ALLAH Almighty said;**

**\*(الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَرَوُودُوا  
فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ). البقرة: 197.**

### **Translation of the concept of the Holy Verse;**

**\*(The Hajj is [during] well-known months. So, whoever has made Hajj obligatory upon himself therein - there is no sexual relations nor wickedness nor disputing during Hajj. And whatever good you do - ALLAH knows it. And take provisions, but indeed, the best provision is fear of ALLAH. And fear Me, O you of understanding). Al-Baqarah: 197.**

### **Evidence from the Noble Prophetic Sunnah;**

**\* Jabir (ALLAH be pleased with him) reported:**

**I saw ALLAH's Apostle (P.B.U.H) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine. Sahih Muslim - The Book of Pilgrimage.**

**\* Abu Hurairah (May ALLAH be pleased with him) reported:**

**The Messenger of ALLAH (B.P.U.H) said, "Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him." [Al-Bukhari & Muslim].**

**The trustworthiness of the religious duties is summed up in that they are performed as commanded by the Wise Lawgiver.**

ALLAH Almighty said;

\* (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (21) الْأَحْزَاب.

\* (قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (158). الْأَعْرَاف.

**Translation of the concept of the Holy Verses;**

\* (Indeed, in the Messenger of ALLAH you have a good example to follow for anyone whose hope is in ALLAH and the Last Day and who remembers ALLAH much (21) Al-Ahزاب.

\* (Say, "O mankind, indeed I am the Messenger of ALLAH to you all, to whom belongs the dominion of the heavens and the earth. There is no ALLAH except Him; He gives life and causes death. So, believe in ALLAH and His Messenger, the unlettered prophet, who believes in ALLAH and His words and follow him that you may be guided. (158) Al-A'raf.

\* Jabir (ALLAH be pleased with him) reported:

I saw ALLAH's Apostle (P.B.U.H) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine. Sahih Muslim - The Book of Pilgrimage.

\*Narrated Abu Huraira (ALLAH be pleased with him):

The Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can." Sahih Al-Bukhari 7288.

\*Abu al-Darda'(ALLAH be pleased with him), reported the Messenger of Allah (ﷺ) as saying:

There are five things, if anyone observe them with faith, he will enter Paradise. He who prays the five times prayer regularly, with the ablution for them, with their bowing, with their prostration and their (right) times; keeps fast during Ramadan; performs Hajj (pilgrimage) to the House (Ka'bah), provided he has the ability for its passage; pays Zakat happily; and fulfills the trust (he will enter Paradise). People said: Abu al-Darda', what is fulfilling the trust? He replied: Washing because of sexual defilement. Sunan Abi Dawud 429.

## Tenth Field: All positions and jobs in this life are a trust.

ALLAH Almighty said;

\* (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (58). النساء.

\* (وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا (49). الكهف.

\* ( إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا (1) وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (2) وَقَالَ الْإِنْسَانُ مَا لَهَا (3) يَوْمَئِذٍ تُخْبِرُهَا (4) بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا (5) يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ (6) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8). الزلزلة.

### **Translation of the concept of the Holy Verses;**

\* (Indeed, ALLAH commands you to render trusts to whom they are due, and when you judge between people to judge with justice. Indeed, ALLAH instructs you well. Indeed, ALLAH is Hearing and Seeing.) (58). An-Nisa.

\* (And the record will be placed, and you will see the criminals fearful of what is within it, and they will say, "Oh, woe to us! What is this record that leaves out nothing small or great but that it has enumerated it?" And they will find what they did present. And your Lord does not wrong anyone. (49). Al-Kahf.

\* (When the earth is shaken with its [final] earthquake (1) And the earth discharges its burdens (2) And man says, "What is [wrong] with it?" (3) That Day it will declare its news (4) Because your Lord has inspired it. (5) That Day mankind will come forth in separate groups to be shown their deeds. (6) So, whoever does an atom's weight of good will see it (7) And whoever does an atom's weight of evil will see it. (8). Al-Zalzalah.

### **Evidence from the Noble Prophetic Sunnah;**

\* On the authority of Abu Dharr, may ALLAH be pleased with him, he said: “I said: O Messenger of ALLAH, will you not employ me? He said: So, he struck my shoulder with his hand and then said: O Abu Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a source of shame and regret, except for the one who takes it with its right and fulfills what is upon him in it.” Muslim.

\* On the authority of Abu Musa Dharr, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, who said: “The trustworthy Muslim treasurer is the one who carries out, or perhaps he said: gives what he is ordered to give, in full, in abundance, and with a good heart, and then gives it to the one for whom it was ordered, one of the two charity givers.” Agreed upon, and the wording is from Al-Bukhari.

\* On the authority of Ibn Umar, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “When ALLAH gathers the first and the last on the

**Day of Resurrection, a banner will be raised for every traitor, and it will be said: This is the treachery of so-and-so, son of so-and-so.” Agreed upon, and the wording is from Muslim.**

**\* On the authority of Abu Hurairah, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: “The signs of a hypocrite are three: when he speaks, he lies, when he makes a promise, he breaks it, and when he is entrusted with something, he betrays that trust.” Al-Bukhari&Muslim.**

**\*On the authority of Adi bin Umairah Al-Kindi, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, saying: “Whoever among you we appoint to a job and he conceals from us a needle or something greater than that, it will be considered stolen property that he will bring on the Day of Resurrection.” He said: Then a black man from the Ansar stood up and I can see him and said: O Messenger of ALLAH, accept your job from me. He said: What is the matter with you? He said: I heard you say such and such. He said: And I say it now: Whoever we employ among you for a job, let him come with little or much of it. Whatever he is given of it he takes, and whatever he is forbidden from it he takes. End quote. Muslim.**

**\* On the authority of Ibn Mas`ud, may ALLAH be pleased with him, who said: I was tending sheep for `Uqbah ibn Abi Mu`ayt, and the Messenger of ALLAH, Peace Be Upon Him, and Abu Bakr passed by me, and he said: “Boy, is there any milk?” I said: “Yes, but I am trustworthy.” He said: “Is there a sheep that a male has not mounted?” So, I brought him a sheep, and he wiped its udder, and milk came out, so he milked it into a vessel. So, he drank and gave Abu Bakr some to drink, then he said to the udder: “Slow down,” so it slowed down. He said: Then I came to him after this and said: O Messenger of ALLAH, teach me some of this saying. He said: So, he wiped my head and said: “May ALLAH have mercy on you, for you are a young man who has been taught.” Affan told us, Hammad bin Salamah told us, on the authority of Asim, with his chain of transmission, he said: Then Abu Bakr came to him, with a carved rock, so he milked it from it, and he drank, and Abu Bakr drank, and I drank. He said: Then I came to him after that and said: Teach me from this Qur’an. He said: You are a young man who needs to be taught. He said: So, I took seventy surahs from it. Musnad of Imam Ahmad bin Hanbal.**

**In compliance with the orders of the Islamic Sharia, every person must be honest in:**

- 1- Not to disclose the secrets of his work and job.**
- 2- Invest all work time in performing the work assigned to him exclusively.**
- 3- Perform his job in the best and most complete manner.**
- 4- Maintain the workplace in terms of cleanliness and safety, and maintain work tools and equipment.**
- 5- Commitment to work instructions in terms of attendance, departure, rest times, etc.**
- 6- Treat customers in a positive, purely humane manner.**
- 7- Bearing the burdens and consequences of work.**
- 8- Avoiding favoritism and bribery.**



## Eleventh Field: Health is a Trust:

ALLAH Almighty said;

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (6). المائدة.

\* (يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنْذِرْ (2) وَرَبِّكَ فَكَبِيرٌ (3) وَثِيَابِكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ (5). المدثر.

\* (لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (108). التوبة.

\* (وَادْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (41) ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (42). ص.

### **Translation of the concept of the Holy Verses;**

\* (O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and your feet to the ankles. And if you are in a state of major ritual impurity, purify yourselves. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek dry earth. Then wipe over your faces and your hands with it. ALLAH does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful. (6) Al-Ma'idah.

\* (O you wrapped up in garments (1) Arise and warn (2) And your Lord glorify (3) And your garments purify (4) And uncleanness avoid (5) Al-Muddaththir.

\* (This is a mosque whose foundation was laid from the beginning on piety A Day more worthy for you to stand therein. Therein are men who love to purify themselves, and ALLAH loves those who purify themselves. (108). At-Tawbah.

\* (And remember Our servant Job, when he called upon his Lord, "Indeed, Satan has touched me with hardship and torment." (41) Stamp your foot; this is a spring of cool water to wash with and a drink. (42) Sad.

A person must maintain his health, sound and healthy, and it is also his duty to maintain the health of every person in his family, local, national and global community by advising and not transmitting diseases to them. A person's cleanliness in his clothing, food, drink and residence, in his community in general and in detail, any place he resides in (private or public), real estate, means of transportation, workplace, etc.

### Evidence from the Noble Prophetic Sunnah:

\* (On the authority of Abu Hurairah, may ALLAH be pleased with him, that he heard the Messenger of ALLAH, Peace Be Upon Him, say: "Tell me, if there was a river at the door of one of you and he bathed in it five times every day, what do you think would that leave of his

**filth? They said: It would not leave any of his filth. He said: That is like the five daily prayers, by which ALLAH wipes away sins.” Al-Bukhari and Muslim. \* \*(On the authority of Miqdam ibn Ma’dikarib, may ALLAH be pleased with him, He said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “No human being fills a vessel worse than his stomach. It is sufficient for the son of Adam to eat a few meals to sustain his back. If he must, then a third for his food, a third for his drink, and a third for his breath.” At-Tirmidhi.**

**Honesty in the health system has two pillars:**

**\* The first pillar: which is the human being.**

**\* The second pillar: which is the organization or entity that performs and provides medical care (detecting diseases and treating them at all levels).**

**Both pillars bear a trust and responsibility for which they will be held accountable in this world and the hereafter, and ALLAH Almighty is All-Knowing and Most Great.**

**Through the texts of the Holy Qur'an and the Noble Sunnah, some of the qualities that the trustworthy person must possess appear, and they are:**

**1- Power: ALLAH Almighty said about the trustworthy angel of revelation, Gabriel:**

\* (إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (19) ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (20) مُطَاعٍ ثَمَّ أَمِينٍ (21). التكوير.

\* (قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (39). النمل.

\* (قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (26). القصص.

**Translation of the concept of the Holy Verses;**

\* (Indeed, it is the word of an honored Messenger (19) Possessor of power, firmly established with the Lord of the Throne (20) Obeyed there and trustworthy (21). At-Takwir.

\* (An Ifrit from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [the truth] strong and trustworthy." (39). An-Naml.

\* (One of the two women said, "O my father, hire him. Indeed, the best you can hire is the strong and the trustworthy." (26). Al-Qasas.

**2- Chastity: abstaining from what is not rightfully his:**

ALLAH Almighty said;

\* (وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (23) ... وَقَالَ الْمَلِكُ انشُرْنِي بِهَ اسْتَخْلَصْنَاهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ (54) يوسف.

**Translation of the concept of the Holy Verse;**

\* (And the woman in whose house he was sought to seduce him, and she closed the doors and said, "Come here!" He said, "ALLAH forbid! He is my Lord, who has made my stay good. Indeed, the wrongdoers will not succeed." (23) ... And the king said, "Bring him to me; I will attach him to myself." But when he spoke to him, he said, "Indeed, you are with us today in position of authority and trustworthy." (54) Yusuf.

**3- Preservation and performance: Preserving the trust as it is without any change or delay, delivering and performing what is due to others;**

ALLAH Almighty said;

\* (وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُوتِيَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فإِنَّهُ أَنَّمْ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (283). البقرة.

**Translation of the concept of the Holy Verse;**

\* (And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear ALLAH,

his Lord. And do not conceal testimony. And whoever conceals it - indeed, his heart is sinful. And ALLAH is Knowing of what you do. (283). Al-Baqarah.

#### 4- Piety:

\* (... وَلِيَتَّقِ اللَّهَ رَبَّهُ ... (283). البقرة.

\* (And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear ALLAH, his Lord. And do not conceal testimony. And whoever conceals it - indeed, his heart is sinful. And ALLAH is Knowing of what you do. (283). Al-Baqarah.

#### 5- Not concealing the testimony:

\* (... وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتَمَّ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (283). البقرة.

\* (And if you are on a journey and cannot find a scribe, then a security deposit. But if one of you trusts another, then let him who is trusted discharge his trust and let him fear ALLAH, his Lord. And do not conceal testimony. And whoever conceals it - indeed, his heart is sinful. And ALLAH is Knowing of what you do. (283). Al-Baqarah.

## **Trust in the Noble Prophetic Sunnah:**

1- On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: “While the Prophet, Peace Be Upon Him, was in a gathering, speaking to the people, a Bedouin came to him and said: When will the Hour be? The Messenger of ALLAH, Peace Be Upon Him, continued speaking. Some of the people said: He heard what he said, and disliked what he said. Some of them said: Rather, he did not hear. Then, when he had finished speaking, he said: Where is the one who asked about the Hour? He said: Here I am, O Messenger of ALLAH. He said: When trust is lost, then await the Hour. He said: How will it be lost? He said: When the matter is entrusted to other than its people, then await the Hour. Al-Bukhari.

2- Abdullah bin Umar, may ALLAH be pleased with him, said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “People are like a hundred camels. You can hardly find a mount among them.” Al-Bukhari.

### **Comment:**

**on this noble hadith: Ibn Battel said: The meaning of the hadith is that people are many, and those who are acceptable among them are few. Al-Bukhari alluded to this meaning by including it in the chapter on the removal of Trust, because whoever has this characteristic, then the choice is not to associate with him. From the book Fath Al-Bari: (Vol. 11/p. 335).**

3- On the authority of Hudhayfah, may ALLAH be pleased with him, he said: The Messenger of ALLAH, Peace Be Upon Him, told us two hadiths. I saw one of them and I am waiting for the other. He told us: “Trustworthiness was revealed in the roots of men’s hearts, then they learned it from the Qur’an, then they learned it from the Sunnah. And he told us about its being lifted. He said: A man sleeps and trust is taken from his heart, and its effect remains like the effect of a Then he falls asleep and the dream is taken away, leaving its traces like the traces of a burning coal that you rolled over your foot, then it evaporates, and you see it scattered and there is nothing in it. And people begin to trade and hardly anyone fulfills the trust, so it is said: There is a trustworthy man among the Banu So-and-so, and it is said to the man: How wise he is, how charming he is, and how strong he is. And in his heart, there is not even the weight of a mustard seed of faith. There was a time when I did not care which of you, I pledged allegiance to. If he was a Muslim, Islam would return him to me, and if he was a Christian, his followers would return him to me. But today, I only pledge allegiance to so-and-so and so-and-so.” Al-Bukhari.

4- On the authority of Hudhayfah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, told us: “Trustworthiness descended from the heavens into the roots of men’s hearts, and the Qur’an was revealed, so they read the Qur’an and learned from the Sunnah.” Al-Bukhari.

5- On the authority of Hudhayfah, may ALLAH be pleased with him, he said: The Messenger of ALLAH, Peace Be Upon Him, told us two hadiths, I have seen one of them and I am waiting for the other. He told us that trustworthiness was revealed in the roots of men’s

hearts, then the Qur'an was revealed and they learned from the Qur'an and learned from the Sunnah. Then he told us about the removal of trustworthiness. He said: "A man sleeps, and trustworthiness is taken from his heart, so he remains..." Its effect is like a minute, then he sleeps, and the trust is taken from his heart, and its effect remains like a spot, like a burning coal that you rolled on your foot, then it evaporates, and you see it scattered and there is nothing in it, then he takes a pebble and rolls it on his foot, and people begin to trade and hardly anyone fulfills the trust, until it is said: There is among the Banu So-and-so A trustworthy man, until it is said of the man: How strong he is, how charming he is, how wise he is, and in his heart there is not the weight of a mustard seed of faith. A time came upon me, and I did not care which of you I pledged allegiance to. If he was a Muslim, his religion would surely return him to me, and if he was a Christian or a Jew, his co-worker would surely return him to me. But as for today, I would not pledge allegiance to anyone among you except so-and-so. And so-and-so, "Ibn Numayr told us, my father and Wakee' told us. H. And Ishaq ibn Ibrahim told us, 'Isa ibn Yunus told us, all of them, on the authority of Al-A'mash, with this chain of transmission, similarly. Muslim.

6- On the authority of Al-Hasan, that Ubayd ALLAH bin Ziyad visited Maqil bin Yasar during his illness in which he died, and Maqil said to him: I will tell you a hadith that I heard from the Messenger of ALLAH, peace and blessings be upon him. I heard the Prophet, peace and blessings be upon him, say: "There is no servant whom ALLAH has entrusted with a flock and he does not protect them with sincere advice, except that he will not smell the fragrance of Paradise." Agreed upon, and the wording is from Al-Bukhari.

7- On the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, who said: "The signs of a hypocrite are three: when he speaks, he lies, when he is entrusted, he betrays, and when he makes a promise, he breaks it." Agreed upon, and the wording is from Al-Bukhari.

8- On the authority of Abdullah bin Amr, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, who said: "There are four characteristics, whoever has them is a hypocrite, or if he has one of the four characteristics, he has one characteristic of hypocrisy until he gives it up: when he speaks, he lies; when he makes a promise, he breaks it; when he makes a covenant, he breaks it; and when he disputes, he acts immorally." Agreed upon, and the wording is from Al-Bukhari.

9- On the authority of Abu Saeed Al-Khudri, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: "One of the greatest trusts before ALLAH on the Day of Resurrection will be a man who confides in his wife and she confides in him, then he divulges her secret." Muslim, good hadith based on other chains of narration.

**Comment:**

(The greatest trust: the deletion of the complement, which is (betrayal), meaning: one of the greatest betrayals of trust.

10- On the authority of Hudhayfah, may ALLAH be pleased with him, he said: The heir and the master of Najran came to the Messenger of ALLAH, Peace Be Upon Him, wanting to curse him. He said: So, one of them said to his companion: Do not do it, for by ALLAH, if he is a prophet and curses us, neither we nor our heirs after us will succeed. They said: We will give you what You asked us, and send with us a trustworthy man, and do not send with us except a trustworthy person. He said, “I will send with you a truly trustworthy man.” The companions of the Messenger of ALLAH ((S.A.W)) looked forward to him, so he said, “Get up, O Abu Ubaidah ibn al-Jarrah.” When he got up, the Messenger of ALLAH ((S.A.W)) said, “This is the trustworthy one of this nation.” Agreed upon, and the wording is from al-Bukhari.

11- On the authority of Abu Hurayrah (may ALLAH be pleased with him), He said: The Prophet, Peace Be Upon Him, said: “A man bought a property from another man. The man who bought the property found a jar of gold in his property. He said to him: ‘O man, take your gold from me. I only bought the land from you, not the gold.’ The man who owns the land said: ‘I only sold you the land and what was in it.’ So, they took their case to a man. The man who bought the property said: ‘The one who bought the land They went to him for judgment, saying: “Do you have children?” He said: “One of them has a boy.” The other said: “The other has a girl.” He said: “Marry the boy to the girl and spend on them from it and give in charity.” Agreed upon, and the wording is from Al-Bukhari.

12- On the authority of Umm Salamah, may ALLAH be pleased with her, she said: The Messenger of ALLAH, Peace Be Upon Him, said: “The one who is consulted is trustworthy.” In this chapter, on the authority of Ibn Mas`ud, Abu Hurayrah, and Ibn `Umar, Abu `Isa said: This is strange hadith from the hadith of Umm Salamah. At-Tirmidhi.

13- On the authority of Abu Dharr, may ALLAH be pleased with him, he said: “I said: O Messenger of ALLAH, will you not employ me? He said: So, he struck my shoulder with his hand and then said: O Abu Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a source of shame and regret, except for the one who takes it with its right and fulfills what is upon him in it.” Muslim.

14- On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “There are three signs of a hypocrite: when he speaks, he lies, when he makes a promise, he breaks it, and when he is entrusted with something, he betrays that trust.” Uqbah ibn Mukram al-Amami narrated to us, Yahya ibn Muhammad ibn Qays Abu Zukayr narrated to us, he said: I heard al-Ala’ ibn Abd al-Rahman narrating with this chain of transmission, and he said: “The signs of a hypocrite are three, even if he fasts, prays, and claims that he is a Muslim.” Abu Nasr al-Tammar and Abd al-A’la ibn Hammad told me: Hammad ibn Salamah told us, on the authority of Dawud ibn Abi Hind, on the authority of Sa’id ibn al-Musayyib, on the authority of Abu Hurayrah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said something similar to the hadith of Yahya ibn Muhammad, on the authority of al-Ala’, in



which he mentioned: Even if he fasts and prays, and claims that he is a Muslim. Muslim, Ahmad, al-Bayhaqi and Ibn Hibban.

15- On the authority of Anas bin Malik, may ALLAH be pleased with him, who said: The Prophet of ALLAH, Peace Be Upon Him, never addressed us without saying: “There is no faith for one who has no trustworthiness, and there is no religion for one who has no covenant.” Musnad Ahmad, Al-Bayhaqi, Al-Tabarani, Ibn Hibban, and others.

16- On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Prophet, Peace Be Upon Him, said: “Fulfill the trust of the one who entrusted you, and do not betray the one who betrayed you.” Abu ‘Eisa said: This is a good and strange hadith. Some scholars have adopted this hadith and said: If a man has something from someone else and he takes it, and something happens to him, then he does not have the right to withhold from him the amount that he took from him. Some scholars from the Tabi’een permitted it, and it is the opinion of al-Thawri, and he said: If he has... He owes dirhams, and he finds dinars in his possession, then he does not have the right to withhold them in place of his dirhams, unless he finds dirhams in his possession, in which case he has the right to withhold from his dirhams an amount equal to what he owes him. At-Tirmidhi.

17- On the authority of Abdullah bin Masoud, may ALLAH be pleased with him, he said: “The first thing you will lose from your religion is trustworthiness, and the last thing that will remain is prayer. This Qur’an that is among you is about to be taken away.” They said: “How will it be taken away when ALLAH has established it in our hearts and we have established it in our copies of the Qur’an?” He said: “It will be taken on a night journey, and what is in your hearts and what is in your books will go away.” Your copies of the Qur’an, then he recited: “And if We willed, We could surely take away that which We have revealed to you.” Al-Mustadrak, Al-Bayhaqi, and Al-Tabarani.

There are many hadiths about (trustworthiness), and I have cited some of them for evidence and benefit, but they are not exhaustive.



## The Benefits of performing the Trust:

### 1- Success in this life and the hereafter;

ALLAH Almighty said;

\* (قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) ... وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (8). المؤمنون.

### Translation of the concept of the Holy Verse;

\*(Indeed, the believers have succeeded (1) ... and those who are to their trusts and their covenant attentive (8). Al-Mu'minoon.

### 2- Not to be impatient, not to be prevented, and to be honored in Paradise;

ALLAH Almighty said;

\* (إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (21) إِلَّا الْمُصَلِّينَ (22) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (23) وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (24) لِلسَّائِلِ وَالْمَحْرُومِ (25) وَالَّذِينَ يُصَدِّقُونَ بَيِّمَاتِ اللَّهِ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُتَشَفِّعُونَ (27) إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ (28) وَالَّذِينَ هُمْ لِأَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (30) فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (31) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (32) وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَانِمُونَ (33) وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ (34) أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ (35). المعارج.

### Translation of the concept of the Holy Verses;

\*(Indeed, man was created anxious (19) When evil touches him, he is impatient (20) And when good touches him, he withholds it (21) Except for the praying (22) Who are constant in their prayers (23) And those in whose wealth there is a recognized right (24) For the beggar and the deprived (25) And those who believe in the Day of Judgment (26) And those who are fearful of the punishment of their Lord (27) Indeed, the punishment of Their Lord is not to be trusted. (28) And those who guard their private parts, (29) Except from their wives or those their right hands possess, for indeed, they will not be blamed. (30) But whoever seeks beyond that, then those are the transgressors. (31) And those who are to their trusts and their covenant attentive. (32) And those who uphold their testimonies. (33) And those who are constant in their prayers. They will be preserved (34) They will be in gardens, honoured (35). Al-Ma'arij.

3- The honest and trustworthy merchant is with the prophets, the truthful ones, and the martyrs. On the authority of Abu Saeed, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, who said: "The honest and trustworthy merchant is with the prophets, the truthful ones, and the martyrs." Abu Isa said: This is good hadith. At-Tirmidhi.

4- The Noble Qur'an and the Noble Prophetic Sunnah indicate and emphasize the great importance of trust, and that it is obligatory to respect it, fulfill it, preserve it, and care for it.

### **Conclusion:**

**Trust is preserving life on earth according to and within the path and laws that ALLAH Almighty has drawn up. This is the truth of His noble saying:**

**\* (إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (72). الأحزاب.**

### **Translation of the concept of the Holy Verse;**

**\*(Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant.) (72). Al-Ahzab.**

**Everything that a person is given is a trust (his life, his body, his money, his belief - his innate nature -), with the exception of (his words and actions), which he acquires and will be held accountable for. And everything that he is charged with and entrusted with of jobs, work, money, and secrets in this worldly life is a trust for which he will be held accountable in this world by the employer, and in the Hereafter by the Just Judge, the Lord of the Worlds. Accordingly, he will either attain the mercy of ALLAH, and ALLAH will admit him into Paradise, or he will deserve the wrath and punishment of ALLAH, and he will be admitted into Hell.**

**Trustworthiness means that a person should perform what he is charged with complete dedication, sincerity, and perfection. Just as a person is required to be humble, fearful, pious, and mindful of ALLAH (S.W.T) in his prayers and all other acts of worship, he is also required and commanded to be trustworthy in all other acts of worship, religious rituals, and worldly dealings.**

**Just as he will be held accountable before his employer in this worldly life for his work, sincerity, and perfection, so he will be held accountable before ALLAH Almighty on the Day of Judgment.**

**There is a certain connection between establishing justice and fulfilling trusts. They are two morals that complement each other. Fulfilling trusts to their people is the realization and establishment of justice, and failure to achieve and establish them is injustice and oppression. Likewise, judging between people with justice is the fulfillment of the trust that we have been commanded to do. Conversely, oppressing people with unjust judgments is denial of trusts and neglect of them.**

**O ALLAH, make us among those who are trustworthy in their religion and their lives, in words, actions. And among those who, when entrusted, fulfill the trust in the most perfect manner and condition that pleases you, O Lord of the Worlds. O ALLAH, we seek refuge in You from betrayal and we seek refuge in You from all reprehensible qualities that you do not approve of. O ALLAH, guide us to do what you love and are pleased with, and make us among those about whom You, glory be to You, said: (And those who avoid Taghut, lest they worship it and turn to ALLAH - for them is good tidings. So, give good tidings to My servants**

**(17) Who listen to the word and follow the best of it. Those are the ones whom ALLAH has guided. ALLAH, and those are the ones with understanding. (18) Az-Zumar.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message NO: (8)**

### **What is Religion?**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**One of the most important definitions:**

**Religion: It is a divine condition that guides people by their choosing to righteousness and goodness in this Life, and success in the hereafter.**

**The definition can be simplified as follows:**

**Religion: It is a set of concepts, principles, values and perfections.**

**Religion is: a set of commands and prohibitions from ALLAH (S.W.T) to His Servants.**

**Religion: It is a contract between ALLAH (S.W.T) and Servants.**

**And the evidence is Verse:**

**(وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (61). هود.**

**\*(And to Thamud [We sent] their brother Salih. He said, "O my people, worship ALLAH; you have no deity other than Him. He has produced you from the earth and settled you in it, so forgiveness of Him and then repent to Him. Indeed, my Lord**

**ask is near and responsive. (61HUD).**

**And evidence Noble Sunnah is;**

**\*(The Prophet Peace Be Upon Him, said "The example of Muslims, Jews and Christians is like the example of a man who employed Laborers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of `Asr prayer. Then they said, "Let what we have done be annulled, and keep the wages you have promised us for yourself.' The man said to them 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light (guidance) which they have accepted willingly.). AL- Bukhari 2271.**

**Did the Muslim person agree to conclude this contract?**

**Answer: Yes, as soon as the two testimonies are pronounced, the person has agreed to this contract.**

**ALLAH (S.W.T) Says:**

**\* (أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285). البقرة.**

**Translation of the concept of the Holy Verse;**

**\*(The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in ALLAH and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination). Al-Baqarah:285.**

**Religion: As it is very clear in the Surt (Al-Zalzalah).**

**\* (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8)) الزلزلة.**

**Translation of the concept of the Holy Verse;**

**\*(So, whosoever does good equal to the weight of an atom, shall see it. (7). And whosoever does evil equal to the weight of an atom, shall see it. (8).**

**ALLAH Almighty said;**

**\* (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (19). آل عمران.**

**\* (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (85). آل عمران.**

**\* (...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِ اللَّهِ غَفُورٌ رَحِيمٌ (3). المائدة.**

**Translation of the concept of the Holy Verses;**

**\*(Indeed, the religion in the sight of ALLAH is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of ALLAH - then indeed, ALLAH is swift in account. (19). Al Imran.**

**\*(And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. (85). Al Imran.**

**\* (...This day I have perfected for you your religion And I have completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, ALLAH is Forgiving and Merciful. (3) Al-Ma'idah.**

**The religion in the sight of ALLAH Almighty is (Islam), and the religion of all the prophets and messengers is (Islam). As for the laws, they differ. For example, there is the law of the Prophet Noah (P.B.U.H), the law of the Prophet Moses (P.B.U.H), and the law of our Master Muhammad (P.B.U.H); and it is the final heavenly law.**

**ALLAH Almighty said;**

**\*(وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (48). المائدة.**

**Translation of the concept of the Holy Verse;**

**\*(And We have sent down to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So, judge between them by what ALLAH has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. And if ALLAH had willed, He would have made you one community, but [it was] to test you in what He has given you. So, race one another in [good] deeds. To ALLAH is your return, all of you.) Then He will inform you of that over which you used to differ (48). Al-Ma'idah.**

**The Holy Verses clearly and decisively states:**

**1- That (Islam) is the religion of ALLAH (exclusively).**

**2- Not accepting any religion other than Islam, and whoever follows a religion other than Islam will be among the losers in the Hereafter.**

**3- The completion of the religion, the completion of the blessing, and ALLAH's pleasure with Islam as a religion for all the worlds.**

**The content of the noble verses in the above are an announcement from ALLAH Almighty to all people that "Islam" is the "religion" that is commanded and is acceptable to ALLAH Almighty.**

**The meaning of (Islam) is: submission to ALLAH Almighty, so a person must live his entire life for ALLAH Almighty.**

**The Noble Messenger Muhammad, Peace and Blessings Be Upon Him, is the best of those who understood the religion and the Holy Quran, and he is the best of those who applied the teachings of the Islamic religion. So, ALLAH, the Highest, made (Islam) a religion for us. It is also an announcement from ALLAH, the Highest, that the rituals of all acts of worship, commands and prohibitions that were being practiced at the**

moment of the revelation of that noble verse are (a religion) for all of us, and it is not permissible for anyone to change anything of them except in cases of necessity. Narrated by Al-Bukhari and Muslim, and it is a temporary (permission) linked to its causes.

**ALLAH Almighty said;**

\* (إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ (159) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ (160) قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِثْلَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (161) قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (162) لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (163). الأنعام.

\* (فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (30) مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (31) مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (32). الروم.

### **Translation of the concept of the Holy Verses;**

\* (Indeed, those who have divided their religion and become sects - you are not of them in anything. Their affair is only with ALLAH. Then He will inform them about what they used to do. (159) Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged. (160) Say, "Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham." (161) Say, "Indeed, my prayer, my rites of sacrifice, my life and my death are for ALLAH, Lord of the worlds. (162) He has no partner. And this I have been commanded, and I am the first of the Muslims." (163) Al-An'am.

\* (So, direct your face toward the religion, inclining to truth. [Adhere to] the nature of ALLAH upon which He has created mankind. No change should there be in the creation of ALLAH. That is the right religion, but most of the people do not know. (30) Turning to Him in repentance. And fear Him and establish prayer and do not be of the polytheists. (31) Of those who have divided their religion and become sects, every faction rejoicing in what it has. (32) AR-Rum.

### **Evidence from Noble Sunnah;**

\* (On the authority of the mother of the Believers, Aisha, may ALLAH be pleased with her, who said: The Messenger of ALLAH, Peace Be Upon Him, said: "Whoever introduces into this matter of ours that which is not part of it, then it is rejected."). Al- Bukhari.

\* (On the authority of Abu Hurairah, may ALLAH be pleased with him, that the Messenger of ALLAH, Peace Be Upon Him, said: "All of my nation will enter Paradise except those who refuse." They said: "O Messenger of ALLAH, who will refuse?" He said: "Whoever obeys me will enter Paradise, and whoever disobeys me has refused."). Al- Bukhari.



## **The function and impact of religion in the life of the individual and society:**

**ALLAH Almighty said;**

**\* (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (1) الرَّحْمَنُ الرَّحِيمُ (2) مَالِكِ يَوْمِ الدِّينِ (3) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (4) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (5) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (6) غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7). الفاتحة.**

### **Translation of the concept of the Holy Verse;**

**\*(Praise be to ALLAH, Lord of the worlds (1) The Most Gracious, the Most Merciful (2) Master of the Day of Judgment (3) You alone do we worship, and You alone do we ask for help (4) Guide us to the straight path (5) The path of those upon whom You have bestowed favor (6) Not of those who have incurred Your wrath, nor of those who have gone astray (7). Al-Fatihah.**

### **Surat Al-Fatihah summarizes the entire religion.**

- 1- Defining (the creature - mankind) with the Great Creator, Lord of the Worlds.**
- 2- Establishing an exclusive devotional relationship with the Great Creator (the Most Gracious, the Most Merciful).**
- 3- Organizing individual, family, societal, and universal life.**
- 4- Encouraging and guiding mankind to do good deeds, and deterring him from doing evil deeds.**
- 5- Man's signs about his creation, life, death, and afterlife.**
- 6- Religion is knowledge, so religion calls for knowledge, learning it and spreading it, and rejecting and fighting ignorance.**
- 7- Honoring the human being; existence, mind, knowledge, spirit, and soul.**
- 8- Establishing a balance between the commands and requirements of the body, soul, and mind. The Holy Verse states;**

**ALLAH Almighty said;**

**\* (وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ (77). القصص.**

### **Translation of the concept of the Holy Verse;**

**\*(And seek, through that which ALLAH has given you, the home of the Hereafter; and do not neglect your portion of this world. And do good as ALLAH has been good to you. And seek not corruption on earth. Indeed, ALLAH does not like corrupters.) (77). Al-Qasas.**

**\*(On the authority of Anas ibn Malik, may ALLAH be pleased with him, who said: Three men came to the houses of the wives of the Prophet, Peace Be Upon Him, asking about the worship of the Prophet, Peace Be Upon Him. When they were informed, they seemed to find it insignificant, so they said: Where are we in comparison to the Prophet, Peace Be Upon Him, when his past and future sins have been forgiven? One of them said: As for me, I will pray all night long. Another said: I will fast all the time and never break my fast. Another said: I will stay away from women and never marry. The Messenger of ALLAH, Peace Be Upon Him, came to them and said: You are the ones who said such and such. By ALLAH, I am the one who fears ALLAH the most among you and I am the most pious towards Him, but I fast and break my fast, and I pray and sleep. And I marry women, so whoever turns away from my Sunnah is not of me.” Al-Bukhari.**

**9- Answering people’s questions about daily life, the intermediate life, and the afterlife.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## Message NO: (9)

### Desire or will and ability or capacity

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

\* (لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (256) البقرة.

\* (وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يَعْثُبُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا (29) الكهف.

#### **Translation of the concept of the Holy Verseس;**

\* (There is no compulsion in religion. The right way has become clear from the wrong. So, whoever disbelieves in Taghut and believes in ALLAH has grasped the most trustworthy handhold with no break in it. And ALLAH is Hearing and Knowing. (256) Al-Baqarah.

\* (And say, "The truth is from your Lord. So, whoever wills - let him believe; and whoever wills - let him disbelieve. Indeed, We have prepared for the wrongdoers a Fire whose walls will encompass them. And if they cry for help, they will be given water like molten metal, which will scald their faces. What an evil drink, and what an evil resting place! (29) Al-Kahf.

Mankind has absolute freedom to choose and embrace the religion he desires; however, after he chooses to enter the Islamic religion, the matter changes from a state of (will - desire) to another state which is (ability, capacity, affordability), and each state has its own rulings and consequences, and whoever chooses a religion other than Islam is among the losers as ALLAH Almighty said:

\* (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (85) آل عمران.

#### **Translation of the concept of the Holy Verse;**

\* (And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. (85) Al Imran.

Performing religious duties is based on the principle of (ability, capacity), and is not based on the principle of (desire, will, or suspicion).

ALLAH Almighty said:

\* (... لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ... وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (233). البقرة.

\* (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286). البقرة.

\* (... لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ... (152). الأنعام.

\* (وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (42). الأعراف.

\* (وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (62). المؤمنون.

### Translation of the concept of the Holy Verses;

\* (... No soul shall be charged except [with that within] its capacity... And fear ALLAH and know that ALLAH, of what you do, is Seeing. (233) Al-Baqarah.

\* (ALLAH does not charge a soul except [with that within] its capacity. It shall have whatever it has earned, and it shall bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which We have no power to bear. We have the power to do so, and pardon us and forgive us and have mercy upon us. You are our protector, so give us victory over the disbelieving people (286). Al-Baqarah.

\* (...We do not charge a soul except [with that within] its capacity... (152). Al-An'am.

\* (And those who have believed and done righteous deeds - We do not charge a soul except [with that within] its capacity. Those are the companions of Paradise; they will abide therein eternally.) (42). Al-A'raf.

\* (And We charge no soul except [with that within] its capacity, and with Us is a record that speaks the truth, and they will not be wronged. (62). Al-Mu'minin.

### And ALLAH Almighty condemned (desire, misguided will, and passion), and He I said:

\* (وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (130). البقرة.

\* (مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْنُونَ مَوْطِنًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا إِلَّا كَتَبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (120). التوبة.

\* (وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ (68). القصص.

\* (وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (36). الأحزاب.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَعَرْتُمْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (135). النساء.

\* (يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ (26). ص.

\* (وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3). النجم.

\* (وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى (41). النازعات.

\* (وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ (116). الأنعام.

\* (وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ (36). يونس.

\* (إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى (23) أَمْ لِلإِنْسَانِ مَا تَمَنَّى (24). النجم.

\* (وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا (28). النجم.

\* (وَإِذْ عَلَّمْنَا نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبِعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ (175) وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ (176) سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ (177). الأعراف.

\* (وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا وَلَا تَطْعَمَنْ أَعْفُنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا (28). الكهف.

\* (إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (14) إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَى (15) فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى (16). طه.

\* (أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا (43). الفرقان.

\* (قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ (49) فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (50). القصص.

\* (أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَتَذَكَّرُونَ (23). الجاثية.

### **Translation of the concept of the Holy Verses;**

**\* (And who would abandon the religion of Abraham except one who makes a fool of himself? And We had certainly chosen him in this world, and indeed, in the Hereafter, he will be among the righteous. (130). Al-Baqarah.**

**\* (It was not for the people of Medina and those around them of the bedouins to stay behind the Messenger of ALLAH or to prefer themselves over him. That was because they were not afflicted with thirst or fatigue or hunger in the cause of ALLAH, they do not tread any path that enrages the disbelievers, nor do they attain any objective against the enemy, but a righteous deed is recorded for them because of it. Indeed, ALLAH does not allow the reward of the righteous to be lost. (120) At-Tawbah.**

**\* (And your Lord creates what He wills and chooses. It is not for them to have the choice. Glory be to ALLAH, and He is exalted above what they associate with Him. (68) Al-Qasas.**

**\* (And it is not for a believing man or a believing woman, when ALLAH and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys ALLAH and His Messenger has certainly strayed into clear error. (36). Al-Ahzab.**

**\* (O you who have believed, be persistently standing firm in justice, witnesses for ALLAH, even if it be against yourselves or parents and relatives. Whether he is rich or poor - then ALLAH is more worthy of justice. With them, do not follow your own desires lest you be just. And if you twist or turn aside, then indeed, ALLAH is ever, with what you do, Acquainted (135). An-Nisa.**

**\* (O David, indeed We have made you a Caliph upon the earth, so judge between the people with truth and do not follow your own desires, lest it mislead you from the way of ALLAH. Indeed, those who go astray from the way of ALLAH will have a severe punishment because they forgot the Day of Reckoning. (26). Sad.**

**\* (Nor does he speak from [his own] inclination (3). An-Najm.**

**\* (And as for he who feared the position of his Lord and prevented the soul from desire (40) then indeed, Paradise will be the refuge (41). An-Nazi'at.**

**\* (And if you obey most of those on the earth, they will mislead you from the way of ALLAH. They follow not except assumption, and they do not but lie (116). Al-An'am.**

**\* (And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, ALLAH is Knowing of what They do (36). Yunus.**

**\* (They are only names that you have named, you and your fathers, for which ALLAH has sent down no authority. They follow not except assumption and what their souls desire, and there has already come to them from their Lord guidance. (23) Or is there for man whatever he desires? (24). An-Najm.**

**\* (And they have no knowledge of it. They follow nothing but assumption, and indeed, assumption avails nothing against the truth. (28) An-Najm.**

**\* (And recite to them the news of the one to whom We gave Our signs, but he slipped out of them. So, Satan pursued him, and he was among the deviators. (175) And if We had willed, We could have raised him thereby, but he clung to the earth and followed his own desire. So, his example is like that of the dog: if he bears [its signs], he will be disgraced. (176) How evil an example [is that of] the people who denied Our signs and used to wrong themselves. (177). Al-A'raf.**

**\* (And keep yourself patient with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows His desires, and his affair was in neglect (28). Al-Kahf.**

**\* (Indeed, I am ALLAH; there is no deity except Me, so worship Me and establish prayer for My remembrance (14). Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed for what it strives for (15). So let not he who does not believe in it and follows his desire avert you from it, lest you perish (16). TaHa.**

**\* (Have you seen he who has taken his own desire as his ALLAH? Then would you be responsible for him? (43). Al-Furqan.**

**\* (Say: Then bring a book from ALLAH that is better guidance than either of them, so I will follow it, if you should be truthful. (49) But if they do not respond to you, then know that they only follow their own desires. And who is more astray than he who follows his own desire without guidance from ALLAH? Indeed, ALLAH does not guide the wrongdoing people. (50). Al-Qasas.**

**\* (Have you seen he who has taken as his ALLAH his own desire and ALLAH has sent him astray due to knowledge and has set a seal upon his hearing and his heart and has put over his vision a covering? Then who can guide him after ALLAH? Then will you not remember? (23). Al-Jathiyah.**

#### **Evidence from the Noble Prophetic Sunnah:**

**Hadith: If I command you to do something:**

**\* (On the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, who said: “Leave me as I have left you. Those who came before you were destroyed because of their questioning and disagreement with their prophets. So, if I forbid you from something, avoid it, and if I command you to do something, do as much of it as you can.”). Al-Bukhari& Muslim.**

**\*(In a version narrated by Muslim:**

**Abu Hurairah, may ALLAH be pleased with him, used to narrate that he heard the Messenger of ALLAH, Peace Be Upon Him, say: “What I have forbidden you from, avoid it, and what I have commanded you to do, do as much of it as you can. Those who came before you were destroyed only because of their many questions and their disagreement with their prophets.”**



**From these two hadiths we can deduce the following:**

**A- The destruction of previous nations due to the abundance of questioning and their disagreement with their prophets.**

**B- There is a difference between (ability or capacity) and (desire or will).**

**\* (Ability - Capacity): In this case, a person is excused when he does not do what he is required to do due to a legitimate excuse beyond his control or will, and this falls under the noble verse:**

**\* (لا يَكْفِيكَ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286) البقرة.**

**Translation of the concept of the Holy Verse;**

**\*(ALLAH does not charge a soul except [with that within] its capacity. It will have whatever it has earned, and it will bear whatever it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our Protector, so give us victory over the disbelieving people.) (286). Al-Baqarah.**

**\* As for (will - desire - passion): In this case, the person is free to choose and able to do or not do what he is charged with, so he chooses and bears the consequences of his choice, and this falls under the noble verse:**

**\* (لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (256) البقرة.**

**\* (وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَأَلْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا (29) الكهف.**

**Translation of the concept of the Holy Verses;**

**\* (There is no compulsion in religion. The right way has become clear from the wrong. So, whoever disbelieves in Taghut and believes in ALLAH has grasped the most trustworthy handhold with no break in it. And ALLAH is Hearing and Knowing. (256) Al-Baqarah.**

**\* (And say, "The truth is from your Lord. So, whoever wills - let him believe; and whoever wills - let him disbelieve. Indeed, We have prepared for the wrongdoers a Fire whose walls will encompass them. And if they disbelieve, they will be disbelievers." They cry out for help, and they are helped with water like molten metal, which scalds faces. What an evil drink, and what an evil resting place! (29) Al-Kahf.**

**We Muslims do not have the right or permission to accept some of the instructions and Orders of religion and leave others under the pretext of “will, desire, and whims.” Muslims**

who act on the basis of “will, desire, and whims” are contradicting the approach and Sunnah of the Prophet (S.A.W), and the righteous predecessors, so the noble verse applies to them:

\* (يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنكَ الَّذِينَ يَسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ بِحَرْفٍ مِنَ الْكَلِمِ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِينَاهُمْ هَذَا فَخُدُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (41) المائدة.

### Translation of the concept of the Holy Verse;

\*(O Messenger, let not those grieve you who hasten into disbelief from among those who say, “We believe” with their mouths but whose hearts do not believe and from among the Jews are listeners to falsehood, listeners to another people who have not come to you, distorting words from their [proper] usages, saying, “If you are given this, then take it; but if you are not given it, then beware.” And whomever ALLAH intends His trial, then you will not possess for him anything from ALLAH. Those are the ones whose hearts ALLAH did not intend to purify. For them in this world is disgrace, and for them in the Hereafter is a great punishment. (41) Al-Ma’idah.

The validity and acceptance of an action in Islamic law is based on the principle of (ability or capacity) and (obedience and following the Messenger, peace and blessings be upon him, who does not speak from his own desires), and is not based on (desire, will, and whims) of those who speak from their own desires in implementing the orders and teachings of the true Sharia.

ALLAH Almighty said in the Holy Quran:

\* (وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَابِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تَوْعظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (3) فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ **يَسْتَطِعْ** فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (4) المجادلة.

\* (لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ **لَمْ يَجِدْ** فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ (89). المائدة.

### Translation of the concept of the Holy Verses;

\*(And those who swear off their wives and then go back on what they said - then the freeing of a slave before they touch each other. This is what you are admonished to do, and ALLAH is Acquainted with what you do. (3) **And whoever cannot find** [that] - then a fast of two consecutive months before they touch each other. And whoever cannot - then the feeding of sixty poor persons. This is so that you may believe in ALLAH and His Messenger. And these are the limits of ALLAH. And for the disbelievers is a painful punishment (4) Al-Mujadila.

\*(ALLAH will not impose blame upon you for what is unintentional in your oaths, but He will impose blame upon you for your deliberate oaths. Its expiation is the feeding of ten needy

persons from the average of what you feed your families, or clothing them, or the freeing of a slave. **But whoever cannot find** [that], then a fast of three days. That is the expiation for your oaths when you have sworn. And guard [your oaths] Your oaths. Thus does ALLAH make clear to you His verses that you may be grateful. (89) Al-Ma'idah.

### Evidence from the Noble Prophetic Sunnah;

\* (On the authority of Imran ibn Husayn, may ALLAH be pleased with him, who said: I had hemorrhoids, so I asked the Prophet, (S.A.W), about prayer. He said: “Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.” Al-Bukhari. (Quoted with slight modification from my book: **Starting Ramadan fasting according to astronomical calculations is a ((SIN))**!).

\* (On the authority of Anas ibn Malik, may ALLAH be pleased with him, who said: Three men came to the houses of the wives of the Prophet, (S.A.W), asking about the worship of the Prophet, (S.A.W). When they were informed, they seemed to find it insignificant, so they said: Where are we in comparison to the Prophet, (S.A.W), when his past and future sins have been forgiven? One of them said: As for me, I will pray all night long. Another said: I will fast all the time and never break my fast. Another said: I will stay away from women and never marry. The Messenger of ALLAH, Peace Be Upon Him, came to them and said: You are the ones who said such and such. By ALLAH, I am the one who fears ALLAH the most among you and I am the most pious towards Him, but I fast and break my fast, and I pray and sleep. And I marry women, so whoever turns away from my Sunnah is not of me.” Al-Bukhari!

### Conclusion:

Person has the choice to embrace the religion or belief he desires. However, after choosing the Islamic religion, the chosen person has agreed - by uttering the two testimonies - to carry out the duties of the Islamic Sharia according to the principle of (ability or capacity), and he no longer enjoys the characteristic of (desire, or will and unwillingness).

We Muslims do not have the right or permission to accept some of the teachings of the religion and leave others under the pretext of (desire, or will and unwillingness), or under the pretext of changing time and place, when the issue has fixed and definitive legal texts.

There are cases of permission to facilitate and ease the performance of acts of worship and religious duties based on their causes by moving from a state of difficulty to a state of ease. They are “temporary” and disappear when their causes disappear. It is not permissible to make the permission a firm decision. ALLAH Almighty said:

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا (43). النساء.

\* (حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَمُّ وَالْحُمُّ الْخُنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا دَكَيْتُمْ وَمَا دَبَّحَ عَلَى النَّصْبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلامِ ذَلِكَ فِسْقُ الْيَوْمِ الَّذِي كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا **فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ** غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3). المائدة.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (6). المائدة.

\* (فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6). الشرح.

### **Translation of the concept of the Holy Verses;**

\* (O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you find no water, then seek clean earth and wipe over your faces and your hands. Indeed, ALLAH is Ever-Wise.) Pardoning, Forgiving (43). An-Nisa.

\* (Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than ALLAH, and that which has been strangled, or that which has been beaten, or that which has fallen from a head, or that which has been gored, or that which a wild animal has eaten, unless you slaughter it, or that which has been slaughtered on stone altars, or that you seek to decide by arrows. That is grave disobedience. This Day those who disbelieve have despaired of [defeating] your religion, so do not Fear them and fear Me this Day. I have perfected your religion for you, completed My favor upon you, and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, ALLAH is Forgiving and Merciful. (3). Al-Ma'idah.

\* (O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and your feet to the ankles. And if you are in a state of major ritual impurity, purify yourselves. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you cannot find water, then seek clean earth and wipe yourselves with it. So, wipe over your faces and your hands with it. ALLAH does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful. (6). Al-Ma'idah.

\* (So verily, with hardship [will be] ease. (5) Verily, with hardship [will be] ease. (6). Al-Sharh.

### **Where and when hardship is found, ease is found, otherwise not.**

((ALLAH ALMIGHTY IS MOST KNOWING))



## **Message No: (10) Some Secrets and Wisdoms of Prayer**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**ALLAH Almighty said;**

**\* (قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2)) المؤمنون.**

### **Translation of the concept of the Holy Verse;**

**\*(Indeed, the believers have succeeded. (1) Who are during their prayers humbly submissive. (2). Al-Mu'minon.**

**In this noble verse, ALLAH, the Blessed and Most High, calls us and guides us to how to succeed in both worlds. ALLAH Almighty has made this success a companion and ally of prayer, but not every prayer, but rather the prayer in which a person humbles himself with all his limbs and stands before the Lord of the Worlds, the Most Gracious, the Most Merciful, the Master of the Day of Judgment, seeking and hoping for guidance to the straight path.**

**\* Humility: submission and humility, casting the gaze to the ground, lowering the voice, and stillness of the limbs.**

**Question: Why did ALLAH Almighty begin with prayer and humility in mentioning the characteristics of the believers?**

**Here are two elements in the question:**

**1- The first element: Prayer.**

**2- The second element: Humility.**

**1- The first element: Prayer; because prayer is the most important act of worship through which the servant connects with his Lord, and prayer is education, purification and preparation of the human soul towards the best and most excellent always through daily and repeated contact with his Great Creator. And prayer prohibits a number of actions that are not desirable in Islamic law, including what ALLAH Almighty mentioned;**

**\* (اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (45)).  
العنكبوت.**

## Translation of the concept of the Holy Verse;

**\*(Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of ALLAH is greater. And ALLAH knows that which you do. (45). Al-Ankabut.**

**2- The second element: Humility. The word (humility) has come in the Holy Quran with several meanings, including:**

### **\*(Humility): The verse:**

**\*(وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (45). البقرة**

**\*(And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive (45). Al-Baqarah.**

### **\*(Humiliation); The verse:**

**\*(يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا (108). طه.**

**\*(On that Day they will follow the Caller, with no crookedness in him, and voices will be hushed before the Most Merciful, so you will not hear except a whisper (108). TaHa.**

### **\*(Fear); The verse:**

**\*(فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ (90) ز الأنبياء.**

**(So, We responded to him and granted him John and made his wife righteous for him. Indeed, they were They hasten to do good deeds and call upon Us in hope and fear, and they are to Us humbly submissive (90). Al-Anbiya.**

### **\*(Silent Ness); the verse:**

**\*(الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2). المؤمنون.**

**(Those who are humble in their prayers (2). Al-Mu'minun.**

### **\*(Dryness and immobility); the verse:**

**\*(وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (39). فصّات.**

**(And among His signs is that you see the earth still, but when We send down upon its rain, it quivers and swells. Indeed, He who gives it life is the Giver of Life to the dead. Indeed, He is over all things competent. (39). Fussilat.**

### **The question here is how do we be humble in prayer?**

**The answer is: by following the Sunnah of the Messenger Muhammad, peace and blessings be upon him, as much as possible.**



## **Levels of prayer:**

Imam Ibn Al-Qayyim Al-Jawziyya (may ALLAH be pleased with him) divided people's ranks in prayer into:

**1- The rank of the one who is unjust to himself, the negligent, who is the one who neglects its ablution, its times, its limits, and its pillars; and this one will be punished.**

**\*On the authority of Abdullah ibn Abi Qatadah, on the authority of his father (may ALLAH be pleased with him), he said: The Messenger of ALLAH ((S.A.W)) said: "The worst thief among people is the one who steals from his prayer." They said: O Messenger of ALLAH, how does one steal from his prayer? He said: "He does not complete its bowing or prostration." Musnad Ahmad.**

**2- The one who maintains its outward affairs (ablution, times, limits, pillars), but is immersed in whispers and thoughts; this one will be held accountable.**

**\* On the authority of Ubadah ibn al-Samit, may ALLAH be pleased with him, he said: The Messenger of ALLAH, Peace Be Upon Him, said: (... and if he does not complete its bowing, prostration, or recitation in it, it will say: May ALLAH waste you as you have wasted me, then I will ascend with it to the heavens And there is darkness over it, so the gates of heaven are closed to it. Then it is rolled up like a worn-out garment, and the face of its owner is struck with it." Al-Bayhaqi, Abu Dawud al-Tayalisi, and al-Tabarani in Musnad al-Shamiyah.**

**3- The one who maintains its limits and pillars, who struggles with himself to repel obsessions and thoughts, and his enemy - Satan - so that he does not steal his prayer from him, is in prayer and struggle; and this is expiated for him.**

**\* On the authority of Ammar ibn Yasir, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: "A man may leave and nothing has been written for him except a tenth of his prayer, a ninth, an eighth, a seventh, a sixth, a fifth, a quarter, a third, or a half." Abu Dawud.**

**4- The one who establishes his prayer in the most perfect and complete manner, fulfilling its rights, pillars, and limits, with a humble heart, worshipping and communing with his Lord with complete reverence and servitude; This type of people will be rewarded.**

**\*On the authority of Ubadah ibn al-Samit, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: "Whoever performs ablution and completes it, then stands up to pray and completes its bowing, prostration, and recitation, it will say: 'May ALLAH protect you as you have protected me.' Then it will be taken up to heaven, and it will have light and radiance, and the gates of heaven will be opened for it until it reaches ALLAH and intercedes." To its owner...). Al-Bayhaqi, Abu Dawud Al-Tayalisi and Al-Tabarani in Musnad Al-Shamiyah.**

**5- Whoever enters into prayer, leaves the world, and stands between his Lord, the Almighty and Majestic; present in heart and mind and humble in body as if he sees Him - if you do not**



**see Him, then He sees you - hoping for His mercy, and fearing His punishment; and this is from those who are brought near, as in the saying of the Beloved, peace and blessings be upon him (...and the delight of my eye has been made in prayer). Al-Nasa'i. (Quoted with modification from the book (Al-Wabil Al-Sayyib - p.: 49-50) by Ibn Al-Qayyim Al-Jawziyya - Islamic Fiqh Academy Edition in Jeddah - Investigation: Abdul Rahman bin Hassan Qaid).**

## (The role of prayer in building the individual, family and society).

This research consists of two axes:

### The First Axis: Connection:

#### First Connection:

With ALLAH Almighty, HE Almighty said:

\* (إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (14). طه.

\* (كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ (19). العلق.

\* (وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (12). المائدة.

\* (يَا بَنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (17) لقمان.

#### **Translation of the concept of the Holy Verses;**

\* (Indeed, I am ALLAH; there is no ALLAH except Me, so worship Me and establish prayer for My remembrance (14). TaHa.

\* (No! Do not obey him, but prostrate and draw near (19). Al-Alaq.

\* (And ALLAH had already taken a covenant from the Children of Israel, and We raised up from among them twelve leaders, and ALLAH said, "Indeed, I am with you if you establish prayer and give zakat and believe in My messengers and support them and lend to Me." ALLAH, a goodly loan. I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever disbelieves after that among you has certainly strayed from the soundness of the way. (12) Al-Ma'idah.

\* (O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. (17) Luqman.

Performing the correct prayer is an effective and successful means of establishing a spiritual connection between the believing person and his Great Creator, the Lord of the Worlds. By the person praying struggling against his own soul, which commands evil, at times, and against the accursed Satan at other times, this struggle creates in the soul of the person praying a barrier between truth and falsehood, between honesty and falsehood, and between this world and the Hereafter. This is the spiritual connection with ALLAH, the All-Knowing, the All-Wise.

### **Second Connection: With the family:**

**The believer who is connected to ALLAH Almighty through the straight rope of ALLAH (the Noble Qur'an), and establishes his prayers as commanded by the Wise Lawgiver, is linked by a fateful connection (worldly and otherworldly) to his family out of his belief in the rulings of this true religion. He worships, bows, and prostrates (to the Lord) whom he has neither seen nor heard with his ears. So how will this believer be with his parents, brothers, and sisters who live with him day and night? This is the case for all family members in terms of their connection to ALLAH Almighty through performing the correct prayer (with its pillars, obligations, Sunnah's, and humility), and thus the family becomes (a righteous family), interconnected among itself and connected to ALLAH Almighty.**

### **Third Connection: With society:**

**As we know that the family is the nucleus of society, and through its interconnectedness with each other, the body of a sound, faithful, and righteous society is formed. Prayer strengthens the soul of the believer, prepares him, and encourages him to engage in society in a constructive way and interact positively in the issues that concern Muslims wherever they are. By frequently and repeatedly standing before ALLAH Almighty in straight, close rows for prayer; This stance is what plants in souls the strong and fateful connection to society.**

## **The second axis: discipline:**

### **First: In Himself:**

Whoever adheres to the legal controls in performing the prayer, it is appropriate for him to also be disciplined in his public life outside of the prayer (in words, actions or deeds, thoughts and thinking, etc.). This praying person who prays with certainty that ALLAH Almighty sees him and watches him and will hold him accountable for his words, movements and stillness, and he knows with certainty that there are two angels recording everything he does; With this certainty, he has (disciplined himself), and with his repetition and persistence in it, ALLAH Almighty has guided him to the straight path, which he asks ALLAH Almighty for guidance to in every Rak'ah he performs. This state is constant for the praying person as long as he is on the straight path, ALLAH Almighty has said about prayer;

\* (اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (45). العنكبوت.

### **Translation of the concept of the Holy Verse;**

\*(Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of ALLAH is greater. And ALLAH knows that which you do.) (45). Al-Ankabut.

ALLAH Almighty mentioned the advice of the wise Luqman regarding discipline, as he was admonishing his son:

\* (يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ (17) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18) وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (19). لقمان.

### **Translation of the concept of the Holy Verses;**

\*(O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. (17) And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, ALLAH does not like everyone self-deluded and boastful. (18) And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys. (19) Luqman.

### **Second: In the family:**

- 1- Accustoming the family to order in life by observing prayer times.
- 2- Activating the body by preparing for ablution.
- 3- Maintaining cleanliness (place and clothing).
- 4- Tranquillity, peace and quiet.

**5- Accustoming the coupling of knowledge with action by glorifying ALLAH Almighty, bowing and prostrating.**

**6- Softening the feelings of the members of the same family and their cohesion with each other in one worship.**

**7- Planting and establishing mercy and harmony in the hearts of the worshipers in close ranks.**

**8- Family members praying together is considered (congregational prayer), and it has benefits, including obtaining the reward and merit of congregational prayer, as well as correcting mistakes in prayer if any of them have any.**

**Third: In society:**

**Performing the prayer in the correct manner as ordered by the Messenger, peace and blessings be upon him, has a very important role in raising, developing and reforming the personality of the praying person, as well as the Muslim family and the Muslim community. This is done through repeated applications, as it:**

**1- Controls the movements of his body parts.**

**2- Controls his thinking and focuses on the prayer.**

**3- The parts of his body are humbled, especially (the heart).**

**4- He worships (ALLAH Almighty) whom he has not seen, nor heard, nor knows his place.**

**5- He reads and repeats the verses of the Holy Quran (verses of promise and threat, Paradise and Hell) and the supplications, and all of these are inspirations to the soul, and the human soul accepts inspiration and through it its condition in life is corrected and straightened.**

**6- He believes with certainty that ALLAH Almighty sees and hears him, even if he himself does not see Him.**

**7- He invests time and life in building his afterlife.**

**8- Prayer is an exercise for the body, mind, memory, spirit, and soul.**

**9- Prayer is the ascension of man with his soul to the Lord of the Throne.**

**The effects of these qualities are reflected in the individual's life in society as:**

**1- Becoming self-observant.**

**2- Focusing in his work and relationships.**

**3- Steadfast in his opinion, thinking and determination.**

**4- Fearing none but ALLAH Almighty because he is certain that ALLAH Almighty sees him, hears him and will hold him accountable for every small and big thing whether it is a word or an action.**

**These are the qualities of the righteous person who establishes a righteous family that enjoys and is distinguished by his same sublime qualities, and the family is the nucleus of society, so with its righteousness the entire society is righteous.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (11); The provisions of Sharia are general provisions**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

The provisions of Islamic law (the Holy Qur'an and the Noble Sunnah) are comprehensive provisions that apply to actions and deeds, not to entities and names, with the exception of those specified by the Wise Lawgiver.

For clarification, we mention some noble verses:

### **First:**

In all the legal obligations, all Muslims, starting with our Master the Messenger of ALLAH, peace and blessings be upon him, and until the last Muslim who comes and lives on this earth, are all charged and commanded to perform acts of worship when their conditions are met and their impediments are absent, with the exception of cases of legal excuses for their owners, so ALLAH Almighty said;

\* (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (43). البقرة.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183). البقرة.

\* (الْحَجَّ أَشْهَرٌ مَعْلُومَاتٍ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ (197). البقرة.

\* (الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشْهَدُ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ (2). النور.

\* (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ (38). المائدة.

### **Translation of the concept of the Holy Verses;**

\* (And establish prayer and give zakat and bow with those who bow (43). Al-Baqarah.

\* (O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (183). Al-Baqarah.

\* (Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein - there is no sexual relations nor wickedness nor disputing during Hajj. And whatever good you do - ALLAH knows it. And take provisions Indeed, the best provision is fear of ALLAH. And fear Me, O you of understanding. (197). Al-Baqarah.



\* (The adulterer and the adulteress, flog each of them with a hundred lashes, and let not pity for them detain you in the religion of ALLAH, if you believe in ALLAH and the Last Day. And let a party of the believers witness their punishment. (2). An-Nur.

\* (And the thief, male or female, cut off their hands as a punishment for what they have earned, an exemplary punishment from ALLAH. And ALLAH is Exalted in Might and Wise. (38) Al-Ma'idah.

These commands are from ALLAH, the All-Wise, All-Knowing, and there are many others (obligatory and necessary) for every Muslim man and woman (who meets the conditions of obligation and carrying them out), until ALLAH Almighty inherits the earth and those on it.

### Second:

The legal rulings depend on the action or deed and are not on the entities and persons by their names except for a few whose names were mentioned by the Wise Lawgiver. The Wise Lawgiver mentioned some of the names of those who will enter the Fire, and they are (Azar, Pharaoh, Haman, Qarun, Abu Lahab), and this ruling is also based on the acts of disbelief, misguidance, and murder that they committed, the punishment for which is the Fire.

We will mention some noble verses for clarification,

ALLAH Almighty said;

- \* (وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ (3). العصر.
- \* (يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13). الحُجرات.
- \* (وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ (132) ... قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (135). الأنعام.
- \* (وَوُضِعَ الْكِتَابُ فَفَرَى الْمُجْرِمِينَ مُسْتَفْضِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا (49). الكهف.
- \* (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (18) وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ (19) لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ (20). الحشر.
- \* (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ (33). لقمان.
- \* (هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ انْتظِرُوا إِنَّا مُنْتَظِرُونَ (158) إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ (159) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يَجْزِي إِلَّا مِثْلُهَا وَهُمْ لَا يَظُنُّونَ (160) قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (161) قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (162) لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (163) قُلْ أَغْنَى اللَّهُ أَيْعِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(164) وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ (165). الأنعام.

\*8 (قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (110). الكهف.

\* (وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (9). المائدة.

### **Translation of the concept of the Holy Verses;**

\* (By the time (1) Indeed, mankind is in loss (2) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience (3). Al-Asr.

Always and forever, we find in the Holy Quran (coupling) faith with work. So, it does not exist and it was not intended that a person enters Paradise without work, fatigue and suffering in worldly life.

\* (O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most honorable of you in the sight of ALLAH is the most righteous of you. Indeed, ALLAH is Knowing and Acquainted (13). Al-Hujurat.

The noble verse is clear, explicit, and fixed until the Day of Resurrection that the most honorable of people in the sight of ALLAH Almighty, is the one who has the most and greatest piety to ALLAH Almighty, and there is no superiority of color, language, nationality, or tribe over another except through righteous deeds.

\* (And for each are degrees according to what they have done, and your Lord is not unaware of what they do (132) ... Say, "O my people, work according to your position; indeed, I am working. And you will soon know who will have the final home. Indeed, the wrongdoers will not succeed." (135) Al-An'am.

\* (And the Book will be placed, and you will see the criminals fearful of what is in it, and they will say, "Woe to us! What is this Book that does not He leaves nothing small or great but that He has enumerated it, and they will find what they did present. And your Lord does not wrong anyone (49). Al-Kahf.

\* (O you who have believed, fear ALLAH and let every soul look to what it has put forth for tomorrow and fear ALLAH. Indeed, ALLAH is Acquainted with what you do. (18) And do not be like those who forgot ALLAH, so He made them forget themselves. Those are the wicked. (19) Not equal are the companions of The Fire and the companions of Paradise. The companions of Paradise - they are the successful ones. (20). Al-Hashr.

\* (O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of ALLAH is truth. So let not the worldly life delude you, and let not the Deceiver deceive you about ALLAH. (33). Luqman.

\* (Do they await anything but that the angels should come to them or that your Lord should come or that some of the signs of your Lord should come? On the Day when some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned any good through its faith. Say, "Wait; indeed, we are waiting." (158) Indeed, those who have divided their religion and become sects - you are not of them in anything. They are only Their affair is with ALLAH. Then He will inform them of what they used to do. (159) Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged. (160) Say, "Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of the polytheists." (161) Say, "Indeed, my prayer, my rites of sacrifice, and my life are [all] for ALLAH." And my death is for ALLAH, Lord of the worlds. (162) He has no partner. And with this I have been commanded, and I am the first of the Muslims. (163) Say, "Shall I seek other than ALLAH as a Lord, while He is the Lord of all things?" And no soul earns except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about that over which you used to differ. (164) And it is He who made you Caliphs." The earth and He has raised some of you above others in degrees that He may test you through what He has given you. Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful. (165). Al-An`am.

\* (Say, "I am only a human being like you. It has been revealed to me that your ALLAH is one ALLAH. So, whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." (110). Al-Kahf.

9- (ALLAH has promised those who believe and do righteous deeds that for them is forgiveness and a great reward. (9). Al-Ma'idah.

### Third:

On the other hand, we find the noble verses that speak about punishments as determined by ALLAH, the All-Knowing, the All-Aware, including;

ALLAH Almighty said;

\* (وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (93). النساء.

\* (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (48). النساء.

\* (الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (275) يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُجِبُ كُلَّ كَفَّارٍ أَثِيمٍ (276) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (277) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (278) فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (279) وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (280) وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (281). البقرة.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (130) وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ (131) وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (132). آل عمران.

\* (يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ (6) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8). الزلزلة.

### **Translation of the concept of the Holy Verses;**

\* (And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, and ALLAH Almighty has become angry with him and has cursed him and has prepared for him a great punishment (93). An-Nisa.

So, whoever kills a believer intentionally, ALLAH has decreed upon him:

- Eternity in Hell.

- The wrath of ALLAH Almighty upon him.

-The curse from ALLAH Almighty upon him.

-The great punishment from ALLAH Almighty for him in the Hereafter.

\* (Indeed, ALLAH does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates with ALLAH has certainly fabricated a tremendous sin. (48). An-Nisa.

\* (Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is just like interest." But ALLAH has permitted trade and forbidden interest. So, whoever receives an admonition from His Lord, and he desisted, so he shall have what is past, and his affair rests with ALLAH. And whoever returns - those are the companions of the Fire; they will abide therein eternally. (275) ALLAH destroys interest and gives increase for charities, and ALLAH does not like every sinful disbeliever. (276) Indeed, those who have believed and done righteous deeds and established prayer and given zakat - for them is their reward with their Lord, and no fear will there be concerning them, nor will they grieve. (277) O you who have believed, fear ALLAH and give up what remains of interest if you are believers. (278) But if you do not, then be informed of a war from ALLAH and His Messenger. And if you repent, you shall have your capital sums - you do not wrong, nor shall you be wronged. (279) And if one is in hardship, then let there be postponement until [a time of] ease. But if you remit [your debts] by way of charity, that is better for you, if you only knew. (280) And fear a Day when you will be returned to ALLAH. Then every soul will be fully compensated for what it earned, and they will not be wronged. (281) Al-Baqarah.

\* (O you who have believed, do not consume usury, doubled and multiplied, and fear ALLAH that you may be successful (130) And fear the Fire which has been prepared for the disbelievers (131) And obey ALLAH and the Messenger that you may receive mercy (132). Al Imran.

These are some of the righteous deeds that elevate their doers and qualify them to a rank by which they attain the mercy of ALLAH, the Highest, and He admits them into Paradise, by His permission.

**These are some of the wrong deeds that ALLAH Almighty has forbidden us to do, and those who do them deserve to enter Hell because of the deeds they did in this life on earth.**

**\* (On that Day mankind will come forth in separate groups to be shown their deeds (6) So whoever does an atom's weight of good will see it (7) And whoever does an atom's weight of evil will see it (8). Al-Zalzalah.**

**These two verses from Surat Al-Zalzalah prove and explain the divine law of punishment in the Holy Quran.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (12); Reasons for the Differences of Scholars and Imams**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

### **THE TRUTH IS ONE AND NEVER MULTIPLE.**

#### **(THE DIFFERENCE OF OPINION AMONG THOSE WHO DIFFER IN THE TRUTH DOES NOT NECESSITATE THE DIFFERENCE OF THE TRUTH IN ITSELF).**

**The martyred Imam Abu al-Qasim Muhammad ibn Ahmad Jazzi al-Kalbi al-Garnati al-Maliki (693-741 AH) mentioned a number of reasons that caused differences among Muslims, which are:**

**1: Conflicting evidence, which is the most common reason for disagreement.**

**2: Ignorance of the evidence, and it comes mostly in the news, because some of the mujtahids-Scholars- are informed of the hadith, so they rule according to it, and some of them are not informed of it, so they rule contrary to it. So, the mujtahid should memorize and narrate a lot of hadith, so that his statements are in accordance with the requirements of the prophetic hadiths. Therefore, Abu Hanifa's (may ALLAH Almighty have mercy on him) opposition to the hadith was frequent due to the small number of his narrations of it, so he returned to analogy, unlike Ahmad ibn Hanbal (may ALLAH Almighty have mercy on him), because he was a broad narrator of hadith, so he relied on it and left Analogy. As for Malik and Al-Shafi'i, may ALLAH Almighty have mercy on them, they took both sides. Al-Shafi'i, (may ALLAH Almighty have mercy on him), said: If the hadith is authentic, then it is my school of thought.**

**3: The difference in the authenticity of transmitting the hadith after it reaches each mujtahid, except that whoever finds it authentic, acts upon it and its implications, and among them is he who does not find it authentic, either because of a flaw in its chain of transmission or because he is strict in the conditions of authenticity. This often happens to Malik (may ALLAH Almighty have mercy on him), as he is one of the most cautious scholars in transmitting the hadith.**

**4: The difference in the type of evidence, can it be used as evidence or not? This reason also caused a lot of disagreement, such as the practice of the people of Medina, which is an argument according to Malik, (may ALLAH Almighty have mercy on him), so he acted according to its requirements, but it is not an argument according to others, so they did not act according to it. And like analogy, which is an argument according to the majority, so they**



acted according to it, but it is not an argument according to the ((Zahiris)), so they did not act according to it.

**5: The difference in a fundamental rule upon which the difference in branches is based, such as applying the absolute to the restricted, and the like.**

**6: The difference in the readings of the Qur'an, so one mujtahid takes one reading and another takes another, like the saying of the Prophet ((S.A.W)): (...and wipe over your heads and your feet... (6) Al-Ma'idah. It was read in the accusative case, which required washing the feet because it was connected to the hands. It was read in the genitive case, which required wiping them because it was connected to the heads, unless it was interpreted otherwise.**

**7: The difference in the narration of the wording of the hadeeth, like the saying of the Prophet (S.A.W): "The slaughter of the Fetus is..." "His mother's sacrifice"; it was narrated in the nominative case, which was adopted by Malik and Al-Shafi'i, and in the accusative case, which was adopted by Abu Hanifa.**

**8: The difference in the syntactic aspect with the agreement of the readers in the narration, such as: His saying, peace be upon him: (Eating every fanged beast of prey is forbidden), some of them made (eating) a source added to the object, so he forbade eating beasts, and some of them made it added to the subject after it, such as his saying, peace be upon him: (...and what the beast has eaten... (3) Al-Ma'idah, so he permitted eating beasts.**

**9: The word being shared between two meanings, so some of the hadith scholars took one meaning, and others took another meaning, such as his saying, peace be upon him: (Three menstrual periods), Malik and Al-Shafi'i interpreted it as referring to purity, and Abu Hanifa interpreted it as referring to menstruation, because the wording is shared between the two meanings.**

**10: The difference in interpreting the word as general or specific, such as his saying: (...and that you marry two sisters... (23). An-Nesa. It is interpreted as referring to the owned wives or the private wives.**

**11: The difference in interpreting the word literally or metaphorically.**

**12: The difference is whether there is an implied meaning in the speech or not? As He, the Highest, said: (...But whoever among you is ill or on a journey, the prescribed number (of days) shall be made up from other days... (184) Al-Baqarah. The majority of scholars interpreted it as implying (breaks the fast), contrary to the Zahiris.**

**13: The difference of opinion as to whether the ruling is abrogated or not? This has led to much disagreement.**

**14: The difference of opinion as to whether the command is obligatory or recommended, and this has also led to much disagreement.**

**15: The difference of opinion as to whether the prohibition is forbidden or disliked.**



**16: The difference in the action of the Prophet, peace and blessings be upon him. Is it considered obligatory, recommended, or permissible? (With slight modification from the tenth chapter of the book: Taqrib al-Wusul ila Ilm al-Usul - pp. 493-506 - Authored by: Imam al-Shahid Abu al-Qasim Muhammad ibn Ahmad Juzi al-Kalbi al-Garnati al-Maliki - Investigated by: Dr. Muhammad al-Mukhtar ibn Sheikh Muhammad al-Amin al-Shanqiti - Second edition (1423 AH - 202 AD).**

**The Andalusian linguist Ibn al-Sayyid al-Batalyusi (444-521 AH) - (may ALLAH Almighty have mercy on him)- summarized the reasons for the disagreement of Muslims in eight reasons as follows:**

**First: The commonality of words and meanings.**

**Second: Truth and metaphor.**

**Third: Singularity and composition.**

**Fourth: Specificity and generality.**

**Fifth: Narration and transmission.**

**Sixth: Ijtihad in matters for which there is no text.**

**Seventh: Abrogating and abrogated.**

**Eighth: Permissibility and expansion. (Page: 33 - from the book: Al-Insaf fi Al-Tanbih Ala Al-Ma'ani wa Al-Asbab Ata'a Aqeedah Differing Opinions Among Muslims - Third Edition, 1407 AH/1987 AD - Investigation: Dr. Muhammad Radwan Al-Dayah - Dar Al-Fikr - Damascus - Syria).**

**Ibn Taymiyyah, (may ALLAH Almighty have mercy on him) (661-728 AH), said:**

It should be known that none of the Imams (who are generally accepted) intentionally contradict the Messenger of ALLAH (S.A.W) in any of his Sunnah, whether small or large. They are in absolute agreement on the obligation of following the Messenger (S.A.W). And that the words of every person can be taken or left except the Messenger of ALLAH (S.A.W). However, if one of them has a statement and a sahih hadith contradicts it, then there must be an excuse for leaving it. And all of Excuses are of three types:

**First: Not believing that the Prophet (S.A.W) said it.**

**Second: Not believing that he meant that issue with that statement.**

**Third: Believing that that ruling was abrogated. (Pages 8-9 of the book "Removing Blame from the Great Imams" - Printed and published by: The General Presidency of the Departments of Scientific Research, Iftaa, Call and Guidance - Riyadh - Kingdom of Saudi Arabia - Year: (1413 AH).**

**In order to achieve the maximum benefit, and to gain more knowledge, detail and verification, refer to the sources mentioned above, as well as to the book:**

**1- Reasons for the disagreement of jurists in Islamic rulings. Written by: Dr. Mustafa Ibrahim Al-Zalmi.**

**2- The disagreement of the muftis and the required position towards it from the general Muslims - Written by: Al-Sharif Hatim bin Arif Al-Awni.**

**Comment:**

**Today we are in the year (1446 AH / 2024 AD), and by the grace and success of ALLAH Almighty, science has developed in various aspects of life, and this development requires the removal of many of the excuses that caused differences in past centuries. All the religious sciences, including the linguistic ones, which had a prominent and primary role in the difference, today, praise be to ALLAH, have been made easy and have become more accessible than drinking a water. So why the insistence on difference and disagreement in matters that have been mentioned and in which rulings have been established in correct and established religious texts from the Messenger of ALLAH (S.A.W)!?**

**Conclusion:**

**The reasons for the difference can be summarized in three Factors, which are:**

**1- The Human.**

**2- The Textual.**

**3- The Linguistic.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (13)**

### **Referring to the Book and the Sunnah when differences of opinion and interpretations arise.**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

**\*(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59). النساء.**

#### **Translation of the concept of the Holy Verse;**

**\*(O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is the best and most suitable outcome.) (59). An-Nisa.**

#### **Evidence from the Noble Prophetic Sunnah;**

**\*( On the authority of an-Nu'man ibn Basheer (RA), who said:**

**I heard the Messenger of ALLAH (P.B.U.H) say, “That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah’s sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart. Al-Bukhari&Muslim.**

**\*(On the authority of Abu Hurairah, (RA), on the authority of the Prophet, Peace Be Upon Him, who said: “Leave me as I have left you. Those who came before you were destroyed because of their questioning and disagreement with their prophets. So, if I forbid you from something, avoid it, and if I command you to do something, do as much of it as you can). Al-Bukhari& Muslim.**

**\*(On the authority of Abdullah ibn Mas`ud, (RA), He said: The Messenger of ALLAH, peace and blessings be upon him, drew a line for us one day, then he said: “This is the path of ALLAH.” Then he drew lines to its right and to its left, then he said: “These are paths, on**

each path is a devil calling to it.” Then he recited: “And that this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path.”). Musnad of Imam Ahmad, Ibn Hibban, Sunan al-Darimi, and Ibn Majah.

### An example to illustrate:

Two Person (A) and (M) differed in determining the height of the mosque door. (A) said: Its height is (160 cm) according to his preponderance of opinion. As for (M), he said: Its height is (200 cm) also according to his preponderance of opinion. Here, a difference of opinion occurred, and in order to reach definitive and certain knowledge to avoid disagreement, the measuring instrument (the meter) is brought, and the height of the mosque door is measured.

There are two hypotheses for the solution:

The first hypothesis: The height of the mosque door was found after measuring it with a measuring instrument, which is (the meter), and they found it (150 cm); in this case, the (guess, and effort) of the person (A) is the closest to the truth and evidence, so it must be taken into account.

The second hypothesis: The height of the mosque door was found after measuring (180 cm); in this case, the (guess, and effort) of the person (M) is the closest to the truth and evidence, so it must be taken into account.

The same is the case with regard to the efforts to derive rulings in legal matters. The derived ruling, opinion, or effort that is closest to the evidence (the Noble Book and the Noble Sunnah) is the correct and valid ruling, and its application is obligatory. This is with regard to new issues in which there is no ruling in a fixed and valid legal text from the Noble Book or the Noble Sunnah. As for the issues in which a ruling has been established in fixed and valid legal texts from the Noble Book or the Noble Sunnah, it is obligatory. Applying these provisions as they were mentioned and established, and it is not permissible to deviate from them to derive new provisions except (by necessity) and (temporarily), and necessity is not taken as a fixed rule; ALLAH Almighty said;

\* (...وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ (119). الأنعام.

\* (إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (173). البقرة.

\* (قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ (145). الأنعام.

\* (إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (115) وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكُذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ (116). النحل.

### **Translation of the concept of the Holy Verses;**

**\* (And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed, do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors). (119). Al-An'am.**

**\* (He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than ALLAH. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits], there is no sin upon him. Indeed, ALLAH is Forgiving and Merciful.) (173) Al-Baqarah.**

**\* (Say: I do not find in what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal, or blood poured forth, or the flesh of swine - for indeed, it is impure - or an abomination dedicated to other than ALLAH. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits] - then indeed, your Lord is Forgiving and Merciful. (145) Al-An'am.**

**\* (He has only forbidden to you dead animals, blood, the flesh of swine, and what (115) And do not say about that which your tongues describe falsely, "This is lawful and this is unlawful," in order to invent a lie against ALLAH. Indeed, those who invent a lie against ALLAH will not succeed. (116) An-Nahl.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (14) Ponder of the Verse of ALLAH's Love**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**ALLAH Almighty said;**

**\*﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (31) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32) آل عمران.﴾**

### **Translation of the concept of the Holy Verses;**

**\*(Say, [O Muhammad], "If you should love ALLAH, then follow me, [so] ALLAH will love you and forgive you your sins. And ALLAH is Forgiving and Merciful (31). Say, "Obey ALLAH and the Messenger." But if they turn away – then indeed, ALLAH does not like the disbelievers. (32). Al-Imran.**

### **Contemplation and deduction:**

- 1- The servant must begin and take the initiative by loving ALLAH Almighty first.**
- 2- The condition and sign of the servant's love for ALLAH Almighty is (following the Messenger (P.B.U.H-) exclusively.**
- 3- The result of the servant's love for ALLAH Almighty by following the Messenger Is;**
  - A- ALLAH Almighty will love the servant.**
  - B- Forgiveness of the servant's sins by ALLAH Almighty.**
  - C- Whoever's sins are forgiven, will enter Paradise by ALLAH's mercy in peace.**
- 4- The noble verse is a definitive and continuous proof that ALLAH Almighty preserves (the Prophetic Sunnah) as He, Glory be to Him, the Highest, has pledged to preserve the Noble Qur'an. The rational proof of this from the modern era is;**

**Governments of countries put (traffic signs and instructions) on Roads, which include (Speed Limit, Directions, Names of Cities and Buildings, etc.), so that those who use these roads can use them to reach their destination easily and safely. It is (unreasonable) for governments of countries to order people to follow (Traffic Signs and Instructions), while they did not put them on Roads primarily.**



**And for ALLAH Almighty is the highest attribute, so it is not reasonable that ALLAH Almighty would command us to follow His Prophet, the Messenger (P.B.U.H), without preserving for us (Noble Prophetic Sunnah).**

**5- Following the Messenger, peace and blessings be upon him, is following the commands of ALLAH Almighty. Disobeying the Messenger is disobeying ALLAH Almighty; The Messenger of ALLAH Almighty, may ALLAH Almighty bless him and grant him peace, said:**

**(Whoever obeys me has obeyed ALLAH, and whoever disobeys me has disobeyed ALLAH; and whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me). (Al-Bukhari and Muslim).**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## Message No: (15)

### ALLAH Almighty Talking about the Messenger Muhammad (P.B.U.H)

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

- \* (أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285). البقرة.
- \* (وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (132). آل عمران.
- \* (قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32). آل عمران.
- \* (فَكَيْفَ إِذَا جُنْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجُنْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (41) يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا (42). النساء.
- \* (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59). النساء.
- \* (وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا (69) ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا (70). النساء.
- \* (مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا (80). النساء.
- \* (وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (115). النساء.
- \* (وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (27). الفرقان.
- \* (وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ (92). المائدة.
- \* (وَإِذْ نُنَّا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (156) الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (157) قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (158). الأعراف.
- \* (وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أُنزِلَ عَلَيْكُمْ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ (78). الحج.

\* (يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا (70) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (71). الأحزاب.

\* (مَا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (7). الحشر.

\* (وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ (12). النعابن.

\* (قُلْ اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (54) وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (55) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (56). النور.

\* (إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِبِّطُ أَعْمَالَهُمْ (32) يَا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (33). محمد.

\* (النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (6). الأحزاب.

\* (يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (45) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا (46) وَبَشِيرِ الْمُؤْمِنِينَ بَأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا (47). الأحزاب.

20- (يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبَتَّعِيَ مَرْضَاةَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ (1). التحريم.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (1) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ (2) إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَعْفَرَةٌ وَأَجْرٌ عَظِيمٌ (3) إِنَّ الَّذِينَ ينادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (4). الحجرات.

\* (وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُّ أَدْنَىٰ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤَدُّونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ (61). التوبة.

\* (وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (4). القلم.

\* (وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (36). الأحزاب.

\* (كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ مَا لَمْ تَكُونُوا تَعْلَمُونَ (151). البقرة.

\* (إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا (15) فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا (16) فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (17). المزمل.

### Translation of the concept of the Holy Verses;

\* (The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in ALLAH and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say,

**"We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."'). Al Baqarah.**

**\* (Say, "Obey ALLAH and the Messenger." But if they turn away – then indeed, ALLAH does not like the disbelievers). AL-Imran: 32.**

**\* (And obey ALLAH and the Messenger that you may obtain mercy).AL-Imran:132.**

**\* (So how [will it be] when We bring from every nation a witness and We bring you, [O Muhammad], against these [people] as a witness? (41). That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from ALLAH a [single] statement). (42). An-Nisa.**

**\* (O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is the best [way] and best in result). (59) An-Nisa**

**\* (And whoever obeys ALLAH and the Messenger - those will be with those upon whom ALLAH has bestowed favor of the prophets, the truthful people, the martyrs and the righteous. And excellent are those as companions. (69) That is the bounty of ALLAH, and sufficient is ALLAH as Knower. (70). An-Nisaa’.**

**\* (Whoever obeys the Messenger has obeyed ALLAH, and whoever turns away - then We have not sent you over them as a guardian (80). An-Nisa.**

**\* (And whoever contradicts the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination (115). An-Nisa.**

**\* (And the Day the wrongdoer will bite his hands, saying, "Oh, I wish I had taken with the Messenger A way (27). Al-Furqan.**

**\* (And obey ALLAH and obey the Messenger and beware. But if you turn away, then know that upon Our Messenger is only the clear notification). (92). Al-Ma'idah.**

**\* (And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have been guided to You. He said, “My punishment - I afflict with it whom I will, but My mercy encompasses all things. So, I will decree it for those who fear Me and give zakat and those who believe in Our verses. (156) Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah. And the Gospel enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad things and removes from them their burden and the shackles which were upon them. So those who believe in him, honor him, support him, and follow the light which has been sent down with him - it is they who will be the successful. (157) Say, “O mankind, indeed I am the Messenger of ALLAH to you.” All to Him belongs the dominion of the heavens and the earth. There is no ALLAH but He. He gives life and causes death. So,**

**believe in ALLAH and His Messenger, the unlettered prophet who believes in ALLAH and His words, and follow him that you may be guided. (158). Al-A'raf.**

**\* (And strive in ALLAH's cause with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [This is] the religion of your father Abraham. He named you Muslims before and in this [the religion] so that the Messenger may be a witness over you and you may be witnesses over the people. So, establish prayer and give zakat and hold fast to ALLAH. He is your Protector, and excellent is the Protector, and excellent is the Helper. (78). Al-Hajj.**

**\* (O you who have believed, fear ALLAH and speak words of appropriate justice (70) He will amend for you your deeds and forgive you your sins. And whoever obeys ALLAH and His Messenger has certainly achieved a great attainment (71). Al-Ahzab.**

**\* (What ALLAH has bestowed upon His Messenger from the people of the towns is for ALLAH and for the Messenger and for the near relatives and the orphans and the needy and the wayfarer so that there will be no A state among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear ALLAH. Indeed, ALLAH is severe in penalty. (7). Al-Hashr.**

**\* (And obey ALLAH and obey the Messenger. But if you turn away - then upon Our Messenger is only the clear notification. (12). At-Taghabun.**

**\* (Say: Obey ALLAH and obey the Messenger. But if they turn away, then upon him is only that which he has been charged with, and upon you is that which you have been charged with. And if you obey him, you will be guided. And upon the Messenger is only the clear notification. (54) ALLAH has promised those among you who believe and do righteous deeds that He will surely make them Caliphs upon the earth, just as He made those before them Caliphs, and that He will surely establish for them their religion which He has revealed to them. He has approved for them, and He will surely substitute for them, after their fear, security, [so] they will worship Me, not associating anything with Me. And whoever disbelieves after that - then it is those who are the wicked. (55) And establish prayer and give zakat and obey the Messenger that you may receive mercy. (56) An-Nur.**

**\* (Indeed, those who disbelieve and avert [people] from the way of ALLAH and oppose the Messenger after guidance has become clear to them - never will they harm ALLAH Something, and He will render their deeds worthless (32) O you who have believed, obey ALLAH and obey the Messenger and do not invalidate your deeds (33). Muhammad.**

**\*(The Prophet is closer to the believers than their own selves, and his wives are their mothers, and those of kinship are closer to one another in the ordinance of ALLAH than the believers and the emigrants, unless you do so until Your guardians are well-known. That is written in the Book (6). Al-Ahzab.**

**\* (O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner (45) And an invited to ALLAH, by His permission, and an illuminating lamp (46) And**

give good tidings to the believers that they will have from ALLAH great bounty (47). Al-Ahzab.

\* (O Prophet, why do you forbid what ALLAH has made lawful for you, seeking the pleasure of your wives? And ALLAH is Oft-Forgiving, Most Merciful (1). At-Tahrim.

\* (O you who have believed, do not put yourselves forward before ALLAH and His Messenger, and fear ALLAH. Indeed, ALLAH is Hearing and Knowing. (1) O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you loudly speak to one another, lest your deeds become worthless while you perceive not. (2) Indeed, those who lower their voices in the presence of the Messenger of ALLAH, those are the ones whose hearts ALLAH has tested for piety. For them is forgiveness and a great reward. (3) Indeed, those who call to you from behind the chambers, most of them do not reason. (4). Al-Hujurat.

\* (And among them are those who annoy the Prophet and say, “He is an ear.” Say, “An ear of good for you. He believes in ALLAH and believes in the believers, and a mercy to those who believe among you. And those who harm the Messenger of ALLAH. For them is a painful punishment (61). At-Tawbah.

\* (And indeed, you are of a great moral character (4). Al-Qalam.

\* (And it is not for a believing man or a believing woman, when ALLAH and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys ALLAH and His Messenger has certainly strayed into clear error (36). Al-Ahzab.

\* (Just as We sent among you a Messenger from among yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know (151). Al-Baqarah.

\* (Indeed, We have sent to you a Messenger as a witness over you just as We sent to Pharaoh a Messenger (15) but Pharaoh disobeyed the Messenger, so We seized him with a terrible seizure (16) How then will you be protected, if you disbelieve, against a Day that will make children gray-haired? (17) Al-Muzzammil.

### **Comment:**

Above are the noble verses about the Messenger, (S.A.W), and they are clear, continuous verses with definitive proof and evidence... And after all this praise from ALLAH Almighty for His chosen Messenger, (S.A.W), and His command to the believers to follow and obey him, there comes someone who denies the noble Sunnah, and there comes someone who presents his words and his effort - which is a conjecture and speaks from his desires - over a correct

**and proven ruling and command from the noble Messenger, (S.A.W), about whom the Lord of Glory and Majesty said:**

**\*(And he does not speak from [his own] inclination (3) He is only a revelation is revealed (4).An-Najim...**

**And by ALLAH, it is misguidance beyond which there is no misguidance!**

**((ALLAH ALMIGHTY IS MOST KNOWING))**





## Message No: (16)

### Ponders of Verse; (Today I have perfected your religion for you).

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

**\* (حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَالْخِنْزِيرُ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا  
دَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقٌ الْيَوْمَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ  
((3)). المائدة.**

### Translation of the concept of the Holy Verse;

**\*(Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than ALLAH, and [that which is] strangled, or beaten to death, or fallen from a head, or gored, or that which a wild animal has eaten, unless you slaughter it, or that which is slaughtered on stone altars, or that you seek to decide by arrows. That is grave disobedience. This Day those who disbelieve have despaired of [defeating] your religion, so fear them not, but fear Me. Today I have perfected for you your religion, completed My favor upon you, and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, ALLAH is Forgiving and Merciful. (3) Al-Ma'idah.**

### Contemplate the verse;

The acts of worship, rituals, and all the commands and prohibitions that were in place and being practiced at the moment of the revelation of this noble verse are the source of ALLAH's pleasure and acceptance. They have been transmitted to us through the efforts of the scholars and jurists of the Ummah, (may ALLAH Almighty have mercy on them) , through their recording in the books of the Noble Prophetic Sunnah, with honesty, truthfulness, and accuracy. So why change or attempt to change the legal rulings? Except for what is necessary and compulsory, and necessity is valued according to its value.

((ALLAH ALMIGHTY IS MOST KNOWING))



## Message No: (17)

### Ponders of Verse: (and ask the people of the message if you do not know)

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

\* (وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (43) بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (44) النحل.

\* (وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (7) الأنبياء.

### Translation of the concept of the Holy Verses;

\* (And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message if you do not know (43) With clear proofs and scriptures. And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought (44) An-Nahl.

\* (And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message if you do not know). (7) . Al-Anbiya.

### First: Grammatically:

1- The two sentences are conditional-IF CLAUSES-; and the conditional sentence consists of:

A- The conditional sentence, which contains the conditional particle (EZA, EN, MA, LAWLA...لَوْ، إِذَا، إِنْ، مَا، لَوْلَا...), and it contains the conditional verb, which if it is fulfilled, the result will be in the conditional answer sentence.

B- The conditional answer sentence; which contains -the result- the answer to the first sentence -the conditional sentence- and it contains the letter (ف) as a link.

C- The two verses are linguistically identical: (So, ask the people of the message if you do not know).

### Second: Pondering and reasoning:

\* (So, ask the people of knowledge): The sentence - the result - the answer to the condition is presented.

**\* (If you do not know): The conditional sentence is delayed, in order to be consistent with the end of the verses.**

**If the verb of the conditional clause is fulfilled, which is the verb (you do not know) - i.e. lack of knowledge or ignorance of the ruling in a certain issue - then we apply the verb of the answer to the conditional clause (ask), so we ask the people of knowledge.**

**But if we know and have firm and correct evidence from the Noble Book or the Noble Sunnah, then there is no need to ask the people of knowledge. Rather, we follow the commands of ALLAH Almighty and the Authentic Noble Sunnah in the matter.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (18)**

### **(The advantages of stopping, and the disadvantages of not stopping at the End of the verses when reciting the Holy Qur'an in prayer and outside of it)**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

#### **The advantages and the disadvantages are:**

1- Stopping at the end of verses when reciting the Holy Quran achieves humility for the worshipper, because stopping at the end of each verse makes the person feel and enjoy communing with his Lord through recitation and contemplating the meanings of the words: ALLAH Almighty said;

\* (قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2) المؤمنون.

#### **Translation of the concept of the Holy Verses;**

\*(Indeed, the believers have succeeded. (1) Those who are humble in their prayers. (2) Al-Mu'minoon.

2- Not following the approach of the Prophet, peace and blessings be upon him, is a clear violation of the noble verse:

\* (وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (7) الحشر.

#### **Translation of the concept of the Holy Verses;**

\*(And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear ALLAH. Indeed, ALLAH is severe in penalty. (7) Al-Hashr.

3- ALLAH, the Highest, said:

\* (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (21) الأحزاب.

#### **Translation of the concept of the Holy Verse;**

\*(There has certainly been for you in the Messenger of ALLAH an excellent pattern for anyone whose hope is in ALLAH and the Last Day and who remembers ALLAH much. (21) Al-Ahzab.

And the Messenger, peace and blessings be upon him, said: (...Pray as you have seen me praying...) Al-Bukhari.

**\*(On the authority of the mother of the Believers, Umm Salamah, may ALLAH be pleased with her, she said: “The Messenger of ALLAH, Peace Be Upon Him, would interrupt his recitation and recite: (Al-Hamdu Lillahi Rabbi al-Alamin), then he would stop, (Al-Rahman Al-Raheem), then he would stop.” Ibn Al-Jazari, may ALLAH be pleased with him, said: “A good hadith, and its chain of transmission is authentic.” Al-Albani authenticated it in Sahih Abi Dawood.**

**4- Imam’s stopping at the end of each verse is a teaching for those who are praying behind him, some of whom may be ignorant of the rulings of and the correct ways of recitation.**

**5- Stopping at the end of each verse is following the script of the Holy Quran.**

**6- Not following the Sunnah in prayer is a violation of the jurisprudential rule: (Worship is based on the text).**

**7- Not stopping at the end of verses is from haste, and haste leads to regret and haste is from Satan. Then the worshiper communes with his Lord with all love, politeness, brokenness, humility and focus until he attains His mercy and the prayer is accepted and his supplication is answered, so Why the hurry? What's the benefits of hurrying?**

**The prohibition of haste has come in the Holy Qur’an, especially in the recitation of the Holy Qur’an, where ALLAH Almighty said, addressing the Noble Prophet Muhammad, (S.A.W):**

**ALLAH Almighty said;**

**\* (So exalted is ALLAH, the King, the Truth. And do not hasten with the Qur’an before its revelation is completed to you, and say, “My Lord, increase me in knowledge.” (114). Ta-Ha.**

**\* (Do not move your tongue with it, to hasten it. (16). Al-Qiyamah.**

**8- The Prophet, peace and blessings be upon him, was sent as a mercy to the worlds, as ALLAH Almighty said:**

**\*(And We have not sent you, [O Muhammad], except as a mercy to the worlds (107) Al-Anbiya’, and not following him is evidence of a lack of belief that he is a mercy to the worlds, and following a conjectural, ijihad ruling and saying that it is permissible to contradict the Messenger, peace and blessings be upon him, does not come from a believer or a knowledgeable jurist who understands the teachings of the religion in a correct manner in following the Messenger and not innovating.**

**9- The jurisprudential rule says: (Where there is a text- Holy Qur’an or Noble Sunnah) there is no room for interpretation-Ijtihad); it is permissible to derive benefits, rulings and lessons from the Holy text, but it is not permissible to make a conjectural reasoning ruling parallel to a legal ruling.**



**10- Not every scholar is correct in his Fatwas. Rather, the Fatwa that brings the Servant closer to ALLAH Almighty by Following the Guidance of the Prophet Muhammad (P.B.U.H) is taken.**

**11- It is permissible for someone who is unable to perform any of the obligatory duties or acts of worship to move to the easier way, due to illness or the presence of a real obstacle - a legitimate excuse, and not according to desire or whim; for wherever there is hardship, there is ease, as in the noble verse: (So verily, with hardship [will be] ease (5) Verily, with hardship [will be] ease (6).Al-Sharih.**

**\*(On the authority of Abdullah ibn Amr, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: “A believer’s faith will not be complete until his desires are subject to what I have brought to you.” Nu’aym ibn Hammad is the only one who transmitted it. Al-Sunan al-Kubra by al-Bayhaqi. Good hadith.**

**12- We must differentiate between two important cases in the Sharia and understand them well, which are;**

**A- The first case: (Inability or Incapacity): This falls under the ruling of the noble verse: \*(ALLAH does not charge a soul except [with that within] its capacity).**

**\*(There is no blame upon the blind or upon the lame or upon the ill...). The person in this case is permitted to move on to what he is able to do of the duties or obligations without blame or sin, and ALLAH Almighty knows best and is Most Great.**

**B- The second case: (Dislike or Unwillingness): The person in this case is sinful before ALLAH Almighty because he is able to perform the duty in the most perfect way, but he does not desire to do so or want to do so. This falls under the ruling of the noble verse:**

**\* (Indeed, We guided him to the way, be he grateful or ungrateful (3).Al-Shams.**

**And likewise, the noble verse:**

**\*(And nothing prevented their expenditures from being accepted from them except that they disbelieved in ALLAH and His Messenger and they do not come to prayer except while they are lazy and they do not spend except while they are reluctant (54) At-Tawbah.**

**And likewise, the noble verse:**

**\*(Indeed, the hypocrites seek to deceive ALLAH, while He is Knowing and Wise.) Their deceiver, and when they stand up for prayer, they stand lazily, showing off to the people and not remembering ALLAH except a little. (142) An-Nisa.**

**13- On the authority of Al-Bara’ ibn ‘Azib, may ALLAH be pleased with him, who said: The Prophet, (S.A.W), said: “When you go to bed, perform ablution as you would for prayer, then lie down on your right side, then say: O ALLAH, I have submitted my face to You, and I have entrusted my affair to You, and I have turned my back to You, out of desire and fear of You. There is no refuge and no escape from You except to You. O ALLAH, I have believed in Your**

**Book.” “That which You have revealed and Your Prophet whom You have sent. If you die during the night, you will be upon the fitrah, and make them the last thing you speak.” He said: “So I repeated them to the Prophet, Peace Be Upon Him, and when I reached, ‘O ALLAH, I believe in Your Book which You have revealed,’ I said, ‘And Your Messenger?’ He said, ‘No, but by Your Prophet whom You have sent.’” Al-Bukhari.**

**This noble hadith is an indication of the commitment to what the Prophet (S.A.W) came with or commanded literally for those who are able to do so. As he (S.A.W) emphasized the statement (and your prophet whom you have sent) correcting Bara’s mistake by saying (and your messenger) as the Prophet said to him: (No, and your prophet whom you have sent). This hadith is an indication of the need to be precise in following in action, word or application. Therefore, it is obligatory for us, as Muslims, believers and worshippers, to pray as our Messenger Muhammad, (S.A.W), commanded us, so that we may achieve the success to which our Generous Lord calls us.**

**14- Following the commands of ALLAH (S.W.T) and His noble Messenger (peace be upon him) is a way of educating the human soul, teaching it and accustoming it to goodness and virtue, and staying away from evils, sins and transgressions. Disobeying the Messenger (peace be upon him) in matters that we may see as small and not as important as we think, because by repeating the disobedience, the soul gets used to the disobedience and commits what is greater in the future. It was narrated from Ibn Abbas (peace be upon him) that he said: “There is no major sin with seeking forgiveness, and not a minor sin if one persists.” narrated by Al-Bayhaqi.**

**15- On the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W), who said: “Leave me as I have left you. Those who came before you were destroyed because of their questioning and disagreement with their prophets. So, if I forbid you from something, avoid it, and if I command you to do something, do as much of it as you can.” Al-Bukhari & Muslim.**

**The Messenger of ALLAH, Peace Be Upon Him, commanded us to pray as we saw him praying. It was reported in the noble hadith: On the authority of Abu Qilabah, may ALLAH be pleased with him, Malik ibn al-Huwairith, may ALLAH be pleased with him, told us: “We came to the Prophet, Peace Be Upon Him, and we were young men of similar age, and we stayed with him for twenty nights. The Messenger of ALLAH, Peace Be Upon Him, was a companion. When he thought that we had missed our families or were longing for them, he asked us about whom...” We left behind us? So, we informed him. He said: Go back to your families, stay among them, teach them, and command them. He mentioned some things that I either remember or do not remember. Pray as you have seen me pray. When the time for prayer comes, let one of you call the adhan for you, and let the eldest of you lead you in prayer. Al-Bukhari.**

**The companions, may ALLAH be pleased with them, have all conveyed to us how the Messenger, (S.A.W), prayed, and how he, recited the verses of the Noble Qur’an in prayer: On the authority of Qatada, may ALLAH be pleased with him, who said: “I asked Anas bin**

**Malik about the recitation of the Prophet, (S.A.W), and he said: He used to prolong the prolongation.” Al-Bukhari.**

**On the authority of the mother of the Believers, Umm Salamah, may ALLAH be pleased with her, she said: “The Messenger of ALLAH, (S.A.W), would interrupt his recitation, reciting: ‘Praise be to ALLAH, Lord of the Worlds,’ then he would stop, ‘The Most Gracious, the Most Merciful,’ then he would stop.” Ibn Al-Jazari said: “A good hadith, and its chain of transmission is authentic.” Al-Albani authenticated it in Sahih Abi Dawud.**

**In the narration of Imam Al-Tirmidhi: On the authority of Umm Salamah, may ALLAH be pleased with her, she said: “The Messenger of ALLAH, (S.A.W), would interrupt his recitation, saying: ‘Alhamdu Lillahi Rabbi Alameen,’ then he would stop, ‘Arrhman Arraheem,’ then he would stop, and he would recite it: ‘Malki Yawmi Addeen”’ .Abu ‘Eesa said: This is a strange hadith, and Abu ‘Ubaid recites it in this way and chooses it, and Yahya ibn Sa’id Al-Umawi narrated it in this way. And others on the authority of Ibn Jurayj, on the authority of Ibn Abi Mulaykah, on the authority of Umm Salamah, and its chain of transmission is not connected, because Al-Layth ibn Sa`d narrated this hadith on the authority of Ibn Abi Mulaykah, on the authority of Ya`la ibn Mamlak, on the authority of Umm Salamah, that she described the recitation of the Prophet, (S.A.W), letter by letter. The hadith of Al-Layth is more authentic, and there is no mention in the hadith of Al-Layth that “and he used to recite Malik on the Day of Judgment.”**

**ALLAH the Almighty said in Surat An-Nisa’: “O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is the best and most suitable outcome.” (59).**

**It is obligatory to refer to the guidance of the Messenger, (S.A.W), in this matter when there is disagreement and dispute over which is more correct?**

**There is nothing in this matter except the hadith of our master Anas, may ALLAH be pleased with him, which was narrated by Imam Al-Bukhari, and likewise the second hadith is the hadith of the mother of the Believers, Umm Salamah, may ALLAH be pleased with her, and the two hadiths have the same meaning, and there is no third or fourth hadith so that it can be said (with diversity), or resort to (contradiction and preference).**

**16- Following the Prophet, (S.A.W), is the greatest, most important, and safest way to unify the Islamic nation in its religion, worship, and word.**

**As for following the scholars (may ALLAH have mercy on them all and forgive them) in contradiction to the clear and explicit Shariah texts, it has led to the division of the Islamic nation (into sects, groups and parties), and ALLAH Almighty and His Messenger are innocent of all of that, as stated in the noble verse:**

**\* (Indeed, those who have divided their religion and become sects - you are not of them in anything. Their affair is only with ALLAH. Then He will inform them about what they used to do (159) Al-An'am.**

**17- On the authority of Al-Zuhri, he said: Abu Salamah bin Abd Al-Rahman informed me that Abu Hurairah, may ALLAH be pleased with him, said: I heard the Messenger of ALLAH, (S.A.W), say: "When the prayer is established, do not come running, but come walking and be at ease. So, pray whatever you catch up with, and complete whatever you miss." Al-Bukhari&Muslim. It is evidence of not rushing to prayer, so how about if the servant prays and rushes in reciting the Qur'an?!**

**18- The hadith of whoever revives my Sunnah:**

**\* (On the authority of Katheer bin Abdullah, he is the son of Amr bin Awf Al-Muzani, on the authority of his father, on the authority of his grandfather, (S.A.W), that the Prophet, (S.A.W), said to Bilal bin Al-Harith, may ALLAH be pleased with him: "Know." He said: What do I know, O Messenger of ALLAH? He said: "Know, O Bilal." He said: What do I know, O Messenger of ALLAH? He said: "Whoever revives a Sunnah of mine has died after me, then for him is a reward similar to whoever acts upon it without diminishing anything from their rewards. And whoever introduces an erroneous innovation which ALLAH is not pleased with, nor His Messenger, then he shall receive sins similar to whoever acts upon it, without that diminishing anything from the sins of the people.'" At-Tirmidhi, Ibn Majah, Ahmad and At-Tabarani.**

**19- Is it reported that the three best generations used to recite verses in prayer or outside of it without stopping at the end of the verses?**

**20- If a servant prays only the obligatory prayers in one day, which are (17) seventeen rak'as, and with this recitation of his, he has disobeyed the Messenger, (S.A.W), (17) seventeen times in one day.**

**21- Who fears ALLAH Almighty more? The one who disobeys the Messenger of ALLAH, peace and blessings be upon him, especially in acts of worship that are ((restricted))? Or the Muslim who follows the Messenger of ALLAH, peace and blessings be upon him, in all acts of worship?**

**22- Is it conceivable that a believer would disobey the Messenger of ALLAH, (S.A.W), and follow and obey the words of a mistaken scholar? Is the scholar more knowledgeable, more learned, and more merciful to the nation than its Messenger, (S.A.W)?**

**23- Which is easier for a person? Connecting the verses to each other while reciting in prayer? Or stopping at each verse to catch one's breath, following the Messenger, peace and blessings be upon him, and teaching others the Sunnah.**

**24- ALLAH the Almighty said: (Indeed, the believers have succeeded. \* Those who are humble in their prayer); where is the humility when reciting the Surah in prayer without**

**stopping at the end of each verse? Isn't this a contradiction to the Noble Book and the Noble Prophetic Sunnah?**

**25- Hadith: Adam bin Abi Iyas narrated to us, Shu'bah narrated to us, Amr bin Murrah informed us, I heard Murrah Al-Hamdani saying: Abdullah said: "The best speech is the Book of ALLAH, and the best guidance is the guidance of Muhammad, Peace Be Upon Him, and the worst of matters are those that are newly invented, and what you are promised will come, and you will not escape." Al-Bukhari, Ahmad, Abu Dawud and others.**

**26- Is it conceivable that the Messenger, (S.A.W), would command an action that would be "hardship and suffering" for his nation, while he knows that they will follow him in everything? And he was sent with mercy to whole world? Following the Messenger, (S.A.W), is not a complication or extremism in religion. ALLAH Almighty said:**

**\* (Say: If you love ALLAH, then follow me: ALLAH will love you and forgive you your sins. And ALLAH is Oft-Forgiving, Most Merciful (31) Al Imran.**

**Does ALLAH Almighty call for extremism with this verse? Likewise, He Almighty said: \*(ALLAH does not charge a soul except [with that within] its capacity... (286) Al Baqarah.**

**ALLAH Almighty also said:**

**\* (And We have not sent you, [O Muhammad], except to guide you to the truth.) A mercy to the worlds (107) Al-Anbiya.**

**27- Not stopping at the end of each verse leads to several faults, some of which are specific to the imam and others specific to the followers.**

**28- In prayer, the Muslim is in contact with the Lord of the Worlds, and he is not in a running race (marathon) so that he hastens and rushes in reciting.**

**29- Reciting Quran with humility and according to the rules of recitation makes it easier for others to understand the noble verses and also to know the rules of recitation.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## Message No: (19)

### Self-Filming during prayer and other worshipping

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

This is a reminder and warning to the honorable Imams who (themselves or others who love them) take pictures or record videos while performing prayers and other acts of worship (obligatory and otherwise) and publish them on various websites. I will list the noble verses and hadiths on the issue; I leave it to the Imam to understand the legal texts, and I ask ALLAH Almighty for success, guidance, and steadfastness on the truth and the straight path for all of us as beloved Muslim brothers who advise one another, ALLAH Almighty said;

\* (وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (71). التوبة.

#### Translation of the concept of the Holy Verse;

\*(The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakat and obey ALLAH and His Messenger. Those - ALLAH will have mercy upon them. Indeed, ALLAH is Exalted in Might and Wise.) (71) At-Tawbah.

#### Evidence from the Noble Prophetic Sunnah;

\*(On the authority of Tamim al-Dari, may ALLAH be pleased with him, that the Prophet, (S.A.W), said: “Religion is sincerity.” We said: “To whom?” He said: “To ALLAH, His Book, His Messenger, the leaders of the Muslims, and their common people.” Muslim.

ALLAH Almighty addressed us in His Noble Book through His address and guidance to His Noble Messenger Muhammad, (S.A.W), ALLAH Almighty said;

\* (إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَأَخْرُونَ يَفْتَاتُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (20) المزمل.



## **Translation of the concept of the Holy Verses;**

**\*(Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it and [so do] a party of those with you. And ALLAH measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness. So, recite what is easy of the Qur'an. He knows that there will be among you those who are ill and others who travel throughout the land seeking of the bounty of ALLAH and others who fight in the cause of ALLAH, so recite what is easy of it and establish prayer and give zakat and loan ALLAH a good loan. And whatever good you put forward for yourselves - you will find it with ALLAH, It is better and greater in reward. And ask forgiveness of ALLAH. Indeed, ALLAH is Forgiving and Merciful. (20) Al-Muzzammil.**

### **Benefits derived from this noble verse:**

#### **First:**

**ALLAH (S.W.T) knows that the servant (the Imam) is praying or performing the night prayer, or the Fajr prayer or the Friday prayer, so what is the wisdom and benefit of filming the Imam himself and publishing it on the web sites while he is praying (Friday, Fajr, or the night prayer)??**

**\* If your prayer is for ALLAH Almighty, then why do you publish it on the Webs, so that you can obtain what? Acceptance, approval, and admiration for the beauty of your voice!? Or for your humility?! Or for your recitation of the Quran?! So, you want ((people's acceptance, approval, admiration and satisfaction)) and not ((the acceptance, approval, admiration and satisfaction of ALLAH Almighty)); and this is hypocrisy!!**

**Aren't you afraid to be among the noble hadith:**

**\* (On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: "The first of the people to be judged on the Day of Resurrection will be... a man who learned knowledge and taught it and recited the Qur'an. He will be brought and his blessings will be shown to him and he will recognize them. He will be asked: What did you do with them? He will say: I learned knowledge and taught it and recited the Qur'an for you. He will say: You have lied. But you learned knowledge so that it would be said, "He is a scholar," and you recited the Qur'an so that it would be said, "He is a reciter." So, it was said, and then he was ordered to be dragged on his face until he was thrown into the Fire, ..." Muslim.**

**\* (On the authority of Abu Ali al-Kahili, who said: Abu Musa, may ALLAH be pleased with him, addressed us and said: The Messenger of ALLAH, Peace Be Upon Him, addressed us and said: "O people, beware of polytheism, for it is more hidden than the crawling of an ant.") He said: Whoever ALLAH wills to say: How can we avoid it, O Messenger of ALLAH, when it is more hidden than the crawling of an ant? He said: "Say: O ALLAH, we seek refuge in You from associating anything with You that You know, and we ask Your forgiveness for**



what we do not know.” At-Tabarani in Al-Awsat, Imam Ahmad, and Musannaf Ibn Abi Shaybah.

\* It is not required from the servant (Imam) to publish his prayers on the web sites so, that ALLAH Almighty may know him, because:

ALLAH Almighty said;

\* (وَإِنْ تَجَهَّزْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (7) طه.

\* لَأَنَّهُ هُنَاكَ مَلَكَانِ يَكْتُبَانِ كُلَّ قَوْلٍ وَفِعْلٍ يَقُومُ بِهِ الْعَبْدُ (الإمام): (إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (17) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (18). ق

\* (وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (10) كِرَامًا كَاتِبِينَ (11) يَعْلَمُونَ مَا تَفْعَلُونَ (12). الانفطار.

### Translation of the concept of the Holy Verses;

\* (ALLAH I said: (And if you speak aloud, then indeed He knows the secret and what is even more hidden). (7) Taha.

\* Because there are two angels who write down every word and action that the servant (the Imam) performs:

\*(When the two receivers receive, seated on the right and on the left (17) Not a word does he utter except that by him is an observer prepared) (18). Qaaf

\* (And indeed, over you are guardians (10) Noble and recording (11) They know what you do (12). Al-Infitar.

\* Trying to improve (the voice with Tajweed, moving the head a lot, getting closer to the microphone - and repeatedly adjusting the appearance and head covering) leads to loss of humility in prayer and thus loss of the success that ALLAH (S.W.T) said about it:

\* (قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2) المؤمنون

### Translation of the concept of the Holy Verse;

\* (Indeed, the believers have succeeded (1) who are humble in their prayers (2). Al-Mu'minon.

#### Second;

The Imam (who is infatuated) with the beauty and sweetness of his voice, who prolongs the Tajweed and recitation of the Qur'an in prayer; he is contradicting the Noble Book and the Noble Sunnah, for ALLAH the Almighty said:

\*(He knows that there will be among you those who are ill and others who travel throughout the land seeking from the bounty of ALLAH and others who fight in the cause of ALLAH. So, recite what is easy of it...), and as it is in the Noble Hadith:

**\*On the authority of Jabir, may ALLAH be pleased with him, that he said: Muadh bin Jabal Al-Ansari prayed the Isha prayer for his companions, and he prolonged it for them, so a man left from us, so he prayed, and Muadh was informed about him, so he said: He is a hypocrite. When that man heard about it, he entered upon the Messenger of ALLAH, (S.A.W), and told him what Muadh had said. The Prophet, (S.A.W), said to him: ((Do you want to be a trial, O Muadh? When you lead the people in prayer, recite: “By the sun and its brightness, and glorify the name of your Lord, the Highest,” and recite: “In the name of your Lord, and by the night when it covers.” Al-Bukhari& Muslim.**

### **Third:**

**ALLAH Almighty said:**

**\*(...وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ... (20). المزمّل.**

### **Translation of the concept of the Holy Verse;**

**\*(...And ALLAH determines the night and the day... (20). Al-Muzzammil.**

**Meaning: ALLAH Almighty is the one who determines your prayers, worship, and obedience, and it is not for people to do that.**

### **Fourth:**

**Some Imams claim that some (lovers and followers) are the ones who are recording videos and publishing them on the web sites. I say to these Imams (may ALLAH guide them); that the presence of these Videos on your personal pages (Facebook, etc.) is clear and conclusive evidence of your approval of the work that your (lovers and followers) are doing. It is your duty to alert those (lovers and followers) to:**

**1- If the filming is done without the approval and consent of the Imam, then the (lovers and followers) are sinful for that and are in opposition to the Book and the Noble Sunnah, and therefore it is obligatory upon the Imam to alert them to that. If it is with the knowledge of the (Imam), then the Imam is sinful and a partner in the sin of filming and publishing, and the Imam is also sinful for not forbidding an act that is reprehensible and harmful to others.**

**2- Filming the rest of the worshippers who are praying behind the imam without obtaining their approval and consent to the photographing , filming and publishing is a clear and explicit violation of the noble hadith:**

**\*On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: “Do not envy one another, do not outbid one another, do not hate one another, do not turn away from one another, and do not undersell one another. Be, O servants of ALLAH, brothers. A Muslim is a brother to his brother.” A Muslim is not wronged, nor is he let down, nor is he held in contempt by piety here - and he pointed to his chest three times - it is enough evil for a man to hold in contempt his Muslim**

brother. All of a Muslim is inviolable to another Muslim: his blood, his wealth, and his honor. Muslim.

((Filming People is from (Honor))).

3-Filming the worshippers behind the imam without their consent and knowledge may expose lives of some of them to risk or to some kind of problem, and (the imam and the photographer) are sinful in doing so, so attention must be paid to that.

#### Fifth;

O Imam, if you care about the Muslims and you want to teach them the correct prayer or the correct recitation of the Holy Quran, then the correct way to do that is to make lectures and scientific, legal lessons that are filmed and published on various websites ,(prayer according to the Noble Sunnah + teaching Tajweed and recitation + jurisprudence + lectures on the science of Hadith, etc.), and then you will have served the Islamic religion and benefited the people and also gained the pleasure of ALLAH Almighty; So, Muslims will support you and help you with everything they can and pray for your success. But Filming (an obligatory prayer) and broadcasting it (incomplete) where you delete parts of bowing and prostration, this has nothing to do with religion and has no connection to it, but rather it is following the desires of the self that commands evil.

#### Sixth;

The most amazing and strange thing is that the (Imam) films himself and comments on the filmed clip with: (From the night prayer...), why this comment that increases the sin much more?!

#### Seventh;

O Imam, by doing this you will be an example in opposing the Noble Book and the Noble Sunnah, and generations will imitate you in what you do, for ALLAH, the Almighty, said:

\* (يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ (66) وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا (67) رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا (68) الأحزاب.

#### **Translation of the concept of the Holy Verses;**

\*(On the Day when their faces will be turned over in the Fire, they will say, “Oh, if only we had obeyed ALLAH and obeyed the Messenger.” (66) And they will say, “Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way.” (67) Our Lord, give them double the punishment and curse them. A great curse (68) Al-Ahzab.

This action of yours will become a bad Sunnah that will be followed after you. Our Beloved Prophet, Peace Be Upon Him, said;

\*(Whoever establishes a good Sunnah in Islam will have its reward and the reward of whoever acts upon it after him, without that detracting from their reward in the slightest.

And whoever establishes a bad Sunnah in Islam will bear its burden and the burden of whoever acts upon it after him, without that detracting from their burden in the slightest). (Muslim).

### Eighth;

ALLAH the Almighty said:

\* (... إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (28). فاطر.

### **Translation of the concept of the Holy Verse;**

\* (... Only those fear ALLAH, from among His servants, who have knowledge. Indeed, ALLAH is Exalted in Might and Forgiving. (28) Fatir.

So, the question for (the Imam): what is the percentage of (fear of ALLAH Almighty) in the process of Filming and publishing the obligatory prayer on the Web sites? And what is the percentage of (scholars) who say that, or do that?

### Ninth;

Here are some noble verses and some of the words of the Prophet, (S.A.W), as a reminder;

ALLAH Almighty said;

\* (إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (14). طه

\* (فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى (9) سَيَذَكَّرُ مَنْ يَخْشَى (10) وَيَتَجَنَّبُهَا الْأَشْقَى (11). الأعلى.

\* (وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (7) طه.

\* (إِذْ يَتَلَفَّى الْمُتَلَقِيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (17) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (18). ق.

\* (قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2) المؤمنون.

\* (وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ (62) لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَابُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ (63). المائدة.

### **Translation of the concept of the Holy Verses;**

\* (Indeed, I am ALLAH. There is no ALLAH except Me, so worship Me and establish prayer for My remembrance (14). Taha.

\* (So, remind, if the reminder benefits (9). He who fears will be reminded (10) And the most wretched will avoid it (11). Al-A'la.

\* (And if you speak aloud, then indeed, He knows the secret and what is even more hidden (7) Taha.

**\* (When the two receivers receive, on the right and on the left, seated (17) what He does not utter a word except that there is a watcher by him ready (18). Qaaf.**

**\* (Indeed, the believers have succeeded (1) Who are humble in their prayers (2) Al-Mu'minoon.**

**\* (And you will see many of them hastening into sin and aggression and their consumption of unlawful gain. Evil is that which they have been doing (62) Why do not the rabbis and the scholars forbid them from their sinful speech and their consumption of unlawful gain? Usury. Evil is what they used to do. (63) Al-Ma'idah.**

**It was stated in the Noble Sunnah;**

**\*( On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: "The first of the people to be judged on the Day of Resurrection will be... a man who learned knowledge and taught it and recited the Qur'an. He will be brought and shown his blessings and he will recognize them. He will be asked: What did you do with them? He will say: I learned knowledge and taught it and recited the Qur'an for you. He will say: You have lied, but you learned knowledge." So that it may be said, "He is a scholar," and you read the Qur'an so that it may be said, "He is a reciter." So, it was said. Then he was ordered to be dragged on his face until he was thrown into the Fire, ...." Muslim.**

**\*( On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: "Do not be jealous of one another, do not outbid one another, do not hate one another, do not turn away from one another, and do not undersell one another. Be, O servants of ALLAH, brothers. A Muslim is a brother to a Muslim. He does not wrong him, does not abandon him, and does not look down on him. Piety is here," and he pointed to his chest three times, "enough for a man." It is evil for a Muslim to look down on his Muslim brother. All of a Muslim's blood, wealth, and honor are sacred to another Muslim. Agreed upon. The wording is from Imam Muslim.**

**\*(The Prophet (S.A.W) said; He who lets the people hear of his good deeds intentionally, to win their praise, ALLAH will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, ALLAH will disclose his real intention (and humiliate him). Al-Bukhari&Muslim.**

**\*( It was narrated that Abu Sa'eed said;**

**(The Messenger of ALLAH (SAW) came out to us when we were discussing Dajjal (False Christ) and said: 'Shall I not tell you of that which I fear more for you than Dajjal?' We said: 'Yes.' He said: 'Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him). Sunan Ibn Majah.**

**\*( It was narrated from Shaddad bin Aws that the Messenger of ALLAH (SAW) said;**

**“The thing that I fear most for my nation is associating others with ALLAH. I do not say that they will worship the sun or the moon or idols, but deeds done for the sake of anyone other than ALLAH, and hidden desires.” Sunan Ibn Majah.**

**\*( On the authority of Abu Hurayrah (may ALLAH be pleased with him), who said that the Messenger of ALLAH (P.B.U.H) said; Hadith Qudsi;**

**ALLAH (glorified and exalted be He) said: I am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for someone else’s sake as well as Mine will have that action renounced by Me to him whom he associated with Me. It was related by Muslim (also by Ibn Majah).**

**\*( An-Nu’man bin Bashir (may ALLAH be pleased with him) narrated, I heard ALLAH’s Messenger (P.B.U.H) saying, (Nu’man pointed with his two fingers to his ears) ‘Both lawful (Halal) and unlawful things (Haram) are evident but in between them there are doubtful things and most people have no knowledge about them. So, he, who saves himself from these doubtful things, saves his religion and his honor (i.e. keeps them blameless). And he who indulges in these doubtful things is like a shepherd who pastures (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of ALLAH on the earth is what He declared unlawful (Haram). Beware In the body there is a piece of flesh if it becomes sound and healthy, the whole body becomes sound and healthy but if it gets spoilt, the whole body gets spoilt and that is the heart.’ Agreed upon.” Al-Bukhari&Muslim.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (20);**

### **The rights of Muslims over each other**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**ALLAH Almighty said;**

**\* (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (10) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ (11). الحجرات.**

#### **Translation of the concept of the Holy Verses;**

**\*(The believers are but brothers, so make settlement between your brothers, and fear ALLAH that you may receive mercy. (10) O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call one another by [offensive] nicknames. Evil is the name of disobedience after belief. And whoever does not repent Those are the wrongdoers (11). Al-Hujurat.**

**The message of the Islamic religion is: reforming human society according to the divine method throughout time and space. This reform cannot be achieved except by reforming the tool and goal of reform itself first, which is (HUMAN BEING).**

**When individuals are righteous, they create a strong, solid, cohesive society that is a shield that repels all physical, psychological, and moral afflictions and diseases, and protects those within it so that they may live in safety, brotherhood, love, and tolerance. The Prophet, may ALLAH bless him and grant him peace, said:**

**\* (On the authority of Al-Nu'man ibn Bashir, who said: The Messenger of ALLAH, may ALLAH bless him and grant him peace, said: "The example of the believers in their love, mercy, and compassion for one another is that of a body: when one part of it is ill, the rest of the body responds to it with wakefulness and fever." Muslim.**

**In order to achieve this noble and important goal, the Wise Lawgiver ordered Muslims to follow the orders of the noble Messenger Muhammad, peace and blessings be upon him, who guided Muslims through his noble and wise actions and sayings to the ways to achieve this desired goal. We begin by listing what can be listed of the prophetic orders and directives in this regard, which are known as the right of a Muslim over another Muslim.**



### **The first right:**

**\*(On the authority of Anas, on the authority of the Prophet, peace and blessings be upon him, who said: “None of you truly believes until he loves for his brother what he loves for himself.” Al-Bukhari.**

**This noble hadith concludes several matters:**

- 1- Equality among Muslims.**
- 2- Feeling for others.**
- 3- Sharing among Muslims in their joys and sorrows, etc.**
- 4- Rejecting abhorrent selfishness.**
- 5- Love among people is the only means to success, happiness, and perfect faith.**
- 6- Rejecting hatred, malice, and everything that spoils love among Muslim brothers.**

### **The second right:**

**\*(On the authority of Abu Hurairah may ALLAH Almighty be pleased with him, on the authority of the Messenger of ALLAH, Peace Be Upon Him, who said: “The believer is the mirror of the believer, and the believer is the brother of the believer. He protects him from his loss and protects him from behind.” Abu Dawud.**

**This noble hadith concludes;**

- 1- The believer should not backbite his believing brother.**
- 2- The believer acts like a mirror, which is:**

**The person standing in front of the mirror sees himself in it, so whatever is good, pleasant, and kind, he praises ALLAH for it. And whatever is not right or acceptable, he corrects his situation in front of the mirror and then moves on to his goal. And when another person comes to stand in front of the mirror and does what the first did and then leaves... The mirror, an inanimate machine, does not tell the second person about the faults and shortcomings of the First person who stood in front of it.**

**And the same is the case with the believer, as he is honest with his believing brother while he is with him, and after he leaves, he does not transmit news about him and his faults to others.**

**In other words: As soon as the first person moves away from in front of the believer, the believer erases from his memory everything bad about him!**

### **The third right:**

It is stated in the Holy Quran:

\* (يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (16) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (17) وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18) وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (19). لقمان.

### **Translation of the concept of the Holy Verses;**

\* [And Luqman said], (O my son, indeed, if it should be the weight of a grain of mustard seed and be within a rock or within the heavens or within the earth, ALLAH will bring it forth. Indeed, ALLAH is Subtle and Acquainted. (16) O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. (17) And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, ALLAH does not like anyone self-deluded and boastful. (18) And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys. (19) Luqman.

These noble verses confirm several facts and establish several rights that Muslims have over each other, including:

1- The knowledge of ALLAH, the Blessed and Exalted, encompasses everything, even if it is the weight of a mustard seed, and wherever it is, ALLAH, the Blessed and Exalted, will bring this action (good or evil) on the Day of Judgment, so let a person be very careful in what he says and does with others and with himself as well, and a person does not know by what action he will gain the pleasure of ALLAH, the Almighty, and enter him into Paradise, as stated in the noble hadith:

\*(On the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, may ALLAH bless him and grant him peace, who said: “A servant may utter a word that pleases ALLAH without thinking about it, and ALLAH will raise him in status because of it. And a servant may utter a word that angers ALLAH without thinking about it, and he will fall into Hell because of it.” Bukhari and Muslim.

2- Performing the prayer.

3- Enjoining what is right and forbidding what is wrong.

4- Patience in the face of calamities and hardships.

5- Not being arrogant towards people (Muslims) and others.

6- Being humble with people.

7- Do not strut or walk fast.

8- Do not raise your voice while talking to others.

### The fourth right:

Asking permission before entering homes or upon believers!

ALLAH Almighty said;

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (27) فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (28). النور.

### **Translation of the concept of the Holy Verses;**

\*(O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may remember. (27) But if you do not find anyone therein, do not enter it until you are permitted. And if you are told, “Go back,” then go back. It is purer for you. And ALLAH is Knowing of what you do. (28) An-Nur.

In the noble hadith:

\*(On the authority of Abu Saeed Al-Khudri, who said: I was in a gathering of the Ansar, when Abu Musa came as if he was terrified, and said: I asked permission to enter upon Umar, may ALLAH be pleased with him, three times, but I was not given permission, so I went back. He said: What prevented you? I said: I asked permission three times, but I was not given permission, so I went back. And the Messenger of ALLAH, Peace Be Upon Him, said: “If one of you asks permission three times, and I am not given permission to him, so let him return.” He said: “By ALLAH, you will establish proof against him. Is there anyone among you who heard it from the Prophet, Peace Be Upon Him?” Ubayy ibn Ka’b said: “By ALLAH, no one will stand with you except the youngest of the people.” I was the youngest of the people, so I stood with him and informed Umar that the Prophet, Peace Be Upon Him, had said that...”). Al-Bukhari.

### The fifth right:

Respecting the elderly and being kind to the young:

\*(On the authority of Abdullah bin Amr, who narrated it. Ibn Sarh said, on the authority of the Prophet, may ALLAH bless him and grant him peace, who said: “Whoever does not show mercy to our young and does not recognize the rights of our old is not one of us.”) Abu Dawud.

### The sixth right:

ALLAH Almighty said;

\* (وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (8). المؤمنون.

### **Translation of the concept of the Holy Verse;**

\*(And those who are to their trusts and their covenants attentive (8). Al-Mu’minun.

This holy verse concludes:

**1- Preserving trusts: When a believer entrusts his fellow believer with a trust, it is the religious duty, by the command of ALLAH Almighty and then His noble Messenger, peace and blessings be upon him, to preserve that trust and return it to its owner as it was on the day of delivery when he retrieves it.**

**2- Preserving promises and covenants, and fulfilling them, as these are among the characteristics of believers that ALLAH Almighty is pleased with.**

**It was mentioned in the noble hadith:**

**\*(On the authority of Anas bin Malik, who said: The Prophet of ALLAH, may ALLAH bless him and grant him peace, never addressed us without saying: “There is no faith for one who has no trustworthiness, and there is no religion for one who has no covenant.”) Musnad of Imam Ahmad, Ibn Hibban, and Al-Bayhaqi.**

#### **The seventh right:**

**Cover and help: It was mentioned in the noble hadith:**

**Ibn 'Umar (May ALLAH be pleased with them) reported:**

**Messenger of ALLAH (P.B.U.H) said, "A Muslim is a brother of another Muslim. So, he should not oppress him nor should he hand him over to (his Satan or to his self which is inclined too evil). Whoever fulfills the needs of his brother, ALLAH will fulfill his needs; whoever removes the troubles of his brother, ALLAH will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, ALLAH will cover up his fault on the Day of Resurrection". Al-Bukhari and Muslim.**

**The noble hadith concludes:**

**1- Confirming the brotherhood of Muslims.**

**2- Not being unjust.**

**3- A Muslim should not hand over his Muslim brother to someone who wrongs him or wants to kill him or harm him.**

**4- ALLAH, the Blessed and Exalted, will be with the Muslim who helps his Muslim brother and seeks to fulfill his need.**

**5- On the Day of Resurrection, ALLAH, the Blessed and Exalted, will relieve the Muslim who relieves his Muslim brother in this world.**

**6- On the Day of Resurrection, ALLAH, the Almighty, will cover the Muslim who covers his brother in this world.**

### The eighth right:

Do not insult others;

ALLAH Almighty said;

**\*(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ (108). الأنعام.\***

### **Translation of the concept of the Holy Verse;**

**\*(And do not insult those they invoke other than ALLAH, lest they insult ALLAH in enmity without knowledge. Thus, have We made pleasing to every nation their deeds. Then to their Lord is their return, and He will inform them about what they used to do. (108). Al-An'am.**

The Prophet, may ALLAH bless him and grant him peace, said:

**\*(On the authority of Abdullah ibn Amr, may ALLAH be pleased with them both, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “One of the greatest of the major sins is for a man to curse his parents.” It was said: O Messenger of ALLAH, how does a man curse his parents? He said: “A man curses the father of another man, so he curses his father and curses his mother.”) Al-Bukhari and Muslim.**

### The ninth right:

Spread peace.

ALLAH Almighty said;

**\*(وَإِذَا حُيِّئْتُمْ بِهِ فَقَبِّحُوا بِأَحْسَنِ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا (86). النساء.\***

### **Translation of the concept of the Holy Verse;**

**\*(And when you are greeted with a greeting, greet in return with one better than it, or (at least) return it equally. Indeed, ALLAH is ever, over all things, an Accountant. (86). An-Nisa. The Prophet, may ALLAH bless him and grant him peace, said:**

**\*(On the authority of Abdullah bin Amr, may ALLAH be pleased with them both, that a man asked the Prophet, peace and blessings be upon him, “Which Islam is best?” He said, “Feeding the poor, and greeting those you know and those you do not know.”) Al-Bukhari.**

**\*(On the authority of Abu Hurairah, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something which, if you do it, you will love one another? Spread peace among yourselves.”) Muslim.**

### **The tenth right:**

**\*(On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “The rights of a Muslim over another Muslim are five: returning the greeting of peace, visiting the sick, following funerals, accepting invitations, and saying ‘May ALLAH have mercy on you’ to one who sneezes.”) Al-Bukhari and Muslim.**

### **The eleventh right:**

**\*(On the authority of Abu Hurairah, on the authority of the Prophet, may ALLAH bless him and grant him peace, who said: “Beware of suspicion, for suspicion is the falsest of speech. Do not spy, do not seek out others, do not compete with one another, do not outbid one another, do not turn your backs on one another, do not hate one another, and be, O servants of ALLAH, brothers.”) Al-Bukhari and Muslim.**

**The hadith concludes:**

**1- Not to suspect. 2- Not to spy. 3- Not to be sensitive. 4- Not to compete. 5- Not to outbid. 6- Not to turn against each other. 7- Not to hate. 8- The command to be brotherly in the religion.**

**These were a small part of the rights of a Muslim over his Muslim brother, and not all the rights imposed by Islamic law.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (21) Cases of letter (waw-و-) in the Holy Quran**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

The material and content of this message are quoted and modified from (page number: (490-598) - Part 3 - First Section - Book Studies of the Style of the Holy Qur'an - Authored by: Dr. Muhammad Abd al-Khaliq Udhaymah - Edition of Dar al-Hadith in Cairo - Year: (1392 AH / 1972 AD).

The total number of cases of the letter (waw-و-) in the Holy Qur'an has reached (7) seven cases, as follows:

### **First: The Oath: Examples;**

ALLAH Almighty said;

- 1- **وَ الضُّحَى (1)**،
- 2- **وَ الشَّمْسِ وَ ضُحَاهَا (1) وَ الْقَمَرِ إِذَا تَلَاهَا (2) وَ النَّهَارِ إِذَا جَلَّاهَا (3) وَ اللَّيْلِ إِذَا يَغْشَاهَا (4) وَ السَّمَاءِ وَ مَا بَنَاهَا (5) وَ الْأَرْضِ وَ مَا طَحَاهَا (6) وَ نَفْسٍ وَ مَا سَوَّاهَا (7)**.
- 3- **وَ الْعَادِيَاتِ ضَبْحًا (1)**.
- 4- **ق وَ الْقُرْآنِ الْمَجِيدِ (1)**. ق.
- 5- **وَ الطُّورِ (1) وَ كِتَابٍ مَسْطُورٍ (2) فِي رَقٍّ مَنْشُورٍ (3) وَ الْبَيْتِ الْمَعْمُورِ (4) وَ السَّقْفِ الْمَرْفُوعِ (5) وَ الْبَحْرِ الْمَسْجُورِ (6)**. الطور.
- 6- **ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ (23)**. الأنعام.

### **Translation of the concept of the Holy Verses;**

1- By the forenoon (1).

2- By the sun and its brightness (1) and the moon when it follows it (2) and the day when it displays it (3) and the night when it covers it (4) and the heaven and He who constructed it (5) and the earth and He who spread it out (6) and the soul and He who proportioned it (7).

3- By the snorting chargers (1).

4- (Qaaf. By the Glorious Qur'an (1). Qaaf.

5- (And the Mount (1) and an Inscribed Book (2) on parchment spread out (3) and the frequented House (4) and the raised ceiling (5) and the filled sea (6). At-Tur.



6- (Then their only trial was that they said, “By ALLAH, our Lord, we were not polytheists” (23). Al-An’am.

**Second: The (waw-و-) of the object with it: Examples:**

ALLAH Almighty said;

- 1- (يا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ **وَ**مَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (64). الأنفال.
- 2- (فَأَجْمِعُوا أَمْرَكُمْ **وَ**شُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ (71). يونس.
- 3- (فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ **وَ**الشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (68). مريم.
- 4- (... **وَ**سَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ **وَ**الطَّيْرَ وَكُنَّا فَاعِلِينَ (79). الأنبياء.
- 5- (فَدَرْنِي **وَ**مَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (44). القلم.
- 6- (هَذَا يَوْمُ الْفَصْلِ **وَ**جَمَعْنَاكُمْ **وَ**الْأُولِينَ (38). المرسلات.

**Translation of the concept of the Holy Verses;**

1- (O Prophet, sufficient for you is ALLAH and those who follow you among the believers (64). Al-Anfal.

2- (So decide your plan, you and your partners, then let not your plan be in doubt for you, then pass judgment upon me and do not give me respite (71). Yunus.

3- (So by your Lord, We will surely gather them and the devils, then We will surely bring them around Hell on their knees (68). Maryam.

4- (... And We subjected with David the mountains They glorify [ALLAH], and so do the birds, and We are the Doers (79). Al-Anbiya.

5- (So leave Me and whoever denies this statement. We will gradually lead them on from where they do not know (44). Al-Qalam. 6- (This is the Day of Judgment. We have gathered you and the former peoples (38). Al-Mursalat.

**Third: (waw-و-) The conjunction of accompaniment: Examples:**

ALLAH Almighty said;

- 1- (يا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ **وَ**تَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (71). آل عمران.
- 2- (أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ **وَ**لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ (142). آل عمران.
- 3- (وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا **وَ**نُكُونَ مِنَ الْمُؤْمِنِينَ (27). الأنعام.
- 4- (وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُسُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ **وَ**يَذُرِكَ **وَ**الْهَيْكَةَ قَالَ سَنَقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ (127). الأعراف.

5- (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (27). الأنفال.

### Translation of the concept of the Holy Verses;

1- (O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know? (71). Al Imran.

2- (Or do you think that you will enter Paradise while ALLAH has not yet made evident those among you who strive and made evident the steadfast? (142). Al Imran.

3- (And if you could but see when they are made to stand before the Fire and they say, "Oh, would that we could be sent back so that we would not deny the signs of our Lord and be among the believers." (27). Al-An'am.

4- (And the chiefs of Pharaoh's people said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your ALLAHs?" He said, "We will kill their sons and keep their women alive, and indeed, we are over them dominant." (127). Al-A'raf.

5- (O you who have believed, do not betray ALLAH and the Messenger or betray your trusts while you know [the truth]). (27). Al-Anfal.

### Fourth: The conjunction (waw-و-): Examples:

ALLAH Almighty said;

1- (وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ (58). البقرة.

2- (يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَإِسْجُدِي وَإِزْكَعِي مَعَ الرَّكَّعِينَ (43). آل عمران.

3- (وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا (7). الأحزاب.

4- (إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ (37). المؤمنون.

5- (فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ (15). العنكبوت.

### Translation of the concept of the Holy Verses;

1- (And enter the gate in prostration and say, "Forgive us," and We will forgive you your sins, and We will increase the doers of good (58). Al-Baqarah.

2- (O Mary, be devout toward your Lord and prostrate and bow with those who bow (43). Al-Imran.

3- (And remember that We took a covenant from the prophets and from you and from Noah and Abraham and Moses and Jesus, the son of Mary, and We took from them a solemn covenant (7). Al-Ahzab.

4- (Indeed, it is only our worldly life. We die and live, and we will not be resurrected. (37) Al-Mu'minun.

5- (So We saved him and the companions of the ship and made it a sign for the worlds. (15) Al-Ankabut.

\*\*\* Among the characteristics of the letter (waw-و-);

**A- Its coupling with (Amma, Emma): such as the saying of ALLAH Almighty:**

\* (إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (3). الانسان.

\* (وَأَمَّا السَّانِلُ فَلَا تَنْهَرُ (10) وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (11). الضحى.

\*(Indeed, We guided him to the way, be he grateful or ungrateful. (3) Al-Insan.

\*(And as for the beggar, do not repel him (10) And as for the favor of your Lord, proclaim (11). Ad-Duha.

**B- Its conjunction with (la -لا-), if it is preceded by a negation, and accompaniment is not intended, as in the Almighty's saying:**

\* (وَمَا أَمْوَالُكُمْ **وَلَا** أَوْلَادُكُمْ بَالَتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ (37). سبأ.

\*(And it is not your wealth or your children that will bring you nearer to Us, except for those who believe and do righteousness. For those there will be a double reward for what they did, and they will be in the chambers, secure.) (37). Saba.

**C- Its coupling with (Lakin - لَكِنَّ - , Lakinna - لَكِنَّ ): such as the saying of ALLAH Almighty:**

\* (وَوَضَّلْنَا عَلَيْكَ الْعَصَامَ وَأَنْزَلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا **وَلَكِنَّ** كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (57). البقرة.

\* (وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ **وَلَكِنَّ** أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (6). الروم.

\*(And We shaded you with clouds and sent down upon you manna and quails, [saying], “Eat from the good things We have provided for you.” And they did not wrong Us, but they were wronging themselves. (57) Al-Baqarah.

\*(The promise of ALLAH - ALLAH does not fail in His promise, but most of the people do not know. (6) AR-Rum.

**D- The general is connected to the specific: such as the saying of ALLAH Almighty:**

\* (رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ **وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا (28). نوح.**

**\* (My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction. (28) Noah.**

**E- The specific is connected to the general: such as the saying of ALLAH Almighty:**

**\* (وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ **وَمِنكَ** وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا (7) الأَحْزَابِ.**

**\* (And when We took a covenant from the prophets and from you and from Noah and Abraham and Moses and Jesus, the son of Mary. And We took from them a solemn covenant. (7) Al-Ahzab.**

**F- Attaching a thing to its synonym: such as the saying of ALLAH Almighty:**

**\* (قَالَ إِنَّمَا أَشْكُو بَثِّي **وَحُزْنِي** إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (86). يوسف.**

**\* (أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ **وَرَحْمَةٌ** وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (157). البقرة.**

**\* (لَا تَرَىٰ فِيهَا عِوَجًا **وَلَا أَمْتًا** (107). طه.**

**Translation of the concept of the Holy Verses;**

**\* (He said, "I only complain of my suffering and my grief to ALLAH, and I know from ALLAH that which you do not know." (86). Yusuf.**

**\* (Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided. (157). Al-Baqarah.**

**\* (You will not see therein any crookedness or unevenness. (107). TaHa.**

**Fifth: The letter (waw-و-) of resumption: Examples:**

**ALLAH Almighty said;**

**\* (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ **وَهُوَ** فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (85). آل عمران.**

**\*2 (مِنْ مُضْغَةٍ مُخْلَقَةٍ وَغَيْرِ مُخْلَقَةٍ لِنَبِيِّنَ لَكُمْ **وَنُقِرُّ** فِي الْأَرْحَامِ ... (5). الحج.**

**\* (انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ **وَضَلَّ** عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (24). الأنعام.**

**\* (وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ **وَإِنَّهُ** لَفِسْقٌ ... (121). الأنعام.**

**\* (يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ **وَإِغْلُظْ** عَلَيْهِمْ وَمَا لَهُمْ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ (73). التوبة.**

**\* (فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ **وَاتَّبَعَ** الَّذِينَ ظَلَمُوا مَا أَتَرَفُوا فِيهِ وَكَانُوا مُجْرِمِينَ (116). هود.**

**\* (وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ **وَنَزَّلْنَا** عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ (89). النحل.**

### **Translation of the concept of the Holy Verses;**

\* (And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. (85). Al Imran.

\* (From a lump of flesh, formed and unformed, that We may make clear to you and cause [your children] to settle in the wombs ... (5). Al Hajj.

\* (See how they lied against themselves, and what they used to invent has departed from them. (24). Al An'am.

\* (And do not eat of that upon which the name of ALLAH has not been mentioned And indeed, it is an abomination... (121). Al-An'am.

\* (O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. (73). At-Tawbah.

\* (Then why were there not among the generations before you people of sound mind who would forbid corruption in the land, except a few of those We saved from among them? And those who did wrong pursued the luxury in which they were given, and they were criminals. (116). Hood.

\* (And the Day We will raise up in every nation a witness over them from among themselves, and We will bring you as a witness over these, and We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims (89). An-Nahl.

### **Sixth: The extra (waw-و-): Examples:**

ALLAH Almighty said;

\* (... حَتَّى إِذَا جَاءُوهَا **وَفُتِحَتْ** أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ (73). الزمر.

\* (حَتَّى إِذَا فَشِلْتُمْ **وَتَنَزَّ** عَنْكُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ... (152). آل عمران.

\* (وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ **وَلِيَكُونَ** مِنَ الْمُوقِنِينَ (75). الأنعام.

\* (فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا **وَمِنْ خِزْيِ** يَوْمِنَا إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ (66). هود.

\* (فَلَمَّا ذَهَبُوا بِهِ **وَأَجْمَعُوا** أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجَبِّ ... (16). يوسف.

### **Translation of the concept of the Holy Verses;**

\* (... until, when they came to it and its gates were opened and its keepers said to them, "Peace be upon you. You have done well, so enter it to abide eternally." (73). Az-Zumar.

\* (Until, when you lost heart and disputed about the matter and disobeyed after He had shown you what you love... (152). Al-Imran.

\* (And thus, did We show Abraham the kingdom of the heavens and the earth that he might be among the certain (75). Al-An'am.

\* (So, when he came Our command was to save Salih and those who believed with him, by mercy from Us, and from the disgrace of that Day. Indeed, your Lord is the Powerful, the Exalted in Might. (66) Hud.

\* (So, when they took him away and agreed to put him in the bottom of the well ... (16) Yusuf.

### Seventh: The (waw-و-) of state: Examples:

ALLAH Almighty said;

The present sentence is either;

First: a nominal sentence.

Second: a verbal sentence. The verbal sentence is either;

1- A verb (positive past tense or negative past tense).

2- A verb (positive present tense or negative present tense).

### \*\*\* Examples of nominal sentences:

ALLAH Almighty said;

\* (قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ ... (30). البقرة.

\* (ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَعْشَى طَائِفَةٌ مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ ... (154). آل عمران.

\* (لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ ... (166). النساء.

\* (وَبَيْنَهُمَا جَبَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ (46). الأعراف.

\* (وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزَّلُ ... (101). النحل.

### Translation of the concept of the Holy Verses;

\* (They said, "Will You place therein one who will cause corruption therein and shed blood, while we exalt [ALLAH] with praise of You ... (30). Al-Baqarah.

\* (Then, after the distress, He sent down upon you security - a drowsiness overtaking a party of you, while another party was concerned about themselves, thinking about ALLAH other

than the truth - an assumption of ignorance. They said, "Do we have any say in the matter?" ... (154). Al-Imran.

\* (But ALLAH bears witness to what He has sent it down to you, He has sent it down with His knowledge, and the angels bear witness... (166). An-Nisa.

\* (And between them is a partition, and on the heights are men who recognize everyone by their mark, and they call out to the companions of Paradise, "Peace be upon you." They have not yet entered it, while they are yearning. (46). Al-A'raf.

\* (And when We substitute a verse for another verse - and ALLAH is most knowing of what He sends down... (101). An-Nahl.

### **\*\* Examples of the verbal sentence:**

A- A positive past tense that is coupled with the letter (waw-و-):

ALLAH Almighty said;

\* (كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ... (28). البقرة

\* (قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَنْشُرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ ... (93). البقرة.

\* (أَفَغَيْرَ دِينِ اللَّهِ يَبِغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا ... (83). آل عمران.

\* (قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ (71). يوسف.

\* (أَفَمَنْ هُوَ قَانِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ ... (33). الرعد.

### **Translation of the concept of the Holy Verses;**

\* (How can you disbelieve in ALLAH while you were dead and He gave you life... (28). Al-Baqarah.

\* (They said, "We hear and disobey," and the calf was made to drink into their hearts... (93). Al-Baqarah.

\* (Do they then seek other than the religion of ALLAH while to Him have submitted [all] those within the heavens and the earth, willingly or by compulsion... (83). Al-Imran.

\* (They said, and turned toward them, "What do you miss?" (71). Yusuf.

\* (Is one who is standing on Every soul will be held accountable for what it has earned, and they have assigned to ALLAH... (33). Ar-Ra`d.



## **B- The past tense negated by “ما - ما -”:**

ALLAH Almighty said;

- \* (... فَذَبَحُوهَا **وَمَا كَادُوا يَفْعَلُونَ** (71). البقرة.
- \* (... لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ **وَمَا أَنْزَلْنَا** التَّوْرَةَ وَالْإِنْجِيلَ ... (65). آل عمران.
- \* (وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا **وَمَا كُنَّا** لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا ... (43). الأعراف.
- \* (وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ **وَمَا مَسَّنَا** مِنْ لُغُوبٍ (38). ق.

### **Translation of the concept of the Holy Verses;**

- \* (... So, they slaughtered it, but they were not about to do so (71). Al-Baqarah.
- \* (... Why do you argue about Abraham while the Torah and the Gospel were not revealed... (65). Al-Imran.
- \* (And they said, "Praise be to ALLAH, who has guided us to this, and we would not have been guided had He not guided us... (43). Al-A'raf.
- \* (And We certainly created the heavens and the earth and what is between them in six days, and no fatigue touched Us (38). Qaaf.

## **C- The positive present tense:**

ALLAH Almighty said;

- \* (وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا **وَيَكْفُرُونَ** بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ (91). البقرة.
- \* (وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ... (204). البقرة.
- \* (... وَاتَّقُوا اللَّهَ **وَيُعَلِّمُكُمُ** اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (282). البقرة.
- \* (فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ **وَيَسْتَبْشِرُونَ** بِالَّذِينَ لَمْ يَلْحَقُوا ... (170). آل عمران.
- \* (... فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ **وَيُحِبُّونَهُ** ... (54). المائدة.

### **Translation of the concept of the Holy Verses;**

- \*(And when it is said to them, "Believe in what ALLAH has revealed," they say, "We believe in what was revealed to us," and they disbelieve in what came after it, although it is the truth confirming what is with them. Say, "Then why did you kill the prophets of ALLAH before, if you were believers?" (91). Al-Baqarah.
- \* (And among the people is he whose speech pleases you in worldly life, and he calls ALLAH to witness as to what is in his heart... (204). Al-Baqarah.



\* (... And fear ALLAH, and ALLAH will teach you. And ALLAH is Knowing of all things. (282). Al-Baqarah.

\* (Rejoicing in what ALLAH has given them of His bounty and rejoicing for those who have not yet joined ... (170). Al-Imran.

\* (... Then ALLAH will bring forth a people He will love and who will love Him ... (54). Al-Ma'idah.

#### D- Negative present tense:

ALLAH Almighty said;

\* (يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا (42). النساء.

\* (قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ... (41). المائدة.

\* (يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ... (54). المائدة.

\* (وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوح ... (93). الأنعام.

\* (لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُهُمْ قَتَرٌ وَلَا ذَلَّةٌ ... (26). يونس.

\* (قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (20). مريم.

\* (حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عَلَمًا ... (84). النمل.

#### **Translation of the concept of the Holy Verses;**

\* (On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth would be leveled with them, and they will not conceal from ALLAH a word (42). An-Nisa.

\* (They will say, "We believe" with their mouths, but their hearts do not believe ... (41). Al-Ma'idah.

\* (They strive in the cause of ALLAH and do not fear the blame of any blamer ... (54). Al-Ma'idah.

\* (And who is more unjust than he who invents a lie against ALLAH or says, "It has been revealed to me," while it has not been revealed ... (93). Al-An'am.

\* (For those who do good is the best reward and even more, and neither darkness nor humiliation will cover their faces ... (26). Yunus.

\* (She said, "How can I have a boy while no man has touched me, nor have I been unchaste?" (20). Maryam.

**\* (Until, when they came, He said, "Have you denied My signs and have not encompassed them?" With knowledge of it... (84). An-Naml.**

**Important Note;**

**(WAW) ALTHAMANIYAH?**

**Does this waw have a reality or origin in the Arabic language, as do all other language names have a reality and origin?**

**In an analytical studying of these opinions, we have found that there are two teams:**

**1- A team that says this waw, including Ibn Khalawayh and Al-Hariri.**

**2- A team that does not see the saying of it, including Al-Zamakhshari and Ibn Hisham. They called it confirmed.**

**By reviewing the linguistic status of the two teams, the validity of the name, and the abundance of its evidence, we find that the opinion of those who do not say it is the most likely; for this reason, and for the paucity of evidence, and because saying it does not go beyond - in my opinion - being a literary approval. I see that this waw has no truth to our language; rather, it is one of the names of the writers based on the search for artistic beauty, far from the scientific codification that grammarians followed in constructing the rules of the language. ((Quoted from the book: The Eight Waw Written by: Omar bin Abdullah Al-Omari)).**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No :(22) Misguided Fatwa on Interest (Usury)**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**There is fatwa that permit taking (usury), which they call (interest on money deposited in banks), and giving it to the poor, the needy, the destitute, orphans, charitable organizations, and others. This is a clear violation of the ruling of ALLAH Almighty that came in the Noble Book and the words of the Messenger (P.B.U.H). This message contains correct and clear evidence derived from the legal Texts that prove and confirm the illegitimacy of this fatwa.**

**The message consists of three axes:**

**The first axis: Sharia texts.**

**The second axis: Analysis and contemplation of Sharia texts.**

**The third axis: The disadvantages and harms are resulting from the fatwa.**

The first axis: Sharia texts;

**First: Texts of the Noble Book:**

ALLAH Almighty said;

\* (يَمَحَقُ اللَّهُ الرَّبَا وَيُرِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (276). البقرة.

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (278) فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (279). البقرة.

\* (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (67). المائدة.

**Translation of the concept of the Holy Verses;**

\* (ALLAH destroys interest and gives increase for charities. And ALLAH does not like every sinful disbeliever. (276). Al-Baqarah.

**((Important Note: (A sinful disbeliever): This is a description given by ALLAH Almighty to those who deal in usury, and ALLAH Almighty does not love every sinful disbeliever)).**

\* (O you who have believed, fear ALLAH and give up what remains of interest if you are believers. (278) But if you do not, then be informed of a war from ALLAH and His Messenger. But if you repent, then you shall have your principal sums. You do not wrong, nor shall you be wronged. (279). Al-Baqarah.

\* (O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And ALLAH will protect you from the people. Indeed, ALLAH does not guide the disbelieving people.) (67). Al-Ma'idah.

**Second: Texts of the Noble Sunnah:**

**1- Sahih Al-Bukhari, Chapter: The Riba-giver;**

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ { 278 } فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ { 279 } وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ { 280 } وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ { 281 } قَالَ ابْنُ عَبَّاسٍ: هَذِهِ آخِرُ آيَةٍ، نَزَلَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..."

\* (O you who have believed, fear ALLAH and give up what remains of interest if you should be believers. {278} But if you do not, then be informed of a war from ALLAH and His Messenger. And if you repent, you shall have your capital sums - [so] you do not wrong, nor shall you be wronged. {279} But if one is in hardship, then let there be postponement until [a time of] ease. But if you remit [your debts] by way of charity, it is better for you, if you only knew. {279} 280} And fear a Day when you will be returned to ALLAH. Then every soul will

be fully compensated for what it earned, and they will not be wronged. {281}. **Ibn Abbas said: This is the last verse revealed to the Prophet, (S.A.W)...** (Al-Bukhari).

**\*\* (On the authority of Al-Sha'bi that Umar, may ALLAH be pleased with him, said: O people, we do not know, "Perhaps we command you to do things that are not permissible for you, and perhaps we forbid you things that are permissible for you. The last thing that was revealed from the Qur'an was the verse on usury, and the Messenger of ALLAH, (S.A.W), did not clarify it to us until he died, so leave that which makes you doubt for that which does not make you doubt." Al-Darimi: 126.**

**\*\* The Messenger of ALLAH, peace and blessings be upon him, said: "Listen to me and you will live. Do not wrong, do not wrong, do not wrong. A person's wealth is not lawful except with his consent. All usury that existed in the pre-Islamic era has been abolished. ALLAH has decreed that the first usury to be abolished was the usury of Al-Abbas ibn Abdul Muttalib. You will have your principal. Do not wrong, and do not..." You are being wronged..." Musnad of Imam Ahmad.**

**\*\* On the authority of Jabir ibn Abdullah, may ALLAH be pleased with him, "... and the usury of the Age of Ignorance is abolished, and the first usury that I abolish is the usury of Al-Abbas ibn Abdul Muttalib, for it is all abolished, ... and I have left among you that which you will never go astray after if you hold fast to it: the Book of ALLAH, and you will be asked about me, so what will you say?" They said: We bear witness that you have conveyed the message, fulfilled the obligation, and given sincere advice. So, he, (S.A.W), said: ALLAH's Messenger (may ALLAH's prayers and peace be upon him) raised his index finger to the sky and pointed it at the people, saying: "O ALLAH, bear witness" three times... Sahih Ibn Hibban.**

**\*\* On the authority of Al-Nu'man bin Bashir, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, (S.A.W), say: "What is lawful is clear and what is unlawful is clear, and between them are doubtful matters which many people do not know. So, whoever avoids doubtful matters will clear himself in regard to his religion and his honor, and whoever falls into doubtful matters is like his flock who grazes around a sanctuary, and will soon fall into it. Beware, every king has a sanctuary. Beware, ALLAH's sanctity on His earth is His prohibitions. Beware! In the body there is a piece of flesh which, if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Beware! It is the heart." Agreed upon, and the wording is from Al-Bukhari.**

**\*\* On the authority of Abu Bakrah, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W), who said: "... Let the witness inform the absent, for perhaps some of those who inform him will be more aware of it than some of those who heard it." And whenever Muhammad mentioned it, he would say: The Prophet, (S.A.W), spoke the truth. Then he would say: "Have I not conveyed? Have I not conveyed?" twice. Agreed upon.**

**\*\* On the authority of Abu Hurairah, may ALLAH be pleased with him, that he heard the Messenger of ALLAH, (S.A.W), say: "**What I have forbidden you, avoid**, and what I have**

commanded you, do as much of it as you can, for those before you were destroyed only because of their many questions and their disagreement with their prophets.” Agreed upon, and the wording is from Muslim.

**\*\* On the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W), who said: “Avoid the seven great destructive sins.” They said: “O Messenger of ALLAH, what are they?” He said: “Associating partners with ALLAH, magic, killing a soul which ALLAH has forbidden except by right, consuming usury, consuming the wealth of an orphan, turning one’s back on the day of battle, and slandering chaste, believing women who are unaware.” Al-Bukhari.**

**\*\* Muhammad ibn Abdullah ibn Numayr al-Hamdani narrated to us, my father narrated to us, Zakariya narrated to us, on the authority of al-Sha’bi, on the authority of al-Nu’mān ibn Bashir, who said: I heard him say: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “And al-Nu’mān pointed his two fingers to his ears, ‘Indeed, what is lawful is clear and what is unlawful is clear, and between them are doubtful matters which no one knows.’” Many people, so whoever avoids doubtful matters clears himself in regard to his religion and his honor, and whoever falls into doubtful matters falls into what is forbidden, like a shepherd who grazes his animals around a sanctuary, soon to graze them there. Beware, every king has a sanctuary, and beware, the sanctuary of ALLAH is His prohibitions. Beware, in the body there is a piece of flesh, if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Beware, it is the heart. Muslim:**

**\*\* On the authority of Umar ibn al-Khattab, may ALLAH be pleased with him, who said: “The last verse to be revealed was the verse on usury. The Messenger of ALLAH, (S.A.W), passed away without explaining it to us, so abandon usury and suspicion.” Sunan Ibn Majah: 2266.**

**\*\* On the authority of Anas, may ALLAH be pleased with him, that the wine that was spilled was the spoiled wine. Muhammad Al-Bikindi added to me, on the authority of Abu Al-Nu’mān, who said: I was serving the people in the house of Abu Talha, and the prohibition of wine was revealed, so he ordered a crier to call out, and Abu Talha said: Go out and see what this sound is. He said: So, I went out and said: This is a crier calling out, beware, the wine has been spilled. It was forbidden, so he said to me: Go and pour it out. He said: It flowed in the streets of the city. He said: Their wine that day was very good. Some of the people said: Some people were killed while it was in their stomachs. He said: Then ALLAH revealed: “There is no blame upon those who believe and do righteous deeds for what they have eaten.” Al-Bukhari.**

**\*\* On the authority of Anas, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W), who said: “None of you truly believes until he loves for his brother what he loves for himself.” Al-Bukhari.**

**\*\* The Messenger, (S.A.W), said: “Everything from the affairs of the Age of Ignorance is under my feet and is abolished...and the first usury I abolish is the usury of Al-Abbas ibn Abdul Muttalib, for it is all abolished.” Ibn Hibban.**

**\*\* (Narrated Sulaiman bin 'Amr bin Al-Ahwas:**

**"My father narrated to me that he attended the Farewell Hajj with the Messenger of ALLAH (P.B.U.H). He () expressed his gratitude to ALLAH and praised Him, and reminded and exhorted, then he said: 'Which day is most sacred? Which day is most sacred? Which day is most sacred?' He said: "So the people said: 'The day of Al-Hajj Al-Akbar O Messenger of ALLAH!' So, he said: 'Indeed, your blood, your wealth, your Honor, is as sacred for you as the sacredness of this day of yours, in this city of yours, in this month of yours. Behold! None commits a crime but against himself, none offends a father for a son, nor a son for a father. Behold! Indeed, the Muslim is the brother of the Muslim, so it is not lawful for the Muslim to do anything to his brother, which is not lawful to be done to himself. Behold! All Riba from Jahiliyah is invalid, for you is the principle of your wealth, but you are not too wrong nor be wronged - except in the case of Riba of Al-'Abbas bin 'Abdul-Muttalib - otherwise it is all invalid. Jami` At-Tirmidhi 3087.**

**\*\* On the authority of Abu al-Darda', may ALLAH be pleased with him, who said: We were with the Messenger of ALLAH, (S.A.W), and he looked up to the sky and then said: “This is the time when knowledge will be stolen from the people until they will not be able to do anything with it.” Ziyad ibn Labid al-Ansari said: How can it be stolen from us when we have recited the Qur'an? By ALLAH, we will recite it, and we will recite it to our women and our children. He said: “May your mother be bereaved of you, O Ziyad! I used to count you among the jurists of the people of Medina. This is the Torah and the Gospel according to the Jews and Christians, so what good will it do them?” Jubayr said: So, I met Ubadah ibn al-Samit and said: Do you not listen to what your brother Abu al-Darda' is saying? So, I told him what Abu Darda' had said. He said: “Abu Darda' has spoken the truth. If you wish, I will tell you about the first knowledge that will be taken away from the people: humility. You will soon enter a congregational mosque and you will not see a single humble man in it.” Abu 'Eisa said: This is a good, strange hadith, and Mu'awiyah ibn Salih is trustworthy according to the people of hadith, and we do not know anyone who...” No one spoke about it except Yahya ibn Sa'id al-Qattan. Something similar to this has been narrated on the authority of Mu'awiyah ibn Salih. Some of them narrated this hadith on the authority of `Abd al-Rahman ibn Jubayr ibn Nufayr, on the authority of his father, on the authority of `Awf ibn Malik, on the authority of the Prophet. At-Tirmidhi.**

**\*\* On the authority of Malik, on the authority of Yahya ibn Sa'id, that `Abdullah ibn Mas`ud, may ALLAH be pleased with him, said to a man: “You are in a time when there are many jurists but few reciters of the Qur'an. The limits of the Qur'an are memorized but its letters are lost. Few ask, but many give. They lengthen the prayer and shorten the sermon. They put their deeds before their desires.” And there will come upon the people a time when its jurists will be few and its reciters many. In it the letters of the Qur'an will be memorized but its**



boundaries will be lost. Many will ask and few will give. They will lengthen the sermon and shorten the prayer. They will express their desires before their deeds. “And Malik narrated to me from Yahya ibn Sa’id that he said: It has reached me, “The first thing that will be looked into is Prayer is one of the deeds of a servant. If it is accepted from him, then what remains of his deeds will be considered. If it is not accepted from him, then nothing of his deeds will be considered.”

**Muwatta Malik.** It is attributed to the great companion Abdullah ibn Masoud, may ALLAH be pleased with him.

**\*\* Abu Qatada and Abu Ad-Dahma’ narrated to us. Affan said: They used to perform Hajj frequently. They said: We came upon a man from the desert. The Bedouin said: The Messenger of ALLAH, (S.A.W), took me by the hand and began to teach me what ALLAH had taught him. Among what I have memorized from him is that he said: “You will not leave anything out of fear of ALLAH, except that ALLAH will give you something better than it.” Musnad of Imam Ahmad, Al-Nasa’i and Al-Bayhaqi.**

**\*\* On the authority of Al-Hasan bin Ali, may ALLAH be pleased with him, who said: I memorized from the Messenger of ALLAH, (S.A.W): “Leave that which makes you doubt for that which does not make you doubt, for truthfulness brings peace of mind, and falsehood brings doubt.” At-Tirmidhi.**

**\*\* On the authority of Wabisah ibn Ma`bad, may ALLAH be pleased with him, the companion of the Prophet, (S.A.W), who said: I came to the Messenger of ALLAH, (S.A.W), to ask him about righteousness and sin. He said: “You have come to ask about righteousness and sin.” I said: “By the One Who sent you with the truth, I have not come to ask you about anything other than that.” He said: “Righteousness is that which your heart is content with, and sin is that which troubles your heart, even if people give you a fatwa about it.” Musnad Ahmad.**

**Al-Darimi reported that the Messenger of ALLAH, Peace Be Upon Him, said to Wabisah: “Have you come to ask about righteousness and sin?” He said: I said: Yes. He said: So, he gathered his fingers and struck his chest with them, and said: “Ask yourself, O Wabisah, three times. Righteousness is that which the soul finds comfort in and the heart finds comfort in. Sin is that which troubles the soul and causes doubt in the chest, even if people give you a fatwa and issue a fatwa for you.”**

## Second Theme: Analysis and Contemplation of Sharia Texts:

1- (ALLAH destroys usury... Verse): ALLAH Almighty has ruled that (usury) will be destroyed, whether it is in the hands of a Muslim - the owner of the money deposited in the bank, or a needy and poor Muslim, etc. - or a disbeliever, or a bank, or any financial or commercial institution, or other, meaning that this usurious money is condemned to be lost, without blessing, and without benefit, neither in this world nor in the hereafter.

ALLAH Almighty said;

2- (يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (278) فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (279). البقرة.

### Translation of the concept of the Holy Verses;

2- (O you who have believed, fear ALLAH and give up what remains of interest if you should be believers. (278) But if you do not, then be informed of a war from ALLAH and His Messenger. But if you repent, you shall have your principal sums. You do no wrong, nor shall you be wronged. (279) Al-Baqarah.

These noble verses are the last noble verses that were revealed about usury, as it came in the hadith of Ibn Abbas, may ALLAH be pleased with him. Therefore, it is very necessary for us to understand it well in order to deduce from it the ruling of the Sharia on the issue that we are dealing with:

\*(O you who have believed, fear ALLAH...):

The address is general and directed to all those who have believed to fear ALLAH Almighty; It is general and directed to everyone, whether: the owner of money, the bank, the poor person, the orphan, the sick, charitable institutions, or others.

\*(...and give up what remains of interest): The sentence is connected to the sentence (fear ALLAH), meaning that the address is also general to all believers to give up what remains of interest and not to deal with it (the owner of money, the bank, the poor person, the orphan, the sick, charitable institutions, or others); The conditional particle (إن-En) came in the verse: It indicates doubt and can be interpreted as a matter or of its opposite: Either they are believers, then they leave usury and dealing with it, or they are not believers, then they continue dealing with usury.

\*(And **leave-ذروا**); that is, leave; (Dharu): an imperative verb built on the (dhamma) because it is connected to the group's (واو-waw), (وا-Wa): a connected pronoun in the nominative case, the subject, and it refers to (those who believed); This command is also directed to all believers, and this command is also general, not only to those who deal in usury, but to all people. The command is not specific, and no one is excluded from it, and the command indicates obligation.

**\* (مَا) is a relative pronoun, and it is one of the forms of generality, and it concludes everything related to usury, such as:**

**A- Transactions.**

**B- Everything that results from the usury process, such as usurious interest and others.**

**\*\* (But if you do not, then be informed of a war from ALLAH and His Messenger...); This verse also concludes the conditional particle (إِنْ), which indicates doubt and can be interpreted as a command or its opposite:**

**\* Failure to comply with the order, then they will be at war with ALLAH Almighty and His Messenger; and who will prevail in the war against ALLAH Almighty!!?**

**\* Or compliance with the divine order to stop dealing in usury, and this is what pleases ALLAH Almighty and His Messenger (P.B.U.H).**

**\*\* (And if you repent, you shall have your principal sums. You shall neither wrong nor be wronged), and this verse concludes:**

**The conditional letter (إِنْ), which expresses doubt and can be interpreted as an order or its opposite:**

**\* In the event that; a person repents and stops dealing with usury, he is only allowed to take (principal sums) which he lent to others - or deposited in the bank - and he is not allowed to take anything other than (principal sums); if he takes (the increase) or as they call it today (interest), then he has taken (usury) and has contradicted the text of the noble verse, and the noble verse mentioned two categories of people:**

**The First category: (Do not wrong): If he takes (the extra - the benefit), then he has contradicted the text of the verse (Do not wrong) and has become a wrongdoer by taking the extra or the benefit; and he is wronging himself before he wrongs others.**

**The Second category: (and you will not be wronged): If he only takes the entire principal sums without any reduction, then he is included in this category, meaning nothing will be reduced from his principal sums, and if something is reduced from his principal sums, then he becomes (wronged).**

**The noble verse: (And if you repent, you shall have your principal sums. You shall not wrong, nor shall you be wronged. (279) Al-Baqarah) is definitive in its proof and indication in the prohibition of benefiting from usurious interest in any form. So, the owner of the money deposited in the usurious bank can be considered, in the best of cases, as (repentant from usury) so that he enters within the meaning of the noble verse, and then he is entitled to (the principal sums) only without any increase. If he disobeys and takes the increase - the interest - becomes of the First category, and if something decreases from (principal sums), it becomes of the Second category.**

**Whoever says that it is permissible to benefit from usurious interest by spending it on the poor, the needy, charitable organizations, and the like, issues a fatwa without a correct and definitive proof from the Qur'an and Sunnah. Rather, he contradicts the Noble Qur'an and the Noble Sunnah.**

**It was not reported that the Messenger (S.A.W) distributed the profits of his uncle Al-Abbas's (may ALLAH be pleased with him) wealth to the poor and needy Muslims at that time, many of whom did not have anything to cover their private parts with!!! This was not reported from the four Rightly-Guided Caliphs, the Companions, or the Followers (may ALLAH be pleased with them).**

**\*On the authority of Abu Hurayrah, may ALLAH be pleased with him, that he heard the Messenger of ALLAH, (S.A.W), say: "What I have forbidden you, avoid, and what I have commanded you, do as much of it as you can, for those before you were destroyed only because of their many questions and their disagreement with their prophets." Al-Bukhari& Muslim.**

**The Messenger of ALLAH, (S.A.W), said: "Whoever introduces into this matter of ours something that is not part of it, it will be rejected." Al-Bukhari& Muslim.**

**\*\* We have the highest example in the prohibition of alcohol, as it was spilled in the streets of Medina and its price was not used by selling it or otherwise in order to invest it in meeting the needs of the poor and needy Muslims at that time!!!**

### **The third axis: The caveats and effects resulting from the fatwa:**

It is established and widely known among the entire Islamic nation that the Prophet Muhammad, peace and blessings be upon him, conveyed the message, fulfilled the trust, and advised the nation in the most perfect and clear manner, and left it on the white path, its night like its day, and none deviates from it except the doomed.

The jurisprudential rule says: (Preventing harm is more important than bringing benefits); there are several warnings and harms that result from acting on the fatwa that permits paying (interest from usurious banks) to the poor, the needy, charitable societies, and others who are in need and destitution, including:

1- If the owner of the money truly and sincerely loves to help the poor and needy, then he must spend from his lawful principal sums, and not from the interest generated from forbidden usurious transactions. Then he will be included in the noble verse: (And He gives increase for charities... (276), and likewise the verse: (...And that you give in charity is better for you, if you only knew (280) And fear a Day when you will be returned to ALLAH. Then every soul will be fully compensated for what it had). They have earned it, and they will not be wronged. (281) Al-Baqarah.

2- The argument that the money was taken out of the hands of the infidels and put into the hands of the Muslims, because they benefit from it and invest it in brothels, taverns, nightclubs, the manufacture of deadly forbidden weapons, Christianization and Judaization operations, building churches and other things, etc. This is a mere assumption because:

A- There is no conclusive evidence or proof for this claim.

B- The real principal sums deposited in banks is in their hands to invest wherever they want, so it is better to take the real principal sums out of those usurious banks!

C- ALLAH Almighty said;

\* (إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ (36) لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ (37). الأنفال.

#### **Translation of the concept of the Holy Verses;**

\* (Indeed, those who disbelieve spend their wealth to avert [people] from the way of ALLAH. So, they will spend it; then it will be upon them a cause of regret; then they will be overcome. And those who disbelieve will be gathered to Hell (36) That ALLAH may distinguish the wicked from the good and put the wicked one upon another and heap it all up and cast it into Hell. Those are the losers. (37) Al-Anfal.

\* (الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (1). سُورَةُ مُحَمَّدٍ ﷺ.

**\* (Those who disbelieve and avert [people] from the way of ALLAH - He will render worthless their deeds (1). Surah Muhammad, (S.A.W).**

**Meaning that no matter what work they do, it will not achieve the planned goal.**

**3- The absent truth, or the truth that the fatwa makers do not want people to know, is that most of the (deposited principal sums) in Western and non-Western banks is used in areas that do not please ALLAH Almighty or His Messenger, (S.A.W).**

**4 - If the usurious interest is left to the bank, then:**

**A- The owner of the money would be less sinful if he left (the interest) to the bank, at the very least it is considered that he does not personally deal with usury and does not accept it, and does not fall under the description of (its eater or its agent), as in the noble hadith.**

**B- No soul shall bear the burden of another: The owners of the banks are the ones who bear the burden of their actions in spending usurious interest in any direction; ALLAH the Almighty said: (And no bearer of burdens shall bear the burden of another. And if a heavily laden soul calls for another to bear its burden, nothing of it will be borne, even if he were a near relative... (18). Fatir.**

**C- Interest on usury is wiped out, whether it is in the hands of Muslims or infidels: ALLAH the Almighty said: (ALLAH destroys usury... (276). Al-Baqarah.**

**5- If the owner of the money takes (usurious interest) with the intention of giving it to the poor and charitable societies, then he is:**

**A- He has actually received the usurious interest from the bank, and only ALLAH knows the intention.**

**B- If he gives it to the poor and charitable societies, then he is under the description of (its eater) as in the noble hadith and the curse will be upon him.**

**C- He bears all the consequences and effects that result from receiving the usurious interest.**

**D- By repeating the process, this person may get used to spending from (usurious interest), and will not spend in the future from his lawful money.**

**E- When the amount of usurious interest is huge, he may be tempted to keep it and not give it to those parties.**

**H- The usurer, or the owner of the money deposited in the bank; He did not own the money - the usurious interest - legally, so that he could transfer it to someone else, i.e. he did not earn it in a legitimate and lawful way so that he could dispose of it as he wished.**

**6- What is forbidden to take is forbidden to give.**

**7- Do not seek for others what you do not seek for yourself.**



**8- The Prophet (peace be upon him) said: "Whoever gives in charity the equivalent of a date from lawful earnings - and ALLAH does not accept except that which is lawful - then ALLAH will accept it in His right hand and then nurture it for its owner as one of you nurtures his foal, until it becomes like a mountain." Bukhari.**

**If ALLAH I only accepts what is good, and usury and what results from it are not (good), then why would a person do something that is not good and not acceptable to ALLAH Almighty?**

**9- And (the benefits of banks) are included in his saying, peace and blessings be upon him: (And between them are doubtful matters that many people do not know. So, whoever avoids doubtful matters will clear his religion and his honor, and whoever falls into doubtful matters is like a shepherd who grazes his flock around a sanctuary, he is likely to fall into it. Beware, every king has a sanctuary. Beware, ALLAH's sanctuary on His earth is His prohibitions.) Al-Bukhari&Muslim.**

**\*On the authority of Al-Sha'bi, that the great companion Umar, may ALLAH be pleased with him, said: O people, we do not know, "Perhaps we command you to do things that are not permissible for you, and perhaps we forbid you things that are permissible for you. The last thing that was revealed from the Qur'an was the verse on usury, and the Messenger of ALLAH, (S.A.W), did not clarify it to us until he died, so leave that which makes you doubt for that which does not make you doubt." Ad-Darimi: 126.**

**10- On the authority of Ibn Abbas, may ALLAH be pleased with him, who said: It reached Umar ibn al-Khattab, may ALLAH be pleased with him, that so-and-so sold wine, so he said: May ALLAH fight so-and-so. Did he not know that the Messenger of ALLAH, (S.A.W), said: "May ALLAH fight the Jews. Animal fat was forbidden to them, so they rendered it and sold it." Al-Bukhari&Muslim.**

**Thus, with the passage of time and gradually, the fatwa permitting giving usurious interest to the poor and needy (religiously and legally) will become a fatwa that will be implemented if we do not remedy the matter and clarify to the people the correct, right and legal ruling on this issue.**

**11- This fatwa is similar to the story of the Sabbath people, a group of whom made hunting permissible on Saturday, and this was gradual as in the narrations, where it came in the interpretation of [Jami` al-Bayan fi Ta'wil Ayat al-Qur'an \(p. 396\)](#) the hadith attributed to Ibn Abbas (may ALLAH be pleased with him):**

**Ibn Humayd narrated: Salamah ibn al-Fadl narrated: Muhammad ibn Ishaq narrated: Dawud ibn al-Husayn narrated: Ikrimah, the freed slave of Ibn Abbas, said: Ibn Abbas said: "ALLAH only imposed on the Children of Israel the day that He imposed on you in your festival, which is Friday. But they changed to the Sabbath, which they glorified, and they abandoned it." They were not commanded to do so. But when they refused to do anything except observe the Sabbath, ALLAH tested them on it, and forbade them what He had permitted them on other days. They were in a village between Aylah and al-Tur, called Madyan. ALLAH forbade them on the Sabbath to hunt and eat whales. When the Sabbath**

came, they would come to them in full swing to the shore of their sea, until the Sabbath was over. They went, and they did not see a small or large fish, until the Sabbath came, and they came to them at sea, and when the Sabbath was over, they went, and they were like that, until when a long time passed for them and they were close to the fish, one of them took a fish secretly on the Sabbath, and tied it with a line, then he sent it into the water, and he fixed a peg for it on the shore, So he tied him up and left him, until the next day he came and took him. That is, I did not take it on the Sabbath. Then he went with it and ate it, until the next Sabbath came and he did the same thing again, and the people smelled the smell of whales. The people of the village said: By ALLAH, we have smelled the smell of whales. Then they found what that man had done. He said: So, they did as he had done, and they ate secretly for a long time, and ALLAH did not hasten upon them. With punishment until they hunted it openly and sold it in the markets, and a group of them from the people of the remainder said: Woe to you! Fear ALLAH and forbid them from what they were doing. Another group that did not eat whales and did not forbid the people from what they were doing said: Why do you preach to a people whom ALLAH will destroy or punish with a severe punishment? They said: An excuse before your Lord for our anger over their deeds, and perhaps they will fear ALLAH. Ibn Abbas said: While they were in that state, that became the rest were in their clubs and mosques, and they missed the people and could not see them. Some of them said to one another: The people have a matter, so see what it is. So, they went to look in their homes, and found them locked on them. They had entered at night, so they locked them on themselves, as people lock themselves, and they became monkeys in them. They know the man himself, and he is indeed an ape, and the woman herself, and she is indeed an ape, and the boy himself, and he is indeed an ape. He said: Ibn Abbas says: Had it not been for ALLAH's mention that He saved those who forbade evil, we would have said: He destroyed all of them. They said: And it is the town about which ALLAH said to Muhammad, Peace Be Upon Him: And ask them about the town. Which was present at the sea, the verse. End.

### **Conclusion:**

It is not permissible to give usurious interest to the poor, the needy, and charitable societies, in obedience, submission, and action:

- 1- The contents of the legal texts from the Holy Book and the Noble Sunnah mentioned above.
- 2- The jurisprudential rule (preventing corruption is more important than bringing about benefits).
- 3- The owner of the money deposited in the bank can agree with the bank not to add interest to his capital, or rather, he can tell them that he does not like to deal with usury. The bank has many options, one of which is not to add the interest generated by usury to his account. This is the safest and most secure way so that his lawful capital is not mixed with unlawful earnings from usury.
- 4- The evidence for this fatwa and scientific research reveals that its reasons are:
  - A- Lack of piety and fear of ALLAH Almighty.
  - B- Lack of knowledge and familiarity with the sciences of the Noble Hadith.



**C- Lack of knowledge and familiarity with the science of the principles of jurisprudence.**

**D- Lack of knowledge and familiarity with the sciences of the Arabic language.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (23); Fasting on the Day of Doubt is a sin!**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**It is stated in the book Sahih Al-Bukhari:**

**Chapter: The saying of the Prophet, (S.A.W): When you see the crescent moon, then fast, and when you see it, then break your fast.**

**Silah said: On the authority of Ammar, whoever fasts on the day of doubt has disobeyed Abu al-Qasim, (S.A.W).**

**[1906] Abdullah ibn Maslamah narrated to us, Malik narrated to us, on the authority of Nafi', on the authority of Abdullah ibn Umar, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), mentioned Ramadan and said: "Do not fast until you see the crescent moon, and do not break your fast until you see it. If it is obscured from you, then estimate it."**

**[1907] Abdullah bin Maslama narrated to us, Malik narrated to us, on the authority of Abdullah bin Dinar, on the authority of Abdullah bin Umar, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), said: "The month is twenty-nine nights, so do not fast until you see it, and if it is obscured from you, then complete the number to thirty."**

**[1908] Abu al-Walid narrated to us, Shu`bah narrated to us, on the authority of Jabalah ibn Suhaim, who said: I heard Ibn `Umar, may ALLAH be pleased with him, say: The Prophet, (S.A.W), said: "The month is like this and like this," and he lowered his thumb on the third day. [1909] Adam narrated to us, Shu`bah narrated to us, Muhammad ibn Ziyad narrated to us, he said: I heard Abu Hurayrah, may ALLAH be pleased with him, say: The Prophet, (S.A.W), said, or he said: Abu al-Qasim, (S.A.W), said: "Fast when you see it and break your fast when you see it, and if it is hidden from you, then complete the number of Sha`ban as thirty."**

**[1: 193] Abu Saeed Abdullah bin Saeed Al-Ashja' narrated to us, Abu Khalid Al-Ahmar narrated to us, on the authority of Amr bin Qais Al-Mulla'i, on the authority of Abu Ishaq, on the authority of Silah bin Zufar, who said: We were with Ammar bin Yasir when a roasted sheep was brought to him, so he said: Eat, so some of the people moved away, so he said: I am fasting, so Ammar said: "Whoever fasts today "The one about whom people have doubts has disobeyed Abu al-Qasim, (S.A.W)." He said: There is a hadith on this topic on the authority of Abu Hurayrah and Anas. Abu `Eesa said: The hadith of `Ammar is a good and authentic hadith, and most of the people of knowledge from the Companions of the Prophet, (S.A.W), and those who came after them from the Caliphs acted upon it. Sufyan al-Thawri, Malik ibn**

Anas, and ‘Abdullah ibn Al-Mubarak, Al-Shafi’i, Ahmad and Ishaq: They disliked that a man fasts on a day about which he is in doubt, and most of them were of the view that if he fasts it and it is from the month of Ramadan, he should make up a day in its place. At-Tirmidhi.

We as Muslims have to say as in the noble verse:

\* (أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285). البقرة.

\* (وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (7). المائدة.

### Translation of the concept of the Holy Verses;

\* (The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in ALLAH and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination." (285). Al-Baqarah.

\*(And remember the favor of ALLAH upon you and His covenant which He bound you with when you said, "We hear and we obey." And fear ALLAH. Indeed, ALLAH is Knowing of that within the breasts (7). Al-Ma'idah.

We must be careful not to be among those who:

ALLAH Almighty said;

\* (وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِنَسَمَا يَا مَرْكُمُ بِهِ إِيْمَانَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (93). البقرة.

\* (مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مَسْمُوعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمِعْ وَاَنْظَرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (46). النساء.

### Translation of the concept of the Holy Verses;

\* (And remember when We took your covenant and raised the mount above you, [saying], "Take what We have given you with determination and listen." They said, "We hear and disobey." And they were made to drink into their hearts the worship of the calf because of their disbelief. Say, "Evil is that which your faith enjoins upon you, if you are [true] believers." (93). Al-Baqarah.

\* (Among those who are Jews are those who distort words from their [proper] usages and say, "We hear and disobey." And hear, though not be heard, and be mindful of their tongues and of their attack on the religion. And if they had said, "We hear and we obey, and hear and be mindful," it would have been better for them and more upright. But ALLAH has cursed them for their disbelief, so they do not believe, except for a few. (46) An-Nisa.

**Definition of Day of Doubt:**

**The Day of Doubt: It is the thirtieth day of the month of Sha’ban, if the visual or astronomical sighting of the crescent moon of the month of Ramadan is not legally proven.**

**It is not permissible to fast this day with the intention of the first day of Ramadan. However, it is permissible to fast it for those who are accustomed to fasting voluntarily every Monday and Thursday of the week, and it happens that the thirtieth day of Sha’ban (Monday or Thursday) falls, then fasting it is not a sin, as in the noble hadith:**

**\*On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “Do not anticipate Ramadan by fasting one or two days, except for a man who used to fast, then let him fast.” Sahih Muslim. For more information and benefit, please see the research published on the Internet under the title: [\(Starting Ramadan fasting according to astronomical calculations is A \(\(\(SIN\)\)\)!\)](#)**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (24); A reminder, alert and guidance for Friday preachers**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

### **Reminder and guidance for Friday preachers:**

**1- The Sunnah is to shorten the sermon and lengthen the prayer, because its name is (Friday Prayer), and this is from the Sunnah of the Prophet Muhammad, peace and blessings be upon him.**

**2- Not reciting poetry on the pulpit of the Messenger of ALLAH, peace and blessings be upon him, and this is from the Sunnah of the Messenger of ALLAH, (P.B.U.H).**

**3- Not mentioning more than one topic in one sermon, and this is from the Sunnah of the Messenger of ALLAH, (P.B.U.H).**

**4- Not mentioning too much evidence and noble verses in one sermon.**

**5- The sermons of the Messenger, who was sent as a mercy to the worlds, peace and blessings be upon him, on Fridays, did not exceed (10) minutes as it was proven in the Noble Sunnah.**

**6- Not using double standards: (Woe to those who give less [than due]): When he preaches and leads the prayer, he uses the loudspeaker with melodies, divisions and echo, and if it was someone else, he did not do that and left it simple and normal.**

**7- Hypocrisy: Sometimes when the call to prayer is made for Friday prayer, it is made with the sweetest and most beautiful voice, and when the call to prayer is made for the rest of the prayers other days, the call to prayer is very simple. So, what is the difference between the call to prayer on Friday and the call to prayer for the rest of the prayers? The difference is that in the Friday prayer there is a large presence of worshippers, but in the rest of the prayers, the worshippers can almost be counted on the fingers of one hand, and this is hypocrisy! This is to gain people's satisfaction and admiration. The correct thing is for the servant to strive to achieve and gain the satisfaction of the Lord of the Worlds, and for the call to prayer to be at all times with the same quality, tenderness, and beautiful voice as much as possible.**

**8- Jurisprudence of Reality (Jurisprudence of Priorities):**

**There is a schism, or rather a separation, between some preachers and the reality in which we live. Imam Al-Izz bin Abdul Salam (may ALLAH be pleased with him) said: (Whoever settles in a land where adultery is widespread, and tells people about the prohibition of usury, has betrayed ALLAH and His Messenger). There is a wide gap between what we and our sons and daughters are living and the sermons that are delivered from the pulpits. One of the imams, may ALLAH reward him with good and guide him and make him and all of us steadfast on the straight path, spent nearly four months speaking on Fridays about (the killing**

of the Rightly-Guided Caliph Uthman ibn Affan, may ALLAH be pleased with him, and about the Battle of the Camel, and the Battle of Saffin). So, what is the connection between these events and what we and our children are living of the earth-shattering incidents that surround us? From every side in present time?!

**9- Too much information in one sermon (many verses and hadiths) lead to a state of disorganization and the information not being fixed in the brain, as the human brain generally tends to receive easy and understandable information, and rejects vague and large amounts of information that cannot be stored and then benefited from when needed due to their abundance and overlap.**

**10- Not being precise in narrating and mentioning the hadiths of the Prophet (peace be upon him); (too many weak hadiths); especially since we are today in a time of quick and easy information.**

**11- Reformulating the information in a way that suits the time and place (i.e. digesting the information and reformulating it), so that it is easy to receive and understand...**

**12- Do not hurt the feelings of Learners or worshippers by saying hurtful words to them, even if they are wrong. Our role model and example in this is the Messenger of ALLAH, peace and blessings be upon him, who, if he saw or knew something that was contrary to religion and belief, would ascend the pulpit and say, peace and blessings be upon him: “What is wrong with people who say such and such, or do such and such?” without naming anyone by name or referring to them. Also, the hadith of the one who urinated in the mosque is the best evidence of the best teacher for humanity, and we must follow his example, peace and blessings be upon him. And also, the hadith of the one who sneezed during prayer.**

**13- The teacher who sees that his students do not interact with him or respond to him, he must reconsider his teaching method, and the best speech is that which is brief and meaningful.**

**14- Public speaking: Public speaking is an art, a delivery, an interaction, and an influence between the Speaker and the listeners. There is a big difference between delivering a sermon extemporaneously and reading from a written piece of paper or Laptop, etc. The first is called (delivery), and the second is called (reading). There is nothing wrong with reading, provided that the style and conditions of public speaking are observed. But the process of delivering a speech to the listeners has a greater and more significant impact and causes interaction between the two parties, to fix the information in their minds more effectively than the reading method, which leads to boredom.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**





## Message No: (25)

### Certificates and academic degrees are not certificates of infallibility for their Owners.

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

Academic certificates and degrees (Bachelor's, Master's, Doctorate) are certificates that prove that their Owner has achieved the requirements and conditions for obtaining that academic degree through study and research. It is not a certificate of (infallibility); that is, its holder is not infallible from error, slip, etc.

Many of the academic researches that their owners obtained academic degrees with, are not worth the price of the paper and ink on which they were written. International Research centers, and universities research centers around the world are full of research which covered by dust , and the topics covered in this research have no way of being applied in daily life. Scholars and Owners of degrees are appreciated, respected, and held in high esteem as long as they adhere to the correct scientific approach, which is (((saying and acting based on evidence))).

As for those scholars and those with academic degrees who contradict the legal texts, I remind them of what ALLAH Almighty said:

\*...وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ (20) وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ (21). لقمان.

\*...وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ (8) ثَانِي عَطْفُهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ (9). الحجّ.

\*...فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (50). القصص.

#### **Translation of the concept of the Holy Verses;**

\*(...And among the people is he who disputes about ALLAH without knowledge or guidance or an enlightening Book. (20) And when it is said to them, "Follow what ALLAH has revealed," they say, "Rather, we will follow what we found our fathers doing." Even if Satan were inviting them to the punishment of the Blaze. (21) Luqman.

\*...And among the people is he who disputes about ALLAH without knowledge or guidance or an enlightening Book. (8) Second conjunction to mislead from the way of ALLAH. For him in

this world is disgrace, and on the Day of Resurrection We will make him taste the punishment of the Burning Fire. (9) Al-Hajj.

\*(But if they do not respond to you, then know that they only follow their own desires. And who is more astray than he who follows his desires without guidance from ALLAH? Indeed, ALLAH does not guide the wrongdoing people. (50) Al-Qasas.

Scholars, in terms of understanding the texts of religion, their jurisprudence and their application, are divided into two categories:

### **1-First Category:**

**Verified scholars:** They are those who verify what they hear or read, and are keen to take knowledge from its original sources. The saying of the Prophet, peace and blessings be upon him, applies to them: “Truthfulness leads to righteousness, and righteousness leads to Paradise. A man may tell the truth until he becomes truthful. Falsehood leads to immorality, and immorality leads to Hell. A man may lie until he...” He will be recorded with ALLAH as a liar.” Al-Bukhari.

### **2- Second Category:**

**Scholars who tweet:** They are those who repeat what they hear without verifying or verifying the accuracy of the information, and without understanding it. Most scholars today are of this type.

\* Not every scholar is trustworthy, and not every scholar’s fatwa should be accepted. Rather, the fatwa that brings the servant closer to ALLAH Almighty should be accepted.

\*On the authority of Abu al-Darda’, may ALLAH be pleased with him, he said: The Messenger of ALLAH, Peace Be Upon Him, said: “I fear three things for my nation: the slip of a scholar, the argument of a hypocrite with the Qur’an, and the denial of predestination.” At-Tabarani.

\* On the authority of Muadh ibn Jabal, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “I fear for you three things, and they will happen: the slip of a scholar, the argument of a hypocrite with the Qur’an, and a world that will be opened up to you.” At-Tabarani.

\* On the authority of Thawban, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “I only fear for my nation the misguiding imams.” At-Tirmidhi.

\* In Sunan Al-Darimi: (Abdul Quddus bin Al-Hajjaj narrated to us, Safwan narrated to us, Abu Al-Mukhariq Zuhair bin Salim narrated to me: That Umair bin Saad Al-Ansari, may ALLAH be pleased with him, was appointed by Omar, may ALLAH be pleased with him, to Homs... and he mentioned the hadith, Omar, may ALLAH be pleased with him, said to Ka’b, may ALLAH be pleased with him:

**“I am asking you about a matter, so do not conceal it from me.” He said: “By ALLAH, I will not conceal from you anything that I know.” He said: What do you fear most for the nation of Muhammad? He said: Misguiding imams. Umar said: You have spoken the truth. The Messenger of ALLAH, peace and blessings be upon him, confided that to me and informed me of it.**

**\* In Musnad Al-Imam Ahmad: On the authority of Abdullah bin Hubayrah, Abu Tamim Al-Jaishani informed me, he said: Abu Dharr informed me, he said: I was walking with the Messenger of ALLAH, peace and blessings be upon him, and he said: “Other than the Antichrist- Al Dajjal-False Christ-, I fear for my nation.” He said it three times. I said: O Messenger of ALLAH, who is this other than the Antichrist- Al Dajjal-False Christ- that you fear for your nation the most? He said: “Misguiding Imams.”**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (26)**

### **Prudence of the Verse: O you who have believed, why do you say what you do not do?**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (2) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (3). الصّف.

#### **Translation of the concept of the Holy Verses;**

\*(O you who have believed, why do you say that which you do not do? (2) It is most hateful to ALLAH that you say that which you do not do. (3) As-Saff.

#### **First:**

A Speaker stands on the pulpit, or in a lecture, and says: “Sahih al-Bukhari is the most authentic book after the Book of ALLAH Almighty.” This statement has several observations, which are: 1- The correct and right statement is either the statement:

A- That the book of Sahih al-Bukhari is the most authentic book of the Prophetic Hadith.

B- Or: That the book of Sahih al-Bukhari is the most authentic book of the Prophetic Sunnah.

C- Or: That the book of Sahih al-Bukhari is the most authentic book of the Prophetic Sunnah.

#### **The word “books” must be restricted and not left as it is.**

2- Most of those who repeat this phrase themselves do not know or memorize the name of the book Sahih Al-Bukhari in full as it is written on the cover!

3- In fact, most of them have not read book Sahih Al-Bukhari completely from First page to Last.

4- This statement requires its speakers to take all the hadiths of Sahih Al-Bukhari, as long as they acknowledge that it is the most authentic book after the Book of ALLAH Almighty! They don't do that!

5- Most of them contradict many of the hadiths mentioned in Sahih Al-Bukhari, for example:

**\*(On the authority of Jabir ibn Abdullah, may ALLAH be pleased with him, that Muadh ibn Jabal, may ALLAH be pleased with him, used to pray with the Prophet, (S.A.W), then he would go to his people and lead them in prayer. He would recite Surat Al-Baqarah to them. He said: Then a man went on and prayed a light prayer. News of that reached Muadh, so he said: He is a hypocrite. News of that reached the man, so he came to the Prophet, (S.A.W), and said:**

**O Messenger of ALLAH, we are a people We work with our hands and water with our camels. Muadh led us in prayer last night and recited Surat Al-Baqarah, but I skipped the prayer. He claimed that I was a hypocrite. The Prophet, (S.A.W), said: “O Muadh, are you a tempter?” Three times. Recite: “By the sun and its brightness” and “Glorify the name of your Lord, the Highest,” and similar verses. Al-Bukhari.**

**But most preachers prolong the sermon and shorten the prayer, and this is another violation. It was narrated on the authority of Ammar, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “The length of a man’s prayer and the brevity of his sermon are a sign of his understanding, so prolong the prayer and shorten the sermon, for there is magic in eloquence.” Muslim.**

**\*(On the authority of Jabir ibn Abdullah (may ALLAH be pleased with him), who said: The Prophet ((S.A.W)) said: “Whoever eats garlic or onions, let him keep away from us, or let him keep away from our mosque and stay in his house, for he has been brought the battle of Badr.” Al-Bukhari&Muslim.**

**What happens in some mosques is that the imam who is the preacher is given food for iftar and suhoor during the days of his seclusion in the mosque in the last ten days of Ramadan. The smell of garlic and onions fills the mosque and bothers the worshippers.**

**Here the noble verse applies to them:**

**\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (2) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (3). الصَّف.**

**\*(O you who have believed, why do you say that which you do not do? (2) It is most hateful to ALLAH that you say that which you do not do. (3) As-Saff.**

### **Second:**

**They complain about the small number of people praying the dawn prayer:**

**May ALLAH have mercy on the reformist imams who care about the matter of prayer, the mosque, and the worshippers. Among these concerns is their complaint about the small number of worshippers in the dawn prayer. Here I would like to record my testimony, which is:**

At the moment I am writing this letter, I am sixty-five years old (65), and I have been regularly praying in the mosque in congregation whenever I am able, especially the Maghrib, Isha and Fajr prayers, since I turned thirteen years old, and all praise and thanks are due to ALLAH, the Highest, for that, and that is only by His grace, the Highest. I have lived in several countries and cities for long periods, and from that day until today. **(I have not seen, nor heard, nor have I been informed)** that an imam of a mosque takes with him his male children to prayers, especially the dawn prayer!!! Knowing that some of them had: (7) seven adult male children residing with them in the same house, and some of them had: (4) four adult male children residing with them in the same house, and some of them had (2) two adult male children residing with them in the same house, and some of them had a house adjacent to the mosque!!!

In this phenomenon there is a dangerous message, which is:

1- Either these imams have a very Weak faith in ALLAH Almighty and His commands, and in the Messenger and his Sunnah!!!

2- Or they have no authority over their family and those they support; and thus, they have become an example in opposing the Book and the Sunnah, and ALLAH Almighty is the one we seek for help, and there is no power or strength except with ALLAH, the Highest, the Almighty.

3- They disobey or are unaware of the words of ALLAH Almighty:

ALLAH Almighty said;

\* (قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (24). التَّوْبَةِ.

\* (وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (214). الشَّعْرَاءِ.

\* (وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ... (132). طه.

**Translation of the concept of the Holy Verses;**

\* (Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, the commerce in which you fear decline, and the dwellings in which you delight are dearer to you than ALLAH and His Messenger and striving in His cause, then wait until ALLAH brings about His decision. And ALLAH does not guide the wicked people. (24). At-Tawbah.

\* (And warn your kindred The closest relatives (214). Ash-Shu'ara.

\* (And enjoin prayer upon your family and be steadfast in it... (132). TaHa.

Here the noble verse applies to them:

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (2) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (3). الصَّف.



**\*(O you who have believed, why do you say that which you do not do? (2) It is most hateful to ALLAH that you say that which you do not do. (3) As-Saff.**

### **Third:**

**In lectures and lessons:**

**The most common thing that is said, and the most common thing that we hear, is:**

**1- Fear ALLAH Almighty**

**2- Obey ALLAH Almighty and His Messenger.**

**3- Follow the Book and the Sunnah.**

**4- Enjoining what is right and forbidding what is wrong.**

**There are many violations of the Book and the Sunnah, so I will only mention this noble hadith, and the intelligent person will understand from the allusion:**

**\* On the authority of Anas, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W): “Whenever he spoke a word, he would repeat it three times until it was understood from him. And whenever he came upon a people and greeted them, he would greet them three times.” Al-Bukhari.**

**Evil happens and takes place before the eyes of the Imam inside the mosque, and he does not forbid it or command what is right at that time. The matter deserves that he dedicates a Friday sermon to it for several weeks, so that he can explain to the people the matters of their religion!!!**

**Thus, the noble verse applies to them:**

**(يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (2) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (3). الصَّف.**

**\*(O you who have believed, why do you say that which you do not do? (2) It is most hateful to ALLAH that you say that which you do not do. (3) As-Saff.**

**What I write is not (reproach) or (depreciation) of the scholars, imams, preachers, and lecturers - may ALLAH have mercy on them all, reform them, and make them rightly guided guides - but rather it is an act and obedience to the command of ALLAH Almighty in His noble saying:**

**ALLAH Almighty said;**

**(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (71) وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٍ مِنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (72). التوبة.**

\* (وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ (55). الذَّرَايَاتِ.

\* (فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى (9). الأَعْلَى.

**\*(The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakat and obey ALLAH and His Messenger. Those - ALLAH will have mercy upon them. Indeed, ALLAH is Exalted in Might and Wise. (71) ALLAH has promised to the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and dwellings of Good in the Gardens of Eden, and the pleasure of ALLAH is greater. That is the great attainment. (72). At-Tawbah.**

**\* (And remind, for indeed, the reminder benefits the believers. (55). Adh-Dhariyat.**

**\* (So, remind, if the reminder should benefit. (9). Al-A'la.**

**It was mentioned in the noble hadith:**

**1- Adam bin Abi Iyas narrated to us, Shu'bah narrated to us, Amr bin Murrah narrated to us, I heard Murrah Al-Hamdani say: Abdullah said: "The best speech is the Book of ALLAH, and the best guidance is the guidance of Muhammad, peace and blessings be upon him, and the worst of matters are those that are newly invented, and what you are promised will come, and you will not escape." Al-Bukhari.**

**2- On the authority of Jabir ibn Abdullah, may ALLAH be pleased with him, he said: The Messenger of ALLAH, (S.A.W), used to say in his sermon, praising ALLAH and extolling Him as He deserves, then he would say: "He whom ALLAH guides, none can misguide him, and he whom He misguides, none can guide him. Indeed, the most truthful speech is the Book of ALLAH, and the best guidance is the guidance of Muhammad, and the worst of matters are their innovations, and every innovation is an innovation, and every "Innovation is misguidance, and every misguidance is in the Fire." Then he would say: "I and the Hour were sent like these two." Whenever he mentioned the Hour, his cheeks would redden, his voice would rise, and his anger would intensify, as if he were a warner of an army saying: "Good morning to you, bad evening to you." Then he would say: "Whoever leaves behind wealth, it is for his family, and whoever leaves behind debt or loss, it is to me or against me, and I am more deserving of the believers." An-Nasa'i.**

**3- On the authority of Mu'adh ibn Jabal, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: "I fear for you three things, and they will happen: the slip of a scholar, the argument of a hypocrite with the Qur'an, and a world that will be opened up to you." At-Tabarani.**

**4- On the authority of Thawban, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: "I only fear for my nation the misguiding imams." At-Tirmidhi.**

5- In Sunan Al-Darimi: (Abdul Quddus bin Al-Hajjaj narrated to us, Safwan narrated to us, Abu Al-Mukhariq Zuhair bin Salim narrated to me: That Umair bin Saad Al-Ansari, may ALLAH be pleased with him, was appointed by Omar, may ALLAH be pleased with him, to Homs... and he mentioned the hadith, Omar, may ALLAH be pleased with him, said to Ka`b, may ALLAH be pleased with him: "I am asking you about a matter, so do not conceal it from me." He said: By ALLAH, I will not conceal from you anything that I know. He said: What is the thing that I fear most for the nation of Muhammad, peace and blessings be upon him? He said: Misguiding imams. Umar said: You have spoken the truth. The Messenger of ALLAH, peace and blessings be upon him, confided that to me and informed me of it.

6- In Musnad of Imam Ahmad, may ALLAH be pleased with him: On the authority of Abdullah bin Hubayrah, Abu Tamim al-Jaishani informed me, he said: Abu Dharr informed me, he said: I was walking with the Messenger of ALLAH, peace and blessings be upon him, and he said: "Other than the **Dajjal (False Christ)**, I fear for my nation." He said it three times. I said: O Messenger of ALLAH, who is this other than the **Dajjal (False Christ)** that you fear for your nation the most? He said: "**Misguiding Imams.**"

### **Conclusion:**

Allah Almighty says:

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (2) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (3). الصَّافِ).

\*(O you who have believed, why do you say what you do not do? (2) It is most hateful to Allah that you say what you do not do. (3). As-Saff.

### **Comment:**

1- (O you who have believed...): A general address to all those who have believed without exception: (Men and Women, Scholars and Public, Rulers and Peoples, etc.).

2- (It is most hateful to Allah that you say what you do not do): Allah Almighty hates ((Great hatred)) is a characteristic that a person says something, but does not do what his saying requires of him in terms of work and action. Or that one of the believers calls people to action, but he himself does not do that action.

3- The description of (It is most hateful to Allah that you say what you do not do. (3), is applying on all believers:(Men and Women, Scholars and Public, Rulers and Peoples, etc.) this description, you are described by ALAAH Almighty hates ((with a great hatred)).

((ALLAH ALMIGHTY IS MOST KNOWING))



## **Message No: (27); Hadith:(My nation will not gather on misguidance).**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**This hadith was narrated on the authority of a number of the Companions, may ALLAH be pleased with them, and traced back to the Prophet, (S.A.W), with slight differences in the wording or formulation.**

**The companions are: (Abdullah bin Omar bin Al-Khattab, Abdullah bin Abbas, Abu Hurairah, Anas bin Malik, Abu Busra Al-Ghifari, and Abu Malik Al-Ash'ari) may ALLAH be pleased with them.**

**The hadith was attributed to the companion Abu Masoud, may ALLAH be pleased with him.**

**This research consists of two axes and a conclusion:**

### **The first axis:**

**Mentioning the words and formulations of each narration attributed to the companion individually, as well as mentioning the sayings and rulings of the scholars in the chain of transmission of that narration.**

### **The second axis:**

**It deals with studying the characteristics, advantages and text of two hadiths as a model.**

## **The first axis:**

Mentioning the words and formulations of each narration attributed to the companion individually, as well as mentioning the sayings and rulings of the scholars in the chain of transmission of that narration.

**First: The narration attributed to the companion Abdullah bin Omar; may ALLAH be pleased with him:**

1- Abu Bakr bin Nafi' al-Basri narrated to us, al-Mu'tamir bin Sulayman narrated to us, Sulayman al-Madani narrated to us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), said: "ALLAH will not gather my nation, or he said: the nation of Muhammad, (S.A.W), on misguidance, and the hand of ALLAH is with the group, and whoever deviates from the truth deviates to the Fire." (Al-Tirmidhi - [2167]).

2- What Abu Ali Al-Hussein bin Ali Al-Hafiz informed us, Sahl bin Ahmad bin Uthman Al-Wasiti informed us from his book, Yahya bin Habib bin Arabi narrated to us, Al-Mu'tamir bin Sulayman narrated to us, he said: Abu Sufyan Sulayman bin Sufyan Al-Madani said, on the authority of Amr bin Dinar, on the authority of Ibn Umar, may ALLAH be pleased with him, that the Prophet of ALLAH, (S.A.W), said: "No ALLAH will gather my nation on misguidance forever, and the hand of ALLAH is upon the group like this, so follow the great majority, for whoever deviates from the truth will deviate into the Fire." (Al-Mustadrak of Al-Hakim - [1: 116]).

3- Muhammad ibn Ahmad ibn Nafi' narrated to us, Al-Mu'tamir ibn Sulayman narrated to us, Sulayman Al-Madani narrated to us [Vol. 1: p. 324], on the authority of Abdullah ibn Dinar, on the authority of Abdullah ibn Umar, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: "ALLAH will not unite my nation, or he said: the nation of Muhammad, upon misguidance, and the hand of ALLAH is with the group, and whoever deviates deviates to The Fire. I asked Muhammad about this hadith, and he said: This Sulayman al-Madani is a denier of hadith, and in my opinion, he is Sulayman ibn Sufyan. Abu Dawud al-Tayalisi, Abu Amir al-Aqdi, and more than one of the hadith scholars narrated from Sulayman ibn Sufyan. (Al-Elal by al-Tirmidhi - [597]).

4- Ahmad bin Muhammad bin Badr narrated to us, he said: Al-Husayn bin Muhammad bin Dawud narrated to us, he said: Muhammad bin Hisham bin Abi Khayra narrated to us, he said: Ibn Hisham narrated to us, he said: Al-Mu'tamir bin Sulayman narrated to us, he said: Abu Sufyan Sulayman Al-Madani narrated to us, on the authority of Amr bin Dinar, on the authority of Ibn Umar, he said: He said: The Messenger of ALLAH, Peace Be Upon Him, said: "ALLAH will never unite my nation or this nation on misguidance. ALLAH's hand is upon the group like this. Follow the great majority, for whoever deviates from the truth will deviate into the Fire." (Sunan al-Waridah fi al-Fitan by al-Dani - [368]).

5- Ahmad ibn Shu`ayb informed us, he said: Abu Bakr ibn Qani` informed us, he said: Al-Mu`tamir ibn Sulayman informed us, he said: Sulayman Abu `Abdullah al-Madani informed me, on the authority of `Abdullah ibn Dinar, on the authority of Ibn `Umar, may ALLAH be pleased with him, he said: The Prophet of ALLAH, (S.A.W), said: “ALLAH Almighty will not unite my nation, or he said: the nation of Muhammad, on misguidance. And the hand of ALLAH is upon the group, and whoever deviates from the truth will deviate into the Fire.” Abu Abdullah said: This is rejected hadith. (Al-Kuna and Al-Asma' by Al-Dulabi - [1431]).

6- Al-Musayyib bin Wadhah narrated to us, Al-Mu`tamir bin Sulayman narrated to us, on the authority of Sulayman, who is the son of Sufyan, the freed slave of the family of Talhah Al-Madani, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: “ALLAH would never unite this nation on misguidance, and the hand of ALLAH is upon the group like this, so stick to the greatest of the great ones.” “Whoever deviates will deviate into the Fire.” (Al-Sunnah by Ibn Abi Asim - [80]).

7- Abu Ahmad Muhammad ibn Ahmad al-Jurjani narrated to us, he said: Muhammad ibn Shadhan al-Mutawa'i narrated to us, he said: Ja'far ibn Muhammad narrated to us, he said: Khalid ibn Yazid narrated to us, he said: Al-Mu`tamir ibn Sulayman narrated to us, on the authority of his father, on the authority of Abdullah ibn Dinar, on the authority of Ibn Umar, he said: The Messenger of ALLAH, Peace Be Upon Him, said: “ALLAH the Most High will not gather this nation together.” “On misguidance forever,” and he said: “My nation, the hand of ALLAH is with the group like this, and follow the great majority, for whoever deviates from the truth will deviate into the Fire,” a strange hadith of Sulayman, on the authority of Abdullah bin Dinar, we did not write it except from this source. (Hilyat al-Awliya' by Abu Nu'aym - [3193]).

8- I am Abd al-Malik ibn Muhammad ibn Abd ALLAH al-Wa'iz, I am Abu Ali, Ahmad ibn al-Fadl ibn al-Abbas ibn Khuzaymah, Ahmad ibn al-Haytham ibn Khalid told us, Khalid ibn Yazid told us, [Vol. 1: p. 161] on the authority of Mu`tamir ibn Sulayman, on the authority of Salim, and I am Ubayd ALLAH ibn Umar ibn Ahmad al-Wa'iz, I am Abu Bahr, Muhammad ibn Hasan ibn Kawthar Al-Barbahari, on the authority of Muhammad bin Ghalib, on the authority of Khalid Al-Qarni, on the authority of Al-Mu`tamir, on the authority of Salim bin Abi Al-Dhayyal, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: And in the hadith of Abdul Malik, the Prophet of ALLAH, (S.A.W), said: “ALLAH will not unite the nation.” And Abdul Malik said: “This nation.” Then they agreed, and he said: “My nation is forever in error, and the hand of ALLAH is upon it.” And Abdul Malik said: “The hand of ALLAH is upon the group, and they followed the great majority, for whoever deviates from the truth will deviate into the Fire.” (Al-Faqeeh wa Al-Mutafaqqih by Al-Khatib Al-Baghdadi - [1: 160]).

9- I am Abu Bakr Al-Burqani, I am Abu Al-Husayn, Muhammad bin Muhammad Al-Hajjaji, I am Muhammad bin Ishaq bin Khuzaymah, I am Ali bin Al-Husayn Al-Dirhami, I am



**Mu'tamir, on the authority of Sufyan, or Abu Sufyan, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, may ALLAH be pleased with him, he said: The Messenger of ALLAH, (S.A.W), said: "ALLAH will not unite my nation on misguidance, and the hand of ALLAH is On the group, "like this," and he raised his hands, "for whoever deviates will deviate into the Fire." (Al-Faqeeh wa Al-Mutafaqqih by Al-Khatib Al-Baghdadi {1: 161}).**

**Scholars' opinions on this narration:**

**The ruling: ((Weak)).**

**Reason for weakening:**

**1- The presence of a weak narrator in the chain of transmission, namely (Sulayman ibn Sufyan), also called (Sulayman al-Madani), or (Sulayman Abu Abdullah al-Madani), or (Sulayman, who is the son of Sufyan, the client of the family of Talhah al-Madani); all of these names and nicknames are for one person, about whom Imam al-Bukhari (may ALLAH be pleased with him) said: (He is a denier of hadith); as al-Tirmidhi narrated in his book al-Elal from al-Bukhari (may ALLAH be pleased with him).**

**Source: (The Book of Graduation of Capitals and Distinctive Hadiths - (Vol. 1/p. 184) - Investigation: The Hadith Scholar: Shu'ayb Al-Arna'ut).**

**Imam Al-Bayhaqi (may ALLAH be pleased with him) said: "Abu Sufyan Al-Madani, it is said that he is Sulayman bin Sufyan, and there is disagreement about his kunya, but it is not well-known." (Book: Al-Asma' wa Al-Sifat by Al-Bayhaqi - No. 701 - Vol. 2, p. 133 - Investigation, Graduation and Commentary: Abdullah bin Muhammad Al-Hashidi - Publisher: Al-Sawadi Library, Jeddah - Kingdom of Saudi Arabia - Edition: First, 1413 AH - 1993 AD).**

**2- (Khalid bin Yazid): Al-Nasa'i, may ALLAH be pleased with him, said about him: (176- He is not trustworthy) - (Book: The Weak and Abandoned by Al-Nasa'i - p. 95, Chapter on the letter Kha).**



**Second: The narration attributed to the companion Anas bin Malik; may ALLAH be pleased with him:**

**1- Al-Abbas bin Uthman Al-Dimashqi narrated to us, Al-Walid bin Muslim narrated to us, Mu'an bin Rifa'ah Al-Salami narrated to us, Abu Khalaf Al-A'ma narrated to me, he said: I heard Anas bin Malik, may ALLAH be pleased with him, say: I heard the Messenger of ALLAH, (S.A.W), say: "My nation will never agree on misguidance, so if you see a difference, then stick to the greatest majority." (Ibn Majah - (3950)).**

**2- Abd Ibn Humayd said: Yazid Ibn Harun narrated: Baqiyah Ibn Al-Walid narrated: Ma'an Ibn Rifa'ah Al-Sulami narrated, on the authority of Abu Khalaf Al-Ajami, on the authority of Anas Ibn Malik, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: "My nation will never agree on misguidance, so if you see disagreement, then stick to the greatest majority." (A Gift from the Best Skilled with the Additions to the Ten Musnads - Al-Busiri - [399]).**

**3- I am Yazid bin Harun, I am Baqiyah bin Al-Walid, I am Mu'an bin Rifa'ah Al-Salami, on the authority of Abu Khalaf Al-A'ma, on the authority of Anas bin Malik, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: "My nation will never agree on misguidance, so if you see disagreement, then stick to the greatest majority." (Musnad Abd Hamid - [1220]).**

**4- Narrated Ibn Bukhait, narrated to us Muhammad ibn Ismail al-Dareer al-Wasiti, narrated to us Wakee', narrated to us Baqiyah, on the authority of Muadh ibn Rifa'ah al-Salami, on the authority of Abu Khalaf al-A'ma, on the authority of Anas ibn Malik, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: "There will be differences, so if you see that, then hold fast to the great majority, for my nation will never agree on misguidance." [Part 2: p. 275] The Sheikh said: This hadith was narrated on the authority of Muadh by others as well. (Al-Kamil fi Du'afa' al-Rijal - [2: 274]).**

**5- On the authority of Anas bin Malik, may ALLAH be pleased with him, the Messenger of ALLAH, (S.A.W), said: "My nation will not agree on misguidance, so if you see disagreement, then stick to the greatest majority." (Al-Tabarani - [2069]).**

**6- Muhammad ibn Musaffa narrated to us, Abu al-Mughira narrated to us, on the authority of Muadh ibn Rifa'ah, on the authority of Abu Khalaf al-A'ma, on the authority of Anas ibn Malik, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, (S.A.W), say: "My nation will not agree on misguidance, so if you see disagreement, then stick to the greatest of things: the truth and its people." (As-Sunnah by Ibn Abi Asim - [84]).**

**7- Abu Bakr Muhammad ibn Mahmoud narrated: Ziyad ibn Ayyub narrated: Mubashir ibn Ismail narrated: Mu'an ibn Rifa'ah narrated: I heard Abu Khalaf al-A'ma narrating, on the authority of Anas, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: "My nation will not agree on misguidance, so if you see a difference, then you must..." "With the greatest blackness." (Al-Ibanah Al-Kubra by Ibn Battah - [88]).**

8- Ahmad ibn Muhammad al-Tusi informed us, he said: Muhammad ibn Ya'qub informed us, he said: Abu Utbah informed us, he said: Baqiyah informed us, he said: Mu'an ibn Rifa'ah informed us, on the authority of Abu Khalaf al-Makfoof, that he heard him say: I heard Anas ibn Malik, may ALLAH be pleased with him, say: The Messenger of ALLAH, (S.A.W), said: "My nation will not agree on misguidance, so if you see..." Difference, so you should follow the greater majority." (Explanation of the Beliefs of the People of the Sunnah and the Community by Al-Alka'i - [153]).

9 - Abu Utbah narrated to us, Baqiyah narrated to us, Muadh ibn Rifa'ah narrated to us, on the authority of Abu Khalaf al-Makfoof, that he heard him say: I heard Anas ibn Malik, may ALLAH be pleased with him, say: The Messenger of ALLAH, (S.A.W), said: "My nation will not agree on misguidance, so if you see disagreement, then stick to the greatest majority." (The third from the hadith of Abu al-Abbas al-Asamm - [5]).

10- Muhammad ibn Ahmad ibn Nasr informed us in Isfahan: Mahmoud ibn Ismail informed them, and he was present, on the authority of Muhammad ibn Abdullah ibn Shadhan, on the authority of Abdullah ibn Muhammad al-Qabbab, on the authority of the judge Abu Bakr Ahmad ibn Amr ibn Abi Asim, on the authority of Muhammad ibn Ali ibn Maymun, on the authority of Abu Ayyub Sulayman ibn Ubayd. ALLAH, narrated to us Mus`ab bin Ibrahim Al-Qaysi, on the authority of Sa`id bin Abi `Aruba, on the authority of Qatada, on the authority of Anas, may ALLAH be pleased with him: The Prophet, (S.A.W), used to say: ALLAH has protected my nation from uniting in misguidance. (Al-Ahadith Al-Mukhtarah - Al-Dhiya' Al-Maqdisi - [2288]).

11- Muhammad ibn Ali ibn Maymun narrated to us, Abu Ayyub Sulayman ibn Ubayd ALLAH narrated to us, Mus`ab ibn Ibrahim narrated to us, on the authority of Sa`id bin Abi `Aruba, on the authority of Qatada, on the authority of Anas ibn Malik, may ALLAH be pleased with him, that the Prophet, (S.A.W), used to say: "ALLAH has protected my nation from uniting in misguidance." (As-Sunnah by Ibn Abi `Asim - [83]).

### **Scholars' opinions on this narration:**

**Ruling:** ((Weak)).

**Reason for weakening:** The presence of weak narrators in the chain of transmission, and they are:

1- Mu'an ibn Rifa'ah: He said about him: Ibn 'Adi generally narrates no one to follow him on it. (Kitab al-Kamil fi al-Dhu'afa' - 8/38).

2- Abu Khalaf al-A'ma: Al-Busiri said about him in (al-Zawa'id - 510): This is a weak chain of narration due to the weakness of Abu Khalaf al-A'ma, and Ibn Ma'in accused him of lying, and al-Hafiz said: He is abandoned. (Kitab al-Sunnah by Ibn Abi 'Aasim - p. 41).

3- Mus'ab ibn Ibrahim al-Qaysi; Al-Albani said about him: His hadith is rejected. (Takhrij al-Sunnah p. 41).

**Third: The narration attributed to the companion Abu Busra Al-Ghifari; may ALLAH be pleased with him:**

**1- Yunus narrated: Laith narrated on the authority of Abu Wahb al-Khawlani, on the authority of a man whom he named, on the authority of Abu Basrah al-Ghifari, may ALLAH be pleased with him, the companion of the Messenger of ALLAH, (S.A.W), that the Messenger of ALLAH, (S.A.W), said: “I asked my Lord, the Mighty and Sublime, for four things, and He gave me three and withheld one from me. I asked ALLAH, the Mighty and Sublime, not to unite my nation in misguidance, and He gave it to me. I asked... “I asked ALLAH, the Almighty, not to make an enemy prevail over them from among others, so He gave it to me. I asked ALLAH, the Almighty, not to make an enemy prevail over them from among others, so He gave it to me. I asked ALLAH, the Almighty, not to destroy them with famine, as He destroyed the nations before them, so He gave it to me. I asked ALLAH, the Almighty, not to divide them into sects and make some of them taste the violence of others, but He denied it to me.” (Musnad Ahmad - [26681]).**

**2- Mutalib bin Shuaib Al-Azdi narrated to us, Abdullah bin Salih narrated to us, Al-Layth narrated to me, on the authority of Abu Hani Al-Khawlani, on the authority of the one who narrated to him, on the authority of Abu Basrah Al-Ghifari, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W), who said: “I asked my Lord for four things, and He gave me three and withheld one. I asked Him not to unite my nation on misguidance, and He gave it to me. I asked Him not to destroy them.” “With years, as He destroyed the nations before them, so He gave it to me. I asked Him not to show them an enemy from outside of them, so He gave it to me. I asked Him not to divide them into sects and not to let some of them taste the violence of others, so He denied it to me.” (Al-Tabarani - [2171])**

**Scholars’ opinions on this narration:**

**Ruling: ((Weak)).**

**Reason for weakening:**

**The presence of an unknown narrator in the chain of transmission, and it came with the wording: (On the authority of a man whom he named) once and in the second time (On the authority of the one who narrated to him); and the name of this narrator was not mentioned, so the narration became weak due to the unknown narrator. Source: Al-Haythami said: It was narrated by Ahmad and Al-Tabarani, and it contains an unnamed narrator... This is a weak chain of transmission in which there is an unknown person. (Book: Majma’ Al-Zawa’id wa Manba’ Al-Fawa’id - Vol. 15 - Page: 132 - Investigation: Hassan Salim Asad Al-Darani - First Edition - Dar Al-Minhaj for Publishing, Distribution and Printing - Saudi Arabia - Riyadh - (1436 AH - 2015 AD).**

**Fourth: The narration attributed to the companion Abdullah bin Abbas; may ALLAH be pleased with him:**

1- Abu al-Walid Hassan bin Muhammad al-Faqih narrated to us, dictation and reading, Muhammad bin Sulayman bin Khalid narrated to us, Salamah bin Shabib narrated to us, Abd al-Razzaq narrated to us, Ibrahim bin Maymun informed us, Abdullah bin Tawus informed me that he heard his father narrating that he heard Ibn Abbas ؓ narrating that he said: “ALLAH will not unite my nation, Or he said: This nation is forever in ﷺ Prophet error, and the hand of ALLAH is upon the group.” (Al-Hakim in Al-Mustadrak - [1: 116]).

2- Abu Bakr Muhammad ibn Ahmad ibn Balawayh narrated to us, Musa ibn Harun narrated to us, Al-Abbas ibn Abd Al-Azeem narrated to us, Abd Al-Razzaq narrated to us, and he was called the Quraish of Yemen and he was one of the devout and diligent worshippers, Ibrahim ibn Maymun Al-Adani said: I said to Abu Jaafar: By ALLAH, Ibn Tawus narrated to me, on the authority of his father, he said: I heard Ibn Abbas, may ALLAH be pleased with him, said: The Messenger of ALLAH, (S.A.W), said: “ALLAH will never unite my nation on misguidance, and the hand of ALLAH is upon the group.”

Al-Hakim said: This Ibrahim bin Maymun Al-Adani was considered just by Abd Al-Razzaq and praised. Abd Al-Razzaq is the Imam of the people of Yemen and his justification is proof. This hadith has been narrated on the authority of Anas bin Malik. (Al-Mustadrak of Al-Hakim - [1: 116]).

3- Abu Abdullah Al-Hafiz informed us, Abu Al-Walid Hassan bin Muhammad Al-Faqih informed us, Muhammad bin Sulayman bin Khalid informed us, Salamah bin Shabib informed us, Abdul Razzaq informed us, Ibrahim bin Maymun informed me, Abdullah bin Tawus informed me that he heard his father narrating that he heard Ibn Abbas ؓ narrating said: “ALLAH does not gather My nation, or he said this nation, will ﷺ that the Prophet forever be in error, and the hand of ALLAH is upon the group.” This was reported only by Ibrahim ibn Maymun al-Adani. (Al-Asma' wa al-Sifat by al-Bayhaqi - [Vol. 2: p. 136])

**Scholars' opinions on this narration:**

**Ruling:**

1- Al-Hakim said: This Ibrahim bin Maymun Al-Adani was considered just by Abdul Razzaq and praised, and Abdul Razzaq is the Imam of the people of Yemen, and his justification is an argument. This hadith has been narrated on the authority of Anas bin Malik. (Al-Mustadrak of Al-Hakim - [1: 116]).

2- Al-Bayhaqi said: Ibrahim bin Maymun Al-Adani was the only one who narrated it. (Al-Asma' wa Al-Sifat by Al-Bayhaqi - [Vol. 2: p. 136]).

3- Al-Muhaddith Al-Wadi'i: He mentioned it in (Al-Sahih Al-Musnad), in his book: (Al-Sahih Al-Musnad: Vol. 1 - p. 514).

**Fifth: The narration attributed to the companion Abu Malik Al-Ash'ari; may ALLAH be pleased with him:**

1- On the authority of Abu Malik, meaning Al-Ash'ari, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: "ALLAH has protected you in three ways: that your Prophet does not call down a curse on you and you all perish, that the people of falsehood do not prevail over the people of truth, and that you do not unite in misguidance." (Abu Dawud).

2- And with his chain of transmission, that the Messenger of ALLAH, Peace Be Upon Him, said: "ALLAH, the Blessed and Exalted, has protected you from three things: that your Prophet does not call down curses upon you, lest you all perish, that the people of falsehood do not prevail over the people of truth, and that you do not unite in misguidance. ALLAH has protected you from these, and your Lord has warned you of three things: smoke from which the believer is taken, like a pile of sand, and the unbeliever will be seized and swell, and he will emerge from every place he hears, and the second will be the beast, and the third will be the Antichrist." (Al-Tabarani Al-Kabeer: [1663]).

3- Hashim bin Marthad al-Tabarani narrated to us, Muhammad bin Ismail bin Ayyash narrated to us, my father narrated to me, Damdam bin Zur'ah narrated to me, on the authority of Shurayh bin Ubayd, on the authority of Abu Malik al-Ash'ari, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), said: "ALLAH Almighty has protected you in three ways: that your Prophet does not call down a curse upon you, so that you all perish, and that the people of..." "Falsehood is against the people of truth, and that you do not gather together in misguidance. May ALLAH protect you from them, and your Lord has warned you of three things: smoke, which will take the believer like a cold, and will take the disbeliever and he will swell up and come out of every place he hears. The second is the beast, and the third is the Antichrist." (Al-Tabarani Al-Kabeer: (3440).

4- I am not the judge Abu Omar Al-Qasim bin Jaafar Al-Hashemi, Muhammad bin Ahmad Al-Lulu'i told us, Abu Dawud told us, Muhammad bin Awf Al-Ta'i told us, Muhammad bin Ismail told us, he said: My father told me, Ibn Awf said: And I read in the original Ismail, he said: Damdam told me, on the authority of Shuraih, on the authority of Abu Malik, meaning Al-Ash'ari, may ALLAH be pleased with him, said: The Messenger of ALLAH, (S.A.W), said: "ALLAH has protected you in three ways: that your Prophet will not invoke a curse upon you, lest you all perish; that the people of falsehood will not prevail over the people of truth; and that you will not unite in misguidance." (Al-Faqih wa'l-Mutafaqih by Al-Khatib Al-Baghdadi [1: 160]).

**Scholars' opinions on this narration:**

**Ruling ((Weak)).**

**Reason for weakening:**

1- There is an interruption in its chain of transmission;

**Al-Hafiz Ibn Hajar Al-Asqalani, may ALLAH be pleased with him, said: “His nation is infallible and will not agree on misguidance.” This is in a famous hadith that has many chains of transmission, not one of which is free of an article, including the hadith of Abu Dawud on the authority of Abu Malik Al-Ash’ari, with a chain of transmission traceable to the Prophet, (S.A.W): “ALLAH has protected you from three things: that your Prophet will not invoke a curse upon you so that you all perish, that the people of falsehood will not prevail over the people of truth.” And that they do not agree on misguidance,” and there is a break in its chain of transmission. (Vol. 3, p. 299, Book: Al-Talkhees Al-Habeer in the Graduation of the Hadiths of Al-Rafi’i Al-Kabeer - Publisher: Dar Al-Kotob Al-Ilmiyyah - Edition: First Edition 1419 AH 1989 AD.).**

**2- In its chain of transmission: Muhammad ibn Awf al-Ta’i: Al-Dhahabi mentioned him, he said: (Ibn Adi said: He is not to be relied upon. He is moderate. Ibn Abi Hatim said: His status is truthful. I said: He died in the year two hundred and seventy-odd in Homs.). (p. 128-vol. 1- Mizan al-I’tidal by Al-Dhahabi).**

**3- In its chain of transmission: Damdam: Al-Dhahabi mentioned him, and he said: Damdam ibn Zur’ah on the authority of Shuraih ibn Ubayd. Yahya ibn Ma’in authenticated him, and Abu Hatim weakened him. A group narrated on his authority. (p. 331 - vol. 2 - Mizan al-I’tidal by al-Dhahabi).**



**Sixth: The narration attributed to the companion Abu Hurairah; may ALLAH be pleased with him:**

1- Yahya bin Yahya informed us, Ismail bin Ayyash told us, on the authority of Yahya bin Ubaydullah Al-Madani, on the authority of his father, on the authority of Abu Hurayrah, may ALLAH be pleased with him, on the authority of the Messenger of ALLAH, (S.A.W), who said: “ALLAH has protected you from three things: that you all agree on misguidance, that the people of falsehood prevail over the people of truth, and that I call a curse upon you and you are destroyed, And He has replaced them for you: the smoke, the Antichrist, and the beast of the earth.” (Musnad Ishaq ibn Rahawayh [421]).

2- And with this, on the authority of the Messenger of ALLAH, peace and blessings be upon him, he said: “ALLAH has protected you from three things: that you will not all agree on misguidance, that falsehood will prevail among you, and that you will call for a call and you will all perish. And you will inevitably encounter the Antichrist, the smoke, and the beast.” (Ishaq ibn Rahawayh [448]).

3- Al-Harith said: Ismail bin Abi Ismail narrated to us, Ismail bin Ayyash narrated to us, on the authority of Yahya bin Ubayd ALLAH Al-Taymi, on the authority of his father, on the authority of Abu Hurayrah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: “ALLAH Almighty has protected you from three things: that you all agree on misguidance, that the people of falsehood prevail over the people of truth, and that I call upon you is a supplication, and you will perish, and He will replace this with the beast, the Antichrist, and smoke.” (Al-Mataleb Al-Aliyah bi-Zawa'id Al-Thamana - Ibn Hajar [3024]).

4- Al-Harith bin Muhammad bin Abi Usamah said: Ismail bin Abi Ismail narrated to us: Ismail bin Ayyash narrated to us, on the authority of Yahya bin Ubayd ALLAH Al-Taymi, on the authority of his father, on the authority of Abu Hurayrah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: “ALLAH has protected you from three things: that you all agree on misguidance, that the people of falsehood prevail over the people of falsehood, and that the people of falsehood prevail over the people of falsehood.” The people of truth, and that your prophet should call upon you with a call, so that you perish, and he replaced it with this beast, the Antichrist, and smoke.” (Ithaaf Al-Khayrat Al-Mahra bi-Zawa'id Al-Masaneed Al-Ashra - Al-Busiri [398]).

5- Ismail bin Abi Ismail narrated to us, Ismail bin Ayyash narrated to us, on the authority of Yahya bin Ubayd ALLAH al-Taymi, on the authority of his father, on the authority of Abu Hurayrah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: “ALLAH has protected you from three things: that you all agree on misguidance, that the people of falsehood prevail over the people of truth, and that I supplicate against you with a supplication.”

6- And on the authority of the Messenger of ALLAH, Peace Be Upon Him, who said: “ALLAH has protected you from three things: that you all gather together in misguidance, that falsehood increases among you, and that I call with a call and you all perish, and three

things that I warn you about: the smoke, the Antichrist, and the Beast.” (Musnad al-Shamiyah by al-Tabarani [2380]).

7- Abdur-Rahman bin Uthman narrated: Ahmad bin Thabit narrated: Saeed bin Uthman narrated: Nasr bin Marzouq narrated: Ali bin Ma’bad narrated: Ismail bin Ayyash narrated: Yahya narrated: his father narrated: Abu Hurayrah narrated: The Messenger of ALLAH, Peace Be Upon Him, said: “ALLAH has protected you.” Of three things: that you all gather together in misguidance, that the people of falsehood prevail over the people of truth, and that I call with a call that will destroy you, and I replace them with the Antichrist, smoke, and the beast of the earth.” (Al-Sunan Al-Waridah fi Al-Fitan by Al-Dani [367]).

8- Muhammad ibn Abdullah al-Hafiz narrated to us, Abu Ali al-Husayn ibn Ali al-Hafiz narrated to us, Abu Nasr Ahmad ibn Muhammad al-Balkhi narrated to us in Baghdad, he came as a pilgrim, from his book, Ham ibn Nuh narrated to us, Abu Muadh Khalid ibn Sulayman narrated to us, Nuh ibn Abi Maryam Abu Ismah narrated to us, on the authority of Dawud ibn Abi Hind, On the authority of Yahya ibn Ubaydullah, on the authority of his father, on the authority of Abu Hurayrah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, said: “ALLAH the Most High has protected you from unanimously agreeing on misguidance, and from the people of falsehood prevailing over the people of truth.” Al-Hakim said to us: Abu Ali Al-Hafiz said to me: This is falsehood from the hadith of Dawud, and Noah is a liar. (Al-Irshad fi Ma’rifat ‘Ulama’ Al-Hadith by Abu Ya’la Al-Khalili [1: 363]).

9- I am Abu Muhammad al-Hasan ibn Muhammad ibn al-Hasan al-Khalal, Muhammad ibn Abdullah ibn Ayyub al-Qattan told us, and I am Ali ibn al-Muhsin al-Tanukhi, Muhammad ibn al-Muzaffar al-Hafiz told us with his wording, they said: Abu Nasr told us, Ahmad ibn Muhammad ibn Hamid al-Balkhi, Ibn al-Muzaffar added: He came for Hajj, then they agreed, he said: Hazim bin Nuh, Ibn Ayoub Abu Muhammad added, then they agreed, he said: Abu Muadh told us, Khalid bin Sulayman, he said: Nuh bin Abi Maryam told us, on the authority of Dawud bin Abi Hind, on the authority of Yahya bin Ubayd ALLAH, on the authority of his father, on the authority of Abu Hurayrah, may ALLAH be pleased with him, he said: The Messenger of ALLAH, (S.A.W), said: “ALLAH has protected you from all of you agreeing on misguidance, or from the appearance of a group of people.” The people of falsehood are against the people of truth.” (Al-Faqih and Al-Mutafaqih by Al-Khatib Al-Baghdadi [1: 162]).

### **Scholars’ opinions on this narration:**

The ruling: ((Weak and invalid)).

Reason for weakening: The presence of weak narrators in the chain of transmission, and they are:

1- Yahya bin Ubaidullah [d. Q.] bin Muhab al-Taymi:



**\*(Al-Dhahabi said about him in Mizan al-I'tidal: No. 9581- Vol. 4- P. 395).**

**\*(Al-Qattan authenticated him.**

**\*(Shu'bah said: I saw him praying a prayer without performing it correctly, so I abandoned his hadith.**

**\*(Ibn Ma'in said: He is nothing. Ibn Muthanna said: Yahya al-Qattan narrated from him, then abandoned him. Ahmad said: His hadiths are strange. He said once: He is not trustworthy.**

**\*(Ibn Uyaynah said: He is weak.**

**\*(Al-Jawzajani said: He is from Kufa, and his father is unknown. His hadiths are from the hadiths of the people of truth.**

**\*( Ibn Adi said: In some of what Yahya narrates, there is something that cannot be followed.**

## **2- Noah, son of Abu Maryam:**

**\*(Nu'aym said: Ibn al-Mubarak was asked about him, and he said: He says: There is no ALLAH but ALLAH. \*(Ahmad said: He was not like that in the hadith. Muslim and others said: His hadith is abandoned.**

**\*(Al-Hakim said: Abu Usmah fabricated the long hadith of the virtues of the Qur'an. Al-Bukhari said: His hadith is rejected.**

**\*(Ibn 'Adi said: Most of what I have mentioned from him is not followed up on, and despite his weakness, his hadith is written down. (p. 279-vol. 4-Mizan al-I'tidal by al-Dhahabi).**

## **3- Dawud bin Abi Hind:**

**Al-Hakim said to us: Abu Ali Al-Hafiz said to me: This is a false hadith of David, and Noah is a liar. (Al-Irshad fi Ma'rifat 'Ulama' Al-Hadith by Abu Ya'la Al-Khalili).**

## **The second axis: This axis deals with studying the characteristics and advantages of the text of two hadiths as a model.**

### **First Hadith:**

The narration attributed to the companion Abdullah bin Omar, may ALLAH be pleased with him: What Abu Ali Al-Hussein bin Ali Al-Hafiz informed us, Sahl bin Ahmad bin Othman Al-Wasiti informed us from his book, Yahya bin Habib bin Arabi narrated to us, Al-Mu'tamir bin Sulayman narrated to us, he said: Abu Sufyan Sulayman bin Sulayman Al-Madani said, on the authority of Amr bin Dinar, on the authority of Ibn Omar May ALLAH be pleased with them, that the Prophet of ALLAH, Peace Be Upon Him, said: "ALLAH will never gather my nation on misguidance, and the hand of ALLAH is upon the group like this, so follow the great majority, for whoever deviates from the truth will deviate into the Fire." (Al-Mustadrak of Al-Hakim - [1: 116]).

### **Second Hadith:**

The narration attributed to the companion Anas bin Malik, may ALLAH be pleased with him: Al-Abbas bin Uthman Al-Dimashqi narrated to us, Al-Walid bin Muslim narrated to us, Mu'an bin Rifa'ah Al-Salami narrated to us, Abu Khalaf Al-A'ma narrated to me, he said: I heard Anas bin Malik, may ALLAH be pleased with him, say: I heard the Messenger of ALLAH, (S.A.W), say: "My nation will never agree on misguidance, so if you see If there is a difference, then you should stick to the greater majority." (Ibn Majah - (3950)).

## **Points for study and discussion in the two hadiths:**

### **1- The nation's Gathering:**

It was mentioned in the narration attributed to the companion Ibn Omar (may ALLAH be pleased with him) that ALLAH does not gather the nation on misguidance. Attributing the verb (gather) to is the most correct, and ALLAH is far above gathering His Muslim servants on misguidance.

ALLAH Almighty said;

\* (وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (115). التوبة.

### **Translation of the concept of the Holy Verse;**

\* (And ALLAH would not lead a people astray after He has guided them until He makes clear to them what they should avoid. Indeed, ALLAH is Knowing of all things). (115). At-Tawbah.

As for the narration attributed to the companion Anas bin Malik, may ALLAH be pleased with him, the action (gather) was attributed to the nation; and this is not correct because the

nation has never agreed on a matter, and rarely does it agree on a matter for which there is a legal text from the Noble Book or the Noble Sunnah; and ALLAH Almighty said:

\* (وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ (35). الأنعام.

\* (وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ (63). الأنفال.

\* (فَلْ يَجْمَعْ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحْ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ (26). سبأ.

### **Translation of the concept of the Holy Verses;**

\* (And if their aversion is hard for you, then if you are able to seek a tunnel into the earth or a ladder into the sky and bring them a sign. And if ALLAH had willed, He could have gathered them upon guidance. So never be among the ignorant. (35). Al-An'am.

\* (And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts. But ALLAH has united them. Indeed, He is Exalted in Might and Majesty.) Wise (63). Al-Anfal.

\*(Say: Our Lord will gather us together, then He will judge between us in truth. And He is the Judge, the Knowing (26). Saba.

### **It was stated in the Noble Sunnah;**

\*[7319] Ahmad ibn Yunus narrated to us, Ibn Abi Dhi'b narrated to us, on the authority of al-Maqburi, on the authority of Abu Hurayrah, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W), who said: "The Hour will not come until my nation takes the same path as the generations before it, span by span and cubit by cubit." It was said: "O Messenger of ALLAH, like the Persians and the Romans?" He said: "And who are the people except for them?" Al-Bukhari.

\*[7320] Muhammad ibn Abd al-Aziz narrated to us, Abu Umar al-Sana'ani from Yemen narrated to us, on the authority of Zayd ibn Aslam, on the authority of Ata' ibn Yasar, on the authority of Abu Sa'id al-Khudri, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W), who said: "You will follow the ways of those who came before you, span by span and cubit by cubit, to the extent that if they entered the hole of a lizard, you would follow them." We said: "O Messenger of ALLAH, The Jews and the Christians. He said: "Then who?" Al-Bukhari&Muslim.

### **2- The occurrence of the difference:**

In the narrations in which the mention of (difference) came in conditional sentences with (if), which is a conditional particle that indicates verification and occurrence, and the reference in it to following (the great majority); the correct thing is to return to the Noble Book and the Noble Sunnah when differences occur in the nation, as the Holy Book says:

**ALLAH Almighty said;**

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59) النساء.

\* (وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ (118) إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (119). هود.

\* (وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ (10) الشورى.

### **Translation of the concept of the Holy Verses;**

**\*(O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to ALLAH and the Messenger, if you should believe in ALLAH and the Last Day. That is better and more suitable for final outcome. (59) An-Nisa.**

**\* (And if your Lord had willed, He could have made mankind one community, but they will not cease to differ. (118) Except whom He has mercy upon. Your Lord, and for that He created them, and the word of your Lord has been fulfilled: “I will surely fill Hell with jinn and people all together.” (119) Hud.**

**\* (And whatever you differ over, its ruling is with ALLAH. That is ALLAH, my Lord. In Him I have relied, and to Him I turn back. (10) Ash-Shura.**

**It was stated in the Noble Sunnah;**

**\* (...And on the authority of Zayd ibn Arqam, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), stood up one day among us as a preacher at a watering place called Khumm, between Mecca and Medina. He praised ALLAH and extolled Him, preached, and reminded, then said: As for what follows, O people, I am only a human being, and soon the Messenger of my Lord will come and I will respond. I am leaving among you two weighty things, the first of which is the Book of ALLAH. In it is guidance and light, so take the Book of ALLAH and hold fast to it. He urged people to adhere to the Book of ALLAH and encouraged them to adhere to it. Then he said: “And the people of my household, I remind you of ALLAH regarding the people of my household, I remind you of ALLAH regarding the people of my household, I remind you of ALLAH regarding the people of my household...” (Muslim).**

**\*(On the authority of Al-Irbad bin Sariyah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, preached to us one day after the prayer of the next morning, he gave an eloquent sermon that brought tears to the eyes and made hearts fearful. A man said: This is a farewell sermon, so what do you advise us, O Messenger of**

ALLAH? He said: “I advise you to fear ALLAH, to listen, and to obey, even if it is an Ethiopian slave, for whoever among you lives will see much disagreement. Beware of newly invented matters.” For it is misguidance, so whoever among you realizes that, then he should adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs, and hold on to it firmly.” Abu ‘Eesa said: This is a good and authentic hadith. At-Tirmidhi, Abu Dawud, Ibn Majah, Ahmad, Ad-Darimi and Al-Hakim in Al-Mustadrak.

### 3- Following the vast majority: (The vast majority) means ((the majority or most of the people)).

The word (**most-أكثر**) was mentioned in the Holy Qur’an (82) eighty-two times, and the proportion of blame and negativity in it was (73) seventy-three times.

There is confusion in the text of the hadith, as it says (ALLAH does not gather), and then it says (You should follow the great majority). This statement cannot come from the lamp of prophecy. This statement is not correct. Rather, the correct statement is that you should follow the Book and the Sunnah.

The majority (the vast majority) had no role in any sound opinion or interpretation, even during the life of the Messenger ((S.A.W)). The Muslims, and the Prophet, (S.A.W), was with them, decided to take a ransom for the prisoners of the great Battle of Badr, but ALLAH’s ruling was otherwise, as in the noble verse;

ALLAH Almighty said;

\* (مَا كَانَ لِنَبِيِّ أَنْ يُكُونَ لَهُ أَسْرَى حَتَّى يُثْخَنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (67) نُوَلَّا كِتَابَ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِي مَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (68) فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا وَطَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (69). الأنفال.

### **Translation of the concept of the Holy Verses;**

\*(It is not for a prophet to have captives until he has inflicted a great slaughter on the land. You desire the goods of this world, but ALLAH desires the Hereafter. And ALLAH is Exalted in Might and Wise. (67) Had it not been for a previous decree from ALLAH, a great punishment would have touched you for what you took. (68) So, eat of that which you have taken [as spoils], lawful and good, and fear ALLAH. Indeed, ALLAH is Forgiving and Merciful. (69) Al-Anfal.

The majority (the vast majority) did not have any role even in achieving victory in the wars that the Muslims fought against the infidels and polytheists. Rather, victory was always from ALLAH, the Almighty, the Wise. ALLAH Almighty said;

\* (لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ (25) ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ (26). التوبة.

### **Translation of the concept of the Holy Verses;**

**\*(ALLAH has already given you victory in many battlefields, and on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing. (25) Then ALLAH sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and He punished those who disbelieved. That is the recompense of the disbelievers. (26) At-Tawbah.**

**The majority (the vast majority) had no role in guiding mankind without evidence from the Noble Book and the Noble Sunnah. The Noble Verse states;**

**ALLAH Almighty said;**

**\* (وَإِنْ تَطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ لِيُضِلُّوكُمْ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ (116) إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (117). الأنعام.**

### **Translation of the concept of the Holy Verses;**

**\*(And if you obey most of those on the earth, they will mislead you from the way of ALLAH. They follow not except assumption, and they do not but lie. (116) Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided. (117) Al-An'am.**

### **Conclusion:**

**The phrase that is frequently repeated by scholars, jurists, sheikhs and people in lectures, lessons and on pulpits is: “My nation will not gather on misguidance.” This is a blatant and dangerous mistake that indicates that the one who said it does not understand Islamic law well, and does not have broad, beneficial and proven knowledge of the Noble Sunnah, for several reasons:**

**1- All the chains of transmission of the hadith are subject to criticism. Imam al-Bukhari said about it: “It is rejected.” It was not included in the Sahihs, but rather it came in the Musnads, Sunan’s, and non-Hadith sources.**

**2- This hadith, with the support of all its chains of transmission and its witnesses, rises to the level of (Hadith Hassan), and a hadith whose level is (Hassan) is not strengthened, and it is not permissible to use it as evidence for;**

**A- In opposing the hadiths in the Sahih books, and this is a principle of the science of (contradiction and preference).**

**B- In passing and justifying the violation of the legal rulings that have been proven by evidence from the Noble Book and the Noble Sunnah.**

**C- Jurisprudential rulings are not based on weak hadiths.**

**D- The nation is infallible: There is not the slightest indication or evidence in this hadith that the nation is infallible! Infallibility lies in adhering to the Noble Book and then to the Noble Sunnah.**

**ALLAH Almighty said;**

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (102) وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (103) وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (104). آل عمران.

\* (وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أَيْبِكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ (78). الحج.

**Translation of the concept of the Holy Verses;**

\* (O you who have believed, fear ALLAH as He should be feared and do not die except as Muslims. (102) And hold fast, all together, to the rope of ALLAH, and do not be divided. And remember the favor of ALLAH upon you - when you were enemies and He united your hearts and you became, by His favor, brothers. And you were on the edge of a pit of the Fire and He saved you from it. Thus does ALLAH make clear. ALLAH has given you His signs that you may be guided. (103) And let there be among you a community inviting to good, enjoining what is right and forbidding what is wrong, and those will be the successful. (104) Al Imran.

\* (And strive in ALLAH's cause with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [This is] the religion of your father Abraham. He named you Muslims before and in this [the religion] so that the Messenger may be a witness over you and you may be witnesses over the people. So, establish prayer and give zakat and hold fast to ALLAH. He is your Protector, and excellent is the Protector, and excellent is the Helper. (78). Al-Hajj.

**Our Lord Almighty did not say: Hold fast to deviant opinions and whims that contradict the Noble Book and the Noble Sunnah!**

**E- There is no evidence in this hadith that the word (my nation) means: the scholars and jurists of the nation exclusively! As some of them claimed.**

**Who is the nation of Muhammad (PBUH): (my nation)?**

**(My nation): A lineage of honor for the nation to its Messenger, (S.A.W). The nation of the Messenger is those who follow the Messenger and the Book, and the righteous predecessors**



from the Companions, may ALLAH be pleased with them, and the followers and followers of the followers in goodness until the Day of Judgment.

**F-** The word (error) was not mentioned in the various narrations of the hadith, but the word (misguidance) was mentioned; and the error occurs either by mistake or ignorance when making an effort to issue a fatwa or a jurisprudential ruling on a matter of ijtiḥād, as in the noble hadith: (On the authority of Amr ibn al-ʿAs, that he heard the Messenger of ALLAH, Peace Be Upon Him, say: “If the judge makes a judgment and makes an effort, then gets it right, then he has two rewards, and if he makes a judgment and makes an effort, then gets it wrong, then he has one reward.” Al-Bukhari.

As for misguidance: it is in belief and faith, as ALLAH Almighty said;

**\* (أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (16). البقرة.**

**Translation of the concept of the Holy Verse;**

\*(Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided). (16). Al-Baqarah.

**G-** Citing, arguing, this hadith in matters of jurisprudence, or the correctness of an opinion that contradicts the legal constants, is pure slander against the religion, the Noble Book, and the Noble Sunnah.

**H-** The hadith with its (Hassan) status indicates the goodness of the nation through unity of speech and avoiding fragmentation and division. This can only be achieved by following the Noble Book and the Noble Sunnah, and not by whims and wishes.

**((ALLAH ALMIGHTY IS MOST KNOWING))**





## **Message No: (28);**

### **Imam Al-Shafi'i's Evidence of the Authenticity of Consensus from the Sunnah**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

It is widely circulated and discussed in many books of jurisprudence, lectures and lessons that Imam Al-Shafi'i - (S.A.W) - provided evidence for the validity of consensus through the noble verse;

**\*(وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (115). النساء.**

#### **Translation of the concept of the Holy Verse;**

**\*(And whoever contradicts the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.) (115). An-Nisa.**

This statement is not correct because;

1- Consensus is in a matter or a jurisprudential issue for which there is no ruling or legal text from the Holy Book or the Noble Sunnah, as Imam Al-Shafi'i, the imams and scholars said.

2- The noble verse talks about the existence of evidence from the Messenger, (S.A.W): (He contradicts the Messenger after guidance has become clear to him...); this phrase indicates the existence of a ruling from the Messenger, (S.A.W), on the issue.

3- Attributing this statement to Al-Shafi'i is not correct, because Al-Shafi'i, (may ALLAH Almighty have mercy on him) , mentioned his evidence for the validity of consensus in his book (AR-Risalah), pp. (219-221): Chapter on Consensus, and he mentioned two hadiths from the Prophet, (S.A.W), as evidence, and this is the text of what is in the book ((AR-Risalah - Chapter on Consensus)):

**Al-Shafi'i, may ALLAH have mercy on him, said: Someone said to me: I have understood your school of thought regarding the rulings of ALLAH Almighty, then the rulings of His Messenger, (S.A.W), and that whoever accepts from the Messenger of ALLAH, (S.A.W), then he has accepted from ALLAH, because ALLAH has made obedience to His Messenger, (S.A.W), obligatory. The proof has been established by what you said, that it is not permissible for a Muslim who has knowledge of the Book or the Sunnah to say something**

contrary to either of them, and I have learned that this is the obligation of ALLAH Almighty. So what is your argument for following what people have agreed upon that does not contain a textual ruling from ALLAH the Almighty, and they did not narrate it from the Prophet, Peace Be Upon Him? Do you claim what others say, that their consensus is never except on an established Sunnah, even if they did not narrate it?! He said: So, I said to him: As for what they agreed upon, they mentioned that it was a narration from the Messenger of ALLAH, Peace Be Upon Him, so it is as they said, ALLAH willing. As for what they did not narrate, it is possible that they said it was a narration from the Messenger of ALLAH, Peace Be Upon Him, and it is possible for it to be otherwise, and it is not permissible for us to consider it a narration from him, because it is not permissible to narrate except what is heard, and it is not permissible for anyone to narrate something that is suspected, in which there is a possibility of something other than what he said. So, we used to say what they said, following them, and we know that if the Sunnah of the Messenger of ALLAH, Peace Be Upon Him, is not absent from their majority, and it may be absent from some of them. And we know that their majority does not agree on something contrary to the Sunnah of the Messenger of ALLAH, Peace Be Upon Him, nor on something wrong, ALLAH willing.

If he said: Is there anything that indicates that and supports it?

{164}: So, I said: Sufyan ibn Uyaynah informed us, on the authority of Abd al-Malik ibn Umair, on the authority of Abd al-Rahman ibn Abd ALLAH ibn Mas'ud, on the authority of his father, that the Messenger of ALLAH, (S.A.W), said: "May ALLAH make the radiance of a servant who hears my words, memorizes them, comprehends them, and conveys them. For there are many who carry knowledge but are not knowledgeable, and there are many who carry knowledge to someone who is more knowledgeable." From him, there are three things that a Muslim's heart will not be deceived by: doing one's work sincerely for the sake of ALLAH, giving sincere advice to the Muslims, and adhering to their group, for their call encompasses them from behind."

{165} Al-Shafi'i said: Sufyan told us, on the authority of Abdullah bin Abi Labid, on the authority of Ibn Sulayman bin Yasar, on the authority of his father: "Umar bin Al-Khattab addressed the people in Al-Jabiyah, and said: The Messenger of ALLAH, (S.A.W), stood among us as I stand among you, and said: 'Honor my companions, then those who come after them, then those who come after them, then lying will become apparent, until a man swears without being asked to swear, and bears witness without being asked to bear witness. So whoever is pleased with the spaciousness of Paradise, let him stick to the group, for Satan is with the individual, and he is further away from two people. And let no man be alone with a woman, for the third is Satan. Whoever is pleased with his good deed and displeased with his bad deed is a believer.'"

Al-Shafi'i, may ALLAH have mercy on him, said;

He said: What is the meaning of the Prophet's command to adhere to their group?

I said: It has no meaning except one.

He said: How can it only be possible for one?

I said: If their group is scattered in the countries, then no one is able to adhere to the group of bodies of scattered people, and bodies have been found to be gathered together from Muslims and infidels, the pious and the wicked, so there is no meaning in adhering to the bodies, because it is not possible, and because the gathering of bodies does not make anything, so there is no meaning in adhering to their group, except what their group is upon them of permissibility and prohibition and obedience in them.

Whoever says what the Muslim community says has adhered to their community, and whoever opposes what the Muslim community says has opposed their community which he was ordered to adhere to. Negligence only occurs in division, but as for the community, it is not possible for it as a whole to be negligent of the meaning of the Book of ALLAH the Most High, nor the Sunnah, nor analogy, ALLAH willing. (Quoted with slight modification from the book Al-Risalah by Imam Al-Shafi'i - Investigation and graduation: Dr. Rifat Fawzi Abdul Muttalib).

So, the evidence of Imam Al-Shafi'i (may ALLAH be pleased with him) for the validity of consensus is exclusively from the Noble Sunnah, which are;

The first hadith:

\*{164} Sufyan ibn Uyaynah informed us, on the authority of Abd al-Malik ibn Umair, on the authority of Abd al-Rahman ibn Abd ALLAH ibn Mas`ud, on the authority of his father, that the Messenger of ALLAH, Peace Be Upon Him, said: "May ALLAH make the radiant the soul of a slave who hears my words, memorizes them, comprehends them, and conveys them. For there are many who carry knowledge but are not knowledgeable, and there are many who carry knowledge to someone who is more knowledgeable than him. Three things do not cause harm: Upon them is the heart of a Muslim: sincerity in action for the sake of ALLAH, advice to the Muslims, and adherence to their group, for their supplication encompasses them from behind." Musnad al-Shafi'i. It is authentic hadith according to others.

\*\*\* This hadith was reported by Al-Tirmidhi, Ibn Majah, Ahmad, Ibn Hibban, Al-Tabarani in Al-Awsat, and others with different wordings.

The second hadith:

\*{165} Sufyan informed us, on the authority of Abdullah bin Abi Labid, on the authority of Ibn Sulayman bin Yasar, on the authority of his father, that Umar bin Al-Khattab, may ALLAH be pleased with him, stood up in Al-Jabiyah and gave a sermon, and he said: The Messenger of ALLAH, Peace Be Upon Him, stood up among us as I stand up among you, and he said: "Honor my companions, then those who come after them, then those who come after them, then lying will appear." "A man may swear, but not be asked to swear, and bear witness, but not be asked to bear witness. Whoever is pleased to dwell in the lap of Paradise, let him adhere to the congregation, for Satan is with the individual, and he is further away

**from the two. A man should not be alone with a woman, for Satan is the third of them. Whoever is pleased with his good deed and displeased with his bad deed, then he is a believer.” Musnad al-Shafi’i.**

**\*\*\* It is also authentic hadith according to others. It was narrated by Al-Tirmidhi, Ibn Majah, Ahmad, Ibn Hibban, Al-Nasa’i, Abu Ya’la, Al-Tabarani, and others with different wordings.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (29)**

### **What Muslims see as good is good in the sight of ALLAH Almighty!**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

#### **What Muslims see as good is good in the sight of ALLAH Almighty!**

This talk is part of a hadith attributed to the great companion Abdullah bin Masoud, may ALLAH be pleased with him, who said;

“ALLAH looked into the hearts of His servants and found the heart of Muhammad, Peace Be Upon Him, to be the best of His servants’ hearts. So, He chose him for Himself and sent him with His message. Then He looked into the hearts of the servants after the heart of Muhammad and found the hearts of his companions to be the best of His servants’ hearts. So, He made them ministers of His Prophet, fighting for His religion. So, the Muslims have never seen...” “Whatever they see as good, it is good in the sight of ALLAH, and whatever they see as bad, it is bad in the sight of ALLAH.”

Narrated by Musnad Al-Imam Ahmad and (AL sunnah), Al-Mustadrak of Al-Hakim, Al-Muwatta’ with the narration of Muhammad Al-Shaibani, Al-Bayhaqi, Al-Tabarani, Al-Khatib Al-Baghdadi in Al-Faqih and Al-Mutafaqih, and others. The wording is that of Imam Ahmad.

To verify the authenticity and accuracy of the content of the hadith, we mention incidents that ALLAH Almighty has proven in the Holy Qur’an; that is, they are (definitive and mutawatir);

#### **The first incident:**

It was the Muslims’ desire to seize the (Quraish caravan), the caravan that was coming from the Al-Sham and heading to Mecca. That is, the Muslims saw that as good, but ALLAH Almighty wanted something other than what the Muslims wanted, ALLAH Almighty said;

*\*(وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ (7). الأنفال.*

#### **Translation of the concept of the Holy Verse;**

\*(And when ALLAH promised you that one of the two parties would be yours, and you wished that the one without power would be yours. But ALLAH intended to establish the truth by His words and to eliminate the disbelievers.) (7). Al-Anfal.

### The second incident:

It is taking ransom for the prisoners of the Battle of Badr. The Prophet, (S.A.W), and most of the Companions, may ALLAH be pleased with them, saw this as good, with the exception of the Companion Umar ibn al-Khattab, may ALLAH be pleased with him. So, the noble verses were revealed;

ALLAH Almighty said;

\* (مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (67) لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (68) فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (69). الأنفال.

### **Translation of the concept of the Holy Verses;**

\*(It is not for a prophet to have captives until he has inflicted a great slaughter on the land. You desire the goods of this world, but ALLAH desires the Hereafter. And ALLAH is Exalted in Might and Wise. (67) Had it not been for a previous decree from ALLAH, a great punishment would have touched you for what you took. (68) So, eat of that which you have taken [as spoils], lawful and good, and fear ALLAH. Indeed, ALLAH is Forgiving and Merciful. (69) Al-Anfal.

### The third incident:

In the Battle of Uhud, the Muslim archers saw it as “good” to leave their positions and descend from the top of the mountain. The catastrophe and painful result of this approval was defeat and the loss of the battle. ALLAH Almighty said about that;

\* (وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (152). آل عمران.

### **Translation of the concept of the Holy Verses;**

\* (And ALLAH has already fulfilled His promise to you when you were oppressing them by His permission until, when you lost heart and disputed in the matter and disobeyed after He had shown you what you love - among you are those who desire this world and among you are those who desire the Hereafter. Then He turned you away from them to test you. And He has certainly pardoned you. And ALLAH is full of bounty to the believers.) (152). Al Imran.

### Comment:

Many of those who call people to disobey the Sharia and its rulings, and who want to spread and apply rulings according to their whims and what their masters dictate to them, use this statement as evidence. This action and direction of these people only serves Satan and his followers in misleading people;

1- Either intentionally.



2- Or out of ignorance and lack of understanding of the rulings of Islamic law.

3- The religion has been completed, and the rulings have been established since 14 centuries, as ALLAH Almighty said in the decisive revelation;

\* (...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3). المائدة.

\* (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (67). المائدة.

### **Translation of the concept of the Holy Verses;**

\* (...This day I have perfected your religion for you, completed My favor upon you, and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, ALLAH is Forgiving and Merciful. (3). Al-Ma'idah.

\* (O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And ALLAH will protect you from the people. Indeed, ALLAH does not guide the disbelieving people (67). Al-Ma'idah.

### **Evidence from the Noble Prophetic Sunnah;**

\* (On the authority of Abd al-Rahman ibn Abd Rabbi al-Ka'bah, who said: I entered the mosque, and there was Abd ALLAH ibn Amr ibn al-'As sitting in the shade of the Ka'bah, and the people were gathered around him. So, I went to them and sat next to him, and he said: "We were with the Messenger of ALLAH, Peace Be Upon Him, on a journey, and we stopped at a place, some of us were repairing our tents, and some of us were cleaning our clothes, Among us was he who was in his grave when the caller of the Messenger of ALLAH, Peace Be Upon Him, called for the congregational prayer. So we gathered around the Messenger of ALLAH, Peace Be Upon Him, and he said: There was no prophet before me except that it was his duty to guide his nation to the best of what he knew for them, and to warn them against the worst of what he knew for them. Indeed, the well-being of this nation of yours was made at its beginning, and it will be afflicted. Its end is a trial and matters that you disapprove of, and a trial comes, and some of it softens others, and a trial comes, and the believer says, "This is my destruction," then it disappears, and a trial comes, and the believer says, "This, this." So, whoever loves to be removed from the Fire and admitted to Paradise, let his death come to him while he believes in ALLAH and the Last Day. And let him come to the people whom he loves to be approached, and whoever pledges allegiance to an Imam and gives him the clasp of his hand and the fruit of his heart, let him obey him if he is able, and if another comes to dispute with him, then strike the neck of the other. So, I approached him and said to him: I ask you by ALLAH, did you hear this from the Messenger of ALLAH, Peace Be Upon Him? So, I reached out to his ears and his heart. With his hands, and he said: My ears heard it and my heart understood it, so I said to him: This is your cousin Muawiyah commanding us to consume our wealth among ourselves unjustly and to kill ourselves, and

**ALLAH says: O you who believe, do not consume one another's wealth unjustly except it be a trade by mutual consent. And do not kill yourselves. Indeed, ALLAH is to you ever Merciful. He said: He remained silent for a while, then he said: Obey him in obeying ALLAH and disobey him in disobeying ALLAH. Narrated by Imam Muslim in his Sahih.**

**\* (On the authority of Al-Muttalib bin Hantab, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), said: "I have not left anything that ALLAH has commanded you to do without commanding you to do it, and I have not left anything that ALLAH has forbidden you to do without forbidding you to do it." Ash-Shafi'i (may ALLAH be pleased with him) said: "As long as there is no revelation in it, ALLAH has made it obligatory in the revelation to follow His Sunnah. Whoever accepts it has only accepted the obligation of ALLAH, the Almighty, the Majestic. ALLAH, the Highest, knows best." Sunan Al-Bayhaqi.**

**\* (On the authority of Jabir ibn Abdullah, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), said during the Farewell Pilgrimage: (...And I have left among you that which if you hold fast to it, you will never go astray, the Book of ALLAH. And you will be asked about me, so what will you say? They said: We bear witness that you have conveyed the message, fulfilled the duty, and given sincere advice. So, he said with his index finger, raising it to the sky and pointing it at the people: O ALLAH, "Bear witness, O ALLAH, bear witness" three times. (Muslim).**

### **Conclusion;**

**1- It is not correct to quote the words of Ibn Mas'ud (may ALLAH be pleased with him) as evidence for thinking as good that which is forbidden in Islam.**

**2- Violation of established provisions of the Holy Book.**

**3- Violation of established provisions of the Sunnah of the Prophet. The Messenger, (S.A.W), conveyed the message in detail as his Lord, the Almighty, commanded him. So why try to change the established legal rulings by incorrect analogy?!**

**4- Analogy is the fourth source of legislation. It is an extension and application of the rulings contained in the Noble Book and the Noble Sunnah. Analogy that contradicts explicit and clear texts is not to be used.**

**5- The hadith is attributed to a companion, and this type of hadith does not constitute evidence in the face of clear and explicit texts.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (30) Important matters that have an impact on the nation**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**The Prophet, (S.A.W), laid down for Muslims a great prophetic and jurisprudential rule regarding the performance and establishment of rituals and acts of worship. He, (S.A.W), said: "... If I forbid you from something, then avoid it, and if I command you to do something, then do as much of it as you can." Al-Bukhari&Muslim.**

**Matters that if they were not important and influential on the nation, the Messenger, (S.A.W), would not have ordered them.**

### **The first matter: straightening the rows in prayer;**

**The Messenger of ALLAH, (S.A.W), was committed to and ordered the Muslim nation to commit to a number of matters that had a great impact and role in the life of the nation, and he was persistent in them with his noble person, including straightening the rows in prayer. It has been proven that he, (S.A.W), was keen on it, and it also came in the narrations of the Rightly-Guided Caliphs, may ALLAH be pleased with them, that they appointed men to carry out this task when the number of worshippers in the Prophet's Mosque increased. This great interest is conclusive evidence that leveling the ranks has benefits and a great role in education and building the Islamic personality, as well as the cohesion and compassion among the members of the Islamic community.**

### **The importance and wisdom of straightening the rows in prayer;**

**1- Straightening the rows is one of the duties of the Imam to follow up on: All the hadiths mentioned in the issue indicate and confirm that the Messenger, (S.A.W), personally supervised the straightening of the rows, and we have a good example in the Messenger of ALLAH;**

**\* (On the authority of Al-Nu'man bin Bashir, may ALLAH be pleased with him, who said: "The Messenger of ALLAH, (S.A.W), used to straighten our rows, as if he were straightening arrows, until he saw that we had understood him. Then he went out one day, and stood until he was about to say the takbir, and he saw a man whose chest was visible from the row, so he said: O servants of ALLAH, you must straighten your rows, or ALLAH will cause dissension among your faces)." Muslim.**

**\* (On the authority of Al-Bara' ibn 'Azib, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), would pass through the rows from one side to the other,**

touching our shoulders and chests and saying: “Do not differ, lest your hearts differ.” And he would say: “Indeed, ALLAH and His angels send blessings upon the front rows.”). An-Nasa’i.

2- Establishing and correcting it is an act of obedience and following the Messenger of ALLAH, peace and blessings be upon him. Whoever obeys the Messenger has obeyed ALLAH, the Highest, and whoever follows the Messenger, peace and blessings be upon him, loves ALLAH, the Highest, and ALLAH also loves him and forgives him. He, the Highest, said:

\* (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (31) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (32). آل عمران.

### Translation of the concept of the Holy Verses;

\* (Say: If you should love ALLAH, then follow me: ALLAH will love you and forgive you your sins. And ALLAH is Oft-Forgiving, Most Merciful. (31) Say: Obey ALLAH and the Messenger. But if they turn away, then indeed, ALLAH does not love those who disbelieve. The disbelievers (32). Al Imran.

3- All the noble hadiths came in the form of an imperative, and an imperative indicates obligation unless it is declined by a definite article, and there is no definite article in those hadiths.

4- On the authority of Abdullah bin Omar, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), said: “Straighten the rows, align your shoulders, fill the gaps, and be gentle with the hands of your brothers. Jesus did not say: with the hands of your brothers. Do not leave any gaps for Satan. Whoever joins a row, ALLAH will join him, and whoever severs a row, ALLAH will sever him.” Abu Dawud said: The meaning of “be gentle with the hands” is: Your brothers: If a man comes to the row and wants to enter it, then every man should lower his shoulders to him until he enters the row. Abu Dawud.

5- On the authority of the mother of the Believers, Aisha, may ALLAH be pleased with her, who said: The Messenger of ALLAH, (S.A.W), said: “ALLAH and His angels send blessings upon those who straighten the rows. Whoever fills a gap, ALLAH will raise him a degree because of it.” Ibn Majah, Ahmad, Al-Bayhaqi, Ibn Khuzaymah, and Ibn Hibban.

6- Learning discipline, order and precision in performing acts of worship and consequently in daily worldly activities.

7- Planting obedience to the Imam in the souls and hearts of the worshippers.

8- When standing side by side, the mosque accommodates a larger number of worshippers, and makes them feel close, united and loving among themselves.

9- Violating the hadith leads to differences, division, and animosity among the worshippers themselves, as well as between them and the imam.

### **Evidence from the Noble Prophetic Sunnah:**

**\* (On the authority of Al-Nu'man bin Bashir, may ALLAH be pleased with him, who said: The Prophet, (S.A.W), said: "Straighten your rows, or ALLAH will cause discord among your faces.") Agreed upon.**

**\* (On the authority of Abu Mas'ud, may ALLAH be pleased with him, who said: "The Messenger of ALLAH, Peace Be Upon Him, used to touch our shoulders during prayer and say: 'Stand straight and do not differ, lest your hearts differ. Let those among you who have the most wisdom and understanding come closest to me, then those who come after them, then those who come after them.'" Muslim.**

**\* (On the authority of Abu Mas'ud, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, used to touch our shoulders and say: "Stand straight and do not differ, lest your hearts differ. Let those among you who have the most wisdom and understanding come closest to me, then those who come after them, then those who come after them.") You will differ, and your hearts will differ. Let those among you who have dreams and understanding be closest to me, then those who come after them, then those who come after them." (An-Nasa'i).**

**\* (On the authority of Abdullah, may ALLAH be pleased with him, on the authority of the Prophet, Peace Be Upon Him, who said: "Let those among you who are most intelligent and wise come closest to me, then those who come after them, then those who come after them. Do not differ, lest your hearts differ. And beware of the noise of the markets."). Ibn Hibban, An-Nasa'i, Ad-Darimi, Ahmad, and Al-Bayhaqi.**

**\* (On the authority of Abu Hurairah, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), said: "If people knew what is in the call to prayer and the first row, and they could not find any other way to do it except by drawing lots, they would draw lots. If they knew what is in the early morning prayer, they would race to it. If they knew what is in the darkness and the dawn prayer, they would come to them even if they had to crawl." Al-Bukhari & Muslim.**

**\* (On the authority of Jabir ibn Samurah as-Suway'i, may ALLAH be pleased with him, who said: The Prophet, Peace Be Upon Him, said: "Do you not line up as the angel's line up before their Lord?" We said: "How do the angel's line up before their Lord?" He said: "They complete the first rows and stand close together in the row." Ibn Majah.**

**We see many armies in the world performing a show before the kings and leaders of the Countries, and how disciplined, united and committed they are to the furthest extent, and for ALLAH Almighty is the highest attribute; so the worshippers must show their love, reverence, respect and obedience to ALLAH Almighty, and He is the King of kings, and He is the Master of the Day of Judgment; Standing before ALLAH Almighty means not looking right or left, focusing exclusively on the place of prostration, not being negligent, and**

following the imam in the recitation and the takbirs of transition. One is in prayer with heart, body, mind, and humility.

**\*(On the authority of Anas bin Malik, may ALLAH be pleased with him, who said: The Messenger of ALLAH, peace and blessings be upon him, said: “Straighten your rows, for straightening the rows is part of the perfection of prayer.” An-Nasa’i.**

**\*\* (Imam Al-Bukhari has a chapter entitled;**

**Chapter: The sin of one who does not complete the rows;**

**\* (691 - Muadh ibn Asad narrated: Al-Fadl ibn Musa told me: Saeed ibn Ubayd al-Ta’i told us, on the authority of Bashir ibn Yasar al-Ansari, on the authority of Anas ibn Malik, may ALLAH be pleased with him: That he came to Medina, and it was said to him: What have you found objectionable about us since you became a friend of the Messenger of ALLAH, (S.A.W)? He said: I have not found objectionable anything except that you do not straighten the rows. And Uqbah ibn Ubayd said, on the authority of Bashir ibn Yasar: Anas ibn Malik came to us in Medina with this.**

**Comment:**

**So, Imam Al-Bukhari, who is a great jurist and hadith scholar, believes that not forming rows is a sin, so he gave it a chapter.**

**The second matter: Do not come to prayer in a hurry;**

**\* (On the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W), who said: “When you hear the call to prayer, walk to prayer with calmness and dignity, and do not rush. Pray whatever you catch up with, and complete whatever you miss.”) Al-Bukhari.**

**\* (On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: “When you are called to prayer, let none of you rush to it, but let him walk with calmness and dignity. Pray as much as you catch up with, and make up for what you missed.”) Muslim.**

**\* (On the authority of Abu Bakrah, may ALLAH be pleased with him, that he came to the Prophet, (S.A.W), while he was bowing, and he bowed before reaching the row. He mentioned that to the Prophet, (S.A.W), and he said: “May ALLAH increase your eagerness, and do not do it again.”) Al-Bukhari.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**





## Message No:(31)

### Hadith: We do not entrust this matter to anyone who seeks it or is keen on it.

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

\* (يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ (1) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا سَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (2) المائدة.

### Translation of the concept of the Holy Verses;

\*(O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends (1) O you who have believed, do not violate the rights of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty (2). Al-Ma'idah

### Abu Musa said (May ALLAH be pleased with him);

\*(Two of my cousins on my father's side and I went in to see the Prophet(P.B.U.H) and one of them said, "Messenger of ALLAH, put us in command of part of what ALLAH has put in your charge," the other also saying the same. He (P.B.U.H) replied, "I swear by ALLAH that I will not put in charge, of this work anyone who asks for it, or anyone who is eager for it." In a version he said, "We will not employ in our work one who wants it." Bukhari and Muslim.

Al-Nawawi's book, the first commentary (2265) His saying: (By ALLAH, we do not appoint over this work anyone who asks for it or anyone who is keen on it) It is said, the scholars said: The wisdom in that no one who asks for leadership is appointed is that he is entrusted with it. And there should be no assistance with him, as was stated in the previous hadith of Abd al-Rahman ibn Samurah. If there is no assistance with him, then he is not suitable, and no one

who is not suitable should be appointed; because in it there is suspicion for the seeker and the keen one. And ALLAH knows best.

**It has been narrated on the authority of Abu Dharr who said:**

**\*(I said to the Prophet (P.B.U.H): Messenger of ALLAH, will you not appoint me to a public office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust. And on the Day of judgment, it is a cause of humiliation and repentance except for one who fulfils its obligations and (properly) discharges the duties attendant thereon. (Muslim).**

**Al-Nawawi's book, the first explanation (2267) His saying: (O Abu Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a source of shame and regret, except for the one who takes it with its right and fulfills what is due from him regarding it). And in the other narration: (O Abu Dharr, I see you as weak, and I love for you what I love for myself. Do not appoint two people as rulers, and do not take charge of the wealth of an orphan). This hadith is the basis. It is great to avoid positions of authority, especially for those who are too weak to carry out the duties of that position. As for shame and regret, that is the right of those who are not worthy of it, or those who are worthy but are not just in it, then ALLAH the Highest will disgrace them on the Day of Resurrection and disgrace them, and they will regret what they neglected. As for those who are worthy of authority and are just in it, then they have a great virtue. The authentic hadiths have demonstrated this, such as the hadith: "Seven whom ALLAH will shade," and the hadith mentioned here after this (that the just will be on pulpits of light), and other than that, and the consensus of the Muslims is established upon it. Despite this, due to the great danger in it, the Prophet (S.A.W) warned against it, and so did the scholars, and many of the early generations refrained from it, and they were patient with the harm when... They refused.**

**Narrated Usaid bin Hudair:**

**\*(A man from the Ansar said, "O ALLAH's Messenger (P.B.U.H)! Will you appoint me as you have appointed so-and so?" The Prophet (P.B.U.H) said, "After me you will see others given preference to you; so be patient till you meet me at the Tank (i.e. Lake of Kauthar). (on the Day of Resurrection). (Al-Bukhari).**

**It has been reported on the authority of 'Abd al-Rahman b. Samura who said:**

**\*(The Messenger of ALLAH (P.B.U.H) said to me: 'Abd al-Rahman, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without ALLAH's help to discharge the responsibilities attendant thereon), and if you are granted it without making any request for it, you will be helped (by ALLAH in the discharge of your duties).(Muslim).**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No:(32) Poetry and Pus**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**ALLAH Almighty said;**

**\*وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ (69). يس.**

### **Translation of the concept of the Holy Verse;**

**\*(And We have not taught him poetry, nor is it befitting for him. It is not but a message and a clear Qur'an.) (69). Ya-Seen.**

### **Evidence from the Noble Prophetic Sunnah;**

#### **1- Narrated Ibn `Umar:**

**The Prophet (P.B.U.H) said, "It is better for a man to fill his abdomen with pus than to fill it with poetry." Al-Bukhari.**

#### **2- Narrated Abu Huraira:**

**ALLAH's Messenger (P.B.U.H); said, "It is better for anyone of you that his abdomen be filled with pus which may consume his abdomen, than it be filled with poetry." (Al-Bukhari&Muslim).**

#### **3- Abu Sa`id Al-Khudri reported:**

**We were going with ALLAH's Messenger (P.B.U.H). As we reached the place (known as) `Arj there met (us) a poet who had been reciting poetry. Thereupon ALLAH's Messenger (P.B.U.H) said: Catch the Satan or detain the Satan, for filling the belly of a man with pus is better than stuffing his brain with poetry. (Muslim).**

#### **4- Narrated Muhammad bin Sa'd bin Abi Waqqas:**

**from his father that the Messenger of ALLAH (P.B.U.H) said: "It is better that one of you fill his abdomen with puss than to fill it with poetry." (Muslim & Jami` at-Tirmidhi).**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## Message No: (33)

### Cases of the letter (Baa-ب) in the Holy Quran and the Arabic language

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

The letter (Ba - ب ) has several cases, which are:

#### First: for attachment; examples:

ALLAH Almighty said;

\* (وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (42). البقرة.

\* (...يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ ... (185). البقرة.

\* (وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (155). البقرة.

#### Translation of the concept of the Holy Verses;

\* (And do not mix truth with falsehood or conceal the truth while you know [it] (42). Al-Baqarah.

\* (...ALLAH intends for you ease and does not intend for you hardship ... (185). Al-Baqarah.

\* (And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient (155). Al-Baqarah.

#### Second: For assistance; examples:

ALLAH Almighty said;

\* (وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (7). الأنعام.

\* (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1). العلق.

\* (إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (30). النمل.

#### Translation of the concept of the Holy Verses;

\* ( And if We had sent down to you a book on parchment and they touched it with their hands, those who disbelieved would have said, "This is not but obvious magic." (7). Al-An'am.

\* (Read in the name of your Lord who created (1). Al-Alaq.

\* (Indeed, it is from Solomon, and indeed, it is, “In the name of ALLAH, the Most Gracious, the Most Merciful.” (30). An-Naml.

### Third: For causality: Examples:

ALLAH Almighty said;

\* (... الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى ... (178). البقرة.

\* (...تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْأَفًا ... (273). البقرة.

\* (...فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ... (103). آل عمران.

### Translation of the concept of the Holy Verses;

\* (... Retaliation for those killed: a free man for a free man, a slave for a slave, a female for a female... (178). Al-Baqarah.

\* (... You will recognize them by their mark. They do not ask people insistently... (273). Al-Baqarah.

\* (... Then by His favor you have become brothers... (103). Al-Imran.

### Fourth: For the circumstance: Examples

ALLAH Almighty said;

\* (الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً ... (274). البقرة.

\* (...وَأَذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ (41). آل عمران.

\* (إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى ... (42). الأنفال.

### Translation of the concept of the Holy Verses;

\* (Those who spend their wealth by night and by day, secretly and publicly ... (274). Al-Baqarah.

\* (...And remember your Lord much and glorify Him in the evening and the morning (41). Al-Imran.

\* (When you were on the near slope and they were on the farthest slope ... (42). Al-Anfal.

### **Fifth: For the substitute: Examples:**

ALLAH Almighty said;

- \* (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا ... (77). آل عمران.
- \* (إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ... (111). التوبة.
- \* (فَاعْرَضُوا فَأرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرَمِ وَبَدَّلْنَا لَهُمُ جَنَّتَيْنِ ... (16). سبأ.

### **Translation of the concept of the Holy Verse;**

\* (Indeed, those who exchange the covenant of ALLAH and their oaths for a small price ... (77). Al Imran.

\* (Indeed, ALLAH has purchased from the believers their lives and their properties in exchange for that they will have Paradise ... (111). At-Tawbah.

\* (So, they turned away, so We sent upon them the flood of the dam and replaced their two gardens with two gardens ... (16). Saba.

### **Sixth: For the machine: Examples:**

ALLAH Almighty said;

- \* (وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ ... (251). البقرة.
- \* (يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ ... (35). التوبة.
- \* (فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ (11). القمر.

### **Translation of the concept of the Holy Verses;**

\* (And had ALLAH not repelled some people by means of others, the earth would have been corrupted... (251). Al-Baqarah.

\* (On the Day when it will be heated in the fire of Hell and their foreheads, their flanks, and their backs will be branded with it... (35). At-Tawbah.

\* (So, We opened the gates of heaven with pouring water (11). Al-Qamar.

### **Seventh: To go beyond the meaning of (about): Examples:**

ALLAH Almighty said;

- \* (...ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ (1). الأنعام.
- \* (الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا (59). الفرقان.



\* (سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ (1). المعارج.

### Translation of the concept of the Holy Verses;

\* (...Then those who disbelieve equate others with their Lord (1). Al-An'am.

\* (He who created the heavens and the earth and whatever is between them in six days and then established Himself on the Throne - the Most Gracious. So, ask about Him one who is informed (59). Al-Furqan.

\* (A questioner asked about a punishment that will come to pass (1). Al-Ma'arij.

### Eighth: The letter (Baa - ب -) means (on): Examples:

ALLAH Almighty said;

\* (فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا ... (137). البقرة.

\* (...وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (96). النحل.

\* (وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ (30). المطففين.

### Translation of the concept of the Holy Verses;

\* (So if they believe in the same as you believe in, then they are rightly guided... (137). Al-Baqarah.

\* (...And We will surely reward those who are patient with the best of what they used to do (96). An-Nahl.

\* (And when they pass by them, they wink at each other (30). Al-Mutaffifin.

### Ninth: The letter (Baa - ب -) is for transitivity: Examples:

ALLAH Almighty said;

\* (...ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (17). البقرة.

\* (...وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْنَهُنَّ ... (19). النساء.

\* (...وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَنِيَسٍ بِمَا كَانُوا يَفْسُقُونَ (165). الأعراف.

### Translation of the concept of the Holy Verses;

\* (...ALLAH has taken away their light and left them in darkness [so] they cannot see (17). Al-Baqarah.

\* (...And do not prevent them from marrying you in order to take away part of what you gave them ... (19). An-Nisa.

\* (...And We seized those who did wrong with a wretched punishment because they were defiantly disobedient (165). Al-A'raf.

#### **Tenth: letter (Baa - ب -) for accompaniment: Examples:**

ALLAH Almighty said;

\* (يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ ... (170). النساء.

\* (وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ... (61). المائدة.

\* (فَاتِمَّا يَسِّرْنَا لَهُ لِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (58). الدخان.

#### **Translation of the concept of the Holy Verses:**

\* (O mankind, there has come to you the Messenger with the truth from your Lord... (170). An-Nisa.

\* (And when they come to you, they say, "We believe," although they entered with disbelief and they have already exited with it... (61). Al-Ma'idah.

\* (So, We have only made it easy in your language that they may remember. (58). Ad-Dukhan.

#### **Eleventh: letter (Baa - ب -) for association: Examples:**

ALLAH Almighty said;

\* (...فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (16). الأنفال.

\* (نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى (13). الكهف.

\* (وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ (46). الزخرف.

#### **Translation of the concept of the Holy Verses;**

\* (...So, he has incurred the wrath of ALLAH, and his refuge is Hell, and wretched is the destination (16). Al-Anfal.

\* (We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance (13). Al-Kahf.

\* (And We had certainly sent Moses with Our signs to Pharaoh and his chiefs, and he said, "Indeed, I am the Messenger of the Lord of the worlds (46). Az-Zukhruf.

### Twelfth: The letter (Baa - ب -)for the present: Examples:

ALLAH Almighty said;

\* (وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ... (93). البقرة.

\* (وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ... (102). البقرة.

\* (وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ... (4). ابراهيم.

### **Translation of the concept of the Holy Verses;**

\* (And they were made to drink into their hearts the calf because of their disbelief ... (93). Al-Baqarah.

\* (And they do not harm anyone thereby except by permission of ALLAH ... (102). Al-Baqarah.

\* (And We did not send any messenger except with the language of his people to state clearly to them ... (4). Ibrahim.

### Thirteenth: letter (Baa - ب -) is an adjective: Examples:

ALLAH Almighty said;

\* (...إِلَّا مَنْ اعْتَرَفَ غُرْفَةً بِيَدِهِ ... (249). البقرة.

\* (وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ... (282). البقرة.

\* (أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا ... (17). الرعد.

### **Translation of the concept of the Holy Verses;**

\* (...except for he who scoops up a handful with his hand... (249). Al-Baqarah.

\* (And let a scribe write between you with justice... (282). Al-Baqarah.

\* (He sent down water from the sky, and the valleys flowed according to their capacity... (17). Al-Ra`d.

### Fourteenth: letter (Baa - ب -) is for swearing:

Examples: ALLAH Almighty said;

\* (قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ (82). ص.

\* (قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ (17). القصص.

\* فَأَلْفَوْا جِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَالِيُونَ (44). الشعراء.

### Translation of the concept of the Holy Verses;

\* (He said, "Then by You might, I will surely mislead them all." (82). Sad.

\* (He said, "My Lord, because You have bestowed favor upon me, I will never be a supporter of the criminals." (17). Al-Qasas.

\* (So they threw down their ropes and their staffs and said, "By the might of Pharaoh, we will surely be the victors." (44). Ash-Shu'ara.

### Fifteenth: letter (Baa - ب -) can be used as a present participle or a direct object. Examples:

ALLAH Almighty said;

\* (...مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (249). البقرة.

\* (وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ... (64). النساء.

\* (الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (28). الرعد.

### Translation of the concept of the Holy Verses;

\* (...How often has a small company overcome a large company by permission of ALLAH? And ALLAH is with the patient (249). Al-Baqarah.

\* (And We did not send any messenger except to be obeyed by permission of ALLAH... (64). An-Nisa.

\* (Those who have believed and whose hearts are assured by the remembrance of ALLAH. Unquestionably, by the remembrance of ALLAH hearts are assured (28). Ar-Ra`d.

### Sixteenth: letter (Baa - ب -) means (the letter Lam of explanation): Examples:

ALLAH Almighty said;

\* (وَإِذْ فَرَقْنَا بِحُجْمِ الْبَحْرِ فَاَنْجَيْنَاكُمْ وَاَعْرَفْنَا اَلَّ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُونَ (50). البقرة.

\* (... فَلَيْسَ عَلَيْهِمْ جُنَاحٌ اَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ... (60). النور.

\* (مَا خَلَقْنَاهُمَا اِلَّا بِالْحَقِّ وَلَكِنْ اَكْثَرُهُمْ لَا يَعْلَمُونَ (39). الدخان.

### Translation of the concept of the Holy Verses;

\* (And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on (50). Al-Baqarah.

\* (...There is no blame upon them for putting aside their outer garments without displaying their adornment... (60). An-Nur.

\* (We did not create them except in truth, but most of them do not know (39). Ad-Dukhan.

**Seventeenth: letter (Baa - ب -) means (from): Examples:**

ALLAH Almighty said;

\* (...حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَدِّ مَيْتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ ... (57). الأعراف.

\* (فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ... (14). هود.

\* (عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا (6). الإنسان.

**Translation of the concept of the Holy Verses;**

\* (...until, when it carries heavy clouds, We drive it to a dead land and send down water with it... (57). Al-A'raf.

\* (But if they do not respond to you, then know that it has been sent down with the knowledge of ALLAH and that there is no ALLAH except Him... (14). Hud.

\* (A spring from which the servants of ALLAH will drink, making it gush forth abundantly (6). Al-Insan.

\*\*\*

This message is quoted with slight modification and does not include all the cases of the letter from:

(pp. 3-58 - Part One - Part Two - Book: Studies of the Style of the Holy Qur'an - Author: Dr. Muhammad Abd al-Khaliq Udhaymah - Dar al-Hadith - Cairo).

The letter (Baa - ب -) has other cases. For more information and to gain more knowledge, please refer to the mentioned source.

((ALLAH ALMIGHTY IS MOST KNOWING))



## **Message No: (34) Prudence the verse (And your Lord inspired the bee)**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

**\* (وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (68) ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ (69) وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ (70). النحل.**

### **Translation of the concept of the Holy Verses;**

**\*( And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.(68) Then eat from all the fruits and follow the ways of your Lord made easy for you. There emerges from their bellies a drink of varying colors in which is healing for people. Indeed, in that is a sign for a people who give thought. (69) And ALLAH created you, then He takes you in death, and among you is he who is returned to a more despised state. Life, so that he may not know anything after having knowledge. Indeed, ALLAH is Knowing and Competent. (70) An-Nahl.**

### **Translation of the concept of the Holy Verse;**

**Indeed, ALLAH Almighty inspired to the bees to:**

**A- Make homes in the mountains, and in the trees, and in what they are building a pergola.**

**B- Eat from all the fruits.**

**C- Follow the ways of your Lord made easy for you.**

**D- There comes forth from their bellies a drink of varying colours.**

**E- This drink contains healing for people.**

**F- Indeed, in all this process is a sign for a people who reflect.**

**G- Indeed, ALLAH Almighty is the Creator and He is the One who takes the souls of all people.**

**H- Some people live long by ALLAH's permission.**

**J- This long-lived man will return to not knowing anything after he used to know.**

**I- Indeed, ALLAH Almighty is All-Knowing, All-Powerful.**

### Contemplation and benefits derived from the noble verses:

1- ALLAH's Almighty statement that the natural bee houses are in the mountains, trees and huts.

2- ALLAH's Almighty statement about the types of healthy and correct food for bees; which are all fruits.

3- ALLAH's Almighty statement that the process of producing honey is a divine matter (the ways of your Lord).

4- ALLAH's Almighty statement that the drink produced (honey), through eating natural fruits (eat from all fruits) and then following (the ways of your Lord made easy); It is the drink that is a cure for people; it is not the (honey) that we see in stores and shops because its production method and contents do not conform to the specifications stipulated in the noble verse.

5- We can understand the following from the noble verses:

The Scholar (sheikhs, imams, professors, teachers, etc.) must be like bees in the manufacture, formulation, and production of beneficial knowledge for his society. That is, he must study knowledge well, digest it well, and then present or deliver it to people, students, or listeners, in a new easy and simple form for understanding, receiving, memorizing, and transmitting without any change in the essence, appropriate to the place and time.

The one who succeeds in such work is like a bee that produces simple, beneficial knowledge from a group of raw materials, in which there is healing for people from ignorance and light for the Researchers and seekers of the paths of truth that lead to the gain pleasure of ALLAH Almighty.

There are those who convey the knowledge they have memorized to people as they learned it, without reformulating it in a smooth manner that is appropriate to the time and place and without affecting the essence of the material (and this is not limited to scholars of Islamic law, but rather concludes scholars and teachers of various sciences and arts). The reasons are:

1- Non understanding and digesting the academic subjects they studied very well, so they cannot reformulate it in a smooth manner for others.

2- Limited scientific competence.

3- Blameworthy imitation.

### Evidence from the Noble Prophetic Sunnah;

\*\* (On the authority of Abu Musa, may ALLAH be pleased with him, on the authority of the Prophet, (S.A.W), who said: “The example of the guidance and knowledge with which ALLAH has sent me is like the example of abundant rain falling on a land. Some of it was pure and accepted the water, so it produced abundant grass and herbs. Some of it was barren



**and held back the water, so ALLAH benefited the people by it, so they drank, gave water to drink, and planted crops. And some of it fell on another group. Indeed, the rain fell on a part of it, and it was not rained on, but it fell on a part of it, and ... It is a plain that neither holds water nor produces grass. This is the example of one who has acquired knowledge of the religion of ALLAH and is benefited by what ALLAH has sent me with, so he learns and teaches. And the example of one who does not raise his head with that and does not accept the guidance of ALLAH with which I was sent. Agreed upon and the wording is from Al-Bukhari.**

**\*\* (on the authority of Zaid bin Thabit, may ALLAH be pleased with him, he said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “May ALLAH make radiant the face of a man who hears from us A hadith and he memorized it until he conveyed it. Many a person carries knowledge to someone who is more knowledgeable than him, and many a person carries knowledge but is not knowledgeable.” (Abu Dawud, Al-Tirmidhi, Ahmad, Ibn Majah, and others)**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (35) Showing Respect, Reverence and Sanctification**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**ALLAH Almighty said;**

**\* (دَلِكَ وَمَنْ يُعْظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (32). الْحَجَّ.**

### **Translation of the concept of the Holy Verse;**

**\*(That is so. And whoever honors the symbols of ALLAH - indeed, it is from the piety of hearts. (32). Hajj.**

**Based on this holy verse, respect and reverence must be shown to:**

**1- When the word (ALLAH) is mentioned, it is obligatory to follow it with the words; ((Glory be to Him, or (Almighty and Majestic), or (Glory be to Him and Most High), or His beautiful names are sanctified, blessed be ALLAH Almighty, ALLAH Almighty. etc.**

**2- To all the mothers of the believers, (May ALLAH Almighty be Pleased with them), and not mentioning their names without the title of Mother of the Believers, and this is in compliance with the command of ALLAH Almighty where He said:**

**\*(...and his wives are their mothers...that was written in the Book (6) Al-Ahzab, meaning we say for example as in the hadith: Mother of the Believers Aisha, may ALLAH be pleased with her, or the hadith of Mother of the Believers Umm Salamah, may ALLAH be pleased with her.**

**The Companions, may ALLAH be pleased with them, and they are the best of people as the Messenger, (S.A.W), informed us, used to call the wives of the Messenger, (S.A.W), ((O Mom)).**

**3- Showing respect to all the Companions of the Messenger of ALLAH Almighty (may ALLAH be pleased with them), and not saying: Omar, Ali, or Abu Bakr said. Rather, one should say: Our master Omar ibn al-Khattab said, or the Rightly-Guided Caliph Omar ibn al-Khattab said, or the great Companion Omar ibn al-Khattab said, and the same applies to all the rest of the Companions (may ALLAH be pleased with them). The same applies to the female Companions; one should say: The great Companion (so-and-so) (may ALLAH be pleased with them).**

**4- Praying for mercy for scholars and jurists: When mentioning the name of a scholar, jurist, or hadith scholar, it is obligatory to say after his name (may ALLAH Almighty have mercy on him).**

**5- When mentioning the previous prophets and messengers: we say: (Peace be upon him).**

**6- A new and strange phenomenon that contradicts the Holy Book:**

**Recently, some people have started posting recitations of the Holy Quran on YouTube and other sites, and the recitation is accompanied by a video of natural scenes, buildings, roads, or wild and aquatic animals. This phenomenon contradicts the text of the Holy Quran, in which Allah Almighty says:**

**\* (وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (204). الأعراف.**

**Translation of the concept of the Holy Verse;**

**\*(And when the Qur'an is recited, listen to it and be silent that you may receive mercy (204). Al-A'raf.**

**Since the presence of the video distracts the listener from listening and paying close attention to the Holy Recitation, it is necessary to warn in order to correct and avoid falling into the forbidden, and Allah knows best.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (36) The Only Guaranteed Way to Paradise**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**The only guaranteed way to Paradise is to obey and follow the Messenger, as he, (S.A.W), said;**

**\*(On the authority of Abu Hurairah, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), said: “All of my nation will enter Paradise except those who refuse.” They said: “O Messenger of ALLAH, who will refuse?” He said: “Whoever obeys me will enter Paradise, and whoever disobeys me has refused.” Al-Bukhari, Ahmad, Al-Mustadrak, and Al-Tabarani.**

**Benefits of obeying and following the Messenger, (S.A.W):**

**1- Evidence of the servant's love for ALLAH Almighty ; as ALLAH the Almighty said:**

**\*(Say: (Muhammad), If you love ALLAH, then follow me...). (31). Al-Imran.**

**2- It leads to ALLAH's love for the believing, obedient, and submissive servant; as in the saying of ALLAH the Almighty:**

**\*(...ALLAH loves you...). (31). Al-Imran.**

**3- It results in the forgiveness of the sins of the believing, obedient, and submissive servant; as proven in the saying of ALLAH the Almighty:**

**\*(...and He will forgive you your sins. And ALLAH is Forgiving, Most Merciful (31). Al-Imran.**

**4- Attaining the mercy of ALLAH Almighty: ALLAH the Almighty said:**

**\* (.. وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (156) الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (157). الأعراف.**

**\* (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (28). الحديد.**

### Translation of the concept of the Holy Verses;

\* (... And My mercy encompasses all things, so I will prescribe it for those who fear ALLAH and give zakat and those who believe in Our verses (156) Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them are the good things and He prohibits for them the bad things and removes from them their burden and the shackles which were upon them. So those who believe in him, honor him, support him, and follow the light which has been sent down with him - those are the successful ones. (157) Al-A'raf.

\* (O you who have believed, fear ALLAH and believe in His Messenger. He will give you a double portion of His mercy and make for you a light by which you will walk and He will forgive you. And ALLAH is Forgiving and Merciful. (28) Al-Hadid.

5- Strong steadfastness, great reward, and guidance to the straight path. ALLAH said:

أ\* (... وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا (66) وَإِذَا لَا تَأْتِنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا (67) وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا (68). النساء.

\* (قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (158). الأعراف.

### Translation of the concept of the Holy Verses;

\* (... And if they had done what they were advised, it would have been better for them and a firmer confirmation (66) And then We would have given them from Ourselves a great reward (67) And We would have guided them to a straight path (68). An-Nisa.

\* (Say, "O mankind, indeed I am the Messenger of ALLAH to you all, to whom belongs the dominion of the heavens and the earth. There is no ALLAH except Him; He gives life and causes death. So, believe in ALLAH and His Messenger. The unlettered prophet who believes in ALLAH and His words. And follow him that you may be guided. (158) Al-A'raf.

6- Attaining happiness in both worlds: ALLAH said:

أ\* (تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (13) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ (14). النساء.

\* (وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا (69). النساء.

### Translation of the concept of the Holy Verses;

\* (These are the limits set by ALLAH. And whoever obeys ALLAH and His Messenger - He will admit him to gardens beneath which rivers flow, to abide therein. And that is the great attainment. (13) And whoever disobeys ALLAH and His Messenger and transgresses His

**limits - He will put him into the Fire to abide therein, and he will have a humiliating punishment. (14) An-Nisa.**

**\* (And whoever obeys ALLAH and the Messenger - those will be with those upon whom ALLAH has bestowed favor of the prophets and the steadfast affirmers of truth. And the martyrs and the righteous - and excellent are those as companions. (69) An-Nisa.**

#### **7- Doubling the reward for the faithful and obedient servant:**

**The Messenger of ALLAH, (S.A.W), said:**

**\* ( “Whoever establishes a good practice in Islam will have its reward and the reward of whoever acts upon it after him, without that detracting from their reward in the slightest. And whoever establishes a bad practice in Islam will bear its burden and the burden of whoever acts upon it after him, without that detracting from their burden in the slightest.” Muslim.**

**\*(On the authority of Abu Hurairah, may ALLAH be pleased with him, that the Messenger of ALLAH, (S.A.W), said: “Whoever calls to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest. And whoever calls to misguidance will have a burden of sin like that of those who follow him, without that detracting from their burden of sin in the slightest.” Muslim.**

**\*(On the authority of Abdullah ibn Mas`ud, may ALLAH be pleased with him, who said: The Messenger of ALLAH, Peace Be Upon Him, drew a line for us one day, then he said: “This is the path of ALLAH.” Then he drew lines to its right and to its left, then he said: “These are paths, on each path of which is a devil calling to it.” Then he recited: “And that this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you.” Al-Darmi.**

**\*(On the authority of Anas, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: “I will come on the Day of Resurrection and I will obey my Lord, and whoever from my nation obeys me, whoever remains steadfast will be saved, and whoever opposes will perish.” At-Tabarani.**

**\*(On the authority of Abu Hurayrah, may ALLAH be pleased with him, who said: The Messenger of ALLAH, (S.A.W), said: “At the end of time there will be liars and impostors who will come to you with hadiths that neither you nor your fathers have heard. So, beware of them, lest they lead you astray and tempt you.” Sahih Muslim.**



**Comment:**

**Whenever Imam Malik ibn Anas (may ALLAH be pleased with him) was mentioned in his presence about those who deviated from the religion, he would say: Umar ibn Abdul Aziz (may ALLAH be pleased with him) said: The Messenger of ALLAH ((S.A.W)) and the rulers after him (may ALLAH be pleased with them) established Sunnah's, adhering to which is following the Book of ALLAH (Peace Be Upon Him), completing the obedience of ALLAH (Peace Be Upon Him), and strengthening the religion of ALLAH (Peace Be Upon Him). No one among creation has the right to change or alter them, or to consider anything that contradicts them. Whoever is guided by them is guided, and whoever seeks help by them is victorious, and whoever abandons them and follows a path other than that of the believers, ALLAH will make him govern (Peace Be Upon Him) what... He took over, and his place in Hell is evil, and what an evil destination it is.” (Quoted with some modifications from: The Book of Sharia by Imam Al-Ajurri, Vol. 1, p. 52, 4th Edition, Dar Al-Siddiq, 2015 AD/1436 AH).**

**Whoever has intelligence and knowledge and needs to act upon them, and ALLAH Almighty wants good for him, should adhere to the Sunnah of the Messenger of ALLAH Almighty, (S.A.W), and what the Companions, may ALLAH be pleased with them, and those who followed them in righteousness from the leaders of the Muslims, may ALLAH Almighty have mercy on them, were upon in every time and place.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (37) The Four Imams' Prohibition of Imitation**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

### **The four imams forbade imitation:**

The approach of the Imams of the four schools of thought was to follow the Noble Prophetic Sunnah in matters of jurisprudence. It has been authentically reported from all of them (may ALLAH have mercy on them) that they forbade the reprehensible imitation (which is following without knowing the evidence from the Noble Book or the Noble Sunnah). These are some of their statements forbidding imitation:

#### **First: Imam Abu Hanifa al-Nu'man, may ALLAH be pleased with him:**

Abu Hanifa was a Muslim scholar, jurist, ascetic, and eponym of the Hanafi school of Sunni jurisprudence. According to most sources, Abu Hanifa Al-Numan bin Thabit bin Zuta bin Marzuban was born in Kufa, Iraq in 80 AH (699 AD). Died: 767 AD/150AH (age 68 years), Baghdad, Iraq. He said;

- 1- (If the hadith is authentic, then it is my school of thought). (Ibn Abidin in Al-Hashiya 1/63).
- 2- (It is not permissible for anyone to accept our statement unless he knows where we got it from). (Ibn Abidin in his commentary on Al-Bahr Al-Ra'iq 6/293).
- 3- In a narration: (It is forbidden for someone who does not know my evidence to issue a fatwa based on my words).
- 4- He added in a narration: (For we are human beings who say something today and go back on it tomorrow).
- 5- And in another: (Woe to you, Ya'qub (he is Abu Yusuf); do not write down everything you hear from me, for I may have an opinion today and leave it tomorrow, and I may have an opinion tomorrow and leave it the day after tomorrow).
- 6- He said: "If I say something and the Book of ALLAH contradicts it, then leave my statement for the Book of ALLAH." It was said: If the statement of the Messenger of ALLAH (P.B.U.H) contradicts it? He said: "Leave my statement for the report of the Messenger (P.B.U.H)." It was said: If the statement of the Companions contradicts it? He said: "Leave my statement for the statement of the Companions." (Book: Fath al-Majid Sharh Kitab al-Tawhid - Vol. 1, p. 388).

**Second: Imam Malik bin Anas, may ALLAH be pleased with him:**

Malik ibn Anas was an Islamic scholar and traditionalist who is the eponym of the Maliki school, one of the four schools of Islamic jurisprudence in Sunni Islam. Born in Medina into the clan of Banu Himyar, Malik studied under Hisham ibn Urwa, Ibn Shihab al-Zuhri, Ja'far al-Sadiq, Nafi ibn Sarjis and others.

**Born:** 711 AD/ 93 AH, Madinah, Saudi Arabia

**Died:** 795 AD / 179 AH (age 84 years), Madinah, Saudi Arabia. He said;

1- (I am only a human being, I make mistakes and I get it right, so look into my opinion, and whatever agrees with the Book and the Sunnah, then take it, and whatever does not agree with the Book and the Sunnah, then leave it.). (Ibn Abd al-Barr in Jami` Bayan al-`Ilm, vol. 1, p. 775).

2- Ibn Wahb said: I heard Malik ibn Anas, may ALLAH be pleased with him, say: “Adhere to what the Messenger of ALLAH, (S.A.W), said in the Farewell Pilgrimage: There are two matters that I have left behind, and you will never go astray as long as you hold fast to them: the Book of ALLAH and the Sunnah of His Prophet.” (Tlam al-Muwaqqi`in, 1/256).

3- (There is no one after the Prophet (S.A.W) except that his sayings are taken and left except the Prophet (S.A.W). (Ibn `Abd al-Barr in al-Jami` 2/91).

4- Ibn Wahb said: I heard Malik (may ALLAH Almighty have mercy on him) being asked about interlocking the toes during ablution? He said: That is not required of the people. He said: So, I left it until the people had left, so I said to him: We have a Sunnah in that regard. He said: What is it? I said: Al-Layth bin Sa`d, Ibn Lah`ah, and `Amr bin Al-Harith narrated to us on the authority of Yazid bin `Amr Al-Ma`afari on the authority of Abu `Abd Al-Rahman Al-Hanbali on the authority of Al-Mustawrid bin Shaddad Al-Qurashi, may ALLAH be pleased with him, who said: I saw the Messenger of ALLAH, (S.A.W), rubbing with his little finger between his toes. He said: This hadith is good, and I have never heard of it except just now. Then I heard him after that when he was asked and he ordered that the fingers be separated. (Introduction to Al-Jarh wa Al-Ta`dil by Ibn Abi Hatim, pp. 31-32).

5- Imam Malik (peace be upon him) said: “The Sunnah is Noah’s Ark. Whoever boards it will be saved, and whoever stays away from it will drown.” (Book: The Condemnation of Speech by Al-Harawi - Vol. 4, p. 124).

**Third: Imam Al-Shafi'i, may ALLAH be pleased with him:**

Al-Shafi'i was a Muslim scholar, jurist, traditionist, theologian, ascetic, and eponym of the Shafi'i school of Sunni jurisprudence. He is known to be the first to write a book upon the principles of Islamic jurisprudence, having authored one of the earliest works on the subject: al-Risala.

**Born:** 767 AD/150 AH, Gaza, Palestine.

**Died:** 19 January 820 AD/204 AH (age 53 years), Fustat, Egypt. He said;

- 1- (If the hadith is authentic, then it is my school of thought). (Al-Nawawi in Al-Majmu`, Vol. 1, p. 63/ Kuwaiti Encyclopedia of Jurisprudence - Vol. 12, p. 266).
- 2- (Muslims have agreed that whoever has a Sunnah from the Messenger of ALLAH (PBUH) becomes clear to him, it is not permissible for him to abandon it for the sake of someone else's statement). (Al-Fulani in Al-Iqaaz - p. 68).
- 3- (If you find in my book something that contradicts the Sunnah of the Messenger of ALLAH (PBUH), then say the Sunnah of the Messenger of ALLAH (PBUH), and leave what I said). In another narration (Then follow it and do not pay attention to what anyone says). (Al-Nawawi in Al-Majmu`, 1/63).
- 4- (You are more knowledgeable about the hadith and the men than I am, so if the hadith is authentic, then inform me of it, whether it is from Kufa, Basra, or Sham, so that I may go to it if it is authentic). (Al-Khatib in Al-Ihtijaj bil-Shafi'i 8/1).
- 5- (Every issue in which the hadith from the Messenger of ALLAH is authenticated by the people of transmission contrary to what I said, then I will retract it during my life and after my death). (Abu Na'im in Al-Hilya 9/107).
- 6- (If you see me saying something that has been authentically reported from the Prophet (PBUH) that is contrary to it, then know that my mind has gone.) (History of Damascus by Ibn Asakir - Vol. 51 - Saff: 387).
- 7- (Everything I said that is contrary to what I said from the Prophet (PBUH) that is authentic, then the hadith of the Prophet is more deserving, so do not imitate me.) (History of Damascus by Ibn Asakir - Vol. 51 - Saff: 386).
- 8- (Every hadith from the Prophet (PBUH) is my saying even if you did not hear it from me.) (Ibn Abi Hatim 93-94).
- 9- (There is no one who does not lose a Sunnah of the Messenger of ALLAH, (S.A.W), and it is absent from him. So, whatever I say or establish a basis in it from the Messenger of ALLAH, (S.A.W), that is contrary to what I said, then the statement is what the Messenger of ALLAH, (S.A.W), said, and it is my statement.) (History of Damascus by Ibn Asakir - Vol. 51 - Saff: 389).
- 10- Abu Bakr al-Bayhaqi informed us, Abu Abdullah Muhammad bin Abdullah al-Hafiz informed us, Abu Amr bin al-Samak informed us, verbally, that Abu Saeed al-Jassas told them, saying: I heard al-Rabi' bin Sulayman say: I heard al-Shafi'i, and a man asked him about a matter, and he said: It is narrated on the authority of the Prophet, (S.A.W), that he

said such and such. So, the questioner said to him: O Abu Abdullah, do you say this? So, al-Shafi'i trembled, turned yellow, and his color changed, and he said: Woe to you, what land will carry me and what sky will shade me if I narrate something on the authority of the Messenger of ALLAH, (S.A.W), and I do not say it with yes on the head and the eyes. On the head and eyes. (History of Damascus by Ibn Asakir - Vol. 51 - Saff: 389).

11- Al-Shafi'i said: (The example of the one who seeks knowledge without an argument is like the example of a woodcutter at night, carrying a bundle of firewood and in it is a snake that bites him without him knowing, mentioned by Al-Bayhaqi). (Ibn Al-Qayyim - I'lam Al-Muwaqqi'in - Vol. 2 - p. 139).

**Fourth: Imam Ahmad bin Hanbal, may ALLAH be pleased with him:**

Abu Abd ALLAH Ahmad ibn Muhammad ibn Hanbal al-Dhuhli, commonly known as Ibn Hanbal, was an Islamic scholar and theologian and the eponym of the Hanbali school of jurisprudence in Sunni Islam.

Born: 780 AD/164 AH, Baghdad, Iraq.

Died: 855 AD/241 AH (age 74 years), Baghdad, Iraq.

1- (Abu Dawud said: I said to Ahmad: Is Al-Awza'i more of a follower than Malik? He said: Do not imitate your religion with any of these people. Whatever came from the Prophet - may ALLAH's prayers and peace be upon him - and his companions, then take it, then the follower after the man has a choice in it. Ahmad differentiated between imitation and following, so Abu Dawud said: I heard him say: Following is that A man follows what came from the Prophet - (S.A.W) - and from his companions, then he is given a choice among the followers, and he also said: Do not imitate me, nor Malik, nor Thawri, nor Al-Awza'i, and take from where they took. He also said: It is from the lack of a man's understanding that he imitates his religion to other men. (Ibn Al-Qayyim - I'lam Al-Muwaqqi'in - Vol. 2 - p. 139).

2- (Abdul Rahman bin Abdullah bin Khalid narrated to us, Yusuf bin Yaqub Al-Najirmi narrated to us in Basra, Al-Abbas bin Al-Fadl narrated to us, he said: I heard Salamah bin Shabib saying: I heard Ahmad bin Hanbal saying: "The opinion of Al-Awza'i, the opinion of Malik, and the opinion of Sufyan are all one opinion, and in my opinion, they are all the same, and the proof is in the narrations."). (Ibn Abdul Barr - Jami' Bayan Al-Ilm wa Fadluhu - Vol. 2, p. 1082).

3- (Salama bin Shabib said: I heard Ahmad say: The opinion of Al-Shafi'i, the opinion of Malik, and the opinion of Abu Hanifa are all opinions in my opinion and they are equal in my opinion, and the proof is in the narrations). (Ibn Al-Qayyim - I'lam Al-Muwaqqi'in - Vol. 1 - p. 62 - Chapter: Invalid opinion and its types).

4- (Ahmad bin Muhammad bin Ismail Al-Adami said, Al-Fadl bin Ziyad told us, I heard Ahmad bin Hanbal say: Whoever rejects the hadith of the Messenger of ALLAH's Messenger ((S.A.W)) is on the brink of destruction. (Al-Awasim and Al-Qawasim in Defense of the Sunnah of Abu Al-Qasim, Vol. 4, p. 229)

((ALLAH ALMIGHTY IS MOST KNOWING))





## **Message No: (38)**

### **Holding the Qur'an in the hand during the prostration of recitation**

**In the name of ALLAH, the Most Gracious, the Most Merciful.**

**Praise be to ALLAH, Lord of the Worlds.**

**Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.**

**On the authority of the noble companion Abdullah bin Abbas, may ALLAH be pleased with him: The Messenger of ALLAH (S.A.W), said:**

**1- "I have been commanded to prostrate on seven bones, and not to cover my hair or clothes: the forehead, nose, hands, knees, and feet." Agreed upon and the wording is from Muslim.**

**2- "I have been commanded to prostrate on seven bones: the forehead" and he pointed with his hand to his nose, hands, knees, and the ends of the feet, and not to cover my clothes or hair." Al-Bukhari.**

#### **The clear, established and understood meaning of the two hadiths mentioned:**

**1- The ruling on prostration of recitation is that it is a recommended Sunnah, not a confirmed Sunnah.**

**2- The form of prostration: The form of prostration is on (seven bones), which are:**

**The first member: is the forehead with the nose.**

**The second member: is the inside of the right palm, and the fingers are facing the Qiblah.**

**The third member: is the inside of the left palm, and the fingers are facing the Qiblah.**

**The fourth member: is the right knee.**

**The fifth member: is the left knee.**

**The sixth member: is the tips of the toes of the right foot, standing up.**

**The seventh member: the tips of the left toes are upright.**

**3- The ruling on prostrating on seven bones:**

**The ruling is: obligation (compulsory), and doing it is obligatory; that is, ((the form of prostration)), based on the evidence of the noble hadith, and the saying of the Prophet, peace**

**and blessings be upon him: (I was commanded to prostrate on seven); so, the command is for obligation, and who commanded the Prophet, peace and blessings be upon him, to do that?**

**The One Who ordered the Prophet (S.A.W) to do this is the Lord of Glory and Majesty through Gabriel (peace be upon him). So, the believing person who recites the Noble Qur'an from the Noble Qur'an, if he prostrates in the prostration of recitation while holding the Noble Qur'an with one of his hands, then his prostration is incomplete and contradicts the Sunnah and the obligation.**

**So, the Holy Qur'an must be put aside and then perform the prostration of recitation. This is the correct form of prostration reported from the Prophet, (S.A.W), in all prayers, as well as in the prostration of recitation and the prostration of gratitude. This is what the Prophet, (S.A.W), and all Muslims are commanded to do. The Messenger of ALLAH (S.A.W), commanded the Muslims to pray as he prayed. It was reported in the noble hadith:**

**\*(On the authority of Abu Qilabah, may ALLAH be pleased with him, on the authority of Malik ibn al-Huwairith, may ALLAH be pleased with him, "I came to the Prophet, Peace Be Upon Him, with a group of my people, and we stayed with him for twenty nights. He was merciful and kind. When he saw our longing for our families, he said: 'Go back, be with them, teach them, and pray.' Then, when the time for prayer has come, so let one of you call the adhan for you and let the eldest of you lead you in prayer." Agreed upon, and the wording is from Al-Bukhari.**

**Important note:**

**Those with a legitimate excuse, such as illness, disability, etc., are exempt.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Message No: (39) Rulings on Disputes in Terms of Religion and Judiciary**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

ALLAH Almighty said;

\* (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (58) يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59). النساء.

\* (وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (48) وَأَنْ احْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ (49) أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْتَغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ (50). المائدة.

### **Translation of the concept of the Holy Verses;**

\* (Indeed, ALLAH commands you to render trusts to whom they are due, and when you judge between people, to judge with justice. Indeed, ALLAH instructs you well. Indeed, ALLAH is Hearing and Seeing. (58) O you who have believed, obey ALLAH and obey the Messenger and those in authority among you. And if you disagree about anything, refer it to ALLAH and the Messenger, if you should be just. You believe in ALLAH and the Last Day. That is better and more suitable for final outcome. (59) An-Nisa.

\* (And We have sent down to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So, judge between them by what ALLAH has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. And if ALLAH had willed, He would have made you one nation, but [it was] to test you in what He has given you. So, race one another in [good] deeds. To ALLAH is your return, all of you. Then He will inform you about that over which you used to differ. (48) And that you should judge between them by what ALLAH has revealed and do not follow their desires and beware of them lest they tempt you away from some of what ALLAH has revealed to you. But if they turn away, then know that ALLAH only wants to afflict them for some of their sins. And indeed, many among the people are defiantly disobedient. (49) Is it the judgment of [the time of] ignorance that they seek? And who is better than ALLAH? A judgment for a people who are certain (50). Al-Ma'idah.

## **This message contains topics in:**

- 1- The first topic: Definition of vocabulary.**
- 2- The second topic: Types of rights.**
- 3- The third topic: The foundations of the judiciary in the Islamic religion .**
- 4- The fourth topic: Some examples of rulings.**
- 5- The concluding word.**

## **1- The first topic: Definition of vocabulary.**

### **First: Religion;**

#### **1 - Religion in the Arabic language:**

The source of (dāna yadīnu bi-l-dīn dīyānatan):

If he worshipped by it. And he became religious by it likewise, so he is religious, like (Saada), so he is a master. And (dāynatuhu) (with emphasis) I entrusted him to his religion, and (tarkatuhu wa ma yidīn): I did not object to him in what he saw as permissible in his belief. (Al-Misbah Al-Munir, article: religion - p. 205).

(And Waddenu- with kasra: the reward) and the recompense. It is said: he repaid him debt, meaning: he rewarded him. It is said: (as you judge, so shall you be judged); meaning: as you reward, you will be rewarded for your actions, and according to what you have done. And the Almighty's saying: (Are we truly to be rewarded); meaning: rewarded. (Taj Al-Arous - Article on Religion - pp. 52-60).

#### **2- Religion in Islamic jurisprudence terminology:**

It is that by which ALLAH the Almighty is worshipped, and it is the religion and the school of thought, and it is between a person and his Lord, and from it: the ruling is such-and-such religion, and such-and-such judgment, because the judgment is according to the apparent evidence, and the religion is according to the truth that its owner reveals, but there is no evidence for it, and it is what one will be held accountable for before ALLAH. (Dictionary of the Language of Jurists - p. 188).

### **Second: The judiciary:**

1- Judgment in the language: the ruling.

2- Judgment in the jurisprudential terminology: it is the legal decree in a binding manner.

And the meaning of their saying "The judge has decreed" is: He has imposed the right on its people. The evidence for that is the; ALLAH Almighty said:

\*{So, when We decreed death for him} [Saba': 14], meaning We imposed it on him and ruled it upon him. And the Noble Verse:

\*{Then decide what you will decide} [TaHa: 72], meaning commit yourself to what you want and do what you see fit.

And the meaning of the decree is to come between the Creator and the creation in order to perform they contain His commands and rulings through the Book and the Sunnah. (Mu'in Al-Hukkam, Part 1, Page 7).

## **2- The second topic: Types of rights.**

Jurists divided the right into three categories, which are:

### **1- The right that is obligatory as a religion:**

It is what is obligatory to perform by virtue of a legal ruling or by commitment, and there is no evidence to prove it in litigation, such as: divorce without witnesses or in an unofficial manner. It may be a right that has no claimant from the servants, and does not fall under the jurisdiction of the judiciary, such as Hajj and fulfilling a vow.

### **2- The right that must be fulfilled by the judiciary:**

It is what must be performed and can be proven with evidence, such as: divorce in front of witnesses or with an official document. If the husband takes her back in an unofficial way or there is no evidence for it, then the ruling of divorce remains in effect, judicially only, not religiously.

### **3- The right that is obligatory in religion and judiciary:**

It is what is obligatory to perform in the conscience by a legal ruling or by commitment, and it can be proven by evidence, such as: divorce by an official document or in front of witnesses, and the husband did not review her, then she is divorced religiously and legally. ((Vol. 18 - p. 41-42 - [The Kuwaiti Jurisprudence Encyclopedia - Second Edition, Dar Al-Salasil - Kuwait - Ministry of Endowments and Islamic Affairs](#))).

### **3- The third topic: The foundations of the judiciary in the Islamic religion;**

The principles of the judiciary in the Islamic religion are exclusively the Noble Qur'an, and the authentic prophetic hadiths that follow it, and then the analogy that is in accordance with the Noble Book and the authentic prophetic Sunnah.

ALLAH Almighty said;

\* (يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ (26). ص.

#### **Translation of the concept of the Holy Verse;**

\*(O David, indeed We have made you a Caliph upon the earth, so judge between the people in truth and do not follow desire, for it will lead you astray from the way of ALLAH. Indeed, those who go astray from the way of ALLAH will have a severe punishment because they forgot the Day of Reckoning. (26) Sad.

The judicial rulings issued by (judges and arbitrators) in civil courts and other facilities, as well as the legal fatwas issued by the muftis (religious scholars, sheikhs, and imams of mosques); if they are not based on evidence from the Holy Book or the Noble Prophetic Sunnah, then they are worldly rulings resulting from man-made laws ((that do not make permissible what is forbidden nor forbid what is permissible)) in the Islamic society; This is called in Islamic jurisprudence (Qada'), and it is absolutely not permissible to act upon it if it contradicts the legal texts mentioned in the issue. Those who act upon it are subject to the words of ALLAH Almighty: ALLAH Almighty said;

\* (أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (60) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتِ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (61). النساء.

\* (وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكُذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ (116) النحل.

\* (أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُصِّيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (21) الشورى.

#### **Translation of the concept of the Holy Verses;**

\*(Have you not seen those who claim that they have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer their case to Taghut, while they have been commanded to disbelieve in it. And Satan wishes to lead them far astray. (60) And when it is said to them, "Come to what ALLAH has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. (61) An-Nisa.



**\*(And do not say about what Your tongues describe the lie, “This is lawful and this is unlawful,” in order to invent a lie against ALLAH. Indeed, those who invent a lie against ALLAH will not succeed. (116) An-Nahl.**

**\*(Or have they partners who have instituted for them a religion which ALLAH has not permitted? And were it not for the decisive word, the matter would have been decided between them. And indeed, for the wrongdoers is a painful punishment. (21) Ash-Shura.**

**As for the Last Day - the Day of Judgment - ALLAH I will hold the servants accountable in light of the rulings of the Noble Book and the Noble Prophetic Sunnah, which explains and clarifies the rulings of the Noble Book. So, judgment is for ALLAH Q on that Day, and He I is the Master of the Day of Judgment. He Almighty said in Surah Ghafir:**

**\* (يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ (16) الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (17) وَأَنْذَرَهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينٍ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ (18) يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ (19) وَاللَّهُ يَفْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ (20) . غافر.**

### **Translation of the concept of the Holy Verses;**

**\*(On the Day when they will be brought forth, nothing of them will be hidden from ALLAH. To whom belongs the dominion this Day? To ALLAH, the One, the Prevailing. (16) Today every soul will be recompensed for what it earned. There will be no injustice this Day. Indeed, ALLAH is swift in account. (17) And warn them of the approaching Day, when hearts will be at the throats, stifling. The wrongdoers will have no intimate friend, nor any intercessor who will be obeyed. (18) He knows. The eyes betray and what the hearts conceal. (19) And ALLAH judges with truth, and those they call upon besides Him do not judge with anything. Indeed, ALLAH is the Hearing, the Seeing. (20) Ghafir.**

**Whatever deeds and rulings in this world that the servants have acted upon are in accordance with the Noble Book and the Noble Sunnah, then they are safe from the punishment of ALLAH Almighty. However, if they are contrary to what the Noble Book and the Noble Sunnah have brought, then they are on the brink of an abyss, and this is called in Islamic jurisprudence (religiously and legally).**

**The believing servant should be careful in this worldly life that all the actions he performs are in accordance with the orders and rulings of Islamic Religion Law.**

#### **4- The fourth topic: Some examples of rulings.**

There are many Sharia rulings that have been tampered with, changed and distorted, such as the rulings on inheritance and divorce. These are some examples of them, and the Sharia solution for them:

##### **First: Inheritance:**

Characteristics and mechanism of dividing inheritance in countries based on human positive provisions:

- 1- (Gender equality): The inheritance is divided equally between male and female heirs; and this is a clear and obvious violation of the rulings and commands of ALLAH I in this matter.
- 2- The belief of the heirs (males and females) that this division is legitimate and correct due to the lack of familiarity and knowledge of Islamic law, and the failure to inquire about the issue from people of Islamic law.
- 3- This is the prevailing system in those countries, and it cannot be violated officially and publicly.

Solutions of this case are;

- 1- After the females receive their shares, they must return the excess to the male heirs.
- 2- If it is possible to divide the inheritance outside the official courts, with a pious religious man who is knowledgeable in the science of inheritance, this is safer, more correct, and closer to the truth.

##### **Cautions of not applying ALLAH's Almighty rulings in distributing inheritance;**

ALLAH Almighty has warned those who tamper with the inheritance rulings with His noble saying:

**\* (تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (13) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ (14). النساء.**

##### **Translation of the concept of the Holy Verses;**

**\*(These are the limits set by ALLAH. And whoever obeys ALLAH and His Messenger - He will admit him to gardens beneath which rivers flow, to abide therein. And that is the great attainment. (13) And whoever disobeys ALLAH and His Messenger and transgresses His limits - He will put him into a Fire to abide therein, and he will have a humiliating punishment. (14) An-Nisa.**

So, the judgment belongs to ALLAH Almighty in what He has commanded His creation, and no one has the right to change any of ALLAH's judgments, except in cases of extreme necessity, which are temporary and fleeting, not permanent and fixed.

That is, ALLAH Almighty revealed rulings and established them in His Noble Book and through the Messenger, may ALLAH bless him and grant him peace. These rulings are the rulings of the true Islamic religion, and their goal and purpose are for ALLAH Almighty to inherit the earth and whoever is on it.

As for the Human rulings, there is no reward or recompense for them on the Day of Judgment unless they are based on evidence from the Noble Book and the Noble Sunnah. Rather, the legislator and the one who implements those rulings will be punished with the most severe punishments on the Day of Judgment.

ALLAH Almighty said;

\* (أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (21) الشورى.

\* (فَأَلْقَى السِّحْرَةَ سَجْدًا قَالُوا أَمَّا رَبِّ هَارُونَ وَمُوسَى (70) قَالَ أَمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَأَصْلَبَنَكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ آيُنَا أَشَدُّ عَذَابًا وَأَبْقَى (71) قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيْتَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا (72) إِنَّا أَمَّا بِرَبِّنَا لِيَعْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى (73) إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا (74) وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى (75) جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ مَنْ تَزَكَّى (76) طه.

### Translation of the concept of the Holy Verses;

(Or have they partners who have instituted for them a religion which ALLAH has not permitted? And were it not for the decisive word, it would have been judged between them. And indeed, for the wrongdoers is a painful punishment. (21) Ash-Shura.

\* (So, the magicians fell down in prostration. They said, "We believe in the Lord of Aaron and Moses." (70) He said, "Did you believe in him before I gave you permission? Indeed, he is your chief who taught you magic. So, I will surely cut off your hands and your hands." And your feet on opposite sides, and I will surely crucify you on the trunks of palm trees, and you will surely know which of us is more severe in punishment and more lasting. (71) They said, "We will never prefer you over what has come to us of clear proofs and He who created us, so decree what you are to decree. You can only decree this worldly life." (72) Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us to do of magic. And ALLAH is better and more lasting. (73) Indeed, whoever comes to his Lord as a criminal - for him is Hell; he will neither die therein nor live. (74) But whoever comes to Him as a believer having done righteous deeds - for those will be the highest ranks. (75) Gardens of perpetual residence beneath which rivers flow, wherein they will abide eternally. And that is the reward of he who purifies himself. (76) Taha.

## **Second: Disputes:**

**In the event of any dispute or conflict between two parties, they must adhere to:**

- 1- Piety to ALLAH Almighty.**
- 2- Truthfulness in narrating the event.**
- 3- Trustworthiness. (Refer to Message No: 7).**
- 4- Validity of evidence;**

**What often happens is that the people of falsehood among the disputants exploit the absence of witnesses or the lack of evidence for the other party to prove his right, as he is the one who has the right in the issue. They present fabricated evidence that strengthens their claims, and with it they win the case and the court's decision is in their favor. The saying of the Prophet, may ALLAH bless him and grant him peace, applies to them:**

**\*(On the authority of the Mother of the Believers, Umm Salamah, the wife of the Prophet, may ALLAH bless him and grant him peace, on the authority of the Messenger of ALLAH, may ALLAH bless him and grant him peace, that he heard a dispute at the door of his room, so he went out to them and said: "I am only a human being, and the opponents come to me, and perhaps some of you are more eloquent than others, so I think that he is telling the truth, so I rule in his favor accordingly. So, if I rule in favor of someone who is entitled to the right of a Muslim, then it is only a severance." From the Fire, let him take it or leave it." Al-Bukhari&Muslim).**

**The person who takes something unjustly, it is as the Prophet (peace and blessings of ALLAH be upon him) said: "It is just a piece of fire, so let him take it or leave it."**

**\*(It was narrated on the authority of Ibn Mas'ood (may ALLAH be pleased with him) that the Prophet (peace and blessings of ALLAH be upon him) said: "The feet of the son of Adam will not move from before his Lord on the Day of Resurrection until he is asked about five things: about his life and how he spent it, about his youth and how he wasted it, and his wealth." Where did he acquire it, how did he spend it, and what did he do with what he knew?" At-Tirmidhi.**

**So, whoever has a right that belongs to someone else, let him hasten to clear his conscience by returning the right to its owners and asking for forgiveness and pardon from them for his mistake and his aggression against one of their rights (whether it is in money, honor, or blood), and that is before a day comes when neither money nor children, nor friendship nor intercession will be of any benefit.**

**\*(It has been authenticated from the Messenger of ALLAH, peace and blessings be upon him: On the authority of Abu Hurayrah, may ALLAH be pleased with him, that The Messenger of ALLAH (peace and blessings of ALLAH be upon him) said: Do you know who the bankrupt is? They said: The bankrupt among us is the one who has neither a dirham nor any property.**

**He said: “The bankrupt of my nation will come on the Day of Resurrection with prayer, fasting, and zakat, but he will have insulted this one, slandered that one, consumed the wealth of that one, shed the blood of that one, and struck that one. So, this one will be given some of his good deeds, and that one will be given some of his bad deeds.” His good deeds, and if his good deeds are exhausted before what is due on him is settled, some of their sins will be taken and placed upon him, then he will be thrown into the Fire.” Sahih Muslim.**

## **5- The concluding word;**

ALLAH Almighty will hold us accountable on the Day of Judgment for:

### **1- The Record of Deeds: In which the two angels record all good and bad deeds. ALLAH the Almighty said:**

\* (إِذْ يَتَلَفَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (17) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (18). ق.

\*(When the two receivers receive, seated on the right and on the left (17) Not a word does he utter except that by him is an observer prepared (18). Qaaf.

\* (يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (30). آل عمران.

\*(On the Day when every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that was a great distance. And ALLAH warns you of Himself, and ALLAH is Knowing and Knowing.) Kind to His servants (30). Al Imran.

\* (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8). الزلزلة.

\*(So, whoever does an atom's weight of good will see it (7) and whoever does an atom's weight of evil will see it (8). Al-Zalzalah.

### **2- The testimony of the human body's organs regarding what he did, ALLAH Almighty said:**

\* (يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ (24). النور.

\*(On the Day when their tongues, their hands, and their feet will testify against them as to what they used to do (24). An-Nur.

\* (وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ (19) حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (20) وَقَالُوا لِمَ لُجُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ (21) وَمَا كُنْتُمْ تَسْتَكْبِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ (22) وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ (23) فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ (24). فصّلت.

\*(And on the Day when the enemies of ALLAH will be gathered to the Fire and they will be driven in ranks (19) Until, when they reach it, their hearing, their sight, and their skins will testify against them as to what they used to do (20) And they will say to their skins, “Why did you testify against us?” They will say, “ALLAH, Who created us from the dead, has caused us to speak.” He has made everything speak, and He created you the first time, and to Him you will be returned. (21) And you were not concealing yourself lest your hearing, your sight, and your skins should testify against you, but you thought that ALLAH did not know much of what you do. (22) And that is your assumption which you thought about your Lord that has ruined you, and you have become among the losers. (23) But if they are patient, then the Fire

is theirs. A place of rest for them, and if they ask for pardon, they will not be pardoned. (24) Surat Fussilat.

### **3- Intentions: Accountability is based on the intentions in the hearts and chests;**

**ALLAH Almighty said:**

**\*(And warn them of the approaching Day when the hearts will be at the throats, stifling. The wrongdoers will have no protector or intercessor who will be obeyed. (18) He knows the treachery of the eyes and what the breasts conceal- Intentions-. (19) And ALLAH judges with truth, and those they invoke besides Him do not judge with anything. Indeed, ALLAH is the Hearing, the Seeing. (20) Ghafir.**

**\*(The Day when secrets- Intentions- will be exposed. (9) So, he will have no power nor will he be able to bear it. Nasser (10). Al-Tariq.**

**It was stated in the Noble Sunnah;**

**\*( On the authority of Abu Hurairah, may ALLAH be pleased with him, who said: I heard the Messenger of ALLAH, Peace Be Upon Him, say: “The first of the people to be judged on the Day of Resurrection will be... a man who learned knowledge and taught it and recited the Qur’an. He will be brought and shown his blessings and he will recognize them. He will be asked: What did you do with them? He will say: I learned knowledge and taught it and recited the Qur’an for you. He will say: You have lied, but you learned knowledge.” So that it may be said, “He is a scholar,” and you read the Qur’an so that it may be said, “He is a reciter.” So, it was said. Then he was ordered to be dragged on his face until he was thrown into the Fire, ....” Muslim.**

**The record may be full and replete with good deeds, acts of worship, and spending in the way of ALLAH Almighty, and the members of the human body bear witness to his prayers during the night and day, fasting, Hajj, jihad, etc. However, only ALLAH Almighty, the Blessed and Exalted, knows the intentions, and He knows whether these deeds are sincere for His noble face, or if they are for show, reputation, and hypocrisy. Then, success will be for those whose intentions are good, and destruction will be for those whose intentions are corrupt.**

**ALLAH is the One sought for help in good intentions and endings.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**





## **Message No: (40); Human Being Life Pathway**

In the name of ALLAH, the Most Gracious, the Most Merciful.

Praise be to ALLAH, Lord of the Worlds.

Peace and blessings be upon the Messenger, the unlettered Prophet Muhammad, and upon his family.

### **Human Being Life Pathway;**

ALLAH Almighty said;

### **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

\* (وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (30) وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (31) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33) وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34) وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (35) فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ (36) فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (37) قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَمَا يَأْتِيكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (38) وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (39). البقرة.

### **Translation of the concept of the Holy Verses;**

\*(And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority," they said, "Will You place therein one who will cause corruption therein and shed blood, while we exalt You with praise and sanctify You?" He said, "Indeed, I know that which you do not know." (30) 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 should be truthful." (31) They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (32) 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 that I know what you reveal and what you have been concealing?" (33) And when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He refused. (34) And he was arrogant and was among the disbelievers. (35) And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you wish, but do not approach this tree, lest you be among the wrongdoers." (36) But Satan caused them to slip therefrom and removed them from that in which they had been, and We said, "Descend, some of you an enemy to others. And for you upon the earth is a place of settlement and provision for a time." (37) Then Adam received

from his Lord [some] words, and He pardoned him. Indeed, it is He who is the Accepting of repentance, the Merciful. (37) We said, “Descend from it, all of you. And if there comes to your guidance from Me - whoever follows My guidance - there will be no fear concerning them, nor will they grieve.” (38) And those who disbelieved and denied Our signs - those are the companions of the Fire; they will abide therein eternally. (39) Al-Baqarah.

### **The benefits derived from these noble verses;**

#### **The first benefit:**

**The creatures mentioned in this scene in Surat Al-Baqarah:**

**ALLAH Almighty mentioned in this Qur’anic scene nine (9) of the creatures, and they are, in sequence:**

- 1- The first creature: Angels.**
- 2- The second creature: Earth.**
- 3- The third creature: Man (Adam) (P.B.U.H).**
- 4- The fourth creature: Names.**
- 5- The fifth creature: Jinn (Iblis).**
- 6- The sixth creature: Husband (Eve) (P.B.U.H).**
- 7- The seventh creature: Paradise.**
- 8- The eighth creature: The tree and food in Paradise.**
- 9- The ninth creature: Fire.**

**The second benefit:**

**The acts of worship, obedience and sins mentioned in this Quranic scene:**

**First: The acts of worship shown and known in this Quranic scene:**

- 1- Glorification of ALLAH Almighty by the angels.**
- 2- Sanctification of ALLAH Almighty by the angels.**
- 3- Prostration: by the angels to Adam (P.B.U.H).**
- 4- Repentance and seeking forgiveness by Adam (P.B.U.H).**

**Second: The acts of sin shown and known in this Quranic scene:**

- 1- Corruption.**
- 2- Shedding blood.**
- 3- Satan's refusal, arrogance and disobedience.**
- 4- The error of Adam and his wife (P.B.U.H).**

### **The Third benefit;**

**Contemplation and deduction from the noble verses:**

**1- For the first time, the name of the new creation is mentioned, which is (Adam) (P.B.U.H).**

**2- ALLAH Almighty mentioned that He (taught Adam) before mentioning that He Almighty (fed, gave drink, clothed, or housed Adam); and this is evidence of the importance of knowledge in human life, as even food, clothing, and housing require learning how to do them.**

**3- The educational process is based on three basic elements, which are:**

**A- The teacher: He is the word of majesty (ALLAH) Almighty, so he is the first teacher in existence.**

**B- The learner: He is (Adam) (P.B.U.H) in this Quranic scene.**

**C- The Knowledge: which is (the names) in this Quranic scene.**

**4- And ALLAH Almighty, said:**

**\* (قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ).**

**\*(He said, “O Adam, inform them of their names.” So, when he informed them of their names), meaning that Adam (P.B.U.H), was subjected to the test and examination, and he succeeded in the test.**

**5- Then ALLAH Almighty, said:**

**\* (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا...).**

**(And when We said to the angels, “Prostrate to Adam,” and they prostrated), meaning show respect to Adam (P.B.U.H) in appreciation of his knowledge and success in the test.**

**6- And ALLAH Almighty, said:**

**\* (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ).**

**(And when We said to the angels, “Prostrate to Adam,” and they prostrated, except for Iblis-Satan-. He refused and was arrogant and became of the disbelievers), and this verse is also evidence that preference with ALLAH Almighty is through obedience and sincere work coupled with knowledge. It is not by color, lineage, or gender, as the command to prostrate included the angels who differ in their gender and creation from Iblis, who was also included in the command, although he is from another gender.**

**7- The reason for Iblis’ disobedience to ALLAH’s command to prostrate was Arrogance.**

**8- After Adam’s success, ALLAH Almighty ordered him to live in Paradise and eat from it.**

**9- Warning Adam (P.B.U.H) against approaching the tree.**

10- The whispering of Satan to Adam (P.B.U.H) to eat from the tree, and that eating from the tree is a cause of immortality, and this is also evidence of Adam's (P.B.U.H) knowledge of the subject of immortality and that he is not immortal in that stage in Paradise in which he lives, as stated in Surah Taha: (Then Satan whispered to him, saying, "O Adam, shall I guide you to the tree of immortality and a kingdom that will not decay?" (120)).

\* (فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ (120).طه.

11- And after they ate from it, it became a reason for leaving it.

12- Indeed, ALLAH Almighty accepts repentance from His servants who have sinned and transgressed, if they want to return to the Lord: (فَتَابَ عَلَيْهِ)، (then He accepted his repentance).

13- That the earth is a stable and a provision for a time (a specific period)· and it is not for eternity in it.

14- That ALLAH Almighty is the Provider, the Possessor of Power, the Firm, and all that is required of man is to take the means.

15- Knowledge is referred to ALLAH alone; (سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا)، (Glory be to You, we have no knowledge except what You have taught us).

16- ALLAH Almighty will not leave the children of Adam without a messenger or a message (We said, "Descend from it, all of you. And if there comes to your guidance from Me:

\* (قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (38)).

\* (... whoever follows My guidance - there will be no fear concerning them, nor will they grieve." (38)).

17- This is the summary of the life of every human being from the sons of Adam (P.B.U.H) He is:

\*\* - He is born.

\*\* - He learns.

\*\* - He is tested.

\*\* - If he succeeds in the test, he enters Paradise.

\*\* - If he fails the test, he enters Hellfire.

18- Human is the (3)<sup>rd</sup>. creature after: 1- the angels, 2- the jinn, 3- Human.

And as it is known that the later creation contains and carries some of the specifications and functions of the other previous creations, so too the human being shares two characteristics (the luminous characteristic of the angels, and the fiery characteristic of the jinn), and the soul breathed into him and the knowledge he learned remain in the human being's essence to

**judge and decide with which of the two mentioned characteristics he will live and populate the earth, as that is the purpose of his existence on it.**

**If a human being obeys his Lord in what He commands and forbids, he is better than the angels because he struggled with the second half of his creation (the jinn-fire), and chose to live on the (angelic-luminous) side. Thus, he is better than the angels in the sight of ALLAH Almighty the witness to that is ALLAH's prostration of the angels to our father Adam □ when he succeeded in the first test.**

**If a human being disobeys his Lord in what He has commanded and forbidden, then he has drifted into the second half of his creation (the fiery jinn), and thus he is lower than the jinn, as evidenced by the expulsion of our father Adam (peace be upon him) from Paradise. And ALLAH Almighty knows best and is most exalted.**

**\*(On the authority of Abdullah ibn Mas`ud, may ALLAH be pleased with him, who said: "O people, adhere to truthfulness, for it brings one closer to righteousness, and righteousness brings one closer to Paradise. And beware of lying, for it brings one closer to immorality, and immorality brings one closer to the Fire. It will be said to the truthful one: 'He spoke the truth and was righteous,' and to the liar: 'He lied and committed immorality.' Beware, the angel has a touch, and the devil has a touch. The angel's touch is a promise of good, and the devil's touch is a promise of evil. So, whoever finds the angel's touch, let him praise ALLAH, and whoever finds the devil's touch, let him seek refuge from that, for ALLAH the Almighty says: The devil threatens you with poverty and orders you to do so. He said: Verily, ALLAH the Almighty laughs at two men: a man who gets up from his bed and blanket on a cold night, and his cloak, then he performed ablution, then he stood up to pray. Then ALLAH, the Almighty, says to His angels: What made this servant of Mine do what he did? They say: Our Lord, hope for what is with You, and fear for what is with You. Then he says: I have given him what he hoped for and I have made him safe from what he feared. And a man was in a group and knew what would be in his favor in fleeing, and he knew what would be in his favor with ALLAH, so he fought until he was killed. Then He says: To the angels: What made this servant of Mine do what he did? They will say: Our Lord, hope for what is with You, and fear for what is with You. He will say: Then I call you to witness that I have given him what he hoped for and I have made him feel safe from what he feared, or a similar statement. At-Tabarani in Al-Kabeer. Good hadith.**

**\*(On the authority of Abdullah bin Masoud, may ALLAH be pleased with him, he said: "Whoever is too tall in organization, ALLAH Almighty will lower him, and whoever is humble before ALLAH out of humility, ALLAH Almighty will raise him. The king has a group and the devil has a group. The king's group is a promise of good and a belief in the truth. So, when you see that, then praise ALLAH Almighty, and the devil's group is a promise of evil and a denial of the truth. So, when You have seen that, so seek refuge in ALLAH Almighty. (The Book of Asceticism by Ahmad ibn Hanbal).**

**19- Rational creatures that are charged with duties are:**

**A- Angels.**

**B- Jinn.**

**C- Human being.**

**20- Knowledge is the basis of action, but action is what is required and is the proof from man of his faith in ALLAH Almighty and his obedience to ALLAH Almighty.**

**21- There is a difference between the response of the angels and the response of Satan; where the angels said:**

**\* (قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ... (30)).**

**\* (They said: Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You... (30)).**

**\*(While Iblis' response was impudent and arrogant, saying:**

**\* (قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ (76) ص:).**

**"He said, 'I am better than him. You created me from fire and created him from clay (76)'" (Sad).**

**\*(And in Surat Al-Isra':**

**\* (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (61). الإسراء**

**"And when We said to the angels, 'Prostrate to Adam,' they prostrated, except for Iblis. He said, 'Should I prostrate to one You created from clay?'" (61). Al-Isra'.**

**\*(In Surat Al-A'raf:**

**\* (قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ (12) الاعراف.**

**\*(He said, "What prevented you from prostrating when I commanded you?" He said, "I am better than him. You created me from fire and created him from clay." (12) Al-A'raf.**

**\*(And likewise in Surat Al-Hijr:**

**(قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ (32) قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ (33) الحجر.**

**\*(He said, "O Iblis, what is the matter with you that you are not with those who prostrate?" (32) He said, "I would never prostrate to a human being whom You created from clay from an altered black mud." (33) Al-Hijr.**

**22- Statement of the Creator, the All-Knowing ;(And He taught Adam); obligates us to take and learn with the knowledge of ALLAH, the Creator, the All-Knowing, and not with the**

**knowledge of Satan and his whispers, for by following the knowledge of Satan and his whispers they were expelled from Paradise.**



## **Characteristics and advantages of this Quranic scene**

### **First:**

**1- ALLAH Almighty created our master Adam (P.B.U.H) before speaking to the angels to inform them that He Almighty will make a Caliph on earth: (Indeed, I will make a Caliph on earth). It is as if ALLAH Almighty has announced a competition to win the mission of the Caliph on earth through this scene.**

**2- Likewise, ALLAH Almighty informed the angels include (Iblis-Satan) about the characteristics of this caliph, his features, and his mission on earth, including good deeds and bad ones, such as (corruption and bloodshed).**

**3- The angels and (Iblis-Satan) saw that they were people of piety, obedience, worship and glorification, so how would they spread corruption and shed blood on earth? They thought that the caliph would be one of them, and they were qualified for this task based on the acts of obedience and worship that they performed. Therefore, the answer from ALLAH was: (... Indeed, I know what you do not know (30).**

**4- ALLAH, the Creator, the All-Knowing: He is the One who taught Adam (peace be upon him) the names, and He did not teach them to the angels! Because this knowledge is specific to the life and function of the caliph on earth according to characteristics that are unique to him and not to other created beings, and it has no relation to the life and function of the angels, who have their own characteristics and duties.**

**5- The angels, including (Iblis-Satan), did not know the names, but they knew that the Caliph would spread corruption on earth and shed blood, because ALLAH, the Exalted, is the One Who informed them of the Caliph's corruption and bloodshed, and He did not teach them (the names). They acknowledged that in the noble verse: (They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (32) Al-Baqarah.**

## **Second:**

**Characteristics and advantages of our master Adam (peace be upon him) in this scene:**

**1- ALLAH Almighty spoke directly to him by teaching him the names, commanding him to dwell in Paradise and eat from it, and warning him against Satan and the tree.**

**2- ALLAH Almighty tested him directly and he succeeded in the test.**

**3- ALLAH Almighty ordered the angels to prostrate to him, not because of his person, colour or gender, but because of his knowledge and superiority over them in knowledge and acting upon what he knew.**

**4- He saw the honourable angels with his own eyes.**

**5- He saw the cursed (Iblis-Satan) with his own eyes.**

**6- He saw Paradise with his own eyes.**

**7- One of the reasons for Adam's expulsion from Paradise is that:**

**A- He acted on suspicion, because the whisperings of (Iblis-Satan) are suspicions.**

**B- He acted contrary to what ALLAH Almighty taught him and warned him against, and ALLAH's knowledge is certain and definitive. ALLAH Almighty Said:**

**\* (فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (38) البقرة**

**\* (So, whoever follows My guidance - there will be no fear concerning them, nor will they grieve (38) Al-Baqarah.**

**C- He worked to fulfill his personal desires, and not to fulfill the message and mission of the Caliph.**

### **Third:**

**The purpose of this scene:**

#### **1- Announcement of the selection, inauguration and mission of a caliph on earth:**

**These noble verses are talking about ALLAH's Almighty announcement about the new (caliph's Mission), that will be on the earth. This caliph is distinguished by good qualities, and other bad ones that the angels have denounced, such as: (corruption and bloodshed).**

**These required conditions which should met by this caliph are:**

**A- Obedience and sincerity to ALLAH Almighty.**

**B- Knowledge.**

**C- Acting upon knowledge.**

**Our master Adam (peace be upon him) won the competition for this mission and position after he succeeded in the test that he was subjected to by ALLAH Almighty. Our master Adam (peace be upon him) was appointed (as a Caliph on the earth), in the presence of the angels, and they presented the ceremonies of respect and appreciation to him by prostrating to him by the command of ALLAH Almighty. This Winning and the ceremonies of appointment were preceded by the announcement of the location of the position, which is (the earth); This is the best evidence that Adam (P.B.U.H) and his wife will not remain in Paradise except for a limited period for a purpose that ALLAH Almighty has planned and knows.**

#### **2- Human life path:**

**A- These noble verses clearly explaining that the subject of human life creation, and assignment of the mission of caliphate on the earth is: (Obedience) or (Disobedience).**

**B- One of the primary advantages of winning this position is a temporary residence in Paradise. Whether Adam (peace be upon him) disobeyed or not, he would inevitably descend to Earth to begin performing the position for which ALLAH Almighty created him.**

**C- The practical example in this great Quranic scene, and through what happened to Adam (peace be upon him) before he lived in Paradise of honor, reverence, and glorification, and also what happened to Adam and his wife (peace be upon them) after they lived in Paradise, ALLAH Almighty established for His servants the outcome and destiny of the course of human life; the one who obeys ALLAH's Almighty commands, and likewise the one who disobeys ALLAH's Almighty commands.**

**D- This is the way of ALLAH Almighty(Sunan-Namoose) with His servants, creation, earth, heavens, Paradises and Hellfire. There is no change in the way of ALLAH I. This is the message of presenting this great Qur'anic scene, and narrating its successive events with the**

**wisdom and planning of ALLAH Almighty, to all of mankind ((from the first human being sent down to this earth, until the last human being will born on the face of this earth)).**

**E- Just as our master Adam (peace be upon him) won the position of caliph and resided in Paradise for a limited period, and that was by obeying ALLAH with knowledge and action, and not because of his race, color, or language, and this is the destiny of every human being; by obeying ALLAH Almighty with religious knowledge and acting according to what this knowledge dictates to him, he enters (the eternal Paradise) that ALLAH Almighty promised to His servants in the unseen.**

**F- The relationship between us and ALLAH Almighty is the relationship of the slaves with their Master, the Great Creator, the Provider, the Possessor of Power and Might. There is no kinship between ALLAH Almighty and any of the slaves.**

**J- Entering Paradise and attaining its bliss will not be by color, race, or nationality, but rather by the mercy of ALLAH Almighty and after doing righteous deeds sincerely for the sake of ALLAH Almighty, which qualifies a person to attain this afterlife status and eternal bliss.**

**((ALLAH ALMIGHTY IS MOST KNOWING))**



## **Opinions quoted with modifications**

**There is nothing in our religion that contradicts Minds...**

**But there is what Minds cannot comprehend...**

\*\*\*\*\*

**The righteous used to advise one another with three words that are more precious than gold:**

**The first: Whoever rectifies what is between him and ALLAH, ALLAH will rectify what is between him and the people.**

**The second: Whoever rectifies his inner self, ALLAH will rectify his outer self.**

**The third: Whoever cares about his afterlife, ALLAH will suffice him in his worldly and afterlife affairs.**

\*\*\*\*\*

**Whenever you desire, do you buy? Whenever you learn patience?**

**Whenever you are alone, do you disobey? Whenever you learn piety?**

**Whenever you are tired, do you rest? Whenever you learn to resist?**

**Whenever you are given ease, do you persist? Whenever you begin to repent?**

\*\*\*\*\*

**When sins are committed;**

**1- Then the Holy Quran, prayer, night prayers, and fear of ALLAH Almighty depart.**

**2- Then the remembrance reaches them...**

**3- Then the peace of mind goes away.**

**4- Then the hardship begins... and the lack of blessing in time and money.**

\*\*\*\*\*

**A person should know:**

**1- The most difficult forbidden thing is: (its beginning).**

**2- Then it becomes easy... then it becomes palatable... then it becomes familiar... then it becomes sweet... then it is imprinted on the heart... then the heart searches for another forbidden thing... ((Glory be to ALLAH, these are the steps of the devil)).**

**3- One of the righteous people said: If your soul urges you to commit a sin, then have a gentle dialogue with it using the noble verse;**

**\* (قُلْ أَذْكَ حَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا (15). الفرقان.**

**\*(Say: Is that better or the Garden of Eternity which has been promised to the righteous? It will be for them a reward and a destination. (15) Al-Furqan.**

**\*\*\*\*\***

The sights of the road have distracted you from the end of the road, and you have been contenting with the pleasures of travel and have neglected to think about the end of the journey!





## ● Trip Plan ●

- 1- If you knew your Lord, the Great Creator.
- 2- And you knew the Mission.
- 3- And you knew the time set for you; then plan and act according to the noble verse:

**\* (وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ (77). الْقَصَص.**

**\*(And seek, through that which ALLAH has given you, the home of the Hereafter; and do not neglect your portion of this world. And do good as ALLAH has been good to you. And seek not corruption on earth. Indeed, ALLAH does not like corrupters.) (77). Al-Qasas.**



**PRAISE BE TO ALLAH  
ALMIGHTY, BY HIS GRACE  
GOOD DEEDS ARE  
ACCOMPLISHED.**



# Messages on Understanding Islamic Religion

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