Basis of Fiqh

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Introduction

Our presence in the west imposes on us two major responsibilities:

1. Preservation of our Islamic identity for us and for the future generations.
2. Presenting the Islamic ideals to others not necessarily to convert them, though we hope so, but to share with our communities the great values of Islam.
3. Play a positive and engaging role in the society.

Fulfilling these two responsibilities require knowledge. Knowledge leads to wisdom and wisdom leads to actions. We should strive to demonstrate the moral values of Islam by our actions. Deeds speak louder than words.

Islam motivates its followers to seek knowledge. The first word that was revealed in the Quran was (اقْرَأْ) that means "Read" and "Study". A whole chapter in the Quran (number 68) is entitled "The Pen" (القَلَم).

The Prophet (PBUH) taught us that: **"Knowledge is the leader "Imam" of work and work is the follower of knowledge".** He also said: **"One learned man is harder on Satan than a thousand ignorant worshippers."**

Therefore, it is important that Muslims strive to be renown in knowledge, Certainly, we should master the basic knowledge about the rules of Islam. This does not mean that you must become a jurist, but you should know the basics of Islam and be able to frame a question in a concise manner for a jurist.

Many Muslims act as if they have lost their ability to learn by themselves and thus, they put their full trust in others to guide them in all matters of religion. Those who blindly follow "scholars" without analyzing their opinions may be doing something that Allah has condemned. Allah says.

اتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ

"They take their Rabbis and their monks to be their lords besides Allah (by giving their Rabbis and monks the authority to declare things lawful or unlawful)**." (Al-Tuba 9:31)**

Muslims should never blindly follow anyone without clear understanding of and agreeing to the bases of the rulings. Imam Al-Shafie warned against the blind following of the opinion of scholars without understanding the basis of the rulings. He said:

"مثل الذي يطلب العلم بلا حجة، كمثل حاطب ليل، يحمل حزمة حطب وفيه أفعى، تلدغه وهو لا يدري".

The example of the one who accepts knowledge without proof is just as one who gathers wood at night; he carries the bundle of wood while there is a snake in it and it will bite him without his knowledge."

Imam Ibn Hazm considers blind imitation (التقليد) without understanding prohibited. He said:

(إن التقليد حرام، ولا يحل لأحد أن يأخذ قول أحد غير رسول الله -صلى الله عليه وسلم- بلا برهان)

"**It is prohibited follow the opinion of anyone without proof except the Prophet (PBUH)"**

Allah gives glad tiding to those who listen to different opinions and follow the opinion that they consider the best. Allah said:

(فبشر عباد. الذين يستمعون القول فيتبعون أحسنه أولئك الذين هداهم الله وأولئك هم أولو الألباب) (الزمر).

"Announce the Good News to My Servants who listen to a saying, and follow the best in it: those are the ones whom Allah has guided, and those are the ones who have with understanding" (Al-Zumur 39:17-18)

You should never be afraid of making an honest mistake after you put the effort to seek the truth. Allah has already accepted our Dua in this matter:

ربنا لا تؤاخذنا إن نسينا أو أخطأنا ،

"Our Lord do not hold us accountable if we forget or make mistake. (Al-Baqara 2:286)

Also, the prophet (PBUH) said:

عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ وَضَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ.

"Allah has relieved my nation for things they commit by mistake or out of forgetfulness or being forced to do". (ibn Majah)

There is nothing wrong with making mistakes. This is the way people grow and build confidence in their ability to study and think on your own. Allah does not mind us making mistakes as long we make our decisions based on sincere efforts to understand Allah's instructions, and not based on malice in our hearts. Allah says:

وليس عليكم جناح فيما أخطأتم به ولكن ما تعمدت قلوبكم وكان الله غفورا رحيما) سورة الأحزاب(

"And there is no sin for you in the mistakes that you make unintentionally, but what your hearts deliberately intend. Allah is Oft-Forgiving, Most Merciful." (Al-Ahzab 33:5)

Allah wants Muslims to be thinkers not a robot. The Prophet (PBUH) grew up in a very ignorant society. People used to fight and kill each other for the most trivial reasons, buried alive their won baby girls, and worshipped stones. In spite of this. the Prophet (PBUH) never told them to just follow and don't think on their own. On the contrary, he told them to make decisions based on the comfort of their hearts with the decisions they made.

When the Prophet (PBUH) was asked by many of his companions about righteous and sinful deeds, he never gave them a list but rather he gave them criteria to implement on their own. He (PBUH) said:

عن وابصة بن معبد صاحب النبي صلى الله عليه وسلم قال جئت إلى رسول الله صلى الله عليه وسلم أسأله عن البر والإثم فقال جئت تسأل عن البر والإثم فقلت والذي بعثك بالحق ما جئتك أسألك عن غيره فقال البر ما انشرح له صدرك والإثم ما حاك في صدرك وإن أفتاك عنه الناس) مسند أحمد(

قال زيد بن الحباب الأنصاري) مسند أحمد(قال النواس بن سمعان الأنصاري) صحيح مسلم(

قال أبي ثعلبة الخشني قلت يا رسول الله أخبرني بما يحل لي ويحرم علي فقال النبي صلى الله عليه وسلم البر ما سكنت إليه النفس واطمأن إليه القلب والإثم ما لم تسكن إليه النفس ولم يطمئن إليه القلب وإن أفتاك المفتون) مسند أحمد(

"Righteous deeds are those that make your soul feels calm, and your heart feels comfortable, and sinful deeds are the ones that make your soul feels hesitant and your heart feels agitated, and you will feel embarrassed if people know about them. This is how you know no matter what opinion you get on the matter.

Also, Allah emphasized that Muslims should be thinkers, He said:

وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"And We have also sent down unto you (O Muhammad SAW) the Dhikr (the Quran), that you may explain clearly to the people what is sent down to them, and that they may give thought" (Al-Nahl 16:44)

This verse states that the Prophet's role is to convey the revelations, and our responsibility is to give it serious thoughts. Note that Allah did not say, "**that they may follow**", Allah said **"that they may think".** Allah wants us to think, study and understand.

Allah's words and the Prophet 's actions gave early Muslims the confidence to learn the principles and think on their own. This made them so mature that within 10 years they became qualified to the point that their actions became precedence for us to follow. The actions of the people of Medina were one of the bases for Imam Malik's Fiqh.

We need to understand the various opinions and the reasons for such differences. Muslims should not relegate their brains to someone when searching for the path to Allah. A Muslim should study the different opinions to select the one that he considers most accurate. This is no different than when someone is told by a surgent that he needs a surgery. Automatically, this person will seek a second opinion and read about the subject. Why should we treat our religion differently.

The right to choose is a divine given right, no one can take it from you. The Prophet (PBUH) commanded us to seek opinions from scholars but in the end make the decision that is comforting to your heart. At times you may need to look at the differing opinions even within the same school of Fiqh.

Some Muslims may get discouraged from making their own decisions because they get overwhelmed with the available information. Yes, information overload weakens our concentration, leaving us more susceptible to making bad decisions, and procrastinating on important tasks. Perhaps, this is a key difference between current and early Muslims. Early Muslims were not overwhelmed by excessive information. All they had, was the Quran and some statements form the Prophet (PBUH). They did not have books of hadith nor books of Fiqh. All they had was the key principles of Islam. A verse from the Quran was sufficient to transform their lives.

A Bedouin (الأعرابي) came to the Prophet (PBUH) and told him: "**O Mohammad Advise me but be brief" (يا محمد عظني وأوجز)**
The Prophet (PBUH) recited for him two verses:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ * وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ) . الزلزلة(

And whosoever does an atom's weight of good will see it then, and whosoever does an atom's weight of evil will see it then. (Al-Zalzala 99:7-8)
The Bedouin said: **(كُفيت) "That is enough."**
The Prophet (PBUH) said: **(فقُهَ الرجل) "The man has full understanding".**

One verse was sufficient for this Bedouin! How about us, would one verse be sufficient for us. Here are a few single verses that should transform us if we comprehend them:

إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبًا)النساء(

“Surely, Allah is watchful over you.” (Al-Nisa 4:1)

مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗۖ) النحل (

“Whoever works righteousness, whether male or female, while being a believer, We shall certainly give a good life.” (Al-Nahl 16:97)

فَمَنۡ اتَّبَعَ هُدَايَ فَلا يَضِلُّ وَلا يَشۡقَى) طه(

“Whoever follows My Guidance shall neither go astray, nor shall be distressed.” (Taha 20:123)

Information overload is dangerous because it can lead to focusing on secondary issues in Islam on the expense of key principles. As example, deferring on Fiqhi opinions is a main cause for division among Muslims as indicated by the number of sects and groups that commit aggression against one another. By this they violated unity, which is a key principle in Islam. Allah says

إِنَّ هَٰذِهِۦٓ أُمَّتُكُمۡ أُمَّةٗ وَٰحِدَةٗ وَأَنَا۠ رَبُّكُمۡ فَ ٱعۡبُدُونِ

“Surely, this community of yours is one and I am your Lord, so worship me. (Al-Anbiyaa 21: 92)

وإن هذه أمتكم أمة واحدة وأنا ربكم فاتقون)المؤمنون(

“Surely, this community of yours is one and I am your Lord, so have Taqwa (Al-Mu’minun 23: 52)

Allah lays great emphasis on the importance of unity among us and clearly condemns divisions, as He said:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ)الأنفال(

“Obey Allah and His Messenger; and do not fall into disputes, lest you fail and lose your power; and be patient: for Allah is with those who are patient.” (Al-Anfal 8:46)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلا تَفَرَّقُوا)آل عمران(

“And hold fast, all together, by the Rope which Allah and do not be divided.” (Al-Imran 3: 103).

وَلا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ) آل عمران(

“Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: for them is a dreadful Penalty (Al-Imran 3:105).

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ)الأنعام(

“As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. **(Al-Ana’am 6:159)**

Our diversity should never be a cause for barriers, divisions, and animosities, if we have pure hearts that are free from prejudice and arrogance. It is our religious responsibility to love, support and honor one another. The Prophet (PBUH) said:

عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وسلم قال : (لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه) ، رواه البخاري ومسلم

"**'None of you will believe until your love for your brother what you love for yourself**.'"

Our community is diverse in nature, our members follow different schools of Fiqh and have different leanings such as Salafi, Soofi, Tablighi and many others. The diversity is a blessing from Allah because this diversity creates moderation, enhances tolerance and shuns extremism.

In his book: **"Going to extreme, how like mind unite and divide",** Harvard law professor Cass Sunstein writes: "It is well known that when like-minded people get together, they tend to end up thinking a more extreme version of what they thought before they started to talk and similarly those people who get their information from similar news sources, their belied do not merely harden but migrate towards the extreme ends of the political spectrum. Being exposed to differing juristic views in our Masjid eliminates extremism and creates moderation which is the true character of Islam, and moderation brings unity".

Every Muslim knows that believing in Allah, doing good deeds, purity of the heart and the mercy of Allah are prerequisites to salvation and success in the Hereafter. These are the Islamic fundamentals that are common among all Muslims and should be the basis of our unity and love towards one another. The rules of Fiqh are purely human interpretations of the divine texts.

Allah intentionally constructed the divine texts that allowed for broad interpretations, and this is considered part of the linguistic miracle of the Quran. This flexibility allowed the Quran to always be applicable, regardless of the time and location. Since the rules of Fiqh are human creations, they could be accepted or rejected based on one's understanding of their applicability to his circumstances, time, and location.

When Khalifa Al-Mansour told Imam Malik that he plans to use his book Al-Muwata ("الموطأ") as the basis for the laws in all Islamic states, Imam Malik refused and told him that the companions of the Messenger (PBUH) differed in the branches of Islam and they travelled to the different states and every state developed its own laws, so let every state follows the opinions of its scholars and do not force them to use my opinions.

To secure proper information and avoid confusion, it is important to understand the definitions and the proper role of the three types of "people of knowledge": preachers (داعية), scholar (فقيه), Jurist (مفتى).

The preacher (داعية) role is to promote general topics that address special needs and weaknesses in a Muslim community. Preachers focus on promoting issues such as respect for parents, truthfulness, honesty, and modesty. Every Muslim is encouraged to be a preacher (داعية)

وَمَنْ أَحْسَنُ قَوْلاً مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحاً وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ [سورة فصلت]

""Who is better in speech than one who calls to Allah, does righteous deeds, and says, "I am of those who are Muslims?" (Fusulat 41:33)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي] سورة يوسف الآية: 108]
“Say: "This is my way: I invite to Allah with sure knowledge, I and those who follow me.” (Yousef 12:108)

The Dawah is the responsibility of every Muslim using only the revelations that is knows. The Prophet (PBUH) emphasized this command by saying:
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلِّغُوا عَنِّي وَلَوْ آيَةً) البخاري (
“Convey from me, even a single verse”. (Bukhari)

The Scholar (فقيه) is an intelligent person who studied all the rules of Fiqh and understand the opinions of the different jurists and able to explain these opinions and the basis for each. The scholar role is not to give an opinion unless the questioner wants him to serve as an advisor to give his preference among the different opinions.

The Jurist (مفتي) is a very intelligent person who understands the opinions of past jurists and can select the proper opinion based on the situation on hand. A Jurist is qualified to use the original sources, the Quran and the hadith, to derive his own opinion. Jurists are always qualified to serve as chief justices.

The problem that we face in the west is that most of those who can be classified as preachers (داعية) are being treated by the people as jurists. This may cause confusion, impose hardships, and create divisions. We must know that preachers are not jurists and thus you should never ask them about a fatwa/judgement.

Accepting different opinions on the same issue is not an act of being overly accommodative, as some may contend. While you may have preference for one opinion, you should respect other opinions for the following reasons:

1. All opinions are based on divine revelations.

2. Interpretation of a divine revelation is only a human’s best effort because no one knows the assured interpretation except Allah.

3. If Allah wanted to ensure a single interpretation, He would have used words that do not allow for multiple interpretations as the case in all key elements of belief.

Let me highlight a reason for why scholars differed. When scholars look at a command, they differ in classifying it regarding whether it is intended to be general or intended to be specific to certain circumstances. Let me give examples:

Allah says:

خذ من أموالهم صدقة تطهرهم وتزكيهم بها
“Take Sadaqat (alms) from their wealth in order to purify them and sanctify them with it” (Al-Tuba 9:103)

While this command seems general in nature because it does not specify the type of wealth. But scholars classified this command as specific because the zakat is not taken from all types of wealth.

Another example is the command:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ

"Your Lord has decreed that you worship none but Him, and that you be kind to parents. If any one of them or both reach old age, do not say to them 'Uff". (Al-Isra 17:23)

Does this mean that you can say other bad words as long as you don't say "uff"? Although this is a command of a specific nature, it is intended to apply to all kind of hurtful words and actions.

Let me give you an example from the Quran that states a command, but it is always treated to represent permissible action that you have a choice to do or not to do. Allah says:

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ) البقرة(

Eat and drink until the white thread of dawn appear to you distinct from its black thread (Al-Baqara 2:187)

If you treat this verse as command, it will mean that you should continuously eat and drink from dawn to subset. But obviously this is not the intended meaning of the verse.

Let me give examples of commands from the Prophet (PBUH) whose applications are considered cultural-specific and thus would be disliked or even prohibited in many places today. The Prophet (PBUH) said:

روى أبو داود أيضا عن يعلى بن شداد بن أوس عن أبيه قال : قال رسول الله صلى الله عليه وسلم **خالفوا اليهود فإنهم لا يصلون في نعالهم ولا خفافهم**

"Be different from the Jews, who do not pray in their shoes or in their leather slippers." (Abu Dawood)

The Prophet (PBUH) also said:

(إذا جاء أحدكم إلى المسجد فلينظر ، فإن رأى في نعليه قذراً أو أذى فليمسحه وليصل فيهما)

"When any one of you comes to the Masjid, let him look if he sees any dirt on his shoes, let him wipe it and then pray in them." (Abu Dawood).

Although the command of praying in shoes is general, its application was specific to Masjids similar to the Prophet's masjid where there were no carpets on the floor. Praying in shoes in today's Masjids is certainly prohibited in spite the Hadith. Islam is a religion of wisdom and knowledge, and Muslims should be wise and intelligent and wise when applying its rules.

Another example of commands that are only applicable to certain cultures. The Prophet (PBUH) said:

عن ابن عباس قال رسول الله صلى الله عليه وسلم قال: **" اكتحلوا بالإثمد فإنه يجلو البصر وينبت الشعر "** [رواه الترمذي وابن ماجة]

"Put eye liner (Kohl) on our eyes using antimony; it clarifies the sight and grows the eye lashes".

عن عبدالله بن عمر رضي الله عنه أن النبي صلى الله عليه وسلم قال:" **عليكم بالإثمد, فإنه يجلو البصر, وينبت الشعر"**)ابن ماجة(

“Stick to applying the antimony, as it clarifies the sight and grows the eye lashes". [Ibn Majah]

عن ابن عباس كان رسول الله صلى الله عليه وسلم إذا اكتحل يكتحل في اليمنى ثلاثة يبتدئ بها ويختم بها وفي اليسرى ثنتين [رواه الترمذي والنسائي وابن ماجة والإمام أحمد]

The Prophet (PBUH) used to apply kohl to his right eye three times and to his left eye twice.

What would you think when today you see a Muslim boy with eyeliner (kohl) on his eyes? In today’s world, it is offensive.

Even the companions of the Prophet (PBUH) treated some of the Prophet’s commands as recommended or permissible and not obligatory. As an example, the Prophet (PBUH) said:

عن أبي هريرة رضي الله عنه قال النبي صلى الله عليه وسلم إن اليهود والنصارى لا يصبغون فخالفوهم

“The Jews and Christians do not dye (their grey hair), so do the opposite of what they do.” (Bukhari)

Several companions such as Ali, Abi Kaab, Salamah ibn Al-Aqwa, Anas and others (علي وأبي بن كعب وسلمة بن الأكوع وأنس وجماعة) did not dye interpreting the hadith as guidance and not obligation. This led the scholars to develop the following principle:

الدليل اذا تطرق اليه الاحتمال سقط به الاستدلال

“If the evidence is subject to probability, its inference becomes invalid.”

Many of the hadith in which the Prophet (PBUH) commanded Muslims to differentiate themselves from the non-Muslims may have been intended to develop in Muslims, who were minority at that time, their special identify and the confidence of being unique.

Therefore, we must be careful and should never insist that one’s opinion or one’s way of practicing is the only truth. If you have to share some knowledge, acknowledge that this is just your preference based on your understanding of the subject. Even those who designate themselves as scholars need to be humble and acknowledge the possible validity of other opinions

The religion that Allah blessed us with and that he Prophet (PBUH) demonstrated was made easy and comforting, not difficult or harsh. Allah says:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

“Allah wants things to be easy for you and does not want to impose hardship on you” (Al Baqarah 2:185)

Prohibitions should be limited to the divine limits and should not be transgressed beyond them whether in action or ruling. Allah says:

(تلك حدود الله فلا تعتدوها) [سورة البقرة:229].

“These are the limits imposed by Allah, do not transgress them.” (Al-Baqarah 2:229)

“Cutting Pretext” (سد الذرائع) should not be uses as an excuse to add prohibitions that Allah did not clearly state. Excessive use of this excuse imposes hardship on Muslims and causes major harm.

It is unfortunate that some people create conflicts by insisting that everyone should follow their opinion. Please realize that any time you say that this matter is obligatory, or this matter is prohibited, you imply that you are speaking on behalf of Allah. Allah has warned against this behavior as He said:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ)النحل(

“And do not let your tongues utter lies by saying: "This is lawful (Halal) and this is forbidden (Haram)," so as to ascribe lies to Allah. Verily, those who invent lies against Allah will never prosper” (Al-Nahl 16:116)

The next chapters will address the key terms in Islam such as Aqidah (beliefs), *Shari`ah* (sacred law) and its goals and *Fiqh* (Islamic jurisprudence) and its rules. Then, rulings on different matters will be addressed.

The Sources of Knowledge about Islam

The knowledge about any religion is derived from two sources, the divine revelation to the Messenger of Allah and the teachings of that messenger to his people. In Islam these two sources are the Quran and the Hadith.

The Quran

The Quran is the primary source of knowledge about Islam. It has the exact words of Allah that were revealed to Prophet Muhammad (PBUH) who transmitted them to us verbatim and complete. The Quran that we have today is the exact Quran that was memorized by massive number of the Prophet's companions and documented in writing by several designated writers under the Prophet's supervision.

Upon the Prophet's death, the first Muslim ruler, Khalifa Abu-Bakr, ordered the assembly of the Quran in one manuscript. This task was assigned to the Prophet's trusted companion Zayd in Thabit. Zayd was extremely careful to ensure that no single error, however slight or unintentional, should creep into the Quran. When Zayd completed his task, he gave the compiled manuscript with Khalifa Abu Bakr. Before his death, Abu Bakr gave the manuscript with Omar who in turn left it with his daughter Hafsah, who was one of the wives of the Prophet.

During the time of the third Muslim leader, Uthman, Islam spread far. To ensure that differences in reading the Quran do not materialize, Uthman obtained the manuscript of the Quran from Hafsah and again summoned Zayd ibn Thabit to lead a group of competent companions to make accurate copies of it. Uthman sent a copy to every Muslim province, kept a copy for himself and returned the original manuscript to Hafsah.

Two of Uthman's prepared originals exit today, one in Istanbul, Turkey and the second in Tashkent, Uzbekistan. However, the original manuscripts of the Quran did not include markings (Tashkeel). The Tashkeel was added on the order of the 5th Umayyad Caliph, Abd Al-Malik Ibn Marwaan (66-86 H, 685-705 CE) to ensure that those who are not proficient in the Arabic language to read it properly. The Quran we have now is a copy of that Quran.

The Quran is the only divinely revealed book for which the following are known:

1. The person who documented it in one manuscript
2. When the documentation was done
3. How its authenticity was assured during the assembly of the first manuscript

In addition, the Quran is the only book who text includes the following:

1. The definition of its purpose.
2. Affirmation that the Quran was revealed by God.
3. The name of the messenger to whom the book was revealed.
4. Tests to verify that the book in hand is the revealed book by God
5. The guarantees that the Quran's authenticity is preserved and that it is free from any error.

1. The Purpose of the Quran as revealed in the Quran:

ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ (٢)

"This Book has not doubt in it, a guidance for the righteous" (Al-Baqara 2:2).

وَمَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِي ٱخۡتَلَفُواْ فِيهِۖ وَهُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ (٦٤)

"We have not sent down the book to you except to explain to them what they differed about, and as a guidance and mercy for a people who believe," (Al-Nahl 16:64).

وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ

"We have sent the book down to you explaining all things, and guidance, mercy and glad tidings for the Muslims" (Al-Nahl 16:89).

2. Allah affirms that that the Quran is His revelation:

لَّٰكِنِ ٱللَّهُ يَشۡهَدُ بِمَآ أَنزَلَ إِلَيۡكَۖ أَنزَلَهُۥ بِعِلۡمِهِۦۖ وَٱلۡمَلَٰٓئِكَةُ يَشۡهَدُونَۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا (١٦٦)

"Allah bears witness that what He has sent down to you, He has sent with His Knowledge and the angels bear witness: though Allah suffices as a Witness" (Al-Nisa 4:166).

3. The Quran states that it was revealed to Allah's Messenger Muhammad (PBUH)

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٖ وَهُوَ ٱلۡحَقُّ مِن رَّبِّهِمۡ كَفَّرَ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَأَصۡلَحَ بَالَهُمۡ (٢

"And those who believe and do righteous deeds and believe in what has been sent down to Muhammad, for it is the truth from their Lord, He will write off their evil deeds and set aright their state of affairs." (Muhammad 47:2).

4. Tests to assure that the book in hand is the revealed book by God

أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَۚ وَلَوۡ كَانَ مِنۡ عِندِ غَيۡرِ ٱللَّهِ لَوَجَدُواْ فِيهِ ٱخۡتِلَٰفٗا كَثِيرٗا (٨٢)

"Have they not seriously examined the Quran? If it had been from any other source than Allah, they would have found much discrepancy in it" (Al-Nisa 4:82).

وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمۡ صَٰدِقِينَ (٢٣) فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ (٢٤)

"If you are in any doubt about what We have revealed to our servant (Muhammad), then produce a chapter like it and call in your witnesses other than Allah if you are so truthful. (23) But if you do not - and you will never be able to - then guard yourselves against the fire whose fuel is men and stones which has been prepared for disbelievers " (Al-Baqara 2:23-24).

5. The Quran's includes the guarantees for its preservation and freedom from any error

إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ (٩)

"We (Allah) have, sent down the dhikr (the Quran) and We shall certainly preserve it (from corruption)" (Al-Hijr 15:9).

لَّا يَأۡتِيهِ ٱلۡبَٰطِلُ مِنۢ بَيۡنِ يَدَيۡهِ وَلَا مِنۡ خَلۡفِهِۦۖ تَنزِيلٞ مِّنۡ حَكِيمٍ حَمِيدٖ (٤٢

"No falsehood can approach it (the Quran) from neither from its front of it or behind it. It is a revelation from the All-Wise, the Worthy of all Praise" (Fussilat/Al-Sajda 41:42).

The Quran has always been preserved in two ways, hard copies (in paper and digital forms) and memorization. The Quran is the only book in the world that is memorized from its first letter to its last by several millions of Muslims around the world. This is amazing because if a natural disaster happens and all the paper and digital forms of all the world books are destroyed, the only book that will be reproduced with 100% accuracy is the Quran.

The Hadith

The hadith is the second source of knowledge about Islam. The hadith books are records of the Prophet's sayings and actions. The hadith provide the applications of the divine commands stated in Quran. However, the hadith does not rise to the degree of authenticity of the Quran because the Prophet (PBUH) prohibited the companions form writing anything of him other than the Quran. This was to ensure that only the revelation is documented thoroughly without any other interjections. However, after the death of the Prophet (PBUH) and thus the completion of the Quran, Muslims started documenting the hadith memorized through the generations.

Because of the delay in documenting the hadith, Muslim scholars developed procedures to validate the authenticity of the hadith. The validation of the authenticity of the hadith relied mainly on certifying the reliability and the continuity of the narrators to the Prophet (PBUH). This is called the "sana'd" (سند). Most scholars of hadith authenticated a hadith if it satisfies the following conditions:

1. The chain of narrators is continuous to the Prophet (PBUH) without interruptions.
2. The consecutive narrators must have lived in the same time period.
3. The narrators satisfy certain criteria regarding the trustworthiness and good memory.

However, differences occurred in the authentication level of a hadith because scholars differed in their assessment of the trustworthiness of the narrators. Providing rating of the authenticity of narrators is called the "Knowledge of Men" (علم الرجال). In addition, scholars of hadith classified a hadith based on the number of people who heard the hadith directly from the Prophet (PBUH).

In this talk, I will only discuss two types of hadith that are considered the most authentic. These are the honorable hadith" (الحديث العزيز) and the Massively transmitted (Mutawater) (متواتر) hadith.

<u>The honorable Hadith (الحديث العزيز).</u> This classification requires that two companions heard it directly from the Prophet (PBUH) and then two narrators heard it from the previous narrators at each level until the hadith reaches the scholar who documented it

An example of this classification is the hadith that was heard by both Anas and Abu Hurryrah and they reported that the Prophet (PBUH) said:

عَنْ أَنَس - رضي الله عنه - قال: قال النَّبِيُّ - صلّى الله عليه وسلّم -: ((لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِه وَوَلَدِهِ وَالنَّاسِ أَجْمَعِين))] رواه الشيخان) [رواه عن أنس وأبي هريرة(

"None of you believe until I am more loved by him that his father, his son, and all the people". (Bukhari and Muslim)

This classification of requiring that two people heard the hadith from the Prophet (PBUH) was the requirement of the companions of the Prophet (PBUH) to accept a hadith. As example, it is reported in Al-Bukhari (البخاري) and Muslim that Ibn Saeed Al-Khudri (أبي سعيد الخدري) said:

عن أبي سعيد الخدري قال كنت في مجلس من مجلس الأنصار إذا جاء أبو موسى الأشعري كأنه مذعور فقال استأذنت على عمر ثلاثا فلم يؤذن لي فرجعت فقال ما منعك قلت استأذنت ثلاثا فلم يؤذن لي فرجعت وقال رسول الله صلى الله عليه وسلم إذا استأذن أحدكم ثلاثا فلم يؤذن له فليرجع فقال والله لتأتيني على ذلك بالبينة)والا أوجعتك(أمنكم أحد سمعه من النبي صلى الله عليه وسلم فقال أبي بن كعب والله لا يقوم معك الا أصغر القوم فكنت أصغر القوم فقمت معه فأخبرت عمر ان النبي صلى الله عليه وسلم قال ذلك) صحيح البخاري(

I was sitting in a company of people from Al-Ansar when (أبو موسى الأشعري) Abou Musa Al-Ashaari came shaken and scared and said I asked permission to enter on Omar three times and I was not granted permission, so I left. But he called me and said why did you leave? I said: The Prophet (PBUH) said: **If any of you ask permission three times and do not get permission, you should leave**. Omar said: Either you find for me a proof form someone else of what you said, or I'll hurt you; did any of you heard the Prophet (PBUH) saying the same thing. Several said yes, we did. The group assigned me to go with Abou Musa to testify and I went with him to Omar, and I informed Omar that the Prophet (PBUH) said. Omar said: Then it is. (Bukhari)

Another example of insisting on two independent sources is the hadith by Qabisah ibn Dhuwayb (قبيصة بن ذؤيب) who said:

جاءت جدة إلى أبي بكر تطلب ميراثها. فقال أبو بكر: مالك في كتاب الله شيء، ما ذكر الله للجدة فرضاً وإرثاً، وما أعلم أن رسول الله صلى الله عليه وسلم قضى لك بشيء، اذهبي حتى أسأل الناس،. فقام المغيرة بن شعبة وقال: يا خليفة رسول الله عليه الصلاة والسلام، حضرت النبي عليه الصلاة والسلام وقد أطعم الجدة السدس، فقال: من يشهد لك؟. فقام محمد بن مسلمة وقال: أنا يا خليفة رسول الله عليه الصلاة والسلام حضرت النبي عليه الصلاة والسلام يعطي الجدة السدس، فأنفذه أبو بكر للجدة، أي: قضى به.)رواه الترمذي و أبو داوود و ابن ماجة(

A grandmother came to Abu Bakr asking him for her share of inheritance. He said: There is nothing prescribed for you in Allah's Book, Allah did not prescribe any right or inheritance for grandmother. I also do not know that the Messenger of Allah ruled for you anything. Go home until I ask the people.
Al-Mughirah ibn Shu'bah stood up and said: O khalifa of the Messenger (PBUH), I had been present with the Messenger of Allah (PBUH) when he gave grandmother the sixth.

Abu Bakr said: Is there anyone who can testify with you? Muhammad ibn Maslamah stood and said I can testify that I was present when the Messenger of Allah (PBUH) gave the grandmother one sixth. So, Abu Bakr ruled for her. (Al-Tirmidhi, Aby Dawoud, Ibn Majah)

The Massively Transmitted" (Mutawater) (متواتر) Hadith: This classification is considered the highest level of authenticity of the Prophet's hadith. Scholars differed regarding the required number of people who heard the hadith directly from the prophet (PBUH) and transmitted it. This number varied between 5 to 1400 and each scholar has his own basis for the selected number. The number of hadith that satisfy this criterion is limited; it is less than 120. For this class of Hadith, scholars differentiate between the massively transmitted hadith verbatim (متواتر لفظي) and the massively transmitted hadith by meaning (متواتر معنوي).

Imam Jalal al-Din al-Suyuti (جلال الدين السيوطي) (911-849 H), in his book "Harvesting scattered flowers of the mass transmitted hadith (قطف الأزهار المتناثرة في الأخبار المتواترة) identified 113 hadith that he considered Mutawater based on the criterion of at least 10 narrators in each level.

An example of a massively transmitted hadith that was narrated by about 200 companions is. The Prophet (PBUH) said:

إن كذِباً عليَّ ليس ككذب على أحد، من كذب علي متعمدا فليتبوأ مقعده من النار)البخاري(
"Lying about me is as lying about others whoever invents a lie and attributes it to me intentionally, let him prepare his place in the hellfire." (Bukhari)

One needs to ensure that his words and practices are based on authentic information. The authentication needs to be based on personal convention and not imposed because everyone will face Allah on the Day of Judgment alone to defend the words he uttered, the actions he did and the opinions he promoted. Allah says:

يَوۡمَ تَأۡتِي كُلُّ نَفۡسٖ تُجَٰدِلُ عَن نَّفۡسِهَا وَتُوَفَّىٰ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ وَهُمۡ لَا يُظۡلَمُونَ (١١١)
"(Remember) the Day when every soul will come pleading for itself, and every soul will be paid in full what it did, and they will not be wronged." (Al-Nahl 16:111)

Also, Allah says:

وَلَقَدۡ جِئۡتُمُونَا فُرَٰدَىٰ كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةٖۖ وَتَرَكۡتُم مَّا خَوَّلۡنَٰكُمۡ وَرَآءَ ظُهُورِكُمۡۖ وَمَا نَرَىٰ مَعَكُمۡ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمۡتُمۡ أَنَّهُمۡ فِيكُمۡ شُرَكَٰٓؤُاْۚ لَقَد تَّقَطَّعَ بَيۡنَكُمۡ وَضَلَّ عَنكُم مَّا كُنتُمۡ تَزۡعُمُونَ (٩٤)
And truly you have come to Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We do not see with you your intercessors whom you claimed to be partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. (Al-An'am 6:94)

وَكُلَّ إِنسَٰنٍ أَلۡزَمۡنَٰهُ طَٰٓئِرَهُۥ فِي عُنُقِهِۦۖ وَنُخۡرِجُ لَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ كِتَٰبٗا يَلۡقَىٰهُ مَنشُورًا (١٣) ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا (١٤)

And We have tied up every man's book of deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book that he will find wide open. (13) (It will be said to him): "Read your book. It is enough for you today to hold yourself accountable." (Al-Isra 17: 13-14)

Based on the Quran and the authentic hadith, scholars divided the knowledge of Islam the religion of Islam into three aspects. These are: Aqidah (beliefs) , Shari'ah (divine laws) and Fiqh (jurisprudent).

Aqidah (عقيدة) (creed/belief/faith)

While the term Aqidah is not in the Quran or hadith, scholars derive it from the term i'tiqaad (belief). So, Aqidah is considered as the essence of the religion. It concerns the matter of belief in matters that are not seen or physically verified. Therefore, articles of belief must be derived from a mass transmitted knowledge (االخبر المتواتر).

The articles of belief as provided in the Quran are the beliefs in Allah, his angels, his books, his messengers, the last day and the decree good and bad (الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشرّه).

Unlike followers of other religions who justify their beliefs based on feelings, Islamic beliefs must be based on knowledge and not just feelings or emotions. Even believing on Allah must be based on knowledge as Allah says:

فاعلم أنه لا إله إلا الله

"Know that there is no god but Allah" (Muhammad 47:19)

Therefore, any matter of Aqida must satisfy three conditions:

1. Firm Recognition (إدراك جازم) that one's heart is certain about it without any wavering or doubt. (Example: The belief in Allah is identified in the Quran whose authenticity is unquestionable and the description of Allah is concise and unambiguous in Surat Al-Ikhlas "Say: He is Allah the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him." لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ اللَّهُ الصَّمَدُ وَلَمْ يَكُن لَّهُ ۥ كُفُوًا أَحَدٌ (قُلْ هُوَ ۝ اللَّهُ أَحَدٌ) There will be no doubt about its meaning and thus there could be no two interpretations about the nature of Allah.)

2. Consistent with Realities (مطابقة للواقع) (Example: it is the reality that a stone statue that it does not anything cannot be a creator or an intercessor with the creator)

3. Based on Proofs (الناشئ عن دليل) (example: Since everything that exists needs a maker, the presence of the universe implies that it has a maker. Allah is the maker of the universe and no one else ever claimed such ownership. Also, Allah is the only one who does not need support from anything else while everything is in need of him.)

Muslim scholars consider the imitator whose belief is not based on proof is not a true believer. This condition brings a question regarding any uneducated layman who is born in

a Muslim family, does he need to use his intellect to come with a proof? The answer is yes, because this person must at least appreciate the certainty about the source of knowledge of the articles of belief which is the Quran and he/she needs to recognize the existence of Allah, as the creator of all that exist by reflecting on the creations around him/her.

The Aqidah in Islam has a practical component that is built on the belief that the Quran is the exact word of Allah and Muhammad (PBU) is His messenger. Therefore, all the divine commands in the Quran are elements of Aqidah but they are classified under the term Shariah (شريعة),

Shariah (شريعة)

Literally, Shariah means a direction to be followed. It is the practical side of Aqidah and it governs Muslims' physical activities and rules for dealing with the others. While the Aqidah as beliefs of the unseen is the same for all prophets and messengers, the practical side of Aqidah which is Shariah is different among the messengers. Allah said:

ولَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

"Do not follow their desires and thus deviating from the truth that has come to you. To each among you, we have prescribed a law (Shariah) and a way of life. (Al-Maida 5:48)

The shariah (الشريعة) is a set of divine e laws that encompasses rituals (acts of worship) and legal systems such as financial, penal, inheritance, marriage, etc. The goal of Islamic shariah is to bring benefits, prevent harm, promote mercy and avoid hardships. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

"You who believe, Obey Allah and the Prophet because He invites you to what which gives you life" (Al Anfal 8:24)

All laws in Islamic shariah are intended to protect the five essentials of safe living and these are: (الدين ، والنفس ، والعقل ، والنسل ، والمال) freedom of religion, life, intellect, linage, and wealth.

Islamic Shariah also alleviates the hardships (رفع الحرج والمشقة) that was imposed on previous nations. Allah says:

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ (١٥٧)

"Those who follow the Messenger, the unlettered Prophet whom they find written with them in the Torah and the Injeel (Gospel), he commands them with goodness and forbids them from indecency; he makes lawful for them all that is good, and prohibits them all that is foul, he relieves them from their heavy burdens and from the shackles that were upon them.". (Al-Araf 7:157)

There are many verses in the Quran that promote the concept of ease and removal of hardship. Allah says:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah wants things to be easy for you and does not want to impose hardship on you" (Al Baquara 2:185)

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

"Allah wants to lighten things for you, since man was created weak" (Al-Nisaa 4:28)

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ

"Allah does not want to place any inconvenience on you, but He wants to purify you and complete his favors toward you" (Al-Maeda 5:6)

However, removing of hardship does not mean removal of accountability. There will always be an element of effort/hardship in carrying any responsibility.

The acceptance of the Shariah is a must for every Muslim as Allah says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا (٣٦)

"It is not open for a believing man or a believing woman, once Allah and His messenger have decided a matter that they have a choice about it, and whoever disobeys Allah, and His messenger has indeed gone astray in a clearly wrong Path." (Al-Ahzab 33:36)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"Yet by your Lord, they will never believe until they make you judge in the disputes between them and find no discomfort in their hearts against what you have decided and surrender to it in total submission." (Al-Nisa 4:65)

Because accepting the laws identified in the Shariah are essential element of Islamic Aqidah (beliefs), the shariah must be based on clear, concise, and unambiguous divine commands that are presented in the Quran or the truly authentic Hadith whose applications is well recorded by the Prophet's Sunnah (tradition). The Prophet's sunnah serves three purposes:

1. It illustrates the application of the rulings in the Qur'an.
2. It details some of the concepts, laws and practical matters which are briefly stated in the Qur'an (e.g., details of prayers, types of usury).
3. It gives some rulings regarding matters not explicitly stated in the Qur'an (e.g., refraining from extravagance such as wearing gold and silk clothes for men).

Muslim scholars have divided Shariah to four categories.

1. Ibadah (العبادات) (rituals): It refers to the rules and procedures of performing the prescribed rituals. This includes regulations in performing rituals such as prayer, fasting, performing pilgrimage, giving out Zakah, inheritance, and so on. And also includes regulations and etiquettes of daily activities such as, drinking, eating, playing, sleeping and many others.

2. Mu'amalat (لمعاملات) are laws and regulations related to buying, selling, renting, lending and borrowing, management, administration and so on.
3. Munakahat are laws concerning marriage and divorce.
4. Jinayat, addresses the criminal code that concerns with court procedures and punishment of those who commit crimes.

Rulings of the Shariah

Scholars grouped the rulings of *Shariah* into five categories: prescribed, recommended, permissible, disliked, and unlawful. The distinction between the five categories is related to whether their performance (P) and nonperformance (NP) is rewarded, not rewarded, punished, or not punished.

Rulings of Sacred Law				
Prescribed	*Recommended*	*Permissible*	*Disliked*	*Unlawful*
P: rewarded *NP :punished*	*P: rewarded* *NP: not punished*	*P: not rewarded* *NP: not punished*	*P: not punished* *NP: rewarded*	*P: punished* *NP: rewarded*

Understanding the Shariah

Shariah represents the divine guidance that is instituted to bring mercy, benefits, and facilitation to mankind. Understanding Shariah allows you to make decisions when faced with multiple opinions. But we need to realize that the Shariah is presented as texts in the Quran and the authentic hadith, and these texts are valid independent of people, circumstance, time, and location. While the texts of Shariah are divine, their interpretations are done by people and such interpretations consider time and place. The human interpretation of the divine shariah texts is called Fiqh.

Interpretation of Shariah to derive a legal ruling requires: 1) full knowledge of the Shariah (Quran ad Sunnah) and 2) full awareness of the conditions under which the ruling will be applied.

Fiqh (Jurisprudence)

Literally the term "Fiqh" means understanding and comprehension. In the religious context "Fiqh" refers to understanding the Quran and the authentic Hadith to transform them into laws and procedures for societal and individual applications considering the conditions under which the rulings are applied. Muslim Jurists describe the role of Fiqh as "Transferring the divine text into reality" (تنزيل النص على الواقع) (Tanzil Alnas Alaa Alwaqie).

The Prophet (PBUH) emphasized the importance of understanding the divine commands of the religion by saying:

عن مُعَاوِيَةَ بن أبي سفيان رضي الله عنه قال: سَمِعْتُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : (مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ).] البخاري (71) ، ومسلم (1037)[

“If Allah wants to do good to a person, He makes him understand the religion.” (Bukhari and Muslim)

Imam Ibn Timiah (ابن تيمية) said:

" كُلُّ مَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا لَا بُدَّ أَنْ يُفَقِّهَهُ فِي الدِّينِ ، فَمَنْ لَمْ يُفَقِّهْهُ فِي الدِّينِ ، لَمْ يُرِدْ اللَّهُ بِهِ خَيْرًا

“Whoever Allah wants good in him; He will make him understand the religion. So, whoever Allah does not make him understand the religion does not understand him in religion, Allah does not want good for him.”

This suggests that Muslims are required to understand their religion by at least understanding the basis on which a Jurist would derive a ruling from the divine text.

The rules of Fiqh are the same rules that are mentioned under Shariah, and these are:

Rulings of Sacred Law				
Prescribed/obligatory	*Recommended*	*Permissible*	*Disliked*	*Unlawful/prohibited*
P: rewarded NP: punished	*P: rewarded NP: not punished*	*P: not rewarded NP: not punished*	*P: not punished NP: rewarded*	*P: punished NP: rewarded*

The interest in Fiqh started after the Prophet’s death to address the application of the divine text in the societal needs. For example, rulings in Madinah were made by what was known as the seven jurists of Madinah: Omar, Ali, Ibn Masoud, Sayeda Aisha, Zayd Ibn Thabet, Abd Allah Ibn Omar and Ibn Abbas. As Islam spread, some of them left Madinah to serve as Jurists in other states. As an example, Ibn Masoud went to Iraq to serve as its jurist on the order of Khalifa Omar.

During that time, the Fiqh rulings were not documented formally. The formal documentation of Fiqh started in the second century after *Hijrah*. This resulted in establishing several schools of Fiqh. Each school of Fiqh was named after the Imam who established it. Each school has students who became teachers after completing their education and became qualified to derive rulings using the principles established by the Imam of the school. These rules were documented under the Imam’s names, though many were not his but his students. Therefore, you can find differences in opinions within the same school of Fiqh.

While there are many schools of Fiqh, the four that more widely known are:

1. Imam Abu Hanifa (80-150 after Higra) – Born in Kufa, Iraq
2. Imam Malik (93-179 AH) – Born In Madinah
3. Imam Al-Shafia (150-204 AH) – Born in Gaza, Palestine
4. Imam Ahmad Ibn Hanbal (164-241 AH) – Born in Baghdad, Iraq

As previously mentioned, while the schools refer to these Imams, they were developed mostly by their students and the student of their students. It is noteworthy, however, to mention that these four schools agree on approximately 75% of their legal conclusions.

In addition, there are other such the Imamia school (مذهب الامامية) that is mainly used by the Shai sect. This school is often referred to as Al-Jaafari school in reference to Imam Jaafar Al-Sadiq (80-148 AH). However, the main contributor to the Imamia school is (محمد ابن يعقوب بن اسحاق الكلينى الرازى) Muhammad ibn Ishaq (d: 328 H) the author of the book (الكافى فى علوم الدين) "The sufficient in the Knowledge of the Religion".

Another school of Fiqh is the Zahiri school that was developed in Andalusia by Imam Daoud ibn Ali Al-Zahri (داود ابن على الاصفهانى الظاهرى) (270-202H) and promoted by Imam Ali ibn Ahmad ibn Sa`id ibn Hazm (384-456 AH).

In addition, there are some not well formalized schools of Fiqh that are based on the opinions of several Imams such as Al-Thawri, Ibn Abu-Laila, Al Awza'i, and Al-Laith. Also, Imam Ahmad ibn Abd Al-Haleem ibn Timeiah (born in 661 H) has also developed his own Fiqh.

It should always be understood that the founders of the different Fiqh schools had high respect for each other. As an example, Imam Al-Shafia described Imam Abu Hanifa by saying: "*I have never seen anyone who is more knowledgeable than Abu-Hanifa*". He also described Imam Malik by saying: "*Malik is the proof that Allah will use His servants"*.

Those great Imams were humble and unassuming, Imam Malik said: *"I am just a human being who can be right and can make mistakes, so investigate my opinion, if it is consistent with the Book and the Sunnah, then follow it and if it was not that way, you should leave it."*

Imam Ahmad said: *"Don't copy me, or Malik, or Al-Shafie, or Al-Awzaie or Al-Thouri, but take from what we have taken."*

The Tools of Fiqh

While the primary sources for deriving religious laws in all schools for Fiqh are the Quran and the authentic hadith, the Imams of the schools and students adopted different tools of Fiqh were derived from the Quran and the hadith. The following are the main tools of Fiqh:

1. *Consensus (Unanimity of Muslim scholars) "Al-jgmaa"*
2. *Direct or indirect analogical reasoning" Al-Qiyas"*
3. *General benefits to the community" Al-Masalehl-Al-Mustarsah"*
4. *Actions of people of Madinah*.
5. *Opinion of the companions of the Prophet*
6. *Juristic preference "Al-Istehsan"*

1. Consensus: The concept of using the ***consensus*** of scholars as a source for Fiqh is based on the following verse in Surah Al-Nisaa:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

“Anyone who opposes the messenger after guidance has been explained to him and follows some path other than that of the believers. We shall leave him in the path he has chosen and land him in Hell, what an evil refuge” (Al-Nisaa 4:115)

Some suggest that this the principle of consensus is also supported by the following hadith, though this hadith has been deemed weak based on the narrators (Sanad).
لا تجتمع أمتي على ضلالة".]رواه ابن ماجه، والطبراني، وغيره[.) ضعيف الإسناد(
“My nation will never unit on error.” (Ibn Majah and Al-Tabarani)
In spite of its ranking as weak, some scholars interpreted this hadith to mean that the Prophet’s nation will not unit on a condition of kufr or deviance.

2. Analogical Reasoning: This rule is based on many examples in which this principle was used by the Prophet (PBUH). As example, a woman asked the Prophet whether she can perform the Hajj on behalf of her father who cannot do it. The Prophet (PBUH) said: **“If you father has a debt, would you pay it?”** She said: yes.
He (PBUH) said: **“The debt of Allah is more deserving to be paid”**.

Also, a man came to the Prophet (PBUH) expressing doubt about fathering his child because the child has dark skin while he and his wife have light skins. The Prophet (PBUH) asked him: **“Do you have camels?”** The man said: yes.
The Prophet (PBUH) asked: **“What is their color?”** The man said: Yellow.
The Prophet (PBUH) said: **“Does any of them have gray color?”** The man said: Yes.
The Prophet (PBUH) said: **“From where?”** The man said: from previous ancestors.
The Prophet (PBUH) said: **“And it so for your child”.** (i.e., recessive genes)

3. General Benefits: This tool is used in cases when there is no guidance in the Quran or the Sunnah. The most obvious example for the application of this rule is the assembly of the Quran. When Omar suggested to Khalifa Abu Bakr to collect the Quran and assemble it in one manuscript after the death of many of the companions who memorized the Quran, Abu Baker’s first reaction was to object because the Prophet did not do it. But Omar told him” “In this, there are benefits”. Abu Baker was convinced of the general benefits and asked Zaid Ibn Harith to collect it.

4. Actions of People of Madinah: Imam Malik considered a widespread practice of the people of Madinah, such as the form of Azan should be a source for Fiqh because it would not have been done unless it is sanctioned by the Prophet and the thousands of the companions. He gave a preference to the actions of People of Madinah over a solitary Hadith (narrated by a single person).

Fiqh School	**Basic Tools**
Abu-Hanifa	Quran and sunnah + Consensus + analogical reasoning + juristic preference + customs
Malik	Quran and Sunnah + Consensus + analogical reasoning + general benefits + actions of people of Madinah + opinions of the companions
Al-Shafie	Quran and Sunnah + Consensus + analogical reasoning. Reject: juristic preference, general benefits, actions of people of Madinah, and the opinions of the companions

Ahmad Ibn Hanbal	Quran and Sunnah + the opinions of the Prophet's companions He uses a weak Hadith over analogical reasoning
Al-Imamiah (Gaafar Al-Sadeq)	Quran and the Sunnah (that is only derived from hadith narrated by sources accepted to the Shia) + the Consensus that is only derived for divine text+ Ijtihad (renewal of interpretation by the shiah Imams) Reject: analogical reasoning
Al-Zahri (Ibn Hazm)	Quran and Sunnah (only the apparent meaning unless there are other evidence to justify using the unapparent meaning) + Consensus of the Prophet's companions only + proof Reject: analogical reasoning and juristic preference
Ibn Timiah	Quran and Sunnah + Ijtihad (renewal of interpretation by all who are qualified) Reject: the restriction of adopting a certain school of Fiqh.

In addition to the differences among the schools of Fiqh that may result due to the use of different tools, differences can also exist between Jurists even when considering the same verse from the Quran or the same hadith for two main reasons. These are:

1/ The use of different authentication criteria for the Prophet's Hadith. Thus, one Jurist may accept a Hadith while another Jurist may reject it because he raises questions about the reliability of its transmission. As an example, while Imam Malik accepted a hadith that may not be continuous in transmission, Imam Shafie only accepted the hadith whose transmission is continuous.

2/ The use of different linguistic analysis factors even when considering the same text from the Quran and authentic hadith. The science of textual analysis and signification of a text is critical in deriving a legal ruling from a divine text. Scholars have developed about 40 linguistic factors that need to be considered as part of understanding the intent and the nature of the text. These rules assess whether the text is broad or limited, general or specific (العام والخاص), implicit or explicit (الحقيقة والمجاز), apparent or implied (الظاهر والمؤل), imperative or descriptive (المجمل والبيان), etc.

An example to illustrate how opinions can greatly differ while looking at the same text is related to the rights of the divorced woman that is described in the first verse of Surah Al-Talaq in which Allah says.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا

"O Prophet, when you (men) divorce women, divorce them at their prescribed periods of Iddah and count the period of Iddah and fear Allah, your Lord. And do not expel them from their homes, nor should they leave unless they commit a clearly shameful act. These are the limits prescribed by Allah. And whosoever transgresses the limits prescribed by Allah does indeed wrong himself. You do not know if by chance, Allah will bring about a new situation. (Al-Talaq 65:1)

The application of this verse in a legal ruling was a subject of dispute between Khalifa Omar and a woman by the name Fatima Bent Quays (فاطمة بنت قيس). Khalifa Omar considered the command of giving a woman who was divorced for the third time, which is irrevocable divorce, the right for domestic habitation. But Fatima Bent Quays considered the command is specific and objected to Omar's giving such a woman should not have domestic habitation rights. She argued that the command is specific because the ending of the verse indicates that such rights is given because Allah may bring a new situation, which is reconciliation, but in this case, there will be no chance for reconciliation because the divorce is irrevocable.

In this case Fatima Bent Quays considered the ruling in the verse as specific to the condition of possible reconciliation while Khalifa Omar considered the ruling in the verse as general, independent of the ending circumstance. When you examine the ruling of the different Imams in this matter, you will find that Imam Abu Hanifa followed Khalifa Omar ruling while the other three Imams (Malik, Shafie and Ahmad) followed the ruling of Fatima Bent Quays.

In addition to the importance of this event in deriving a legal ruling, it provides an insight on how much influence early Muslim women had on our Fiqh and demonstrates the ability of early Muslim women to holding their ground and arguing with vigor their Fiqh position in front of anyone including one of the most powerful Khalifa. This event as well as many others that have been recorded in the Islamic history offer the clear proof that Islam offered women roles that would be envied by women in any other civilization. Unfortunately, there are Muslims who would rather revert back to the way women were treated in the dark ignorant (Jahelia) time rather than continuing to treat women in the way they were treated during the Prophet's time and the magnificent Islamic era.

Many scholars recognize that new meanings can be drawn from the same text as time, place and people change. They consider that those who insist on freezing the meanings and, thus, stagnating the Fiqh are committing grave mistakes. As an example, Imam Al-Qarafi (القرافي) who is one of the great Maliki jurists said:

الجمود أبداً على النصوص ضلال وإضلال.

"The stagnation in interpreting the meanings of the text is misguided and leads to misguidance".

Foundational Rules of Fiqh

Jurists have identified several foundational rules, principles, axioms, on which the Fiqh is based. These rules were derived from the Quran and the Sunnah. The key rules are expressed by brief statements such as:

1. Deeds are judged by intentions (الأمور بمقاصدها)
2. Certainty is not removed by doubt (اليقين لا يزول بالشك)
3. Hardship requires dispensation (المشقة تجلب التيسير)
4. Customs are applied (العادة محكمة)
5. Actions have consequences (الاعمال بمآلاتها).

1. Deeds are judged based on intentions

This principle is derived from the famous Hadith:

عن عمر بن الخطاب رضي الله عنه ، قال : سمعت رسول الله صلى الله عليه وسلم يقول : (إنما الأعمال بالنيّات ، وإنما لكل امريء ما نوى ، فمن كانت هجرته إلى الله ورسوله ، فهجرته إلى الله ورسوله ، ومن كانت هجرته لدنيا يصيبها ، أو امرأة ينكحها ، فهجرته إلى ما هاجر إليه)]رواه البخاري ومسلم[

"Actions are but by intentions and every person shall have what he intended. He whose migration was for Allah and his Messenger his migration is for Allah and his Messenger. And he whose migration was to achieve some worldly benefit his migration is for that for which he migrated." (Bukhari and Muslim)

The importance of the intention is also supported by the Quran, as Allah said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ

"And they were not ordered but to worship Allah with sincerity." (Al-Bayyina 98:5)

While the worship is the outward deed, sincerity is its important inward element which is demonstrated by the intention.

The intention is very important because it differentiates between the devotional act and the habitual act. There are certain devotional acts that are only valid if the person declares his/her intention prior to engaging in the act. The declaration of the intention does not need to be by the tongue, it can be by the heart.

The devotional acts that require declaration of intention as a prerequisite for their acceptance are those acts whose purpose is not understood or the steps of their implementation are unique, or they are the same as other actions for different purpose. But the devotional acts whose purpose is understood and their implementation steps are clear, they are accepted even if the intention is not declared in advance.

As an example, prayers require a declaration of intention prior to performing them because we don't know why we pray in that specific form and the same form is used for obligatory and optional prayers. Therefore, the prayer of a Muslim who is forced to pray when he has no intention to do it is not accepted and his sin of not praying remains, thought he has gone through the motion of praying.

For divine commands whose purpose is understood, performing them is accepted and rewarded by Allah even if the intention is not declared in advance. These include kindness to one's parents, fulfilling one's oath, payment of debt, supporting one's family, etc.

The reason why differences may exist between jurists regarding whether the intention is a pre-requisite for acceptance, is their views on whether the reason behind the command is clear. Jurists who consider the reason of a certain command is clear don't consider declaring the intention a pre-requisite. While those who consider the reason of the command is not clear make the declaration of the intention a requirement for acceptance.

For example, if a jurist considers that the benefits of paying the zakat are obvious, he will consider that the person who pays it without declaring his intention in advance or the one who is forced to pay the zakat has already fulfilled this obligation. But a jurist who considers that the steps for implementing the zakat are ambiguous because he cannot rationalize the basis for the different percentages, he makes the declaration of intention in advance a prerequisite for their acceptance. In this case, the person who is forced to pay the zakat and he pays it without the proper intention, he is still sinful for not paying the zakat.

Another example is related to whether one needs to declare his intention before performing the Wudu or taking a bath is sufficient. Those who consider that the purpose of the Wudu is clear, the intention will not be required. But those who consider that the form of the Wudu is not understood, the intention would be required.

While the declaration of the intention that a certain act is for the sake of Allah may not be required for Allah's acceptance, declaring the intention draws the person closer to Allah and increases the reward for that act. Train yourself to use the intention as anchor for all your actions. This can only be achieved by continuous practice. So, whether you are going to work, going to school, preparing a meal for your family, going shopping, visiting a friend, etc. you need to train yourself to say that I am doing this for the sake of Allah. After a while it will be a second nature and your heart will be making the declaration automatically. Obviously, when you train yourself to declare your intention prior to starting any act, you will be self-conscious about the nature of any act and thus you will be inhibited from engaging in any act that violates Allah's commands.

This principle, deeds are judged by intentions, has impact on business affairs such as contracts. Since the basis of any contact is a verbal acceptance (outward) and an intention (inward), differences existed between scholars regarding which is the dominating factor for the validity of a contract. Imam Malik and Imam Ahmad place more weight on the intention. On the other hand, Imam Shafie and Imam Abu Hanifa place more weight on the verbal agreement. This difference regarding whether the emphasis is on the verbal agreement or on the intention can have impact on cases when a person is forced to enter into a contract.

2. Certainty is not removed by doubt

Allah says in Surah Yunis:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

"But most of them follow nothing but doubts; truly doubts can not avail against truth". (Younes 10-36)

Also, when the Prophet (PBUH) was asked about a person who does not remember how many rakka he has prayed, he (PBUH) said:

قال النبي عليه الصلاة والسلام-: إذا صلى أحدكم وشك في صلاته فلم يدر كم صلى ثلاثًا، أم أربعًا فليطرح الشك وليبن على ما استيقن، ثم ليسجد سجدتين قبل أن يسلم.)رواه مسلم(

"Base it on the number he is certain of".

This principle has many applications in our daily life. It applies in the cases of doubts about a person's wudu, and about how many rakaa a person has prayed. There are, however,

some subtle differences between Imam Malik and the other Imams regarding doubts in Wudu. Imam Malik considers Wudu as a pre-requisite for prayers and thus requires that the person must be certain that he/she is on wudu. Therefore, if a person has any doubt, he/she needs to do the Wudu; while the other Imams considers that the person is on Wudu if he is certain that he did wudu but doubts whether he broke it.

Also, there are some differences regarding a person who is compulsive doubter in the prayer. Imam Malik's opinion is that such a person builds on the doubt. Imam Abu-Hanifa's opinion is that such a person builds on certainty in the first time and then builds on doubts after that.

This principle is very important in courts in placing the burden of proof. As an example, person A is suing person B for unpaid loan. However, person B claims that he paid back the debt. On whom, the judge will assign the burden of proof? It depends if person B admitted that he borrowed the money but insists that he returned the money back; the burden of proof is on him. He needs to prove that he returned the money because the only thing that is certain is that he borrowed the money, and the doubt is whether he paid it. On the other hand, if person B denies that he owes any money to person A, the burden of proof is on person A to show that person B received the money from him. Therefore, it is important to document all financial dealings.

Based on the principle "certainty is not removed by doubt", several related rules are derived. These include:

1. The foundational condition for a human being is freedom.
2. A person is innocent until he incriminates himself.
3. The basis for a speech is the truth.
4. Penal code requires absolute certainty.
5. Things remain as they were in the past.
6. Purity is the foundational state of all things.

The rule of "purity is the foundational state of all things" affects the views regarding the purity of animals such as dogs. Imam Malik considers the dog is pure while other Imams consider the dog impure. Imam Malik justified his position regarding the purity of dogs because the Quran confirmed the use of dogs for hunting. So, there is no consensus regarding keeping dogs as pets and thus several scholars classified the issue as disliked (Makruh) rather than prohibited (Haram).

The rule of "certainty is not removed by doubt" has also implication regarding the purity of substances. The ruling whether an impure substance becomes pure depends on whether the change is physical or chemical and whether it is incidental or essential.

3. Hardship requires dispensation

Allah says:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah wants things to be easy for you and does not want hardship for you" (Al-Baqara 2:185)

Also, the Prophet (PBUH) said:
قَالَ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ (إِنَّ خَيْرَ دِينِكُم أَيْسَرُهُ ، إِنَّ خَيْرَ دِينِكُم أَيْسَرُهُ ، إِنَّ خَيْرَ دِينِكُم أَيْسَرُهُ ، قَالَهَا ثَلَاثاً)مُسْنَدِ الإِمَامِ أَحْمَدَ بِسَنَدٍ صَحِيحٍ(
"The best in your religion is its easiest (repeated it three times),"". (Ahmad)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ أَنَّ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ)
"You were sent to make things easy, and you were not sent to make things difficult." (Bukhari and Muslim)

قَالَ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ: "إن الله لم يبعثني معنتًا ولا متنعنتًا، ولكن بعثني معلمًا ميسرًا". مسلم.
"Allah did not send me to be harsh or make things difficult, rather He sent me to be a teacher and to make things easy." (Muslim)

When the Prophet, (PBUH) sent Abu Musa and Mu'adh to Yemen, he said to them:
عن أبي موسى الأشعري أن النبي -صلى الله عليه وسلم- بعثه ومعاذا إلى اليمن، فقال: «يسّرا ولا تعسّرا، وبشّرا ولا تنفّرا،.) صحيح مسلم(
"Make things easy, and don't make them difficult. Give people glad tiding and don't alienate the people." (Muslim)

When someone complained about Mu'adh because he lengthened the prayer, the Prophet reprimanded him saying (يا معاذ أفتّان أنت؟ - قالها ثلاثاً) : "**O' Mu'adh, are you trying to create fitnah (an uprising)**".

This principle is also expressed by different terms such as:
1. Necessities allow the prohibited. (الضرورات تبيح المحظورات)
2. Harm should be removed (الضرر يزال)
3. When the matter is constricted, it requires expansion. (إذا ضاق الأمر اتسع)

Scholars have also ranked prohibitions in two categories:

1. Prohibitions of aims (محرمات المقاصد). These are based on a clear text and are forbidden for in-itself
2. Prohibition of means (محرمات الوسائل). These are based on a general text and are forbidden because they can lead to something that is forbidden for in-itself.

This distinction between the prohibitions based on aims and those based on means is derived from the Prophet's Hadith that was related by Abu Saeed Al-Khudri (أَبِي سَعِيدٍ الْخُدْرِيِّ) who reported that the Messenger of Allah (PBUH), said,
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ : ((إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ ، قَالُوا : يَا رَسُولَ اللَّهِ مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيهَا ، قَالَ : فَأَمَّا إِذَا أَبَيْتُمْ إِلا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ ، قَالُوا : يَا رَسُولَ اللَّهِ فَمَا حَقُّ الطَّرِيقِ ؟ قَالَ : غَضُّ الْبَصَرِ ، وَكَفُّ الأَذَى ، وَرَدُّ السَّلامِ ، وَالأَمْرُ بِالْمَعْرُوفِ ، وَالنَّهْيُ عَنِ الْمُنْكَرِ .(مسند الإمام أحمد)) سنن أبي داود(
"**Never sit in the roads.**"
The people: "O Messenger of Allah, we have a need to meet and talk."
The Prophet said, **"If the meeting is what you want, then give the road its right.**"
They said, "What is its right, O Messenger of Allah?"

The Prophet said, **"Lower the gaze, avoid harming others, return the greetings of peace, enjoin the good, and forbid the evil**." (Ahmad and Abu Daud)

In this case the prohibition of sitting in the road was not an aim in-itself but it was based on the concern that it would lead to the prohibition of causing harm to others which is an aim for in-itself. So, if there is benefit and the harm can be avoided, the prohibition can be lifted.

Based on this distinction, many scholars say that the prohibition of mean can be violated when there is a need, but the prohibition of aim cannot be violated until one faces major hardship. This is an important principle for Muslims living in a dominating non-Islamic culture and hence facing many hardships that may not be common in a Muslim dominated culture

Scholars have divided hardships into three levels: 1) large hardship, 2) medium hardship, and 3) small hardship.

Large hardship is related to essential needs to protect life and avoid physical harm. This type of hardship makes the prohibited permissible, removes the obligation and allows the prohibitions of aims to be violated. As an example, the person who is choking and the only available liquid is Alcohol. That person is allowed to drink it. However, even under this condition of hardship, certain prohibitions that impact others cannot be violated such as killing innocent person or raping a woman.

Medium hardship is related to normal needs. This type of hardship is generally associated with commerce and business but may not be limited to it. Under this hardship, the prohibition based on aims cannot be violated but the prohibition based on means can be violated. (ما حرم لذاته لا يباح إلا للضرورة، وما حرم لسد الذريعة يباح للحاجة)

For example, a Muslim is prohibited from setting in a place where Alcohol is present, but since this is a prohibition of means, one can violate this prohibition if there is a need. This is obviously an important rule for those who live in the west because alcohol is most likely present in almost all hotels and restaurants and is often served in business meetings

Scholars have also suggested that under certain conditions, a need can be elevated to medium hardship when it widespread and cannot be easily avoided. This principle is applied in some business transactions. As an example, the Prophet (PBUH) prohibited the deceptive sale. Scholars have considered that spelling out every defect in a product will inhibit commerce and, therefore, allowed for sales that have ambiguity (fine print), thought it may represent some level of deception.

Small hardships are related to inconvenience. Hardships that may result in some inconveniences such as wearing silk or gold for men or doing wudu with somewhat cold water is considered small, and they do not remove obligations or allow prohibitions.

4. Customs are applied

This may be important rule particularly for Muslims who live in the west because they live in societies that have many customs that are not common in Islamic countries. This rule is derived from the Quran and the hadith. Allah said:

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

"It is no sin for you if you divorce women while you have not yet touched them, nor appointed for them a dowry. But provide for them, the rich according to his means, and the poor according to his means, a gift of a customary amount is due from those who wish to do the right thing". (2:236)

In this verse, Allah did not specify the value of the gift but leaves it up to the customs of that society.

Upon the arrival of the Prophet (PBUH) to the Mosque in Madinah after his return from a trip, the Ethiopians started to dance in the Mosque in celebration of the Prophet's return. Omar (RA) tried to stop them, but the Prophet (PBUH) prevented him and said: **They are the people of Bani Arfida (referring to their tribe in Africa) and this is their customs, leave them**. We all know this story because Sayeda Aisha watched them and when she got tired, the Prophet (PBUH) carried her to watch more.

After the Prophet's victorious return to Mecca, Hend bent Utba, the wife of Abu Sufian, came to him and said that Abu Sufian is tight with money and he does not give her enough to spend on the house, and she asked whether she could take from his money without his permission. The Prophet (PBUH) said: "**Take what satisfies you and your children based on the customs"**. (Referring to the customary spending of someone in her status.)

In legal setting, customs can serve in lieu of two witnesses, as will be the case in distributing the wealth in case of divorce. Customs may dictate that jewelries belong to the wife but hunting equipment belongs to the husband.

Customs can also allow for certain transactions that may have been prohibited in the past. As an example, the Prophet (PBUH) said: "whoever sells food shall not sell it until he has possession of it". But now traders and merchants sell products without having physical position of them.

However, when customs are considered, they must satisfy four conditions:

1. The custom cannot violate any textual ruling from the Quran, or authentic hadith.
2. The custom must be broadly recognized and followed by the majority.
3. The custom must be stable and unambiguous, as an example in the U.S the customary currency is a dollar and thus if someone agreed to sell you something for a 100, it implies 100 dollars. In places where there is no customary currency such as in foreign airports, one must be very clear in any transaction. In Egypt, if someone

agrees to sell something expensive for one rabbit, it does not mean a real rabbit, but he means one million Egyptian pound.

4. The custom must be precedent and not recent. This is important in some legal ruling as in the case of a delayed dowry. If a husband dies and the wife claims that she has a delayed dowry but there is not documentation, the judge will assign her the dowry based on the customs at the time she was married, and not based on the currently prevailing custom.

5. Actions have Consequences

Allah commanded Muslim not to insult the idols of the polytheist because this may lead them to curse Allah out of ignorance. Allah says:

وَلا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللهِ فَيَسُبُّوا اللهَ عَدْوًا بِغَيْرِ عِلْمٍ (الأنعام (

“Do not insult those whom they invoke other than Allah, lest they insult Allah wrongfully without knowledge.” (Al-Ana’am 6:108)

The following are examples on how the Prophet (PBUH) has always deliberated on the consequences of his actions:

1/ When the Prophet (PBUH) was asked by Omar (RA) to give him the permission to kill the leader of the hypocrites (Abdullah Ibn Ubay Ibn Salool) when he caused division among Muslims and made very derogatory remarks about the Prophet, the Prophet (PBUH) refused and said to Omar: “No, do you want the people to say that Mohammad kills his companions”.

وعن جابر بن عبد الله - رضي الله عنهما - يقول : كنا في غزاة ، فكسع رجل من المهاجرين رجلاً من الأنصار ، فقال الأنصاري : يا للأنصار! ، وقال المهاجري : يا للمهاجرين !، فسمعها رسول الله صلى الله عليه وسلم ، قال : "ما هذا ". فقالوا : كسع رجل من المهاجرين رجلاً من الأنصار ، فقال الأنصاري : يا للأنصار !، وقال المهاجري : يا للمهاجرين! ، فقال النبي صلى الله عليه وسلم : "دعوها فإنها منتنة ". قال جابر : وكانت الأنصار حين قدم النبي صلى الله عليه وسلم أكثر ، ثم كثر المهاجرون بعد ، فقال عبد الله بن أبي : أوقد فعلوا ؟!! والله لئن رجعنا إلى المدينة ليخرجن الأعز منها الأذل ، فقال عمر بن الخطاب رضي الله عنه : دعني يا رسول الله أضرب عنق هذا المنافق ، قال النبي صلى الله عليه وسلم : "دعه ، لايتحدث الناس أن محمدًا يقتل أصحابه.

2/ After the Prophet (PBUH) returned victorious to Mecca, he wanted to build the Kabba on the foundation of Prophet Ibrahim, but he did not do it and said to Sayeda Aisha: **If it was not because your people are new to Islam, I would have demolished the Kabba and rebuild it on the foundation of Ibrahim”.**

عن عبد الله بن الزبير يقول : حدثتني خالتي (يعني : عائشة) رضي الله عنها قالت : قال رسول الله صلى الله عليه وسلم: "يا عائشة! لولا أن قومك حديثو عهد بِشِرْكٍ ، لهدمت الكعبة ، فألزقتها بالأرض ، وجعلت لها بابين بابًا شرقيًّا وبابًا غربيًّا ، وزدت فيها ستة أذرع من الحجر ، فإن قريشًا اقتصرتها ؛ حيث بنت الكعبة "

So, here the Prophet (PBUH)) was concerned about the impact of the confusion that may cause the people of Mecca who just accepted Islam.

3/ The Prophet (PBUH) did not come to the Masjid on the third day of Ramadan for Taraweeh after he observed that Muslims started gathering to pray with him. When he

came out for the morning prayer, he told the people that the reason he did not come out because he was concerned that this prayer may become obligatory on them causing them potential hardship.

Using this principle, Imam Malik made it a dislikable act for a person to fast the six in Shawaal immediately after Ramadan fearing that people may start treating this optional fast as an obligatory part of Ramadan.

This principle is important when considering the impact on our actions and behaviors, the way we dress, speak, and eat on our ability to invite others to Islam. Also, this is also important when trying to enforce the correction of minor deviation and this would result in major one. As example, if a girl does not wear Hijab while she can, she will be engaging in minor violation. If someone tries to enforce wearing the Hijab upon her, she may revolt against the whole religion.

This foundational rule of Fiqh "Actions have Consequences" has been expressed using other phrases such as:

1. Removal of harm takes priority over brining benefits (إزالة الضرر فوق جلب المنفعة)
2. There should be no harm to yourself or to other (لا ضرر ولا ضرار)

Closure:

The above discussion addresses the main sources of knowledge about Islam, the Aqidah, the Shariah and Fiqh. On Fiqh we discussed the main tools and the foundational rules that jurists use to derive laws from the Quran and authentic hadith. This should help us regarding:

1. Appreciating that the key goals of Islamic shariah are protection of human rights, promoting mercy and bringing facilitation and removing hardship.
2. Realizing the main reasons for the differences that may exist among jurists on the same issue.
3. Becoming tolerant to differing opinions.
4. Knowing how to frame a Fiqh question properly and understanding the basis for the received response.
5. Selecting the qualified person to ask a Fiqh question by realizing that the scholars of Fiqh are generally grouped under three types:
    1. The creative jurist who has the knowledge and the intellectual capacity to derive the rules from the original sources: Quran, and Sunnah.
    2. The integrator jurist who studies the different schools of Fiqh and derive a ruling based on the one that is most applicable to the conditions of today.
    3. The follower jurist who is knowledgeable in a specific school of Fiqh and drive the opinion solely based on this school of Fiqh. This opinion may be the most restrictive because it may not consider changes in time and place.

A good website for Fiqh that address issues of interest for people who live in the west can be found in the website of the "European Council for Fatwa and Research (ECFR)". https://www.e-cfr.org/

Entertainment in Islam

One of the unique features about Islam is that it is a pragmatic and realistic religion. It does not place idealistic or imaginary expectations on its followers. It does not expect or demand people to behave like angels with multiple wings. It is a religion for human beings who eat food and walk in the market.

Therefore, Islam does not demand that all our talk be praise to Allah, or all our silence contemplation on the creations, or that all what we hear is Quran, or to spend all our free time in the Masjid. Islam accepts people as they are, with the desires and passions that Allah created in them, the desires to be happy, to laugh and to play as much as Allah created in them the desire to eat and drink.

This is something that people overlook and consider it odd. Some people become feel guilty when they find themselves thinking about the materials in the this life and enjoying the different forms of entertainment and fun because they have the idea that a good Muslim must always be serious and stern and must always be in a state of worship and reflection on the hereafter.

This feeling of guilt is not new and even some of the Prophet's companions felt the same. It is fortunate for us that the response of the Prophet (PBUH) to these feelings of guilt is recorded for us.

We can reflect on a story narrated by Handala (حنظلة الأسيدي) who was one the companions who the Prophet (PBUH) trusted with writing the Quran. He was walking distressed when he met Sayedna abu Bakr.

Abu Bakr asked Handala: (كَيْفَ أَنْتَ يَا حَنْظَلَةُ ؟) How are you, Handala.
Handala replied: (نَافَقَ حَنْظَلَةُ) Handala has committed hypocrisy.
Abu Bakr said: (سُبْحَانَ اللهِ ، مَا تَقُولُ ؟) Praise be to Allah, what are you saying.

Handala Said:
نكون عند رسول الله صلى الله عليه وسلم، يذكرنا بالنار والجنة حتى كأنا رأي عين، فإذا خرجنا من عند رسول الله صلى الله عليه وسلم، عافسنا (لاعبنا) الأزواج والأولاد والضيعات فنسينا كثيرا.
"When I am with the Messenger of Allah (PBUH) and he reminds us with Hell and heaven to the point that I could visualize them. But when I leave, I play with the wife and the children and get busy taking care of my properties and forget many of things I was hearing".

Abu Bakr said: (فَوَاللهِ ، إِنَّا لَنَلْقَى مِثْلَ هَذَا) By Allah, I do the same thing.

Abu Bakr and Handalah went to the Prophet (PBUH) and when they saw the Prophet (PBUH), Handala said: (نَافَقَ حَنْظَلَةُ ، يَا رَسُولَ اللهِ) O Messenger of Allah Handalah has committed hypocrisy.

The Prophet (PBUH) said: (وَمَا ذَاكَ ؟) What does this mean?

Handala replied:
يَا رَسُولَ اللهِ ، نَكُونُ عِنْدَكَ ، تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ ، حَتَّى كَأَنَّا رَأْيَ عَيْنٍ ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ ، عَافَسْنَا الأَزْوَاجَ وَالأَوْلاَدَ وَالضَّيْعَاتِ ، نَسِينَا كَثِيرًا

When I am with you and you remind us with Hell and heaven, I feel that I am seeing them but when I leave, I get distracted by the wife, the children and my property and forget many of things I was hearing.

The Prophet (PBUH) said:
والذي نفسي بيده: إنكم لو تدومون على ما تكونون عندي وفي الذكر، لصافحتكم الملائكة على فرشكم وفي طرقكم، ولكن يا حنظلة، ساعة وساعة، وكرر هذه الكلمة -ساعة وساعة- ثلاث مرات"..
"By the One in whose hand is my soul, if you would continue at the state you has while with me, the angles with have been greeting you in your homes and in the roads, but Handala it an hour and an hour, an hour and an hour, an hour and an hour".

The Prophet (PBUH) was a true role model for the complete human being, when he is alone, he spends a lot fo time in prayers and reflections but when he with people, he is always smiling, he laughs and jokes with them. The prophet (PBUH) used to love happiness and what brings happiness and hates anything the bring sadness and distress. He used to say: "**O'Allah, I seek your refuge from sadness and distress**."

When the Prophet (PBUH) made jokes, he would not say except what is truthful. O one occasion, a woman came to him and said: (يا رسول الله، ادع الله لي أن يدخلني الجنة)
"O' messenger of Allah, pray to Allah for me to enter paradise."
The Prophet (PBUH) said: "يا أم فلان إن الجنة لا يدخلها عجوزا", **Lady, no old woman will enter paradise."**
The woman was shocked and showed sadness in her face; the Prophet (PBUH) smiled and said to her:
إن العجوز لن تدخل الجنة عجوزا، بل ينشئها الله خلقا آخر، فتدخلها شابة بكرا. وتلا عليها قول الله تعالى: (**إنا أنشأناهن إنشاء فجعلناهن أبكارا عربا أترابا**) الواقعة:35-37.
"The old woman will enter paradise as old, but Allah will transom her to be virgin and youthful and recited the verses from Surah Al-Awaqa:
"Lo! We have created them of (new) creation and made them virgins, beloved and of equal age." (56:35-37)"

The face of the woman laughed and left feeling very happy.

The Prophet has a Bedouin friend whose name is Zaher (زاهراً) who lived in the desert and when he came to Madina, he used to bring gifts to the Prophet (PBUH) and when the Prophet used to travel; he used to take gifts to him. Zaher was unattractive, so one the Prophet (PBUH) saw Zaaher in the market in Madina, so the Prophet (PBUH) came from his behind and covered his eyes and said: **Who wants to buy this slave**. Recognizing the Prophet's voice, Zaher aid: **O' Messenger of Allah, you will find me worthless**. The Prophet (PBUH) said: "**But with Allah you are valuable**".

رجل من أهل البادية كان اسمه ، وكان يُهدي إلى النبيّ صلّى الله عليه وسلّم هديَّة من البادية ، والنبيّ كما علّمنا كان يقبل الهديّة ويرُدُّ عليها ، فيُجهّزه النبيّ صلّى الله عليه وسلّم إذا أراد أن يخرج إلى البادية ، فقال النبيّ صلى الله عليه وسلم : إنّ زاهراً باديتُنا ونحن حاضره . وكان النبيّ صلّى الله عليه وسلّم يحبّه ، وكان زاهرٌ رجلاً دميماً فأتاه النبيّ يوماً وهو يبيع متاعه فاحتضنه من خلفه وهو لا يبصره . فقال زاهر: من هذا ؟ أرسلني - أي اتركني - فالتفت زاهر فعرف النبيّ صلّى الله عليه وسلّم ، فجعل لا يألو ما ألصق ظهره في صدر النبيّ . فقال : من يشتري هذا العبد ؟ فقال : يا رسول الله إذا تجدُني كاسداً. فقال عليه الصلاة والسلام : ولكنّك عند الله لست بكاسد ..)). [رواه الترمذيّ عن أنسٍ رضي الله عنه]

A man came to the Prophet (PBUH) asked him for a camel to travel on it. The Prophet (PBUH) told him: (إنّي حاملك على ولد النّاقة) **I'll give you the child of a she camel to ride on it**. The companions thought that the Prophet (PBUH) will give a small camel, so he said: (يا رسول الله ما أصنع بولد النّاقة) **O' Messenger of Allah what would I do with a child of a female** camel. The Prophet smiled and said: (وهل يلد الإبل إلا النوق ؟) **"Aren't all camels delivered by female camels.**" [رواه الترمذيّ وأحمد]

A lady companions with the name Umm Ayman (أمُّ أيمن الحبشيّة) came to the Prophet (PBUH) and told him: My husband invites you.
The Prophet (PBUH) said: (من هو ، أهو الذي في عينه بياض ؟) **Who is he, is he the one with white in his eyes**.
The woman said: **No, his eye does not have white in it.**
The Prophet (PBUH) said: (بلى بعينه بياض), **No, his eyes have white in them**.
She said: "**By Allah, No"**.
The Prophet smiled and said: (ما من أحدٍ إلا بعينه بياض) **No one but his eye has white in it**. [رواه ابن بكّار عـن زيد بن أسلم]

Also, the companions used to joke, laugh and play. They no they spirits needs to loosen to be able to handle their difficult and serious responsibilities. Sayeda Ali (علي بن أبي طالب) said:
إن القلوب تمل كما تمل الأبدان فابتغوا لها طرائف الحكمة.
"The hearts get bored as the bodies get bored, seek fun wisdoms."

He also said:
روحوا القلوب ساعة بعد ساعة، فإن القلب إذا أكره عمي
"Entertain your hearts once while because the heart gets blind if it is compelled.

Abu Aldardaa (أبو الدرداء) said:
إني لأستجم نفسي بالشيء من الباطل، ليكون أعون لها على الحق
"I relax myself something of falsehood, to strength it on the truth".

So, There is nothing wrong for a Muslim to joke and have fun to entertain himself and his friends, providing this fun is something decent and does not distract the person from his main obligations or extends to the time when seriousness is required. It has been said: (أعط الكلام من المزح بقدر ما يعطي الطعام من الملح)
"Add to the speech some practical jokes as much as you add salt to food".

The Prophet taught us things that should not be a subject for jokes:

1. It is not allowed for a Muslim to mock others as means of joking and drawing laughs as Allah says:
(يا أيها الذين آمنوا لا يسخر قوم من قوم عسى أن يكونوا خيرا منهم) الحجرات:11.
"O you who believe! Do not let some you mock others who may be better than them." (Al-Hujurat 49:11)

2. Don't hide valuables from your friend as a joke, the Prophet (PBUH) said:
لا يأخُذنّ أحدُكم متاع أخيه لاعباً و لا جاداً ، ومن أخذ عصا أخيه فليرُدّها.[رواه الترمذي]
"Do not joke by hiding some property of your brother even if it is a cane".

3. Do not joke by scaring another Muslim, the Prophet (PBUH) said:

لا يحلُّ لمسلم أن يُروِّع مسلماً. [رواه أبو داود[
لا تُروّعوا المسِّلم ، فإنّ روعة المسلم ظلمٌ عظيم [رواه البزّار والطبراني وابن حبّان[
"Do not scare another Muslim, scaring a Muslim is great injustice".

4. Do not joke use lies, The Prophet (PBUH) said:

"ويلٌ ـ أي الهلاك ـ للذي يحدّث بالحديث ليضحك به القوم فيكذب ،ويلٌ له ويلٌ له. [رواه أبو داود والترمذيّ والدارمي[
"Woe, destruction and loss be on anyone who lies jokingly".

المؤمن يطبع على كل خلق إلا الكذب والخيانة [البزار عن سعد بن أبى وقاص]
The Prophet (PBUH) also said: **"A believer will have many characters except lying and betrayal."**

The prophet (PBUH) and the companions used to entertain themselves by racing. Sayedna Ali was known to a sprinter and very fast. The Prophet (PBUH) used to race with his wife Aysha (عائشة).
قالت عائشة: سابقني رسول الله صلى الله عليه وسلم فسبقته، فلبثت حتى إذا أرهقني اللحم (أي سمنت) سابقني فسبقني، فقال: "هذه بتلك" يشير إلى المرة الأولى.
Sayeda Aisha said: "I raced the Prophet (PBUH) and won, but I gained weight and when I raced him, he won, so he said: (هذه بتلك) "**This is with that**".

From this account, scholars derived that racing competitions whether between men or between the husbands and the wives are lawful and do not degrade anyone; the Prophet (PBUH) was over 50 years old when he raced his wife.

وقد صارع النبي صلى الله عليه وسلم رجلا معروفا بقوته يسمى (ركانة) فصرعه النبي أكثر من مرة. وفي رواية أن النبي صلى الله عليه وسلم صارعه -وكان شديدا- فقال: شاة بشاة. فصرعه النبي صلى الله عليه وسلم، فقال: عاودني في أخرى، فصرعه النبي، فقال: عاودني، فصرعه النبي الثالثة، فقال الرجل: ماذا أقول لأهلي؟ شاة أكلها الذئب، وشاة نشزت، فما أقول في الثالثة؟ فقال النبي صلى الله عليه وسلم: ما كنا لنجمع عليك أن نصرعك ونغرمك، خذ غنمك.
A man whose name Rukana (ركانة) and was known for his strength challenged the Prophet (PBUH) for a wrestling match on a cheap for a cheap. The Prophet won, Rukana gave the Prophet (PBUH) a sheep and asked for another match. The Prophet (PBUH) agreed and won again. Rukana gave him another sheep and begged the Prophet (PBUH) for another match. The Prophet agreed and won for the third time. The man said: What I am going to tell my family about the three sheep. I can tell them that the wolf ate one and one ran away, but what I should say about the third one. The Prophet (PBUH) said: We cannot win against you and also take your sheep, take them.

وكان النبي عليه السلام يمر على أصحابه في حلقات الرمي (التصويب) فيشجعهم ويقول: "ارموا وأنا معكم".
When the Prophet (PBUH) used to see his companions competing in throwing arrows, he would encourage them and say: "**Go ahead and throw and I'll join you**".

But the Prophet (PBUH) warned against competing by throwing arrows at anything that is alive. He also warned against having fun by allowing animals to compete against each other. Hunting is, however is allowed for enjoyment, providing that the hunted animal or bird are used and not wasted.

The Prophet (PBUH) allowed the Ethiopian to dance with arrows in his Masjid.

قالت عائشة زوج النبي الكريم: "لقد رأيت النبي صلى الله عليه وسلم يسترني بردائه وأنا أنظر إلى الحبشة يلعبون في المسجد، حتى أكون أنا الذي أسأمه، فاقدروا قدر الجارية الحديثة السن، الحريصة على اللهو".

The Prophet (PBUH) also carried Sayeda Aysha to watch them.

Scholars used this account to justify the use of the Masjid by the community for the benefit of both their religion and their life.

Playing with dice

This is an issue of dispute among scholars. Some scholars prohibit it based on eth Prophet's hadeath: (من لعب بالنردشير فكأنما صبغ يده في لحم خنزير ودمه) **"Whoever plays with dice as if he dyed his hand in the meat and the blood of the pig"**. And also the hadeath: (من لعب بالنرد فقد عصى الله ورسوله) "**Whoever plays with dice would have disobeyed Allah and His Messenger.**"

Other Scholars such as (ابن مغفل وابن المسيب) who consider playing with dice as acceptable argue that the prohibition is for gambling and not for just fun.

Scholars also had differing opinions regarding playing chess: some prohibits it, some dislike it and others allow it. Those who prohibit it justify their opinion by comparing it to playing with dice. Scholars who allow it argue that chess was not known during the Prophet's time and only became known to the companions and they differed regarding it. Ibn Omar (ابن عمر) prohibited it but others such as (ابن عباس، وأبو هريرة وابن سيرين، وهشام بن عروة، وسعيد بن المسيب، وسعيد بن جبير) considered it allowed.

Those who allowed it placed three restrictions to its allowance, it does not distract from the time of the prayers, it does not involve gambling and it does not involve the use of foul language by the players.

Singing and Music.

There is a general rule in Shariah that states that everything is lawful unless proven unlawful.

Music is an issue that has been hotly debated by scholars of the past and the present. Scholars differed regarding this issue between those who prohibit the Music and those who allow it. So, anyone who says that there is consensus that Music is prohibited is not telling the truth. Scholars who consider music permissible includes Shawkawni, Ibn Hazm, Ghazalli, Abú Bakr al-'Arabi, Qaradawi, and others.

We must look at the evidence provided by all scholars and then take into consideration what the music is being used for. In this age, the music industry is powerful and it leads astray many youth who are addicted to this music. As Muslims we must provide Islamic alternatives for them in order to guide them back to Islam

There is no disagreement that Islam forbids songs and music that contains themes or messages that are profane, immoral, and degrading to the human spirit. So any music that falls into this category shall be considered prohibited (haram). On the other hand, music that uplifts the human spirit, and is used to support noble and ethically sound lyrics is considered permissible.

Music and songs are not prohibited in the Quran and the correct Hadeath regarding this issue are ambiguous and the clear hadeath are weak.
أما ما ورد فيه من أحاديث نبوية فكلها مثخنة بالجراح لم يسلم منها حديث من طعن عند فقهاء الحديث وعلمائه

Al Qadi Abu Bake Ibn Arabi (القاضي أبو بكر بن العربي) said that none of the Ahadeath that prohibit music is authentic and Ibn Hazm (ابن حزم) said that every Hadeath on music is false and fabricated.
قال القاضي أبو بكر بن العربي: لم يصح في تحريم الغناء شيء. وقال ابن حزم: كل ما روي فيها باطل موضوع.

Many scholars prohibited music on the ground that it is generally associated with wild gathering where prohibitions such as drinking, dancing and promiscuity are committed.
وقد اقترن الغناء والموسيقى كثيرا بالترف ومجالس الخمر والسهر الحرام مما جعل كثيرا من العلماء يحرمونه أو يكرهونه.

Some scholars suggest that singing is prohibited because it is feature of (لهو الحديث) that is mentioned in surah Luqman (وقال بعضهم: إن الغناء من "لهو الحديث" المذكور في قوله تعالى).

(ومن الناس من يشتري لهو الحديث ليضل عن سبيل الله بغير علم ويتخذها هزوا أولئك لهم عذاب مهين) سورة لقمان:
"And from mankind, there are those who purchase useless tales (لهو الحديث) to mislead (others) from the Path of Allah without knowledge, and ridicule (the Path of Allah): for them there will be a humiliating Penalty. (Loqman 31:6)

Scholras who consider singing and music permissible argue that this verse does not prohibit the useless tales (لهو الحديث) in themselves but it condemns whoever uses them to mislead others from the way of Allah.

They also argue that the word (لهو) is used in conjunction wit commerce and no one prohibits commerce, as in the following verse in Surah al-Jumma:

(وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما، قل ما عند الله خير من اللهو ومن التجارة والله خير الرازقين) الجمعة:
"But when they see some bargain (merchandise) or amusement (لهو), they disperse headlong to it, and leave thee standing. Say: That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers."
(AL-Jumma 62: 11)

If a person is addicted to music in such a way that he is distracted by it from fulfilling his important religious duties or other obligations, it shall be considered haram for him to listen to it.

أن أبا بكر دخل عليها والنبي صلى الله عليه وسلم عندها يوم فطر أو أضحى وعندها قينتان تغنيان بما تقاذفت الأنصار يوم بعاث فقال أبو بكر مزمار الشيطان مرتين فقال النبي صلى الله عليه وسلم دعهما يا أبا بكر إن لكل قوم عيدا وإن عيدنا هذا اليوم) صحيح البخاري

Narrated Aisha: Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protesting, "Musical instruments of Satan in the house of the Messenger of Allah !" The Prophet was lying down, he lifted his head and said: "**O Abu Bakr! There is an 'Id for every nation and this is our 'Id."**

Music is something unique to every culture and group of people. It defines their experiences and can provide a powerful means of bring people together.

Allah says in Surah Al-Araf (الأعراف):

{31} يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loves not the wasters.

{32} قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

“Say: who has prohibited Allah's beautiful things which He created for His servants and good provisions? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the Signs in detail for those who understand”.

{33} قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Say: The things that my Lord has indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He has given no authority; and saying things about Allah of which you have no knowledge. (Al-Araf 7:31-32)

الأعراف 7 32 قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

"Say: who has prohibited Allah's beautiful things which He created for His servants and good provisions?" (Al-Araf 7:32)

Women Dress

Allah has promised those who change His word from their context grave punishment and inevitable destruction. (Al0Nisa 4:46, Al-Maeda 5:13, Al-Maeda 5:41)

مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلۡكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعۡنَا وَعَصَيۡنَا وَٱسۡمَعۡ غَيۡرَ مُسۡمَعٖ وَرَٰعِنَا لَيَّۢا بِأَلۡسِنَتِهِمۡ وَطَعۡنٗا فِي ٱلدِّينِۚ وَلَوۡ أَنَّهُمۡ قَالُواْ سَمِعۡنَا وَأَطَعۡنَا وَٱسۡمَعۡ وَٱنظُرۡنَا لَكَانَ خَيۡرٗا لَّهُمۡ وَأَقۡوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ إِلَّا قَلِيلٗا

"Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one cannot be made hear not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah has cursed them for their disbelief, so they believe not, save a few." (Al-Nisa 4:46)

While no one can change the Arabic Quran because Allah is preserving it , but changes can occur in the translation of the Quran in English. It would be expected that this can be done by non-Muslims but when it is done by Muslims, it becomes very disturbing.

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا

Literal translation: O prophet tell your wives, daughters, and the women of the believers **to lower (or possibly, draw upon themselves) their garments**. This is better so that they will not be known and molested. And Allah is Forgiving and Merciful". (Al-Azab 33:59)

Pickthal "O Prophet! Tell thy wives and thy daughters and the women of the believers to **draw their cloaks close round them** (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful" (Al-Azab 33:59)

Yousef Ali "O prophet! tell thy wives and daughters, and the believing women, that they **should cast their outer garments over their persons** (when abroad): that is most convenient, that they should be known (as such) and not molested: and Allah is Oft-Forgiving, Most Merciful". (Al-Azab 33:59)

University of Madina: "O prophet! Tell your wives and daughters, and the women of the believers **to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way)**. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful". (Al-Azab 33:59)

The authors equate a cloak to a veil and asserts that it be drawn over a woman's entire body that nothing show except the eyes or one eye.

The key words in this verse are (يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّ). This could mean either "lower their garments" or "draw their garments closer to their bodies". The word (جَلَٰبِيبِهِنَّ) is plural for the word (جِلۡبَابِ) "Jilbab which is the garment worn on the body and not a veil. The (جِلۡبَابِ) "Jilbab is a garment, like a

dress or Arab robe. The word (يُدۡنِينَ) literally means to bring closer or to lower something. Therefore. one can interpret this verse to require the covering of the legs.

The Arabic text does not support the rendition into English by the University of Madina authors.

Muslim Jurists have disagreed on the meaning of this verse. Some argued that it mandates the covering of the legs or bosom (woman's breast). The majority asserted that it requires the covering of the full body except the face, hands and feet. A minority view (ibn Abbas) maintained that the verse requires women to cover their faces. Howver, the reports about Ibn Abbas views are not consistent with some claiming that he did not believe that the face or hands should be covered.

Some Jurists held the minority opinion that covering the face and hands is intended to distinguish between free and slave women. But nearly all commentators agreed that this verse was revealed to protect women from molestations. The commentators state that there was a group of young and corrupt men in Madina who harassed and sometime molested women at night. They distinguished a slave woman from as free woman by the cloth they wore. If the woman wore a jilbab, they assumed she is free and left her alone, and if she did not, they assumed she was a slave and harassed her.

The commentators state that this verse was revealed in response to a specific problem. Consequently, many jurists argued that the operative cause (illa) for the Jilbab is to address this specific problem. It is possible to argue that this particular verse is intended to establish social norms of modesty and self restraint. Relying partly on this verse, the majority of early jurists argued that the "awra: (private parts that must be covered) of a slave girl is different from the "awra" of a free woman.

وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ أَبۡصَٰرِهِنَّ وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنۡهَاۖ وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوۡ ءَابَآئِهِنَّ أَوۡ ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ أَبۡنَآءِ بُعُولَتِهِنَّ أَوۡ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ مِن زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ

Yousef Ali: "**And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands**, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah that ye may attain Bliss." **(Al-Nur 24:31)**

Al-Madina : **" And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts, etc.) and not to show of their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.) and to draw their veils over their juyubihinna (جُيُوبِهِنَّ و) (i.e their bodies, faces, necks and bosoms etc.) and not to reveal their adornment except to their husbands …**….." (Al-Nur 24:31)

Literal translation: **“And say to the believing women to lower their gaze and guard their private parts, and that they should not display their adornments except what would ordinarily appear. And that they should draw their veils over their bosoms and that they should not display their beauty except to their husbands** ……..” (Al-Nur 24:31)

(يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ) means that women should take their “khimars” an place it over their bosoms. According to the authoritative lexicon of Lisan al-Arab by Ibn Manzur , a khimar is a piece of cloth that is worn on the head. A man’s turban may be called a khimar as well. A jayab is the bosom of a human being. This verse does not refer to the face in any way. The covering of the face is called ‘niqab” and the verse does not mention ‘Niqab” anywhere for the translator of the Madina translation insert it.

19 ـ كان يجبر الجواري على السفور ، ويضربهن إذا تستَّرن ! (كان إذا رأي جارية متقنعة علاها بالدرة وقال: ألقي عنك الخمار يادفار ، أتتشبهن بالحرائر) . (المبسوط:1/212)

(كنَّ إماء عمر يخدمننا كاشفات عن شعورهن تضرب ثديهن ! قال الشيخ: والآثار عن عمر بن الخطاب في ذلك صحيحة ، وإنها تدل على أن رأسها ورقبتها وما يظهر منها في حال المحنة (أي العمل) ليس بعورة) . (سنن البيهقي:2/227)

Pig

I have been giving these after Fajr talks for years and I consider this group as the elite of this community regarding their commitment to this last religion to mankind and the safety valve for this community to ensure that we will not drift away from the truth and the fundamental principles of this perfect religion.

I have been emphasizing one basic lesson is to be committed to this religion by our willing to be critical about understanding the basis of any religious command or practice that we hear in this Masjid to ensure that it is exactly what Allah and his messenger have commanded.

Why I am telling you this, because last week when Br. Abdurraham was asked about the pig and he was giving the ruling about it. What surprised me is that no one during the gathering ever asked him to give the references based on which the ruling is derived. If the reason is that everyone knows the basis, we would have wasted valuable time by asking the question for which we know the answer. To be correct, as far as I am aware, only Br. Qaseem asked him after the meeting why the whole pig is prohibited while Allah only restricted eating its meat. Br. Abdurraham quoted for him the following Hadeath

من لعب بالنردشير فكأنما صبغ يده في لحم خنزير ودمه.)رواه مسلم (

"Whoever plays with the dice as if he dyed his hand with the meet and the blood of the pig." (Muslim)

But Br. Qaseem did not follow up regarding how this Hadeath would prohibit the whole Pig because it seems to be intended to prohibit playing with the dice.

My concern is that without being unconscious about it, Muslims often do exactly what they claim that Christians are doing which is to make their mind about a religious principle or rule and then search for the statements that support their opinion and if some of the statements appear to present a contradictory view, they would either discounted or say: Yes this what is says but this is what it means.

This is no way considered an appropriate approach for taking this religion seriously. We will never take seriously until we know the basis of whatever we are doing. Taking our religious seriously is a command from Allah that was repeated in the Quran 5 times.

البقرة 2 63 وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ **خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ** لَعَلَّكُمْ تَتَّقُونَ

2 البقرة 2 93 وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ **الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا** قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

4 الأعراف 7 145 وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ **فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا** سَأُرِيكُمْ دَارَ الْفَاسِقِينَ

5 الأعراف 7 171 وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ **خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ** لَعَلَّكُمْ تَتَّقُونَ

مريم 19 12 يَا يَحْيَى **خُذِ الْكِتَابَ بِقُوَّةٍ** وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا

No scholar ever offered a ruling without giving the justification for it and some of these ruling are based on limited information they had at that time. Keep in mind that the Fiqh rules were formulated 100 years after the Prophet (PBUH) and the serious effort to document the Hadeath was 200 years after the Prophet (PBUH). This means that the four Imams did not have access to the major books of Hadeath that we have now such as Al-Boukhari, Muslim and Termithi.

I want to emphasize again, I am giving this talk to you because I consider you as the elite of this community and thus are the role models for those who are taking our religion seriously by always seeking to know the basis of whatever rule we are following. This principal of critical examination of the sources for the rulings is taught to us by our great Imams.. As examples:

Imam Al-Shafia used to say: **Whenever I become aware of an authentic Hadeath, it will be the basis of my ruling.**

Imam Malik said: **"I am just a human being who can be right and can make mistakes, so investigate my opinion, if it is consistent with the Book and the Sunnah, then follow it and if it was not that way, you should leave it."**

Imam Ahmad said: **"Don't imitate me, or Malik, or Al-Shafie, or Al-Awzaie or Al-Thouri, but take from what they have taken." (Meaning check the references in the Quran and the Sunnah)**

I consider that these after Fajr gathering are not intended to give an opinion about an issue of Fiqh but rather to share the references from the Quran and the Sunnah based on which the different opinions for the same issue are based.

I truly believe that Allah has gifted this group with intelligence and purity of the heart that whatever basis your heart will lead you to accept will be the right opinion for you. Following your pure heart is a command from the Prophet (PBUH) who said**: "Consult your heart even though people again and again have given you their legal opinion."** Obviously the consultation of your pure heart can only be in matters where a clear and concise ruling of the Shariah does not exist. I have never heard anyone ask a question about issues in which there is clear and concise ruling of the Shariah. People always ask about issues when the statements are not clear or concise and thus one needs research to assemble all the verses of the Quran and the Hadeath that relate to the issue in hand and derive a rule that is consistent with all of them.

Let me now share with you all the verses and Hadeath that I was able to assemble related to the pig and let you Allah superior give to you, your brain to analyze them and engage your pure heart to reach the conclusion. Keep in mind that In Fiqh, the rulings mainly classified into five categories: Prescribed (obligatory), recommended, permissible, disliked and unlawful (probibited). The distinctions between the five categories are in whether their performance (P) and nonperformance (NP) is rewarded, not rewarded, punished or not punished.

Rulings of Sacred Law				
Prescribed	*Recommended*	*Permissible*	*Disliked*	*Unlawful*
P: rewarded *NP :punished*	*P: rewarded* *NP: not punished*	*P: not rewarded* *NP: not punished*	*P: not punished* *NP: rewarded*	*P: punished* *NP: rewarded*

While things may be permissible, you don't have to do them. Eating the meat of a camel is permissible but there is nothing wrong if you decide that you will not eat it. What will be wrong is to go around telling everyone that he/she should not eat it.

So, there are many issues in which you don't believe that they are permissible but you would rather not practice them, that is fine as long as you don't claim that they are prohibited.

So, let us first ask who created the pig? Obviously it is Allah. Keep that in mind when you speak about the pig, it is created by Allah and don't talk about it as if it is created by Satan.

Then, let us ask, does this pig gives praise and glory to Allah or not? Obviously it does give praise and glory to Allah, as every thing Allah created do: Allah says:

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

"Whatever is in the heavens and on earth, declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise." (Al-Hadeed 57:1; Al-Hashir 59:1; Al-Saaf 61:1)

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

"The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; and yet ye understand not how they declare His glory! Verily He is Oft-Forbearing, Most Forgiving! "(Al-Israa 17:44)

Now let us ask a third question: what was the first command that Allah gave to mankind?

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

"And We said: O' Adam, dwell you and your spouse in the garden and eat freely to your hearts' content all what you wish, but do not come near this one tree, lest you become wrongdoers."(2:35)

Allah created in thes garden all that Adam and Eve need in abundance and made it accessible to them without any difficulty but He prohibited them only from eating from a single tree. Neither the Quran nor the authentic Sunnah mentioned anything about the nature of this tree and the tone of the verse does not suggest that there is any thing special about it. When Allah gave the command to Adam and Eve, He did not order them not to eat from the tree but rather not to come close to the tree in order to help them avoid any temptations if they see its fruits or smell its scents.

Then, Allah warned them that if they approach the tree they will be from (الظَّالِمِينَ), those who commit injustice. In this case, the warning is that if Adam and Eve disobey Allah's command and approach the tree they will be committing the injustice against themselves and this is the ultimate injustice.

Here Allah gave Adam and Eve a single command and the command was to eat everything except one thing, but what happened; they were tempted by Satan and ate from it.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

"But Satan caused them to slip and expelled them from the state in which they were. And We said: Go you all down. Some of you being the enemies of others, and on earth will be your dwelling place and provision for a time." (2:36)

Although, Adam received the command not to approach the tree directly from Allah and was a witness to the scene of Satan's disobedience to Allah and Satan's declaration of his animosity to Adam, Satan was still successful of tricking Adam as well as Eve.

But, we must note the Arabic word that Allah used to describe the mistake that Adam and Eve committed by listening to Satan and disobeying the command that Allah gave. Allah uses the word "azalla" (أَزَلَّ) which means to cause one to unintentionally lose his footing or his balance.

But how can one of the most terrible wrongs ever committed as implied by the Christian and Jewish traditions to be described as a momentary slip in the Quran?

Also, how about the role of the Woman! As being taught in the Jewish and Christian traditions, it was Eve the source of all problems because she allied herself with Satan and duped Adam, corrupted his innocence and exposed his weaknesses with her beauty and charm. For this, she will ache and bleed monthly and suffer greatly by her labor pain. And she will also suffer the humiliation and man's rule over her.

Obviously the Quran considers this sin as nothing more than a temporary slip with its only significance is the signaling the new stage of man's development to his new role.

In addition, the Quran does not place any special blame on Eve, the Woman, because the verse clearly state that Satan caused both Adam and Eve to slip but Allah puts the blame on Adam only. The larger responsibility falls upon Adam because Eve was a follower; she did not receive the command directly from Allah and was not a witness of Satan's disobedience. Allah's command was delivered to her by Adam, who was Allah's messenger to her and later will be also the messenger to his children. Therefore, Allah put the blame solely on Adam as Allah says in surah Taha:

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى

"They (Adam and Eve) both ate of the tree, and so their nakedness appeared to them: they began to sew, for their covering, leaves from the Garden; thus <u>Adam disobeyed his Lord, and allowed himself to be seduced</u>. (Taha 20:121)

While both Adam and Eve disobeyed Allah and ate from the tree, Allah put the blame only on Adam and did not place any blame of Eve. So, as men, we should always be ready to accept the blame and protect your wife from being hurt by placing any blame on her. This is part of the higher rank that that Allah granted to man; it is the ability and willing to accept the responsibility for his wife's mistakes. This is the way how happy marriage is fulfilled.

Also, if we examine the Quran, we note that the suffering that will be result from leaving the garden as a result of violating Allah's command is directed specially to Adam as stated in Surah Taha:

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى

"We said: O' Adam, this (Satan) is an enemy of <u>you</u> and your wife, so do not let him bring <u>you</u> out of the garden to where <u>you</u> will suffer hardships." (Taha 20:117)

In the above translation, the pronoun "you" is used three time. The first and third one are a singular form referring to Adam and the second is a plural form referring to Adam and Eve. This implies that the hardship when Adam and Eve leave the garden will be fall on Adam alone.

This gives us an insight of the role of man on earth which is to work and suffer and the role of women which is stated in other verses is to provide comfort and tranquility to her husband.

So, prohibition of eating something should not an unusual command from Allah to us, since it was the first command given to mankind. Now, let us see what Allah prohibited regarding the pig. There are two verses in the Quran referring to the pig.

(إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَ ٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِۖ) [البقرة/ 173]

"He has forbidden you only the dead animal, and blood, and the meat (flesh) of the pig (pork), and that which is slaughtered as a sacrifice for others than Allah." (Al-Baqara 2:173)

The second verse referring to the meat of the pig is in Surah Al-An'am which goes to differentiate between what is prohibited for Muslims versus what has been prohibited for the Jews. The verse on Surah Al-An'am gives more details by differentiating between meat, fat and bones.

قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ (١٤٥)
وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِي ظُفُرٍۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ **بِعَظْمٍۚ** ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْۖ وَإِنَّا لَصَٰدِقُونَ (١٤٦)

"Say: "I do not find in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except a dead animal or blood poured forth, or the meat of the pig (pork) for that surely is impure, or unlawful meat which is slaughtered as a sacrifice for others than Allah; but whosoever is forced by necessity without willful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."
And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the <u>fat</u> of the ox and the sheep except what adheres to their backs or their entrails (intestines), or is mixed up with a <u>bone.</u> Thus We recompensed them for their rebellion; and indeed We are Truthful." (Al-An'am 6:145-146)

So, we now see that the terms meat, fat and bones are mentioned. But, can meat include fat; let us look at another verse that mentions meat:

البقرة 2 259 أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ **نَكْسُوهَا لَحْمًا** فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Or (take) the similitude of one who passed by a town, all in ruins to its roofs. He said: ""Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man)

said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with meat flesh". When this was clearly shown to him, he said, "I know that Allah is Able to do all things." (Al-Baqara 2:259)

It seems from this verse that the verse talks about the bones that will be covered by meat but we know that bones will be covered by meat, fat and skin. So, you may conclude that the word (لَحْمً) may include fat and skin.

Let us now examine the sayings of the Prophet (PBUH) regarding the prohibition of pig. The one hadeath that I found s the one that Br. Abdurraham quoted:

من لعب بالنردشير فكأنما صبغ يده في لحم خنزير ودمه.)رواه مسلم (

"Whoever plays with the dice as if he dyed his hand with the meat and the blood of the pig". (Muslim)

Imam AL-Nawawi (النووي) explained the meaning of dyed his hand as the state of one eating and the Quran is very clear that eating the meat of the pig as well as its blood are forbidden. So, the Hadeath is really intended to prohibit playing with the dice. And this is emphasized by another hadeath:

حديث: (من لعب بالنرد فقد عصى الله ورسوله) أخرجه مالك وأحمد وأبو داود وابن ماجه، وصححه ابن الملقن في "البدر المنير"(9/631)، وحسنه الألباني، ووثق الشوكاني رجال إسناده

"Whoever plays with dice would have disobeyed Allah and His Messenger."

So, now can we use the pig for anything? Here we have what appears to be two conflicting Hadeaths: The first is the Prophet (PBUH) said:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ

إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ

فَقِيلَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ فَقَالَ:

لَا هُوَ حَرَامٌ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ) صحيح البخاري(

"Allah has prohibited selling Alcohol, the dead animal, the pig and the idols."
The people asked: What about the fat of the dead animal, it is used to paint the ships, varnish the skin and light the lamps.
He (PBUH) said:
"This is forbidden, May Allah fight the Jews when Allah made the fat prohibited on them, and they beautified it and sold it to eat its price."

One can interpret this hadeath to mean prohibiting the use or as prohibiting selling anything from the dead animal. But, there are another hadeath that is reported by Imam Muslim and needs to also be considered. It refers to a case when the Prophet (PBUH) gave a sheep as gift to the servant for Maymunah (ميمونة بنت الحارث الهلالية العامرية) and the sheep died. The prophet was passing by and saw the dead sheep and said:

صحيح مسلم - كِتَاب الْحَيْضِ - باب طَهَارَةِ جُلُودِ الْمَيْتَةِ بِالدِّبَاغِ
وَحَدَّثَنِي يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرٌو النَّاقِدُ وَابْنُ أَبِي عُمَرَ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ قَالَ يَحْيَى أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ قَالَ تُصُدِّقَ عَلَى مَوْلَاةٍ لِمَيْمُونَةَ بِشَاةٍ فَمَاتَتْ فَمَرَّ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ **هَلَّا أَخَذْتُمْ إِهَابَهَا فَدَبَغْتُمُوهُ فَانْتَفَعْتُمْ بِهِ** فَقَالُوا إِنَّهَا مَيْتَةٌ فَقَالَ **إِنَّمَا حَرُمَ أَكْلُهَا**)صحيح مسلم(

Why don't you take its skin and dye it and benefitted by it.
They said: But it is dead
The Prophet (PBUH) said: **What is prohibited is eating it.**

Similar Hadeath was reported in Musnad Ahmad when the Prophet's wife Sawda bnt Zuamah (سَوْدَةَ بِنْتِ زَمْعَةَ), informed the Prophet (PBUH) about her sheep that died:
مسند أحمد - وَمِنْ مُسْنَدِ بَنِي هَاشِمٍ - مُسْنَدُ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ المُطَّلِبِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قل لا أجد فيما أوحي إلي محرما على طاعم يطعمه إلا أن يكون ميتة أو دما مسفوحا أو لحم خنزير
3018 حَدَّثَنَا عَفَّانُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ مَاتَتْ شَاةٌ لِسَوْدَةَ بِنْتِ زَمْعَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ مَاتَتْ فُلَانَةُ يَعْنِي الشَّاةَ فَقَالَ فَلَوْلَا أَخَذْتُمْ مَسْكَهَا فَقَالَتْ نَأْخُذُ مَسْكَ شَاةٍ قَدْ مَاتَتْ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا "- ص 328 - "قَالَ اللَّهُ عَزَّ وَجَلَّ قُلْ لَا أَجِدُ فِيمَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ **فَإِنَّكُمْ لَا تَطْعَمُونَهُ إِنْ تَدْبُغُوهُ فَتَنْتَفِعُوا بِهِ فَأَرْسَلَتْ إِلَيْهَا فَسَلَخَتْ مَسْكَهَا فَدَبَغَتْهُ فَأَخَذَتْ مِنْهُ قِرْبَةً حَتَّى تَخَرَّقَتْ عِنْدَهَا** حَدَّثَنَا أَسْوَدُ حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنْ سَوْدَةَ بِنْتِ زَمْعَةَ فَذَكَرَهُ

So, when considering the pig and its use, one needs to consider the two verses of the Quran and the three Ahadeeth.

Decoration of the Mosque

So far the construction committee raised and spent $1.3 million on the construction of the Masjid. I heard some people complaining that the construction committee spent too much money on the Masjid and that they are making the Masjid extravagant and elegant which is against the command of the Prophet (PBUH) who instructed Muslims not to waste money on decorating mosques.

These statements are disturbing to me for four reasons. I sincerely hope that your heart will be kind enough to appreciate my concerns.

First, the construction committee worked so hard to construct the best Masjid they can and they spend major effort in raising the funds to that collected at time of economic distress. Instead of getting a statement of gratitude, they are getting severe criticism from few but unfortunately vocal people. I feel that this is unfair and unjust.

Second: some community members claim that the construction committee spent too much money ($1.3 million) which is a completely wrong conclusion. If you check the cost of construction for building used by the public is between $130 to 170 per sq ft. If you recall my presentations to the original construction, the cost estimate was $135 sq ft and at that time we spend a lot of time working with a contractor to minimize the cost. Our Masjid is 19,400 sq ft. As $135 sq ft, the cost should be $2.62 million. When we exclude the $970,000 that was paid for the original building, a reasonable modification cost for a building of our size will be in the order of $1.65 million. Our construction committee will come at least $250,000 below the expected cost, their cost will be about $125 per sq ft which is even lower than cost of many homes in new territory. Actually the cost per foot is lower the $125 per sq ft because It includes the costs of the detention bond, the septic system and the wells that we need for this area. So, it is completely unfair to criticize the construction committee for spending too much money, they should be congratulated for a job well done.

Third: Some community members claiming that the Prophet (PBUH) instructed Muslims not to waste money decorating mosques. I feel strongly that it wrong that the house of Allah be of lesser quality than the houses of many members in our community. Does it make any sense that the house of the servant be better than his master? How would you feel if you give money to one of your servants to build a house for you to entertain your customers and friends and to also build a house for him to live near you? But, when you come to see what he has done, you be shocked when you saw that he built an ordinary house for you and built a lavishing house for him. To Allah is the best examples, but we don't want to be like this unscrupulous, dishonest slave by building of our selves fancy homes and building an average house for our Master, Allah.

This house of Allah will be a place to worship, learn, and propagate Allah's message. It will be a place to host Muslims and visitors. It will be a place for safety and security, comfort and happiness for everyone who enters it, after all as soon as you enter you are the guest of the Lord of the universe.

In a Hadith qudsi, Allah says: **My Houses in the earth are the Masjids and its visitors and their dwellers. Blessings be on the servant who purify himself in his house and come to visit Me. It is an obligation on the host to honor the visitor.**

((إن بيوتي في الأرض المساجد وإن زوارها هم عمارها فطوبى لعبدٍ تطهر في بيته ثم زارني وحق على المزور أن يكرم الزائر .))[أخرجه الطبراني في الكبير عن ابن مسعود]

When you come to this house of Allah, you must know that you are a guest of Allah and He will bless you by filling your heart with security, calm and tranquility that only Allah knows its extent. But you must also prepare yourself to be a guest of Allah and when you enter you should recognize in who is the Host. As minimum, you should prepare and act far better than you prepare and act of you are invited to the white house.

إذا زار الإنسان بيت الله في بلده يلقي الله في قلبه من الطمأنينة والسكينة والشعور بالأمن ما لا يعلمه إلا الله

The Prophet (PBUH) said: **Whenever people gather in the House of Allah to recite an d study the book of Allah with each other, but tranquility befalls them, blessings shower them and the angles encircle them, and Allah mentions their names to the angles in His company.**

عَنْ أَبِي هُرَيْرَةَ قَالَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمْ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمْ الْمَلَائِكَةُ وَذَكَرَهُمْ اللَّهُ فِيمَنْ عِنْدَهُ رواه مسلم

فالحياة متعبة ، وفيها هموم كثيرة ، وحينما تدخل بيتاً من بيوت الله ، فالله عز وجل هو المَزُور ، وحُقّ على المزور أن يكرم الزائر ، وإكرام الله لك شيء يفوق الخيال ، يكرمك بالطمأنينة التي يفتقدها معظم الناس ، وبالأمن الذي يحتاجه كل الناس ، وبالفهم الذي عزّ على كثير من الناس ، وبالتوازن ، فالإنسان حينما يلجأ إلى الله ، ويدخل بيتاً من بيوت الله ويلتمس فيه العلم ، فإنما يسلك بهذا طريقاً إلى الجنة

For those who want to argue that the house of Allah during the time of the Prophet (PBUH) was very simple, they need to be fair and compare it with the house of the Prophet (PBUH) and the houses of the companions. The Prophet (PBUH) lived in a one very simple room. Regarding the money issue, the problem we have is that the brunt of the financial load is placed on the shoulder of less than 30 people in our community. The money will not an issue, if everyone in the community invests a fair share to build the house of Allah; can you imagine how much money we can collect if every member invests only 5% of his house value to build Allah's house. So, if one lives in a $100,000 house, his fair share to build the house of Allah will be $5,000 and a community member who lives in a $400,000 house, his fair investment in the house of Allah should be $20,000.

Never lose sight of the fact that we are building a house for Allah to host us and our friends. It is not just a place to host human dignitaries; it is also a place to host the angles.

Regarding the decoration of the Masjid, I offer the following account to comfort the members of the construction committee that what they are doing is, Insha'Allah, pleasing to Allah and His Messenger (PBUH).

The Prophet's companion Tameem Al-Dari (تميم الداري) travelled to Al-Sham (Syria) and bought lanterns, oil and ropes. Upon his return to Madina on Friday afternoon, he ordered one of his servants to hang the lanterns and fill them with oil. After sun set, he ordered the servant to light the lanterns. When the Prophet (PBUH) entered the Masjida and saw the

dazzling glittering light, he asked: who did this? The companions said: It is Tameem Al-Dari. The Prophet (PBUH) said to him with a smile on his face indicating to the companions his full satisfaction: **"You have brought light to Islam, may Allah fill your heart with light, Tameem. If I have a daughter, I would have given her to you for a wife" (نورت الإسلام ، نور الله قلبك يا تميم ، لو أن لي بنتاً لزوجتكها)".**

الحديث النبوي الشريف الذي بين أيدينا عن ابن رقية تميم الداري ، من هو تميم الداري ؟ هذا الذي اشترى القناديل والحبال والزيت من الشام وأخذها إلى المدينة المنورة ، وكان وصوله للمدينة يوم الجمعة أو عصر الجمعة ، أمر غلاماً له فعلق الحبال وعلق عليها القناديل وملأها بالزيت ، وحينما غابت الشمس أمر غلامه أن يُسرج هذه القناديل ، ودخل النبي عليه الصلاة والسلام فإذا مسجده النبوي مُزهر متألق بالأضواء ، فقال عليه الصلاة والسلام : "من فعل هذا ؟ قالوا : يا رسول الله تميم الداري ، فقال عليه الصلاة والسلام (والبسمة على شفتيه وقد شعر أصحابه أنه رضي تمام الرضى) فقال عليه الصلاة والسلام : **نورت الإسلام ، نور الله قلبك يا تميم ، لو أن لي بنتاً لزوجتكها ".**

عن ابن عمر أن النبي صلى الله عليه وسلم لما بدن قال له تميم الداري ألا أتخذ لك منبرا يا رسول الله يجمع أو يحمل عظامك قال بلى فاتخذ له منبرا مرقاتين)سنن أبي داود(

By the way, Tameem brought these lanterns because he saw them used in eth churches. He also was the one who build a member for the prophet (PBUH).

Innovation, Deviation & Good Sunnah

The Prophet (PBUH) said: .

إن أصدق الحديث كتاب الله، وأحسن الهدي هدي محمد، وشر الامر محدثاتها ، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار.) سنن ابن ماجه- سنن النسائي - مسند أحمد-صحيح مسلم(

"The most truthful speech is the book of Allah and the best guidance is the guidance of Prophet Mohammad (PBUH) and the worst of matters is novelty and every novelty is an innovation and every innovation is misguidance and every misguidance leads to the Hell fire".

What is the Bidah (innovation)?

Linguistically, bidah (innovation) is bringing something original that did not exist before and extracted from it the word 'Ibdaa" "(Creative) when you describe the work poets, artists and scientists. Allah describes Himself as the innovator of the heavens and earth:

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

"Deviser, Creator, Originator of the heavens and the earth: when He decrees a matter, He said to it: "Be," and so it becomes. " (Al-Baqara 2:117)

While every religious innovation is a linguistic innovation, every linguistic innovation is not necessarily a religious innovation. Also, it is not necessary that every religious innovation is a condemned innovation. While the Prophet (PBUH) condemned making a Bidah, he encouraged making new Sunnah as he said:

عن المنذر بن جرير عن أبيه - عن النبي صلى الله عليه وسلم قال من سن في الإسلام سنة حسنة كان له أجرها وأجر من عمل بها من بعده من غير أن ينتقص من أجورهم شيء ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينتقص من أوزارهم شيء) مسند أحمد -سنن ابن ماجه- سنن الدارمي (

عن جرير بن عبد الله قال جاء ناس من الأعراب إلى رسول الله صلى الله عليه وسلم عليهم الصوف فرأى سوء حالهم قد أصابتهم حاجة فحث الناس على الصدقة فأبطئوا عنه حتى رئي ذلك في وجهه قال ثم إن رجلا من الأنصار جاء بصرة من ورق ثم جاء آخر ثم تتابعوا حتى عرف السرور في وجهه **فقال رسول الله صلى الله عليه وسلم من سن في الإسلام سنة حسنة فعمل بها بعده كتب له مثل أجر من عمل بها ولا ينقص من أجورهم شيء ومن سن في الإسلام سنة سيئة فعمل بها بعده كتب عليه مثل وزر من عمل بها ولا ينقص من أوزارهم شيء) صحيح مسلم(**

"Whover establishes a good sunnah will have its reward and the rewards of everyone who follows it without reducing the reward of the followers and whoever establishes a bad sunnah will have its penalty and the pentalties of everyone who follows it without reducing the penalty of the followers."

There are differences among scholars regarding the use of term good, praiseworthy Bidah (innovation). Some scholars consider any bidah as repulsive and is prohibited but other scholars such as Al-Izz Ibn Abdul Salam Al-Qurafi (ra) expanded the concept of Bidah (innovation) to include recommended and acceptable Bidah. The scholars, who consider any Bidah as prohibitive, dismisses the statement by Sayedan Omar regarding the Taraweeh prayer, that it is a good innovation (Bidah) as a mere linguistic use of the term.

Whether one uses the term Good Bidah or use the term new Sunnah, the important issue is to seek the Prophet's criterion for assessing an innovation as recommended or prohibited. The Prophet (PBUH) said:

عن عائشة : أن رسول الله صلى الله عليه وسلم قال من أحدث في أمرنا هذا ما ليس منه فهو رد)سنن ابن ماجه, مسند أحمد , صحيح مسلم (

"Whoever introduces something new in our matter (i.e. Islam) that is not of it, it is rejected".

So, what is rejected is introducing something that is not of the religion and claiming it to be part of the religion. This definition of the repulsive innovation (Bidah) as innovating in the shariah

something that is not sanctioned by Allah and demonstrated by the Prophet (PBUH) is emphasized in the following verse:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

"Do they have partners who legislate for them some religious matters without the permission of Allah? Had it not been for the decisive statement, the matter would have been decided among them. The wrong-doers will have a grievous Penalty**." (Al-Shura 42:21)**

Obviously innovation in the Shariah is forbidden because Allah declared that He already completed our religion, as He said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

"Today, I have completed your religion for you, fufilled My favor upon you, and have chosen for you Islam as your religion." (Al-Maeda 3:5)

In this regard, what is completed is what is known as the Shariah, Sacred Law, Grand Fiqh and the greatest Fiqh to differentiate it from the Fiqh as we know it. Therefore, early companions objected to any changes to prayers. As an example, Abduallah ibn Omar considered praying the Duhaa in the Masjid as Bidah (innovation). Here, the objection was not for the prayer itself which is Sunanh, but for instituting doing it in the Masjid.

عن مجاهد قال دخلت أنا وعروة بن الزبير المسجد فإذا عبد الله بن عمر جالس إلى حجرة عائشة والناس يصلون الضحى في المسجد فسألناه عن صلاتهم فقال بدعة)صحيح مسلم -صحيح البخاري- مسند أحمد(

On the other hand, Sayedan omar considered holding the Tarweeh prayers in the Masjid under a single Imam as good and desirable innovation , though some people objected to his ruling on the ground that the Prophet (PBUH) did not institute it.

يحدثنا التاريخ أن عمر بن الخطاب دخل المسجد النبوي في ليلة من ليالي رمضان فوجد الناس يصلون النوافل وهم بين قائم وقاعد وراكع وساجد ولهم دويّ كأزيز النحل، فأمرهم بأن يوحدوا صلاتهم بإمامة أحدهم. ولما كانت الليلة التالية جاء إلى المسجد فوجد الصفوف وقد استوت والناس في حركة واحدة متسقة، فقال: نعم البدعة جاء بها عمر!

Even scholars who consider all innovations as prohibited, accept innovations that have been instituted by the companions and consider them as good, though some objected to them as Bidah at that time; these include:

1. Assembling the Quran in one book during Sayedna Abu Bakr, though sayedna Abu Bakr was reluctant when the idea was first introduced by Sayedna Omar because the Prophet (PBUH) did not do it.

2. The addition of a second call for the prayer during the Jummah prayer by Sayedna Othman.

3. The arrangement of the Quran the way we have it now on the instructions of Sayedna Otham.
   - عثمان للقرآن على الترتيب الذي عليه المسلمون حتى اليوم

4. Placing dots on the words of the Quran. نقط يحيى بن يعمر المصاحف. رواه أبو داود السجستاني .

5. The placing of grammatical marking on the words of the Quran on the advice of Sayedna Ali.
   - وضع أبي الأسود الدُّؤَليّ قواعد النحو بعد استشارة علي كرم الله وجهه

One major reason for the strong sensitivity of some scholars to any things that was not done by the Prophet (PBUH) on the ground of being innovation is their classification of certain clear violations to the instructions of the Prophet (PBUH) as being innovations. This is a wrong application to the term innovation (Bidah) because innovation is doing something new and not doing something that used to be done in pre-Islamic time and was rejected by the Prophet (PBUH). As an example, many scholars consider building mosques on the grave of righteous people and the travel of people to visit these Mosques, and also holding an annual celebration at

them, as Bidah (innovation) that leads to acts of Shirk. However, these acts should not be classified as Innovations because they are clear violation of the following commands by the Prophet (PBUH):

1. The Prophet (PBUH) clearly prohibited building Masjid on the grave of anyone even his own as he said:

عبد الله بن الحارث النجراني قال حدثني جندب قال سمعت النبي صلى الله عليه وسلم قبل أن يموت بخمس وهو يقول إني أبرأ إلى الله أن يكون لي منكم خليل فإن الله تعالى قد اتخذني خليلا كما اتخذ إبراهيم خليلا ولو كنت متخذا من أمتي خليلا لاتخذت أبا بكر خليلا ألا **وإن من كان قبلكم كانوا يتخذون قبور أنبيائهم وصالحيهم مساجد ألا فلا تتخذوا القبور مساجد إني أنهاكم عن ذلك)** صحيح مسلم(

"People before you used to take the graves of their prophets and righoeus people as mosques and I prohibit you from doing the same."

He also said:

عن عائشة رضي الله عنها قالت قال النبي صلى الله عليه وسلم في مرضه الذي لم يقم منه لعن الله اليهود اتخذوا قبور أنبيائهم مساجد قالت عائشة لولا ذلك لأبرز قبره خشي أن يتخذ مسجدا)صحيح البخاري(

"Allah has cursed the Jews because they took the graves of their Prophets as places for worship."

He also said:

عبد الله بن مسعود قال سمعت رسول الله صلى الله عليه وسلم يقول إن من البيان سحرا **وشرار الناس الذين تدركهم الساعة أحياء والذين يتخذون قبورهم مساجد)مسند أحمد(**

He also said**: "The worst people arethose who wil be alive when the hour comes and those who take their graves as Mosques"**

This is why you see that Muslims were very careful when expanding the Prophet's Masjid from including his grave in it and build a high wall around the grave to avoid incorporating it into the Masjid.

2. The Prophet (PBUH) prohibited packing and travelling to visit any Masjid except for three, the sacred Masjid in Mecca, His Masjid in Madina and the Aqsa Masjid. He said:

"Planning special trips should not be done except for three Mosques: the sacred Masjid in Mecca, my Masjid and the Aqsa Masjid."

عن أبي سعيد الخدري أن النبي صلى الله عليه وسلم قال لا تشد الرحال إلا إلى ثلاثة مساجد مسجد الحرام ومسجدي ومسجد بيت المقدس) مسند أحمد - - سنن الترمذي(

عن أبي هريرة عن النبي صلى الله عليه وسلم قال لا تشد الرحال إلا إلى ثلاثة مساجد مسجد الحرام ومسجدي هذا والمسجد الأقصى)صحيح مسلم- سنن أبي داود-سنن النسائي - سنن ابن ماجه(

عن أبا سعيد الخدري رضي الله عنه يحدث عن النبي صلى الله عليه وسلم قال لا تسافر المرأة يومين إلا معها زوجها أو ذو محرم ولا صوم في يومين الفطر والأضحى ولا صلاة بعد صلاتين بعد الصبح حتى تطلع الشمس وبعد العصر حتى تغرب ولا تشد الرحال إلا إلى ثلاثة مساجد مسجد الحرام ومسجد الأقصى ومسجدي)صحيح البخاري(

3. The Prophet (PBUH) considered the places where prayers are not performed as graves and prohibited selecting a special day to celebrate visiting his own grave as he said:

أبي هريرة قال قال رسول الله صلى الله عليه وسلم لا تجعلوا بيوتكم قبورا ولا تجعلوا قبري عيدا وصلوا علي فإن صلاتكم تبلغني حيث كنتم) سنن أبي داود(

"Do not make your homes graves and do not set special time for visting my grave, pray on me anytime because your prayers reach me from wherever you are."

(لا تجعلوا بيوتكم قبورا) : أي لا تتركوا الصلوات والعبادة فتكونوا فيها كأنكم أموات .

(ولا تجعلوا قبري عيدا) . والعيد اسم ما يعود من الاجتماع العام على وجه معتاد عائدا ما يعود السنة أو يعود الأسبوع أو الشهر ونحو ذلك . قال المناوي ويؤخذ منه أن اجتماع العامة في بعض أضرحة الأولياء في يوم أو شهر مخصوص من السنة ويقولون هذا

يوم مولد الشيخ ويأكلون ويشربون وربما يرقصون فيه منهي عنه شرعا , وعلى ولي الشرع ردعهم على ذلك , وإنكاره عليهم وإبطاله انتهى . وقال شيخ الإسلام ابن تيمية : الحديث يشير إلى أن ما ينالني منكم من الصلاة والسلام يحصل مع قربكم من قبري وبعدكم عنه فلا حاجة بكم إلى اتخاذه عيدا انتهى . قال ابن تيمية : وفي الحديث دليل على منع شد الرحل إلى قبره صلى الله عليه وسلم وإلى قبر غيره من القبور والمشاهد لأن ذلك من اتخاذها أعيادا .

There are some issues that create controversy and division among Muslims that are not wise to discuss because they are not part of the Shariah and because there are differences in opinion among scholars whether that are good innovation of prohibited innovation. If you are really interested in the subject, you should read the basis on which each group of scholars derived their opinion and follow the one that you heart feels more comfortable with their basis. But, you should respect the opinion of others who may feel more comfortable with the basis for the other opinion. Some of these issues that always create controversy include celebrating the Prophet's Birthday (PBUH), sayinga special Dua on the 27th of Raajab and the mid of Shaabban and performing group Zikr. As long as these actions are not considered obligatory acts and they are done in a way that does not contradict Islamic Law and are done out of sincere love for the Prophet (PBUH) and the desires to seek the blessings of Allah thru Dua, they should not be a cause for any dispute and conflict.

Our attention should always be focused on uniting the Muslims and curbing these differences. This understanding is based on facilitation (for both sides) and ease that is referenced directly in the Quran, traditions of the Prophet (PBUH), the fundamental objectives of Islamic law, and the order of the Prophet (sa) to work towards unity between others. Therefore, if a contentious issue arises pertaining to a matter, we exercise great consideration and respect for both sides. This consideration is not simply an act of being overly accommodative, as some may contend, or attacking those who hold weak opinions. But, this respect and consideration for differences is guided by the fact that both opinions are based on proofs from Islamic Law. In some regards these proofs are clear, and in other regards the opposite holds true. Thus, some (scholars) have provided evidences for these acts legitimacy, and others hold proofs for the opposite. Therefore, our stance should be to consider both are on goodness, Allah willing, as long as this act is not mixed with some type of evil and the intention is correct.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ)الأنفال(

"Obey Allah and His Messenger; and do not fall into disputes, lest you lose heart and lose your power; and be patient and persevering: for Allah is with those who patiently persevere." (Al-Anfal 8:46)

6 الأنعام 6 153 وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ
19 آل عمران 3 103 وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ 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
20 آل عمران 3 105 وَلا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ
الأنعام 6 159 إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

التوبة 9 107 وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلا الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

Fate (مصير) and Predestination (الْقَدَر) and their impact on *Altawakul (trust) and Al-Tawakul (Complacency, dependency) (التوكل و التواكل)*

Allah has identified for us the one role model that we all must follow.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا)الأحزاب(

You have indeed in the Messenger of Allah a beautiful role model for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (Al-Ahzab 33: 21)

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

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful." (Al- Imran 3:31)

As we study the life of the Prophet (PBUH), we will realize how the concept of predestination is being applied by him. There are two events that may clearly highlight the relationship between the belief in Allah's decree and the Prophet's use of all the resources available to him to achieve his goal. The first is the Prophet's actions when he wanted to enter Mecca after his trip to Al-Taif . The second is his actions in preparation for the migration to Madina.

These should be a lesson for us on how the reliance (Tawakul) on Allah can be applied thru one's perfection of his work and not by being complacent and lazy. The Prophet (PBUH) left nothing to chance, even though he knew that everything is in the hand of Allah and Allah will protect him. We must know that the reliance and trust on Allah is the function of the heart and not of the limbs (الجوارح). The limbs must do all that is possible to take advantage of all the means that Allah has made available to them.

Atawakul (reliance on Allah) is a function of the heart but does not extend to the limbs, i.e foot and hand, tongue, etc. Al-Tawak requires that the person to recognize that every limb (جارحة) is important. Every limb has a function that involves action and doing what Allah has sanctioned. When the tongue speaks, it should only speak what is proper and when the ear hears, it should only seek to hear what is righteous, but the heart function is belief and trust and reliance on Allah. You should never allow the function of heart to expand to the function of the limbs and thus don't act. If you ignore the means and the resources that available to you, you are my relying on Allah but you are Mutawakel.

Altawakul: rely on Allah without using your limbs

Elements of trust (درجات التوكل) - Ibn al-Qayyim in the runways of the righteous: (ابن القيم في مدارج السالكين)

1 – Full knowledge of Allah's attributes and His ability and the certainty that He is in full control and nothing happens without His knowledge and sanction.

معرفة الرب وصفاته من قدرته وكفايته وقيوميته وانتهاء الأمور إلى علمه وصدورها عن مشيئته وقدرته واليقين بكفاية وكيله وأنَّ غيره لايقوم مقامه في ذلك.

2 – Recognizing, appreciating and taking full advantage of all the resources He created and made available to us.

إثبات الأسباب ورعايتها والأخذ بها

3 – The entrenchment of the heart with the principle of Tawheed (رسوخ القلب في مقام التوحيد)

4 – Full trust and reliance of the heart on Allah and full confidence in Allah's plans and decisions and as such the heart does not get disturbed with the result of the means

) اعتماد القلب على الله واستناده إليه وسكونه إليه بحيث لا يبقى فيه اضطراب من تشويش الأسباب ولا سكون إليها ، وطمأنينته بالله والثقة بتدبيره(

5 – Always thinking well of Allah the Almighty (حسن الظن بالله عز وجل).

6 -- Surrender the heart to Allah with the heart's motives are attracted to Him.

استسلام القلب لله وانجذاب دواعيه كلها إليه وقطع منازعته

7 – Submission: surrendering all of the affairs to Allah and accepting the results willingly.

التفويض: هو إلقاء العبدِ أمورَه كلها إلى الله ، وإنزالها به طلباً واختياراً ، لا كرهاً واضطراراً. والتفويض هو روح التوكل ولبّه وحقيقته

8 -- Consent and satisfaction with the results (الرضا)

ويمكن اعتبار درجاتٍ للتوكل كما يلي : 1- الأولى : أن يكون المتوكل حاله في حق الله سبحانه والثقة بكفالته وعنايته كحاله في الثقة بالوكيل(هذا توكل العامة) 2- الثانية: حال المتوكل مع الله تعالى كحال الطفل مع أمه فإنه لا يعرف غيرها ولا يفزع إلى أحد سواها ولا يعتمد إلا إياها والفرق بين هذه الدرجة والأولى أن هذا متوكل وقد فني في توكله عن توكله إذ ليس يلتفت قلبه إلى التوكل وحقيقته ، بل إلى المتوكَل عليه فقط وهي أقوى من الأولى 3- الثالثة: أعلاها ، وتكون باستسلام القلب لله وانجذاب دواعيه كلها إليه وقطع منازعته ، ويكون بين يدي الله تعالى في حركاته وسكناته مثل الميت بين يدي الغاسل لا يفارقه (وهو توكل الخاصة(.

Reliance on Allah can be classified in three levels:

1. The person relationship with Allah in his level of trust as the trust he gives to his agent.
2. The person relationship with Allah in his level of trust as the trust has with his mother, that he does not trust anyone or rely on anyone but she. This level of trust is stronger that the first level.
3. This is the highest level and it is to surrender of the heart to God with complete tranquility and peace as the dead person in the hands of the scrubber (which is entrusted with the special).

Types of Guidance

The question that is often being raised is whether Allah is responsible for guidance and misguidance. And if Allah misguides some people, how can they be held responsible for their misguidance that is out of their hand. The confusion regarding this issue comes because we often hear in the beginning of the Friday sermons the following statement:

، من يهده الله فلا مضل له، ومن يضل فلا هادي له

it is can be translated as:
"Whoever Allah guides, no one misguides and whoever Allah misguides no one can guide."

This statement is derived from the Quran from Many Surahs. In surah Al-Qasas (القصص), surah 28, verse 56, Allah says:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
"You will not be able to guide every one whom you love; but Allah guides those whom He wishes and He knows best those who receive guidance. (Al-Qasas 28:56)

Also, in surah Al-Araf (الأعراف), Surah 7, verse 178, Allah says:

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَن يُضْلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ
"Whosever Allah guides are the truly guided and whomever He misguides are the true losers. [Al-Araf 7: 178]

Also in Surah Al-Araf, verse 186, Allah says:

مَن يُضْلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ
"Whosever Allah misguides will have no one to guide him and He leaves them to wander blindly on in their persistent rejection. [Al-Aaraf 7: 186]

Also in Surah Al-Kahf (الكهف) surah 18, verse 17, Allah says:

مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا

Whomever Allah guides is the truly guided but whom He misguides will not find any guiding friend." [Al-kahf 18: 17]

When you hear these statements, the impression is that Allah is one who guides and guidance is in His hand? Then, how can Allah, whose attribute is the Just (العدل), punishes the people who are misguided since He did not guide them?

Obviously Allah is Just and obviously Allah is merciful to his creations and there is no way Allah will lead people astray and then punish them. Allah will never wrong any one as He said:

إِنَّ ﷲَ لَا يَظْلِمُ ﷲلنَّاسَ شَيْئًا وَلَـٰكِنَّ ﷲلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ) يُونس (

“Allah certainly does not wrong people in any way, rather it is people who wrong themselves.” (Younes 10:44)

Then, how can we understand the previous verses.

We need to know that when the term guidance is used in a verse, it refers to one of three types of guidance. Therefore, when you reflect on the verses that I just recited as well as others, you must first ask which one of these three types of guidance Allah is referring to.

What are these three types of guidance?

The first type is the universal guidance (هداية الدلالة):

This guidance involves pointing every human being to the right direction. Allah offers this guidance by two avenues:

The first universal mean by which Allah guides every human being is by the nature of the creation of man. Allah has programmed every one of us with an innate (intrinsic, inborn, natural, imposed) guidance to know Allah and equipped us with the capacity to recognize the presence of Allah and differentiate truth from falsehood. Referring to this universal guidance Allah says in Surah Al-Insan (الإنسان). Surah 76, verse 3:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

“We guided him to the path; he will either be grateful or be ungrateful.”(76:3)

The second mean of the universal is the educational (instructive, directive, informative) mean. Allah brings down revelations and appoints Prophets and messengers to teach and manifest these revelations. Allah refers to this element of universal guidance in in Surah Fusulat (فصلت) when Allah discussed the people of Thamud and the guidance sent to them thru Prophet Saleh supported with the miracle of the she-camel. Allah says regarding Thamud:

فصلت 41 17 وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ

“As to the Thamud, We gave them guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.’ (Fusulat 41:17)

The second type of guidance is the guidance of support (هداية المعونة):
This kind of guidance is not universal; Allah does not offer it to everyone. It is only offered to those who accepted the universal guidance. Those who reject the universal guidance are deprived from this second type of guidance, the guidance of support.

Even those who accept the universal guidance needs this special guidance of support and reinforcement, and assistance to help them say on the state of obedience to Allah because following the guidance of Allah will not be easy when we realize that Satan is focusing all his

energy to deviate from Allah's path. Therefore, believers need help from Allah that comes in the form of another guidance that is only afforded to those who deserve it.

This concept of this guidance of support of those who accepted the universal guidance is illustrated by the following verse in Surah Mohammad:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ)محمد(

"But to those who consent to be guided, He increases their guidance, and bestows on them their piety and restraint (from evil)." (Muhammad 47:17)

This point is emphasized when you read that Allah increases the guidance of those who are already guided, as He says:

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى)مريم(

"Allah increases guidance for those who are guided" (Maryam 19:76)

So, when Allah speaks about not guiding someone, he is peaking about the guidance of support that He offers only to those who deserve it by accepting the universal guidance.

So, when we read the following verse in Surah Al-Qasas, we recognize that Allah is speaking about the second type of guidance which is guidance of support:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"You will not be able to guide every one whom you love; but Allah guides those whom He wishes and He knows best those who accepted guidance. (Al-Qasas 28:56)

But as far as the universal guidance, the guidance of knowledge, Allah tells the Prophet (PBUH) that has the authority to guide people as he says:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

Guidance of knowledge: "**And thus We have, by Our command, sent inspiration to you: You did not know (before) what was Revelation, and what was Faith: but We have made the (Qur-an) a Light, wherewith We guide such of Our servants as We will; and verily you do not guide (men) to the Straight Way**." (Al-Shura 42:52)

You may ask, why Allah does not offer this guidance of support to everyone. The reason is that Allah is the master and you are the slave and the slave should be the one to seek the master not vice versa. Allah, the king of kings and the lord of the universe will not take the first step. You have to take the first step towards Him. You note this principle in many verses in the Quran that man has to act first to gain Allah's support. As an example, Allah says in Surah Mohammad:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ) محمد(

O you who believe! If you help Allah, He will help you and will make your foothold firm. (47:7)

If people are serious in their recognition of who is Allah, they have to make the first move to towards him and then they will see all the support He will give them and the blessings that He will shower upon them.

To Allah is the greatest example, but let me give you couple of personal examples to illustrate the differences between these two types of guidance; my apology for those who heard these stories before but they serve as clarification that Allah does not misguide anyone.

I was scheduled to give Khutba in Masjid ul Mumineen, in my way on HWY 59 N to go to West Bellfort Ave to reach Westbrae Parkway to Benning drive where the Masjid is. There was an accident on HWY 59, so I decided to exit and take the feeder, but the feeder was busy so I took a side street and found myself driving on West Bellfort Ave which was my aim to go to Westbrae Parkway. I kept driving on West Bellfort but I was not reaching Westbrae Parkway, so I stopped by a gas station to ask but the sales person did not know, so I called my wife and asked her to look at mapquest and I described to the streets that I was crossing and she said you are going the wrong direction and I need to go the other side. But I argued with her that she must be reading the map wrong and hanged up. I rejected her guidance and continued the way I was going. The time was running out and I was not reaching Westbrae. When I reached Dairy Ashford I realized that I am on the wrong direction but it was too late for me to reach the Masjid on time to give the Khutba. I called Br. AbdulSabur Bello to tell him that he needs to get someone else to give the Khutba because I'll be arriving late. So, here I got guidance from my wife but when I rejected it, she was not given a chance to help me more to ensure that I am staying on the correct direction.

To Allah is the greatest example, Allah provided us guidance thru the nature of our creation and thru Prophets and Messengers. It is up to every one of us to accept or reject this type of Guidance which I called universal guidance. Those who reject this guidance, Allah will leave them alone and will not provide them with any more guidance, but those who accept this universal guidance, Allah will provide them with the second kind of guidance which is the guidance of support to ensure that they stay on the right path.

To illustrate this second type of guidance, the guidance of support, let me give you this example. I went with a colleague to visit Owens Corning research center in Granville, Ohio which is located about 60 miles from Columbus. When we arrived to Columbus we rented a car and rented a GPS and use it to take it to the address. It took us over 1 ½ hrs to reach the company passing through several cities. When we were leaving, I told my colleague who was driving, let us stop at the gate and ask the guard on the way to the airport. He said: why bother, we already have the GPS. I said: it will not hurt. So, instead of just dropping the visitor's badge at the box located outside, I went inside and asked the guard about the way to the airport. He said: When you exit turn left and that road will take you directly to the airport. So, I said: Thanks you very much, if you did not tell us, we would have followed the GPS that would have let us go right and took through a very complicated roads.

He said: No problem, but be careful, after 20 miles will be passing by a city and he named the city. When you reach this city, don't exceed the speed limit because the police is always hiding on the side roads and catching anyone even if you are just over by 1 mile/hr.
I went to my friend and told him to take the direction given to me by the guard and to forget about the GPS and told him about the city. Surely when we reached the city that the guard named, we were very careful with the speed and soon enough, a car came passing on our left and then and a siren sounded. We did not know from where the police car came but it came and stopped the car that passed us.

Now, the guard gave us guidance of basic knowledge about the direction to the airport, but when we acknowledged and accepted his guidance and thanked him, he gave us another form helping guidance about the risk in the road and how to avoid a speeding ticket to ensure that we reach the airport without safely. Do you think the guard would have volunteered any additional guidance on how to go to the airport if I ridiculed his recommendation because it did not match what we know from the GPS, obviously he would have ignored us.

To Allah is the greatest example, if we ignore the universal guidance that Allah provided to us thru his messengers, He will not provide the guidance of support which He only provide to those who accept the universal guidance and without this guidance of support we cannot stay on the straight path.

In addition to the universal guidance and the support guidance, there is actually a third type of guidance and this is the sustaining guidance. This third type of guidance is also particular to those who are already accepted Allah's guidance. This sustaining guidance is needed in the future lives. It is the guidance that you need to properly answer the angles in the grave about who is Lord and who is your messenger. Allah says:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ إبراهيم 14 27

Allah reinforces those who believe with the proper response, in this world and in the Hereafter; but Allah eaves the wrongdoers to go astray: Allah does whatever He wills. (Ibrahime 14:27)

You also need this guidance to to stay on the path to heaven. In this regard Allah says:

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ محمد 47

"He will guide them and improve their condition, and admit them to the Garden which He has announced for them. (Mohammad 47:5-6)

Allah also says regarding this guidance, that it will take a form of lights as we cross the Sirat:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ الحديد 57 12

"On that day you will see the believing men and the believing women with their Light streaming on ahead of them and off their right: (their greeting will be): "Good News for you this Day, gardens through which rivers flow to live in forever. That is indeed the highest Achievement." (Al-Hadead 57:12)

We pray to Allah to bless us to be with of whose light runs ahead of them to lead us to the gates of paradise and from the gates to Al-Ferdous al-Alya.

Focusing on what is Really Important

It is reported by Al-Hussein Bin Ali that the Messenger of Allah (PBUH) said:
عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ , قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِنَّ اللَّهَ يُحِبُّ مَعَالِيَ الأُمُورِ وَأَشْرَافَهَا وَيَكْرَهُ سَفْسَافَهَا " .
وقد جاء الحديث بلفظ: "إن الله جميل يحب الجمال، ويحب معالي الأخلاق، ويكره سفاسفها"

"Allah loves grand and honorable matters and hates the minor ones".
"Allah is Beautiful and He loves beauty. He loves the magnanimous manners and hates petty ones."

May be the difference between early Muslims and later ones, is that early Muslims knew how to differentiate between the grand matters and the minor ones and thus they have clarity about what Islam is really about.

We see examples of these clarity in the response of Ja'far ibn Abi Talib (جعفر ابن أبي طالب) to Al-Nagashi (النجاشي), the king of to Ethiopia, when he was asked what is the mission of your Prophet (PBUH). Ja'afr said:

((قال: أَيُّهَا الْمَلِكُ بَعَثَ اللَّهُ إِلَيْنَا رَسُولاً فَدَعَانَا إِلَى اللَّهِ لِنُوَحِّدَهُ وَنَعْبُدَهُ وَنَخْلَعَ مَا كُنَّا نَعْبُدُ نَحْنُ وَآبَاؤُنَا مِنْ دُونِهِ مِنْ الْحِجَارَةِ وَالْأَوْثَانِ وَأَمَرَنَا بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ وَصِلَةِ الرَّحِمِ وَحُسْنِ الْجِوَارِ وَالْكَفِّ عَنْ الْمَحَارِمِ وَالدِّمَاءِ وَنَهَانَا عَنْ الْفَوَاحِشِ وَقَوْلِ الزُّورِ وَأَكْلِ مَالَ الْيَتِيمِ وَقَذْفِ الْمُحْصَنَةِ وَأَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئاً وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ)) [أحمد عَنْ أُمِّ سَلَمَةَ]
"Allah sent us a messenger who commanded us to:

1. **Worship Allah alone an abandon what we used to worship from stones and idols.**
2. **Speak the truth and honor our promises**
3. **Be kind to our relatives**
4. **Cease all forbidden acts**
5. **Abstain from bloodshed**
6. **Avoid indecent speech**
7. **Refrain from false witness**
8. **Not to appropriate an orphan's property**
9. **Not to slander chaste women.**
10. **Worship Allah only and not to associate any god with Him**
11. **Uphold Salat, give Zakat and fast in the month of Ramadan.**

Also, Allah teaches us in the Quran the things that are really important that we must hold on. Let us look at them:

سُوَرَةُ المؤمنون
قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ (١) ٱلَّذِينَ هُمۡ فِي صَلَاتِهِمۡ خَٰشِعُونَ (٢) وَٱلَّذِينَ هُمۡ عَنِ ٱللَّغۡوِ مُعۡرِضُونَ (٣) وَٱلَّذِينَ هُمۡ لِلزَّكَوٰةِ فَٰعِلُونَ (٤) وَٱلَّذِينَ هُمۡ لِفُرُوجِهِمۡ حَٰفِظُونَ (٥) إِلَّا عَلَىٰٓ أَزۡوَٰجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَإِنَّهُمۡ غَيۡرُ

مَلُومِينَ (٦) فَمَنِ ٱبۡتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡعَادُونَ (٧) وَٱلَّذِينَ هُمۡ لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ (٨) وَٱلَّذِينَ هُمۡ عَلَىٰ صَلَوَٰتِهِمۡ يُحَافِظُونَ (٩) أُوْلَٰٓئِكَ هُمُ ٱلۡوَٰرِثُونَ (١٠) ٱلَّذِينَ يَرِثُونَ ٱلۡفِرۡدَوۡسَ هُمۡ فِيهَا خَٰلِدُونَ

"Successful indeed are the believers (ٱلۡمُؤۡمِنُونَ)
1. Who attain humility in their prayers,
2. And who shun vain talks,
3. And who are payers of the poor-due (zakah);
4. And who guard the chastity of their private parts except from their wives or the (slaves) that their right hands possess, for then they are not blameworthy, But whosoever seeks consort beyond that, such are transgressors –
5. And who are keepers of their pledge and their covenant,
(8) And who are ever vigilant in keeping their prayers.
These are the inheritors who will inherit paradise. There they will abide forever."(Al-Mumenoon 23:1-11)

سُوۡرَةُ البَقَرَة

لَّيۡسَ ٱلۡبِرَّ أَن تُوَلُّواْ وُجُوهَكُمۡ قِبَلَ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَلَٰكِنَّ ٱلۡبِرَّ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱلۡمَلَٰٓئِكَةِ وَٱلۡكِتَٰبِ وَٱلنَّبِيِّۧنَ وَءَاتَى ٱلۡمَالَ عَلَىٰ حُبِّهِۦ ذَوِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينَ وَٱبۡنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِي ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلۡمُوفُونَ بِعَهۡدِهِمۡ إِذَا عَٰهَدُواْۖ وَٱلصَّٰبِرِينَ فِي ٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلۡبَأۡسِۗ أُوْلَٰٓئِكَ **ٱلَّذِينَ صَدَقُواْۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُتَّقُونَ**

"It is not righteousness that you turn your faces towards the East or West; but it is righteousness to
1. **believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers;**
2. **to spend of your wealth, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves;**
3. **to be steadfast in prayer,**
4. **and practice regular charity,**
5. **to fulfill the contracts which you have made;**
6. **to be firm and patient, in pain and adversity, and throughout all periods of panic.**

Such are the people of truth, the God-fearing". (Al-Baqara 2:177)

سُوۡرَةُ آل عمرَان

وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ أُعِدَّتۡ لِلۡمُتَّقِينَ (١٣٣) ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلۡكَٰظِمِينَ ٱلۡغَيۡظَ وَٱلۡعَافِينَ عَنِ ٱلنَّاسِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ (١٣٤) وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوۡ ظَلَمُوٓاْ أَنفُسَهُمۡ ذَكَرُواْ ٱللَّهَ فَٱسۡتَغۡفَرُواْ لِذُنُوبِهِمۡ وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمۡ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمۡ يَعۡلَمُونَ (١٣٥) أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغۡفِرَةٞ مِّن رَّبِّهِمۡ وَجَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَنِعۡمَ أَجۡرُ ٱلۡعَٰمِلِينَ

"Be quick in the race for forgiveness from your Lord and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous
1. **Those who spend (freely) whether in prosperity or in adversity;**
2. **who restrain anger and pardon (all) men; for Allah loves those who do good,—**

3. **And those who when they do an evil thing or wrong themselves, remember Allah and ask for forgiveness for their sins, and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done.**

For such the reward is forgiveness from their Lord and gardens with rivers flowing underneath an eternal dwelling; how excellent a recompense for those who work (and strive)!" (Al-Imran 3:133-136)

سُورَةُ المعَارِج

إِنَّ ٱلۡإِنسَٰنَ خُلِقَ هَلُوعًا (١٩) إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا (٢٠) وَإِذَا مَسَّهُ ٱلۡخَيۡرُ مَنُوعًا (٢١) إِلَّا ٱلۡمُصَلِّينَ (٢٢) ٱلَّذِينَ هُمۡ عَلَىٰ صَلَاتِهِمۡ دَآئِمُونَ (٢٣) وَٱلَّذِينَ فِيٓ أَمۡوَٰلِهِمۡ حَقّٞ مَّعۡلُومٞ (٢٤) لِّلسَّآئِلِ وَٱلۡمَحۡرُومِ (٢٥) وَٱلَّذِينَ يُصَدِّقُونَ بِيَوۡمِ ٱلدِّينِ (٢٦) وَٱلَّذِينَ هُم مِّنۡ عَذَابِ رَبِّهِم مُّشۡفِقُونَ (٢٧) إِنَّ عَذَابَ رَبِّهِمۡ غَيۡرُ مَأۡمُونٖ (٢٨) وَٱلَّذِينَ هُمۡ لِفُرُوجِهِمۡ حَٰفِظُونَ (٢٩) إِلَّا عَلَىٰٓ أَزۡوَٰجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَإِنَّهُمۡ غَيۡرُ مَلُومِينَ (٣٠) فَمَنِ ٱبۡتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡعَادُونَ (٣١) وَٱلَّذِينَ هُمۡ لِأَمَٰنَٰتِهِمۡ وَعَهۡدِهِمۡ رَٰعُونَ (٣٢) وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمۡ قَآئِمُونَ (٣٣) وَٱلَّذِينَ هُمۡ عَلَىٰ صَلَاتِهِمۡ يُحَافِظُونَ (٣٤) أُوْلَٰٓئِكَ فِي جَنَّٰتٖ مُّكۡرَمُونَ

"Truly man was created, very impatient, Fretful when evil touches him; And niggardly when good reaches him— except those devoted to Prayer:

1. **Those who remain steadfast to their prayer**
2. **And those in whose wealth is a recognized right for those who asks and for the destitute);**
3. **And those who believe in the Day of Judgment;**
4. **And those who fear the punishment of their Lord, The punishment of their Lord none can feel secure**
5. **And those who guard their chastity except with their wives and the (captives) whom their right hands possess— for (then) they are not to be blamed, but those who trespass beyond this are transgressors**
6. **And those who respect their trusts and covenants;**
7. **And those who stand firm in their testimonies;**
8. **And those who guard (the sacredness) of their worship**

Such will be the honored ones in the Gardens of (Bliss)." (Al-Maarij 70:19-35)

So, if you look at all of these you see the theme of what is important:

1. Prayers
2. Charity and Zakah
3. Chastity
4. Trustworthiness
5. Patience
6. Decency

The Prophet summarizes for us what is really important by telling us about seven fortunate ones whom Allah will protect then on the Day of Judgment by placing them under His shade. This is the ultimate bliss on that Day because as the Prophet (PBUH) the sun will descend until it becomes hanging over the head of the people. Everyone will be in a major state of panic and people will be drowned in their sweat. Under these circumstances, there are some people who will be taken by the angles from among all the sea of human masses and carry them to the throne of Allah where they will covered by its shade and instead of the

panic tranquility and peace will befall them. May Allah makes us among them. But who are those people?

The Prophet (PBUH) said:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال :
" سبعة يظلهم الله في ظله يوم لا ظل إلا ظله ، إمام عادل وشاب نشأ في عبادة الله ، ورجل قلبه معلق بالمساجد ، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه ، ورجل دعته امرأة ذات منصب وجمال فقال إني أخاف الله . ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه ، ورجل ذكر الله خالياً ففاضت عيناه "
متفق عليه

"There are seven whom Allah will place then under His shade on the Day where there is no shade but His.

1. A just Imam (the Imam is anyone, man or woman, who has be given authority over others. He could be a father, a mother, a teacher, a manger, a business owner, a land lord, a policeman, a judge, or a ruler.) Justice is so important as Allah commands it as He said: (إن الله يأمر بالعدل والإحسان) Allah commands Justice and Ihsan" and the Prophet (PBUH) said: Those who are just are in stages form light on the right hand of The All- forgiving, those who are just with their family and with their servants.
المقسطين عند الله على منابر من نور عن يمين الرحمن عز وجل ، وكلتا يديه يمين ، الذين يعدلون في حكمهم وأهليهم وما ولوا( )( )

2. A youth who grow up with the worship of Allah. (Here Allah identifies the youth because they face many temptations at the time when their desires and passion are the highest)
3. A man whose heart is attached to the houses of Allah, the Masjids. (This is the man who is always anxious to come to the Masjid)
4. Two people who loved each other for Allah's sake, they meet and depart for the love of Allah. (The common bond between them is the love of Allah and is not any materialistic benefit. The Prophet (PBUH) said: The strongest link in belief is to love for Allah and hate for Allah(أوثق عري الإيمان : الحب في الله . والبغض في الله
5. A man who is seduced by a beautiful woman who has a great position but he rejected her for his fear of Allah. (the role model in this case will be Sayedna Yousef)
6. And a man who gave a charity and he concealed it that even his left hand did not know what his right hand has given. (This is a man or a woman with incredible sincerity. The Prophet (PBUH) said: صدقة السر تقي مصارع السوء A secret charity protects from misfortunes. While it is preferred to give the charity in secret giving it in public can be preferred in some cases such as encouraging others to give. Allah says:
(إن تبدوا الصدقات فنعما هي وإن تخفوها وتؤتوها الفقراء فهو خير لكم ويكفر عنكم من سيئاتكم والله بما تعملون خبير .
"If you disclose your charity, it is commendable, but if you conceal it well and give them to the poor, that is better for you. (Allah) will expiate your misdeeds and Allah is all-aware of all that you do."(Al-Baqara 2: 271)

7. A man who remembers Allah and solitude and his eyes start tearing up. (The Prophet (PBUH) said: عينان لا تمسهما النار عين بكت من خشية الله وعين باتت تحرس في سبيل الله two eyes will not be touched by the Hellfire, an eye that filled with tears for the fear of Allah and the eye that stayed awake to protect others for the in protection for the sake of Allah.

In this Hadeath we note that things that protect people on the Day of Judgment are

1. Justice
2. Prayers particular in the houses of Allah
3. Sincerity in charity giving
4. Chastity
5. Friendship
6. Softness of the heart

When we compare these with the six attributes that we identified from the Quran, we find that they similar.

1. Prayers
2. Charity and Zakah
3. Chastity
4. Trustworthiness
5. Patience
6. Decency

In reflecting on this hadeath, we realize that it applies to both men and women except for prayers when the woman prayer at her home gets the same reward as her prayers at the Masjid in Jamma.

Also, there other ahadeath that identify those who will be protected by Allah's shade on the Day of Judgment, but when we examine them, we find that they fall under the same categories. As example, The Prophet (PBUHP said:

عَنْ عُثْمَانَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَظَلَّ اللَّهُ عَبْدًا فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ أَنْظَرَ مُعْسِرًا أَوْ تَرَكَ لِغَارِمٍ

"**Allah will protect a servant under His shade on the day when there is not shade but His for he postponed request payment of the debt for those who are in financial difficulty and forgave the debt of the one who cannot pay it".**

وَرَوَاهُ الطَّبَرَانِيُّ عَنْ جَابِرٍ : " مَنْ أَطْعَمَ الْجَائِعَ حَتَّى يَشْبَعَ أَظَلَّهُ اللَّهُ تَحْتَ ظِلِّ عَرْشِهِ

"Whoever feeds a hungry person until he is full, Allah will shade him under the throne."

التَّاجِرُ الصَّدُوقُ تَحْتَ ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ

The honest merchant will be under the shade of the throne on the Day of Judgment.

ثَلَاثٌ مَنْ كُنَّ فِيهِ أَظَلَّهُ اللَّهُ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ : الْوُضُوءُ عَلَى الْمَكَارِهِ ، وَالْمَشْيُ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ ، وَإِطْعَامُ الْجَائِعِ

Whoever have these three will be under the shafe of Allah when there will be no shade other than His: Performing Wudu in hardships, walking to mosque in the dark, and feeding the hungry.

: " مَنْ أَعَانَ مُجَاهِدًا فِي سَبِيلِ اللَّهِ ، أَوْ غَارِمًا فِي عُسْرَتِهِ ، أَوْ مُكَاتَبًا فِي رَقَبَتِهِ ، أَظَلَّهُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ لَهُ إِلَّا ظِلُّهُ

عَنْ أَنَسٍ رَفَعَهُ : " ثَلَاثَةٌ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ : وَاصِلُ الرَّحِمِ ، وَامْرَأَةٌ مَاتَ زَوْجُهَا وَتَرَكَ أَيْتَامًا صِغَارًا ، فَقَالَتْ : لَا أَتَزَوَّجُ حَتَّى يَمُوتُوا أَوْ يُغْنِيَهُمُ اللَّهُ ، وَعَبْدٌ صَنَعَ طَعَامًا ، فَأَطَابَ صُنْعَهُ ، وَأَحْسَنَ نَفَقَتَهُ ، فَدَعَا عَلَيْهِ الْفَقِيرَ وَالْمِسْكِينَ فَأَطْعَمَهُمْ لِوَجْهِ اللَّهِ "

"The will be under the shade of Allah on the Day of Judgment when they will be no shade other than His, A person who connects for his relatives, a widow who refused to a marry to raise her orphaned children, a servant who cooked the food and did it well and called on a poor and a needy to feed them for the sake of Allah",

Imam Asakhawi suggested that there are 92 attributes of people who will be protected under the Shade of Allah. And Al Hafez (الْحَافِظِ) collected them in a nice poem.

أَتَى فِي الْمُوَطَّأِ وَالصَّحِيحَيْنِ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ الْكَرِيمُ بِظِلِّهِ
أَشَارَ لَهُمْ نَظْمًا إِمَامُ زَمَانِهِ أَبُو شَامَةَ إِذْ قَالَ فِي بَيْتِ وَصْلِهِ
مُحِبٌّ عَفِيفٌ نَاشِئٌ مُتَصَدِّقٌ وَبَاكٍ مُصَلٍّ وَالْإِمَامُ بِعَدْلِهِ
وَزَادَ عَلَيْهِ الْعَسْقَلَانِيُّ بَعْدَهُ ثَلَاثًا مِنَ السَّبْعَاتِ نَظْمًا بِقَوْلِهِ
وَزِدْ سَبْعَةً إِظْلَالُ غَازٍ وَعَوْنُهُ وَإِنْظَارُ ذِي عُسْرٍ وَتَخْفِيفُ حَمْلِهِ
وَحَامِي غُزَاةٍ حِينَ وَلَّوْا وَعَوْنُ ذِي غَرَامَةِ حَقٍّ مَعَ مُكَاتَبِ أَهْلِهِ

وَزِدْ مَعَ ضَعْفٍ سَبْعَتَيْنِ إِعَانَةً لَا خَرْقَ مَعَ أَخْذِ الْحَقِّ وَبَذْلِهِ
وَكُرْهُ وُضُوءٍ ثُمَّ مَشْيٌ لِمَسْجِدٍ وَتَحْسِينُ خُلْقٍ ثُمَّ مُطْعِمُ فَضْلِهِ
وَكَافِلُ ذِي يُتْمٍ وَأَرْمَلَةٍ وَهَتْ وَتَاجِرُ صِدْقٍ فِي الْمَقَالِ وَفِعْلِهِ
وَحُزْنٌ وَتَصْبِيرٌ وَنُصْحٌ وَرَأْفَةٌ تُرَبَّعُ بِهَا السَّبْعَاتُ مِنْ فَيْضِ فَضْلِهِ
وَقَدْ زَادَهَا سِتًّا بِضَعْفٍ وَلَمْ تَقَعْ مُنَظَّمَةً مِنْهُ فَخُذْ نَظْمَ جُمَلِهِ

فَحُبُّ عَلِيٍّ ثُمَّ تَرْكُ الرِّشْوَةِ زِنًا وَرِبًا حُكْمٌ لِغَيْرٍ كَمِثْلِهِ
وَمِنْ أَوَّلِ الْأَنْعَامِ آيٍ ثَلَاثَةٍ عَقِيبَ صَلَاةِ الصُّبْحِ غَايَةُ نَقْلِهِ
وَأَوْصَلَهَا الشَّيْخُ السَّخَاوِيُّ أَرْبَعًا وَتِسْعِينَ مَعَ ضَعْفٍ لِإِسْنَادِ جُلِّهِ
مُرَاقِبُ شَمْسٍ لِلْمَوَاقِيتِ سَاكِتٌ بِحِلْمٍ وَعَنْ عِلْمٍ يَقُولُ وَعَقْلِهِ
وَمَنْ حَفِظَ الْقُرْآنَ حَالَةَ صِغَرِهِ وَفِي كِبَرٍ يَتْلُو وَحَامِلُ كُلِّهِ

مَرِيضٌ وَتَشْيِيعٌ لِمَيْتٍ عِيَادَةٌ شَهِيدٌ وَمَنْ فِي أُحُدٍ فَازَ بِقَتْلِهِ
وَعَلِمَ بِأَنَّ اللَّهَ مَعَهُ وَتَاجِرٌ أَمِينٌ بِلَا مَدْحٍ وَذَمٍّ لِرَحْلِهِ
وَمَنْ لَمْ يَمُدَّ الْيَدَ نَحْوَ مُحَرَّمٍ عَلَيْهِ وَلَمْ يَنْظُرْ إِلَى غَيْرِ حِلِّهِ
مُحْسِنٌ طَعِمٌ لِلْفَقِيرِ مُصَدِّقٌ عَلَى مُعْسِرٍ تَرَكَ الْغَرِيمَ لِعُسْرِهِ
وَكَافِلَةٌ أَيْتَامَهَا بَعْدَ زَوْجِهَا وَمُشْبِعُ جُوعٍ ثُمَّ وَاصِلُ أَهْلِهِ
مُحِبُّ الْأَنَاسِيِّ لِلْجَلَالِ مُؤَذِّنٌ وَمَنْ لَمْ يَخَفْ فِي اللَّهِ لَوْمًا لِعَدْلِهِ
كَذَا رَحِمٌ ثُمَّ الْأَمَانَةُ بَعْدَهَا خِيَارُ ذَوِي التَّوْحِيدِ طَيِّبُ فِعْلِهِ
مُفَرِّجُ كُرَبٍ ثُمَّ مُحْيِ لِسُنَّةٍ مُصَلٍّ عَلَى الْهَادِي كَثِيرًا بِأَجْلِهِ

قِرَانٌ وَأَهْلُ الْجُوعِ خَوْفًا وَصَائِمٌ ثَلَاثَةَ عَشَرَ مِنْ رَجَبٍ حَوْلِهِ
وَمَنْ يَقْرَأِ الْإِخْلَاصَ مِنْ بَعْدِ مَغْرِبٍ ثَلَاثِينَ فِي ثِنْتَيْنِ مِنْ بَعْدِ نَفْلِهِ
وَأَطْفَالُ ذِي الْإِيمَانِ نَجْلِ نَبِيِّنَا وَغَيْرُ حَسُودٍ لَا يَعُقُّ لِأَصْلِهِ
وَطَاهِرُ قَلْبٍ لَيْسَ يَمْشِي نَمِيمَةً بَرِيءٌ وَمَكْلُوفٌ بِحُبٍّ لِرَبِّهِ
مُنِيبٌ وَمَذْكُورٌ بِذِكْرِ إِلَهِهِ لِحُرْمَتِهِ غَضْبَانُ دَاعٍ لِسُبْلِهِ
وَأَمْرٌ بِمَعْرُوفٍ وَنَهْيٌ لِمُنْكَرٍ وَذِكْرٌ بِقَلْبٍ مَعَ لِسَانٍ لِنُبْلِهِ

وَمُسْتَغْفِرُ الْأَسْحَارِ عَمَّارُ مَسْجِدٍ كَذَلِكَ سَوَّامٌ مُعَلِّمُ طِفْلِهِ
وَمَنْ يَذْكُرُ الرَّحْمَنَ مَعَ ذِكْرِهِمْ لَهُ كَذَا أَنْبِيَاءُ اللَّهِ مَعَ أَهْلِ صَفْوِهِ
خَلِيلُ إِلَهِ الْعَرْشِ فَاطِمَةٌ كَذَا عَلِيٌّ وَنَجْلَاهُ وَخَاتَمُ رُسْلِهِ
عَلَيْهِ صَلَاةٌ مَعَ سَلَامٍ بِهِ نَرَى بِحُرْمَتِهِ يَوْمَ الْقِيَامِ بِظِلِّهِ

Religion and Religiosity (الدين والتدين)

It must be recognized that religion (الدين) and religiosity (التدين) are two different things. Religion represents foundational principles derived from concise and unambiguous text that are stated in unquestionably authentic sources (النصوص اليقينية الورود القطعية الدلالة). When Allah says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ) آل عمران(3 19

"Indeed, the only religion recognized by Allah is Islam" (Al-Imran 3:19),
and when He says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ) آل عمران(آل عمران 3 85

And whoever seeks a religion other than Islam, it will never be accepted from him" (Al-Imran 3:85)

Allah is referring to the divine revelation that He sent to mankind for the purpose of teaching them how to worship Allah. Since religion is based on divine text, it does not change; it is constant, independent of time and space.

On the hand religiosity is the human practices and behaviors based on their interpretation of the divine text and in their attempts to apply the foundational principles of the religion as well other secondary rules based on presumptive texts (الفروع الظنية الورود والدلالة). In Islam, religiosity is considered an innate human attribute (فطره) that Allah created in man as Allah says:

(فطرة الله التي فطر الناس عليها ولا تبديل لخلق الله) (الروم : 30)

"Human nature which Allah has created in mankind and nothing will change the creation of Allah." (Romans: 30)

The Prophet (PBUH) said: "**All are born with the instinct." (كل مولود يولد على الفطرة)**

Because religiosity is based on human interpretation and application of the religion, it is characterized by its variations. The variations in religiosity are a result of the multi dimensional nature of the religion that involves beliefs (لاعتقاد), rituals (العبادات), ethics (الأخلاق) and transactions (المعاملات). People differ with respect to which dimension they select to focus on and on their level of religious maturity that vary from Islam to Eman to Ihsan (الاسلام والأيمان والإحسان). The variability in religiosity among people is natural because people are different in their intellectual/ educational (المعرفة), emotional/ psychological (العاطفة الانفعال أو الشعور), behavioral (السلوك الإرادة والفعل), cultural and economical states.

Because of the differences in religiosity among people, it can spread in range between positive religiosity and negative religiosity. Positive religiosity is a result of proper understanding of the religion's morals and principles that are solely based on the divine revelations. The relationship between religion and positive religiosity is a relationship of the full to the part, religion is the full that provides the constraints around religiosity. Negative religiosity occurs when religiosity does not fall under the quality control of the religion and is not carefully assessed against its revealed values and the rules but rather it is greatly impacted by personal conditions and preferences.

Also, positive religiosity offers a balance between the spiritual dimension of human existence that is necessary for the development or purification of man's soul, and the materialistic dimension of human existence that is necessary for the survival and advancement of man. In Islam, the spiritual dimension does not eliminate the materialistic dimension but puts constrains around it to nourish it and complete it. The negative religiosity occurs when an imbalance occurs between the spiritual and materialistic dimensions. Allah says:

وكذلك جعلناكم أمة وسطاً

"Thus We have made you, a justly balanced (middle) nation". (Al-Baqara 2:143)

Allah also says regarding those who achieve balanced state:

" والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكانوا بين ذلك قواماً"..

"And those when they spend, they are neither extravagant nor grudging and are in the middle between the extremes." (Al-Furqan 25:67)

Imam Ibn al-Qayyim (ابن القيم) said:

(ما أمر الله بأمر إلا وللشيطان فيه نزعتان: إما إلى تفريط وإضاعة، وإما إلى إفراط وغلو، ودين الله وسط بين الجافي عنه والغالي فيه، كالوادي بين الجبلين، والهدى بين الضلالتين، والوسط بين طرفين ذميمين) (مدارج السالكين: 2/496(.

"Whatever a command from Allah but Satan influences people regarding it in two ways: either by negligence and waste, or by excess and hyperbole. But the religion of Allah is balanced between neglect and excess, it is as the valley between two mountains, and as the center between two of between two despicable ends".

When we examine religiosity today among Muslims, we find that it takes several forms. These forms include:

1. Intellectual (Knowledge based) Religiosity (التدين المعرفي :الفكري)
2. Emotional Religiosity (enthusiastic) (التدين العاطفي) ((التدين الوجداني)) التدين الحماسي
3. Ritualistic (Behavioral) Religiosity (تدين العبادة) التدين السلوكي
4. Opportunistic Religiosity (Utilitarian -Benefit based) (المصلحي) التدين النفعي
5. Reactive Religiosity (تدين رد الفعل) التدين التفاعلي
6. Defensive Religiosity (neurotic) (العصابي) التدين الدفاعي
7. Psychotic Religiosity (الذهاني) التدين المرضى
8. Fanatical Religiosity (Extremism) (التطرف)
9. Mystical Religiosity (التصوف)
10. Genuine Religiosity (التدين الأصيل)

Forms of Religiosity

1. Intellectual (Knowledge based) religiosity (التدين المعرفي :الفكري)

This form of religiosity focuses on the knowledge of the rules and principles of the religion and ignores the practical and emotional aspect of the religion. You find such a person knows a lot of the rules of the religion and its concepts, but this knowledge stop at the side of rational thought and does not extend to the circle of emotion or behavior. It is just

theoretical knowledge and thus you find those people are proficient in talking and writing about the religion but they do not adhere to the teachings of the religion in their daily lives.

2. Emotional religiosity (enthusiastic) (التدين العاطفي) ((التدين الوجداني)) التدين الحماسي

This type of religiosity is widespread among young people, especially those who are newly religious. In this case, we find that the person shows a sweeping passion and great enthusiasm toward religion, but this is not matched by knowledge of the rules and values of the religion and thus his conduct is often not consistent with them. This phase of religiosity must be completed with the acquisition of knowledge and the understanding of the proper Islamic behaviors; otherwise the person will be at risk of becoming deviant or extremist.

3. Ritualistic (Behavioral) religiosity (تدين العبادة) التدين السلوكي

In this form of religiosity, the person is very committed to the ritualistic aspects of the religion, but lacks understanding the rules of the religion, and the wisdom and the spiritual meanings of these acts of worship. The person performs these rituals as a social custom. This form of religiosity can be completed through gaining knowledge and awakening the spiritual side of the religion.

4. Opportunistic religiosity (Utilitarian -Benefit based) (التدين (المصلحي) التدين النفعي التظاهري)

This is a deceptive form of religiosity when the person pretends to be serious about his religion but has no commitment to it and his sole purpose is to ensure materialistic gains. The person shows the appearance of commitment to many aspects of religion to reach high political, social and/or financial status. People who have this type of religiosity exploit the trust they gained and the affection they receive from others to advance their personal objectives. This type of religiosity is completely prohibited by Allah as He says:

ولا تشتروا بآياتي ثمنا قليلا. (المائدة(

“And do not barter My revelations for a little gain”. (Al-Maeda 5:44).

The Prophet (PBUH) also discouraged even taking religious teaching as a full time profession as He said:

إن الله يحب العبد يتخذ المهنة يستغني بها عن الناس، ويبغض العبد يتعلم العلم يتخذه مهنة

“Allah loves a person to take the profession to make him independent of people and hates the person learns the (religious) knowledge and takes it as profession.

5. Reactive Religiosity (تدين رد الفعل) التدين التفاعلي

You find this type of religiosity in people who have spent their lives away from religion and indulging in the pleasures of this world without regard to the halal and haram, but suddenly they become religious as a result of a particular incident in their lives. They become so emotionally attached to the religion and they change from one extreme of non-religious to the other extreme of fanatically religious as means to ease the guilt that they feel. This type of religiosity tends to focuses on superficial aspects of the religion and lacks the cognitive (المعرفية) aspects and its deep spiritual influences and thus it is not sustainable.

6. Defensive Religiosity (neurotic) التدين الدفاعي (العصابي)

This type of religiosity is developed in response to oppression and frustration. Under these circumstances, the individual resort to religion to ease these feelings and get rid of them. This kind of religiosity also occurs to people who feel powerless in the face of the challenges and difficulties and use religion as a crutch to ease their feeling of anxiety (القلق) or guilt of conscious (تأنيب الضمير). You will find those people start neglecting their studies or work or responsibilities and spent their time in the exercise of religious rituals that does not require effort or hardship for the purpose of covering their inability to confront their reality.

7. Psychotic Religiosity التدين المرضى(الذهاني)

This type of religiosity often occurs for those people suffer from psychosis (mental illness). The patient resorts to the religion in an attempt to alleviate the degradation and dispersion of patients. But the symptoms of mental illness appears through their quasi-religious misconceptions that may involve the patient declaring himself as one of the guardians of Allah (ولى من أولياء الله) or a prophet sent to guide people, or that the awaiting Mahdi (المهدي المنتظر) and act on this basis despite the failure of this attempt. However, this form of religiosity can be useful in treating the psychotic patients providing it is used in a timely manner and subjected to appropriate methodology.

8. Fanatical Religiosity (Extremism) (التطرف)

This religiosity is characterized by the excess in certain aspects of the understanding of the religion beyond the acceptable limits that are sanctioned by religious scholars and in violations to Allah's and His messengers' warnings:

(قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُواْ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُوٓاْ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيرًا وَضَلُّواْ عَن سَوَآءِ ٱلسَّبِيلِ) (المائدة)

"Say: O People of the Book do not exceed the bounds of your religion and do not follow the vain desires of people who went astray before, and who misled many, and strayed from the Right Path." (Al-Maeda 5:77)

The Prophet (PBUH) said:

(يا أيها الناس إياكم والغلو في الدين، فانه أهلك من قبلكم الغلو في الدين) (رواه أحمد والنسائي وابن ماجه).

"O people, beware of extremism in religion, it is extremism in religion that destroyed those who came before you."

Excess in religion can take three forms:

Intellectual extremism (التطرف الفكري): This makes the person so narrow minded that he cannot accept any idea other than what he already knew. It is impossible to have an intellectual discussion with such a person to present alternate views.

Emotional extremism (التطرف العاطفي): In this case the person's passion become totally concentrated on the religious aspects and become very sensitive and extremist in the expression of his emotion.

Behavioral Extremism (التطرف السلوكي): Here we find the person exaggerates in the performance of the outward religious rites as if the whole purpose of the religion is these outward rituals devoid of spiritual meanings. The danger of this type of extremism occurs when it extends beyond the person's own actions and makes him transgress to demand and compel others to follow behave like him by force, if necessary, in contrary to the fundamental teachings of Islam. Allah warns of the heavy-handed style, and rudeness in dealing with others and prohibits the use of force to achieve the ends. Rather, rather Allah demands mercy and gentleness and always thinking good about others as He says:

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّواْ مِنْ حَوْلِكَ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ

"And it is by the Mercy of Allah that you dealt with them gently, and had you been rude and harsh-hearted, they would have broken away from you; so overlook (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs." (Al-Imran 3:159)

(وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ)

"The good deed and the evil deed cannot be equal. Respond to evil with what is better, then he between whom and you was hatred will become as as though he is a close friend." (Fuselat 41:34)

(يا أيها الذين آمنوا أجتنبوا كثيراً من الظن إن بعض الظن إثم).

"O you who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin." (Al-Hujirat 49:12)

(من يَقْتُلْ مُؤْمِناً مُّتَعَمِّداً فَجَزَآؤُهُ جَهَنَّمُ خَالِداً فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَاباً عَظِيماً)...

"And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him." (Al-Nisa'a 4:93)

(ولا تقولوا لمن ألقى إليكم السلم لست مؤمناً تبغون عرض الحياة الدنيا ....)

"and do not say to anyone who greets you: "You are not a believer"; seeking the perishable goods of the worldly life". (Al-Nisa'a 4:94)

The Prophet (PBUH) said:

" أكلفوا من الأعمال ما تطيقون " (البخاري(.

"Demand from yourself only what you can tolerate."

(إن هذا الدين يسر ولن يشاد الدين أحد إلا غلبه ، فسددوا وقاربوا وابشروا واستعينوا بالغدوة والروحة وشيء من الدلجة) رواه البخاري

"This religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights."

9. Mystical Religiosity (التصوف)

Mystical religiosity is developed based on very special personal experience that impacts few people which unique social and spiritual makeup and thus it is not easy to express with common language. The mystical experience that a person encounters generally occurs when the person is in a period of great suffering among many contradictions and suddenly feels that something tremendous had happened and sees himself as if he is born again and that his suffering subsided and veils and masks are removed and he has now being unified in a harmonious universe without contradictions. In spite of the depth and charm of this experience, it remains unique that cannot be generalized. The danger, however, occurs when the person starts mixing the highly spiritual feelings with satanic whispers and fails to recognize the differences and in this case he falls in a zone of loss and vulnerability.

10. Genuine Religiosity (التدين الأصيل)

This is the proper form of religiosity in which the true religion penetrates the circles of human knowledge, emotion and behavior. Those who possess genuine religiosity have sufficient religious knowledge and deep religious passion to make them love the religion so that their behaviors will always be consistent with the principles and morals of the religion. For those people, religion becomes the central engine that directs all their activities, both the external and the internal. You will find their outward behavior is congruent with their inward feeling, and their actions are consistent with their words. Those people are always devoted to serving their religion and serving others and never seek advantage for his religiosity. When a person reaches this level of religiosity, he would achieve a high degree of psychological balance to make him able to meet adversity with patience and satisfaction. If you meet such a person, you will find a person who is in total peace; he is always calm, tolerant, satisfied and easy and balanced in his words and deeds. You will find yourself communicating with him with ease and safety.

Differentiating between a healthy and defective religiosity

While the answer may not always be easy to answer the question of how to differentiate between a healthy and defective religious experience, there are general characteristics that distinguish pathological (incomplete) religiosity and these include:

1. Inflating the value of the term at the expense of meaning.
2. Elevating the value of the outward manifestations of religion at the expense on the deep spiritual depth of the religion.
3. Inhibiting the psychological, social, spiritual growth potential of the person.
4. Contradictions between what the outward religious appearance of the person and his inward ideas and feelings and his concealed actions.
5. Intolerance to the acceptable limits religion.
6. Amplification of himself and the desire to control the thinking, feelings and behavior of others.
7. Stubborn rejection to the opinion of the others and the inability to take substantive discussion.

8. Contempt with oneself and the tendency to be negative and escape from facing reality.
9. Over emphasis on elements that the religion made easy or even did not demand and ignore what is emphasized by the religion. As an example, one becomes so dedicated to the Taraweeh prayers and spending much wealth to perform Umrah while ignoring obligations such as Zakat and the rights of others.

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Islam - Ideal Prototype

In the previous chapter, we discussed the difference between religion (الدين) and religiosity (التدين) and that religion is one kind and it is fixed and universal while religiosity is the human interpretation and application of religion. We also discussed the 10 forms of religiosity and we said that nine of them are either bad or incomplete, these are
1. Intellectual Religiosity (التدين المعرفي), 2. Emotional Religiosity 3 ,((التدين العاطفي. Ritualistic Religiosity (التدين السلوكي), 4. Opportunistic Religiosity (التدين النفعي),
5. Reactive Religiosity 6 ,(التدين التفاعلي. Defensive Religiosity (neurotic) 7 , التدين الدفاعي.
Psychotic Religiosity 8 .(التدين المرضى. Fanatical Religiosity (Extremism) (التطرف), and 9. Mystical Religiosity (التصوف).

The tenth religiosity is the Genuine Religiosity (التدين الأصيل) which is the desired state that every Muslim strives to achieve. Under this optimum state of religiosity, the religion becomes the central engine that directs all their activities, both the external and the internal, and their behaviors will always be consistent with the principles and morals of the religion.

In order to reach the state of genuine religiosity, we need a human model who reached the highest level of religiosity that a human being can reach to give us the direction as we seek to reach towards that model.

This human model can be used as a scale of life and ethics, and as a mean for training and teaching other human beings. It is not possible to discipline human beings without having a prototype for the human race. Allah has identified for us the ideal human model that we all must follow.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا)الأحزاب(
You have indeed in the Messenger of Allah a beautiful role model for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (Al-Ahzab 33: 21)

Allah commanded us to take the Prophet (PBUH) as a role model and He also commanded us to follow him:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)آل عمران(
Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful." (Al- Imran 3:31)

This Prophet (PBUH) who is the ideal human model has certain attributes that Allah described by saying:

" وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ")القلم(4
And you have an exalted standard of character (Al-Qalam 68:4)

And Allah described also the mission of that ideal human being, the Prophet (PBUH), by saying

وبين الله الهدف الاساسى من رسالة رسوله بقوله" وَمَا أَرْسَلْنَاكَ إِلا رَحْمَةً لِلْعَالَمِينَ")الأنبياء (107

We sent you not, but as a mercy for all creatures. (Al-Anbi'a 21:107)

Allah has also identified for us the secret characters that the Prophet (PBUH) had to ensure his success by saying:

وبين الله لنا السر في نجاح رسوله بقوله:
فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ) آل عمران 159)

It is part of the Mercy of Allah that you deal gently with them. If you were severe or harsh-hearted, they would have broken away from about you: so forgive (their faults), and ask for (Allah's) forgiveness for them; and consult them in the affairs (of moment). (Al-Imran 3:159)

These secret characters that were the cause of the Prophet's success, he (PBUH) summarized them to us by stating the purpose of his mission:

و هذه هي تعاليم رسول الله التى لخصها فى قوله

"إنّما بُعثت لأُتمم مكارم الأخلاق".

"I haven't been sent except to perfect the good manners."

What are these characters of the Prophet (PBUH) that we are obligated to strive to reach? Let us listen to how Ibn Omar (ابن عمر) describes the Prophet (PBUH):

وهذه هى اخلاقه كما وصفها لنا اصحابه
روى البخاري ومسلم عن ابن عمر قال: لم يكن رسول الله صلى الله عليه وسلم فاحِشاً ولا مُتفحِّشاً
)ما لعن رسول الله صلى الله عليه وسلم مسلما من لعنة تذكر ولا انتقم لنفسه شيئا يؤتى إليه إلا أن تنتهك حرمات الله عز وجل ولا ضرب بيده شيئا قط إلا أن يضرب بها في سبيل الله ولا سئل شيئا قط فمنعه إلا أن يسأل مأثما فإنه كان أبعد الناس منه ولا خير بين أمرين قط إلا اختار أيسرهما) مسند أحمد
The Prophet never cursed and never took revenge for himself and never hit with his hand except in a battle for the sake of Allah and never been asked for something and held it except if it is a sin and he has never been given options between two matters but selected the easiest of them.

The Prophet (PBUH) gave us many instructions emphasizing the importance of good manners, but how many people follow: He said:

(أكمل المؤمنين أحسنهم خُلُقاً)] أبو داود وأحمد عن أبي هريرة [.
(إن خياركم أحاسنكم أخلاقاً)] البخاري ومسلم عن ابن عمر[
(أفضل المؤمنين أحسنهم خُلُقاً)] الحاكم عن ابن عمر[
(أحب عباد الله إلى الله أحسنهم خُلُقاً)] الطبراني[
(إن الرجل ليُدرك بحسن خُلُقه درجات قائم الليل صائم النهار] أبو داود والحاكم عن عائشة [
(إن من أحبّكم وأقربكم منّي مجلساً يوم القيامة: أحاسنكم أخلاقاً).] الترمذي عن جابر[

"The best believer is the one who has good manners".
"The best of you is the best in character".
"The most beloved servant to Allah is the one who has the best manners". "
"A man reaches with his good manner the degree of the one who perform prayers all night and fasts all day".

“The most beloved to me and nearest to me on the Day of Judgment is the one who has the best manners”.

One important things that we need to learn from the Prophet (PBUH) that he did not focus on giving the companions commands regarding the Halal (lawful) and the Haram (prohibited) but rather he focused on purifying their heart and teaching them wisdom because if the heart is pure and the person has have wisdom, he will be able to establish what is Halal and what is Haram.

In many occasions, the companions came to the Prophet (PBUH) and asked him about the righteous deeds and the sinful deeds and rather than reciting for them a list, he taught them the way to derive the list on their own.

عن وابصة بن معبد صاحب النبي صلى الله عليه وسلم قال جئت إلى رسول الله صلى الله عليه وسلم أسأله عن البر والإثم فقال جئت تسأل عن البر والإثم فقلت والذي بعثك بالحق ما جئتك أسألك عن غيره فقال البر ما انشرح له صدرك والإثم ما حاك في صدرك وإن أفتاك عنه الناس) مسند أحمد(

A companion with the name Wasaba ibn Mu’abd (وابصة بن معبد) came to the Prophet (PBUH) and asked him about what are the righteous deeds and what are the sinful ones?
The Prophet (PBIH) Said: **righteous deeds are those that make your “Nafs” soul feels calm and your heart feels comfortable, and sinful deeds are the ones that make your soul feels hesitant and your heart feels uncomfortable and you feel embarrassed if people know.** And the Prophet added**, this is how you know even if people gave you an opinion about the matter.**

قال زيد بن الحباب الأنصاري سألت النبي صلى الله عليه وسلم عن البر والإثم فقال البر حسن الخلق والإثم ما حاك في صدرك وكرهت أن يطلع الناس عليه) مسند أحمد(
قال النواس بن سمعان الأنصاري سألت رسول الله صلى الله عليه وسلم عن البر والإثم فقال البر حسن الخلق والإثم ما حاك في صدرك وكرهت أن يطلع عليه الناس) صحيح مسلم(
(حاك في صدرك) أي تحرك فيه , وتردد , ولم ينشرح له الصدر

Also the companions (زيد بن الحباب) (النواس بن سمعان) came to the Prophet (PBUH) to ask him: what is righteousness and what is sin? The Prophet replied:
“Righteousness is good character and sin is what you think about but you are embarrassed for the people to know it”.

قال أبي ثعلبة الخشني قلت يا رسول الله أخبرني بما يحل لي ويحرم علي قال فصعد النبي صلى الله عليه وسلم وصوب في النظر فقال النبي صلى الله عليه وسلم البر ما سكنت إليه النفس واطمأن إليه القلب والإثم ما لم تسكن إليه النفس ولم يطمئن إليه القلب وإن أفتاك المفتون) مسند أحمد(

Also the companion (أبي ثعلبة الخشني) went the Prophet (PBUH) and asked him: What is lawful for me and what is forbidden?
The Prophet (PBUH) said: **Righteousness is what makes your “Nafs” feels calm and your heart feels comfortable, and sin is what makes your soul disturbed and your heart feels uncomfortable no matter what is the opinion people give you.**

What the Prophet (PBUH) was doing was not to give people a cook book but rather to elevate their state of consciences to make decisions on their own using the purity of their Nafs that Allah has given so people can differentiate the right from the wrong, Allah said:

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا) الشمس(

"By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right; truly he succeeds who purifies it, and he fails who corrupts it!" (Al-Shams 91:7-10)

This approach of the greatest teacher in the world is the one that is being missed now. Last time we talked about religion and religiosity and we discussed the nine type of religiosities and highlighted that was one these types is the intellectual religiosity. This form of religiosity focuses on the knowledge of the rules and principles of the religion and ignores the practical and emotional aspect of the religion. You find such a person knows a lot of the rules of the religion and its concepts, but this knowledge stop at the side of rational thought and does not extend to the circle of emotion or behavior.

Therefore, we must realize that there is a great difference between knowledge which has been understood and knowledge which has just been learned. The difference is very important because it explains the difference between Islamic scholars.

There are some Islamic scholars who understand Islam and there are some Islamic scholars many, as a matter of fact, who have only learned about Islam.

Understanding Islam goes beyond having technical and detailed information about it. It is to have a feeling about the orientation of Islam to understand it as a whole and not just knowing parts or sections of it. It is to feel deeply towards Islam as a religion to find its spirit and meaning.

There are two kinds of knowledge about Islam:

1. One kind is seen in those who claim to be scholars, who have specialized in the sciences of Islam and have studied it and are university graduates.

2. The other kind is seen in those who may or may not be specialists in the sciences of Islam but they sense Islam as a whole. They feel it and thus know and understand it better than the first group because they have come to know the 'spirit' and 'orientation' of Islam and not just simply know it scientifically. Their character and behaviors are molded by Islam.

As you reflect on the history of Islamic knowledge, you will not that as Muslims began interacting with the Roman, Persian and Greek civilizations, Islam became a complex of theological, interpretative, historic thoughts and words combined together to form what is known as Islamic sciences. Each of these Islamic sciences has its own specialized field of study requiring study to gain technical knowledge and become an expert in this field.

This was not the way the companions of the Prophet (PBUH) understood Islam. To them Islam was an ideology and not a scientific specialization. Islam was a belief, an idea and a feeling and not as a collection of sciences. They understood Islam as a human, historical and intellectual movement, not as a storehouse of scientific and technical information.

To the Prophet's companions, Islam represented a harmonious collection of philosophical concepts, religious beliefs, ethical values and practical methods which, through a rational

relationship created a moving, meaningful, directed and united body which is alive. For them, their beliefs, emotions, way of life, politics, social views, intellectual, and ethical concepts were not separate but interrelated. They were alive with their spirit, existing harmoniously in one form. Therefore, independent of their level of education or cultural upbringing, they had consistent views on all aspects of life whether it is related to economy, sociology, philosophy, or even art and literature.

This clarify of thought is illustrated by the response that was given by the companion Rabi` ibn `Amir (ربعي بن عامر) to Rustum, the Commander-in-Chief of the Persian forces. Rabi was sent by Sa'ad ibn Abi Waqas (سعد بن أبي وقاص) during the battle of Qadisia (معركة القادسية) to meet Rustum.
Rustum asked Rabi` ibn `Amir "**What brought you here**?" (ما جاء بكم؟)
Rabi replied:

الله ابتعثنا لنخرج من شاء من عبادة العباد إلى عبادة الله، ومن ضِيق الدنيا إلى سعَتَها، ومن جَوْر الأديان إلى عدل الإسلام،

"Allah sent us, and He brought us here in order to lead whom He wills from the worship of man to the worship of Allah alone; from the narrowness and oppression of this world to the space and abundance of the hereafter; and from the injustice of other religions to the justice of Islam."

This simple and straight forward answer from a simple man reflected a clarify for why Muslims in Arabia left their comfort to spread the message of Islam; not to gain land or power but to lead people to happiness and prosperity in this life and in the Hereafter.

Rustum also asked Rabi (ربعي): "**Are you their chief**".

Ribi said:

لا ، ولكن المسلمون كالجسد الواحد يجير أدناهم على أعلاهم

"No, but the Muslims are like one body, and the lowest is equal to the highest."

Thus, Islam to the Prophet's companions was like a galaxy in which every individual sensation, social behavior, ethical character, philosophical, and social idea was like a planet which revolves around one sun in a coordinated, meaningful galaxy. This one sun is the concept of monotheism, the belief that there is no God but Allah. This concept of monotheism established their mission, commitment and responsibility and created the engine for their movement that brought about social power.

Looking back at the history of Muslims, it appears that when Islam turned from a clear ideology that is embedded in the human conscious to a collection of religious sciences, it lost its ability and power for creating movement, commitment and social awareness. This change held back Islam from having any effect or influence upon the fate of human society.

Having a great deal of compartmentalized knowledge without having clear understanding of the core principles of Islam is like having all the materials needed to build a building but lacking a design as to what should be built. It would be better for a person to lack the materials than the design.

The core principle that the Prophet (PBUH) emphasized over and over again was pure monotheism. This is why the Prophet (PBUH) said in many occasions that it the belief in Allah that leads to paradise, independent of one's actions.
In reality the true belief in Allah is the compass that directs all human actions to be consistent with Allah's way. Here lies the real difference between early companions and expert scholars.

The early companions were faithful struggler upon the way of Allah (mujahid), they were committed intellectuals who were aware, responsible and oriented people. To them science, art, literature, philosophy, industry, human beings, life, ethics and even existence itself has meaning, spirit and orientation because they are fixed to the faith and the creed that there is only one God.

Therefore, early companions had a clear world view. Unlike others whose world views are materialistic, pessimistic, fatalistic, multi-theistic, dualistic, existentialistic (a philosophical movement that denies that the universe has any intrinsic meaning or purpose. It requires people to take responsibility for their own actions and shape their own destinies), etc., early companions has one clear world view which is monotheistic. Their world view told them that they have a mission to fulfill but the results has been determined by all knowing, all wise God and this if it is not according to our liking, they should not complain. Their world view was that they will be held accountable for their actions.

Also when we talked about religion and religiosity, we talked the fanatical religiosity and this is when one becomes so committed to certain views and try to mold interpretations to justify his views. Allah warns against this attitude as He tells us in the first verse in the Quran (after Al-Fatiha) that the Quran guides those who are righteous not those who already made their mind and will be using the Quran to justify their opinion, as He says :

الم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ

"A-L-M, This is the Book where in, there is no doubt, guidance for the Muttaqin (God Fearing)". (Al-Baqara 2:2)

The Prophet (PBUH) prohibited the interpretation of the Quran using solely one's own opinion, i.e pre-judgment. Ibn Abbas said that Allah's Messenger (PBUH) said:

. ومن الأحاديث ما أخرجه أحمد والترمذي وحسنه عن ابن عباس عن النبي صلى الله عليه وسلم قال:
(اتقوا الحديث عني إلا ما علمتم فمن كذب علي متعمدا فليتبوأ مقعده من النار **ومن قال في القرآن برأيه فليتبوأ مقعده من النار**) ،
" He who interprets the Quran with his own 'opinion' he has taken his seat of fire".
[Tirmizi]

The Prophet (PBUH) also said:

وأخرج أبو داود والترمذي عن جندب بن عبد الله قال قال رسول الله صلى الله عليه وسلم
(من قال في القرآن برأيه فأصاب فقد أخطأ).

He who interprets the Quran with his own 'opinion' he would have erred even if he was correct.

It is a pre-judgment which either consciously or unconsciously makes the scholar change the meaning of the Quran so that it agrees with his own pre-determined opinion, instead of

purely interpreting the meaning of the Quran. It is for this reason that we see when different groups such as Sunnis, Shi'ites, Sufis, philosophers, etc. study the Quran, they achieve the same results as they had before they began. The Quran has become a means for proving their ideas not that they obtain their ideas from it.

Before undertaking any study, scholars must not be committed to the extent that through the studies they are about to under-take, they will, of necessity, prove their own pre-conceived notions. Rather, the results of the research itself, not the persons, should show the truth to them. This way will neither enslave science nor confirm pre-conceived ideas. It does not isolate science in the university nor is it to be used exclusively by the powerful opportunists or those who wish to deceive.

An additional point in this regard, it is both amusing and tragic that religious scholars argue that no one has the right to use his own intellect to interpret the Quran or the teaching of the Prophet (PBUH), as if there were something other than the intellect by which one can understand anything.

They appears to have purposefully done to establish an elitist status for the scholars as it was in the Middle Ages when the reading and understanding of the Bible belonged exclusively to the priests and clergymen. They prevented the translation, interpretation and distribution so that people would not be able to refer to them. In this way, the books of salvation remained in the possession of the official religious clergy. Unfortunately, this approach has also crept to Muslims and this created the conditions of having opportunistic religiosity. May be this was the reason the Prophet (PBUH) warned against taking religious teaching as a profession as he said:

إن الله يحب العبد يتخذ المهنة يستغني بها عن الناس، ويبغض العبد يتعلم العلم يتخذه مهنة

“Allah loves a person to take the profession to make him independent of people and hates the person learns the (religious) knowledge and takes it as profession.

Allah also said::

ولا تشتروا بآياتي ثمنا قليلا. (المائدة(

“And do not barter My revelations for a little gain”. (Al-Maeda 5:44).

To close this discussion, when we study the Quran, we note that it includes many historical accounts. These accounts are important because history is the continuous and united process which moves and grows according to the deterministic divine law of cause and effect. Therefore, if we discover the flow of the movement of history, we can guess what will happen in the future. The destiny of humanity throughout the ages is not accidental. It is not made by persons nor does it move according to the human desires. It moves according to coercive, existing divine laws which exist in the very fabric of society and time. Therefore, we need to study history to be able to identify its certain and strict laws and take advantage of this understanding to advance our state.

Imam Abu Hanifa Opinion on Intoxicants

(Except for wine derived from grape juice what is prohibited in all the remaining beverages is intoxication itself and not the substance of the beverages.)

References:
Ibn Rushd Al-Qurtubiy (Averroes) in his book Bidayat al-Mujtahid (بداية المجتهد)"The Distinguished jurist's Primer".
Fiqh Us Sunnah (فقه السنة) by Sayyid Sabiq (سيد سابق) (Section on legal punishment)

All the Fiqh schools agreed that Alcohol that is made from grapes or dates is the Khamr that is prohibited no matter how small is the quantity. But two Fiqh schools emerged with different rulings regarding alcohols that are derived from other plants. The school whose center is Hijaz (Madina) said any alcohol no matter what is the source is considered khamr and is prohibited in any quantity. The second school whose center in Iraq said that alcohol made from juices other than grapes and dates are not considered khamr and what are prohibited is intoxication and not the substance. Therefore, the consumption of non-khamr alcohol is permissible as long as the person does not get intoxicated,

The Iraqi school included the opinion of Ibrahim al-Nakha`iy, Sufyan al-Thawriy, Ibn Abi-Layla, Shurayk, Abu-Hanifah, the other jurisprudents of al-Kufah, and the majority of the jurisprudents of al-Basrah

وقال العراقيون ابراهيم النخعي من التابعين ، وسفيان الثوري ، وابن أبي ليلى ، وشريك ، وابن شبرمة ، وأبوحنيفة ، وسائر فقهاء الكوفيين ، وأكثر علماء البصريين

And they said:

أن المحرم من الأنبذة المسكرة هو السكر نفسه, لا العين

"What is prohibited among the other wines is the intoxication itself, not the substance."

The Kufians relied for their opinion upon the apparent meaning of the words of the good nourishment (وَرِزْقًا حَسَنًا) in Surah Al-Nahl (16:67):

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ)النحل(
"And from the fruit of the date-palm and the vine, you get out intoxicants and good nourishment, and food: behold, in this also is a Sign for those who are wise." (Al-Nahl 16:67)

They said that sakar (سَكَرًا) is an intoxicant and if it had been prohibited in its substance Allah would not have designated it as "good nourishment" (وَرِزْقًا حَسَنًا). They supported their opinion by the following:

1. Ibn Abbas (ابن عباس) said that the Prophet (PBUH) said:

حديث أبي عون الثقفي, عن عبد الله بن شداد, عن ابن عباس, عن النبي (ص) قال:
حرمت الخمر لعينها, و السكر من غيرها.

"Khamr is prohibited for itself and intoxication from other than it".

2. It is reported that Ibn Masud said:

و روي عن ابن مسعود أنه قال: **(شهدت تحريم الخمر كما شهدتم, ثم شهدت تحليله, فحفظت و نسيتم).**

"I witnessed the prohibition of nabidh (mead) as you witnessed it, thereafter, I witnessed its permissibility. I remembered and you forgot."

3. It is reported that Abu Burda ibn Niyar (أبي بردة بن نيار)

حديث شريك عن سماك بن حرب بإسناده عن أبي بردة بن نيار قال: قال رسوا الله (ص):

إني كنت نهيتكم عن الشراب في الأوعية, فاشربوا فيما بدا لكم و لا و لا تسكروا.

"I used to prohibit you from drinking in these containers, but now you can drink but do not get intoxicated."

4. Abu Musa (أبي موسى) said:

و روي عن أبي موسى قال: بعثني رسول الله أنا و معاذاً إلى اليمن فقلنا يا رسول الله: إن بها شرابين يصنعان من البر و الشعير: أخدهما يقال له المزر, والآخر يقال له البتع. فما نشرب؟ فقال:

(اشربا ولا تسكرا) إلى غير ذلك من الآثار.

The Prophet (PBUH) sent me and Muadh (معاذاً) to Yeman and we said to him:

Messenger of Alaah, there are two drinks that are made from wheat and barely can we drink them.

The Prophet (PBUH) said**: Drink but do not get intoxicated.**

5. In their argument by way of reasoning they said that the Qur'an has explicitly laid down that the underlying cause of prohibition (علة التحريم) of khamr and this is preventing the remembrance of Allah and breeding enmity and hatred as Allah says:

أنما يريد الشيطان أن يوقع بينكم العداوة و البغضاء في الخمر و الميسر و يصدكم عن ذكر الله و عن الصلاة (المائدة(

"Satan seeks only to cast among you enmity and hatred by means of (khamr) (strong drink, intoxicants) and gambling, and to turn you from remembrance of Allah and from prayers." (Al-Maeda 5:91)

And this reason (علة التحريم) occurs for the intoxicating amount and not in the quantity that is smaller than that and thus the intoxicating amount of prohibited but other than that is allowed unless there is consensus that the small amount is also prohibited. .

و هذه العلة توجد في القدر المسكر, لا فيما دون ذلك, فوجب أن يكون ذلك القدر هو الحرام إلا ما انعقد عليه الإجماع من تحريم قليل الخمر و كثيرها.

They define the consensus that the" khamr" only refers to intoxicants made form grapes and dates as the Prophet (PBUH) said:

"Intoxicants are from these two trees," while pointing to grapevines and date-palms. [Sahih Muslim].

They argued that Linguistically, khamr (wine) is alcohol derived from grapes and dates and this is what is prohibited by decisive, unequivocal texts of the Qu'ran (Al-Maeda 5:90)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ

“O You who believe! Intoxicants and gambling, (dedication of) stones and (divination by) arrows are an abomination of Satan’s handiwork. Avoid (such abominations) that you may prosper. (Al-Maeda 5:90)

Based on these argument, they say as for alcohol derived from honey, fig, wheat, barley or corn, it is impermissible and filthy when used *as an intoxicant*: that is, in an amount that intoxicates, or if used in vain (lahw). If not used in any such manner, it would be permissible and not filthy.

Cultural Based Commands (Violation of the Sunnah

أم المؤمنين عائشة رضي الله عنها قالت : قال رسول الله صلى الله عليه وسلم :
(من أحدث في أمرنا هذا ما ليس منه فهو رد) رواه البخاري ومسلم ،
وفي رواية لمسلم : (**من عمل عملاً ليس عليه أمرنا فهو رد**)
“Whoever innovates something in this matter of ours (Islam) that is not part of it, will have it rejected.” (Narrated by al-Bukhaari and Muslim).

Jareer ibn 'Abdullaah al-Bajali (may Allah be pleased with him) said: "The Messenger of Allaah (PBUH) said:
'Whoever starts a good thing and is followed by others, will have his own reward and a reward equal to that of those who follow him, without it detracting from their reward in any way. Whoever starts a bad thing and is followed by others, will bear the burden of his own sin and a burden equal to that of those who follow him, without it detracting from their burden in any way.'" (Reported by al-Tirmidhi, no. 2675. He said, This is a saheeh hasan hadeeth)

There is a story behind this hadeeth, which will explain what "whoever starts a good thing" means. Imam Muslim reported this story from Jareer ibn 'Abdullaah, who also narrated the hadeeth itself. He said: "Some people from the Bedouin came to the Messenger of Allaah (peace and blessings of Allaah be upon him), wearing woollen garments. He saw that they were in bad shape and in desperate need, so he urged the people to give them charity. They people were very slow to respond, and it could be seen in his face (that he was upset). Then a man of the Ansaar brought a package of silver, then another came, and another and another, and his face was filled with joy. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: **'Whoever starts a good thing in Islam, and others do likewise after him, there will be written for him a reward like that of those who followed him, without it detracting in the least from their reward. Whoever starts a bad thing in Islam, and others do likewise after him, there will be written for him a burden of sin like that of those who followed him, without it detracting in the least from their burden.'"** (Reported by Muslim, no. 1017)

جاء في حديث صحيح**"أيما رجل آتاه الله تعالى علما فكتمه ألجمه الله تعالى يوم القيامة بلجام من نار"**

وفي حديث آخر **" من سئل عن علم فكتمه ألجمه الله تعالى يوم القيامة بلجام من نار ."**
"**Whoever hides knowledge, Allah will brand him with the branding iron from the hellfire."** [Ahmad]

من علم علما فكتمه ألجمه الله يوم القيامة بلجام من نار
روى هذا الحديث عن جماعة من الصحابة منهم أبو هريرة، وعبد الله بن عمرو بن العاص، وابن عمر، وابن مسعود، وابن عباس، وأبى سعيد الخدرى، وأنس بن مالك وعمرو بن عبسة، وجابر بن عبد الله وطلق بن على.

قال الله تعالى: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ {البقرة:159}.

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the book, they are the ones cursed by Allah and cursed by the cursers." [al-Baqara 2:159]

قال علي كرم الله وجهه: **ما أخذ الله على أهل الجهل أن يتعلموا حتى أخذ على أهل العلم أن يعلموا.**

.

Wearing Shoes in Masjid

The Prophet (PBUH) said:

روى أبو داود أيضا عن يعلى بن شداد بن أوس عن أبيه قال : قال رسول الله صلى الله عليه وسلم

خالفوا اليهود فإنهم لا يصلون في نعالهم ولا خفافهم

"Be different from the Jews, who do not pray in their shoes or in their leather slippers (khufoof)." (Abu Dawood)

فروى أبو داود في سننه بسنده عن أبي سعيد الخدري قال : بينما النبي صلى الله عليه وسلم يصلي بأصحابه إذ خلع نعليه فوضعهما عن يساره فلما رأى ذلك القوم ألقوا نعالهم ، فلما قضى رسول الله صلى الله عليه وسلم صلاته قال : (ما حملكم على إلقائكم نعالكم ؟) قالوا : رأيناك ألقيت نعليك فألقينا نعالنا ، فقال رسول الله صلى الله عليه وسلم :

(إن جبريل عليه السلام أتاني فأخبرني أن فيهما قذراً) ، وقال : (إذا جاء أحدكم إلى المسجد فلينظر ، فإن رأى في نعليه قذراً أو أذى فليمسحه وليصل فيهما)

Abu Sa'eed al-Khudri who said: "While the Messenger of Allah (peace and blessings of Allaah be upon him) was leading his companions in prayer, he took off his shoes and placed them to his left. When the people saw that, they took off their shoes too. When the Messenger of Allah (peace and blessings of Allah be upon him) finished his prayer, he asked, 'What made you take off your shoes?' They said, 'We saw you take off your shoes, so we took ours off too.' The Messenger of Allah (peace and blessings of Allaah be upon him) said, **'Jibreel (peace be upon him) came to me and told me that there was something dirty on them.' When any one of you comes to the mosque, let him look and if he sees anything dirty on his shoes, let him wipe them and then pray in them."** (Abu Dawood).

Eye Liner (kuhl) for Men

Ibn 'Abbaas that the Messenger of Allah (PBUH) said:

عن عبد الله بن عباس رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال:

" إنّ مِنْ خَيْرِ أَكْحَالِكُمُ الإِثْمِدَ إنَّه يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعرَ "

"The best of your kohl is ithmid (antimony), for it makes the vision clear and makes the hair grow."

Ibn 'Abbaas also said:

قال: وكان رسول الله صلى الله عليه وسلم إذا اكتحل يكتحل في اليمنى ثلاثة يبتدئ بها ويختم بها وفي اليسرى ثنتين [رواه الترمذي والنسائي وابن ماجة والإمام أحمد]

The hadeeth of Anas, **that the Prophet (PBUH) used to apply kohl to his right eye three times, and to his left eye twice.**

Ibn Abbas and his father narrated that the Prophet (PBUH) said:
عن ابن عباس أيضاً قال رسول الله صلى الله عليه وسلم قال:
" اكتحلوا بالإثمد فإنه يجلو البصر وينبت الشعر " [رواه الترمذي وابن ماجة]
"The best of your Kohl is the antimony; it strengthens the sight and grows the eyelids".

روى ابن ماجة رحمه الله: عن عبدالله بن عمر رضي الله عنه أن النبي صلى الله عليه وسلم قال:"
عليكم بالإثمد, فإنه يجلو البصر, وينبت الشعر"
Stick to applying the antimony, as it clarifies the sight and grows the eyelids".
[Reported by Ibn Majah]

Hena for Women

فروى أبو داود (4166) والنسائي (5089) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَوْمَتْ امْرَأَةٌ مِنْ وَرَاءِ سِتْرٍ بِيَدِهَا كِتَابٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَبَضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ ، فَقَالَ : (مَا أَدْرِي أَيَدُ رَجُلٍ أَمْ يَدُ امْرَأَةٍ ؟ قَالَتْ : بَلْ امْرَأَةٌ . قَالَ : لَوْ كُنْتِ امْرَأَةً لَغَيَّرْتِ أَظْفَارَكِ - يَعْنِي بِالْحِنَّاءِ) . حسنه الألباني في "صحيح أبي داود"

أخبرنا عمرو بن منصور قال حدثنا المعلى بن أسد قال حدثنا مطيع بن ميمون حدثتنا صفية بنت عصمة عن عائشة أن امرأة مدت يدها إلى النبي صلى الله عليه وسلم بكتاب فقبض يده فقالت يا رسول الله مددت يدي إليك بكتاب فلم تأخذه فقال إني لم أدر أيد امرأة هي أو رجل قالت بل يد امرأة قال لو كنت امرأة لغيرت أظفارك بالحناء
A woman wished to give the Messenger of Allah (PBUH) a book (from behind a curtain), the Messenger of Allah (PBUH) withdrew his hands and said,
'I cannot tell whether this is a male or a female's hand.'
The woman replied, 'It is a woman's hand.'
The Messenger of Allah (PBUH) replied**, 'If it is a woman's hand then the fingers should be colored with henna.'**

(لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنْ الرِّجَالِ بِالنِّسَاءِ ، وَالْمُتَشَبِّهَاتِ مِنْ النِّسَاءِ بِالرِّجَالِ) رواه البخاري (5885) من حديث ابن عباس رضي الله عنهما

عن السوداء بنت عاصم قالت : أتيت النبي صلى الله عليه وسلم أبايعه فقال : ((اختضبي)) فاختضبت ثم جئت فبايعته .أبو نعيم في معرفة الصحابة

Hindh-Binte-'Ukbah said to the Messenger of Allah (PBUH), 'I want to take oath to you,' to which the Messenger of Allah (PBUH) replied, **'First go and color your hands.'**

قال ابن حزم في كتابه "الإحكام في أصول الأحكام" (6|126): «وليعلم مَن قرأ كتابنا، أن هذه البدعة العظيمة – نعني التقليد– إنما حدثت في الناس وابتُدئ بها بعد الأربعين ومئة من تاريخ الهجرة (140هـ)، وبعد أزيد من مئة عام وثلاثين عاماً بعد وفاة رسول الله r. وأنه لم يكن قط في الإسلام قبل الوقت الذي ذكرنا مسلم واحدٌ فصاعداً على هذه البدعة، ولا وجد فيهم رجل يقلد عالماً بعينه، فيتبع أقواله في الفتيا، فيأخذ بها ولا يخالف شيئاً منها. ثم ابتدأت هذه البدعة من حين ذكرنا في العصر الرابع في القرن المذموم<<،
ibn hazem said the worst bidda is Taqleed (imitation)

قال السيد سابق في فقه السنة (1|10): «وبالتقليد والتعصب للمذاهب فقدت الأمة الهداية بالكتاب والسنة، وحدث القول بانسداد باب الاجتهاد، وصارت الشريعة هي أقوال الفقهاء، وأقوال الفقهاء هي الشريعة، واعتُبر كل من يخرج عن أقوال الفقهاء مبتدعاً لا يوثق بأقواله، ولا يُعتد بفتاويه. وكان مما ساعد على انتشار هذه الروح الرجعية ما قام به الحكام والأغنياء من إنشاء المدارس، وقصر التدريس فيها على مذهب أو مذاهب معينة، فكان ذلك من أسباب الإقبال على تلك المذاهب، والانصراف عن الاجتهاد، محافظة على الأرزاق التي رُتّبت لهم!».

حديث أبي هريرة رضي الله عنه :
. وفي رواية : (إلى فرجه) ، (إذا أفضى أحدكم بيده إلى ذكره ؛ ليس دونها ستر فقد وجب عليه الوضوء)
Abu Hurayrah reported the Prophet as saying: “Whoever touches his sexual organ without any covering (over it) must perform ablution.” [Ahmad, Ibn Hibbaan and Al-Haakim]

وحديث بسرة بنت صفوان هو : أنها سمعت رسول الله - صلى الله عليه وسلم - يقول:
"من مس ذكره فليتوضأ"] .أخرجه أبو داود " والترمذي " والنسائي " وابن ماجه [
Any man who touches his penis must perform ablution

وحديث طلق بن علي، هو : قال: قدمنا على رسول الله - صلى الله عليه وسلم - وعنده رجل كأنه بدوي، فقال: يا رسول الله، ما ترى في مس الرجل ذكره بعد أن يتوضأ؟ فقال:
"وهل هو إلا بضعة منك".] أخرجه أبو داود رقم " والترمذي رقم "والنسائي " وابن ماجه رقم [.
The scholars of the Hanafi school are of the opinion, based on the following Hadeeth, that touching the sexual organ does not nullify the ablution: “A man asked the Prophet (PBUH) if a man who touches his penis has to perform ablution. The Prophet replied: **“No, it is just a part of you.**

Priorities

We had aside discussion regarding an issue that reminded me with an something happened few months ago. I was giving Shahadah to someone and one of our brothers came to me and whispered in my ear that I need tell him that he no longer can drink alcohol or gamble or engage in usury.

I did not do it but this reflects a problem that we may fall in and be the cause of people rejecting Islam. We often fail to recognize that there are priorities in Islam.

When a person is barely starting to learn the Shahadah that there is no God but Allah, we want to him to really learn what does it mean and the second priority after the Shahadah would be to teach him/her the five prayers. All others commands come far later.

Islam was revealed in 23 years and we need to learn how to bring people to Islam through gradual development and not to overwhelm them with commands that many Muslim do not even do. Ibn Abbas (ابن عباس) narrated that when the Prophet (PBUH) sent Muadh (معاذ) to Yemen (اليمن) and told him:

"ادعهم إلى شهادة أن لا إله إلا الله وأنى رسول الله، فإن هم أطاعوك لذلك فأعلمهم أن الله افترض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوك لذلك فأعلمهم أن الله افترض عليهم صدقة تؤخذ من أغنيائهم وترد على فقرائهم".

"Invite them to the testimony that there is no God but Allah and I am His Messenger. If they follow you, inform them that Allah prescribed on them five prayers every day and night.
If they follow you, inform them that Allah made a charty obligatory on them to be taken from the rich and given to their poor.

We need to keep in mind the testimony that there is not God but Allah and Mohammad is His messenger was the only command upon the Muslims for that the prayers were the first ten years until the prayers were made obligatory.

Drinking alcohol was prohibited three years after Higra, meaning after 15 years from the first revelation and it was prohibited gradually, in three stages:

قول الله تعالى: **يَسْأَلونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ [البقرة:219].**

They ask you concerning wine and gambling. Say: "In them is great sin, and some profit for men; but the sin is greater than the profit."(Al-Baqara 2:219)

فلما نزلت هذه الآية تركها بعض الناس، وقالوا: لا حاجة لنا فيما فيه إثم كبير، ولم يتركها بعضهم، وقالوا: نأخذ منفعتها، ونترك إثمها،

فنزلت هذه الآية: **يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَقْرَبُوا الصَّلاةَ وَأَنْتُمْ سُكَارَى [النساء:43].**

O you who believe, Do not approach the prayer when you are in a drunken state until you know (the meaning) of what you utter. (Al-Nisa 4:43)

فتركها بعض الناس، وقالوا: لا حاجة لنا فيما يشغلنا عن الصلاة، وشربها بعضهم في غير أوقات الصلاة حتى نزلت:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ [المائدة:90].

فصارت حراماً عليهم،

O you who believe, intoxicants, gambling, and (dedication of) stones, and (divination by) arrows (for seeking luck or decision) are an abomination of Satan's handiwork. So avoid (strictly) that in order that you may be successful. (Al-Maeda 5:90)

Usury was made prohibited at the end, some element was made prohibited report that it was in Khabir (7 Higra) and the rest after the conquest of Mecca in 8 Higra.

So, when you have a person considering Islam, please do not overwhelm him/her with obligations and prohibited and progress him gradually. Therefore, you should seriously learn the priorities to know what should take precedent and what should be preceded; without knowledge one cannot make such distinctions.

Also, you must know the basics of Fiqh, particularly the Fiqh of Muslim minority in Non-Muslim land and the one of the early Jurists who considered this in more details is Imam abu Hanifa. I wish you go and study his opinion regarding usury and alcohol.

Fiqh Us Sunnah by Sayyid Sabiq (Section on Legal Punishment)

يقول الشيخ سيد سابق في كتابه المشهور "فقه السنة" المجلد الثاني "

فقهاء العراق، وإبراهيم النخعي، وسفيان الثوري، وابن أبي ليلى، وشريك، وابن شبرمة، وسائر فقهاء الكوفيين، وأكثر علماء البصريين، وأبي حنيفة، قالوا: بتحريم القليل والكثير من الخمر التي هي من عصير العنب. أما ما كان من الأنبذة من غير العنب، فإنه يحرم الكثير المسكر منه، أما القليل الذي لا يسكر، فإنه حلال.

قول أبي حنيفة ، وأبي يوسف ، ومحمد رحمهم الله :ونحن نشهد على الله عزوجل أنه حرّم عصير العنب إذا حدث فيه صفات الخمر ، ولا نشهد عليه أنه حرّم ماسوى ذلك إذا حدث فيه مثل هذه الصفة ، فالذي نشهد على الله بتحريمه الذي آمنا بتأويلها من حيث آمنا بتنزيلها ، فما كان من خمر فقليله وكثيره حرام ، وما كان سوى ذلك من الأشربة ، فالسكر منها حرام ، وما سوى ذلك مباح ، هذا هو النظر عندنا ، وهو ، غير نقيع الزبيب والتمر خاصة ، فإنهم كرهوا . . .

وقال ابن حزم في المحلى :)) وقال أبو يوسف : ما أسكر كثيره مما عدا الخمر أكرهه ولا أحرمه ، فإن صلى إنسان وفي ثوبه منه أكثر من قدر الدرهم البغلي بطلت صلاته وأعادها أبدا)) .

وقال الحافظ ابن عبد البر الأندلسي بعد أن ذكر اتفاق الفقهاء على حرمة نبيذ العنب المسكر :)) واختلف الفقهاء في سائر الأنبذة المسكرة ، فقال العراقيون : إنما الحرام منها المسكر ، وهو فعل الشارب ، وأما النبيذ في نفسه ، فليس بحرام ، ولانجس ، لأن الخمر العنب . . .)) .

The Sunnah of Laughter

Hanzala Usayyidi (حنظلة الأسيدي), who was amongst the scribes of Allah's Messenger (may peace be upon him) said: I met Abu Bakr. He said: (كيف أنت يا حنظلة ؟) Who are you?
I said: (نافق حنظلة) Hanzala has turned to be a hypocrite.
He said: (قال سبحان الله ، ما تقول؟) All praise be to Allah , what are you saying?
I said:

نكون عند رسول الله صلى الله عليه وسلم يذكر بالنار والجنة حتى كأنها رأي عين ، فإذا خرجنا من عند رسول الله صلى الله عليه وسلم عافسنا الأزواج والأولاد والضيعات فنسينا كثيرا .

When we are in the company of Allah's Messenger (PBUH) we ponder over Hell-Fire and Paradise as if we are seeing them with our very eyes and when we are away from Allah's Messenger (PBUH) we attend to our wives, our children, our business and forget about most of these things (pertaining to After-life).

Abu Bakr (أبو بكر) said: (فوالله إنا لنلقى مثل هذا) By Allah, I also experience the same.

So I and Abu Bakr went to Allah's Messenger (PBUH) and I said to him: Allah's Messenger, Hanzala has turned to be a hypocrite (نافق حنظلة يا رسول الله).

The Messenger of Allah (PBUH) said: (وما ذاك؟) What has happened to you?
I said:

نكون عندك تذكرنا بالنار والجنة حتى كأنها رأي عين ، فإذا خرجنا من عندك عافسنا الأزواج والأولاد والضيعات فنسينا كثيرا ،

Allah's Messenger, when we are in your company, we are reminded of Hell-Fire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds.

The Messenger of Allah (PBUH) said:

والذي نفسي بيده أن لو تدومون على ما تكونون عندي وفي الذكر ، لصافحتكم الملائكة على فرشكم وفي طرقكم ، ولكن يا حنظلة ساعة وساعة ، ثلاث مرات ' (رواه مسلم(

By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the Angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to remeberance). He (the Holy Prophet) said this thrice.

A Muslim has a balanced personality. There time to have reflections and remembrance of the Day of Judgment and feel concern and there is time for focusing on this life and its needs. There is time to be serious and there is time to laugh and have fun.

Laughing is healthy and there is nothing wrong with it. We have many reports of situations when the Prophet (PBUH) expressed his joy by laughing when situations arise for the laugh. Laughter is part of the human natural and it is one of Allah's gifts to man as Allah says:

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا

That it is He Who gives Laughter and Tears; That it is He Who grants Death and Life (Al-Najm 53:43)

You note that laughing and crying is similar for all people, there is nothing called Pakistani Laugher, American laughter or Chinese laughter and the same for crying.

It is Allah who created this ability of laughing in all mankind and you should show our grateful to Allah by using his gift of laughter sometimes. Many studies have shown that laughter strengthen the immune system, treats many mental, addictive, and emotional disorders and promotes alertness to the brain cells. Allah refers to laughter of Sayeda Sarah, the wife of Sayedna Ibrahime by saying::

وَ ٱمۡرَأَتُهُۥ قَآئِمَةٞ فَضَحِكَتۡ فَبَشَّرۡنَٰهَا بِإِسۡحَٰقَ وَمِن وَرَآءِ إِسۡحَٰقَ يَعۡقُوبَ)هود(

"And his wife, standing by laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob." (Hud 11: 71)

Also, allah reminds us of the laughter of Sayeda Sulyman:

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ) النمل(

"And (Solomon) smiled, laughing at her speech, and said: My Lord, grant me the ability to be thankful for your favors." (Al-Naml 27:19)

It is even a charity that Allah rewards you for it is your smile when meeting your friends as the Prophet (PBUH) said: **(تبسُّمك في وجه أخيك صدقةٌ) Your smile for your brother is charity.**

Whether you smile of laugh would depend on the situation, the important issue is that you should maintain your self-respect and that laughing does not become excessive. There are many records that show that the Prophet (PBUH) used to laugh with his companions and with his family.

It was narrated that Abu Hurayrah said that the companions told the Messenger of Allah(PBUH): You joke with us.
He (PBUH) said: "(**أنا أمزحُ، ولا أقولُ إلا صدقًا) 'Yes, but I only speak the truth."** (narrated by al-Tirmidhi)

The great scholars Imam abu Hamed Al-Ghazali wrote:
كتاب "إحياء علوم الدين"؛ لأبي حامد الغزَّالي: "وأما المُزاحُ، فمطيبةٌ، وفيه انبساطٌ، وطيبُ قلبٍ، فلم يُنْهَ عنه، فاعلم أن المنهي عنه الإفراطُ أو المداومةُ".

Regarding joking, it eases the heart and makes it comfortable, what is prohibited is the excesses and the continuity of it.
The excesses and continuity of laughter and joking are the ones that te Prophet (PBUH) discourages when he (PBUH) said: **"(كثرةُ الضحكِ تُميت القلبَ) excessive laughter kills the heart".**

The example of balanced and moderate laughter can be found in the record of the Prophet (PBUH). Ibn Abbas (ابن عباس) said:
(: "مزح رسول الله - صلى الله عليه وسلم - فصار المُزاحُ سُنة، وكان يمزحُ فلا يقولُ إلا حقًا"،)

“The messenger of Allah (PBUH) made jokes and thus joking became sunnah , but when he jokes he would only tell the truth.”

Anas (أنس بن مالك) said:.

كان رسول الله صلى الله عليه وسلم من أحسن الناس خلقاً فأرسلني يوماً لحاجة فقلت والله لااذهب وفي نفسي أن أذهب لما أمرني به نبي الله صلى الله عليه وسلم . قال : فخرجت حتى أمر على صبيان وهم يلعبون في السوق فإذا رسول الله صلى الله عليه وسلم قابض بقفاي من ورائي فنظرت إليه وهو يضحك . فقال : ياأنيس اذهب حيث أمرتك .قلت : نعم أنا اذهب يارسول الله

قال أنس والله لقد خدمته سبع سنين أو تسع سنين ماعلمت قال لشيء صنعت لم فعلت كذا وكذا ولالشيء تركت هلا فعلت كذا وكذا .

The Messenger of Allah (PBUH) was one of the best men in character. One day he sent me to do something, and I said: I swear by Allah that I will not go. But in my heart I felt that I should go to do what the Messenger of Allah (PBUH) had commanded me; so I went out and came upon boys who were playing in the street. All of a sudden the Messenger of Allah (PBUH), who had come from behind, caught me by the back of the neck, and when I looked at him he was laughing.
He said: Go where I ordered you, little Anas (ياأنيس).
I replied: Yes, I am going, the Messenger of Allah (PBUH))
Anas said: I swear by Allah, I served him for seven or nine years, and he never said to me about a thing which I had done: why did you do such and such? nor about a thing which I left: why did you not do such and such? [Sunan Abu Dawood, Vol. 3, #4755]

Abu Huriayrah (أبي هريرة) said:

أن رجلاً أفطر في رمضان فأمره رسول الله صلى الله عليه وسلم أن يُكفر بعتق رقبةٍ أو صيام شهرين أو إطعام ستين مسكيناً .قال : لاأجد ، فأتي رسول الله بعرقٍ من تمر .فقال رسول الله صلى الله عليه وسلم : خذ هذا فتصدق به '.قال : يارسول الله ما أحد أحوج مني . قال : فضحك رسول الله صلى الله عليه وسلم حتى بدت أنيابه قال : ' خُذه '.

A man broke his fast (intentionally) during Ramadan. The Messenger of Allah (p) commanded him to free a slave or fast for two months, or feed sixty poor men. He said: I cannot provide.
The Apostle said: Sit down. Thereafter, a huge basket of dates was brought to the Messenger of Allah.
He said: Take this and give it as sadaqah (charity). He said: O Messenger of Allah, there is no one poorer than I.
The Messenger of Allah thereupon laughed so that his canine teeth became visible and said: Eat it yourself. [Sunan Abu Dawood, Vol. 2, #2386]

Aisha (عائشة), Umm al-Mu'minin narrated that when the Apostle of Allah (p) arrived after one of his expedition, the wind blow and raised an end of a curtain which was hung in front of her store-room, revealing some dolls which belonged to her.

قدم رسول الله صلى الله عليه وسلم من غزوة تبوك أو خيبر وفي سهوتها ستر فهبّت ريح فكشفت ناحية الستر من بنات لعائشة لُعب .

The Prophet (PBUH) asked: (ماهذا ياعائشة ؟.) Whar are these, Aisha?
She replied: My dolls (بناتي).
Among them he saw a horse with wings made of rags (فرساً له جناحان من رقاع)
He (PBUH) asked: (ماهذا الذي أرى وسطهن ؟.) What is this I see among them?
I said: A horse

He said: (وماهذا الذي عليه ؟.) What is this that it has on it??
She said: two wings (جناحان)
He said: (فرس له جناحان) A horse with two wings?
She said: (أما سمعت أن لسليمان خيلاً لها أجنحة ؟.) Have you not heard that Solomon had horses with wings?
Thereupon the Messenger of Allah (PBUH) laughed so heartily that I could see his molar teeth (فضحك رسول الله صلى الله عليه وسلم حتى رأيت نواجذه). [Sunan Abu Dawood, Vol. 3, #4914]

Abu Dhar (ابي ذر رضي الله عن) reported that the Prophet (s) said:

يؤتى بالرجل يوم القيامة فيقال : اعرضوا عليه صغار ذنوبه .قال : فتعرض عليه ويخبأ عنه كبارها فيقال : عملت يوم كذا وكذا كذا وكذا وهو مُقر لاينكر وهو مشفق من الكبار فيقال : أعطوه مكان كل سيئة عملها حسنة .قال : فيقول إن لي ذنوباً ماأراها .قال أبو ذر : فلقد رأيت رسول الله صلى الله عليه وسلم ضحك حتى بدت نواجذه .

"I know the last of inhabitants of Paradise to enter it and the last of the inhabitants of Hell to come out it. He is a man who would be brought on the Day of Resurrection and it will be said: Present his minor sins to him, and withhold from him his serious sins. Then the minor sins would be placed before him, and it would be said: On such and such day you did so and so and on such and such day you did so and so. He would say: Yes. It will not be possible for him to deny, while he would be afraid lest serious sins should be presented before him. It would be said to him: In place of every evil deed you will have good deed.
He will (then) say: O; my Lord! I have done things that I do not see here."
I indeed saw the Messenger of Allah laugh till his front teeth were exposed. [Sahih Muslim, Vol. 1, #365]

Abu Huryrah (أبي هريرة) said that that Omar ibn AL-Khatab (عمر بن الخطاب) came to see the Messenger of Allah (PBUH) while women were with him and they were argusing with him with loud voice (وعنده نسوة قد رفعن أصواتهنّ على النبي صلى الله عليه وسلم)
When Omar asked for permission and as the soon the Prophet (PBUH) gave him permission to enter, they ran to hide.
When Omar entered, he saw the Messenger of Allah (PBUH laughing.
Omar said: (أضحك الله سِنك يارسول الله), May Allah makes you always happy, messenger of Allah
The Prophet (PBUH) said:

عجبت من هؤلاء اللاتي كنّ عندي فلما سمعن صوتك ابتدرن الحجاب .

I am surprised from those women who were all over me but they ran for cover once they heard your voice.
Omar said:

فقال عمر : فأنت يارسول الله أحق أن يهبن ثم قال عمرُ أي عدواتِ أنفسهن أتهبني ولاتهبن رسول الله صلى الله عليه وسلم ؟

It is you Messenger of Allah that they should respect. They are but enemies of themselves, and told them: Do you fear me but not the Messenger of Allah?
They replied: (نعم أنت أغلظ وأفظ من رسول الله صلى الله عليه وسلم) Yes we do, for you are harsh & rude.
The Prophet (PBUH) said to Oamr:

(والذي نفسي بيده مالقيك الشيطان قط سالكاً فجاً إلا سلك فجاً غير فجك) .

“I swear by God that whenever Satan sees you taking one way, he takes another”.

Allah Laughs

The Prophet (PBUH) also reports to us situations when Allah will be laughing.

Narrated Ibn Mas'ud (عبدالله بن مسعود) that the Messenger of Allah (PBUH) said:
آخر من يدخل الجنة رجل ، فهو يمشي مرة ، ويكبو مرة ، وتسفعه النار مرة، فإذا ما جاوزها التفت إليها فقال : تبارك الذي نجاني منك ، لقد أعطاني الله شيئا ما أعطاه أحدا من الأولين والآخرين، فترفع له شجرة ، فيقول يا رب: ادنني من هذه الشجرة فلأستظل بظلها، واشرب من مائها،

The last to enter Paradise would be a man who would walk once, stumble once and be burnt by the Fire once. Then when he passes beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times.
Then a tree would be raised for him and he will say: O my Lord! Bring me near this tree so that I may take shelter in its shade and drink of its water.

فيقول الله عز وجل: يا ابن آدم لعلي إن أعطيتكها سألتني غيرها؟ فيقول : لا ، يارب ، ويعاهده أن لا يسأله غيرها، قال : وربه عز وجل يعذره لأنه يرى مالا صبر له عليه، فيدنيه منها ن فيستظل بظلها ، ويشرب من مائها ،

Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No, my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him bear it, and he would take shelter in its shade and drink of its water.

ثم ترفع له شجرة هي أحسن من الأولى ، فيقول : اي رب ، أدنني من هذه لشرب من مائها، وأستظل بظلها ، لا أسألك غيرها، فيقول: يا ابن آدم، الم تعاهدني أن لا تسألني غيرها؟ فيقول: لعلي إن أدنيتك منها تسألني غيرها؟ فيعاهده أن لا يسأله غيرها، وربه تعالى يعذره، لأنه يرى مالا صبر له عليه، فيدنيه منها، فيستظل بظلها، ويشرب من مائها،

Afterwards a tree more beautiful than the first would be raised before him and he would say: O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else.
He (Allah) would say: O son of Adam, Haven't you promised me that you will not ask for anything else; if I bring you near it you may ask me for something else.
He would promise Him that he would not ask for anything else.
His Lord will excuse him because He sees something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water.

ثم ترفع له شجرة له عند باب الجنة، وهي أحسن من الأوليين، فيقول: أي رب أدنني من هذه لأستظل بظلها وأشرب من مائها ، لا أسألك غيرها، فيقول: يا ابن آدم ، ألم تعاهدني أن لا تسألني غيرها ؟ قال : بلى، يا رب لا أسألك غيرها - وربه عز وجل يعذره لأنه يرى مالا صبر له عليه- فيدنيه منها، فإذا أدناه منها سمع اصوات أهل الجنة ، فيقول اي رب أدخلنيها،

Then a tree would be raised for him at the gate of Paradise, more beautiful than the first two. He would say: O my Lord! Bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else.
Allah would say: O son of Adam! Did you not promise Me that you would not ask Me for anything else?
He would say: Yes my Lord, but I shall not ask Thee for anything else.
His Lord would excuse him for He sees something the temptation of which he could not resist.
He (Allah) would bring him near it, and when He brings him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! Admit me to it.

فيقول: يا ابن آدم ن ما يصريني منك أيرضيك أن أعطيك الدنيا ومثلها معها ؟ قال : يارب، اتستهزئ مني وأنت رب العالمين؟
He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a similar one with it?
He will say: O my Lord! Are You mocking at and You are the Lord of the worlds?

Ibn Mas'ud laughed and asked (the hearers): (ألا تسألوني مم أضحك؟) Why don't you ask me what I am laughing at.
They (then) said: (قالوا مم تضحك؟) Why do you laugh?
He said: (هكذا ضحك رسول الله صلى الله عليه وسلم) It is in this way that the Messenger of Allah (PBUH) laughed.

They (the companions of the Holy Prophet) asked: (مما تضحك يا رسول الله؟) Why do you laugh, Messenger of Allah?
The Messenger of Allag (PBUH) said:
من ضحك رب العالمين ، حين قال : أتستهزئ بي وأنت رب العالمين؟ فيقول : إني لا استهزئ منك، ولكني على ما اشاء قادر) أخرجه مسلم
“On account of the laugh of the Lord of the universe, when he (the desirer of Paradise) said: Are You mocking at me and You are the Lord of the worlds? Allah would say: I am not mocking at you, but I have the power to do whatever I wish.
[Sahih Muslim, Vol. 1, #359, 361]

Narrated Abu Huraira: The people said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" (يَا رَسُولَ اللَّهِ ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ ؟)

The Prophet (PBUH) said: (" هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ؟ ") **"Do you have any doubt in seeing the full moon on a clear (not cloudy) night?"**

They replied, "No, O Allah's Apostle!"
He said: (" فَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ ؟ ")**" Do you have any doubt in seeing the sun when there are no clouds?"**
They replied: No
He (PBUH) said:

" فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ كَذَلِكَ , يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ لِكُلِّ أُمَّةٍ كَانَتْ تَعْبُدُ مِنْ دُونِهِ شَيْئًا : مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ , فَيَتَّبِعُ الشَّمْسَ مَنْ كَانَ يَعْبُدُ الشَّمْسَ , وَيَتَّبِعُ الْقَمَرَ مَنْ كَانَ يَعْبُدُ الْقَمَرَ , وَيَتَّبِعُ الطَّوَاغِيتَ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ , وَتَبْقَى هَذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا , فَيَأْتِيهِمْ رَبُّهُمْ عَزَّ وَجَلَّ فِي صُورَةٍ غَيْرِ صُورَتِهِ , فَيَقُولُ : أَنَا رَبُّكُمْ , فَاتَّبِعُونِي , فَيَقُولُونَ : هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا , فَإِذَا رَأَيْنَا رَبَّنَا عَرَفْنَاهُ , فَيَأْتِيهِمُ اللَّهُ عَزَّ وَجَلَّ فِي صُورَتِهِ الَّتِي يَعْرِفُونَهُ , فَيَقُولُ : أَنَا رَبُّكُمْ , فَيَقُولُونَ : أَنْتَ رَبُّنَا , فَيَتَّبِعُونَهُ , فَيَضْرِبُ الصِّرَاطَ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ " ," فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يَجُوزُ عَلَى الصِّرَاطِ , وَلا يَتَكَلَّمُ يَوْمَئِذٍ إِلا الرُّسُلُ , وَقَوْلُهُمْ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ " , " فَأُجِيزُ أُمَّتِي , وَفِي النَّارِ كَلالِيبُ مِثْلُ شَوْكِ السَّعْدَانِ , هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ ؟

You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.' There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan (شَوْكِ السَّعْدَانِ)?"

The People said: (نَعَمْ يَا رَسُولَ اللَّهِ :) Yes, Messenger of Allah.
The Prophet (PBIH) said:
" فَإِنَّهَا نَحْوُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهَا لا يُعْلَمُ عِظَمَهَا إِلا اللَّهُ عَزَّ وَجَلَّ , يَخْطَفُ النَّاسَ بِأَعْمَالِهِمْ كَالْمُوبِقِ فِي جَهَنَّمَ بِعَمَلِهِ , وَالْمُجَازَى ثُمَّ يَنْجُو , فَإِذَا فَرَغَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْقِصَاصِ بَيْنَ الْعِبَادِ وَأَرَادَ رَحْمَتَهُ مِمَّنْ فِي النَّارِ أَمَرَ الْمَلائِكَةَ أَنْ يُخْرِجُوا مِنْ جَهَنَّمَ مَنْ أَرَادَ رَحْمَتَهُ , فَيُخْرِجُوهُمْ , وَيَعْرِفُوهُمْ بِآثَارِ السُّجُودِ , وَحَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّارِ أَنْ تَأْكُلَ آثَارَ السُّجُودِ , فَيُخْرِجُونَهُمْ مِنَ النَّارِ وَقَدِ امْتُحِشُوا , فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ , فَيَنْبُتُونَ فِيهِ كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ

"These hooks will be like the thorns of Sa'dan (شَوْكِ السَّعْدَانِ) but nobody except Allah knows their greatness in size. The thorns will entangle the people according to their deeds as the level of punishment in Hell is according to the people's deeds When Allah completes His judgment among people and intends mercy on whomever He likes amongst the people of Hell. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away the marks of the prostrations. So they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water.

, حَتَّى يَبْقَى رَجُلٌ هُوَ آخِرُ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَهَا قَاعِدٌ بَيْنَ الْجَنَّةِ وَالنَّارِ , مُقْبِلٌ بِوَجْهِهِ عَلَى جَهَنَّمَ , فَيَقُولُ : أَيْ رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ ؛ فَإِنَّهُ قَدْ أَحْرَقَنِي وَقَشَبَنِي رِيحُهَا , وَيَدْعُو مَا شَاءَ اللَّهُ أَنْ يَدْعُوَ ,

There will be one man left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me and makes the supplication that Allah allowed him to make.'

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ : فَهَلْ عَسَيْتَ إِنْ فُعِلَ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَهُ ؟ فَيَقُولُ : لا , وَعِزَّتِكَ لا أَسْأَلُ غَيْرَهُ , وَيُعْطِي رَبَّهُ مِنْ عَهْدٍ وَمِيثَاقٍ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ , فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ قَبْلَ الْجَنَّةِ , فَإِذَا بَرَزَتْ لَهُ الْجَنَّةُ رَآهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ ,

Allah will ask him, "Will you ask for anything more in case this favor is granted to you?' He will say, "No by Your (Honor) Power!" And he will give to Allah what Allah's will of the pledges and the covenants. Allah will then turn his face from the Fire and makes him face Paradise and will see its charm, he will remain quiet as long as Allah wills.

ثُمَّ قَالَ : أَيْ رَبِّ قَدِّمْنِي عِنْدَ بَابِ الْجَنَّةِ , فَيَقُولُ اللَّهُ : وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ ! فَيَقُولُ : أَيْ رَبِّ , وَيَدْعُو حَتَّى يَقُولَ اللَّهُ : فَهَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ ؟ فَيَقُولُ : لا وَعِزَّتِكَ , ثُمَّ يُعْطِي رَبَّهُ مَا شَاءَ اللَّهُ مِنْ عُهُودٍ وَمَوَاثِيقَ , فَيُقَدِّمُهُ إِلَيْهِ إِلَى بَابِ الْجَنَّةِ , فَإِذَا قَدِمَ إِلَى بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ فَرَأَى مَا فِيهَا مِنَ الْخَيْرِ وَالسُّرُورِ , ثُمَّ يَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ

He then will say, 'O my Lord! Let me go to the gate of Paradise.'
Allah will say, Wo to you son of Adam, how treacherous you are haven't you given pledges and make covenants that you would not ask for anything more than what you requested at first?'
He will say, 'O my Lord, an d continue making his supplication.
Allah will say, 'If this request is granted, will you then ask for anything else?'
He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He wills of the pledges and the covenants.
Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills.

, ثُمَّ يَقُولُ : أَيْ رَبِّ أَدْخِلْنِي الْجَنَّةَ , فَيَقُولُ : أَوَلَيْسَ قَدْ أُعْطِيتَ عُهُودَكَ وَمَوَاثِيقَكَ لا تَسْأَلُ غَيْرَ مَا أُعْطِيتَ ؟ وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ , فَيَقُولُ : أَيْ رَبِّ لا أَكُونُ أَشْقَى خَلْقِكَ , فَلا يَزَالُ يَدْعُو وَيَسْأَلُهُ حَتَّى يَضْحَكَ اللَّهُ عَزَّ وَجَلَّ مِنْهُ فَيُدْخِلُهُ الْجَنَّةَ , ثُمَّ يَقُولُ : تَمَنَّ , فَيَتَمَنَّى حَتَّى تَنْقَطِعَ بِهِ الأَمَانِيُّ , وَيُذَكِّرُهُ اللَّهُ عَزَّ وَجَلَّ : فَيَقُولُ : وَمِنْ كَذَا وَكَذَا , فَيَسْأَلُ حَتَّى إِذَا انْتَهَتْ نَفْسُهُ , قَالَ اللَّهُ عَزَّ وَجَلَّ : لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ

Then he will say: 'O my Lord, let me enter Paradise.'
Allah will say: Wo to you son of Adam, how treacherous you are; haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?'
He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures, and continues his supplication to until Allah laughs from his pleading and allow him to enter Paradise and will ask him to request as much as he likes.
He will do so till all his desires have been fulfilled.
Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled; Allah will say "All this is granted to you and a similar amount besides."

وَأَبُو سَعِيدٍ الْخُدْرِيُّ جَالِسٌ مَعَ أَبِي هُرَيْرَةَ حِينَ حَدَّثَ هَذَا الْحَدِيثَ لا يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا : يَا أَبَا هُرَيْرَةَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : وَعَشَرَةُ أَمْثَالِهِ , قَالَ أَبُو هُرَيْرَةَ : لَمْ أَحْفَظْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ ذَلِكَ : وَعَشَرَةُ أَمْثَالِهِ , فَقَالَ أَبُو هُرَيْرَةَ : وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولا الْجَنَّةَ .

Abu Said Al-Khudri, said to Abu Huraira that he heard the Messenger of Allah saying: 'That is for you and ten times more like it.' "

Abu Huraira said, "I only remember that the Messenger of Allah said: 'All this is granted to you and a similar amount besides." [Sahih al-Bukhari, Vol. 1, #770]

Rights of Handicapped

Muslims believe that God has given His complete and perfect guidance or humankind in the form of the glorious Qur'an. Naturally, the Islamic worldview as well as philosophy of life is derived from the pages of the Qur'an itself. And Prophet Muhammad (peace be on him) has practically demonstrated how Muslims can translate the principles of that guidance into everyday life.

As for deriving 'a philosophy' of counseling and rehabilitation of the special needs people, we need to go first to the same basic sources of Islam, namely the Qur'an and the Sunnah of the Prophet.

In the terminology of Islam, we may not see any term corresponding to the modern expression, "people with special needs" (i.e. disabled persons who need special care and attention). But all the norms and guidelines necessary for the counseling and rehabilitation of those in need have been clearly outlined in the Quran and the Sunnah.

For instance, read the verses of the Qur'an that say what mean:

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَـٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَـٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْ

O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes, that you may know (befriend) each other (Al-Hujurat 49:13)

وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ

And cooperate with one another towards righteousness and piety and do not cooperate towards sinfulness and aggression. (Al-Ma'idah 5:2)

مَن قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعٗاۚ وَمَنۡ أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ جَمِيعٗاۚ

Whoever saved a life, it shall be as if he had saved the life of all mankind. (Al-Ma'idah 5:32)

Also, Allah directly addressed the Prophet as **{a mercy for all}. (Al-Anbiyaa' 21:107)**

In addition to the commandments in the Qur'an, we have the directives of the Prophet too. For instance, the Prophet is reported to have said:

"Whoever meets the needs of his brother, Allah will meet his needs." (Al-Bukhari and Muslim).

He also said: "**Show mercy to those on earth, and God will show mercy to you**." (At-Tirmithi and Abu Dawud)

Evidently, the foregoing bears out Islam's emphasis on universal human rights, besides laying down its basic philosophy of help and support for all those who suffer, including the victims of war, poverty or natural calamities; as well as the handicapped or disabled people. This support is made possible as Islam makes it obligatory for the wealthy and able-bodied persons to support the less fortunate.

The Prophet has emphatically said: **"None of you is a true believer until you wish for your brother what you wish for yourself."** (Al-Bukhari and Muslim).

He has also said: "**Charity is prescribed for every person every day the sun rises."** (Ahmad)

And **"if one removes a hardship of a Muslim in this life, Allah will relieve a hardship from him on the Day of Judgment."** (Al-Bukhari and Muslim)

The philosophy is there; and the resources for helping and supporting the needy should be provided by the Muslims themselves, by way of Zakat and other charity.

And, in the light of our modern scientific and psychological discoveries and theories, a very advanced and effective methodology should be adopted in order to achieve the best results as visualized by the Qur'an and the Sunnah.

Muslims also believe that being disabled is a test from Allah in this life, and therefore can be a blessing in disguise. Every disabled person should be patient and live up to this challenge. Allah promised those who observe patience a great reward in the Hereafter:

Only the patient will be paid back their reward in full without measure... (Az-Zumar 39:10)

It has been proved that people with disabilities have been gifted with other talents and capabilities. They excel over others with such gifts. It is as if Allah is compensating them for their disability.

People with special needs should be given due respect and attention. They should be cared for. All their needs should be fulfilled and they should not be isolated as they are an integral part of the society.

Both individuals and communities must try their best to help them with whatever means they have. Schools are to be established for those people to qualify them to be active members in their respected communities. Job opportunities that fit their health conditions should be provided.

CARE AND RESPONSIBILITY OF DISABLED

Islam pays great attention to caring about the disabled and guaranteeing them an honorable life. The jurists have tackled the importance of providing medical, physical, and religious care for the disabled and making them aware of their rights. So the community should provide them with care and protection.

Being mentally and physically healthy is one of the great things that we should be grateful for. At the same time, sickness—be it mental or physical—is a test from Allah to mankind. Therefore, one has to be patient, grateful, and thankful to Allah for whatever He gives.

As for those people who are disabled in the Muslim community, they deserve full attention and all types of assistance and treatment. They shouldn't be subject to any type of humiliation, rejection, or discrimination based on their health.

Furthermore, it is an obligation upon Muslim community to provide them with whatever they need and whatever will help them.

As for restricting their movements, this would only be allowed if it is proven to be a part of their treatment. Meaning, they should not be isolated for the sake of isolation but for the sake of providing them with more treatment.

Certainly, Muslim community has to give a lot of attention to these disabled people. It is a consensus among scholars that the whole community will be considered sinful if these people are neglected and abandoned or humiliated. Therefore, it is a duty of all Muslim community, especially the leaders to look for means and ways leading to treat and attend to the needs of these disabled people. May Allah grant every sick Muslim and human being a good health and longevity?

Zakat for disabled

"According to the juristic rule, you cannot give Zakat to anyone that you have to spend on in normal circumstances, like children, wives, etc., but you can give Zakat to other relatives. If your relative is disabled, it is recommended to give Zakat to him or her. Someone asked the Prophet whether he could give Zakat to his relative. The Prophet replied, “It **is a sadaqah (charity) and a benevolent act towards relatives.”**

فقال صلى الله عليه وسلم : [هل تنصرون ، وترزقون إلا بضعفائكم]رواه البخاري ، وعند النسائي :[إنما نصر الله هذه الأمة بضعفتهم بدعواتهم وصلا تهم وإخلاصهم

قال تعالى : { ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأها إن ذلك على الله يسير ، لكيلا تأسوا على ما فاتكم ولا تفرحوا بما آتاكم والله لا يحب كل مختال فخور}فالآية الأولى تعلن حقيقة أزلية وهي أن كل ما يجري في هذا الكون وما يتعرض له الإنسان في حياته إنما هو بقضاء الله وقدره وقيمة هذه الحياة أنها تسكب في النفس البشرية السكون والطمأنينة عند إستقبال الحوادث والمتاعب بيقينها أن كل ذلك كان بقضاء وقدر، وتأتي الآية الثانية لتوجه النفس البشرية إلى ما يجب أن تكون عليه عند المصيبة وعند النعمة فلا يأس في الأولى ولا افتخار في الثانية ، وقد قررت السنة هذا المعنى فقال صلى الله عليه وسلم : [عجبا لأمر المؤمن إن أمره كله خير وليس ذلك إلا للمؤمن ، إن أصابته سرّاء شكر فكان خيراً له وإن أصابته ضراء صبر فكان خيراً له]وأحاديث أخرى تحث على الصبر منه قوله صلى الله عليه وسلم : إن الله تعالى قال [إذا ابتليت عبدي بحبيبتيه فصبر عوضته منهما الجنة].

Music

Music is an issue that has been hotly debated by scholars of the past and the present. Some scholars condemn all forms of music, with the singular exception of ad-duff (tambourine) in weddings and they base their position on two main references:

قال تعالى :

{وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ} لقمان

"And of mankind is he who purchases idle talk to mislead (men) from the Path of Allah, without knowledge, and takes it (the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)." [Luqman 31:6]

Those scholars interpreted lahw al-hadeeth (لَهْوَ الْحَدِيثِ) ("idle talk") as meaning singing and musical instruments.

وجاء في البخاري رضي الله عنه :

وقال هشام بن عمار: حدثنا صدقة بن خالد: حدثنا عبد الرحمن بن يزيد بن جابر: حدثنا عطية بن قيس الكلابي: حدثنا عبد الرحمن بن غنم الأشعري قال: حدثني أبو عامر أو أبو مالك الأشعري سمع النبي صلى الله عليه وسلم يقول:

ليكونن من أمتي أقوام يستحلون الحر والحرير والخمر والمعازف. ولينزلن أقوام إلى جنب علم، يروح عليه بسارحة لهم. يأتيهم -يعني الفقير- لحاجة، فيقولوا ارجع إلينا غداً. فيبيتهم الله، ويضع العلم، ويمسخ آخرين قردة وخنازير إلى يوم القيامة.)

Narrated Abu 'Amir or Abu Malik Al-Ash'ari (أبو مالك الأشعري) that he heard the Prophet saying:
"From among my followers there will be some people who will consider as lawful prostitutes, silk, Khamr (alcohol) and musical instruments. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

فإستدل المحرمون بهذا الحديث بلفظ (يستحلون) المعازف وقالوا أنه يعني أنها كانت حراما فإستباحوها وإستحلوها, كما أنها قرنت مع الخمر المقطوع بتحريمها

There are other scholars who taken the positions that singing and music is Hallal and provided their proofs. However, even those who consider singing and music as Hallal consider songs and music that contain sensual, pagan, or unethical themes or subliminal messages categorically forbidden.
<u>Scholars who supports this opinion include:</u>

الإمام الشوكاني ذكر الكثير من الآثار عن الصحابة والأئمة في إباحة المعازف(Shawkawni)

Dr. Muzammil Siddiqui, says, "Imam Shawkani in his famous Nail al-Awtar (vol.8 pp.260-271) has mentioned that some Sahabah, the Companions of the Prophet, used to listen to music. He even wrote a book with the title, "Ibtal Da'wa Al-Ijma' 'ala Tahrim Mutlaq al-Sama' " (The Refutation of the Alleged Claim of Consensus on the Absolute Prohibition of Music and Songs).

الإمام عبد الغني النابلسي في كتابه إيضاح الدلالات في سماع الآلات
سلطان العلماء العز بن عبد السلام في كتابه رسالة السماع وقواعد الاحكام
ابن قتيبة في كتابه الرخصة في السماع
ابن قتيبة في كتابه الرخصة في السماع
القيسراني في كتابه السماع
ابن طاهر المقدسي في كتابه السماع
الحافظ الذهبي في كتابه الرخصة في الغناء والطرب
أبو حامد الغزالي Ghazalli في كتابه إحياء علوم الدين
Imam Al-Ghazali (d.505 AH/1111 AD) makes brilliant use of this method and the chapter devoted to music in his Ihya Ulum al-Deen (Vivification of the Religious Sciences) is a masterpiece. In it he says that there is something wrong with the man or woman who does not like music. He declared " **One who is not moved by music is unsound of mind and intemperate; is far from spirituality and is denser than birds and beasts: because everyone is affected by melodious sounds**." (ASK Joommal, Al-Balaagh, Supplement to August/September, 1985)

أبو طالب المكي في كتابه قوت القلوب
القاضي أبو بكر بن العربي Abú Bakr al-'Arabi المالكي في كتابه أحكام القرآن
الإمام ابن حزم Ibn Hazm الظاهري في كتابه المحلى
كتاب فتاوى معاصرة للعلامة الدكتور **يوسف القرضاوي** Qaradawi
كتاب السنة النبوية بين أهل الفقه وأهل الحديث للعلامة الشيخ **محمد الغزالي** فإن فيه فصل عن الغناء والمعازف
كتاب الغناء والمعازف في الإعلام المعاصرللدكتور محمد المرعشلي
كتاب الموسيقى والغناء في ميزان الإسلام للشيخ عبد الله الجديع
كتاب أحكام الغناء والمعازف وأنواع الترفيه الهادف للدكتور سالم الثقفي
كتاب القول المنصف في الغناء والمعازف للشيخ عبد الباري الزمزمي
كتاب الإسلام والفنون الجميلة للدكتور **محمد عمارة**
الإمام الحافظ أبو الفضل محمد بن طاهر المقدسي
, والأدفوي أحد أئمة الشافعية وفقهائهم
, ونص على إباحة **الغناء ابن رجب الحنبلي** العالم الشهير صاحب الفنون .
وأجازه من المتأخرين ولو مع المعازف,
الشيخ حسن العطار , والشيخ محمود شلتوت ، والشيخ على الطنطاوي , و رشيد رضا : فضيلة الإمام الأكبر
الشيخ جاد الحق علي جاد الحق
الشيخ البيحاني :

The latter view seems to be more consistent with the general nature of Islam, which is a complete way of life that caters to all of the genuine human instincts and needs within permissible limits. Saying that all music is forbidden in Islam does not seem to agree with the balanced approach of Islam to issues of human life and experience.

Allah Almighty says,

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ

"They ask you (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you." (Al-Ma'idah 5: 4)

{ قل من حرم زينة الله التى أخرج لعباده والطيبات من الرزق قل هى للذين آمنوا فى الحياة الدنيا خالصة يوم القيامة كذلك نفصل الآيات لقوم يعلمون. قل إنما حرم ربى الفواحش ما ظهر منها وما بطن والإثم والبغى بغير الحق وأن تشركوا بالله ما لم ينزل به سلطانا وأن تقولوا على الله ما لا تعلمون } الأعراف 32 ، 33 ،
Say, "Who prohibited the nice things God has created for His creatures, and the good provisions?" Say,"such provisions are to be enjoyed in THIS life by those who believe. Moreover, the good provisions will be exclusively theirs on the Day of resurrection." We thus explain the revelations for people who know." (Al-Araf 7:32).

If we are to seriously consider this matter, we will find that love for singing and melodic voices are almost a human instinct. We can observe an infant lying in his cradle soothed and sleeping by the sound of a lullaby. Mothers and nannies are always in the habit of singing for babies and children. Moreover, birds and animals respond to nice voices and rhythmic melodies. Music resounds through creation from the blowing wind, to the chirping birds, the sound of rain, the sound of wind, the sound of the ocean on a beach and the human voice. Scientists are finding that the human brain is pre-wired for music ("Music on the Mind" by Sharon Begley. Newsweek, July 24, 2000, pp.50-52). When the Qur'an is intoned with ilhaan and tajweed, it is read in rhythmic tones which is brought into being and developed the religious music of Al-Islam; this was a new branch of music.

Moreover, if singing is to be considered rejoicing and play, these are not haram; this is in pursuant to the famous idea that man needs some time to relax a bit and rejoice. The Prophet (peace and blessings be upon him) said to Hanzalah who thought himself to be a hypocrite for his attendance to his wife and children and the change that affected him when he was apart from Allah's Prophet (peace and blessings be upon him), "O Hanzalah! Part of your time should be devoted (to the worldly affairs) and part of time (should be devoted to prayer and meditation)." (Reported by Muslim)

`Ali Ibn Abu Talib says, "Amuse yourselves for some time, for if hearts are exposed to too much strain, they turn blind."

Abu Ad-Darda' said, "I refresh myself with some amusement in order to make myself stronger on the path of right."

قُلۡ أَرَءَيۡتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزۡقٖ فَجَعَلۡتُم مِّنۡهُ حَرَامٗا وَحَلَٰلٗ قُلۡ ءَآللَّهُ أَذِنَ لَكُمۡ أَمۡ عَلَى ٱللَّهِ تَفۡتَرُونَ
'Say: Have you considered what provision Allah has sent down for you, how you have made of it lawful and unlawful? Say: Has Allah permitted you, or do you invent a lie concerning Allah?" (Yunus 10: 59)

For, the halal is what Allah and His Messenger made lawful, and the haram is what Allah and His Messenger made unlawful.

The argument that prohibition of music is intended to cut the pretext (سد الذرائع) of the harm that may results on the argument that prohibiting harm takes precedent over allowing good (درء المفاسد مقدم على جلب المصالح) is nor relevant when it comes to music because harm will not always result from the music. The collar to music in Fiqh is sitting in the road. The Prophet (PBUH) said:
ففى الحديث الشريف الذى أخرجه مسلم فى صحيحه عن أبى سعيد الخدرى رضى الله عنه أن النبى صلى الله عليه وسلم قال
إياكم والجلوس بالطرقات
فقالوا يا رسول الله مالنا من مجالسنا بد نتحدث فيها.

فقال **فإذا أبينهم إلا المجلس فأعطوا الطريق حقه.**
قالوا وما حق الطريق يا رسول الله قال
غض البصر وكف الأذى ورد السلام والأمر بالمعروف والنهى عن المنكر.

"Never sit on the roads." But when the people indicated that they draw benefits from setting on the road, he said: **"You must then give the road its right**". The companions asked what the road's rights are. The Prophet (PBUH) said: L**owering your gaze, removing harm, responding to greetings and commanding what is known to be good and prohibiting what is known to be unacceptable.**

In this case the prohibition of setting on the road was not an aim in itself but it was based on the concern that would be a mean to harming others. So, if there is benefit and the harm can be avoided, the prohibition can be lifted and this is the case from Music.

الشيخ عادل بن سالم الكلباني إمام وخطيب جامع المحيسن بشرق الرياض،
هناك فئة كبيرة من علمائنا وطلبة العلم منا مصابون بجرثومة التحريم ، فلا يرتاح لهم بال إلا إذا أغلقوا باب الحلال ، وأوصدوه بكل رأي شديد ، يعجز عن فكه كل مفاتيح الصلب والحديد ، لأنه يغلق العقول فلا تقبل إلا ما وافقها ، ولا تدخل رأيا مهما كان واضحا جليا ، ومهما كان معه من نصوص الوحيين ، لأنها اعتقدت واقتنعت بما رأت

فإنك لو نظرت في الكتاب والسنة النبوية ستجد أن كل ما أراد الله تحريمه قطعا نص عليه بنص لا جدال فيه ، وهكذا كل ما أوجبه الله ، نص عليه نصا لا جدال فيه ، وكل ما أراد أن يوسع للناس ويترك لهم المجال ليفهموا من نصوص كتابه ، أو سنة نبيه صلى الله عليه وسلم جاء بنص محتمل لقولين أو أكثر ، ولهذا اتفق الناس في كل زمان ومكان على عدد الصلوات ، وأوقاتها – أصل الوقت – وعلى ركعات كل صلاة ، وهيئة الصلاة ، وكيفيتها ، واختلفوا في كل تفصيلاتها تقريبا ، فاختلفوا في تكبيرة الإحرام حتى التسليم ، والمذاهب في ذلك معروفة مشتهرة .
فعلى هذا فإن الذي أدين الله تعالى به ، هو أن الغناء حلال كله ، حتى مع المعازف ، ولا دليل يحرمه من كتاب الله ولا من سنة نبيه صلى الله عليه وسلم ، وكل دليل من كتاب الله تعالى استدل به المحرمون لا ينهض للقول بالتحريم على القواعد التي أقروها ، واعتمدوها ، كذا لم يصح من سنة نبينا وحبيبنا صلى الله عليه وسلم ، بأبي هو وأمي شيء يستطيع المرء أن يقول بأنه يحرم الغناء بآلة أو بدون آلة ، وكل حديث استدل به المحرمون إما صحيح غير صريح ، وإما صريح غير صحيح ، ولا بد من اجتماع الصحة والصراحة لنقول بالتحريم .

ومن ثم نميل إلى أن سماع الموسيقى وحضور مجالسها وتعلمها أيا كانت آلاتها من المباحات ما لم تكن محركة للغرائز باعثة على الهوى والغواية والغزل والمجون مقترنة بالخمر والرقص والفسوق والفجور، أو اتخذت وسيلة للمحرمات أو أوقعت فى المنكرات أو ألهت عن الواجبات،

ولا سبيل إلى تحريم شيء من ذلك بخصوصه ، وإنما نجزم بحرمة ما فيه مفسدة ظاهرة من سماع الفُسّاق وعزفهم الذي نراه في عصرنا مصداقًا للحديث

فلو أراد الشارع تحريم مثله لحرمه بنص صريح يبلغه جمهور الأمة ، وتتوفرالدواعي على نقله بالتواتر أو الاستفاضة .
(حرمت عليكم المعازف) أو (اجتنبوا المعازف) الشيخ العلامة محمد رشيد رضا

أن الأحاديث التى استند بها القائلون بالتحريم على فرض صحتها مقيدة بذكر الملاهى وبذكر الخمر والقينات والفسوق والفجور ولا يكاد حديث يخلو من ذلك، فضيلة الإمام الأكبر الشيخ جاد الحق علي جاد الحق

أن سماع الآلات ذات النغمات أو الأصوات لا يمكن أن يحرم باعتباره صوت آلة وإنما يحرم إذا استعين به على محرم أو اتخذ وسيلة إلى محرم أو ألهى عن واجب

فضيلة الإمام الأكبر الشيخ جاد الحق علي جاد الحق
والقول بأن تحريم سماع الموسيقى وتعلمها وحضورها من باب سد الذرائع أو من باب أن درء المفاسد مقدم على جلب المصالح ليس مقبولا لأن الموسيقى وإن كان قد يصاحبها الخمر والرقص وغير هذا من المنكرات إلا أن هذا ليس الشأن فيها دائما ، ومن ثم صار مثلها مثل الجلوس على الطريق.
ففى الحديث الشريف (شرح السنة للبغوى 3338/12) الذى أخرجه مسلم فى صحيحه عن أبى سعيد الخدرى رضى الله عنه أن النبى صلى الله عليه وسلم قال
إياكم والجلوس بالطرقات
فقالوا يا رسول الله مالنا من مجالسنا بد نتحدث فيها.
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قالوا وما حق الطريق يا رسول الله قال
غض البصر وكف الأذى ورد السلام والأمر بالمعروف والنهى عن المنكر.

ومن هذا نأخذ أن من المباحات ما يحرم إذا اقترن به محرم ، وعندئذ تكون الحرمة طارئة، بمعنى أنها ليست حكما أصليا.

{ قل من حرم زينة الله التى أخرج لعباده والطيبات من الرزق قل هى للذين آمنوا فى الحياة الدنيا خالصة يوم القيامة كذلك نفصل الآيات لقوم يعلمون. قل إنما حرم ربى الفواحش ما ظهر منها وما بطن والإثم والبغى بغير الحق وأن تشركوا بالله ما لم ينزل به سلطانا وأن تقولوا على الله ما لا تعلمون } الأعراف 32 ، 33 ،
Say, "Who prohibited the nice things God has created for His creatures, and the good provisions?" Say,"such provisions are to be enjoyed in THIS life by those who believe. Moreover, the good provisions will be exclusively theirs on the Day of resurrection." We thus explain the revelations for people who know." (Al-Araf 7:32).

{ يا بنى آدم خذوا زينتكم عند كل مسجد وكلوا واشربوا ولا تسرفوا } الأعراف 31

قال تعالى :
{وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ} لقمان
"And of mankind is he who purchases idle talk to mislead (men) from the Path of Allah, without knowledge, and takes it (the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire)." [Luqman 31:6]

Some scholars interpreted lahw al-hadeeth (لَهْوَ الْحَدِيثِ) ("idle talk") as meaning singing and musical instruments, and every voice that diverts people from the truth. In the time of the Prophet (PBUH)

there was a pagan, Nadhr ibn al-Haarith who preferred Persian romances to the Message of God, and turned away ignorant men from the preaching of God's Word". The Qur'an never mentions anywhere that music is haram. This verse, specifically, does not condemn (لَهْوَ) but condemned those who use (لَهْوَ) to mislead people from the way of Allah and thus what is condemned is the intention of the act and not the act itself.

Whoever examines the main principles of Shariah recognizes that they allow all that is good (الطيبات) and prohibit what is evil (الخبائث). Some may restrict this principle to food but it is broader to all that related to what people see, smell and hear. In fact w see that the Quran sanctions (لَهْوَ) as Allah says:

{ وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما قل ما عند الله خير من اللهو ومن التجارة والله خير الرازقين } الجمعة 11

"But when they see some merchandise or (لهو) they break away to it and leave thee standing. Say: That which Allah has is better than لهو and than merchandise, and Allah is the best of providers." (Al-Jumu`ah: 11)

In this verse, Allah Almighty joins لهو with merchandise. He does not dispraise any of them, He just only rebuked the Companions who left Prophet Muhammad (PBUH) alone giving the khutbah (Friday Sermon), when they all rushed to attend to the caravan and beating of the drums celebrating its arrival.

وعن جابر بن عبد الله
(أنه كان يخطب قائما يوم الجمعة فجاءت عير من الشام، فأنفتل الناس إلهيا حتى لم يبق إلا اثنا عشر رجلا فأنزلت هذه الآية)
وأخرج الطبرى هذا الحديث عن جابر وفيه
(أنهم كانوا إذا نكحوا تضرب لهم الجوارى بالمزامير فيشتد الناس إليهم ويدعون رسول الله صلى الله عليه وسلم قائما).

(كل لهو يلهو به المؤمن فهو باطل)

"Every لهو a believer engage in is useless."

لا يدل على التحريم، بل يدل على عدم الفائدة،

روى عن عائشة رضى الله عنها أنها زفت امرأة من الأنصار إلى رجل من الأنصار فقال رسول الله صلى الله عليه وسلم **(أما كان معكن من لهو فإن الأنصار يعجبهم اللهو)** وهذا الحديث أورده البخارى
the Prophet (PBUH) that states: "He (peace and blessings be upon him) asked,
'**Have you given the girl (i.e., the bride) anything as a present?'**
They (the attendants) replied, 'Yes.' He asked, '
Did you send a singer along with her?'
'No', said `A'ishah.
The Prophet (PBUH) then said '
The Ansar are a people who love (اللهو) "Fun". You should have sent along someone who would sing: Here we come, to you we come, greet us as we greet you.'"

ضرب بين يدى النبى صلى الله عليه وسلم يوم دخل المدينة فهم أبو بكر بالزجر فقال رسول الله صلى الله عليه وسلم **(دعهن يا أبا بكر حتى تعلم اليهود أن ديننا فسيح)**

فكن يضربن ويقلن نحن بنات النجار حبذا محمد من جار

عائشة رضي الله عنها قالت دخل أبو بكر وعندي جاريتان من جواري الأنصار تغنيان بما تقاولت الأنصار يوم بعاث قالت وليستا بمغنيتين فقال أبو بكر أمزامير الشيطان في بيت رسول الله صلى الله عليه وسلم وذلك في يوم عيد فقال رسول الله صلى الله عليه وسلم يا أبا بكر إن لكل قوم عيدا وهذا عيدنا) صحيح البخاري صحيح مسلم ,سنن ابن ماجه(

Narrated Aisha: Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protesting,

"Musical instruments of Satan in the house of Allah's Apostle !"

It happened on the 'Id day and Allah's Apostle said,

"O Abu Bakr! There is an 'Id for every nation and this is our 'Id." (Reported by Al-Bukhari)

While the Quran does not condemn (لَهْوَ) and there is no place in which Allah prohibits music and no one can institute prohibition unless there is a clear command from Allah and/or His messenger because Allah condemns as lying:

{ ولا تقولوا لما تصف ألسنتكم الكذب هذا حلال وهذا حرام لتفتروا على الله الكذب } النحل 116

"And speak not, concerning that which your own tongues qualify falsely "This is lawful, and this is forbidden," so that you invent a lie against Allah. Lo! those who invent a lie against Allah will never prospor." (Al-Nahl 16:116)

But, those who consider all music prohibited rely on the following Hadeath, how do those scholars who consider Music associated with moral lyrics and does not distract form the way fo Allah as Hallal address the apparent prohibition in the Hadeath?

وجاء في البخاري رضي الله عنه :

وقال هشام بن عمار: حدثنا صدقة بن خالد: حدثنا عبد الرحمن بن يزيد بن جابر: حدثنا عطية بن قيس الكلابي: حدثنا عبد الرحمن بن غنم الأشعري قال: حدثني أبو عامر أو أبو مالك الأشعري سمع النبي صلى الله عليه وسلم يقول:

ليكونن من أمتي أقوام يستحلون الحر والحرير والخمر والمعازف. ولينزلن أقوام إلى جنب علم، يروح عليه بسارحة لهم. يأتيهم -يعني الفقير- لحاجة، فيقولوا ارجع إلينا غداً. فيبيتهم الله، ويضع العلم، ويمسخ آخرين قردة وخنازير إلى يوم القيامة.)

Narrated Abu 'Amir or Abu Malik Al-Ash'ari (أبو مالك الأشعري) that he heard the Prophet saying:

"From among my followers there will be some people who will consider as lawful prostitutes, silk, Khamr (alcohol) and musical instruments. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

فإستدل المحرمون بهذا الحديث بلفظ (يستحلون) المعازف وقالوا أنه يعني أنها كانت حراما فإستباحوها وإستحلوها, كما أنها قرنت مع الخمر المقطوع بتحريمها

Comments:

1. Several scholars have indicated that this Hadith does not fulfill the requirements of the Sahih in al Bukhari's collection because of a broken chain of narrators in which there is a gap

between al Bukhari and the second narrator, so he drops the first narrator in his chain. That is called Mu'allaq (المعلق). Some scholars tried to connect the chain through other means like ibn Hajar but still, one of the main narrators whose name is Hisham ibn Ammar is not reliable enough for some scholars to be a source of a narration.

2. Even if this Hadith considered Sahih, there are questions that would emerge when we study the version of the Hadith when it says, "People will make adultery, pure silk, liquor and Ma'azif into Halal." We know that adultery is Haram by another proof and it is a unanimous Hukum. Pure silk is not of consensus Hukum. If a Muslim says Zina is Halal deliberately, then they are considered a kafir. However, if a Muslim says pure silk is not Haram, he is not a kafir. We know that liquor is Haram as it is in the Qur'an, but where do we find an authentic hadith or Qur'an to tell us that Ma'azif are Haram other than this source. The last point is to get the clear meaning of Ma'azif in arabic dictionaries because there are more than one meaning for Ma'azif. It is acceptable for a Muslim to hear somebody says Makruh but not Haram because Haram is in need of clear-cut meaning and certain narration."

الحديث :

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم

إذا اتخذ الفيء دولا والأمانة مغنما والزكاة مغرما وتعلم لغير الدين وأطاع الرجل امرأته وعق أمه وأدنى صديقه وأقصى أباه وظهرت الأصوات في المساجد وساد القبيلة فاسقهم وكان زعيم القوم أرذلهم وأكرم الرجل مخافة شره وظهرت القينات والمعازف وشربت الخمور ولعن آخر هذه الأمة أولها فليرتقبوا عند ذلك ريحا حمراء وزلزلة وخسفا ومسخا وقذفا وآيات تتابع كنظام بال قطع سلكه فتتابع

عن علي بن أبي طالب ، قال : قال رسول الله صلى الله عليه وسلم:

إذا فعلت أمتي خمس عشرة خصلة ، حل بها البلاء ، فقيل : وما هن ، يا رسول الله ؟ قال :
إذا كان المغنم دولا ، والأمانة مغنما ، والزكاة مغرما ، وأطاع الرجل زوجته ، وعق أمه ، وبر صديقه ، وجفا أباه ، وارتفعت الأصوات في المساجد ، وكان زعيم القوم أرذلهم ، وأكرم الرجل مخافة شره ، وشربت الخمور ، ولبس الحرير ، واتخذت القينات والمعازف ، ولعن آخر هذه الأمة أولها ، فليرتقبوا عند ذلك ريحا حمراء ، أو خسفا ، ومسخا. أخرجه الترمذي

: كحديث أبي هريرة عند أحمد ومسلم :

(صنفان من أهل النار لم أرهما بعد : قوم معهم سياط كأذناب البقر يضربون بها الناس ، ونساء كاسيات عاريات ، مميلات مائلات ، على رؤوسهن كأسنمة البخت ، لا يدخلن الجنة ولا يجدن ريحها وإن ريحها ليوجد من مسيرة كذا وكذا)

Imam Ghazali said in Ihya Ulum Al-Din--The Revival of The Religious Sciences: "The musical instruments and songs which are typically associated with drunkards are prohibited as they remind of prohibited things and promote the prohibited, such as the consumption of wine and other intoxicants. These prohibited instruments include the Majamir, the Autar and the Kubah, but not the Daf, the flute and other musical instruments."

We must look at the evidence provided by all scholars who prohibit music and then take into consideration what the music is being used for. In this age, the music industry is powerful and it leads astray many youth who are addicted to this music. As Muslims we must provide Islamic alternatives for them in order to guide them back to Islam.

In Bukhari, another hadith relates a connection between musical instruments and the family of David (saw). This is evidence that, indeed, the Psalms were musical in nature:

السلام عليكم ورحمة الله وبركاته ربنا هب لنا من ازواجنا وذرياتنا قرة اعين واجعلنا للمتقين اماما .. امين

من فتاوى الشيخ العلامة محمد رشيد رضا عن حديث البخاري دراية لا رواية :

كاتب الموضوع رسالة الشيخ الداودي

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[b]من فتاوى الشيخ العلامة محمد رشيد رضا عن حديث البخاري دراية لا رواية :

(يؤخذ من لسان العرب وغيره من المعاجم أن العزف يطلق في اللغة على اللهو وعلى اللعب وعلى بعض الأصوات كالغناء والنواح والرعد والريح ، وصوت الرمل إذا هبت بها الريح ، وقيل إن هذا هو الذي كانت العرب تطلق كلمة (عزيف الجن) على ما يسمع منه في الليل .
Ma'aazif refers to singing and musical instruments

ويطلق بكثرة على الدف أو صوته ، والعزيف : الصوت .
قال في اللسان : عزف يعزف عزفًا : لَهَا ، والمعازف : الملاهي ، واحدها معزف ومعزفة . وعزف الرجل يعزف إذا أقام في الأكل والشرب .
وقيل واحد المعازف : عزفة ، على غير قياس ، ونظيره ملامح ومشابه في جمع شبهة ولمحة ، والملاعب التي يضرب بها يقولون للواحد والجمع : معازف ،
رواية عن العرب . فإذا أفرد المعزف ضرب من الطنابير ويتخذه أهل اليمن .
وغيرهم يجعل العود معزفًا ، وعزف الدف : صوته
وفي حديث عمر أنه مر بعزف دف فقال ما هذا ؟
قالوا ختان ، فسكت .
العزف : اللعب بالمعازف ، وهي الدفوف وغيرها مما يضرب به . وكل لعب عزف . اهـ المراد .
فمن تأمل هذه المعاني يعلم أنها هي التي كانت تراد من العزف والمعازف في عصر النبي صلى الله عليه وسلم ، ولم يصح نص بتحريم شيء منها ، وكان أشهر آلات الملاهي في ذلك العصر الدف وقد ثبت في السنن العملية والقولية إباحته واستحبابه في بعض الأوقات كالعرس .
وسائر آلات اللهو التي لم تكن في ذلك العصر معروفة أو مشهورة يصح إطلاق لفظ المعازف عليها كما يصح إطلاق لفظ الخمر على المسكرات التي حدثت بعد عصر الوحي وإن لم تكن تخطر هذه ولا تلك
في بال من يطلق اللفظ قبل وجودها .
ولو جاء في الكتاب أو السنة نص صريح في تحريم المعازف لكان أول ما يتبادر إلى فهم الصحابة منه تحريم ما كان ذائعًا في عصرهم منه كالدف . ثم يلحق به غير الذائع وغير المعروف عندهم بعموم اللفظ
إذا كان الوضع اللغوي يساعد على ذلك ، أو بطريق القياس إذا اتحدت العلة .

وقد علمنا من عبارة لسان العرب أن تسمية العود معزفًا ليس متفقًا عليها .
ولو كان المشهور من المعازف التي كانت في عصره صلى الله عليه وسلم محرمًا لورد النص عليه في الكتاب أو السنة المشهورة لتوفر الدواعي على نقل ذلك واشتهاره ، ولم يصح حديث مشهور ولا دون المشهور في التنصيص على تحريم شئ منها ؛ بل صح ما يدل على الإباحة كما يعلم أخونا الباحث المنتقد . واشتهر عن بعض

كبار الصحابة والتابعين وأئمة الحديث كرواة الصحيحين والسنن أنهمكانوا يبيحون الغناء والأوتار لا الدفوف فقط !
وكان جمهور هؤلاء من أهل المدينة الذين هم أجدر الناس بمعرفة السنن المتبعة في عصر النبي صلى الله عليه وسلم .

أما الحديث الذي هو موضوع البحث والسؤال فليس نصًّا ولا ظاهرًا في إنشاء حكم تحريم المعازف ولا خبرًا بمعنى إنشاء ذلك . وإنما هو حديث آحادي في الإخبار عن شيء يقع في المستقبل كالأحاديث في أشراط الساعة وأماراتها الواردة في سياق الكلام عن الساعة . أو في مناسبات أخرى : كحديث أبي هريرة عند أحمد ومسلم :
(صنفان من أهل النار لم أرهما بعد : قوم معهم سياط كأذناب البقر يضربون بها الناس ، ونساء كاسيات عاريات ، مميلات مائلات ، على رؤوسهن كأسنمة البخت ، لا يدخلن الجنة ولا يجدن ريحها وإن ريحها ليوجد من مسيرة كذا وكذا)
فهذا الحديث ليس إنشاء لتحريم حمل السياط التي تشبه أذناب البقر (وهي التي نسميها الكرابيج) وضرب الناس بها ، ولا لتحريم كل وصف من أوصاف النساء التي فيه ؛ ولكنه يدل ضمنًا على أن كلاً من الصنفين يتلبس بمحرم يستحق به عذاب الله تعالى . إن لم يكن في جزئيات ما وصف به ففي جملتها ومجموعها .
ولا بد أن يكون لتلك المحرمات أدلة تدل عليها من شرع الله تعالى في غير هذا الحديث .

فأنا أفهم حديث المعازف الذي نتكلم فيه كما أفهم هذا الحديث : أفهم أن حديث أبي هريرة يبين حال رجال من الظلمة يحملون نوعًا من السياط يضربون بها الناس بغير حق ، لأنهم أنشأوا لأنفسهم شريعة في عقاب المذنبين إليهم بذلك . فحمل السياط التي تشبه أذناب البقر ليس محرمًا ؛ إذ لا دليل على تحريمه ،
وضرب الناس بها إذا كان في إقامة حد الله تعالى على الوجه المشروع ليس محرمًا أيضًا .

ولكن ضرب الكرابيج الذي كان معهودًا بمصر محرم شرعًا لأنه من الظلم المبين ، وحرمته معلومة من الدين بالضرورة . وكذلك النساء الكاسيات العاريات بما يلبسن من الشفوف التي تحكي ما تحتها من البدن ، لا دليل في الشريعة على تحريم هذا منه إذا فعلنه أمام أزواجهن فقط ، ولك أن تقول مثل هذا في سائر
أوصافهن في الحديث ، ولكن وجد في هذا العصر نساء يبرزن بهذه الصفات مع الأجانب ، وقد فسدن وأفسدن بذلك كثيرًا من الناس ، فكل أفعالهن هذه محرمة بلا ريب .
وعلى هذا النحو ومثل هذا الفهم أفهم حديث أبي عامر أو أبي مالك :
(ليكونن من أمتي قوم يستحلون الحِر والحرير والخمر والمعازف) ،
معناه : سيوجد من أمتي قوم يغلب عليهم الجهل بالدين أو التأويل للنصوص حتى توافق أهوائهم ،
فيقعون في الحرام معتقدين بالجهل بالدين أو التأويل للنصوص حتى توافق أهواءهم ، فيقعون في الحرام معتقدين بالجهل أو بالتأويل أنه حلال ، كاستحلالهم الفروج بالمحلل من الطلاق الثلاث ، وبالتسري بالحرائر اللواتي يبيعهن آباؤهن أو يُختطفن من بلادهن ، وكذلك يستحلون لبس الحرير الذي هو منتهى الزينة التي لا تليق إلا بالنساء باعتقاد أن المحرم منه ما كان حريرًا خالصًا ، وما يلبسونه مشوبًا بقطن أو كتان - مثلاً - ويستحلون الخمر التي يستحدثونها بدعوى أن المحرم لذاته منها ما كان من عصير العنب ، ولا يحرم من غيره إلا القدر المسكر الذي لا يميز شاربه السماء من الأرض - مثلاً - ويستحلون المعازف المستحدثة على الوجه الذي بُين في رواية الحديث الأخرى
(يعزف على رؤوسهم بالمعازف والمغنيات)
والمراد بالمغنيات هنا القيان المشار إليهن في حديث علي وأبي هريرة عند الترمذي في الخصال الخمس عشرة التي يترتب عليها نزول البلاء بهذه الأمة قبل الساعة ومنها :
(وظهرت القيان والمعازف وشربت الخمور)

فالمراد من ذلك شيء لم يكن في زمنه صلى الله عليه وسلم مع العلم بأن كل هذه المفردات كانت موجودة ، وهو ما استحدثه بعض الفساق مع الجمع بين العزف والغناء وشرب الخمر ، ويدل عليه قول بعض علماء اللغة في تفسير القينة ؛ وهو أن المراد بها الجارية البيضاء التي تغني للرجال في مجلس الشرب . فاقتران المعازف بالقيان وشرب الخمر هو المخبر عنه بأنه من أسباب حلول البلاء وإن لم يذكر ذلك في كل رواية للحديث - وهو حديث واحد لا يعرف المراد منه إلا بعد معرفته كله - وكثيرًا ما يكون الاقتصار على بعض ألفاظ الحديث سببًا لجهل المراد منه . ومثله في هذا الحديث :

(وأَطَاعَ الرَّجُلُ امْرَأَتَهُ وَعَقَّ أمَّهُ وأَدْنَى صَدِيقَهُ وأَقْصَى أَبَاهُ)

فإطاعة المرأة وإدناء الصديق ليس منكرًا في الدين ؛ وإنما كان أنكر باعتبار اقترانه بعقوق الأم وإقصاء الأب . أو فهم منه أن إطاعة المرأة وإدناء الصديق في اتباع الهوى والمنكرات .

وجملة القول أنني أفهم الحديث الذي نحن بصدد البحث فيه كما أفهم أمثاله مما ورد في أنباء المستقبل التي أخبر بها النبي صلى الله عليه وسلم ، فأجزم بأنها ليست تشريعًا ، وإنما هي إخبار بأشياء ستحدث بعده فما دل منها على تحريم شيء لا يعرف فيه دليل على تحريمه فلا بد أن يكون ما أخبر به صلى الله عليه وسلم سيقع على وجه محرّم ، وأن يكون عنى به وقوعه على ذلك الوجه ، كحديث الرجال الذين بأيديهم سياط كأذناب البقر إلخ وغيره .

فهذه الأحاديث لا يقع التعارض والترجيح بينها وبين نصوص الكتاب والسنة في التحليل والتحريم كما فعل الباحث ؛ إذ جعل السنن العملية والقولية التي صحت في إباحة المعازف والغناء مخصصة لعموم لفظ المعازف في حديث : **(ليكونن أناس من أمتي)** كأنه هو الأصل في تحريم ما ذكر ، وكأن النبي صلى الله عليه وسلم أراد بما سمعه وما أجازه وأقره أو ندب إليه من سماع الدفوف والغناء في الوقائع المختلفة تخصيص ذلك العموم ، وجعل ما كان يقع في عصره من عزف الناس وسماعهم بسائق الفطرة استثناء من ذلك الأصل التشريعي العام ولا يفهم هذا الفهم ويقول هذا القول ذو ملكة عربية إلا إذا حصر نظره في تحكيم قواعد أصول الفقه في أمرين أحدهما :

لفظ يدل على حرمة المعازف مطلقًا ،

وثانيهما : لفظ أو عمل يدل على إباحة بعضها ،

فهو يعد الأول بمعنى : (حرمت عليكم المعازف) أو (اجتنبوا المعازف)

أما إذا نظر في أسلوب الحديث وسياقه الذي بيَّناه وقارنه بأمثاله من الأحاديث ، فإنه يجزم بما جزمنا به . ويعلم أن تحريم الشيئ ابتداء وجعله حكمًا شرعيًّا لا يكون بمثل تلك العبارة ، وناهيك بشيء من مقتضى الفطرة عهد من الناس في كل زمان ومكان .

فلو أراد الشارع تحريم مثله لحرمه بنص صريح يبلغه جمهور الأمة ، وتتوفرالدواعي على نقله بالتواتر أو الاستفاضة .

فعُلم مما شرحنا أن هذا الحديث لم يقصد به تحريم ما ذكر ؛ وإنما قصارى ما يدل عليه أنه سيوجد قوم يسرفون في ذلك إسرافًا مقترنًا بالفساد ، وبمنكرات قبيحة محرمة بنص الكتاب ، كشرب الخمر وتهتك القيان ، وأنهم يستحلون ذلك بِعدِّ معازفهم الإفسادية من قبيل المعازف التي أباحها الشرع لترويح النفس في بعض الأحايين ، أو السرور بنعمة الله في أيام الأعياد والأعراس وقدوم المسافرين ، من غير أن يقترن بها منكر من المنكرات المحرمة في الدين ، كما يستحلون بعض الخمور بعدها من قبيل النبيذ المباح الذي هو نقيع نحو التمر والزبيب في الماء الذي لم يختمر فيصير مسكرًا .

وما شدد من شدد من الفقهاء في إطلاق تحريم السماع إلا لمثل هذه المفاسد التي فتن بها المغرمون به حتى صارت من لوازمه عندهم . وما أنكر عليهم مَن أنكر من المحدثين والفقهاء و الصوفية إلا تعميم التحريم ، وتكلف الاستدلال عليه بالآيات والأحاديث ، ولم يسلم لهم دليل مما استدلوا به . كما يعلم من الكتب المؤلفة في إباحته ،

ومن مثل نيل الأوطار والإحياء وشرحه . والقول الفصل أن الأصل في العزف والمعازف (ومنه الغناء واللعب)الحل

وأنه ورد في السنة ما يؤيد هذا الأصل كلعب الحبشة في المسجد وغناء الجواري وسماع الدف والإذن به ، وإن الحرمة تعرض لبعض ذلك ، كما يعرض لبعضها الاستحباب ، ولا يبعد أن تصل معازف الحرب إلى درجة الوجوب إذا كانت الحرب شرعية ، فقد ثبت بالتجارب المتعددة المفيدة للقطع أن معازف الحرب التي يسمونها (موسيقى) تنشط المقاتلين وتحفز هممهم وتزيد في ثباتهم وإقدامهم وجرأتهم ، وتزيل الشعور بالتعب والمشقة أو تخففه عنهم ، كما يفعل الحداء بالإبل . فإذا كان الثبات والإقدام من الواجبات بنص قوله تعالى :
{ فَاثْبُتُوا } (الأنفال : 45)
وبعموم الأدلة الأخرى فقد تكون المعازف في بعض الأحيان داخلة في قاعدة **ما لا يتم الواجب إلا به فهو واجب .** هذا وإن أصول **دين الفطرة والشريعة السمحة ، الثابتة بالنصوص القطعية ،والمعلومة من الدين بالضرورة ، أصل اليسر ونفي الحرج ، وعدم تحريم شيء على الناس إلا لضرره ، ورفع الإصر والأغلال عن الأمم التي كانت قبله ،**
حتى إن
النبي صلى الله عليه وسلم علل أمره للحبشة باللعب في مسجده بإظهار هذه المزية في الإسلام .
أفنهدم هذه الأصول الثابتة والقواعد الراسخة ، ونستنبط من حديث آحادي روي بالمعنى في سياق الإخبار عن المستقبل ، وذكر بعض الرواة من ألفاظه وقيوده ما لم يذكره غيره - أن الأصل في آلات اللهو أن تكون محرمة في الإسلام وإن وجدت بباعث الفطرة عند جميع الأمم ، ولم تحرمها قبله الأديان الإلهية في ملة من الملل ، ثم نفرع عن هذا الأصل أن إباحة كل آلة منها تحتاج إلى نص من الشارع يخصص ذلك الأصل العام ، إن لم يمكن تأويله وتطبيقه عليه كما فعل المشددون ؟

كلا إن الأمر بالعكس كما تقدم ، ولا سبيل إلى تحريم شيء من ذلك بخصوصه ، وإنما نجزم بحرمة ما فيه مفسدة ظاهرة من سماع الفُسّاق وعزفهم الذي نراه في عصرنا مصداقًا للحديث ، وبهذا الشرح نستغني عن بيان رأينا في سائر مباحث هذه الرسالة .)

انتهى من مجلة المنار عدد رمضان 1332 هـ .[/b]

من فتاوى الشيخ العلامة محمد رشيد رضا عن حديث البخاري دراية لا رواية :

إن كثيرا من أئمة الدين المشهود لهم بالعلم والديانة المشهورين بالورع والصيانة قد أباحوا الغناء ، وكانت صناعة الغناء مشهورة عند أسلافنا عبر كل القرون , فقد حفظ لنا التاريخ أسماء كثيرة ممن كانت لهم شهرة ذائعة في صناعة الغناء وتطريبه والبراعة في صياغة ألحانه , حتى صار الغناء من أشهر النوادر والملح التي لا يخلو منها كتاب من كتب الأدب والتأريخ !

فممن اشتهر به وذاع صيته , عبدالله بن جعفر بن أبي طالب وكانت له صحبة ورواية , و محمد بن الحسن بن مصعب أحد الأدباء العلماء بالألحان , وابن الفصيح المغني , وإسحاق بن إبراهيم أبو صفوان المغني المشهور ، وكان ثقة عالما كبير القدر يعظمه المأمون , وإبراهيم بن محمد أبو إسحاق أمير المؤمنين ابن المهدي العباسي ، وكان بارعا إلى الغاية في الغناء ومعرفة الموسيقى , والبردان ، مغني أهل المدينة ، وكان مقبول الشهادة ويتولى السوق بالمدينة , وأبو طاهر الكتامي المعروف بقمر الدولة , والمغني المشهور سباط وكان مشهورا بالعفة والمروءة , والأمير عبدالله بن طاهر الخزاعي ، وكان نبيلا شهما عالي الهمة طريفا جيد الغناء وكان واليا على الدينور, ودحمان الأشقر المغني من فحول المغنين وكان فاضلا عفيفا , وعبدالعزيز بن عبدالرحمن المرواني وكان أديبا شاعرا حنفي المذهب مولعا بالغناء قال له أخوه : لو تركت الغناء .
فقال : والله لن أتركه حتى تترك الطيور تغريدها .
والحسن بن أحمد المعروف بان الحويزي ، وكان يقرئ القرآن والآداب ويعلم الصبيان الغناء , واشتهر به إبراهيم بن سعد الزهري أحد الأئمة الأثبات ، وكان يضرب بالعود , وشهر بن حوشب ، وكان فقيها قارئا عالما ، أحد المشاهير برواية الحديث ، كان يسمع الغناء بالآلات , ويعقوب بن أبي سلمة الماجشون ، أوحد زمانه في الغناء واختراع الألحان , والمحدث الشهير سويد بن سعيد وصف بأنه مولع بالغناء , وسعد الله بن نصر المعروف بابن الدجاجي الفقيه ، الواعظ ، المقرئ كان يحضر مع الصوفية ويسمع الغناء معهم , وعبدالعزيز بن عبدالله بن الماجشون مفتي المدينة وعالمها وصف بالمولع بسماع الغناء .

وممن اشتهر بصنعة الغناء أبو دلف العجلي الجواد الشجاع,ومعبد بن محمد البيروتي,وجحظة البرمكي نديم الملوك و الخلفاء العباسيين, وأبو إسحاق النديم نديم هارون الرشيد وصاحبه , وعبيد بن سريج المغني الشهير ذائع الصيت , وابن محرز، وابن الفضل بن الربيع ، غنى لهارون الرشيد فكافأه , وغيرهم كثير من المتعاطين للغناء المشهورين به مع المروءة والتدين .

قال الأصمعي : لما حرم خالد بن عبد الله الغناء، دخل إليه ذات يوم حنين بن بلوع مشتملا على عوده

وممن أباحه وأفتى بجوازه مع الأوتار الإمام الحافظ أبو الفضل محمد بن طاهر المقدسي, والأدفوي أحد أئمة الشافعية وفقهائهم , وألف كل منهما مصنفا ردا فيه على من حرمه , ونص على إباحة الغناء ابن رجب الحنبلي العالم الشهير صاحب الفنون .

وأجازه من المتأخرين ولو مع المعازف, الشيخ حسن العطار , والشيخ محمود شلتوت ، والشيخ على الطنطاوي , وقال رشيد رضا : والتحقيق أن الأصل فيها الإباحة , وأنها تعرض لها أحوال تكون فتنة , وذرائع لمفاسد تكون بها محرمة أو مكروهه.

وقال الشيخ البيحاني : والحق أن الغناء والآلات لا تحرم إلا إذا شغلت عن ذكر الله وعن الصلاة ,أو جرت إلى شيء لا تحمد عقباه

في كتاب الإمام الشوكاني ذكر الكثير من الآثار عن الصحابة والأئمة في إباحة المعازف ؟؟ وهذه الآثار ذكرها كثير من الأئمة كالتي وردت عن عبد الله بن جعفر رضي الله عنه وهناك كتب كثيرة في الأمر مثل
الإمام عبد الغني النابلسي في كتابه إيضاح الدلالات في سماع الآلات
سلطان العلماء العز بن عبد السلام في كتابه رسالة السماع وقواعد الاحكام
ابن قتيبة في كتابه الرخصة في السماع
القيسراني في كتابه السماع
ابن طاهر المقدسي في كتابه السماع
الحافظ الذهبي في كتابه الرخصة في الغناء والطرب
أبو حامد الغزالي في كتابه إحياء علوم الدين
أبو طالب المكي في كتابه قوت القلوب
القاضي أبو بكر بن العربي المالكي في كتابه أحكام القرآن
الإمام ابن حزم الظاهري في كتابه المحلى
كتاب فتاوى معاصرة للعلامة الدكتور يوسف القرضاوي
كتاب السنة النبوية بين أهل الفقه وأهل الحديث للعلامة الشيخ محمد الغزالي فإن فيه فصل عن الغناء والمعازف
كتاب الغناء والمعازف في الإعلام المعاصرللدكتور محمد المرعشلي
كتاب الموسيقى والغناء في ميزان الإسلام للشيخ عبد الله الجديع
كتاب أحكام الغناء والمعازف وأنواع الترفيه الهادف للدكتور سالم الثقفي
كتاب القول المنصف في الغناء والمعازف للشيخ عبد الباري الزمزمي
كتاب الإسلام والفنون الجميلة للدكتور محمد عمارة

وقد كان ولازال يفتي كثير من العلماء أن الغناء بالمعازف جائز – إذا خلا من فحش القول – ومن هؤلاء الشيخ حسن العطار ، والشيخ محمود شلتوت ، والشيخ على الطنطاوي ، والشيخ محمد رشيد رضا وغيرهم الكثير والكثير
وقال الشيخ محمد رشيد رضا لم يرد نص عن الأئمة الأربعة في تحريم سماع الآلات

وهذا ليس معناه أنهم أباحوا كل الغناء !! لا ؛ فقد ذكر فضيلة الشيخ الدكتور يوسف القرضاوي - وغيره ممن أباحوا الغناء - ضوابط يجب على المستمع والمغني وكل مَن له صلة بواقع الغناء مراعاتها حتى لا يخرج الأمر من المباح إلى الحرمة نوجزها فيما يلي :
سلامة مضمون الغناء من المخالفة الشرعية ، سلامة طريقة الأداء من التكسر والإغراء ، تجنب الإسراف في السماع فإذا كان الغناء يستثير غريزته ، ويغريه بالفتنة ، ويسبح به في شطحات الخيال ، ويُطغي فيه الجانب ال*****ي على الجانب الروحاني ؛ فعليه أن يتجنبه حينئذ ، ويسد الباب الذي تهب منه رياح الفتنة على قلبه ودينه وخلق

فتوى فضيلة الإمام الأكبر الشيخ جاد الحق علي جاد الحق (رحمه الله تعالى)
رقم الفتوى: 3280
الموضوع: الموضوع (1280) حكم سماع الموسيقى.
تاريخ الفتوى: 12/08/1980

المبادئ:

1- الضرب بالدف وغيره من الآلات مباح باتفاق فى أمور معينة.
2 - سماع الموسيقى وحضور بمجالسها وتعلمها أيا كانت آلاتها من المباحات ما لم تكن محركة للغرائز باعثة على الهوى والغواية والغزل والمجون مقترنة بالخمر والرقص والفسق والفجور ، أو اتخذت وسيلة للمحرمات أو أوقعت فى المنكرات أو ألهت عن الواجبات.
السؤال:

بالكتاب الوارد من مجلة منبر الإسلام المقيد برقم 217 لنسة 1980 باستطلاع الحكم الشرعى فى الموسيقى منفردة معزولة عن أى لون من ألوان الفنون التى تصاحبها عادة بعد أن أثير هذا فى الندوة التى عقدها المجلس فى هذا الشأن واختلف الندويون بين مرحم ومبيح.

الجواب:

نقل ابن القيسرانى فى كتابه السماع (ص 31 و ص 63) وهو طبع المجلس الأعلى للشئون الإسلامية 1390 هجرية - 1970 م تحقيق الأستاذ أبو الوفا المراغى) قول الإمام الشافعى الأصل قرآن وسنة، فإن لم يكن فقياس عليهما، وإذا اتصل الحديث عن رسول الله صلى الله عليه وسلم وصح الإسناد فيه فهو سنة والإجماع أكبر من خبر المنفرد والحديث على ظاهره، وإذا احتمل الحديث معانى فما أشبه منها ظاهرة أولاها به، فإذا تكافأت الأحاديث فأصحها إسنادا أولاها وليس المنقطع بشىء ما عدا منقطع ابن المسيب وفى هذا الكتاب أيضا المرجع السابق ص 71 وما بعدها وأما القول فى استماع القضيب والأوتار ويقال له التغيير.
ويقال له الطقطقة أيضا فلا فرق بينه وبين الأوتار إذ لم نجد فى إباحته وتحريمه أثرا لا صحيحا ولا سقيما، وإنما استباح المتقدمون استماعه لأنه لم يرد الشرع بتحريمه فكان أصله الإباحة.
وأما الأوتار فالقول فيها كالقول فى القضيب، لم يرد الشرع بتحريمها ولا بتحليلها، وكل ما أوردوه فى التحريم فغير ثابت عن رسول الله صلى الله عليه وسلم وقد صار هذا مذهبا لأهل المدينة، لا خلاف بينهم فى إباحة استماعه، وكذلك أهل الظاهر بنوا الأمر فيه على مسألة الحظر والإباحة.
وأما القول (المرجع السباق ص 71 وما بعدها) فى المزامير والملاهى فقد وردت الأحاديث الصحيحة بجواز استماعها، كما يدل على الإباحة قول الله عز وجل
{ وإذا رأوا تجارة أو لهوا انفضوا إليها وتركوك قائما قل ما عند الله خير من اللهو ومن التجارة والله خير الرازقين } الجمعة 11
، وبيان هذا من الأثر ما أخرجه مسلم فى باب الجمعة عن جابر بن سمرة
(أن رسول الله صلى الله عليه وسلم كان يخطب قائما ثم يجلس ثم يقوم فيخطب قائما، فمن نبأك أنه كان يخطب جالسا فقد كذب، فقد والله صليت معه أكثر من ألفى صلاة) وعن جابر بن عبد الله
(أنه كان يخطب قائما يوم الجمعة فجاءت عير من الشام، فأنفتل الناس إليها حتى لم يبق إلا اثنا عشر رجلا فأنزلت هذه الآية)
وأخرج الطبرى هذا الحديث عن جابر وفيه

(أنهم كانوا إذا نكحوا تضرب لهم الجوارى بالمزامير فيشتد الناس إليهم ويدعون رسول الله صلى الله عليه وسلم قائما).

فهذا عتاب الله عز وجل بهذه الآية.

ثم قال ابن القيسرانى (ص 72 من المرجع السابق) والله عز وجل عطف اللهو على التجارة وحكم المعطوف حكم المعطوف عليه وبالإجماع تحليل التجارة، فثبت أن هذا الحكم مما أقره الشرع على ما كان عليه فى الجاهلية، لأنه غير محتمل أن يكون النبى صلى الله عليه وسلم حرمه ثم يمر به على باب المسجد يوم الجمعة، ثم يعاتب الله عز وجل من ترك رسوله صلى الله عليه وسلم قائما، وخرج ينظر إليه ويستمع ولم ينزل فى تحريمه آية، ولا سن رسول الله صلى الله عليه وسلم فيه سنة، فعلمنا بذلك بقاءه على حاله، ويزيد ذلك بيانا ووضوحا ما روى عن عائشة رضى الله عنها أنها زفت امرأة من الأنصار إلى رجل من الأنصار فقال رسول الله صلى الله عليه وسلم

(أما كان معكن من لهو فإن الأنصار يعجبهم اللهو)

وهذا الحديث أورده البخارى (شرح عمدة القارىء على صحيح البخارى 146/20 هامش المرجع السابق) فى صحيحه فى كتاب النكاح.

وقد عقد الغزالى فى كتاب إحياء علوم الدين (ص 1150 ج - 6 لجنة نشر الثقافة الإسلامية 1356 هجرية) الكتاب الثامن فى السماع وفى خصوص آلات الموسيقى قال إن الآلة إذا كانت من شعار أهل الشرب أو المخنثين وهى المزامير والأوتار وطبل الكوبة فهذه ثلاثة أنواع ممنوعة، وما عدا ذلك يبقى على أصل الإباحة كالدف وإن كان فيه الجلاجل وكالطبل والشاهين والضرب بالقضيب وسائل الآلات ونقل القرطبى فى الجامع الأحكام القرآن (ج - 14 ص 54) قول القشيرى ضرب بين يدى النبى صلى الله عليه وسلم يوم دخل المدينة فهم أبو بكر بالزجر فقال رسول الله صلى الله عليه وسلم

(دعهن يا أبا بكر حتى تعلم اليهود أن ديننا فسيح)

فكن يضربن ويقلن نحن بنات النجار حبذا محمد من جار ثم قال القرطبى وقد قيل إن الطبل فى النكاح كالدف وكذلك الآلات المشهرة للنكاح يجوز استعمالها فيه بما يحسن من الكلام ولم يكن رفث (أحكام القرآن لابن العربى ج - 3 ص 1494) ونقل الشوكانى فى نيل الأوطار (ج - 8 ص 104 و 105) فى باب ما جاء فى آلة اللهو أقوال المحرمين والمبيحين وأشار إلى أدلة كل من الفريقين، ثم عقب على حديث

(كل لهو يلهو به المؤمن فهو باطل إلا ثلاثة ملاعبة الرجل أهله وتأديبه فرسه ورميه عن قوسه)

بقول الغزالى قلنا قوله صلى الله عليه وسلم فهو باطل لا يدل على التحريم، بل يدل على عدم الفائدة ثم قال الشوكانى وهو جواب صحيح لأن ما لا فائدة فيه من قسم المباح، وساق أدلة أخرى فى هذا الصدد من بينها حديث (ج - 8 ص 106 المرجع السابق) من نذرت أن تضرب بالدف بين يدى رسول الله صلى الله عليه وسلم إن ردّه الله سالما من إحدى الغزوات وقد أذن لها عليه صلوات الله وسلامه بالوفاء بالنذر والضرب بالدف، فالإذن منه يدل على أن ما فعلته ليس بمعصية فى مثل ذلك الموطن، وأشار الشوكانى إلى رسالة له عنوانها إبطال دعوى الاجماع على تحريم مطلق السماع.

وفى المحلى (ج - 9 ص 60) لابن حزم أن رسول الله صلى الله عليه وسلم قال

(إنما الأعمال بالنيات ولكل امرىء ما نوى)

فمن نوى استماع الغناء عونا على معصية الله تعالى فهو فاسق، وكذلك كل شىء غير الغناء، ومن نوى به ترويح نفسه ليقوى بذلك على طاعة الله عز وجل وينشط نفسه بذلك على البر فهو مطيع محسن وفعله هذا من الحق، ومن لم ينو طاعة ولا معصية فهو لغو معفو عنه، كخروج الإنسان إلى بستانه متنزها.

وفعوده على باب داره متفرجا.

وعقد البخارى فى صحيحه (ج - 9 ص 171 فى آخر كتاب الاستئذان. المطبعة الأميرية سنة 1305 هجرية على هامشه صحيح مسلم) بابا بعنوان كل لهو باطل إذا شغله عن طاعة الله.

وعقب فى الرشاد السارى على هذا العنوان بقوله ولو كان مأذونا فيه، كمن اشتغل بصلاة نافلة أو تلاوة أو ذكر أو تفكر فى معانى القرآن حتى خرج وقت المفروضة عمدا.

وفى الفقه الحنفى جاء فى كتاب البدائع (ج - 6 ص 269) للكاسانى فيمن تقبل شهادته ومن لا تقبل وأما الذى يضرب شيئا فى الملاهى فإنه ينظر إن لم يكن مستشنعا كالقضيب والدف ونحوه لا بأس به ولا تسقط عدالته وإن كان مستشنعا كالعود ونحون سقطت عدالته، لأنه لا يحل بوجه من الوجوه.
وفى مجمع الأنهر (ج - 2 ص 198) فى ذات الموضع أو يلعب بالطنبور لكونه من اللهو، والمراد بالطنبور كل لهو يكنون شنيعا بين الناس احترازا عما لم يكن شنيعا كضرب القضيب فإنه لا يمنع قبولها، إلا أن يتفاحش بأن يرقصوا به فيدخل فى حد الكبائر.
وجاء مثل هذا فى كتاب الدر (ج - 4 ص 398) المختار للحصكفى وحاشية رد المحتار لابن عابدين وفى المغنى لابن قدامه (ج - 10 ص 240 و 242) الملاهى على ثلاثة أضرب محرم وهو ضرب الأوتار والنايات والمزامير كلها والعود والطنبور والمعزفة والرباب ونحوها، فمن أدام استماعها ردت شهادته.
وضرب مباح وهو الدف فإن النبى صلى الله عليه وسلم قال
(أعلنوا النكاح واضربوا عليه بالدف) أخرجه مسلم،
وذكر أصحابنا وأصحاب الشافعى أنه مكروه فى غير النكاح وهو مكروه للرجال على كل حال.
وأما الضرب بالقضيب فمكروه إذا انضم إليه محرم أو مكروه كالتصفيق والغناء والرقص، وإن خلا عن ذلك كله لم يكره، لأنه ليس بآلة طرب ولا يطرب ولا يسمع منفردا بخلاف الملاهى، ومذهب الشافعى فى هذا الفصل كمذهبنا.
وفى لسان العرب اللهو ما لهوت به ولعبت به وشغلك من هوى وطرب ونحوهما، والملاهى آلات اللهو.
وفيه القصب كل نبات ذى أنابيب، والقاصب الزامر، والقصاب الزمار.
وفى المصباح المنير وأصل اللهو الترويح عن النفس بما لا تقتضيه الحكمة، وألهانى الشىء شغلنى

، وفى فتوى للإمام الأكبر (ص 375 - 385 فتاوى الشيخ شلتوت طبعة 1379 هجرية - 1959 م الادارة الثقافية بالأزهر) المرحوم الشيخ محمود شلتوت فى تعلم الموسيقى وسماعها ان الله خلق الإنسان بغريزة يميل بها إلى المستلذات والطيبات التى يجدها لها أثرا فى نفسه، به يهدأ وبه يرتاح وبه ينسشط وتسكن جوارحه، فتراه ينشرح بالمناظر الجميلة كالخضرة المنسقة والماء الصافى والوجه الحسن والروائح الزكية، وأن الشرائع لا تقضى على الغرائز بل تنظمها، والتوسط فى الإسلام أصل عظيم أشار إليه القرآن الكريم فى كثير من الجزئيات، منها قوله تعالى
{ يا بنى آدم خذوا زينتكم عند كل مسجد وكلوا واشربوا ولا تسرفوا } الأعراف 31
، وبهذا كانت شريعة الإسلام موجهة الإنسان فى مقتضيات الغريزة إلى الحد الوسط، فلم تترك لا نتزاع الغريزة فى حب المناظر الطيبة ولا المسموعات المستلذة وإنما جائت بتهذيبها وتعديلها إلى مالا ضرر فيه ولا شر.
وأضاف الإمام الأكبر فى هذه الفتوى أنه قرأ فى الموضوع لأحد فقهاء القرن الحادى عشر المعروفين فيه بالورع والتقوى رسالة هى (إيضاح الدلالات فى سماع الآلات) للشيخ عبد الغنى النابلسى الحنفى قرر فيها **أن الأحاديث التى استند بها القائلون بالتحريم على فرض صحتها مقيدة بذكر الملاهى وبذكر الخمر والقينات والفسوق والفجور ولا يكاد حديث يخلو من ذلك**، وعليه كان الحكم عنده فى سماع الأصوات والآت المطربة أنه إذا اقترن بشىء من المحرمات أو اتخذ وسيلة للمحرمات أو أوقع فى المحرمات كان حراما، وأنه إذا سلم من كل ذلك كان مباحا فى حضوره وسماعه وتعلمه.
وقد نقل عن النبى صلى الله عليه وسلم ثم عن كثير من الصحابة والتابعين والأئمة والفقهاء أنهم كانوا يسمعون ويحضرون مجالس السماع البريئة من المجون والمحرم، وذهب إلى مثل هذا كثير من الفقهاء وانتهت الفتوى إلى **أن سماع الآلات ذات النغمات أو الأصوات لا يمكن أن يحرم باعتباره صوت آلة وإنما يحرم إذا استعين به على محرم أو اتخذ وسيلة إلى محرم أو ألهى عن واجب**

ونخلص من هذه النقول من كتب فقه المذاهب وأحكام القرآن واللغة إلى أن الضرب بالدف وغيره من الآلات مباح باتفاق فى الحداء وفى تحريض الجند على القتال وفى العرس وفى العيد وقدوم الغائب وللتنشيط على الأعمال الهامة،
وأن الاختلاف الذى ثار بين الفقهاء وجرى فى كتبهم كان فى حل أو عدم حل الاشتغال بالموسيقى سماعا وحضورا وتعلما إذا صاحبها محرم كشرب الخمر أو غناء ماجن أو غزل أو كانت الموسيقى مما يحرك الغرائز ويبعث على الهوى والفسوق كتلك التى تستثير فى سامعها الرقص والخلاعة وتلك التى تستعمل فى المنكرات المحرمات كالزار وأمثاله أو فوتت واجبا.
وهذا ظاهر مما قاله (انظر الهوامش السابقة) فقهاء المذهب الحنفى من أن الضرب غير المستشنع لا بأس به ولا يسقط العدالة وفسروا المستشنع بأن يرقصوا به فيدخل فى حد الكبائر.
وظاهر أيضا مما قال به ابن (انظر الهوامش السابقة) العربى المالكى فى أحكام القرآن من أن الطبل فى النكاح كالدف - وكذلك الآلات المشهرة للنكاح يجوز استعمالها فيه بما يحسن من الكلام ولم يكن رفثا.
ومن جملة ما قال به ابن قدامة فى المغنى (انظر الهوامش السابقة) نقلا لمذهب الإمامين الشافعى وأحمد فى هذا الموطن يتضح أنه لا يخالف أو يختلف مع ما قال به الفقه الحنفى والمالكى وأورده من قيود.
ثم **إن ما جاء فى عبارات الفقهاء (انظر الهوامش السابقة) من إجازة الضرب ببعض الآلات دون بعض يبدو أن المنع فى بعضها إنما هو للآلات التى تدفع سامعها لفحش القول أو الرقص وليس لذات الآلات،** كما يدل على هذا قول فقهاء (انظر الهوامش السابقة) الحنفية الذى سبق نقله، وما قال به الفقه الحنبلى والشافعى (انظر الهوامش السابقة) من انضمام المرحم أو المكروه كالتصفيق والرقص هو المحرم، وما قال به ابن العربى المالكى ولم يكن معه رفث.

لما كان ذلك وكانت القضية قد واجهها الفقه على هذا الوجه وتصدى لتحقيق النصوص فيها صاحب كتاب السماع (انظر الهوامش السابقة) وهو محمد بن طاهر ابن على بن أحمد بن أبى الحسن الشيبانى أبو الفضل المقدسى المعروف بابن القيسرانى من رجال الحديث وقال إنه لا فرق بين استماع القضيب وبين الأوتار إذ لم نجد فى إباحته وتحريمه أثرا لا صحيحا ولا سقيما، وإنما استباح المتقدمون اسماعه لأنه لم يرد الشرع بتحريمه فكان أصله الإباحة كما تصدى لذلك الشيخ عبد الغنى النابلسى الحنفى فى رسالته (انظر الهوامش السابقة) المنوه بها آنفا التى قرر فيها أن الأحاديث التى استدل بها القائلون بالتحريم على فرض صحتها مقيدة بذكر الملاهى وبذكر الخمر والقينات والفسوق والفجور ولا يكاد حديث يخلو من ذلك.
وهذا أيضا قول ابن حزم (انظر الهوامش السابقة) إن الأمر مرتبط بالنية.
فمن نوى ترويح نفسه وتنشيطها للطاعة فهو مطيع محسن، ومن لم ينو لا طاعة ولا معصية فهو لغو معفو عنه، كخروج الإنسان إلى بستانه متنزها وقعوده على باب داره متفرجا.
وأيضا قول الغزالى (انظر الهوامش السابقة) فيما نقله الشوكانى فى تفسير الحديث الشريف
(كل لهو يلهو به المؤمن فهو باطل)
لا يدل على التحريم، بل يدل على عدم الفائدة، ومالا فائدة فيه من قسم المباح. كما قال الشوكانى.
لما كان ذلك كان القول بالتحريم على وجه الإطلاق خاليا من السند الصحيح قال تعالى
{ ولا تقولوا لما تصف ألسنتكم الكذب هذا حلال وهذا حرام لتفتروا على الله الكذب } النحل 116 ،

والقول بأن تحريم سماع الموسيقى وتعلمها وحضورها من باب سد الذرائع أو من باب أن درء المفاسد مقدم على جلب المصالح ليس مقبولا لأن الموسيقى وإن كان قد يصاحبها الخمر والرقص وغير هذا من المنكرات إلا أن هذا ليس الشأن فيها دائما ، ومن ثم صار مثلها مثل الجلوس على الطريق.
ففى الحديث الشريف (شرح السنة للبغوى 3338/12) الذى أخرجه مسلم فى صحيحه عن أبى سعيد الخدرى رضى الله عنه أن النبى صلى الله عليه وسلم قال
إياكم والجلوس بالطرقات

فقالوا يا رسول الله مالنا من مجالسنا بد نتحدث فيها.
فقال **فإذا أبينهم إلا المجلس فأعطوا الطريق حقه.**
قالوا وما حق الطريق يا رسول الله قال
غض البصر وكف الأذى ورد السلام والأمر بالمعروف والنهى عن المنكر.

ومن هذا نأخذ *أن من المباحات ما يحرم إذا اقترن به محرم* ، وعندئذ تكون الحرمة طارئة، بمعنى أنها ليست حكما أصليا.
لما كان ذلك.
كان الوقوف عند الوسط (الموافقات للشاطبى ج - 4 ص 258 وما بعدها طبع المكتبة التجارية تحقيق المرحوم الشيخ عبد الله دراز) من الأقوال هو الأولى بالاتباع.

ومن ثم نميل إلى أن سماع الموسيقى وحضور مجالسها وتعلمها أيا كانت آلاتها من المباحات ما لم تكن محركة للغرائز باعثة على الهوى والغواية والغزل والمجون مقترنة بالخمر والرقص والفسوق والفجور، أو اتخذت وسيلة للمحرمات أو أوقعت في المنكرات أو ألهت عن الواجبات، كما جاء فى تبويب (ارشاد السارى ج - 2 ص 171 على هامشه صحيح مسلم) البخارى
فإنها فى هذه الحالات تكون حراما كالجلوس على الطريق دون حفظ حقوقه التى بينها ذلك الحديث الشريف لأن الحلال ما أحله الله ورسوله والحرام ما حرمه الله ورسوله (أعلام الموقعين لابن القيم ج - 1 ص 32) قال جل شأنه
{ قل من حرم زينة الله التى أخرج لعباده والطيبات من الرزق قل هى للذين آمنوا فى الحياة الدنيا خالصة يوم القيامة كذلك نفصل الآيات لقوم يعلمون.
قل إنما حرم ربى الفواحش ما ظهر منها وما بطن والإثم والبغى بغير الحق وأن تشركوا بالله ما لم ينزل به سلطانا وأن تقولوا على الله ما لا تعلمون } الأعراف 32 ، 33 ،

قال ابن العربى (أحكام القرآن ج - 2 ص 782) من معانى (زينة الله) جمال الدنيا فى ثيابها وحسن النظرة فى ملابسها وملذاتها قال تعالى { ويحل لهم الطيبات ويحرم عليهم الخبائث } الأعراف 157 ، قال الشوكانى (نيل الأوطار ج - 8 ص 105) الطيبات فى الآية تشمل كل طيب، والطيب يطلق بإيذاء المستلذ، وهو الأكثر المتبادر إلى الفهم عند التجرد عن القرائن ويطلق بإزاء الظاهر والحلال وصيغة العموم كلية تتناول كل فرد من أفراد العام، فتدخل أفراد المعانى الثلاثة كلها ولو قصرنا العام على بعض أفراده لكان قصره على المتبادر وهو الظاهر.
وقد صرح ابن عبد السلام فى دلائل الأحكام أن المراد فى الآية بالطيبات المستلذات.

فائدته وأقسامه

معرفة ما يقبل ويرد من الراوي والمروي مما يسهم في تنقية الأدلة الحديثية وتخليصها مما يشوبها من: ضعيف وغيره، ليتمكن من الاستدلال بها. وأقسامه:

1.علم الحديث رواية: وهو دراسة سند الحديث و رجاله .

2.علم الحديث دراية: وهو دراسة متن الحديث.

[عدل] بعض مصطلحات علم الحديث

السند: هو الطريق الموصلة إلى المتن، أي رجال الحديث، وسموه بذلك لأنهم يسندونه إلى مصدره.

الإسناد: هو الإخبار عن طريق المتن أو حكاية رجال الحديث.

المتن: هو ما انتهى إلى السند.

المخرج (بضم الميم وكسر الراء): ذكر رواته، فالمخرج هو ذاكر رواة الحديث كالبخاري والإمام مسلم.

المحدث (بضم الميم وكسر الدال): هو العالم بطرق الحديث وأسماء الرواة والمتون فهو أرفع من المسند.

الحافظ: هو من حفظ مائة ألف حديث متنا واسنادا ووعي ما يحتاج إليه.

الحجة: هو من أحاط بثلاثمائة ألف حديث.

الحاكم: هو من أحاط لجميع الأحاديث المروية متنا وإسنادا وجرحا وتعديلا وتاريخا.

[عدل] أنواع الحديث

الحديث الصحيح: هو ما اتصل إسناده بعدل ضابط بدون علة ولا شذوذ وهو يفيد الظن دون اليقين، والحديث الصحيح ينقسم إلى قسمين:

1.الصحيح لذاته: هو الحديث الذي اشتمل على أعلى صفات القبول بأن كل متصل السند بنقل العدول الضابطين ضبطا تاما عن مثلهم من مبدأ الحديث إلى آخره وخلا من الشذوذ والعلة، ويسمى هذا القسم ((الصحيح لذاته)) لأنه استوفى شروط الصحة ولم يكن في حاجة لمن يجبره، فصحته نشأت من ذاته لا من حديث آخر خارج عنه.

2.الصحيح لغيره: هو الحديث الذي قصرت شروطه عن الدرجة العليا بأن كان الضبط فيه غير تام. وإنما سمي ((بالصحيح لغيره)) لأن صحته نشأت من غيره.

الحديث الحسن: هو ما اتصل سنده بنقل العدل الضابط ضبطا غير تام عن مثله، من أوله إلى آخره وسلم من الشذوذ والعلة ((العدل في الحديث الحسن خفيف الضبط وفي الحديث الصحيح تام الضبط)). وينقسم الحديث الحسن إلى قسمين:

1.الحسن لذاته: وهو ما اتصل اسناده بنقل عدل خفيف الضبط عن مثله من أول السند إلى آخره وسلم من الشذوذ والعلة، وسمي ((بالحسن لذاته)) لأن حسنه لم يأته من أمر خارجي، وإنما جاءه من ذاته.

2.الحسن لغيره: هو ما كان في إسناده مستور لم يتحقق أهليته غير مغفل ولا كثير الخطأ في روايته ولا متهم بتعمد الكذب فيها ولا ينسب إلى مفسق آخر، أو هو ((أي الحسن لغيره)) ما فقد شرطا من شروط الحسن لذاته ويطلق عليه اسم ((الحسن لغيره)) لأن الحسن جاء إليه من أمر خارجي.

الحديث الضعيف: هو ما لم تجتمع فيه صفات الحديث الصحيح والحديث الحسن، والحديث الضعيف نوعان:

1.ضعيف ضعفا لا يمنع العمل به وهو يشبه الحسن في اصطلاح الإمام الترمذي.

2.ضعيف ضعفا يجب تركه وهو الوهم.

الحديث المعلق: وهو الذي حذف من أول إسناده واحد أو أكثر على التوالي ولو إلى نهايته، ومثاله الذي حذف من أول إسناده واحد قول البخاري: ((وقال مالك عن الزهري عن أبي سلمة عن أبي هريرة عن النبي:((لا تفاضل بين الأنبياء)))). فإنه بين البخاري ومالك واحد لم يذكره.

الحديث المنقطع: إنه كما سقط من إسناده رجل أو ذكر رجل مبهم. وقد عرفه العلماء بأنه ما لم يتصل إسناده وقالوا: انه مثل الحديث المرسل. وحكم الحديث المنقطع أنه ضعيف لأن المبهم فيه أو المحذوف منه مجهول.
الحديث المعضل: هو ما سقط من إسناده اثنان فصاعدا على التوالي أثناء السند وليس في أوله على الأصح.
الحديث المرسل (بضم الميم وفتح السين): هو الذي أضافه التابعي إلى رسول الله، ولم يكن هذا التابعي قد لقي النبي ، وحكم الحديث المرسل أنه من أقسام الحديث الضعيف، والحديث المرسل قد اعتمد عليه بعض الأقطاب من الأئمة كالإمام أحمد بن حنبل والإمام أبي حنيفة والإمام مالك بن أنس، ويعمل به خاصة بعض الفقهاء، وللحافظ العلائي كتابا سماه جامع التحصيل في أحكام المراسيل.
الحديث المدلس: هو الذي روي بوجه من وجوه التدليس، وأنواع التدليس هي:
1.تدليس الإسناد: هو الذي رواه المدلس إما أن يكون بلفظ محتمل لم يبين فيه الاتصال.
2.تدليس الشيوخ:هو أن يذكر الراوي شيخه من غير ما هو معروف ومشهود به.
3.تدليس التسوية: المعبر عنه عند القدماء: هو أن يروي عن ضعيف بين ثقتين وهو شر أقسام التدليس
4.تدليس العطف: وهو أن يصرح بالتحديث عن شيخ له ويعطف عليه شيخا آخر له لم يسمع منه ذلك المروي سواء اشتركا في الرواية عن شيخ واحد أم لا.
الحديث الموضوع: هو الحديث الذي وضعه واضعه ولا أصل له. والحديث الموضوع هو ما وضعه الشخص من عند نفسه ثم أضافه إلى رسول الله، وهذا النوع من أكثر الموضوعات الموجودة، ومن أسباب الوضع في الحديث:
1.التعصب العنصري بين الفرق والطوائف آنذاك.
2.السياسية بين الأمراء.
3.الزندقة.
4.القصاصون.
الحديث المتروك: هو ما يرويه متهم بالكذب ولا يعرف إلا من جهته ويكون مخالفا للقواعد المعلومة أو يكون قد عرف بالكذب في غير حديث أو عرف بكثرة الغلط أو الفسق أو الغفلة، حكم المتروك: أنه ساقط الاعتبار لشدة ضعفه فلا يحتج به ولا يستشهد به.
الحديث المنكر: هو من كان راويه ضعيفا أي هو حديث من ظهر فسقه بالفعل أو القول أو من فحش غلطه أو غفلته، وحكم الحديث المنكر أنه ضعيف مردود لا يحتج به.
الحديث المطروح: وهو ما نزل عن درجة الضعيف وارتفع عن الموضوع مما يرويه المتروكون، جعله البعض ضمن الحديث المتروك والبعض الآخر ضمن أنواع الحديث الضعيف.
الحديث المضعف: وهو ما كان فيه تضعيف السند أو المتن من بعض المحدثين وقيل بأنه أعلى درجة من الحديث الضعيف الذي أجمع على ضعفه.
الحديث المجهول: هو الذي فقدت فيه العدالة والضبط والسند وينقسم إلى أربعة أقسام:
1.مجهول العين: هو ما ذكر اسمه وعرفت ذاته ولكنه كان مقلا في الحديث.
2.مجهول الحال: هو ما يروى عنه اثنان فصاعدا.
3.مجهول الذات: كالاسم والكنية والكناية....
4.مجهول المستور: من يكون عدلا في ظاهره ولا تعرف عدالة باطنه.
الحديث المدرج: هو الذي اشتمل على الزيادات في السند أو المتن، ليست منه وينقسم المدرج إلى نوعين:
1.مدرج الإسناد: هو أن يجمع الكل على إسناد واحد دون توضيح الخلاف.
2.مدرج المتن: هو إدخال شيء من بعض كلام الرواة في حديث رسول الله في أول الحديث أو في وسطه أو في آخره.
الحديث المقلوب: وهو الحديث الذي أبدل فيه الراوي شيئا آخر، بأن يبدل راويا بآخر وقد يكون القلب إما في المتن وإما في السند، وقلب السند نوعان:
1.أن يكون الحديث مشهورا.

2.أن يكون القلب بتقديم أو تأخير لرجال الإسناد (كأن يكون الراوي منسوبا لأبيه)، وحكم الحديث المقلوب: أنه يجب أن نرده إلى ما كان عليه وهو الأصل الثابت للعمل به.
الحديث المضطرب (بضم الميم وكسر الراء): هو الذي روي بأوجه مختلفة مع التساوي في شرط قبول روايتها وقد يقع الاضطراب إما في المتن وإما في السند، وحكم الحديث المضطرب أنه يعد نوعا من أنواع الحديث الضعيف لان الاضطراب يشعر بعدم ضبط الراوي، والضبط في حد ذاته شرط في الصحة،(نذكر أن للحافظ ابن حجر العسقلاني كتابا أسماهالمغترب في بيان المضطرب).
الحديث المصحف والمحرف: المراد بهذا النوع ما حدث فيه مخالفة بتغيير حرف أو أكثر سواء أكان التغيير في النقط أو في الشكل وهذا النوع قسمان:
1.المصحف: وهو ما كان التغيير فيه بنسبة الحرف.
2.المحرف: وهو ما حدث التغيير فيه في الشكل، وهذا النوع يدخل في علم القراءات.
الحديث الشاذ: قال الإمام الشافعي: ((هو ما رواه المقبول مخالفة لرواية من هو أولى منه))، ويقع شذوذ هذا النوع من الأحاديث في السند أو المتن، والحديث الشاذ نوعان:
1.الحديث الفرد المخالف.
2.الفرد الذي ليس في رواية من الثقة والضبط.

و حكم الحديث الشاذ: أنه لا يحتج به لكونه مردودا.
الحديث المعلل: هو سبب خفي يقدح في الحديث مع أن الظاهر منه السلامة، كما أنه لا يتمكن من معرفة علل الحديث إلا من أوتي حظا وافرا من الحفظ والخبرة والدقة والفهم الثاقب، كما أنه لم يتمكن من هذا المجال إلا عدد قليل من العلماء أمثال الإمام أحمد، والبخاري والدارقطني والحافظ ابن حجر الذي له كتاب في هذا المجال اسمه ((الزهر المكلول في الخبر المعلول))، وينقسم الحديث المعلول إلى:
1.أن يكون الحديث ظاهره الصحة.
2.أن يكون الحديث مرسلا مع وجوه الثقات الحفاظ.
الحديث المرفوع: هو ما أضيف إلى رسول الله خاصة، سواء كان الذي أضفه هو الصحابي أو تابعين أو من بعدهما سواء كان ما أضافه قولا أو فعلا أو تقريرا أو صفة أو تصريحا، والحديث المرفوع نوعان:
1.((الرفع الصحيح)) وذلك بإضافة الحديث إلى النبي قولا أو فعلا أو تقريرا أو صفة، مثل: ((قال رسول الله : من حسن إسلام المرء تركه مالا يعنيه.))
2.((الرفع الحكمي)) ويكون بمثل قول الصحابي: (أمرنا) أو (نهينا) أو (من السنة كذا).....الخ.
الحديث الموقوف: هو ما أضيف إلى الصحابي قولا كان أو فعلا أو تقريرا متصلا كان أو منقطعا، قال ابن صلاح في تعريفه للحديث لموقوف: وهو ما يروى عن الصحابة م من قولهم وأفعالهم ونحوها. و ينقسم الحديث الموقوف من حيث الحكم إلى قسمين:
1.(موقوف له حكم المرفوع): مثل قول الصحابي ((أمرنا)) أو ((أبيح لنا))....الخ.
2.(موقوف ليس له حكم المرفوع): ماعدا الوجوه التي سبقت في النوع.
الحديث المقطوع: هو ما أضيف للتابعي قولا كان أو فعلا سواء كان التابعي كبيرا (مثل سعيد بن المسيب) أو صغيرا (مثل يحي بن سعيد)، وحكم الحديث المقطوع أنه لا يكون حجة إذا خلا من قرينة الرفع.
الحديث المتواتر: التواتر لغة: هو التتابع. أما اصطلاحا : الخبر. والحديث المتواتر هو الحديث الذي يحقق الشروط التالية:
1.أن يكون رواته كثيرون
2.أن لا يحتمل العقل
3.أن يتصل اسناد رواته من أوله إلى منتهاه
4.أن يكون المتواتر عن طريق الحس لا العقل.

ويتفرع التواتر إلى فرعين: التواتر اللفظي: هو اتفاق الرواة على لفظه ومعناه. والتواتر المعنوي: هو ما اختلف الرواة في لفظه.

أما عن حكم الحديث المتواتر: أنه يقبل ويجب العمل به دون البحث عن درجته، وللإمام السيوطي كتاب في هذا الباب سماه ((الأزهار المتناثرة في الأخبار المتواترة.))
خبر الآحاد: هو ما لم توجد فيه شروط المتواتر سواء أكان الراوي واحدا أو أكثر، وقد اتفق علماء السلف على وجوب الأخذ بخبر الآحاد والعمل به في العقيدة، ولقد كتب الشيخ محمد ناصر الدين الألباني كتبا في الموضوع منها: ((الحديث حجة بنفسه في الأحكام والعقائد))، كما عرف لسليم الهلالي كتابا عنوانه ((الأدلة والشواهد على وجوب الأخذ بخبر الواحد في الأحكام والعقائد.))، وقد رفض بعض الطوائف كالقادرية والجبائية وجماعة من العقلانيين والمتكلمين، ولديهم أدلة مثل أن هناك أحاديث آحاد شاذة لا يؤخذ بها، وهذا يطعن في الثقة في جميع الأحاديث في نفس الرتبة، إضافة إلى احتمال السهو على أحد الرواة، إضافة إلى أن بعض الحدود يلزم شاهدين، وإذا إرتفعت خطورة الحد وجب أربع شهود مثل الزنا، والعقيدة أخطر من إثبات جريمة الزنا فيجب أن يكون الرواة أكثر بحيث يستحيل كذبهم أو سهوهم.

و ينقسم خبر الآحاد إلى:
1.المشهور: هو ما رواه ثلاثة.
2.العزيز: هو ما لم يقل عدد رواته عن اثنين.
3.الغريب المطلق: هو ما وقع التفرد به في أصل السند.
4.الغريب النسبي: هو الذي حصل التفرد فيه أثناء السند.
الحديث المسند: وهو ما اتصل اسناده إلى رسول الله، وقد عرفه الخطيب: ((بأنه ما اتصل إلى منتهاه)) وقد عرفهابن عبد البر ((بأنه المروي عن رسول الله سواء أكان متصلا أم منقطعا)).
الحديث المتصل: هو الحديث الذي لم يسقط أحد من رواة إسناده بأن سمع كل راو ممن فوقه إلى منتهاه، والمتصل في حد ذاته ينافي الإرسال ويقال له أيضا: الحديث الموصول. قال الإمام النووي: ((هو ما اتصل إسناده مرفوعا كان أو موقوفا.)). وقد يكون الحديث المتصل صحيحا وحسنا أو ضعيفا.
الحديث المسلسل: اصطلاحا: التسلسل هو ما اتفق رواته على صفة من الصفات.

فوائد الحديث المسلسل: أن يكون بعيدا عن التدليس وعن الانقطاع وزيادة ضبط الرواة فيه و، الاقتداء بالنبي. إلا أن أغلب المسلسلات لا تخلوا من الضعف في وصف التسلسل، لا في أصل المتن فقد يكون المتن صحيحا ويتعرض وصف التسلسل إلى الضعف.
الاعتبار: هو أن يأتي المحدث إلى حديث من الأحاديث التي رواها بعض الرواة، إذا فالاعتبار هيئة يتوصل لها إلى معرفة المتابعات والشواهد، وليس الاعتبار قسما للمتابع والشاهد.
الحديث الفرد ينقسم إلى قسمين:
1.الفرد المطلق: وما يتفرد به راو واحد عن جميع الرواة.
2.الفرد النسبي: هو ما كان بالنسبة إلى صفة خاصة ومنه ما كان مقيدا إلى بلد معين كمصر ومكة.....كقولهم:(لم يرو هذا الحديث غير أهل البصرة).
الحديث المعنعن: اسم مفعول من العنعنة وهو مصدر جعلي كالبسملة والحمدلة والحوقلة مأخوذ من لفظ ((عن فلان)).

هو الحديث الذي يقال في سنده: فلان عن فلان دون توضيح التحديث والسماع والإخبار وقد ذهب جمهور أئمة الحديث وغيرهم أنه من قبيل الإسناد المتصل وذلك بشروط:
1.أن يكون الراوي الذي رواه سالما من التدليس.

2.أن يثبت لقاؤه بمن روى عنه بالعنعنة.
الحديث المؤنن: هو الذي يقال في سنده: حدثنا فلان أن فلانا إلى آخر الحديث ويقال له أيضا:المؤنان.
الحديث المنقلب: هو الذي ينقلب بعض لفظه على الراوي فيتغير معناه.
الحديث العالي: هو ما قربت رجال سنده من رسول الله.
الحديث النازل: هو ما قابل الحديث العالي بأقسامه السابقة والإسناد النازل مفصولا إلا أن تميز بفائدة كزيادة الثقة في رجاله على العالي وكونهم ((أي الثقات)) أحفظ أو أفقه أو نحو ذلك قال ابن مبارك: ((..... ليس جودة الحديث قرب بل جودته صحة الرجال)).
الحديث الغريب: هو ما رواه متفردا بروايته فلم يرو غيره، أو تفرد بزيادة في متنه أو اسناده، قال الإمام مالك: ((شر العلم الغريب وخير العلم الظاهر الذي قد رواه الناس.)) وقال الإمام أحمد ((لا تكتبوا هذه الأغاريب فإنها مناكير وأغلبها عن الضعفاء.
الحديث المبهم:

هو الحديث الذي ما في اسناده راو لم يسم سواء كان الذي لم يسم رجلا أو امرأة كأن يقال: أن امرأة جاءت إلى النبي أو رجلا أو حدثنا رجل أعرابي....
الحديث المدبج: هو ما يرويه واحد من الصحابة أو التابعين أو أتباعهم أو أتباع الالتابعين عن المساوي له في الأخذ عن الشيوخ.
الناسخ والمنسوخ: النسخ اصطلاحا: رفع الحكم أي لتعلق الخطاب التنجيزي الحادث للمستفاد تأبيده من إطلاق اللفظ على معني أن المزيل لحكم الأول هو الناسخ إذ لولا وروده لا يستمر.
المؤتلف والمختلف: وهو ما تتفق صورته خطا وتختلف صفته لفظا وهو ما يقبح جهله بأهل الحديث. ومنه في البخاري: ((الأحنف بالحاء المهملة والنون والأخنف بالخاء...))

قال ابن الصلاح: ((هذا فن جليل من لم يعرفه من المحدثين كثر عثاره ولم يعدم مخجلا.))

[عدل] مصنفات في هذا العلم
(المُحدث الفاصل) للحسن بن عبدالرحمن بن خلاد الرامهرمزي وهو أول كتاب في علوم الحديث
(الكفاية في علم الرواية) للخطيب البغدادي
الباعث الحثيث في اختصار علوم الحديث للحافظ ابن كثير
نخبة الفكر في مصطلح أهل الأثر للحافظ ابن حجر العسقلاني
تيسير مصطلح الحديث لمحمود الطحان (كتاب معاصر أهتم بالتيسير وترتيب المادة العلمية بما يسهل على القارئ)
(علوم الحديث) لأبي عمرو ,عثمان بن عبدالرحمن الشهرزوري,المعروف بابن الصلاح, وأشتهر هذا الكتاب باسم (مقدمة ابن صلاح) وهو من أجمع كتب المصطلح وأغزرها
علم مصطلح الحديث لمحمد بن صالح العثيمين
المنظومة البيقونية (أربعة وثلاثين بيتاً تقريبا) لعمر بن محمد البيقوني

.

Shaking hand with women

One unique attribute of about Islam is its ease and Allah emphasized this point in many verses, as He said:

Allah says:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah wants things to be easy for you and does not want to impose hardship on you" (Al Baqara 2:185)

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

"Allah wants to lighten things for you, since man was created weak" (Al-Nisaa 4:28)

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ

"Allah does not want to place any inconvenience on you, but He wants to purify you and complete his favors toward you" (Al-Maeda 5:6)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

"Those who follow the Messenger, the unlettered Prophet whom they find written for them in the Torah and the Gospel. He commands them what is decent and forbids them what is evil, and relieves them of their burdens and the shackles (restrictions) which were placed upon them." (Al-Aaraf 7:157)

Part of this ease is that the decreed major sins are very few and are clearly defined in unambiguous terms. But there other many minor sins that all people fall in and these are forgiven by Allah as He said:

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى (٣١)

ٱلَّذِينَ يَجْتَنِبُونَ كَبَـٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَـٰتِكُمْ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰ (٣٢)]النجم[

"To Allah belongs whatever there is in the heavens and whatever there is in the earth, so that He gives punishment to evildoers for what they did, and gives good reward to those who did good (31)

Those who abstain from the major sins and from shameful acts, <u>except minor offenses</u>. Indeed your Lord is vast in forgiveness. He knows you the best as He created you from the earth and when you were embryos in the wombs of your mothers. So, do not claim purity (from faults) for yourselves. He knows best who has taqwa." (Al-Najm 53:31-32)

Muslim recorded that Abu Hurayrah said that the Messenger of Allah (PBUH) used to say:

الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرَ

“The five daily prayers, Jumu`ah (Friday prayer) to Jumu`ah and (the fast of) Ramadan to Ramadan are expiations for whatever sins were committed between them, as long as you stay away from the <u>major sins</u>.”

Problems are often rise when some people who claim knowledge designate themselves are spokesman on behalf of Allah to transform minor offenses into major sins. This is generally done by:

1. Quoting an unsubstantiated hadeath
2. Quoting an authentic hadeath but misinterpreting its meaning by ignoring the divine definitions of certain terms.
3. Implying their knowledge while that are ignorant of other ahadeath that may restrict the meaning of the hadeeth they are quoting
4. Intentionally ignoring other ahadeath that can provide clarifications for the purpose of supporting their pre-perceived opinion. Allah warns those who hide part of the truth to serve their own opinion or agenda by saying: in Surat Al-Baqara: (البقرة):

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَاتِ وَٱلْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي ٱلْكِتَابِ أُولَـٰئِكَ يَلعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللاَّعِنُونَ

“Verily, those who conceal the clear proofs and the guidance which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by those who have the power to curse.” (Al-Baqara 2: 159)

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَناً قَلِيلاً أُولَـٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلاَّ ٱلنَّارَ وَلاَ يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

“Verily, those who conceal what Allah has revealed in the book and earn thereby a small price, they eat nothing into their bellies but fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them. Theirs will be a painful punishment.” (Al-Baqara 2: 174)

Here is clear example of a hadeath that is taken alone and out of context and is used without consideration of other ahadeath to convert some miner matter into major sin::

There is a Hadith from Ma'qil ibn Yasar (معقل بن يسار), saying; The Prophet (PBUH) said:
"لأن يطعن في رأس أحدكم بمخيط من حديد خير له من أن يمس امرأة لا تحل له" رواه الطبراني والبيهقي
"It is better for you to be stabbed in the head with an iron needle than to <u>touch</u> the hand of a woman who is not permissible to you."

While some raises question regarding the authenticity of this hadeath, others accept it as authentic and use it to consider that it is prohibited fro a man to shake hand of foreign women. The language of this hadeath is very strong and thus this act has been elevated to be considered as major sin. But the key word in the hadeath is the term (مس) which is translated as touch.

<u>The definition of the the term (مس) in the Quran:</u>

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَكَحۡتُمُ ٱلۡمُؤۡمِنَٰتِ ثُمَّ طَلَّقۡتُمُوهُنَّ مِن قَبۡلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمۡ عَلَيۡهِنَّ مِنۡ عِدَّةٖ تَعۡتَدُّونَهَاۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحٗا جَمِيلٗا (٤٩)

O you who believe, when you marry the believing women, and then divorce them before you have touched them, then they have no obligation of any 'iddah (waiting period) for you that you may count. So give them (due) benefits, and release them in a pleasant manner. (Al-Ahzab 33:49)

The above verse clearing differentiate between the Nikah which is the" marriage contract" and the sexual relationship that follows the contract, the Quran referred to the sexual relation in the verse by the word (مَسّ) which is translated as touch. The use of the term (مَسّ) "touch" referring to sexual relationship is also affirmed in surat Al-Mujadila (58:3-4):

وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمۡ ثُمَّ يَعُودُونَ لِمَا قَالُواْ فَتَحۡرِيرُ رَقَبَةٖ مِّن قَبۡلِ أَن يَتَمَآسَّاۚ ذَٰلِكُمۡ تُوعَظُونَ بِهِۦۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ (٣)
فَمَن لَّمۡ يَجِدۡ فَصِيَامُ شَهۡرَيۡنِ مُتَتَابِعَيۡنِ مِن قَبۡلِ أَن يَتَمَآسَّاۖ فَمَن لَّمۡ يَسۡتَطِعۡ فَإِطۡعَامُ سِتِّينَ مِسۡكِينٗاۚ ذَٰلِكَ لِتُؤۡمِنُواْ بِٱللَّهِ وَرَسُولِهِۦۚ وَتِلۡكَ حُدُودُ ٱللَّهِۗ وَلِلۡكَٰفِرِينَ عَذَابٌ أَلِيمٌ (٤)

Those who declare zihar against their wives (by saying they are as their mothers), then retract what they said, obligated on them is to free a slave before they touch one another. This is what you are advised, and Allah is well aware of what you do. (3) But whoever does not find (a slave) has to fast for two consecutive months before they touch one another. Then the one who is not able to do so has to feed sixty needy persons. This is (laid down) so that you believe in Allah and His Messenger. These are the limits set by Allah; and for the disbelievers there is a painful punishment. (Al-Mujadila 58:3-4)

Using the Quranic terminology, the term (مَسّ) is used to mean sexual relationship and not merely touching. So, the proper translation of the Hadith narrated by Ma'qil ibn Yasar (معقل بن يسار) in which the Prophet (PBUH) said:

"لأن يطعن في رأس أحدكم بمخيط من حديد خير له من أن يمس امرأة لا تحل له" رواه الطبراني والبيهقي

Should be translated as: "It is better for you to be stabbed in the head with an iron needle than having a sexual intercourse with a woman who is not permissible to him."

We must also examine this hadeath with other ahdeath to assess whether there is support that the hadeath did not mean touching but a far more serious contact. There appear to be conflicting ahadeath regarding whether the Prophet (PBUH) shook hand of women or not. Imams Bukhari and Muslim (البخاري ومسلم) reported that the Prophet's wife Aysha (عائشة رضي الله عنها) said:

قول عائشة (رضي الله عنها): لا -والله- ما مست يد رسول الله (صلى الله عليه وسلم) يد امرأة قط إلا امرأة يملكها. رواه البخاري (6674)، ومسلم (3470)، والترمذي (3228)، وابن ماجة (2866)، وأحمد (23685)،

By Allah, the hand the Messenger of Allah (PBUH) never touched a hand of woman he does not own.

But there other ahdeath that suggest otherwise. Imam Biukhari (البخاري) reported Anas ibn Malik (أنس بن مالك -رضي الله) said:

«إن كانت الأمة من إماء المدينة لتأخذ بيد رسول الله r فتنطلق به حيث شاءت». هذا غاية في الصحة، وفي رواية أحمد وابن ماجه «فما ينزع يده من يدها»،

The female slave from Madinah would take hold of the hand of Allah's Messenger and lead him wherever she wished"

In the narration by Imam Ahmad sates:

The female slave from Madinah would take hold of the hand of Allah's Messenger and lead him wherever she wished" without withdrawing her hands from his hands until the Prophet fulfils her need" (Ahmad).

It is reported in Boukhari (البخاري) that Anas bin Malik (أنس رضي الله عنه) said :

في الصحيحين عن أنس رضي الله عنه أن رسول الله r كان يدخل على أم حرام بنت ملحان فتطعمه وكانت أم حرام تحت عبادة بن الصامت رضي الله عنه

Allah's Messenger (PBUH) used to visit Um Haram bint Milhan (أم حرام بنت ملحان), who would offer him meals. Um Haram (أم حرام) was the wife of Ubada bin As-Samit (عبادة بن الصامت رضي الله).

Anas continued

فدخل عليها رسول الله r فأطعمته ثم جلست تفلي رأسه فنام رسول الله r ثم استيقظ وهو يضحك... قالت فقلت ما يضحكك يا رسول الله.

Once, Allah's Messenger (PBUH) visited her and she provided him with food and started looking for lice in his head. Then Allah's Messenger (PBUH) slept, and afterwards woke up smiling. Um Haram asked, "What causes you to smile, O Allah's Messenger?"

He said.

قال ناس من أمتي عرضوا علي غزاة في سبيل الله يركبون ثبج هذا البحر مثل الملوك على الأسرة

"Some of my nation who (in a dream) were presented before me as fighters in Allah's sailing on the sea as kings on thrones. Um-Haram said,

قالت فقلت له يا رسول الله ادع الله أن يجعلني منهم فدعا لها ثم وضع رأسه فنام ثم استيقظ يضحك قالت فقلت له يا رسول الله ما يضحكك قال

"O Allah's Messenger! Pray to Allah that he makes me one of them. Allah's Messenger (PBUH) prayed to Allah for her and slept again and woke up smiling. Once again Um Haram) asked, "What makes you smile, O Allah's Messenger?" He replied,

ناس من أمتي عرضوا علي غزاة في سبيل الله ملوكا على الأسرة أو مثل الملوك على الأسرة كما قال في الأولى قالت فقلت

"Some of my nation were presented to me as fighters in Allah's Cause," they are kings on thrones. Um Haram said as she said before:

يا رسول الله ادع الله أن يجعلني منهم فقال أنت من الأولين قال فركبت البحر في زمان معاوية فصرعت عن دابتها حين خرجت من البحر فهلكت

"O Allah's Messneger! Pray to Allah that He makes me one of them." He said, "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'awiya bin Abi Sufyan, and after she disembarked, she fell down from her riding animal and died.

Some may feel uncomfortable with this hadeath and be willing to just reject it. But we must not ignore that certain Customs that may appear to us today unacceptable they were common during the life of the Prophet and we know in the rules of Fiqh customs applies as long as it does not contradict clear command. This may have been common because it is

reported that Abu Musa Al-Asharie (أن أبا موسى الأشعري رضي الله) had aforiegn woman (امرأة من الأشعريين) remove the lice form his hair while he was in a state of Ihram during his pilgrimage (تفلي رأسه وهو مُحْرِم في الحج). (أخرجه البخاري). These accounts appear to suggest that there were professional women who offer the service of cleaning the people hair from lice and this was acceptable cultural practice.

Several books of hadeath and Tasfreer give Asbab Al-Nouzoul of verse 114 of Surat Hud to the following story.

A man from the Ansar whosr name is Abu Al-Usr ibn Amr (أبو اليسر بن عمرو) was selling dates and a woman came to buy dates, so he told her come to the back of the store I have better quality dates. When she went, he kissed and fondled her but they did not have sexual intercourse. Al-Bukhari reported that Ibn Mas`ud (ابن مسعود رضي الله) said:
أن رجلاً أصاب من امرأة قبلة فأتى رسول الله صلى الله عليه وسلم فذكر ذلك له فأنزلت عليه وأقم الصلاة طرفي النهار وزلفاً من الليل إن الحسنات يذهبن السيئات ذلك ذكرى للذاكرين قال الرجل ألي هذه قال لمن عمل بها من أمتي ، وفي لفظ فقال : رجل من القوم يا نبي الله هذا له خاصة قال بل للناس كافة " . أخرجه البخاري ومسلم
A man kissed a woman. He then came to the Prophet (PBUH) and informed him about the incident. Thus, Allah revealed,
(وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ)
“And perform Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.” (Hud 11:114)
The man asked Allah's Apostle, "Is it for me?
The Prophet (PBUH) replied: « لِجَمِيعِ أُمَّتِي كُلِّهِم » **“This is for all of my (Ummah) followers.”** (Al-Bukhari).

The Prophet (PBUH) said:

مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي رَكْعَتَيْنِ إِلَّا غُفِرَ لَه »
There is not any Muslim who commits a sin, then he makes Wudu' and prays two units of prayer, except that he will be forgiven (that sin).)

In the Two Sahihs it is recorded that the `Uthman bin `Affan made Wudu' for the people (to see), just like the Wudu' of the Messenger of Allah (PBUH). Then he said, "I saw the Messenger of Allah make Wudu' like this, and he said,

مَنْ تَوَضَّأَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّم مِنْ ذَنْبِه
Whoever makes Wudu' like this Wudu' of mine, then he prays two Rakka in which he does not speak to himself, he will be forgiven for his previous sins.

In the Sahih it is recorded that Abu Hurayrah said that the Messenger of Allah (PBUH) said:
أَرَأَيْتُمْ لَوْ أَنَّ بِبَابِ أَحَدِكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يُبْقِي مِنْ دَرَنِهِ شَيْئًا؟
“Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him)
They said, "No, O Messenger of Allah!" He (PBUH) said:

“كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا “

“This is like the five daily prayers, for Allah uses them to wipe away the sins and wrongdoings.”

The eminent Muslim scholar, Sheikh Dr. Yusuf Al-Qaradawi, states:
There is no doubt that shaking hands between males and females who are not mahrams (illegal for marriage) has become an intricate issue. Reaching an Islamic verdict on this issue away from extremism and dispensation needs a psychological, intellectual, and scientific effort so that the Mufti gets rid of the pressure of all imported and inherited customs unless they are based on the textual proofs of the Qur'an or the Sunnah.

In fact, I searched for a persuasive and textual proof supporting the prohibition but I did not find it. As a matter of fact, the most powerful evidence here is blocking the means to temptation, and this is no doubt acceptable when the desire is roused or there is fear of temptation because its signs exist. But when there is no fear of temptation or desire, what is the reason for prohibition?

Some scholars based their ruling on the action of the Prophet (peace and blessings be upon him) on the day of the Conquest of Makkah. When he wanted to take the pledge of women he said to them, "Go, for you have given your oath of allegiance." But it is known that the Prophet's leaving a matter does not necessarily indicate its prohibition, as he may leave it because it is haram (forbidden), makruh (reprehensible), or because it is not preferable. He may also leave it just because he is not inclined to it. An example of this last is the Prophet's refraining from eating the meat of the lizard although it is permissible. Then, the Prophet's refraining from shaking hands with women (other than his wives) is not evidence of the prohibition, and there should be other evidence to support the opinion of those who make shaking hands absolutely prohibited.

Islamic Shariah and Huddud

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شريعة إسلامية
من إشكالياتنا القائمة حصر طلبة العلم وغيرهم لمفهوم عبارة (تطيق الشريعة) بإقامة الحدود !! فهم بذلك يدعو إلى عدم تطبيق الشريعة الإسلامية ؟ لأن الحدود عقوبات قررها الشارع بشأن جنايات محددة ثم طلب من المسلمين التماس الشبهات لدرء تطبيقها والحيلولة دون تنفيذها .. فعندما يقرر أحدهم أن تطبيق الشريعة الإسلامية هو إقامة الحدود ، فهو بذلك يحشر نفسه في مسألة جزئية نحن مطالبون قدر الإمكان بعدم تطبيقها .

It is very sad that when people talk about the application of Shariah, the first thing that comes to their mind is the punishment system, the Huddud and this is because when every you get an Islamic group in power, the first thing they want to apply is the punishments rules and by this they make even Muslims hate the application of shariah. The Huddud is not the shariah, it is only a secondary part of the Shariah. Allah did not send His messenger (PBUH) to apply the Huddud but rather to bring mercy to all creations and He said:

وَمَا أَرْسَلْنَاكَ إِلا رَحْمَةً لِلْعَالَمِينَ") الأنبياء)

We have not sent you, but as a mercy for all creatures. (Al-Anbi'a 21:107)

The purpose of applying the shariah is to establish harmonious and safe society and to facilitate the life of people based on justice, fairness and the common good fro mankind.

(المفهوم الصحيح لعبارة (تطيق الشريعة) هو إقامة الحياة وتصريف مصالح الناس بالعدل والقسط)

حفظ الضرورات الخمس، وهي: الدين، والنفس، والعقل، والنسل، والمال إلى جانب مراعاتها رفع الحرج والمشقة في مجال الحاجيات ؛ مع الأخذ بما يليق في جانبه التحسينات كالطهارات، وستر العورات، وأخذ أنواع الزينة، وآداب الأكل، وهكذا جاءت شريعة كاملة وافية بكل حاجات البشر في كل زمان ومكان

The purpose of the shariah is to protect the five essential for every individual:

Life, belief, property intellect, and honor (lineage).

The word sharia as an Arabic word denotes "pathway to be followed or "path to the water hole". The latter definition comes from the fact that the path to water is the whole way of life in an arid desert environment.

The sharia as a "path" or "way" comes from the Qur'anic verse

" ثم جعلناك على شريعة من الأمر فاتبعها ولا تتبع أهواء الذين لايعلمون "

"Then we put you on the (right) Way of religion so follow that (Way), and follow not the desires of those who know not." [Quran 45:18]

Sharia, in its strictest definition, is a divine law, as expressed in the Qur'an and the sunnah of the Prophet (PBUH) in concise and clear terms. As such, it is related to but different from fiqh, which is emphasized as the human interpretation of the law.

The general principles of Islamic law, also known as universals (kulliyat), essentials (dururiyat), and goals (maqasid), are derived by a system of reasoning known as istislah, which focuses on the common good of mankind.

وتنقسم أحكام الشريعة الإسلامية إلى ثلاثة أقسام، هي:

أ- أحكام اعتقادية: وهي المتعلقة بذات الله تعالى وصفاته، وبالإيمان به وبرسله وباليوم الآخر وما فيه من حساب وثواب وعقاب.
ب- أحكام أخلاقية: وهي الأحكام المتعلقة بأمهات الفضائل ، كالصدق والوفاء والصبر والأمانة...
ج- أحكام عملية: وهي الأحكام المتعلقة بأعمال الإنسان، وهي نوعان:
عبادات: وهي الأحكام الشرعية المتعلقة بأمر الآخرة، والتي يقصد بها التقرب إلى الله وحده، كالصلاة والصيام...
معاملات: وهي الأحكام المتعلقة بأعمال الإنسان وتصرفاته التي يقصد بها تحقيق المصالح الدنيوية، أو تنظيم علاقته مع فرد أو مجتمع، كالبيوع والرهن والشركة.

Shariah, the Islamic rules can be divided into three branches:

1. Rules of belief (أحكام اعتقادية) and these are related to the article of belief
2. Moral Rules (أحكام أخلاقية) and these are related to honorable characters such as truthfulness, honesty, patience, fulfillment of promises, etc.
3. Practical Rules and these related tp man's actions and these are two:
    a. Rituals (عبادات): prayers, fasting, Hajj
    b. Transactional rules (معاملات): These control the relationship of the person and society.

Shari'ah: The Islamic Law can be divided into five main branches:

1. Family relations
2. Crime and punishment
3. Inheritance and disposal of property
4. The economic system
5. External and other relations

Others organize the sharia law into the following topics:

1. Purification: purification has a spiritual dimension and a physical one. Certain human activities and contact with impure animals and substances cause impurity. Water is used for purification in most circumstance such as wudhu or ghusl. Also, cleaning of dishes, clothing and homes are all done in accordance with stated laws.
2. Prayer: Praying five times each day with turning the face to face the Kaaba. There are also optional special prayers for certain seasons. Classic Islamic law details many aspects of the act of prayer, including who can pray, when to pray, how to pray, and where to pray.
3. Funeral prayer: Visiting the sick and dying. Upon death, the Muslim will be washed and shrouded in clean, white cloth. A special prayer, Janazah, is performed for the deceased. The grave is dug perpendicular to the direction of Mecca, and the body is lowered into the grave to rest on its side, with the face turned towards Mecca. Islamic law details visitation of the ill, preparation of the dead for burial, the funeral prayer and the manner in which the Muslim is buried.
4. Social security Taxes: The annual zakat. Classic Islamic law details the tax, how it is assessed, its collection, and its distribution.
5. Fasting: Classic Islamic law details the exact definition of the fast, the times of fasting, how a fast may be broken, who must fast, and permitted exceptions to the fast.
6. Pilgrimage: Islamic law details the manner in which the pilgrim dresses, behaves, arrives, departs and performs each of these rituals.
7. Trade: Islamic law details the manner of contracting, the types of transactions, the assignment of liability and reward, and the responsibilities of the parties in trade Under sharia law ownership of all property ultimately rests with God; while individual property rights are upheld, there is a corresponding obligation.
8. Inheritance: The rules of inheritance under sharia law are intricate. Islamic law details the division of property with the option of distributing up to one third of a person's property as a will, wasiyya; after debts are settled.

9. Marriage and Divorce: These rules marriage, divorce, child custodey are detailed.
10. Justice: The concept of justice is embedded in sharia. Sharia judicial proceedings. There are four categories of crimes in sharia law, hudud (الحدود), qisas (القصاص) (Retaliation punishment, restitution), tazir)(التعزير والغرامات) (Discretionary punishments set by the ruler).

Hudud

The Hadd is barrier between two things to prevent crossing from one side to another. The punishment of certain crimes is called Huddud because they are intended to discourage people from transgressing against Allah's commands as Allah says:

تِلْكَ حُدُودُ اللَّهِ فَلا تَقْرَبُوهَا [البقرة].

"These are the limits imposed by Allah, so do not approach them." (Al-Baqara 2:187)

In the context of legal system, Huddud are the penalties laid down by the Quran for certain crimes. These hudud crimes are:

1. Theft (Sariqa, السرقة)

وَ ٱلسَّارِقُ وَ ٱلسَّارِقَةُ فَ ٱقْطَعُوٓاْ أَيْدِيَهُمَا جَزَآءَۢ بِمَا كَسَبَا نَكَٰلا مِّنَ ٱللَّهِۗ وَ ٱللَّهُ عَزِيزٌ حَكِيمٌ (٣٨) فَمَن تَابَ مِنۢ بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

"And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise. And whosoever repents after his crime and does righteous good deeds, Allah will pardon him. Verily, Allah is Oft¬Forgiving, Most Merciful." (Maeda 5:38-39)

2. Adultery, Illegal sexual intercourse (Zina', الزنا)

ٱلزَّانِيَةُ وَ ٱلزَّانِى فَ ٱجْلِدُواْ كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِ ٱللَّهِ وَ ٱلْيَوْمِ ٱلْأَخِرِۖ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ

"The woman and the man guilty of adultery or fornication— flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the Believers witness their punishment." (Al-Nour 24:2)

3. Defamation and false accusation of Zina' (القذف)]

وَ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُواْ بِأَرْبَعَةِ شُهَدَآءَ فَ ٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُواْ لَهُمْ شَهَٰدَةً أَبَدًاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ (٤) إِلَّا ٱلَّذِينَ تَابُواْ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

"And those who launch a charge against chaste women, and produce not four witnesses (to support their allegation)— flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors (4) Unless they repent thereafter and mend (their conduct): for Allah is Oft-Forgiving, Most Merciful." (Al-Maeda 24:4-5)

4. Intoxication, drinking alcohol (Shurb al-Khamr, شرب الخمر); the punishment of intoxication is not specified in the Quran and thus opinions regarding it is different. Some scholars ruled that the punishment for drinking alcohol was 80 lashes, but others said 60 and still others 40. Some scholars, on the other hand, believe that the punishment for drinking alcohol should be merely a slap or a fine.

5. Waging war against God and society" (hirabah and fasad-fel-ard such as armed robbery, terrorism, and armed violence) (الحرابة) as stated is surah Al-Maeda:

إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ ذَٰلِكَ لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ (٣٣) إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبۡلِ أَن تَقۡدِرُواْ عَلَيۡهِمۡۖ فَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ

"The recompense of those who wage war against Allah and His Messenger and do mischief in the land is that they shall be killed or crucified or their hands and their feet be cut off from the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who repent before you overpower them. In that case, know that Allah is Oft-Forgiving, Most Merciful" (Maeda 5:33-34) Because the punishment will not be imposed if they repent, some scholars do not consider this as part of the Huddud but rather as part of the Qisas.

6. Apostasy (Ridda, ردّه): Unlike the five offenses listed above, not all jurists consider apostasy to be a hudud offense because it is not at all mentioned in the Quran. There is, however a hadeath that may imply it and this issue will discussed in details later.

The Hudud penalties are not punishments tailored to the offense, but they are intended for two purposes:

1. They are deterrents to transgressors to protect to the safety, security and honor of the members of the society.
2. They are a form of mercy from the point of purification by expiation the transgressor from the sins (كَفَّارة عن الذنب) and thus the person will not be punished for it in the hereafter. The Prophet (PBUH) said: **Whoever was punished by a Hadd, it is expiation of his sin.** (من أصاب حداً أقيم عليه ذلك الحد، فهو كفارة ذنبه). Also as narrated by Ubadah ibn Asamet (عبادة بن الصامت) that the Prophet (PBUH) said to them in the first Aqaba pledge (العقبة):

"تَعَالَوْا بَايِعُونِي عَلَى أَنْ لا تُشْرِكُوا بِاللَّهِ شَيْئًا, وَلا تَسْرِقُوا وَلا تَزْنُوا وَلا تَقْتُلُوا أَوْلادَكُمْ وَلا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلا تَعْصُونِي فِي مَعْرُوفٍ, فَمَنْ وَفَى مِنْكُمْ؛ فَأَجْرُهُ عَلَى اللَّهِ, وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ, وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَاقَبَهُ, وَإِنْ شَاءَ عَفَا عَنْهُ, قَالَ: فَبَايَعْتُهُ عَلَى ذَلِكَ"

"Give me a pledge that you shall not associate anyone with Allah, shall not steal, shall not commit, shall not kill your children, shall not falsely accuse or backbite anyone, and shall not disobey you in good deeds and just cause. If you comply with these promises, you will have your reward from Allah but whoever violates any of them and is punished from for his violation in this life, the punishment will be expiation but if Allah conceal his violation, his matter will be up to Allah, If He wishes, He can punish him and if He wishes He can forgive him."

But it must be realized that Hudud can only be applied to achieve the main goal of justice when true Islam exist. The Huddud were applied by the Prophet (PBUH) in Medina after the Islamic rules are established. One cannot apply the "Hadd" punishment for theft unless social and economic justice were established and opportunities for employment given to all and thus there will be no need for the thief to steal. When a wealthy merchant informed the Caliph Umar that he wanted to cut off the hand of his slave because the slave had stolen his camel, Umar replied:
"Had you properly fed and cared for your slave, he would not have needed to steal your camel. Go and meet his needs as his master, or I'll cut off your hand!"

The process is applying the Huddud is very strict and there shall be no doubt about the crime. At least two witnesses are required to corroborate the evidence, with four witnesses required in the case of sex crimes, so that in most such cases the most severe penalties are difficult, if not impossible, to impose. Circumstantial evidence is not allowed to be part of the testimony.

Those who think that the most important application of the Shariah is the punishment system fail to understand the great reluctant of the Prophet (PBUH) in its application and he (PBUH) always gave the person the benefit of doubt and he (PBUH) said:

قال رسول الله صلى الله عليه وسلم : "ادْرَءُوا الْحُدُودَ عَنْ الْمُسْلِمِينَ مَا اسْتَطَعْتُمْ فَإِنْ كَانَ لَهُ مَخْرَجٌ فَخَلُّوا سَبِيلَهُ فَإِنَّ الإِمَامَ أَنْ يُخْطِئَ فِي الْعَفْوِ خَيْرٌ مِنْ أَنْ يُخْطِئَ فِي الْعُقُوبَةِ".

Avoid applying the huddud as much as you can. And if you can find away out for a Muslim, let him go free. It is better for the Imam to make mistake in issuing a pardon than to make mistake in punishment.

ادرؤوا الحدود بالشبهات

“Impel hudud law that is based on doubts.”

Unlike Qisas (القصاص) which is retaliation punishment for which the punishment can be changing by the pardon of the affected people, the punishment of Huddud cannot be changed even the affected person pardon the guilty one. The Prophet (PBUH) advised the Muslims to pardon each other before they bring the Hadd case to him because if the the judgment is made the punishment will be implemented as he (PBUH) said:

قال رسول الله صلى الله عليه وسلم: "تَعَافُوا الْحُدُودَ فِيمَا بَيْنَكُمْ, فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ"

“Pardon in the matter of Huddud among each other, but if the matter is raised to me, the Hadd will become obligatory.”

Pardoning can be a matter of theft and defamation, by the pardon must be done prior to bring the matter to a judge. This issue was clear when a noble woman from the influential tribe of Bani Makhzoum (بني مخزوم) was proven guilty of theft and when the Prophet (PBUH) wants toapply the Hadd on her, Usamah ibn Zayd (أسامة بن زيد) tried to intercede on her behalf of the Prophet Mohammad (PBUH) became angry and said:

أتشفع في حد من حدود الله ،إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمْ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمْ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَأَيْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا)البخاري(

“**Do you intercede concerning one of the hadd punishments set by Allah? Those who came before you were destroyed because if a rich man among them stole, they would let him off, but if a lowly person stole, they would carry out the punishment on him. By Allah, if Fatimah the daughter of Mohammad were to steal, I would cut off her hand.”** (al-Bukhari)

The dispute regarding cutting the hand of the ungrateful borrower

الخلاف في قطع جاحد العارية

العارية : مُشَدَّدَةً وقد تُخَفَّفُ والعَارَةُ : ما تَدَاوَلُوهُ بَيْنَهُم، واصطلاحاً: عرفها الحنفية: بأنها تملك المنافع بغير عوض ، وعرفها المالكية: تمليك منفعة مؤقتة بلا عوض ، الشافعية: اسم لإباحة منفعة عين مع بقائها بشروط مخصوصة، والحنابلة:إباحة نفع العين يحل الانتفاع بها تبقى بعد استيفائها ليردها على مالكها

Most of the accounts suggest that the Makhzoumi woman (المرأة المخزومية) (فاطمة بنت الأسود بن عبد الأسد) hand was cut because she stole but there are accounts that she used to borrow things but deny borrowing it (وفي بعض الروايات أنها كانت تستعير المتاع فتجحده).

One day she went to a family and said that such and such sent me to borrow some jewelry to use in a wedding nut she took the jewelry and sold it. When they asked her to return the jewelry, she denied that she borrowed anything. But they found the jewelry at a store and when they inquired, the storekeeper told them about her and that she is the one sold the jewelry to him. When this was proven, the Prophet ordered her hand to be cut.

، وأنها جاءت إلى قوم وقالت: إن آل فلان أرسلوني لأستعير منكم حلياً ليتجملوا به في عرس لهم، ثم لما أعطوها ذلك الحلي ذهبت به وباعته، فسألوها وقالوا: نحن أعرناك، فقالت: ما أعرتموني، وجحدت ذلك، ثم وجد الحلي عند أولئك الذين اشتروه، فقالوا: نعم اشتريناه من فلانة أي: هذه المخزومية، وكان اسمها فاطمة، فاعترفت بعد ذلك أنها أخذته من أولئك وباعته، وأنه ليس لها، فلما ثبت عليها هذا أمر النبي صلى الله عليه وسلم بقطع يدها.

Therefore not returning what is borrowed is considered theft (إنه سمُي الجحد للعارية سرقة) because it is taking property without just cause (أخذ لمال بغير حق)

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Based on this account Imam Ahmad (الإمام أحمد) is of that opinion (تقطع يد من جحد العارية) to cut the hand of the ungrateful borrower because one cannot protect from it and as such it will discourage people from acts of kindness (يحمل الناس على قطع الإحسان، وعلى قطع المعروف) of loaning to others.

جاء في صحيح مسلم قال : حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَجْحَدُهُ فَأَمَرَ النَّبِي -صلى الله عليه وسلم- أَنْ تُقْطَعَ يَدُهَا فَأَتَى أَهْلُهَا أُسَامَةَ بْنَ زَيْدٍ فَكَلَّمُوهُ فَكَلَّمَ رَسُولَ اللَّهِ -صلى الله عليه وسلم- فِيهَا.

من أدلة القول بالقطع : ما جاء عن ابن عمر رضي الله عنهما قال: كانت مخزومية تستعير المتاع وتجحده ، فأمر النبي صلى الله عليه وسلم بقطع يدها.

But other Imams had different opinion because they did not consider this account and considered the account that after the habit of borrowing and not retiring, she stole and that is when she received the punishment. They consider the condition for stealing is taking the property in secret and taking it from a secure place (أخذ المال خفية، وأخذه من حرز) and it is taken without the awareness of the owner. They support their opinion with the Hadeath "

جاء في البخاري ومسلم من طريق ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ ، رَضِيَ اللَّهُ عَنْهَا ، أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالَ ، وَمَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ صلى الله عليه وسلم فَقَالُوا ، وَمَنْ يَجْتَرِئُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللهِ صلى الله عليه وسلم فَكَلَّمَهُ أُسَامَةُ ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَالَ إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَايْمُ اللهِ لَوْ أَنَّ فَاطِمَةَ ابْنَةَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا.

لقول النبي صلى الله عليه وسلم : ليس على خائن ولا منتهب ولا مختلس قطع

The Zina Punishment

The Prophet (PBUH) was very strict in applying the Huddud but he (PBUH) never went looking for the guilty ones and never hoped to apply the punishments and have always tried to find an outlet for the guilty ones. The following are examples of the Prophet's reaction to those who committed Zina.

The story of Maez (ماعز رضي الله)

Maez ibn Malik (مَاعِزُ بْنُ مَالِكٍ) was one the companions of the Prophet (PBUH) and he committed adultery and his friend Huzal (هزَّال) convinced him to admit his crime of Zina to eth Prophet (PBUH). So, Maez went to the Prophet (PBUH) and said: Messenger of Allah, purify me (يَا رسول الله طَهِّرْنِي). While Maez voice and manner indicated that he committed something bad, without asking about what he did even as matter of curiosity, the Prophet (PBUH) told him: ("وَيْحَكَ ارْجِعْ فَاسْتَغْفِرْ اللَّهَ وَتُبْ إِلَيْهِ) Woe be upon you, go back, ask forgiveness of Allah and turn to Him in repentance.

The narrator of this incident (بريدة بن الحصيب) said Maez went back not far, then came and said: Allah's Messenger, purify me (يَا رسول الله طَهِّرْنِي).
The Prophet (PBUH) said: "وَيْحَكَ ارْجِعْ فَاسْتَغْفِرْ اللَّهَ وَتُبْ إِلَيْهِ". Woe be upon you, go back and ask forgiveness of Allah and turn to Him in repentance.
Maez went back not far and came back and said: Allah's Messenger, purify me.
The Prophet (PBUH) said as he had said before. Woe be upon you, go back and ask forgiveness of Allah and turn to Him in repentance.
When it was the fourth time, Allah's Messenger (PBUH) said: (فِيمَ أُطَهِّرُكَ؟) From what am I to purify you?
Maez replied: From adultery (مِنْ الزِّنَا)
The Messenger of Allah (PBUH) asked if he had been mad (أَبِهِ جُنُونٌ؟).
He was informed that he was not mad.
He said: Has he drunk wine? "أَشَرِبَ خَمْرًا؟"
A person stood up and smelled his breath but noticed no smell of wine.
Thereupon Allah's Messenger (PBUH) said: Have you committed adultery? "أَزَنَيْتَ؟"
He said: Yes.
The Messenger of Allah (PBUH) made pronouncement about him and he was stoned to death.

The people had been (divided) into two groups about him (Maez). One of them said : He has been undone for his sins had encompassed him, whereas another said : There is no repentance more excellent than the repentance of Maez, for he came to Allah's Apostle (PBUH) and placing his hand in his (in the Holy Prophet's) hand said : Kill me with stones. (This controversy about Maez) remained for two or three days.

Then, came Allah's Messenger (PBUH) came to them (his Companions) as they were sitting. He greeted them and then sat down and said: Ask forgiveness for Maez bin Malik.
They said: May Allah forgive Maeiz b. Malik.
Thereupon Allah's Messenger (PBUH) said: Maez has made such repentance that if that were to be divided among a people, it would have been enough for all of them.

وقد حدث في قصة ماعز رضي الله عنه ما يؤيد ذلك؛ لأن رجلاً من الصحابة اسمه هزَّال هو الذي دفع ماعز إلى الاعتراف بجريمة الزنا, فلما أصرَّ ماعز على الاعتراف بالجريمة رجمه رسول الله صلى الله عليه وسلم لأن ماعزًا كان محصنًا, لكن رسول الله صلى الله عليه وسلم لم يدع الأمر يمر دون أن ينصح لهزّال -والأمة من بعده- قائلاً: **"وَاللَّهِ يَا هَزَّالُ لَوْ كُنْتَ سَتَرْتَهُ بِثَوْبِكَ كَانَ خَيْرًا مِمَّا صَنَعْتَ بِهِ"**[

By Allah, if you Huzal have shielded him and did not expose him, it would have been better than what you have done.

إن ماعزًا جاء ليعترف بالزنا ليقام عليه الحد, جاء معترفًا دون أن يُكرهه أحد, لقد جاء تائبًا مقرًّا بذنبه يريد أن يتخلص منه في الدنيا قبل حساب الآخرة, والحدود كفارة كما ذكرنا قبل ذلك..hile

Maez came repenting by admitting his crime of Zina to get rid of his sin in this life to avoid facing the punishment in the Hereafter. On the other hand, the Prophet (PBUH) asked these questions to save him from the punishment of killing him by stoning because he was married. This demonstrated the mercy of the Shariah (الشريعة) and it is not as perceived that it is harsh rules with no heart of emotion. The Shariah is a complete system that raises the people righteous and awareness of Allah that they come willingly to admit the crimes even when they know the severity of the punishment.

While the situation of Maez was very sad, the Prophet (PBUH) did not the people to get overwhelmed with mercy for Maez that they forget about the seriousness of the sin that he committed. Maez attacked the honor of a women and the honor of her family and sinned against the trust of his wife and family and thus committed a crime against the honor of the whole society (حرمة المجتمع). In addition, the result of this crime could have an honest child suffering all his life by being an illegitimate child for no crime of his own. The Prophet (PBUH) stood and gave a sermon to the people by saying:

"أَوَ كُلَّمَا انْطَلَقْنَا غُزَاةً فِي سَبِيلِ اللَّهِ تَخَلَّفَ رَجُلٌ فِي عِيَالِنَا لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ!! عَلَيَّ أَنْ لا أُوتَى بِرَجُلٍ فَعَلَ ذَلِكَ إلا نَكَّلْتُ بِهِ".
"Would it be appropriate that every time we go out for the sake of Allah and leave our family he, a man stays behind acting like a an animal and attack our honor. If I get hold of anyone doing this I'll impose the severest of punishment."

الناس يخرجون في عمل نبيل شريف, وهو الجهاد في سبيل الله, دفاعًا عن حقوق الشعب بكامله, وحرصًا على كرامة الأمة بكاملها, فإذا بأناس قد غدروا بهم, ولم يقدروا حرمتهم, فانتهزوا فرصة غيابهم, وسطوا على أعز ما يملكون وسطوا على شرفهم, واعتدوا على نسائهم.. نحن الذين سندفع ثمن انتشار الرذيلة لا غيرنا..

ويشير رسول الله صلى الله عليه وسلم أيضًا في كلمته أن الذي يفعل هذا الجرم الشنيع يفعله متشبهًا بالحيوانات, "لَهُ نَبِيبٌ كَنَبِيبِ التَّيْسِ", فقد تجرد في لحظة الفعل من كل مشاعر الإنسانية, فلا تأخذكم به رأفة..

يقول بُريدة : فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ (أي في ماعز) قَائِلٌ يَقُولُ: لَقَدْ هَلَكَ لَقَدْ أَحَاطَتْ بِهِ خَطِيئَتُهُ, وَقَائِلٌ يَقُولُ: مَا تَوْبَةٌ أَفْضَلَ مِنْ تَوْبَةِ مَاعِزٍ إِنَّهُ جَاءَ إِلَى النَّبِيِّ فَوَضَعَ يَدَهُ فِي يَدِهِ, ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ. قَالَ: فَلَبِثُوا بِذَلِكَ يَوْمَيْنِ أَوْ ثَلاثَةً, ثُمَّ جَاءَ رسول الله صلى الله عليه وسلم وَهُمْ جُلُوسٌ فَسَلَّمَ, ثُمَّ جَلَسَ فَقَالَ:
"اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ". قَالَ: فَقَالُوا: غَفَرَ اللَّهُ لِمَاعِزِ بْنِ مَالِكٍ. قَالَ: فَقَالَ رسول الله صلى الله عليه وسلم : "لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ"
.

The Prophet heard two men saying to one another,
يقول أبو هريرة: "سَمِعَ النَّبِيُّ صلى الله عليه وسلم رَجُلَيْنِ مِنْ أَصْحَابِهِ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: انْظُرْ إِلَى هَذَا الَّذِي سَتَرَ اللَّهُ عَلَيْهِ فَلَمْ تَدَعْهُ نَفْسُهُ حَتَّى رُجِمَ رَجْمَ الْكَلْبِ؛ فَسَكَتَ عَنْهُمَا, ثُمَّ سَارَ سَاعَةً حَتَّى مَرَّ بِجِيفَةِ حِمَارٍ شَائِلٍ بِرِجْلِهِ؛ فَقَالَ: "أَيْنَ فُلانٌ وَفُلانٌ؟"
`Have you not seen the man who had Allah cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned' The Prophet continued on and when he passed by the corpse of a donkey, he asked:

فَقَالا: نَحْنُ ذَانِ يَا رَسُولَ اللَّهِ. قَالَ: "انْزِلا فَكُلا مِنْ جِيفَةِ هَذَا الْحِمَارِ"؛ فَقَالا: يَا نَبِيَّ اللَّهِ مَنْ يَأْكُلُ مِنْ هَذَا؟!!
"Where are so-and-so dismount and eat from this donkey." They said, `May Allah forgive you, O Allah's Messenger! Would anyone eat this meat'

.The Prophet said:
قَالَ: "فَمَا نِلْتُمَا مِنْ عِرْضِ أَخِيكُمَا آنِفًا أَشَدُّ مِنْ أَكْلٍ مِنْهُ, وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ الآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَنْغَمِسُ فِيهَا!"[
"The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise."

A woman from Ghamid came to the Messenger of Allah (PBUH) and said: O Messenger of Allah! I have committed adultery, so purify me.
He (PBUH) turned her away.

On the following day she said: O Messenger of Allah! Why do you turn me away? Perhaps, you turn me away as you turned away Maʻiz. By Allah, I have become pregnant.

He (PBUH) said: Well, if you insist upon it, then go away until you give birth to (the child).

When she delivered, she came to the Messenger of Allah (PBUH) with the child wrapped in a piece of cloth and said: Here is the child whom I have given birth to.

He (PBUH) him until you wean him.

When she had weaned him, she came to him with the child who was holding a piece of bread in his hand and said: O Prophet of Allah! Here is the child, as I have weaned him and he eats food.

The Messenger of Allah (PBUH) entrusted the child to one of the Muslims and then pronounced punishment.

And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid ibn al-Walid came forward with a stone which he flung at her head and because of it blood spurted on the face of Khalid and so he cursed her. The Messenger of Allah (PBUH) heard him (Khalid) cursing her, hence he said: "O Khalid, be gentle. By Him in Whose Hand is my life, she has made such a repentance that even if a wrongful tax-collector were to repent, he would have been forgiven. Then the Messenger of Allah (PBUH) gave order regarding her, hence he prayed over her and she was buried. (Sahih Muslim, no: 1695)

The Hadd of Zina

In the Torah, the punishment of Zina is stoning, but they to apply the rule of the poor and don't apply on the rich. One time they tried to apply the rule of stoning on a poor person but his family stood and said you will not stone him until you stone such and such who was a wealthy man (لا نتركه يرجم حتى ترجموا فلاناً الذي هو ذو شرف). After this incident, they and therefore decided to eliminate this "Hadd" and replace it by blackening the face of the man and the woman who committed zina and putting on a donkey with their back together and take them around the town.

يسودون وجهه، ويطوفون به على حمار، يطوفون بالزاني والزانية منكسين، أي: كل منهما ظهره إلى ظهر الآخر، ولا يجلدون ولا يرجمون، وقالوا: نجعل هذا حداً يستوي فيه الشريف والطريف

But some of the Hews were not comfortable with this change in what they considered divine law. So, when two Jews committed zina, the people said let us ask Mohammad for he has been sent with any easy rule and if he give a rule with stoning don't accept it from him but if gave a rule of lashes take it from him and you can argue with Allah that we follow one of your messengers. (فإن أفتاكم بالرجم فلا تقبلوا منه، وإن أفتاكم بالجلد فاقبلوا منه)

Allah reveals the following:

فَإِنْ جَاءُوكَ فَاحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئاً وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ * وَكَيْفَ يُحَكِّمُونَكَ وَعِنْدَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّهِ [المائدة:42-43].

"So if they come to you either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly. But how do they come to you for decision while they have the Torah, in which is the decision of Allah." (Al-Maeda 5:42-43)

وَأَنِ احْكُم بَيْنَهُم بِمَآ أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَآ أَنزَلَ اللَّهُ إِلَيْكَ)المائدة(

"And so judge (you O Muhammad SAW) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allah has sent down to you." (al-Maeda 5:49)

As narrated Ibn 'Umar: they came and brought the Jew and the Jewess on a charge of committing an illegal sexual intercourse to get his ruling.
The Prophet asked them. "What is the legal punishment (for this sin) in your Book (Torah)?"
They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and embarrassment. (الجلد والتحميم) by going around the city on a donkey."
During the time of the Prophet (PBUH) saw two people with blacked face on a donkey The Prophet (PBUH) said: What you have in your book (ما تجدون في كتابكم؟).
They said: We find lashing and blackening the face (الجلد والتحميم)

'Abdullah bin Salam said, "O Allah's Apostle, tell them to bring the Torah."
The Torah was brought, and then one of the Jews put his hand over the Divine Verse of the Rajam (stoning to death) and started reading what preceded and what followed it.

"If there is a girl who is a virgin engaged to a man, and another man finds her in the city and lies with her, then you shall bring them both out to the gate of that city **and you shall stone them to death**.
But if out in the country a man happens to meet a girl pledged to be married and rapes her, only the man who has done this shall die. Do nothing to the girl; she has committed no sin deserving death. This case is like that of someone who attacks and murders his neighbor, for the man found the young woman out in the country, and though the betrothed woman screamed, there was no one to rescue her.

If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay her father fifty shekels of silver. He must marry the young woman, for he has violated her. He can never divorce her as long as he lives.
(Deuteronomy 22:23-29)

On that, Ibn Salam said to the Jew, "Lift up your hand." Behold! The Divine Verse of the Rajam was under his hand.

So Allah's Apostle ordered that the two (sinners) be stoned to death, and so they were stoned.
The Prophet (PBUH) said:

اللهم إني أول من أحيا سنة قد أماتوها.

" O Allah, I am establishing a Sunnah that they concealed."

Az-Zuhri said: We have been informed that this verse has been revealed about them.

إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ

Verily, We did send down the Torah [to Moses], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests for they were entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers." (Al-Maeda 5:44)

'Abdullah b. 'Abbas reported that 'Umar b. Khattab sat on the pulpit of Allah's Messenger (may peace be upon him) and said: Verily Allah sent Muhammad (may peace be upon him) with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah's Messenger (may peace be upon him) awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, *I am afraid that with the lapse of time, the people (may forget it) and may say: We do not find the punishment of stoning in the Book of Allah*, and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or it there is pregnancy, or a confession.

وقال ابن الجوزي: أسلمت وبايعت وإنما سرقت في غزاة الفتح مرت بركب نزول فأخذت عيبة لهم فأخذوها فأوثقوها فلما أصبحوا أتوا بها رسول الله صلى الله عليه وسلم فعاذت بحقوي أم سلمة فأمر بها النبي صلى الله عليه وسلم فافتكت يداها من حقويها وقال والله لو أن فاطمة بنت محمد سرقت لقطعت يدها ثم أمر بها فقطعت يدها فخرجت تقطر يدها دما حتى دخلت على امرأة أسيد بن الحضير فآوتها وقد زعم قوم أن السارقة أم عمرو بنت سفيان بن عبد الأسد).

ثالثها : إن جاحد المتاع خائن ، ولا قطع على خائن عند جمهور العلماء خلافًا لما ذهب إليه أحمد بن حنبل ، وإسحاق بن راهويه ؛ لقوله صلى الله عليه وسلم فيما رواه الترمذي من حديث جابر مرفوعًا : (ليس على خائنٍ ، ولا منتهبٍ ، ولا مختلس قطع). وقال : حديث حسن صحيح . وهذا نصٌّ؛ ولأنَّه لو كان في جَحْدُ المتاع قطعٌ لكان يلزم القطع كلِّ من جَحَد شيئًا من الأشياء ثمَّ ثبت عليه . وهذا لا قائل به فيما أعلم.
قالوا : وقد رواه عن نافع عن صفية بنت أبي عبيد أن امرأة كانت تستعير المتاع على عهد رسول الله وتجحده ولا ترده فأمر رسول الله بقطعها.

ماجاء عند أبي داود والنسائي ()من حديث عائشة رضي الله عنها قالت : استعارت امرأة تعني حليا على ألسنة أناس يعرفون ولا تعرف هي ، فباعته ، فأخذت ، فأتي بها النبي صلى الله عليه وسلم ، فأمر بقطع يدها ، وهي التي شفع فيها أسامة بن زيد . وقال فيها رسول الله صلى الله عليه وسلم ما قال..

4- قال ابن القيم :أنَّ الجحد داخل في اسم السرقة ؛ لأنه هو والسارق لا يمكن الاحتراز منهما ، بخلاف المختلس والمنتهب

Qisas involves personal injury and has several categories: intentional murder (first-degree), quasi-intentional murder (second-degree), unintentional murder (manslaughter), intentional injury, and semi-intentional/unintentional injury. If the accused party is found guilty, the victim (or in death, victim's family) determines the punishment, choosing either retribution (qisas-e-nafs), which means execution in the case of intentional murder, and in cases of intentional battery, the amputation of the limb that was lost; or they can choose to forgive the perpetrator. If they forgive the perpetrator, they can receive blood money compensation (diyya) for the loss of life/limb/injury.

However, if the victim's family pardons the criminal, in addition to the sharia punishment the criminal would normally receive a tazir prison sentence (such as ten to twenty years in prison) for crimes such as "intentional loss of life", "tazir assault and battery" "disturbance of the peace", and so forth. This is punishable by only paying diyya, If the perpetrator cannot afford the blood money, he/she can fast for two months straight to be forgiven. Neither semi-intentional or unintentional murder/injury is punishable by qisas.

The third category of crimes is **tazir**. It covers all other offenses not mentioned already. It is a "claim of the state" and it receives a discretionary sentence. The penalty is a punishment that is created on the authority of the government of the county. While it cannot contradict the provisions of sharia, it is not derived from sharia.

Apostasy in Islam (Religious versus Political Rule)

Apostasy in Islam is when a Muslim renounces Islam and to joins another religion. Muslims, especially in the West, are faced with the tough task of explaining the discrepancies between how they claim that Islam is a tolerant, civil and peaceful religion and that the Islamic Shariah is intended

to protect the freedom of religion but when a Muslim wants to change his religion is killed. Also, why Muslims feel they have the right to promote their religion to others but would not accept others doing the same; are they on shaky ground that they are afraid of competing ideas and thus threaten their follower with death?

Islamic rules are set by the commands of Allah as revealed in the Quran and by the action of the Prophet (PBUH) that are always consistent with the Quran and his sayings that are inspired by Allah. There is no single verse in the Quran that sets a punishment in this life for a Muslim who changes his religion; all verses indicate that the punishment will be on the Day of Judgment. There is no recorded instant in the history of the Prophet (PBUH) that he commanded the killing of any Muslim who changed his religion except in the case when such a person joins the enemy of Islam and in today's terminology such a person can be declared an enemy combatant. The question is whether the juristic rule of killing the apostate is really religious or political?

Causes of Apostasy

It must be understood that not all religious apostasy the same. There is religious apostasy from an earlier religion to a later religion such as conversion Judaism to Christianity or Islam and from Judaism and Christianity to Islam. In this case the covert does not abandon the belief in the past religion but consider that new revelations have came to man as part of the continuity of Allah's revelation to mankind. But a conversion from a later religion to an earlier religion has far more implication because it means denying the authenticity of the revelation of the later religion and the truthfulness of the Messenger who delivers this later revelation. As an example, if a Christian convert to Judaism, he/she must convince himself that Jesus (PBUH) was a liar and an imposter. The same issue if a Muslim converts to Christianity, he must first be convinced that the Quran is man-made and that Prophet Mohammad (PBUH) is a false Prophet. Such conclusion must be made based on serious studies and technical evaluations of this matter and there is no record that this has ever be claimed by anyone who converted from Islam to other religions. But the conversion by a Muslim to other religion can be mainly attributed to the following reasons:

1) Some leave the faith because of persecution by non-Muslims.
2) Some leave Islam for materialistic gains and better living opportunity.
3) Others may leave Islam and for that matter all religions because they fail to understand the will of God for allowing hardships as a test. They blame the Creator for their dire circumstances that sometimes invade their lives.
4) Some leave because they are ignorant about the religion and confuse the true teachings of the religion with the actions of Muslims.
5) Some leave because they become frustrated by the false teaching of corrupt or wicked religious teachers (Mullas/Imams).
6) Arrogance can be a cause for leaving the religion because they think themselves better than those Muslims. They feel that it is impossible for them to 'belong' to this ignorance, hostile, and wicked group that is projected by the Media.
7) There are those who simply don't want to follow the moral teachings. With the present environment it is not difficult to allow life's distractions and worldly allurement to "choke" out our passion for serving Allah.
8) Some leave Islam because they feel spiritual anxiety by the injustice that exists in Muslim countries.
9) Some leave the religion because they feel spiritual emptiness by failing to develop any spiritual attachment to the creator.

The Quran Views on the Punishment for Apostasy

The Punishment for Apostasy by a ruler is not only not in the Quran (حد الردة ليس من القرآن) but it is also contradictory to all verses in the Quran. The revelation of Allah makes it very clear that the belief in Allah and following Islam is a personal choice and a matter of conscious (قضية ضمير) that cannot be coerced or imposed. In fact one element of the main Islamic Shariah is to protect the right of people to have the belief of their choice and that the rulers should not impose any rule that force people to certain belief. The following verses from the Quran clearly show Quran position on the freedom of belief:

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاء فَلْيُؤْمِن وَمَن شَاء فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَاراً أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاء كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءتْ مُرْتَفَقاً) الكهف(

Say, "The truth is from your Lord": Whosoever will, let him believe, and whosever will, let him disbelieve. For the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on! (Al-Kahf 18:29)

(وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ) [يونس]

“If it had been the Lord's will, all who are on earth would have believed. Will you then compel mankind to become believers (against their will).” (Younes 10:99)

لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ"

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah has grasped the most trustworthy hand-hold, that never breaks. And Allah hears and knows all things. **(Al-Baqara 2:256)**

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ (١) لَآ أَعْبُدُ مَا تَعْبُدُونَ (٢) وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ (٣) وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ (٤) وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Say: "O you who disbelieve "I worship not that which you worship, nor will you worship that which I worship. And I will not worship that which you are worshipping, nor will you worship that which I worship. **To you be your religion, and to me my religion.” (Al-Kafiroun 109: 1-6)**

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ

“Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds will be preparing a good place (in Paradise) for themselves.” (Al-Rom 30:44)

All the above versus address the freedom of a person in selecting his religion but someone may claim that they do not address the case of a Muslim who changes his religion and change from the state of belief to disbelief. This issue is also addressed in the Quran and the Quran clearly shows that the punishment for such a person is by Allah in the Hereafter and not by the ruler or anyone else in this life. The following verses illustrate this point:

إِنَّ ٱلَّذِينَ كَفَرُواْ بَعۡدَ إِيمَٰنِهِمۡ ثُمَّ ٱزۡدَادُواْ كُفۡرٗا لَّن تُقۡبَلَ تَوۡبَتُهُمۡ وَأُوْلَٰٓئِكَ هُمُ ٱلضَّآلُّونَ (٩٠) إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٞ فَلَن يُقۡبَلَ مِنۡ أَحَدِهِم مِّلۡءُ ٱلۡأَرۡضِ ذَهَبٗا وَلَوِ ٱفۡتَدَىٰ بِهِۦٓۗ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ أَلِيمٞ وَمَا لَهُم مِّن نَّٰصِرِينَ

“Verily, those who disbelieved after their Belief and then went on increasing in their disbelief, never will their repentance be accepted and they are those who have gone astray. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers. **(Al-Imran 3:90-91)**

مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ عَظِيمٞ (١٠٦) ذَٰلِكَ بِأَنَّهُمُ ٱسۡتَحَبُّواْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا عَلَى ٱلۡأٓخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ (١٠٧) أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ (١٠٨) لَا جَرَمَ أَنَّهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡخَٰسِرُونَ

Whoever disbelieved in Allah after his belief, except under compulsion while his heart is firm with Faith, but those whose chests are happy with disbelief, on them is wrath from Allah, and theirs will be a great torment. That is because they preferred the life of this world over that of the Hereafter. And Does not Allah guide the people who disbelieve. They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal. And they are the heedless! (108) No doubt, in the Hereafter, they will be the losers. **(Al-Nahl16:106-109)**

إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ٱزۡدَادُواْ كُفۡرٗا لَّمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ سَبِيلَۢ بَشِّرِ ٱلۡمُنَٰفِقِينَ بِأَنَّ لَهُمۡ عَذَابًا أَلِيمًا

“Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (Right) Way. Give to the hypocrites the tidings that there is for them a painful torment.” (Al-Nisa 4:137-138)

The Quran did not institute any form of punishment for those who become disbelievers after being Muslims except by Allah:

(ومن يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ) { البقرة }.

“And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will bear no fruit in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.” (Al-Baqara 2:217)

{يَا أَيُّهَا الَّذِينَ آمَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللّهِ وَلاَ يَخَافُونَ لَوْمَةَ لآئِمٍ ذَلِكَ فَضْلُ اللّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللّهُ وَاسِعٌ عَلِيمٌ } (المائدة)

“O you who believe; whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower” (Al-Maeda 5:54)

The Quran mentions the case of those who lived with eth Prophet (PBUH) in Madina and abuses Islam's tolerance towards people changing their religion without punishment by declaring their belief in Islam and then rejecting it and returning back to their old religion to create confusion. Even in this Case, Allah did not instruct the Prophet (PBUH) to punish those people as the following verse confirms:

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُواْ بِالَّذِيَ أُنزِلَ عَلَى الَّذِينَ آمَنُواْ وَجْهَ النَّهَارِ وَاكْفُرُواْ آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ (آل عمران.(

"And a party of the People of the Scripture say: Believe in that which has been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may turn back." (Al-Imran 3:72)

(يَحْلِفُونَ بِاللَّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ وَكَفَرُواْ بَعْدَ إِسْلاَمِهِمْ وَهَمُّواْ بِمَا لَمْ يَنَالُواْ وَمَا نَقَمُوَاْ إِلاَّ أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن فَضْلِهِ فَإِن يَتُوبُواْ يَكُ خَيْرًا لَّهُمْ وَإِن يَتَوَلَّوْاْ يُعَذِّبْهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالآخِرَةِ وَمَا لَهُمْ فِي الأَرْضِ مِن وَلِيٍّ وَلاَ نَصِيرٍ) (التوبة)

"They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth" (Al-Tuba 9:74)

While Allah did not reveal any form of specific punishment for those hypocrites who lived for the Muslims in Al-Madina and continue to create chaos and mischief in the society, He gave them a stern warning as He revealed:

"لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

"If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah, stop not, We shall certainly let you overpower them; then they will not be able to stay in it as your neighbors but a little while." (Al-Ahzab 33:60)

All these verses clearly show that whoever changes from the state of Islam to a state of disbelief as a matter of personal choice is a major sin that Allah will punish in the Hereafter but Allah did not institute any punishment for such a person by the Prophet (PBUH) (القرآن لم يذكر عقوبة دنيوية) as long as their do not show animosity against the Muslims.

Compare the absence of any specific punishment (Hadd) for apostasy with other sins that Allah clearly instituted specific and definitive punishments. The Quran was very clear in setting specific punishments (Hudoud) for many crimes such as stealing, slander, murder and terrorism.

Hadd punishment for stealing (حد السرقة)

Allah says regarding stealing:

والسارق والسارقة فاقطعوا أيديهما جزاءً بما كسبا نكالاً من الله والله عزيز حكيم)المائدة(

“And (as for) the male thief and the female thief, cut off their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All Powerful, All Wise” [Al-Maedah 5:38]

It is clear that the Prophet (PBUH) will never not implement a punishment law of Allah (حد من حدود الله) as demonstrated by his reaction when Usamah ibn Zayd (أسامة بن زيد) tried to intercede on behalf of a Makhzoomi noblewoman (امرأة مخزومية شريفة) who stole. Prophet Mohammad (PBUH) became angry and said:

أتشفع في حد من حدود الله ، إنما أهلك الذين من قبلكم كانوا إذا سرق فيهم الغني تركوه وإذا سرق فيهم الوضيع أقاموا عليه الحد وأيم الله لو أن فاطمة بنت محمد سرقت لقطعت يدها)البخاري(

“**Do you intercede concerning one of the hadd punishments set by Allah? Those who came before you were destroyed because if a rich man among them stole, they would let him off, but if a lowly person stole, they would carry out the punishment on him. By Allah, if Fatimah eh daughter of Mohammad were to steal, I would cut off her hand.”** (al-Bukhari)

Hadd punishment for slander (حد القذف)

What is meant by slander with regard to the hadd punishment is an accusation of zina (adultery or fornication) or homosexuality, Allah says:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَداً وَأُوْلَئِكَ هُمْ الْفَاسِقُونَ) سورة النور

““And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the Fasiqoon (rebellious)” [al-Noor 24:4].

Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment” [al-Noor 24:23].

يحرم الإسلام القذف) الاتهام بالزنا أو اللواط.(تحريما قاطعا, ويجعله كبيرة من كبائر الإثم والفواحش ويوجب على القاذف الحد وهو الجلد ثمانين جلدة ومنع قبول شهادته إلا إذا ثبت صحة قوله بالأدلة وهو شهادة أربعة شهداء

Hadd punishment for murder (حد القتل)

القتل الخطأ مصطلح قانوني يختلف عن القتل العمد
عقوبة القتل الخطأ في التشريع الإسلامي الدِّية لأهل المقتول مع كفّارة عتق رقبة أو صيام شهرين متتابعين
(يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنْثَى بِالأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ) البقرة / 178 وقوله : (وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ) البقرة / 179

“O you who believe! Al-Qisaas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment”[al-Baqarah 2:178]

“And there is (a saving of) life for you in Al-Qisaas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqoon (the pious)”[al-Baqarah 2:179]

Hadd punishment for waging war (حد الحرابة)

The crimes of kidnapping, robbery and transgression of the Muslims’ sanctity by way of open and audacious hostility is a type of muhaarabah (waging war against Allah and His Messenger) and doing mischief in the land, which deserves the punishment mentioned by Allah in the verse in al-Maa’idah.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ
The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.”. (Al-Maeda 5:33

But before discussing the Hodoud, we must realize the merciful nature of imposing these penal system.

فالحدود في الإسلام شُرِعَتْ رحمةً بالمجتمع, وترهيبًا لعموم الناس أن ينخرطوا في طريق الجريمة, وهذه رحمة بهم أيضًا من وجه آخر, ثم هي كَفَّارة عن الذنب الذي فعله العبد, ومن ثم يُهَوِّن عليه من حساب الآخرة وهو أَشَقُّ وأَشَدُّ..

روى عبادة بن الصامت رضي الله عنه أن رسول الله صلى الله عليه وسلم قال لأصحابه ليلة العقبة: "تَعَالَوْا بَايِعُونِي عَلَى أَنْ لا تُشْرِكُوا بِاللَّهِ شَيْئًا, وَلا تَسْرِقُوا وَلا تَزْنُوا وَلا تَقْتُلُوا أَوْلادَكُمْ وَلا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلا تَعْصُونِي فِي مَعْرُوفٍ, فَمَنْ وَفَى مِنْكُمْ؛ فَأَجْرُهُ عَلَى اللَّهِ, وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ, وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَاقَبَهُ, وَإِنْ شَاءَ عَفَا عَنْهُ, قَالَ: فَبَايَعْتُهُ عَلَى ذَلِكَ" [البخاري:, مسلم:, والترمذي, والنسائي, وأحمد, والدارمي].

فتطبيق الحدود –والتي تبدو قاسية- رحمة للمجتمع, ورحمة لأنها تمنع الناس من ارتكاب الجرائم, ورحمة كذلك لأنها تكفِّر الذنب عن فاعله..
Since the divinely instituted punishment is intended to expiate the sin so the person will not punished for it in the Hereafter, killing those who change their religion from Islam and become disbelievers defeats the purpose of Hudoud because there will be no expiation because those people will die as disbelievers. But, if they remain alive as long as they don’t become enemy combatant against the Muslim, there is a probability that they become Muslims again and thus will avoid the eternal punishment.

Based on these there are several recent Jurists who said that Islam does not set punishment for apostasy unless the person engage in treason and war against the Muslims:

The ruling announced by Sheikh Ali Gomaa, the Grand Mufti of Egypt, who leads Egypt’s superior authority in charge of issuing official fatwas (Islamic religious rulings).
“The essential question before us is: Can a person who is a Muslim choose a religion other than Islam? The answer is yes, they can, because the Quran says,
(لَكُمْ دِينُكُمْ وَلِيَ دِينِ) ‘Unto you your religion, and unto me my religion,’ (Quran 109:6) and,

(وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاء فَلْيُؤْمِن وَمَن شَاء فَلْيَكْفُرْ) 'Whosoever will, let him believe, and whosever will, let him disbelieve,' (Quran18:29) and,
(لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّن الرُّشْدُ مِنَ الْغَيِّ) There is no compulsion in religion. The right direction is distinct from error' (Quran 2:256)."

These verses from the Quran discuss a freedom that Allah affords all people. But from a religious prospective, the act of abandoning one's religion is a sin punishable by God on the Day of Judgment. If the case in Question is one of merely rejecting faith, then there is no worldly punishment. If, however, the crime of undermining the foundations of the society is added to the sin of apostasy, then the case must be referred to a judicial system whose role is to protect the integrity of the society…..According to Islam, it is not permitted for Muslims to reject their faith, so if a Muslim were to leave Islam and adopt another religion, they would thereby be committing a sin in the eyes of Islam. Religious belief and practice is a personal matter, and society only intervenes when that personal matter becomes public and threatens the well-being of its members."

This opinion asserts that although such conversions are sinful, that Allah, rather than man, would enact the punishments in the Day of Judgment. The opinion only cites one exception. It would be in instances wherein a person's conversion to another faith had the potential to undermine the foundations of a society and in such cases the courts should get involved to settle the issue.

Did the Prophet (PBUH) Kill any Muslim who changed to become disbeliever?

The answer is no, the Prophet (PBUH) never killed any Muslim who changed his religion and there were several:

وفسر ذلك بقوله: في حياة الرسول صلى الله عليه وسلم ارتد عدد كبير، ففي مرة ارتد 12 شخصا، ومرة أخرى ارتد اثنان من أبناء أحد الانصار، ومرة ثالثة ارتد في الحبشة عبدالله بن جحش ومعه أحد كتبة الرسول واسمه ابن أبي صرعة، فلم يتعقبهم الرسول بعقوبة أو طلب منهم استتابة.
وذلك الرجل من الأنصار عندما ارتد اثنان من أولاده، قال للرسول" هل أدع ولدي يدخلان النار، فرد عليه: "لا اكراه في الدين".

جاء في كتاب أسباب النزول للواحدي في سبب نزول لا إكراه في الدين : نزلت في رجل من الانصار يكنى أبا الحصين، وكان له ابنان، فقدم تجار الشام إلى المدينة يحملون الزيت، فلما أرادوا الرجوع من المدينة أتاهم ابنا أبي الحصين فدعوهما إلى النصرانية فتنصرا وخرجا إلى الشام، فأخبر أبو الحصينرسول الله صلى الله عليه وسلم، فقال: اطلبهما، فأنزل الله عز وجل - لاإكراه في الدين - فقال رسول الله صلى الله عليه وسلم: أبعدهما الله هما أول من كفر "

Those who argue that the Prophet (PBUH) did not do it for the general good (لمصلحة شرعية) to avoid the Arabs saying that Muhammad kills his companions (حتى لا يقال أن محمداً يقتل أصحابه) are committing grave sin because the Prophet (PBUH) would never violate a command from Allah. Ibn Hazm said: **Anyone who claims that the Prophet (PBUH) did not apply a "had" of Allah's "hudoud" is a kafir.**

وأحسن من كتب في هذا الموضوع استاذنا المرحوم الشيخ عبدالمتعال الصعيدي وهو استاذ في كلية اللغة العربية بالأزهر في الخمسينيات، فقد كتب عن الحرية الدينية في الاسلام واستعرض فيها جميع أقوال الفقهاء، وفيها أكثر من 25 رأيا، وقد انتهى الشيخ عبدالمتعال إلى أن المرتد نوعان، الأول نوع ينضم إلى الأعداء ويكون خطرا على الدولة الاسلامية، ونوع يرتد عن الاسلام لمجرد الارتداد ولا يشكل خطرا.

The apostates are two types: One who does not because he changes his mind but does not cause any problem to the Muslim and the one who change his religion but joins with the enemy to fight Islam.

This position is supported by the following hadeath of the Prophet (PBUH) that was narrated by Abd-Allah ibn Masood (عبد الله بن مسعود):

عن عبد الله بن مسعود رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: « لا يحل دم امرئ مسلم، يشهد أن لا إله إلا الله وأني رسول الله، إلا بإحدى ثلاث: الثيب الزاني، والنفس بالنفس، والتارك لدينه المفارق للجماعة » رواه البخاري ومسلم وغيرهم.
عن ابن مسعود رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : (لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله ، وأني رسول الله ، إلا بإحدى ثلاث : الثيّب الزاني ، والنفس بالنفس ، والتارك لدينه المفارق للجماعة) رواه البخاري ومسلم .

"It is not permissible to shed the blood of a Muslim who bears witness that there is no god except Allah and that I am the Messenger of Allah, except in one of three cases: a soul (in case of murder); a married person who commits adultery; and one who leaves his religion and separates from the main body of Muslims." (Al Bukhary and Muslim)

The key issue is that he separated from the Muslim and joins the enemies of Islam, as had happened in many cases. But in the case when peace exists between Muslims and non-Muslims and a Muslim changes his religion and joins the non-Muslims, there is no punishment because this is exactly what the Prophet (PBUH) agreed to in the 10 years peace treaty of the Huybiah (صلح الحديبية):

صلح الحديبية وشروطه
ثم أسرعت قريش في إرسال سهيل بن عمرو لعقد الصلح ، فلما رآه النبي صلى الله عليه وسلم قال : قد سهل لكم أمركم ، أراد القوم الصلح حين بعثوا هذا الرجل ، فتكلم سهيل طويلاً ثم اتفقا على قواعد الصلح ، وهي :
الأولى : رجوع الرسول صلى الله عليه وسلم وأصحابه من عامه وعدم دخول مكة ، وإذا كان العام القادم دخلها المسلمون بسلاح الراكب ، فأقاموا بها ثلاثاً .
الثانية : وضع الحرب بين الطرفين عشر سنين ، يأمن فيها الناس .
الثالثة : من أحب أن يدخل في عقد مع محمد وعهده دخل فيه ، ومن أحب أن يدخل في عقد مع قريش وعهدهم دخل فيه .
الرابعة : من أتى محمداً من قريش من غير إذن وليه رده إليهم ، ومن جاء قريشاً ممن مع محمد لم يرد إليه .

But those who still argue for killing the apostate quote the one hadeath that was reported by Ibn Abbas through his servant Ikramah that the Prophet (PBUH) said:

حدثنا محمد بن الصباح . أنبأنا سفيان بن عيينة عن أيوب عن **عكرمة** عن ابن عباس قال قال رسول الله صلى الله عليه و سلم : (مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ، وَلاَ تُعَذِّبُوهُ بِعَذَابِ اللَّهِ)

"Whoever changes his religion, kill him." Al-Bukhary (number 6922)

This hadeath has two problems, one problem related to the narrators (Sanad) and the other related to its meaning (Matn). Regarding the narrators, there is aproblem with the reliability of Ikramah and Imam Muslim refused the Ahadeath that he narrated, But Imam Al-Boukhari accepted them.

عكرمة مولى ابن عباس، وقد رفضه الامام مسلم، بل رفض كل أحاديث عكرمة لأنها برأيه فيها شبهات، لكن البخاري تقبله وأورده في كتابه "البخاري"

Regarding the meaning (matn), the hadeath speaks of generality and it implies anyone who changes his religion, no matter what is his religion, kill him which obviously would not be acceptable. Jurists who use it to justify their position, restricted it to the Muslim who changes his religion.

والمشكلة أن السادة الفقهاء حملوا الأحاديث الواردة في الباب كلها على حديث " من بدل دينه فاقتلوه " فحملوا الخاص على العام , ونحن نرى أن هذا المسلك هنا غير صحيح , لمخالفته القرآن أولا , ولمخالفته العقل والمنطق ثانيا , ثم إن الحديث نفسه لا يمكن حمله على عمومه , فلننظر في الحديث :
يفترض أن الرسول قال " من بدل دينه فاقتلوه " فهل يمكن تطبيق الحديث على عمومه , أي أن الإنسان الذي يترك اليهودية ويدخل في النصرانية نقتله , أو من يريد أن يدخل في الإسلام نقتله أيضا , ألم يبدل دينه ؟ قد يقول قائل : المعنى المراد واضح , فالمقصود من بدل دينه من الإسلام إلى أي دين آخر , فالخطاب للمسلمين فيفهم أن الحكم يطبق على المسلمين .

Even Sayedna Abu Bakr did not use this Hadeath as a justification for his wars against the apostates who rejected Islam after the Prophet's death. But one can consider this war as a war against separatists who are creating another war front against the Muslims.

عن أبي هريرة، قال: لما توفي رسول الله صلى الله عليه وسلم واستخلف أبو بكر بعده، وكفر من كفر من العرب، قال عمر لأبي بكر: كيف تقاتل الناس؟ وقد قال رسول الله صلى الله عليه وسلم: « أمرت أن أقاتل الناس حتى يقولوا: لا إله إلا الله، فمن قال: لا إله إلا الله عصم مني ماله ونفسه، إلا بحقه وحسابه على الله»، فقال: والله لأقاتلن من فرق بين الصلاة والزكاة، فإن الزكاة حق المال، والله لو منعوني عقالا كانوا يؤدونه إلى رسول الله صلى الله عليه وسلم لقاتلتهم على منعه، فقال عمر: «فوالله ما هو إلا أن رأيت الله قد شرح صدر أبي بكر للقتال، فعرفت أنه الحق» رواه البخاري ومسلم وغيرهم.

Apostasy in Islam is equal to treason. In Islam, politics and religion are inseparably intertwined. A famous fundamental expression in Islam says it all, "Islam is a religion and a state." It is obvious that treason within Islam has spiritual and cultural dimensions. It does not write-off the public rejection of its fundamentals as merely private matters of personal preference in regard to religion. Such actions are viewed as bad influences on Islamic societies as a whole that could escalate into widespread seditions. That is why they deal with it so harshly.

Even if this hadeath is correct, there is no record if its occasion. Could the Prophet (PBUH) referring to the rule in the Torah because killing the apostates while it is not in the Quran, it is in the Old Testament. In Deuteronomy 13:6-10:

حد الردة موجود فعلاً في العهد القديم، جاء في سفر التثنية [13: 6] قول الرب لليهود:
"وَإِذَا أَضَلَّكَ سِرًّا أَخُوكَ ابْنُ أُمِّكَ، أَوِ ابْنُكَ أَوِ ابْنَتُكَ، أَوْ زَوْجَتُكَ الْمَحْبُوبَةُ، أَوْ صَدِيقُكَ الْحَمِيمُ قَائِلاً: لِنَذْهَبْ وَنَعْبُدْ آلِهَةً أُخْرَى غَرِيبَةً عَنْكَ وَعَنْ آبَائِكَ مِنْ آلِهَةِ الشُّعُوبِ الأُخْرَى الْمُحِيطَةِ بِكَ أَوِ الْبَعِيدَةِ عَنْكَ مِنْ أَقْصَى الأَرْضِ إِلَى أَقْصَاهَا، فَلاَ تَسْتَجِبْ لَهُ وَلاَ تُصْغِ إِلَيْهِ، وَلاَ يُشْفِقْ قَلْبُكَ عَلَيْهِ، وَلاَ تَتَرَأَفْ بِهِ، وَلاَ تَتَسَتَّرْ عَلَيْهِ. بَلْ حَتْماً تَقْتُلُهُ. كُنْ أَنْتَ أَوَّلَ قَاتِلِيهِ، ثُمَّ يَعْقُبُكَ بَقِيَّةُ الشَّعْبِ. ارْجُمْهُ بِالْحِجَارَةِ حَتَّى يَمُوتَ"...

"If your very own brother, or your son or daughter, or the wife you love, or your closest friend secretly entices you, saying, "Let us go and worship other gods" (gods that neither you nor your ancestors have known, gods of the peoples around you, whether near or far, from one end of the land to the other), do not yield to them or listen to them. Show them no pity. Do not spare them or shield them. You must certainly put them to death. Your hand must be the first in putting them to death, and then the hands of all the people. Stone them to death". (Deuteronomy 13:6-10)

وفي سفر التثنية أيضًا [17 : 2_7]:
"إِذَا ارْتَكَبَ بَيْنَكُمْ، رَجُلٌ أَوِ امْرَأَةٌ، مُقِيمٌ فِي إِحْدَى مُدُنِكُمُ الَّتِي يُوَرِّثُكُمْ إِيَّاهَا الرَّبُّ إِلَهُكُمْ، الشَّرَّ فِي عَيْنَيِ الرَّبِّ مُتَعَدِّياً عَهْدَهُ، فَغَوَى وَعَبَدَ آلِهَةً أُخْرَى وَسَجَدَ لَهَا أَوْ لِلشَّمْسِ أَوْ لِلْقَمَرِ أَوْ لأَيٍّ مِنْ كَوَاكِبِ السَّمَاءِ مِمَّا حَظَّرْتُهُ عَلَيْكُمْ، وَشَاعَ خَبَرُهُ، فَسَمِعْتُمْ بِهِ، وَتَحَقَّقْتُمْ بَعْدَ فَحْصٍ دَقِيقٍ أَنَّ ذَلِكَ الرِّجْسَ اقْتُرِفَ فِي إِسْرَائِيلَ، فَأَخْرِجُوا ذَلِكَ الرَّجُلَ أَوْ تِلْكَ الْمَرْأَةَ، الَّذِي ارْتَكَبَ ذَلِكَ الإِثْمَ إِلَى خَارِجِ الْمَدِينَةِ، وَارْجُمُوهُ بِالْحِجَارَةِ حَتَّى يَمُوتَ"...

"If a man or woman living among you in one of the towns the Lord gives you is found doing evil in the eyes of the Lord your God in violation of his covenant, and contrary to my command has worshiped other gods, bowing down to them or to the sun or the moon or the

stars in the sky, and this has been brought to your attention, then you must investigate it thoroughly. If it is true and it has been proved that this detestable thing has been done in Israel, 5take the man or woman who has done this evil deed to your city gate and stone that person to death." (Deuteronomy 17:2-5)

وقد طبَّق اليهود هذا الحد في أكثر من موضع كما يذكر كتابهم المقدس.
- ورد في سفر الخروج [32 : 28] أن الرب أمر نبيه موسى عليه السلام بقتل عَبَدَة العجل من بني لاوي، فقُتِلَ منهم 23 ألف رجل.
- جاء في سفر الملوك الأول [18 : 17 _ 40] أن إليا ذبح في وادي قيشون 450 رجلاً من الذين كانوا يدَّعون نبوة البعل.
The application of this rule is stated in the Bible regarding those of Bani Israel who worshiped the calf and in fact this also stated in the Quran.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيم

"And remember when Moses said to his people:"O my people, verily, you have wronged yourselves by worshipping the calf. So, turn in repentance to your Creator and kill yourselves (the innocents kill the wrong doers) ***that will be better for you with your Creator." Then He accepted your repentance*** (of both the killer and the one killed)***. Truly, He is the one Who accepts repentance, the most Merciful." (2:54)***

The forgiveness of Allah required the purification of both who worshiped the calf and those who were complacent when they saw this serious sin being committed. This purification process involved the worldly punishment of the command to kill each other; those who did not worship the calf were commanded to kill those who worshiped the calf. The punishment for those who worshipped the calf was to be killed and in this way they will b forgiven from any punishment in the hereafter, and the punishment of those who stood idle while watching others worshipping the calf was to do the killing.

Some may say that these rules are for the Jews but not for the Christians. But Jesus (PBUH) always committed to follow the laws of Moses (وكان المسيح متمسك بشريعة موسى والأنبياء) as He (PBUH) said:
"لاَ تَظُنُّوا أَنِّي جِئْتُ لأَنْقُضَ النَّامُوسَ أَوِ الأَنْبِيَاءَ. مَا جِئْتُ لأَنْقُضَ بَلْ لأُكَمِّلَ. فَإِنِّي الْحَقَّ أَقُولُ لَكُمْ: إِلَى أَنْ تَزُولَ السَّمَاءُ وَالأَرْضُ لاَ يَزُولُ حَرْفٌ وَاحِدٌ أَوْ نُقْطَةٌ وَاحِدَةٌ مِنَ النَّامُوسِ حَتَّى يَكُونَ الْكُلُّ". [متى5:17].
"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished " (Matthew 5:17-18)

He (PBUH) also said:
وقال لمن شفاه بإذن الله: "فَمَدَّ يَسُوعُ يَدَهُ وَلَمَسَهُ قَائِلاً: "أُرِيدُ فَاطْهُرْ". وَلِلْوَقْتِ طَهُرَ بَرَصُهُ. فَقَالَ لَهُ يَسُوعُ: "انْظُرْ أَنْ لاَ تَقُولَ لأَحَدٍ. بَلِ اذْهَبْ أَرِ نَفْسَكَ لِلْكَاهِنِ وَقَدِّمِ الْقُرْبَانَ الَّذِي أَمَرَ بِهِ مُوسَى شَهَادَةً لَهُمْ". [متى 8/3].
"When Jesus came down from the mountainside, large crowds followed him. A man with leprosy[a] came and knelt before him and said, "Lord, if you are willing, you can make me clean." Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cleansed of his leprosy. Then Jesus said to him, "See that you don't tell anyone. *But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them*."" (Matthew 8:1-4)

If you study the history of the Muslims, you not this ruling was used to kill great scholars about 125 of them by accusing them of being “Murtad” for no reason except that they stood against the injustice of the rules. The base example is the killing of the great scholar Saeed ibn Gubear (سعيد بن جبير) on the hand of the tyrant Al-Haggag (الحجاج):

سعيد بن جبير أنه كان عابدًا قوامًا،
كان سعيد بن جبير وعاء من أوعية العلم فعن خصيف قال: كان أعلمهم بالقرآن مجاهد وأعلمهم بالحج عطاء وأعلمهم بالحلال والحرام طاووس وأعلمهم بالطلاق سعيد بن المسيب وأجمعهم لهذه العلوم سعيد بن جبير.
ويقول ميمون بن مهران: لقد مات سعيد بن جبير وما على ظهر الأرض رجل إلا يحتاج إلى سعيد.
وكان ابن عباس إذا أتاه أهل الكوفة يستفتونه يقول: أليس فيكم ابن أم الدهماء يعني سعيد بن جبير.
: جاء رجل إلى ابن عمر فسأله عن فريضة فقال: ائت سعيد بن جبير فإنه أعلم بالحساب مني وهو يفرض منها ما أفرض.

The Mystery of the other creations

The Raven

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَفَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْأَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْأَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ

"The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones. Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" Then he became full of regrets." (Al-Maeda 5:30-31)

Ants

حَتَّى إِذَا أَتَوْا عَلَى وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

"At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Sulaiman and his hosts crush you (under foot) without knowing it."" (Al-Naml 27:18)

The Hoopoe (The Faqeeh)

And he reviewed the Birds; and he said: "Why do I not see the Hoopoe or is he among the absentees? "I will certainly punish him with a severe penalty, or execute him, unless he brings me a clear reason (for absence).	وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُبِينٍ
But the Hoopoe remained away but not for long, then he came and said:: "I have compassed a momentous matter, for I have come to you from the land of Saba with sure news. "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne.	فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ
"I found her and her people prostrates to the sun in worship instead of Allah: Satan has made their deeds seem pleasing to their eyes, and has kept them away from the Path of Allah, so they are not rightly guided,	وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ
"How can they not worship Allah, Who brings to light all that is hidden in the heavens and the earth, and knows what you conceal and what you reveal. "Allah! - there is no god but He! - Lord of the Magnificant Throne " (Al-Naml 27: 20- 26)	أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Then you face this verse

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ

"There is not a single creation treading on earth the earth, nor a bird flying with its wings, but they are communities like you. We have not neglected anything in the Book, and they (all) shall be assembled in the Hereafter before their Lord." (Al-Ana'm 6:38)

This verse clearly suggests that all creations from animals and birds will be resurrected in the Day of Judgment and this point is also supported by the following verse:

وَإِذَا الْوُحُوشُ حُشِرَتْ [التكوير:5].

"And when the wild beasts are gathered together" (Al-Taqweer 81:5)

The Prophet (PBUH) also stated that Allah will judge among the animals to as narrated by abu Hurriah and reported in Muslim, Termidhi and Ahmad:

لتؤدن الحقوق إلى أهلها يوم القيامة حتى يقاد للشاة الجلحاء -التي بدون قرون- من الشاة القرناء .) مسلم(

On the Day of Judgment, all rights will be awarded to their rightly owners, even the sheep without horns will take its right from the sheep with horns"

The question is what will happen to the animals after the judgment, the common opinion that after the Judgment, Allah will say "Be Dust" (كوني تراباً) and they will become dust and the disbelievers see this, they pray that they also become dust,

وقال ابن كثير عند تفسير قوله تعالى:

يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَابًۢا [النبأ:].

"the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"" (Al- Naba 78:40)

Spirit (Rouh) and the Soul (Nafs)

When examine the Quran, we recognize than man has two non-material components whose natures are not understood and these are the Spirit (Rouh) and the Soul (Nafs). In the Quran, Allah reveled verses referring to the Spirit (Rouh) 24 times with only 6 times came to mean the “rouh” of a human being. But Allah revealed about 300 verses referring to the Nafs (Soul).

The question is whether the rouh and Nafs are the same or they are different and if they are different what are the differences between them.

The Spirit (Rouh)

The “Rouh” (رُوحِ) which is generally translated as spirit is of great mystery and Allah has not revealed much about it and when the Prophet (PBUH) was asked about it, Allah revealed to him to tell those who are asking that the information of the “rouh” belongs to Allah and our state of knowledge is too little to understand it.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا)الإسراء(

“They ask you concerning the Spirit (of inspiration). Say: "The Spirit is of the affair of my Lord: and whatever knowledge you have been given is only very little. "” (Al-Isra 17:85)

Therefore, we have to realize that spending time to study the nature of the rouh is futile because Allah did not reveal to us knowledge about it. All we can do is to examine the verses in the Quran to assess whether the word rouh was used referring to one thing or multiple things. The word “Rouh” (رُوحِ) was revealed in the Quran 24 time and it came with basically five meaning:

1. The rouh that Allah breathes into man and it is the one that made man gain a special honor among all creation and the word rouh is translated in this context as spirit and it is always come associated with Allah and this came in 6 verses:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا)النساء(

O People of the Book, commit no excesses in your religion: nor say about Allah other than the truth. Al-Masih 'Isa the son of Maryam was (no more than) A Messenger of Allah, and His Word, which He bestowed on Maryam, and a Spirit proceeding from Him: so believe in Allah and His Messengers. Do not say "Trinity": desist: it will be better for you: for Allah is One God: glory be to Him: (far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. (Al-Nisa 4:171)

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ)الحجر(
"When I have fashioned him (in due proportion) and breathed into him of My spirit, then fall down prostrating to him." (Al-Hijr 15:29)

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ)ص(
"When I have fashioned him (in due proportion) and breathed into him of My spirit, then fall down prostrating to him." (Sa'd 38:72)

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ)السجدة(
"But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!" (Al-Sajda 32:9)

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ)الأنبياء(
"And (remember) her who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples." (Al-Anbiyaa 21:91)

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ) التحريم(
"And Maryam, the daughter of 'Imran, who guarded her chastity; and We breathed into her of Our spirit; and she testified to the truth of the words of her Lord and of his Revelations, and was one of the devout (Servants)." (At-Tahrim 66:12)

2. The rouh came in the Quran referring to the holy angle Gabriel as the holy sprity (رُوحِ الْقُدُسِ) and it was reveled with this meaning in 9 verses

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ)البقرة(
We gave Musa the Book and followed him up with a succession of Messengers; We gave 'Isa, the son of Maryam, Clear (Signs) and strengthened him with the Holy Spirit. Is it that whenever there comes to you a Messenger with what ye yourselves desire not, ye are puffed up with pride? Some ye called impostors, and others you slay (Al-Baqara 2:87)

3 البقرة 2 253 تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

6 المائدة 5 110 إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا)مريم(
“She placed a veil between her and them; then We sent to her Our Sprit (the angel) who appeared before her as a flawless human being.” (Maryam 19:17)

17 النحل 16 102 قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

26 الشعراء 26 193 نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

المعارج 70 4 تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

51 النبأ 78 38 يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

52 القدر 97 4 تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

3. The rouh referring to the revelation and inspiration from Allah such as the Quran.

15 النحل 16 2 يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ
He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying) "Warn (Man) that there is no god but I: so do your duty unto Me." (16:2)

37 غافر 40 15 رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ
“Raised high above ranks (or degrees), (He is) the Lord of the Throne (of authority): by His Command doth He send the spirit (of inspiration) to any of His servants He pleases, that it may warn (men) of the Day of Mutual Meeting,” (Gafir 40:15)

40 الشورى 42 52 وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ
“And thus have We, by Our command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith: but We have made the (Qur-an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way;” (42:52)

4. The rough referring to the means that Allah provides to comfort the believers

47 المجادلة 58 22 لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

“You wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (forever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.” (Al-Mujadila 58:22)

الواقعة 56 89 فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ
“(There is for him) Rest and Satisfaction, and a Garden of Delights.” (Al-Waqah 56:89)

5. The Rouh with the meaning mercy

يوسف 12 87 يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ 10
"O my sons! go ye and enquire about Yusuf and his brother, and never give up hope of Allah's soothing Mercy: truly no one despairs of Allah's soothing Mercy, except those who have no faith."

Nafs (Soul) (Self)

While the word rouh comes associated with Allah, the word nafs comes associated with man. There are references in the Quran that the Nafs is created and it dies and it is resurrected.

{42} اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect (Al-Zumur 39:42)

227 ق 50 **21** وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ

"And the Trumpet shall be blown: that will be the Day whereof Warning (had been given ad there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness." (Qaf 50:20-21)

41 آل عمران 3 185 كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

35 آل عمران 3 145 وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

43 النساء 4 1 يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

62 المائدة 5 32 مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

63 المائدة 5 45 وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

76 الأنعام 6 98 وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

93 الأعراف 7 189 هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

142 إبراهيم 14 51 لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

147 النحل 16 111 يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ

لقمان 31 28 **مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ** إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

البقرة 2 9 يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

2 البقرة 2 44 أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

3 البقرة 2 48 وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ

Free Will (الإرادة)

A question that may be challenging is how much freedom a person has to establish his responsibility. We realize that there are many things already determined for us. These things include:

1. Our genetic code that is affected by our parents
2. Our natural abilities, some have certain natural gifts while others do not have
3. Our social status at birth, some are born in poor family and some are born in rich family, some are born in developed countries and others are born in under developed countries
4. Our society of birth, some are born in Muslim society to Muslim parents while others are born in non-Muslim society to non-Muslim parents.

All these factors and more that we have no choice in are expected to affect our choices. So the question remains, whether Allah is judge all of us with the same yard stick.

From, reading the Quran, it seems that as far the fundamental question of worshiping Allah alone and acting according his commands of justice and mercy, all these factors have no weight and cannot be used as excuses and the reason is that Allah has gifted man with the free will (الإرادة).

This free will is manifested by the conscious decision of the person independent of external influences and circumstances on the implementation of a particular act or acts that are not necessarily linked to objectivity. In fact, man has no choice but to have free will.

Imam Abu Hamed Al-ghazali (أبو حامد الغزالي) (1111–1058) said: we are forced to have free will. (نحن مجبرون لأن نكون مختارين),

Jean-Paul Charles Sartre (1905 –1980), the French philosopher stated the same fact but in a negative term by saying: We are condemned to be free."

This means that if a person abandons his free will to choose, he will be losing his reason for existence and his humanity that Allah created in him/her. Any person who relegates his will to choose other human beings will have neither influence nor contribution to anything.

Because Allah determined for us to have the free will, He will not accept from any person any justification to his disobedience and injustices as He said in Surah Al-Qyamah:

I swear by the Day of Resurrection; And I swear by the self-reproaching soul.	لَآ أُقۡسِمُ بِيَوۡمِ ٱلۡقِيَٰمَةِ (١) وَلَآ أُقۡسِمُ بِٱلنَّفۡسِ ٱللَّوَّامَةِ (٢)
Does man think that We shall not assemble his bones? Indeed, We are Able to put together in perfect order the tips of his fingers.	أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ ۝ بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ۝
But man wants to continue advancing the wrong ahead of him. He asks: "When will be this Day of Resurrection?"	بَلۡ يُرِيدُ ٱلۡإِنسَٰنُ لِيَفۡجُرَ أَمَامَهُۥ ۝ (٥) يَسۡـَٔلُ أَيَّانَ يَوۡمُ ٱلۡقِيَٰمَةِ (٦)

So, when the sight shall be dazed, And the moon will be eclipsed, And the sun and moon will be joined together	فَإِذَا بَرِقَ ٱلۡبَصَرُ (٧) وَخَسَفَ ٱلۡقَمَرُ (٨) وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ (٩)
On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord (Alone) will be the place of rest that Day.	يَقُولُ ٱلۡإِنسَٰنُ يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ (١٠) كَلَّا لَا وَزَرَ (١١) إِلَىٰ رَبِّكَ يَوۡمَئِذٍ ٱلۡمُسۡتَقَرُّ (١٢)
On that Day man will be informed of what he sent forward (of his evil or good On that Day man will be told (all) that he put forward, and all that he left back. Nay, man will be a witness against himself.) Even though he were to put up his excuses. (Al-Qiyama 75:1-15)	يُنَبَّؤُاْ ٱلۡإِنسَٰنُ يَوۡمَئِذِۭ بِمَا قَدَّمَ وَأَخَّرَ (١٣) بَلِ ٱلۡإِنسَٰنُ عَلَىٰ نَفۡسِهِۦ بَصِيرَةٞ (١٤) وَلَوۡ أَلۡقَىٰ مَعَاذِيرَهُۥ (١٥)] سُوۡرَةُ القِيَامَة[

The verses clear state than man knows what he did and that his decisions are based on his own choices and thus no excuses are needed to justify what he did. Alls also says in Surah Al-Isra:

وَكُلَّ إِنسَٰنٍ أَلۡزَمۡنَٰهُ طَٰٓئِرَهُۥ فِي عُنُقِهِۦۖ وَنُخۡرِجُ لَهُۥ يَوۡمَ ٱلۡقِيَٰمَةِ كِتَٰبٗا يَلۡقَىٰهُ مَنشُورًا (١٣)
ٱقۡرَأۡ كِتَٰبَكَ كَفَىٰ بِنَفۡسِكَ ٱلۡيَوۡمَ عَلَيۡكَ حَسِيبٗا (١٤)
مَّنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيۡهَاۚ وَلَا تَزِرُ وَازِرَةٞ وِزۡرَ أُخۡرَىٰۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبۡعَثَ رَسُولٗا

“And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. <u>You yourself are sufficient as a witness against you this Day."</u>
Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning). (15)” (Al-Isra 17:13-15)

Also the justification of social and cultural upbringing will not be used as an excuse as Allah says in Suarh Al-Nahl::

وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ (٣٥)

“And those who associate others in worship with Allah say: "If Allah had so willed, neither we nor our fathers would have worshipped anything but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?” (Al-Nahl 16:35)

Allah conforms the same point in Surah Al-Araf:

وَإِذَا فَعَلُواْ فَٰحِشَةٗ قَالُواْ وَجَدۡنَا عَلَيۡهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَاۗ قُلۡ إِنَّ ٱللَّهَ لَا يَأۡمُرُ بِٱلۡفَحۡشَآءِۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ (٢٨)

“And when they commit some lewdness (around the Kabba) they say: We found our fathers doing it and Allah has commanded it on us. Say: Allah never commands lewdness. Do you say of Allah what you know not?” (Al-Araf 7:28)

Also, the whole concept of Allah’s decree is not accepted. This excuse is false because one will be using a reason that he doesn’t know and cannot prove:

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ (١٦٤) أَوَلَمَّآ أَصَـٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَـٰذَا قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ (١٦٥)

“Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His sings, and purifying them, and teaching them the Book (the Qur'an) and the wisdom, while before that they had been in manifest error.
(What is the matter with you?) When a disaster inflicts you, although you inflicted (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things.” (Al-Imran 3:164-165)

Yes, there are certain things that Allah determined for a person but in all matter of belief, obedience, seeking knowledge and work , there is no decree, man has be granted by Allah complete freedom on them. In fact the concept that that all these things are determined by Allah for a person is a dangerous dogma and can only lead to laziness and backwardness and it has absolutely no justification in the Quran as Allah says in Surag Al-Anam:

عقيدة الجبر لا وجود لها ، ولا أصل لها ، بل هي من أخطر العقائد التي شاعت بين المسلمين في عصور التأخُّر

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا
قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ [سورة الأنعام]

“Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).
Likewise belied those who were before them till they tasted Our Wrath.
Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.” (Al-Anam 6:148)

The concept of free will is also emphasized in surah Al-Kahf, as Allah says:

(وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَاراً أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقاً)

“”And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the unjust a fire whose walls will be surrounding them. And if they ask for relief, they will be granted water like boiling oil that will scald their faces. Terrible is the drink, and an evil resting place.” (Al-Kahf 16:29)

Sometimes, we translate verses that causes confusion as example, allah says in Surah Ibrahime:

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡۖ
فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ] إبراهيم [

“And We have not sent a Messenger except with the language of his people, in order that he might make (the Message) clear for them.
Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.” (Ibrahime 4)
The proper translation should be:
Then Allah misleads who wills (to be misled) and guides who wills (to be guided). And He is the All-Mighty, the All-Wise.” (Ibrahime 4)

So, whoever seeks misguidance, Allah will misguide him (by leaving him alone) and whoever seeks guidance, Allah will guide him (by helping him to stay on guidance).

If you read any verse in the Quran that appear to indicate a predetermined decision by Allah for misguidance, know that this is that predomination of granting man the free will to choose misguidance. Obviously Allah has the freedom and the power to make all people guided, but this was not His will to compel people on guidance as He said: iN surah Al-Sajda:

(وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا)[سورة السجدة الآية : 13]

“And if We had willed, surely, We would have given every person his guidance,” (Al-Sajda 32:13)

Also in Surah Al-Ra’d:

(لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعاً)[سورة الرعد الآية : 31]

“If had Allah willed it, He could have guided all mankind (Al-Ra’d 13:31)

Also in surah Al-Baqara:

(لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ) [سورة البقرة الآية : 256]

“There is no compulsion in religion. Verily, truth has been made distinct from falsehood.” (Al-Baqara 2:256)

This feel will is very powerful because it subjugates even the person brain and body. When a person want to do something, he will justify it to himself by all means even when the justification is completely illogical. So, free will has control over the person’s mind, logic and rational reasoning. Therefore it is said:
“**If you try to convince someone with something using proofs and logic and he does not get convinced, be sure that it is not because he does not understand but because he did not want to understand”.**

It is also interesting that the body can get tired and age, but the will of a person does not get tired or sick or exhausted and it derives the person’s desires even when he is on the death bed. Man always has desire for something.

Regarding this power of desire, Arthur Schopenhauer (1788 –1860) , the German philosopher argues that man is continuously swinging between two states, the state of

deprivation and the state of boredom. He continue to desire of something that he cannot get and thus feel deprived and when he gets it he becomes bored with it and desire for something else. He proposes that the only way to overcome this suffering is death. He has an interesting quote, He said:
“The doctor sees all the weakness of mankind; the lawyer all the wickedness, the theologian all the stupidity”.

The human will has major effect on the body, a psychological disorder is but the defeat of the will when the person face a sudden and drastic change that he cannot cope with it. The solution is to confront the problem and understand, but many people try to escape from it through drugs and alcohol.

For a Muslim, he faces these challenges in life by the understanding that this life is but trials from the day he is born until he dies, as Allah says in Surah al-Mulk:

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلۡمُلۡكُ وَهُوَ عَلَىٰ كُلِّ شَىۡءٍ قَدِيرٌ (١) ٱلَّذِى خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلاً وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ

**Blessed is He in Whose Hand is the dominion, and He is Able to do all things.
Who has created death and life, that He may test you which of you is best in deed.
And He is the All-Mighty, the Oft-Forgiving; (Al-Mulk 67:1-2)**

But unlike other religions, Islam takes a middle ground with regarding to human desires, it neither suppresses them not leave them uncontrolled. Islam does not want you to abolish and get rid of your desires but want you to raise it up by seeking lofty ones. A person may love something beautiful, but a better person is love beauty itself and a Muslim’s love is even higher, he focuses his love in loving the creator of Beauty. This allows him to transcend beyond the lowly desires that can cause frustration if not attained and lift it up to far more greater aim.

Fate and Predestination (القضاء والقدر)

In the words of the Prophet (PBUH) when Jibreel asked him about faith (eman). He said: **"(It is) to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in the Divine will and decree (al-qadar) both good and bad." Narrated by Muslim,**

Therefore belief in al-qadar (the Divine decree) is the sixth pillar of faith, and no one's faith is complete without it. Allah says:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz). [Al-Qamar 54:49]

The Prophet (PBUH) said in the hadeeth narrated by Jabir:

'No slave of Allah will truly believe until he believes in Al Qadr its good and bad from Allah, until he knows that what has befallen him was not going to miss him and that what missed him was not going to befallen him.' [Tirmidhi]

And the Prophet (PBUH) said:
"Allah wrote the decrees concerning all created beings fifty thousand years before He created the heavens and the earth." (Narrated by Muslim).

Regarding predestination, Muslims are split into three groups:

<u>One group</u> is very excessive in their concept of predestination to the point that they remove form man the concept of free will.

غلوا في إثبات القدر وسلبوا العبد قدرته واختياره).

They say the person has no will and no choice and do not differentiate between actions in which the person does by his free will and actions that the person is compelled to it. This group is obviously wrong because they suspend all rules of Shariah because if man has no choice in what he does, there will be no reason to reward him for a good deed or blame him for a bad deed. And, there will be no justice if Allah punishes a man for the sins that he committed because Allah forced him to do them and this completely negates the whole essence of Allah the Just. In fact, there will be no reason for Allah to send messengers and Prophets and this deviant concept clearly contradicts the clear teachings of the Quran. Allah says:

وَرُسُلاً قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلاً لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ ﷲُ مُوسَىٰ تَكْلِيمًا
رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ﷲِ حُجَّةٌ بَعْدَ ﷲلرُّسُلِ وَكَانَ ﷲُ عَزِيزًا حَكِيمًا]النساء[

"And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Mûsa (Moses) Allâh spoke directly

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers. And Allah is Ever All-Powerful, All-Wise." (Al-Nisa 4:164-165)

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ)[سورة الزخرف]
"And they said: "If it had been the Will of the Most Gracious (Allah), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie" (Al-Zughruf 43:20)

Ibn al-Qayyim refutes this deviant concept by saying that this concept leads to a rejection of all efforts. It can, therefore, be said to a person who holds this view, 'If the satisfaction of your hunger and thirst has already been destined for you, then it will be fulfilled, whether you eat or not. On the other hand, if it has not been destined for you, it will never occur, whether you eat or not. And, if a son has been destined for you, then you will be granted one, whether you have intercourse with your wife or not. On the other hand, if a son has not been destined for you, then you will never be granted one. In this case, there is no point in you getting married...!'
"Now, will any sane person agree with all of these conclusions?" [Al-Jawab al-Kafi, Ibn al-Qayyim]

There is some confusion in people's minds about when they wrongly interpret some Hadiths like the following one:

"The creation of each one of you is gathered together in his mother's belly for forty days in the form of a seed, then he is a clot of blood for a like period. The angel is then sent to him to blow the breath of life into him. He is commanded to write down four matters: his means of livelihood, life-span, actions, and whether happy or unhappy." (Related by Al-Bukhari and Muslim).

This writing down of these matters is not an imposition, except in such areas over which the man has no influence, such as duration of his life. When the angel writes a man's action, he simply documents that Allah has known long before the conception of that person in his mother's womb. This is part of Allah's knowledge, but it is not predetermination, because Allah has created us with our free will and ability to choose.

Another Hadith that can also cause confusion if wrongly interpreted because it talks about a change of direction in people's deeds which causes the eventual change of destiny in the hereafter. The Prophet (PBUH) said:

"A person may do the deeds of the people of heaven until he is only a yard or so away from it, but then his destiny overtakes him and he does what the people of hell do and he is thrown in it. On the other hand, a person may do what the people of hell do until he is only a yard or so away from it, and his destiny overtakes him and he does what the people of heaven do which ensures his admittance into it."

How can we reconcile this Hadith with the principle of balancing people's action? A key point to make is that, this process of balancing of the good deeds against the bad ones benefits only the believers, because their faith ensures that they have their good deeds

credited to them. As for non-believers, their lack of faith means that their good deeds avail them nothing.

The first person who has done many good deeds betrays himself at the end of his life and shows that he really lacks faith. Hence, his actions do not merit any credit. As for the other person, he moves in the diametrically opposite direction. Toward the end of his life he realizes that he had spent all his time in error. He believes in Allah and allows faith to establish itself within him.

This means that deeds are to be judged by the way they end. This may provide an explanation of Sayedna Omar concerns. Sayedna Omar participated in Badr and the Prophet (PBUH) said: Allah may have looked at the people of Badr and said, do wherever you wish; I have forgiven you. He was also one of the people in the pact of Radwaen (Bayat Al-Radwan) and Allah said that he is pleased with them. " لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ" (Al-Fath 48:18)

Sayedna Omar was also one of the ten that the Prophet (PBUH) gave then the glad tiding of being paradise. In spite of all this, he was concerned and he used to ask Hudhayfa ibn al-Yaman (حذيفة بن اليمان) whom the Prophet Muhammad (PBUH) entrusted him with the names of the hypocrites, whether he was named as one and Sayedan Omar was also concerned whether he will enter paradise. .The reason for his concern may be because of his understanding is that what is really important is how you end your life and not what you have done during it. One of the Prophet's supplication: **O Allah make my last dead my best deeds", O Allah reinforce my heart on the belief".**

A second group look at the issue of predestination from the other extreme and they are very excessive in the concept of free will and the ability of the person to control all things in his life and thus negated the concept that Allah had any choice or influence on his servants.
غلوا في إثبات قدرة العبد واختياره حتى نفوا أن يكون الله تعالى مشيئة أو اختيار
Someone of them even went to claim that Allah does not know what the person will do except after the action is done.

There are clear verses in the Quran that state that man's choices are subservient to Allah's choices. Allah says:

فَأَيْنَ تَذْهَبُونَ (٢٦) إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ (٢٧) لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ (٢٨) وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ (٢٩) [التكوير]
"Then where are you going? Verily, this (the Qur'ân) is no less than a Reminder to all (mankind and jinn). To whomsoever among you who wills to go straight, And you cannot will except what Allah wills, the Lord of all the Worlds." (Al-Takweer 81:26-29)

(والله يدعوا إلى دار السلام ويهدي من يشاء إلى صراط مستقيم) [يونس] .
"Allah calls to the Home of peace (i.e. Paradise) and guides whom He wills to a Straight Path" (Younes 10:25)

The resolution of these issues is that Allah guides those who deserve to be guided and misguides those who are qualified for misguidance as He said:

.(وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوٓاْ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ) [الصف

“And (remember) when Musa (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allah to you? So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah does not guide the rebellious.” (Al-Saf 61:5)

ويقول تعالى (فبما نقضهم ميثاقهم لعناهم وجعلنا قلوبهم قاسية يحرفون الكلم عن مواضعه ونسوا حظا مما ذكروا به) [المائدة :13] .

“So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them.” (Al-Maeda 5:13)

Allah knowledge is beyond time, He know s what will happen before it does happen and thus He knows what people will be doing:

(بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ) [سورة الأنعام:]

“Nay, it has become manifest to them what they had been concealing before (of the revelation). But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars” (Al-Ana’am 6:28)

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْراً لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ) [سورة الأنفال: 23]

“Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away with aversion (to the trut” (Al-Anfal 8:23)

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

O Prophet! Say unto those captives who are in your hands: If Allah knows any good in your hearts He will give you better than that which has been taken from you, and will forgive you. Indeed, Allah is Forgiving, Merciful (Al-Anfal 8:70)

وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ (٤٨) وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ

And surely, it is a reminder to those who have Taqwa). And indeed, We know that some among you will deny (it). (Al-Haqqa 69:48-49)

<u>The third group</u> and their opinion is majority and they took the middle ground and followed the logical and religious teachings.

سلكوا في ذلك مسلكاً وسطاً قائماً على الدليل الشرعي وعلى الدليل العقلي

This group says that the actions that Allah destined to happen in the universe are of two kinds: the first kind of actions is actions than man has no influence of them and these include things such as causing rain, growing plants, death and life and almost all biological activities inside the person. In these matters, they occur by the will of Allah and man has no influence on them. The second kind of actions is actions that are done by man ob his own

free will because Allah granted him this will. These include things such as belief, physical activities and indulgence on materials.

Actually every person knows when an action is by his choice or by beyond his choice. As an example, everyone knows that the speed by which you get up and down the stairs is by choice but the speed by which a person falls from a ladder is not by choice. You have a choice when to go to bed but you have no choice when you actually go to sleep.

It is of the mercy of Allah that man is held accountable for things that he does in matters in which he has no choice. As an example, you are not held accountable for things that you do while you are sleeping or in a state of forgetfulness because in these situations you have no choice. The Prophet (PBUH) regarding the person who forgets and eats or drinks while he is fasting:

(من نسى وهو صائم فأكل وشرب فليتم صومه فإنما أطعمه الله وسقاه)

Whoever forgets while he is fasting and eats and drinks, let him complete his fasting, it is Allah who fed him. (Reported by Muslim)

Impact of proper Belief in Qadar

The proper belief in fate and predestination is very important because it has many advantages in our lives:

1. It directs man to do his best and take advantage of all the means that Allah afforded him while he is still hoping for results are disproportional to his efforts and this creates hope.
2. It brings contentment, patience and tolerance to misfortunes because a believer will accept as Allah's decree.
3. It gives courage to the believer to stand against the injustice of any ruler because he believes that no one has control over his life or fortune other than Allah. When death comes, it is because the divine decree of the appointed time arrived and thus no one should fear death. Although Khalid ibn al-Walid fought in great number of battles when he was dying on his bed, he said: **"I took part in so many battles and expeditions and there is no place in my body which does not have a wound by a sword or scar from an arrow ir spear. And now, I am dying on my bed like an old camel, May the eye s of the cowards never taste sleep**.":
4. It also removes the temptation of the believer to use any means even unlawful one to achieve his objectives because the believer knows that the results in Allah's hand anyway and thus securing Allah's decreed results using the lawful means is better from his worldly life and Hereafter but securing Allah's decreed results using unlawful and crooked means will disgrace him in this life and in the Hereafter.

Can the divine Decree Change

وَ ٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ جَعَلَكُمۡ أَزۡوَٰجٗاۚ وَمَا تَحۡمِلُ مِنۡ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلۡمِهِۦۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٖ وَلَا يُنقَصُ مِنۡ عُمُرِهِۦٓ إِلَّا فِي كِتَٰبٍۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ

And Allah did create you (Adam) from dust, then from Nutfah, then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge.

And no aged man is granted a length of life, nor is a part cut off from his life, but is in a Book (Al-Lauh Al-Mahfûz) Surely, that is easy for Allah. (Fater 35:11)

وَلَقَدۡ أَرۡسَلۡنَا رُسُلٗا مِّن قَبۡلِكَ وَجَعَلۡنَا لَهُمۡ أَزۡوَٰجٗا وَذُرِّيَّةٗۚ وَمَا كَانَ لِرَسُولٍ أَن يَأۡتِيَ بِـَٔايَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ لِكُلِّ أَجَلٖ كِتَابٞ (٣٨) يَمۡحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثۡبِتُۖ وَعِندَهُۥٓ أُمُّ ٱلۡكِتَٰبِ

And indeed We sent Messengers before you (O Muhammad), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) every matter there is a Decree (from Allâh). Allah effaces what He wills and confirms (what He wills) and with Him is the Mother of the Book (Al-Lauh Al-Mahfûz). (Al-Rad 13:38-39)

Impact o Supplication on Qadar

وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡ

And your Lord said: 'Invoke Me I will respond to your (invocation)'"[Ghaafir 40:60]

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌۖ أُجِيبُ دَعۡوَةَ ٱلدَّاعِ إِذَا دَعَانِۖ فَلۡيَسۡتَجِيبُواْ لِى وَلۡيُؤۡمِنُواْ بِى لَعَلَّهُمۡ يَرۡشُدُونَ

"And when My slaves ask you concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me.." [Al-Baqarah 2:186]

So if a person avails himself of the prescribed means and calls upon Allah in du'aa', then that is part of the divine decree, so it repels one decree with another, if Allah wills that.

The Messenger of Allah (PBUH) said:

اِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيْبُهُ؛ وَلا يَرُدُّ الْقَدَرَ اِلاّ الدُّعَاءُ وَلا يَزِيْدُ فِي الْعُمْرِ اِلاّ الْبِرُّ

"Verily, a person may be deprived of his sustenance because of sins that he commits; divine decree is not changed by anything but through praying (dua) and nothing increases one's lifespan except righteousness."

"Nothing increases one's life-span except good deeds, and nothing repels Divine Decree except dua. And verily, a person may be deprived of sustenance due to a sin that he does!"[Ibn Majah]

Salman al-Farsi narrated that the Prophet (SAWS) said:

ولا يرد القدر إلا الدعاء، ولا يزيد في العمر إلا البر .)رواه أحمد والترمذي وابن ماجه والحاكم (

"Nothing repels Divine Decree except du'a, and nothing increases one's life-span except righteousness (good deeds)" [al-Tirmidhi and al-Hakim]

Righteousness changes the decree by increasing the life span of a person while Allah says:

هُوَ ٱلَّذِي خَلَقَكُم مِّن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ مِنۡ عَلَقَةٖ ثُمَّ يُخۡرِجُكُمۡ طِفۡلٗا ثُمَّ لِتَبۡلُغُوٓاْ أَشُدَّكُمۡ ثُمَّ لِتَكُونُواْ شُيُوخٗاۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبۡلُۖ وَلِتَبۡلُغُوٓاْ أَجَلٗا مُّسَمّٗى وَلَعَلَّكُمۡ تَعۡقِلُونَ

It is He, Who has created you (Adam) from dust, then from a Nutfah then from a clinging clot, then brings you forth as infant, then (makes you grow) to reach the age of full strength, and afterwards to be old, though some among you die before, and that you reach an appointed term, in order that you may understand. (Ghafer 40:67)

وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيۡلِ وَيَعۡلَمُ مَا جَرَحۡتُم بِٱلنَّهَارِ ثُمَّ يَبۡعَثُكُمۡ فِيهِ لِيُقۡضَىٰٓ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيۡهِ مَرۡجِعُكُمۡ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ

It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then unto Him will be your return. Then He will inform you of that which you used to do. (Al-Anam 6:60)

But, there is actually no conflicts here because the following verse suggest that Allah decreed two lives:

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ) الأنعام(

He it is Who created you from clay, and then decreed a stated term (for you). And there is in His Presence another determined term; yet you doubt within yourselves! (Al-An'am 6:2)

It was the Sunnah of the Prophet (SAWS) to make the following du'a during the witr prayer:
"...Bless me in what You have given me. And avert and turn away from me the evil that has been decreed for me, for verily You Decree (all things), and none can decree against You..." [al-Tirmidhi, al-Nasa'i]

وقال صلى الله عليه وسلم: (إن الدعاء ينفع مما نزل ومما لم ينزل، فعليكم عباد الله بالدعاء)

The dua helps with the decree that has already descended and that which has not yet, be steadfast with your Dua, O servants of allah.

قال صلى الله عليه وسلم : (لا يزال القضاء والدعاء يعتلجان ما بين الأرض والسماء فأيهما غلب أصاب).ومعنى (يعتلجان) أي يتصارعان، ،

"The dua and the divine decree meet each other between heaven and earth and continue preventing each other from moving until one of them wins and whoever wins, its is impact will happen."

When you study the Quran, you find that there are many matters that were affected by the Dua. The supplication of Sayedna Noah (دعوة نوح) caused the destruction of his people:

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرۡ عَلَى ٱلۡأَرۡضِ مِنَ ٱلۡكَٰفِرِينَ دَيَّارًا (٢٦) إِنَّكَ إِن تَذَرۡهُمۡ يُضِلُّواْ عِبَادَكَ وَلَا يَلِدُوٓاْ إِلَّا فَاجِرًا كَفَّارًا (٢٧) رَّبِّ ٱغۡفِرۡ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيۡتِىَ مُؤۡمِنًا وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا

"And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth! "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers." "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrong-doers grant You no increase but destruction!"" (Noh 71:26-28)

Also the Dua od Sayedna Musa and Haroun (دعاء موسى وهارون) caused the destruction of the pharaoh (فرعون) and his people:

وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ (٨٨) قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ

“And Mûsa (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendor and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allah said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way, and follow not the path of those who know not.” (Younes 10:88-89)

So, the decision of what happen is decided by Allah all the time.

يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ (٢٩) فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ

“All who are in the heavens and on earth ask Him (for every need). Every day He is executes every affair. Then which of the Blessings of your Lord will you both (jinn and men) deny?” (al-Rahman 55:29-30)

Because the subject of fate and predestination is difficult and if it causes you confusion, it is wise not to spend too much time on it and to heed the Prophet’ advice when he (PBUH) said:

(إذا ذكر القضاء فأمسِكوا))[رواه المناوي في الفيض]

When the matter of fate is discussed, refrain from indulging in it.

قال النبي - صلى الله عليه وسلم - : (ما شاء الله تباركَ الله تدفع العين)، كما في قوله تعالى: {ولولا إذ دخلت جنتك قلت ما شاء الله لا قوة إلا بالله}

وفي الصحيحين أن النبي صلى الله عليه وسلم قال:
من سره أن يبسط له في رزقه ويُنسأ له في أثره، فليصل رحمه.

أخرج الترمذي عن أبي هريرة :
إن صلة الرحم محبة في الأهل، مثراة في المال، منسأة في الأجل .

وأخرج أحمد عن عائشة رضي الله عنها:
صلة الرحم وحسن الجوار يعمران الديار ويزيدان في الأعمار.

النبي - صلى الله عليه وسلم قال: (فعليكم عباد الله بالدعاء)، والله - تبارك وتعالى – قال: {وقال ربكم ادعوني أستجب لكم}

Heart

The Quran mentions the Heart (القلب) 130 times and "Al-Foad" (الفؤاد) 16 times. The Quran does not mention the word Brain (عقل) but mentioned verbs that relate to the use of the brain such as understanding, thinking and reflection, and thinking. (يفقهون يعقلون تتفكرون يتدبرون)

Many questions arise, what is the heart, is it the physical heart that beats about 100,000 times per day, pumps about 100 gallon of blood per hour to be transported through a vascular system that is over 60,000 miles long which is more than twice the earth circumference or is it something else where it is located, is it in the brain as some scholars claim and what is the difference between the heart and Al-Foad (الفرق بين القلب و الفؤاد).

Also, the human heart starts beating before the brain is fully developed and the heart beat is not initiated by the nervous system, the heart beat is self initiating, obviously by Allah's will. The human heart has intelligence; it contains more that 40,000 neurons that sends messages to the brain to act upon.

The Heart

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّواْ مِنْ حَوْلِكَ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ

"And by the Mercy of Allah, you were lenient with them. And had you been harsh and hard -hearted, they would have disbanded from around you; so pardon them and seek Forgiveness for them; and consult them in the (community) affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." (Al-Imran 3:159)

وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ (٨٧) يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ

"And do not disgrace me on the Day when (all) will be resurrected; the Day when neither wealth nor children will avail, except him who comes to Allah with pure heart." (Al-Shuara'a 26:88-89)

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ {الأنعام:}

"And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not," (Al-An'am 6:25)

رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ } { التوبة: 87}

"They were content to be with those who remained behind. Their hearts are sealed up, so that they do not understand." (Al-Tuba 9:87)

(" إن في ذلك لذكرى لمن كانَ لهُ قلبٌ أو ألقى السمعَ وهو شهيدٌ ") ق : 37

The Foad

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ

“All that We relate to you of the stories of the messengers in order to set firm your heart.” (Hud 11:120)

رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ { إبراهيم}

“Our Lord; I have placed some of my offspring to dwell in an uncultivable valley near Your Sacred House in order, Our Lord, so they establish the prayers, so make the hearts of the people incline toward them and provide them with fruits so that they may give thanks to You” (Ibrahim 14:37)

نار الله الموقدة التي تطلع على الأفئدة { الهمزة}

“The fire of Allah is set ablaze Which leaps up over the hearts” (Al-Hamza 104:6-7)

The Heart and the Foad

وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًاۖ إِن كَادَتۡ لَتُبۡدِي بِهِۦ لَوۡلَآ أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا لِتَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ (القصص)

“And the heart of the mother of Musa (Moses) became that she nearly disclosed him (his identity) had We secured her heart, so that she remain as one of the believers.” (Al-Qasas 28:10)

In Sahih Muslim, Abu Hurairah said, the Messenger of Allah (PBUH) said:,

الحديث يقول الرسول عليه الصلاة والسلام: " أتاكم أهل اليمن هم أرق أفئدة وألين قلوباً" .

The people of Yemen have come to you. They are the most soft-hearted and the most gentle-hearted.

The Location of the Heart

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

“Have they not travelled through the land, so that they have their hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that become blind, but it is the hearts within their breasts that go blind.” (Al-Hajj 22:46)

The Prophet (PBUH) said:

ألا أن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب

“Surely, in the body there is a small piece of flesh; if it is good, the whole body is good, and if it is corrupted, the whole body is corrupted, and that is surely the heart.” [Bukhari]

Heart Transplant Stories

An 8-year-old girl who had received a heart transplant from a 10-year-old girl that had been murdered, began to have nightmares about the donor's murderer. After several consultations with a psychiatrist, it was decided that the police should be notified. The 8-year-old recipient was able to identify key clues about the murder, including who the murderer was, when and how it happened, and even the words spoken by the murderer to the victim. Amazingly, the entire testimony turned out to be true and the murderer was convicted for his crime.

A Spanish-speaking man began using words that he had not used prior to his transplant. He received his heart from a man named David who had died in a car accident. David's wife, Glenda, when meeting the recipient of her husband's heart for the first time, used the word "copacetic" to describe the situation. The recipient's mother quickly replied that her son had begun using that word for the first time and that it did not even have a Spanish equivalent, indicating that he had adopted the word from David. (copacetic = excellent or very good)

Extracted from A Change Of Heart - A Memoir, by Claire Sylvia with William Novak. © Claire Sylvia and William Novak 1997

One woman who believes this to be the case is CLAIRE SYLVIA, a divorced mother of one. She was 47 and dying from a disease called primary pulmonary hypertension when, in 1988, she had a pioneering heart-lung transplant in America.

She was given the organs of an 18-year-old boy who had been killed in a motorcycle accident near his home in Maine.

Claire, a former professional dancer, then made an astonishing discovery: she seemed to be acquiring the characteristics, and cravings, of the donor. She tells her remarkable story...

During my final lucid moments before my heart-lung transplant, I was told that a medical team would soon be leaving to "harvest" the organs that would save my life.

My surgeon, Mr John Baldwin, would remain with me, ready to begin the operation as soon as he was notified that the donor's heart and lungs had been removed. Eventually, Mr Baldwin said to me: "We're going to put you under now, Claire. "I have to remind you that it is always possible that something could go wrong, and the organs don't arrive in good condition. "This sometimes happens with the lungs, which are very fragile. They could be damaged during transit. Sometimes, at the last minute, things don't work out."

I looked up at him and said: "That's OK. Do what you have to. It's in God's hands now." After that, I don't remember anything until slowly becoming aware of a buzz of voices calling my name: "Claire, wake up. It's over." I awakened gently, feeling no bodily or physical sensation - nothing but pure consciousness and a cacophony of voices.

I couldn't speak, but managed to wiggle my fingers.

Someone brought me a pen and paper, and I scribbled my question: Did I get them? "Oh yes," the voice said. "Everything's fine."

Then I lapsed back into unconsciousness.

Later, after my initial recovery from the operation, I began to think of more questions.

How long would this new heart keep beating? How long would these new lungs keep breathing? Would I reject my new organs?

I envisioned the new heart breaking free of its stitches and popping right out of my body. I wondered whether Mr Baldwin had sewn it in right.

I felt it was beating deeper in my chest than my old heart had. It felt different.

When I asked the surgeon, he explained that he'd had to position my new heart farther back than the old one, to fit it in.

With all my fears, though, I was just grateful to be alive. I was also deeply thankful that a family I'd never met had made it possible for me to by-pass death and rejoin the world. It was a humbling thought, and I wanted to be worthy of their amazing gift.

When I told Gail Eddy - the transplant programme co-ordinator - how I felt, she suggested writing to the donor's family to express my gratitude.

While I couldn't know their identity or give them my name, I knew my donor was an 18-year-old boy who had been killed in a motorcycle accident.

Because I was the first person in the state to have such an operation, there was a lot of publicity, and two reporters came to the hospital to interview me.

One asked: "Now that you've had this miracle, what do you want more than anything else?" "Actually," I replied, "I'm dying for a beer right now." I was mortified that I had given such a flippant answer, and also surprised.

I didn't even like beer. But the craving I felt was specifically for the taste of beer. For some bizarre reason, I was convinced that nothing else in the world could quench my thirst.

On the fifth day, though my body was doing fine, I fell into a profound despair. Part of what I was experiencing was a post-operative depression, but I was also going through the early stages of an identity crisis. I mentioned my feelings to Mr Baldwin, but he told me not even to think about it and "just get on with my life".

A month later, I left the hospital and moved into a medical halfway house a few miles away.

Now that I could eat like a normal person, I found, bizarrely, I'd developed a sudden fondness for certain foods I hadn't liked before: Snickers bars, green peppers, Kentucky Fried Chicken takeaway. As time went on, a strange question crept into my mind. Although I hadn't thought much about my donor, I was acutely aware that I was living with a man's heart - and I wondered whether it was conceivable that this male heart might affect me sexually.

Until the transplant, I had spent most of my adult life either in a relationship with a man or hoping to be in one. But after the operation, while I still felt attracted to men, I didn't feel that same need to have a boyfriend.

I was freer and more independent than before - as if I had taken on a more masculine outlook. I was more aggressive and assertive than I used to be, and more confident as well.

I felt tougher, fitter and I stopped getting colds. Even my walk became more manly. "Why are you walking like that?" my teenage daughter Amara asked" "You're lumbering - like a muscle bound football player." This new masculine energy wasn't limited to my walk. I felt a new power that I associated with strength and vibrancy.

Around this time, I also had the most unforgettable dream of my life. In it, I was in a grassy outdoor place, it was summer, and I was with a tall, thin young man with sandy-coloured hair. His name was Tim - possibly Tim Leighton, but I'm not sure. I thought of him as Tim L. We seemed to be good friends.

As I walked away from him, I felt that something remained unfinished between us. I returned to say goodbye and we kissed. I felt like Tim and I would be together for ever. When the dream was over, something had changed.

I woke up knowing that Tim L was my donor and that some parts of his spirit and personality were now within me. I wanted to check this information, but the transplant programme observed a code of strict confidentiality.

I called Gail Eddy, the transplant co-ordinator. Although she couldn't tell me who my donor was, I hoped she could confirm the name Tim L.

When I asked Gail, there was a momentary pause. "I'm not supposed to discuss this with you," she finally replied.

"Let it go. You're opening a can of worms." I was disappointed, but I respected Gail's judgment and assured her that I'd drop the subject.

The subject, however, refused to drop me. Some months later, while out at the theatre, I met Fred, a rather handsome guy from Florida.

We talked about my transplant and about the donor. I wasn't sure if Fred was genuinely interested in my operation or if he was chatting me up, but there was something about him I

liked and I gave him my phone number. Fred called the next morning and was eager to meet.

He said he'd been moved by my story and - bizarrely - had had a dream in which he saw my donor's obituary. Together, he and I decided to go to Boston (the nearest city to the accident) and search the newspapers for my donor's obituary.

Fred was already there when I arrived, scrolling through the newspaper for the week of my transplant. We soon found the item we were searching for - an obituary for an 18-year-old who had died in a motorcycle accident. His name was Timothy Lamirande. My dream about "Tim" was true after all. The clipping mentioned five sisters and two brothers. Suddenly, I knew the donor was real and that he had a family. There was the proof: a name, an address, a town.

A few days later, I met Gail Eddy and told her what had happened. I asked her if she thought it was possible that Tim's name was spoken by one of the doctors during my surgery and that it somehow permeated my unconscious.

"I was wondering the same thing," said Gail.

"But the doctors are never aware of the donor's name. Besides, Mr Baldwin works in near silence: not a word is spoken."

Almost nine months later, I had another dream about "Tim".

I felt he was doing everything but send me directions to his parents' house, so I decided to contact his family. I wrote to them and they agreed to me visiting them.

I drove to Milford in the state of Maine with a close friend. We waited in a car park where Tim's father would meet us. Tim's parents lived in a world of freshly-mown lawns and large clapboard houses. I was incredibly nervous, and surprised to see three of Tim's sisters there to greet me, too.

So there I was, with Tim's heart inside me, sitting on Tim's couch next to Tim's mother, and we were talking about the weather. We exchanged small talk before being joined by Annie, a fourth sister, who was closest in age to Tim.

Leaning against the mantelpiece, she looked me in the eye and said: "So tell us how you found us." The only thing which interrupted my story were the exclamations of amazement. When I'd finished, many eyes were misted over with tears. "None of the other people who received his organs have been in touch with us," Tim's sister Carla said.

I learned that in addition to his heart and lungs, the family had donated Tim's corneas, kidneys and liver.

Mrs Lamirande - June, as she had asked me to call her - went to another room and returned with a framed photograph and turned the picture so I could see it.

Tim wore glasses, although I hadn't seen him that way in my dreams.

In this photo, he looked about 14. He was dressed in formal clothes, standing beside a priest. June started to say something about Tim when she suddenly choked up.

Now the tears flowed. I felt a bond between us like nothing I had ever known. But I couldn't quite comprehend this: me holding Tim's picture in my hands and his heart in my chest.

His sisters described how difficult it was to baby-sit him and how he tried to run away from them. "He was restless," one of them added.

"Was he a beer drinker?" I asked. His sisters nodded.

I asked if Tim had ever had colds and whether he recovered quickly.

They told me that he was hardly ever ill, and I wondered if this explained my new-found resilience?

I also asked if he liked green peppers. I'd never liked them before the operation - but afterwards I loved them and included them in virtually every meal.

His sister told me that, yes, Tim had loved green peppers - "but what he really loved were chicken nuggets".

This explained my trips to Kentucky Fried Chicken. I was dumbfounded.

Later that weekend, before going home, I went for dinner with the Lamirandes at a local restaurant. In Tim's honor, I ordered chicken nuggets.

As we walked back to the Lamirandes' house, June asked if I wanted to come in for a little dessert. Once inside, June disappeared and returned with a huge cake, decorated with a single word in large print: WELCOME. As the mother of my heart presented the cake to me, her face was beaming. "Chocolate," she said. "Tim's favourite." ?

الفرق بين القلب و الفؤاد

Imamah and Wyliah (Maeda 5:51-57)

Imamah (Arabic: إمامة) is the Shia doctrine of religious, spiritual and political leadership of the Ummah

Both Sunni and Shia Muslims share the most fundamental Islamic beliefs and articles of faith. The differences between these two main sub-groups within Islam initially stemmed not from spiritual differences, but political ones.

The word "Sunni" in Arabic comes from a word meaning "one who follows the traditions of the Prophet."

The word "Shia" in Arabic means a group or supportive party of people. The commonly-known term is shortened from the historical "Shia-t-Ali," or "the Party of Ali." They are also known as followers of "Ahl-al-Bayt" or "People of the Household" (of the Prophet).

The division between Shia and Sunni dates back to the death of the Prophet Mohammad (PBUH), and the question of who was to take over the leadership of the Muslim nation.

Sunni Muslims agree with the position taken by many of the Prophet's companions, that the new leader should be elected from among those capable of the job. This is what was done, and the Prophet Muhammad's close friend and advisor, Abu Bakr, became the first Caliph of the Islamic nation.

On the other hand, the Shia Muslims believe that leadership should have stayed within the Prophet's own family, among those specifically appointed by him, or among Imams appointed by God Himself. They believe that following the Prophet Muhammad's death, leadership should have passed directly to his cousin/son-in-law, Ali bin Abu Talib.

Shia Muslims believe that the Imam is sinless by nature, and that his authority is infallible as it comes directly from Allah. Therefore, Shia Muslims consider the Imams as saints and perform pilgrimages to their tombs and shrines in the hopes of divine intercession.

Twelver Shiites, known in Arabic as (الاثنا عشرية) Ithnā ʻAsharīyah, or Imāmiyāh (from imam), form the principal branch of Shiite Islam and are sometimes synonymous with Shiitism, even though factions such as the Ismāīlīyah and Zaydīyah Shiites do not subscribe to Twelver doctrine.

If this difference between the Sunnah and Shia regarding who should rule after the Prophet (PBUH) remained a matter of political opinions, it should be acceptable but the Shia considers that the leadership of Ali after the Prophet (PBUH) is an article of belief and thus they do not recognized the authority of elected Muslim leaders, choosing instead to follow a line of Imams which they believe have been appointed by the Prophet Muhammad or Allah Himself.

Because they consider the selection of Imam and the leadership of Ali is an article of a faith, they consider anyone who does not believe in it is Kafer (disbeliever). But, they split in three groups regarding what this state of Kufr means.

A group said that this Kufr is real and the person will be in Hell for eternity and go as far as saying that denying the authority of their Imams is as denying the belief in all the Prophets and denying the authority if one of their Imams is as denying the Prophethood of the last Messenger, Prophet Mohammad (PBUH).

Another group said it is a kufr of disobedience and such a person is considered Fasiq, deviant.

A third group said the person who does believe in the leadership of Ali after the Prophet (PBUH) is a Muslim but not a believer, and his state as one described in the Quran:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) الحجرات(

“The desert Arabs say, "We believe." Say, "You have not believed, but (only) say, 'We are Muslims, 'for not yet has belief entered your hearts. But if you obey Allah and His Messenger, He will not belittle any of your deeds: for Allah is Oft-Forgiving, Most Merciful."” (Al-Hujurat 49:14)

The Shia claims that the Imamah of Ali was revealed in the Quran and in the Sunnah. From the Quran, they refer to the following verse:

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُمۡ رَٰكِعُونَ (٥٥)

Indeed, your (real) protectors are Allah, His Messenger, and the Believers, those who establish regular prayers and give the Zakah while they are humble bow down humbly (in worship). (Al-Maeda 5:55)

Shiites' 12 Imams

Rank	Imam	Birth & Death	Manner of Death
1	Ali ibn Abu Talib (علي بن أبي طالب)	600–661 23BH-40 H)	Assassinated by Abd-al-Rahman ibn Muljam (عبدالرحمن بن ملجم السريمي), a Kharijite in Kufa. Buried at the Imam Ali Mosque in Najaf, Iraq.
2	Hasan ibn Ali الحسن بن علي بن أبي طالب	624–670 (3-50 H)	Hasan succeeded his father as the caliph in Kufa, and on the basis of peace treaty with Muawiya, he relinquished control of Iraq following a reign of seven months but was poisoned by his wife in Medina, Saudi Arabia on the orders of the Caliph Yazid Ibn Muawiah (يزيد بن معاوية بن أبي سفيان) Buried in al-Baqi (البقيع).
3	Husayn ibn Ali الحسين بن علي بن أبي طالب	626–680 (4-61 H)	Opposed the validity of Caliph Yazid I. As a result, he and his family were killed in the Battle of Karbala by Yazid's forces. Buried at the Imam Husayn Shrine in Karbala, Iraq.
4	Ali ibn Husayn	658(?)-712	Poisoned on the order of Caliph al-Walid ibn Abd al-Malik (الوليد بن عبد الملك) in Medina. Buried in Jannat al-Baqi
5	Muhammad ibn Ali ibn Ḥusaynal-Bāqir (محمد ابن علي الباقر)	677–732	Poisoned in Medina on the order of the Umayyad caliph Hisham ibn Abd al-Malik.[Buried in al-Baqi.
6	Jaʿfar ibn Muhammad al-Sādiq (جعفر بن محمد الصادق)	702–765 (83-148H)	Poisoned in Medina on the order of the Abbasid Caliph Al-Mansur. Buried in al-Baqi. (Established the Ja'fari jurisprudence and developed the Theology of Shia.)
7	Musa ibn Ja'far	744-799	Imprisoned and poisoned in Baghdad, Iraq on the order of the Abbasid Caliph Harun al-Rashid. Buried in the Kazimayn shrine in Baghdad.
8	Ali ibn Musa	765-817	Made crown-prince by the Abbasid Caliph Al-Ma'mun and later was poisoned near Tous town (Iran) on the order of Al-Ma'mun. He was buried in Mashhad
9	Muhammad ibn Ali	810-835	Poisoned by his wife, Al-Ma'mun's daughter, in Baghdad, Iraq on the order of Caliph Al-Mu'tasim. Buried in Baghdad
10	Ali ibn Muhammad	827-868	Poisoned in Samarra, Iraq on the order of the Abbasid Caliph Al-Mu'tazz. Buried in Samarra
11	Hasan ibn Ali	846-874	Poisoned on the order of the Abbasid Caliph Al-Mu'tamid in Samarra, Iraq. Buried in Samarra,
12	Muhammad ibn al-Hasan (	868-? (255H -	He is believed to be Still living ”in occultation”. (al-Mahdi, Hidden Imam,)

Hdeath: "I and `Ali are the fathers of this nation; whoever knows us very well also knows Allah, and whoever denies us also denies Allah, the Unique, the Mighty. And from `Ali's descendants are my grandsons al-Hasan and al-Husayn, who are the masters of the youths of Paradise, and from al-Husayn's descendants shall be nine: whoever obeys them obeys me, and whoever disobeys them also disobeys me; the ninth among them is their Qa'im and Mahdi."[10]

أنا وأنت أبوا هذه الأمة

أنا وعلي ابن أبي طالب باب هذه الأمة

فقال أمير المؤمنين (ع) : إني كنت مع النبي في صلاة صلاّها ، فضرب بيده اليمنى إلى يدي اليمنى فاجتذبها ، فضمّها إلى صدره ضماً شديداً ، ثم قال : يا عليّ !.. فقلت : لبيك يا رسول الله !.. قال :
أنا وأنت أبوا هذه الأمة ، فلعن الله من عقّنا ، قل: آمين ، قلتُ : آمين .. قال:
أنا وأنت موليا هذه الأمة ، فلعن الله من أبق عنا ، قل : آمين ، قلتُ : آمين ، ثم قال :
أنا وأنت راعيا هذه الأمة ، فلعن الله من ضلّ عنا ، قل : آمين ، قلت: آمين ..
قال أمير المؤمنين (ع) : وسمعت قائلين يقولان معي آمين ، فقلت :
يا رسول الله !.. من القائلان معي آمين ؟.. قال : جبرائيل وميكائيل (ع)

أنا مدينة العلم وعلي بابها فمن أراد العلم فليأت الباب. *قال الألباني رحمه الله كما في ضعيف الجامع: موضوع.*
ال شيخ الإسلام ابن تيمية: وحديث أنا مدينة العلم وعلي بابها أضعف وأوهى ولهذا إنما يعد في الموضوعات وإن رواه الترمذي وذكره ابن الجوزي وبين أن سائر طرقه موضوعة والكذب يعرف من نفس متنه، فإن النبي صلى الله عليه وسلم إذا كان مدينة العلم ولم يكن لها إلا باب واحد ولم يبلغ عنه العلم إلا واحد فسد أمر الإسلام ولهذا اتفق المسلمون على أنه لا يجوز أن يكون المبلغ عنه العلم واحداً بل يجب أن يكون المبلغون أهل التواتر الذين يحصل العلم بخبرهم للغائب. انتهى كلامه

إني تارك فيكم ما إن تمسكتم به لن تضلوا بعدي ; أحدهما أعظم من الآخر ; كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي ولن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

عمار بن ياسر الذي قال عنه النبي محمد «وَيْحَ عَمَّارٍ تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ يَدْعُوهُمْ إِلَى الْجَنَّةِ وَيَدْعُونَهُ إِلَى النَّارِ»[

موقعة الجمل) حدثت موقعة الجمل في عام 36 هـ بين علي بن أبي طالب وكلٍ من عائشة وطلحة والزبير(

معركة صفين) هي المعركة التي دارت بين علي ومعاوية بن أبي سفيان -والي الشام في عهد عثمان- بعد إن عزلهُ وبعد اعلان معاوية رفضه تنفيذ قرار الخليفة بعزله(

معركة النهروان)حدثت في سنة 38 هـ بين جيش علي بن أبي طالب والخوارج، إنتهت المعركة بانتصار علي ومقتل جميع الخوارج البالغ عددهم 4000 ما عدا أقل من 10(

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ (٥١)
فَتَرَى ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ يُسَٰرِعُونَ فِيهِمۡ يَقُولُونَ نَخۡشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٞۚ فَعَسَى ٱللَّهُ أَن يَأۡتِيَ بِٱلۡفَتۡحِ أَوۡ أَمۡرٖ مِّنۡ عِندِهِۦ فَيُصۡبِحُواْ عَلَىٰ مَآ أَسَرُّواْ فِيٓ أَنفُسِهِمۡ نَٰدِمِينَ (٥٢)
وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓاْ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ إِنَّهُمۡ لَمَعَكُمۡۚ حَبِطَتۡ أَعۡمَٰلُهُمۡ فَأَصۡبَحُواْ خَٰسِرِينَ (٥٣)
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ (٥٤)
إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُمۡ رَٰكِعُونَ (٥٥)

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡغَٰلِبُونَ (٥٦)
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمۡ هُزُوٗا وَلَعِبٗا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ

(Al-Maeda 5:51-57)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ (٥١)
O you who believe; do not take the Jews and the Christians for your protectors; they are but protectors to each other. And he amongst you that turns to them for protection is of them. Verily Allah guides not the unjust people.

فَتَرَى ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ يُسَٰرِعُونَ فِيهِمۡ يَقُولُونَ نَخۡشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٞۚ فَعَسَى ٱللَّهُ أَن يَأۡتِيَ بِٱلۡفَتۡحِ أَوۡ أَمۡرٖ مِّنۡ عِندِهِۦ فَيُصۡبِحُواْ عَلَىٰ مَآ أَسَرُّواْ فِيٓ أَنفُسِهِمۡ نَٰدِمِينَ (٥٢)
You see that those in whose hearts is a disease eagerly run to them, saying: "We are afraid that a change of fortune bring us disaster." Ah! Perhaps Allah will give you victory, or a decision according to His Will. Then will they repent of the thoughts which they secretly harbored in their hearts.

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓاْ أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ إِنَّهُمۡ لَمَعَكُمۡۚ حَبِطَتۡ أَعۡمَٰلُهُمۡ فَأَصۡبَحُواْ خَٰسِرِينَ (٥٣)
And those who believe will say: "Are these the men who swore their strongest oaths by Allah that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلۡمُؤۡمِنِينَ أَعِزَّةٍ عَلَى ٱلۡكَٰفِرِينَ يُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوۡمَةَ لَآئِمٖۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ (٥٤)
O you who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, lowly with the Believers, mighty against the Rejecters, fighting in the Way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom He pleases. And Allah encompasses all, and He knows all things.

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُمۡ رَٰكِعُونَ (٥٥)

Indeed, your (real) protectors are Allah, His Messenger, and the Believers, those who establish regular prayers and give the Zakah while they are humble bow down humbly (in worship).

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُواْ فَإِنَّ حِزۡبَ ٱللَّهِ هُمُ ٱلۡغَٰلِبُونَ (٥٦)
As to those who turn (for friendship) to Allah, His Messenger, and the (Fellowship of) Believers, it is the Fellowship of Allah that must certainly triumph.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلَّذِينَ ٱتَّخَذُواْ دِينَكُمۡ هُزُوٗا وَلَعِبٗا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ وَٱلۡكُفَّارَ أَوۡلِيَآءَۚ وَٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤۡمِنِينَ

O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport, whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah if ye have Faith (indeed).

لَيْسَ لَكُمْ أَيُّهَا الْمُؤْمِنُونَ نَاصِرٍ إِلَّا اللَّه وَرَسُوله وَالْمُؤْمِنُونَ , الَّذِينَ صِفَتهمْ مَا ذَكَرَ تَعَالَى ذِكْره . فَأَمَّا الْيَهُود وَالنَّصَارَى الَّذِينَ أَمَرَكُمْ اللَّه أَنْ تَبَرَّءُوا مِنْ وِلَايَتهمْ وَنَهَاكُمْ أَنْ تَتَّخِذُوا مِنْهُمْ أَوْلِيَاء , فَلَيْسُوا لَكُمْ أَوْلِيَاء وَلَا نُصَرَاء , بَلْ بَعْضهمْ أَوْلِيَاء بَعْض , وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا .
وَقِيلَ : إِنَّ هَذِهِ الْآيَة نَزَلَتْ فِي عُبَادَة بْن الصَّامِت لَمَّا حَارَبَتْ بَنُو قَيْنُقَاع رَسُول اللَّه صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ , مَشَى عُبَادَة بْن الصَّامِت إِلَى رَسُول اللَّه صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ , وَكَانَ أَحَد بَنِي عَوْف بْن الْخَزْرَج , فَخَلَعَهُمْ إِلَى رَسُول اللَّه , وَتَبَرَّأَ إِلَى اللَّه وَإِلَى رَسُوله مِنْ حِلْفهمْ , وَقَالَ : أَتَوَلَّى اللَّه وَرَسُوله وَالْمُؤْمِنِينَ , وَأَبْرَأ مِنْ حِلْف الْكُفَّار وَوِلَايَتهمْ ! فَفِيهِ نَزَلَتْ : { إِنَّمَا وَلِيُّكُمْ اللَّه وَرَسُوله وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاة وَيُؤْتُونَ الزَّكَاة وَهُمْ رَاكِعُونَ } وَأَمَّا قَوْله : { وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاة وَيُؤْتُونَ الزَّكَاة وَهُمْ رَاكِعُونَ } فَإِنَّ أَهْل التَّأْوِيل اِخْتَلَفُوا فِي الْمَعْنِيّ بِهِ , فَقَالَ بَعْضهمْ : عَنَى بِهِ عَلِيّ بْن أَبِي طَالِب مَرَّ بِهِ سَائِل وَهُوَ رَاكِع فِي الْمَسْجِد , فَأَعْطَاهُ خَاتَمه .
وَقِيلَ وَهُمْ رَاكِعُونَ" خَاشِعُونَ

وَأَمَّا قَوْله " وَهُمْ رَاكِعُونَ" فَقَدْ تَوَهَّمَ بَعْض النَّاس أَنَّ هَذِهِ الْجُمْلَة فِي مَوْضِع الْحَال مِنْ قَوْله " وَيُؤْتُونَ الزَّكَاة " أَيْ فِي حَال رُكُوعهمْ وَلَوْ كَانَ هَذَا كَذَلِكَ لَكَانَ دَفْع الزَّكَاة فِي حَال الرُّكُوع أَفْضَلَ مِنْ غَيْره لِأَنَّهُ مَمْدُوح وَلَيْسَ الْأَمْر كَذَلِكَ عِنْد أَحَد مِنْ الْعُلَمَاء مِمَّنْ نَعْلَمهُ مِنْ أَئِمَّة الْفَتْوَى وَحَتَّى إِنَّ بَعْضهمْ ذَكَرَ فِي هَذَا أَثَرًا عَنْ عَلِيّ بْن أَبِي طَالِب أَنَّ هَذِهِ الْآيَة نَزَلَتْ فِيهِ وَذَلِكَ أَنَّهُ مَرَّ بِهِ سَائِل فِي حَال رُكُوعه فَأَعْطَاهُ خَاتَمه وَقَالَ اِبْن أَبِي حَاتِم حَدَّثَنَا الرَّبِيع بْن سُلَيْمَان الْمُرَادِيّ حَدَّثَنَا أَيُّوب بْن سُوَيْد عَنْ عُتْبَة بْن أَبِي حَكِيم فِي قَوْله " إِنَّمَا وَلِيُّكُمْ اللَّه وَرَسُوله وَالَّذِينَ آمَنُوا " قَالَ هُمْ الْمُؤْمِنُونَ وَعَلِيّ بْن أَبِي طَالِب .
وَحَدَّثَنَا أَبُو سَعِيد الْأَشَجّ حَدَّثَنَا الْفَضْل بْن دُكَيْن أَبُو نُعَيْم الْأَحْوَل حَدَّثَنَا مُوسَى بْن قَيْس الْحَضْرَمِيّ عَنْ سَلَمَة بْن كُهَيْل قَالَ تَصَدَّقَ عَلِيّ بِخَاتَمِهِ وَهُوَ رَاكِع فَنَزَلَتْ " إِنَّمَا وَلِيُّكُمْ اللَّه وَرَسُوله وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاة وَيُؤْتُونَ الزَّكَاة وَهُمْ رَاكِعُونَ " وَقَالَ اِبْن جَرِير حَدَّثَنِي الْحَارِث حَدَّثَنَا عَبْد الْعَزِيز حَدَّثَنَا غَالِب بْن عَبْد اللَّه سَمِعْت مُجَاهِدًا يَقُول فِي قَوْله " إِنَّمَا وَلِيُّكُمْ اللَّه وَرَسُوله" الْآيَة نَزَلَتْ فِي عَلِيّ بْن أَبِي طَالِب تَصَدَّقَ وَهُوَ رَاكِع. وَقَالَ عَبْد الرَّزَّاق حَدَّثَنَا عَبْد الْوَهَّاب بْن مُجَاهِد عَنْ أَبِيهِ عَنْ اِبْن عَبَّاس فِي قَوْله " إِنَّمَا وَلِيُّكُمْ اللَّه وَرَسُوله " الْآيَة نَزَلَتْ فِي عَلِيّ بْن أَبِي طَالِب عَبْدُ الْوَهَّابِ بْنُ مُجَاهِدٍ لَا يُحْتَجّ بِهِ . وَرَوَاهُ اِبْن مَرْدُوَيْهِ عَنْ طَرِيق سُفْيَان الثَّوْرِيّ عَنْ أَبِي سِنَان عَنْ الضَّحَّاك عَنْ اِبْن عَبَّاس قَالَ كَانَ عَلِيّ بْن أَبِي طَالِب قَائِمًا يُصَلِّي فَمَرَّ سَائِل وَهُوَ رَاكِع فَأَعْطَاهُ خَاتَمه فَنَزَلَتْ " إِنَّمَا وَلِيُّكُمْ اللَّه وَرَسُوله " الْآيَة . الضَّحَّاك لَمْ يَلْقَ اِبْن عَبَّاس وَرَوَى اِبْن مَرْدُوَيْهِ أَيْضًا عَنْ طَرِيق مُحَمَّد بْن السَّائِب الْكَلْبِيّ وَهُوَ مَتْرُوك عَنْ أَبِي صَالِح عَنْ اِبْن عَبَّاس قَالَ خَرَجَ رَسُول اللَّه - صَلَّى اللَّه عَلَيْهِ وَآلِهِ وَسَلَّمَ - إِلَى الْمَسْجِد وَالنَّاس يُصَلُّونَ بَيْن رَاكِع وَسَاجِد وَقَائِم وَقَاعِد وَإِذَا مِسْكِين يَسْأَل فَدَخَلَ رَسُول اللَّه - صَلَّى اللَّه عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَقَالَ أَعْطَاك أَحَد شَيْئًا ؟ قَالَ نَعَمْ قَالَ مَنْ ؟ قَالَ ذَلِكَ الرَّجُل الْقَائِم قَالَ " عَلَى " أَيِّ حَالٍ أَعْطَاك ؟ قَالَ وَهُوَ رَاكِعٌ قَالَ وَذَلِكَ عَلِيّ بْن أَبِي طَالِب قَالَ فَكَبَّرَ رَسُول اللَّه عِنْد ذَلِكَ وَهُوَ يَقُول مَنْ " يَتَوَلَّ اللَّه وَرَسُوله وَالَّذِينَ آمَنُوا فَإِنَّ حِزْب اللَّه هُمْ الْغَالِبُونَ " وَهَذَا إِسْنَاد لَا يُقْدَح بِهِ ثُمَّ رَوَاهُ اِبْن مَرْدُوَيْهِ مِنْ حَدِيث عَلِيّ بْن أَبِي طَالِب رَضِيَ اللَّه عَنْهُ نَفْسه وَعَمَّار بْن يَاسِر وَأَبِي رَافِع وَلَيْسَ يَصِحّ شَيْء مِنْهَا بِالْكُلِّيَّةِ لِضَعْفِ أَسَانِيدهَا وَجَهَالَة رِجَالهَا ثُمَّ رَوَى بِإِسْنَادِهِ عَنْ مَيْمُون بْن مِهْرَان عَنْ اِبْن عَبَّاس فِي قَوْله " إِنَّمَا وَلِيُّكُمْ اللَّه وَرَسُوله " نَزَلَتْ فِي الْمُؤْمِنِينَ وَعَلِيّ بْن أَبِي طَالِب أَوَّلهمْ وَقَالَ اِبْن جَرِير حَدَّثَنَا هَنَّاد حَدَّثَنَا عَبْدَة عَنْ عَبْد الْمَلِك عَنْ أَبِي جَعْفَر قَالَ سَأَلْته عَنْ هَذِهِ

الْآيَة " إِنَّمَا وَلِيُّكمْ اللَّه وَرَسُوله وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاة وَيُؤْتُونَ الزَّكَاة وَهُمْ رَاكِعُونَ" قُلْنَا مَنْ الَّذِينَ آمَنُوا ؟

Shi'ites believe that Muhammad had said: To whomsoever I am Mawla, ‘Alī is his Mawla'. This hadith has been narrated in different ways by many different sources in no less than 45 hadith books. This hadeeth was narrated by al-Tirmidhi, 3713; Ibn Maajah, 121. There is no doubt about its authenticity because of the many different sources of its narration. The major point of conflict is the definition of the word Mawla. In Shia belief, the word means appointed successor of the prophet as supported by a huge number of Quranic verses and ahadeeth narrated from the prophet. The Sunnis believe, the word simply means beloved or revered one.

Sins between Arrogance and Humility

Note: Please concentrate with me in this topic because I don't want anyone to leave here and say brother Mamdouh is encouraging us to commit sins. Frankly, we commit sins every day, so you don't more.

When you know that someone is committing sins, how do you look at him/her? Should you look down at him, despise him, and mock him? Or should you look at him with sympathy, compassion and humility and remember your own sins and pray to Allah for his forgiveness?

It is interesting that Allah created man with the ability to commit sins and created the environment because the presence of sin is part of Allah's plan to filter those who are arrogant from those who are humble.

So, when you look a person who thinks that he so righteous and has never committed sins and that everyone else compared to him is sinner, this person is not only arrogant but he is also ignorant because he is either belittling his own sins or failing to even recognize them. This behavior is satanic because Satan never recognized his sin and thus he never repented from it.

In the context, we can understand the hadeath of the Prophet (PBUH) when he (PBUH) said:

قال صلى الله عليه وسلم والذي نفسي بيده لو لم تذنبوا لذهب الله بكم ولجاء بقوم يذنبون فيستغفرون الله فيغفر لهم)الحديث أخرجه مسلم(

"B**y the one in whose hand is my soul, if you did not commit sins, Allah would dispense with you and bring people who would commit sins, then ask Allah for forgiveness and He would forgive them."** Narrated by Muslim

والذي نفسي بيده لو أخطأتم حتى تملأ خطاياكم ما بين السماء والأرض ثم استغفرتم الله لغفر لكم والذي نفس محمد بيده لو لم تخطئوا لجاء الله بقوم يخطئون ثم يستغفرن فيغفر لهم) الحديث أخرجه أحمد وأبو يعلى الموصلي(

"By the One in whose Hand is my soul – or he said: I swear by the One in whose Hand is the soul of Muhammad – if you sinned, until your sins filled what is between the heavens and the earth, then you sought forgiveness from Allah, He would forgive you. B**y the one in whose hand is Mohammad's soul, if you did not commit sins, Allah will bring people who would commit sins, then ask Allah for forgiveness and He would forgive them.** (reported by Ahmad)

So, Allah created man with the ability to commit sins so he can repent and ask for forgiveness and for Allah to forgive him to manifest Allah' attribute Al Ghaffar (The Forgiver. If there is no sins, there will be no repentance, there will be no forgiveness and there will be no need for Allah's glorious name Al Ghaffar and actually several other glorious names such as At-Tawwab (التواب) (the Guide to Repentance), Al-'Afuww (العفو) (The Forgiver, The Effacer of Sins), Ar-Rahim (الرحيم) (The All-Merciful) as well as others. So the existence of sins is part of Allah's creation to manifest his glorious attributes.

Allah's name Al-Ghaffar was revealed in the Quran in three forms: Ghafer (**غَافِر**), Ghafour (**غَفُور**) and Ghaffar (**غَفَّار**) and all of them are derived from the word root (**غَفَرَ**) whose primary meaning is "to forgive" and its secondary meaning is "to conceal":

Therefore, Allah Al-Ghaffar does not only forgive your sins whether they are past, present or in the future providing you feels remorse, commit to stop doing the sin, but he also conceals your sins so you would not be embarrassed.

The different forms of Allah's glorious name Al-Ghaffar are revealed in the following sample verses in the Quran:

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

"Who forgives sin, accepts repentance, is Strict in punishment, and has a Long Reach (in all things). There is no god but He: to Him is the final return." (Ghafer 40: 3)

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

"Tell My servants that I am indeed the Oft-Forgiving, Most Merciful." (Al-Higr 15:49)

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيم

"Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful. "(Al-Zumur 39:53)

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

"I am He who forgives to those who repent, believe, and do right, and stay on guidance." (Taha 20 :82)

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ [سورة الزمر]

"Say: "O my Servants who have transgressed against themselves! Do not despair of Allah's Mercy: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful. Turn to your Lord (in repentance) and surrender unto Him before the Penalty comes on you: after that you cannot be helped. "(Al-Zumur 39:53-54)

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

"I said, `ask forgiveness from your Lord; for He is Oft-Forgiving." (Nooh71:10)

It is important to realize that no matter the graveness of the Human sin, it is still limited while Allah's forgiveness is unlimited and therefore one should never fall in despair and none despairs from the mercy of Allah except the ignorant, the unbeliever. But the forgiveness of Allah can only be granted if two conditions are fulfilled:

1. The first is not associating anyone with Him in His Lordship, as He said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا

"Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with Allah is to fabricate a heinous sin." (Al-Nisaa 4:48)

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا
"Verily! Allah forgives not (the sin of) setting up partners with Him, but He forgives to whom He wills sins other than that, and whoever sets up partners with Allah, has indeed strayed far away" (Al-Nisa 4:116)

In a sacred (Qudsi) hadeath, the Prophet (PBUH) said that Allah said:
"O son of Adam indeed if you came to Me with nearly the whole world in sins and you met Me not having associated anything with Me, I would bring the equivalent to that in forgiveness."

2. The second is not insisting on the disobedience. Insisting on sins can be caused by arrogance and disrespect to Allah's rules which is Kufr or by not admitting that you are committing sins which is arrogance.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ
أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ
"And those who commit shameful deed or commit injustice against themselves, and <u>remember Allah</u> and <u>ask for forgiveness</u> for their sins; and who can forgive sins except Allah? And they <u>don't knowingly persist</u> on in whatever they have been doing.
For them the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath; an eternal dwelling: how excellent a recompense for those who work (and strive)" (Al-Imram 3:135-136)

It can also be due to ignorance, but this can change when the person gets an advice.

.In addition to the verses in the Quran, they are many sayings of the Prophet (PBUH) that diminishes the important of sins in face of repentance and Allah's forgiveness.

Abu Hurairah reported that the Prophet (PBUH) said in a Hadeath Qudsi that Allah, the Exalted, and Glorious said:
"A slave committed a sin and he said: O Allah, forgive my sin,' and Allah said: 'My slave committed a sin and then he realized that he has a Lord Who forgives the sins and punishes for the sin.'
He then again committed a sin and said: 'My Lord, forgive my sin,' and Allah (SWT) said: 'My slave committed a sin and then realized that he has a Lord Who forgives his sin and punishes for the sin.'
He again committed a sin and said: 'My Lord, forgive my sin,' and Allah (SWT) said: 'My slave has committed a sin and then realized that he has a Lord Who forgives the sin or punishes for the sin. I have granted forgiveness to my slave. Let him do whatever he likes (for I have forgiven him)." [Al-Bukhari and Muslim].

جاءه رجل فقال يا رسول الله أحدنا يذنب ثم يستغفر منه ويتوب قال يغفر له ويتاب عليه قال فيعود فيذنب قال يكتب عليه قال ثم يستغفر منه ويتوب قال يغفر له ويتاب عليه ولا يمل الله حتى تملوا)الحديث أخرجه الطبراني في الأوسط والكبير(

Annas Reported that a man came to the Messenger of Allah (PBUH) and said: **Messenger of Allah, I commit sins.**

من حديث أنس قال جاء رجل إلى رسول الله صلى الله عليه وسلم فقال يا رسول الله إني لأذنب فقال رسول الله صلى الله عليه وسلم إذا إذنبت فاستغفر ربك قال فإن أستغفره ثم أعود فأذنب قال إذا أذنبت فعد فاستغفر ربك فقال إني لأستغفره ثم أعود فأذنب قال إذا أذنبت فعد فاستغفر ربك فقالها في الرابعة فقال استغفر ربك حتى يكون الشيطان هو المحسور

The messenger of Allah (PBUH) said: **When you commit a sin, repent to your Lord.**
The man said: **But what happen if I repent and then commit a sin again**.
The messenger of Allah (PBUH) said: **When you commit a sin, then again repent to your Lord.**
The man said: **I repent but I commit a sin again**.
The messenger of Allah (PBUH) said: **When you commit a sin, then repent again to your Lord.**
The man repeated the question a fourth time.
The Messenger of Allah said: **Repent to your Lord again so Satan be the depressed one.**

Sayeda Aisha (عائشة رضي الله عنها) reported that Khabib ibn Harth (خبيب بن الحرث) came to the Messenger of Allah (PBUH) and said: **O Messenger of Allah: I repent from my sin but I return and do the same sin again.**

من حديث عائشة رضي الله عنها قالت جاء خبيب بن الحرث إلى رسول الله صلى الله عليه وسلم فقال يا رسول الله إني أتوب ثم أعود قال كلما أذنبت فتب قال يا رسول الله إذن تكثر ذنوبي قال عفو الله أكثر من الذنب يا خبيب بن الحرث

The Prophet (PBUH) said: **Repent every time you commit a sin.**
Khabib (خبيب) said: **But Messenger for Allah, My sins will be too much**.
The Prophet (PBUH) said: **Khabib (خبيب), the forgiveness of Allh is far more than the sins.**

In ahadeath Qudsi, Allah Ta'aala said:

يقول الله تعالى يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك على ما كان منك ولا أبالي) الحديث أخرجه الترمذي(

O son of Adam, if you supplicate to Me and had hope in Me, I'll indeed forgive for you all what you had done without any consideration. O son of Adam if your sins filled what is between the heavens and the earth, then you sought forgiveness from Allah, I'll forgive you without consideration. (Reported by Tirmithi)

Abu Hurayrah reported that the Prophet (PBUH) said: **"A servant [of Allah's] committed a sin and said: 'O Allah, forgive me my sin.' And Allah said: 'My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them.'**
Then he sinned again and said: 'O Lord, forgive me my sin.' And He (glorified and exalted be He) said: 'My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them.'
Then he sinned again and said: 'O Lord, forgive me my sin.' And He (glorified and exalted be He) said: 'My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. Do what you wish, for I have forgiven you.'" [Muslim (also by al-Bukhari).]

Sayedna Abu Bakr (أبو بكر الصديق رضي الله) reported that he heard the Messenger of Allah (PBUH) said:

وحدثني أبو بكر الصديق رضي الله عنه وصدق أبو بكر انه قال سمعت رسول الله صلى الله عليه وسلم يقول ما من عبد يذنب ذنبا فيحسن الطهور ثم يقوم فيصلي ركعتين ثم يستغفر الله إلا غفر له ثم قرأ هذه الآية والذين إذا فعلوا فاحشة أو ظلموا أنفسهم

If the servant of Allah commits a sin, then purify himself and pray two Rakka and ask Allah for forgiveness, Allah will surely forgive him.

Anas reported that the Prophet (PBUH) said:
"Allah is more delighted with the repentance of His servant than one of you would be, who suddenly finds his camel laden with supplies after losing it in a barren land"[al-Bukhaaree]

Anas Ibn Malik (أنس بن مالك) reported that the Prophet (PBUH) said:
كل بني آدم خطاء وخير الخطائين التوابون" [رواه الإمام أحمد في "مسنده"]،
"Every son of Adam is sinful, and the best of those who sin are those who repent." (Narrated by al-Tirmidhi)

While it does not reach the level of shirk, killing an innocent person is considered to be so heinous of a sin that it can bring the person out of the fold of Islam and deprive him from the mercy of Allah. The Prophet (PBUH) said:

لا يزال العبد في فسحة من دينه ما لم يصب دما حراما".
"The servant of Allah remains under the banner of the religion as long as he does not spell an innocent blood".
Killing an innocent person is not only transgression against that person but transgression against all humanity, as Allah says:

{ مَنْ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعاً} (المائدة)
"Whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind." (Al-Maeda 5:32)

The Prophet (PBUH) gave many stern warnings against killing any innocent person to emphasize the graveness of this crime (تبين خطورة وعظم هذه الجريمة الشنيعة). The Prophet (PBUH) said:

لزوال السماوات والأرض أهون عند الله من أن يسفك دم امرئ)مسلم(
"The demise of the heavens and earth is lesser to Allah than shedding the blood of an innocent person".

" لو أن أهل السماء والأرض اشتركوا في دم امرئ مؤمن لأكبهم الله في النار".
"If the inhabitants of the heaven and earth join in killing a believer, Allah will threw all of them in Hell".

Committing sins, repenting and seeking Allah forgiveness humble the person and arrogance does not creep in his heart by considering him better than others. Arrogance is a major decease of the hearth and the Prophet (PBUH) have always went of his way to show the companions that he is not better than any other Messenger, although Allah has given him the preference. The messenger (PBUH) said:

لا يقولن أحدكم أنا خير من يونس بن متى

No one of you should say that I am better that Jonah son of Matta.

He also said: **Do not give me any preference over Moses. (لا تفضلوني على موسى)**

But the one whose heart is really full of arrogance was Satan. This arrogance of Satan stemmed from his false perception that he can never sin. As we read Allah's revelation regarding the reason for His condemnation of Satan, we note that Satan never considered that he committed anything wrong and when Allah shows his anger of him by condemning him, instead of repenting, he plays the victim and blames God.

And, this is the nature of any arrogant person; he thinks that he so perfect and does not make any mistakes. When it made clear to him that he made mistake, he never take responsibility and admit but rather takes the victim he blames someone else.

Let us look at these types of responses in Satan's behavior.

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (٦١) قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا (٦٢)
قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا

"And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated except Iblîs (Satan).
He said: "Shall I prostrate to one whom You created from clay?" See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!"
(Allah) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) - an ample recompense" (Al-Isra 17:61-63)

And indeed, We created man from dried clay of altered mud. And the jinn, We created before from the smokeless flame of fire.	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ (٢٦) وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ
And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried clay of altered mud. (28) "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.	وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ (٢٨) فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُواْ لَهُۥ سَٰجِدِينَ
So, the angels prostrated themselves, all of them together. (30) Except Iblîs (Satan), - he refused to be among the prostrators.	فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ (٣٠) إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ
(Allâh) said: "O Iblîs (Satan)! What is your reason for not being among the prostrators?" (32) [Iblîs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."	قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ (٣٢) قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ
(Allâh) said: "Then, get out from here, for indeed you are	قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٣٤) وَإِنَّ

an outcast and the curse shall be upon you till the Day of Resurrection." Iblîs (Satan) said: "O my Lord! Give me then respite till the Day they will be resurrected." (36) Allah said: "Then, verily, you are of those reprieved Till the Day of the time appointed."	عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ (٣٥) قَالَ رَبِّ فَأَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ (٣٦) قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ (٣٧) إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ
[Iblîs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. "Except Your chosen, (guided) slaves among them." (Al-Hijr 15:36-40)	**قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى** لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٣٩) إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ

وَلَقَدْ خَلَقْنَـٰكُمْ ثُمَّ صَوَّرْنَـٰكُمْ ثُمَّ قُلْنَا لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّـٰجِدِينَ (١١) قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ (١٢) قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّـٰغِرِينَ (١٣) قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ (١٤) قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ (١٥) قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ (١٦) ثُمَّ لَـَٔاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَـٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَـٰكِرِينَ (١٧) قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ

“And surely, We created you and shape you and then We told the angels, "Prostrate to Adam", and they prostrated themselves, except Iblîs (Satan), he refused to be of those who prostrated themselves.

(Allah) said: "What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?"

Iblîs said: "I am better than him, You created me from fire, and him You created from clay."

(Allâh) said: "(O Iblîs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." (Iblîs) said: "Allow me respite till the Day they are raised up. (Allah) said: "You are of those respited."

(Iblîs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path (16) Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones." (17)

(Allah) said (to Iblîs) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all." (Al-A’araf 7:11-18)

إِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى خَـٰلِقٌۢ بَشَرًا مِّن طِينٍ (٧١) فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَـٰجِدِينَ (٧٢) فَسَجَدَ ٱلْمَلَـٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣) إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَـٰفِرِينَ (٧٤) قَالَ يَـٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ (٧٥)
قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ (٧٦)
قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٧٧) وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ (٧٨) قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ (٧٩) قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ (٨٠) إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ (٨١) قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢) إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ (٨٣) قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ (٨٤) لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

“(Remember) when your Lord said to the angels: " I am going to create man from clay") So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." (

72) So the angels prostrated themselves, all of them: Except Iblîs (Satan) he was arrogant and was one of the disbelievers. (Allâh) said: "O Iblîs (Satan)! What prevents you from prostrating

yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"
[Iblîs (Satan)] said: "I am better than him, You created me from fire, and You created him from clay."
(76) (Allâh) said: "Then get out from here, for verily, you are outcast. (77) "And verily!, My Curse is on you till the Day of Recompense." (78) [Iblîs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." (79) (Allâh) said: "Verily! You are of those allowed respite (80) "Till the Day of the time appointed." (81) [Iblîs (Satan)] said: "By Your Might, then I will surely mislead them all, (82) "Except Your chosen slaves amongst them." (83) (Allah) said: "The Truth is,— and the Truth I say, —That I will fill Hell with you [Iblîs (Satan)] and those of them (mankind) that follow you, together." Sad 38:71-85)

Even until now, Satan did not even recognize that he committed a sin and even when he recognized that he did something that draw Allah's wrath on him, instead of looking at himself and admitting his guilt and repenting, he blamed Allah.

Allah created the men and Jinn to have the free choice and because they are not perfect, they will surely commit sins and the one thing that Allah wanted them to do id to have humility and recognize that only Allah, Al mighty, who can forgive them.

Sins between Arrogance and Humility

Note: Please concentrate with me in this topic because I don't want anyone to leave here and say brother Mamdouh is encouraging us to commit sins. Frankly, we commit sins every day, so you don't more.

When you know that someone is committing sins, how do you look at him/her? Should you look down at him, despise him, and mock him? Or should you look at him with sympathy, compassion and humility and remember your own sins and pray to Allah for his forgiveness?

It is interesting that Allah created man with the ability to commit sins and created the environment because the presence of sin is part of Allah's plan to filter those who are arrogant from those who are humble.

So, when you look a person who thinks that he so righteous and has never committed sins and that everyone else compared to him is sinner, this person is not only arrogant but he is also ignorant because he is either belittling his own sins or failing to even recognize them. This behavior is satanic because Satan never recognized his sin and thus he never repented from it.

In the context, we can understand the hadeath of the Prophet (PBUH) when he (PBUH) said:

قال صلى الله عليه وسلم والذي نفسي بيده لو لم تذنبوا لذهب الله بكم ولجاء بقوم يذنبون فيستغفرون الله فيغفر لهم)الحديث أخرجه مسلم(

"B**y the one in whose hand is my soul, if you did not commit sins, Allah would dispense with you and bring people who would commit sins, then ask Allah for forgiveness and He would forgive them."** Narrated by Muslim

والذي نفسي بيده لو أخطأتم حتى تملأ خطاياكم ما بين السماء والأرض ثم استغفرتم الله لغفر لكم والذي نفس محمد بيده لو لم تخطئوا لجاء الله بقوم يخطئون ثم يستغفرن فيغفر لهم) الحديث أخرجه أحمد وأبو يعلى الموصلي(

"By the One in whose Hand is my soul – or he said: I swear by the One in whose Hand is the soul of Muhammad – if you sinned, until your sins filled what is between the heavens and the earth, then you sought forgiveness from Allah, He would forgive you. B**y the one in whose hand is Mohammad's soul, if you did not commit sins, Allah will bring people who would commit sins, then ask Allah for forgiveness and He would forgive them.** (reported by Ahmad)

So, Allah created man with the ability to commit sins so he can repent and ask for forgiveness and for Allah to forgive him to manifest Allah' attribute Al Ghaffar (The Forgiver. If there is no sins, there will be no repentance, there will be no forgiveness and there will be no need for Allah's glorious name Al Ghaffar and actually several other glorious names

such as At-Tawwab (التواب) (the Guide to Repentance), Al-'Afuww (العفو) (The Forgiver, The Effacer of Sins), Ar-Rahim (الرحيم) (The All-Merciful) as well as others. So the existence of sins is part of Allah's creation to manifest his glorious attributes.

Allah's name Al-Ghaffar was revealed in the Quran in three forms: Ghafer (**غَافِر**), Ghafour (**غَفُور**) and Ghaffar (**غَفَّار**) and all of them are derived from the word root (**غفر**) whose primary meaning is "to forgive" and its secondary meaning is "to conceal":

Therefore, Allah Al-Ghaffar does not only forgive your sins whether they are past, present or in the future providing you feels remorse, commit to stop doing the sin, but he also conceals your sins so you would not be embarrassed.

The different forms of Allah's glorious name Al-Ghaffar are revealed in the following sample verses in the Quran:

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

"Who forgives sin, accepts repentance, is Strict in punishment, and has a Long Reach (in all things). There is no god but He: to Him is the final return." (Ghafer 40: 3)

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

"Tell My servants that I am indeed the Oft-Forgiving, Most Merciful." (Al-Higr 15:49)

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيم

"Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful. "(Al-Zumur 39:53)

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى

"I am He who forgives to those who repent, believe, and do right, and stay on guidance." (Taha 20 :82)

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ [سورة الزمر]

"Say: "O my Servants who have transgressed against themselves! Do not despair of Allah's Mercy: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful. Turn to your Lord (in repentance) and surrender unto Him before the Penalty comes on you: after that you cannot be helped. "(Al-Zumur 39:53-54)

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

"I said, `ask forgiveness from your Lord; for He is Oft-Forgiving." (Nooh71:10)

It is important to realize that no matter the graveness of the Human sin, it is still limited while Allah's forgiveness is unlimited and therefore one should never fall in despair and none despairs from the mercy of Allah except the ignorant, the unbeliever. But the forgiveness of Allah can only be granted if two conditions are fulfilled:

1. The first is not associating anyone with Him in His Lordship, as He said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا
“Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with Allah is to fabricate a heinous sin.” (Al-Nisaa 4:48)

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا
“Verily! Allah forgives not (the sin of) setting up partners with Him, but He forgives to whom He wills sins other than that, and whoever sets up partners with Allah, has indeed strayed far away” (Al-Nisa 4:116)

In a sacred (Qudsi) hadeath, the Prophet (PBUH) said that Allah said:
“O son of Adam indeed if you came to Me with nearly the whole world in sins and you met Me not having associated anything with Me, I would bring the equivalent to that in forgiveness."

2. The second is not insisting on the disobedience. Insisting on sins can be caused by arrogance and disrespect to Allah’s rules which is Kufr or by not admitting that you are committing sins which is arrogance.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ
أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ
“And those who commit shameful deed or commit injustice against themselves, and <u>remember Allah</u> and <u>ask for forgiveness</u> for their sins; and who can forgive sins except Allah? And they <u>don’t knowingly persist</u> on in whatever they have been doing. For them the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath; an eternal dwelling: how excellent a recompense for those who work (and strive)” (Al-Imram 3:135-136)

It can also be due to ignorance, but this can change when the person gets an advice.

.In addition to the verses in the Quran, they are many sayings of the Prophet (PBUH) that diminishes the important of sins in face of repentance and Allah’s forgiveness.

Abu Hurairah reported that the Prophet (PBUH) said in a Hadeath Qudsi that Allah, the Exalted, and Glorious said:
“A slave committed a sin and he said: O Allah, forgive my sin,' and Allah said: 'My slave committed a sin and then he realized that he has a Lord Who forgives the sins and punishes for the sin.'
He then again committed a sin and said: 'My Lord, forgive my sin,' and Allah (SWT) said: 'My slave committed a sin and then realized that he has a Lord Who forgives his sin and punishes for the sin.'
He again committed a sin and said: 'My Lord, forgive my sin,' and Allah (SWT) said: 'My slave has committed a sin and then realized that he has a Lord Who forgives the sin or punishes for the sin. I have granted forgiveness to my slave. Let him do whatever he likes (for I have forgiven him)." [Al-Bukhari and Muslim].

جاءه رجل فقال يا رسول الله أحدنا يذنب ثم يستغفر منه ويتوب قال يغفر له ويتاب عليه قال فيعود فيذنب قال يكتب عليه قال ثم يستغفر منه ويتوب قال يغفر له ويتاب عليه ولا يمل الله حتى تملوا)الحديث أخرجه الطبراني في الأوسط والكبير(

Annas Reported that a man came to the Messenger of Allah (PBUH) and said: **Messenger of Allah, I commit sins.**

من حديث أنس قال جاء رجل إلى رسول الله صلى الله عليه وسلم فقال يا رسول الله إني لأذنب فقال رسول الله صلى الله عليه وسلم إذا إذنبت فاستغفر ربك قال فإن أستغفره ثم أعود فأذنب قال إذا أذنبت فعد فاستغفر ربك فقال إني لأستغفره ثم أعود فأذنب قال إذا أذنبت فعد فاستغفر ربك فقالها في الرابعة فقال استغفر ربك حتى يكون الشيطان هو المحسور

The messenger of Allah (PBUH) said: **When you commit a sin, repent to your Lord.**
The man said: **But what happen if I repent and then commit a sin again**.
The messenger of Allah (PBUH) said: **When you commit a sin, then again repent to your Lord.**
The man said: **I repent but I commit a sin again**.
The messenger of Allah (PBUH) said: **When you commit a sin, then repent again to your Lord.**
The man repeated the question a fourth time.
The Messenger of Allah said: **Repent to your Lord again so Satan be the depressed one.**

Sayeda Aisha (عائشة رضي الله عنها) reported that Khabib ibn Harth (خبيب بن الحرث) came to the Messenger of Allah (PBUH) and said: **O Messenger of Allah: I repent from my sin but I return and do the same sin again.**

من حديث عائشة رضي الله عنها قالت جاء خبيب بن الحرث إلى رسول الله صلى الله عليه وسلم فقال يا رسول الله إني أتوب ثم أعود قال كلما أذنبت فتب قال يا رسول الله إذن تكثر ذنوبي قال عفو الله أكثر من الذنب يا خبيب بن الحرث

The Prophet (PBUH) said: **Repent every time you commit a sin.**
Khabib (خبيب) said: **But Messenger for Allah, My sins will be too much**.
The Prophet (PBUH) said: **Khabib (خبيب), the forgiveness of Allh is far more than the sins.**

In ahadeath Qudsi, Allah Ta'aala said:

يقول الله تعالى يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان منك ولا أبالي يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك على ما كان منك ولا أبالي) الحديث أخرجه الترمذي(

O son of Adam, if you supplicate to Me and had hope in Me, I'll indeed forgive for you all what you had done without any consideration. O son of Adam if your sins filled what is between the heavens and the earth, then you sought forgiveness from Allah, I'll forgive you without consideration. (Reported by Tirmithi)

Abu Hurayrah reported that the Prophet (PBUH) said: **"A servant [of Allah's] committed a sin and said: 'O Allah, forgive me my sin.' And Allah said: 'My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them.'**

Then he sinned again and said: 'O Lord, forgive me my sin.' And He (glorified and exalted be He) said: 'My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them.'
Then he sinned again and said: 'O Lord, forgive me my sin.' And He (glorified and exalted be He) said: 'My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. Do what you wish, for I have forgiven you.'" [Muslim (also by al-Bukhari).]

Sayedna Abu Bakr (أبو بكر الصديق رضي الله) reported that he heard the Messenger of Allah (PBUH) said:
وحدثني أبو بكر الصديق رضي الله عنه وصدق أبو بكر انه قال سمعت رسول الله صلى الله عليه وسلم يقول ما من عبد يذنب ذنبا فيحسن الطهور ثم يقوم فيصلي ركعتين ثم يستغفر الله إلا غفر له ثم قرأ هذه الآية والذين إذا فعلوا فاحشة أو ظلموا أنفسهم
If the servant of Allah commits a sin, then purify himself and pray two Rakka and ask Allah for forgiveness, Allah will surely forgive him.

Anas reported that the Prophet (PBUH) said:
"Allah is more delighted with the repentance of His servant than one of you would be, who suddenly finds his camel laden with supplies after losing it in a barren land"[al-Bukhaaree]

Anas Ibn Malik (أنس بن مالك) reported that the Prophet (PBUH) said:
كل بني آدم خطاء وخير الخطائين التوابون" [رواه الإمام أحمد في "مسنده"]،
"Every son of Adam is sinful, and the best of those who sin are those who repent."
(Narrated by al-Tirmidhi)

While it does not reach the level of shirk, killing an innocent person is considered to be so heinous of a sin that it can bring the person out of the fold of Islam and deprive him from the mercy of Allah. The Prophet (PBUH) said:
لا يزال العبد في فسحة من دينه ما لم يصب دما حراما".
"The servant of Allah remains under the banner of the religion as long as he does not spell an innocent blood".
Killing an innocent person is not only transgression against that person but transgression against all humanity, as Allah says:

{ مَنْ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعاً} (المائدة)
"Whosoever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind." (Al-Maeda 5:32)

The Prophet (PBUH) gave many stern warnings against killing any innocent person to emphasize the graveness of this crime (تبين خطورة وعظم هذه الجريمة الشنيعة). The Prophet (PBUH) said:

لزوال السماوات والأرض أهون عند الله من أن يسفك دم امرئ)مسلم(
"The demise of the heavens and earth is lesser to Allah than shedding the blood of an innocent person".

" لو أن أهل السماء والأرض اشتركوا في دم امرئ مؤمن لأكبهم الله في النار".
“If the inhabitants of the heaven and earth join in killing a believer, Allah will threw all of them in Hell”.

Committing sins, repenting and seeking Allah forgiveness humble the person and arrogance does not creep in his heart by considering him better than others. Arrogance is a major decease of the hearth and the Prophet (PBUH) have always went of his way to show the companions that he is not better than any other Messenger, although Allah has given him the preference. The messenger (PBUH) said:

لا يقولن أحدكم أنا خير من يونس بن متى
No one of you should say that I am better that Jonah son of Matta.

He also said: **Do not give me any preference over Moses. (لا تفضلوني على موسى)**

But the one whose heart is really full of arrogance was Satan. This arrogance of Satan stemmed from his false perception that he can never sin. As we read Allah’s revelation regarding the reason for His condemnation of Satan, we note that Satan never considered that he committed anything wrong and when Allah shows his anger of him by condemning him, instead of repenting, he plays the victim and blames God.

And, this is the nature of any arrogant person; he thinks that he so perfect and does not make any mistakes. When it made clear to him that he made mistake, he never take responsibility and admit but rather takes the victim he blames someone else.

Let us look at these types of responses in Satan’s behavior.

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (٦١) قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا (٦٢)
قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا
“And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated except Iblîs (Satan).
He said: "Shall I prostrate to one whom You created from clay?" See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!"
(Allah) said: "Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) - an ample recompense” (Al-Isra 17:61-63)

And indeed, We created man from dried clay of altered mud. And the jinn, We created before from the smokeless flame of fire.	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ (٢٦) وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ
And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried clay of altered mud. (28) "So, when I have fashioned him	وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ (٢٨)

completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.	فَإِذَا سَوَّيْتُهُ ۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ
So, the angels prostrated themselves, all of them together. (30) Except Iblîs (Satan), - he refused to be among the prostrators.	فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ (٣٠) إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ
(Allâh) said: "O Iblîs (Satan)! What is your reason for not being among the prostrators?" (32) [Iblîs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."	قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ (٣٢) قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ ۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ
(Allâh) said: "Then, get out from here, for indeed you are an outcast and the curse shall be upon you till the Day of Resurrection." Iblîs (Satan) said: "O my Lord! Give me then respite till the Day they will be resurrected." (36) Allah said: "Then, verily, you are of those reprieved Till the Day of the time appointed."	قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٣٤) وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ (٣٥) قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ (٣٦) قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ (٣٧) إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ
[Iblîs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. "Except Your chosen, (guided) slaves among them." (Al-Hijr 15:36-40)	**قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى** لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٣٩) إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ

وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ (١١) قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ ۥ مِن طِينٍ (١٢) قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ (١٣) قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ (١٤) قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ (١٥) قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ (١٦) ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ (١٧) قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ

“And surely, We created you and shape you and then We told the angels, "Prostrate to Adam", and they prostrated themselves, except Iblîs (Satan), he refused to be of those who prostrated themselves.

(Allah) said: "What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?"

Iblîs said: "I am better than him, You created me from fire, and him You created from clay."

(Allâh) said: "(O Iblîs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." (Iblîs) said: "Allow me respite till the Day they are raised up. (Allah) said: "You are of those respited."

(Iblîs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path (16) Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones." (17)

(Allah) said (to Iblîs) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all." (Al-A'araf 7:11-18)

إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ (٧١) فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ (٧٢) فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣) إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ (٧٤) قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ (٧٥)
قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ (٧٦)
قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٧٧) وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ (٧٨) قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ (٧٩) قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ (٨٠) إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ (٨١) قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢) إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ (٨٣) قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ (٨٤) لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ
"(Remember) when your Lord said to the angels: " I am going to create man from clay") So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." (
72) So the angels prostrated themselves, all of them: Except Iblîs (Satan) he was arrogant and was one of the disbelievers. (Allâh) said: "O Iblîs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"
[Iblîs (Satan)] said: "I am better than him, You created me from fire, and You created him from clay."
(76) (Allâh) said: "Then get out from here, for verily, you are outcast. (77) "And verily!, My Curse is on you till the Day of Recompense." (78) [Iblîs (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected." (79) (Allâh) said: "Verily! You are of those allowed respite (80) "Till the Day of the time appointed." (81) [Iblîs (Satan)] said: "By Your Might, then I will surely mislead them all, (82) "Except Your chosen slaves amongst them." (83) (Allah) said: "The Truth is,— and the Truth I say, —That I will fill Hell with you [Iblîs (Satan)] and those of them (mankind) that follow you, together." Sad 38:71-85)

Even until now, Satan did not even recognize that he committed a sin and even when he recognized that he did something that draw Allah's wrath on him, instead of looking at himself and admitting his guilt and repenting, he blamed Allah.

Allah created the men and Jinn to have the free choice and because they are not perfect, they will surely commit sins and the one thing that Allah wanted them to do id to have humility and recognize that only Allah, Al mighty, who can forgive them.

In a sacred hadeath Qudsi, the Prophet (PBUH) said that Allah said:

عن النبي صلى الله عليه وسلم ، فيما روى عن الله تبارك وتعالى أنه قال

O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. O My servants, all of you are liable to err except for those whom I guide, therefore seek My guidance from so that I can guide you. O My servants, all of you are hungry (needy) except for those whom I feed, therefore seek food from Me so that I may feed you. O My servants, all of you are naked (need clothes) except for those whom I provide garments, therefore seek clothing from Me so that I should clothe you.	يا عبادي ! إني حرمت الظلم على نفسي وجعلته بينكم محرما . فلا تظالموا . يا عبادي ! كلكم ضال إلا من هديته . فاستهدوني أهدكم . يا عبادي ! كلكم جائع إلا من أطعمته . فاستطعموني أطعمكم . يا عبادي ! كلكم عار إلا من كسوته . فاستكسوني أكسكم .
O My servants, you sin by night and by day and I forgive all sins, therefore seek forgiveness from Me so that I should grant you forgiveness. O My servants, you can neither do Me any harm nor can you do Me any good.	يا عبادي ! إنكم تخطئون بالليل والنهار ، وأنا أغفر الذنوب جميعا . فاستغفروني أغفر لكم . يا عبادي ! إنكم لن تبلغوا ضري فتضروني . ولن تبلغوا نفعي فتنفعوني .
O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least.	يا عباد ! لو أن أولكم وآخركم وإنسكم وجنكم . كانوا على أتقى قلب رجل واحد منكم . ما زاد ذلك في ملكي شيئا . يا عبادي ! لو أن أولكم وآخركم . وإنسكم وجنكم . كانوا على أفجر قلب رجل واحد . ما نقص ذلك من ملكي شيئا .
O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.") O My servants, these deeds of yours which I am recording for you I shall reward you for them, so he who finds good should praise Allah and he who finds other than that should not blame anyone but himself." [Muslim]	يا عبادي ! لو أن أولكم وآخركم . وإنسكم وجنكم . قاموا في صعيد واحد فسألوني . فأعطيت كل إنسان مسألته . ما نقص ذلك مما عندي إلا كما ينقص المخيط إذا أدخل البحر . يا عبادي ! إنما هي أعمالكم أحصيها لكم . ثم أوفيكم إياها . فمن وجد خيرا فليحمد الله . ومن وجد غير ذلك فلا يلومن إلا نفسه " الراوي: أبو ذر الغفاري صحيح مسلم

"

. وفي رواية : " إني حرمت على نفسي الظلم وعلى عبادي . فلا تظالموا " .

الراوي: أبو ذر الغفاري المحدث: مسلم - المصدر: صحيح مسلم

O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns become as pious as the most pious heart of any one amongst you, it will not add anything to My Power or Kingdom. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns become as wicked as the most wicked heart of anyone amongst you, it will not decrease anything from My Power or Kingdom. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinns gather together on a sector of land and all ask of Me and if I were to give everyone of them what they asked, that will not in any way decrease what I have anymore than a needle decreases what is in the ocean when it is put into it.

I'tikaf or Seclusin in the Mosque

Allah says:

وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمۡ عَٰكِفُونَ فِي ٱلۡمَسَٰجِدِۗ

"And do not touch and be at your devotions in the mosque [Baqarah 2:178].

I'tikaf, means the seclusion and staying in the mosque with the sole intention of becoming closer to Allah. This means that when you are in a state of I'tikaf, you cannot engage in a discussion in any worldly matter, this means that you should turn your cell phone off.

I'tikaf in the last ten days of Ramadan is affirmed sunnah (Mua'kadah), the Prophet (PBUH) performed i'tikaf for ten days every Ramadan. In the year that he died, he performed it for twenty days.

The types of i'tikaf

I'tikaf is of two types: sunnah and obligatory.

The sunnah i'tikaf is that which the Muslim performs to get closer to Allah by following the actions of the Prophet (PBUH) especially during the last ten days of Ramadan.

Since he arrived to Madina, the Prophet (PBUH) performed i'tikaf for ten days every Ramadan. In the year that he died, he performed it for twenty days.

The obligatory i'tikaf is that which the person makes obligatory upon himself "nazdr".
This may be done by an oath. The Prophet (PBUH) "Whoever makes an oath to obey Allah should be obedient to Him.
"Omar said: "O Messenger of Allah, I made an oath to perform i'tikaf one night in the mosque at Makkah." The Prophet (PBUH) said: "Fulfill your oath."

The principles of i'tikaf

1. Intention: the person must declare his intention of te I'tikaf before entering the Masjid. If one leaves the mosque for anything other than emergencies, and then returns, he should renew his intention to perform i'tikaf.
2. The length of i'tikaf: The obligatory i'tikaf is to be as long as the oath states it to be. If one makes an oath to make i'tikaf for one day or more, he is to fulfill that length of time. Imam Malik who sets a minimum length limit of I'tikaf as one day and one night. Imam Ahmad ibn Hanbal sets the minimum time as one hour. Imam Abu Hanifa nd Al-Shafia do not set any specific time limit. (The key is that during that time you cannot get engaged in any worldly affair).

   One who is performing the nonobligatory i'tikaf may end his i'tikaf at any time, even if it is before the period he intended to. While the majority of the jurists don't consider it

obligatory to make it up, Malik holds the opinion that if he ends his i'tikaf early, it is obligatory upon him to make it up.

If he has the intention to perform i'tikaf during the last ten days of Ramadan, he should begin it before the sun sets of the 20th .
According to Abu Hanifah and ash-Shafi, whoever performs i'tikaf during the last ten days of Ramadan must leave the mosque after sunset on the last day of the month. Malik and Ahmad say that it is acceptable to leave after sunset, but they prefer for the person to remain in the mosque until the time for the 'id prayer.

3. Location: i'tikaf must be done in the Masjid. Regarding women, there is fundamental difference between Imam Abu Hanifa and the rest of the Jurists (Imams Al-Shafia, Ahmad and Malik). Imam Abu Hanifa considers it disliked for women to have I'tikaf in the Masjid and that they can do the I'tikah in the house at the location they designate as Masjid (They pray in it all the time). The rest of Imams say that it is allowed for the women to do I'tikaf in the house and I'tikaf can only be done in the Masjid (they don't consider a place designated in the house for prayers as Masjid).
4. Fasting: other than Imam Malik who considers fasting as a condition for I'tikah, the rest of the jurists (Imam abu Hanifa, Shafia and Ahmad) don't consider fasting condition unless it is part of the person "nadhir".
5. Permission of the husband: Imam Malik makes it allowed for teh wife to have the I'tikaf in the Masjid without her husband permission, but he considers it a sin if the husband object. Imam Shafia and Ahmad consider the husband permission obligatory. (for Imam abu Hanifa, there is no I'tikaf for the wife in the Masjid). There is a difference of opinion over the case of the man granting permission to his wife and then rescinding it. According to Shaf'I and Ahmad, this is permissible for the husband, and the wife must leave her i'tikaf. Imam Malik's opinion appears that the choice is hers.

Preferred actions during I'tikaf

1. Performing many supererogatory acts of worship
2. Occupying oneself with prayers, reciting the Qur'an, glorifying and praising Allah, asking His forgiveness, sending salutations on the Prophet (PBUH), and supplicating Allah.
3. Any actions that bring one closer to Allah such as studying and reading books of tafsir and hadith, books on the lives of the Prophets (PBU them), books of fiqh, and so on.

Permissible Acts for the Mu'takif

1. The person may leave his place of i'tikaf to bid farewell to his wife. Safiyyah reported: "The Prophet (PBUH) was performing i'tikaf and I went to visit him during the night. I talked to him and then I got up to go. He got up with me and accompanied me to my house. Two men of the Ansar passed by them and when they saw the Prophet they quickened their pace. The Prophet said: 'Hold on, she is Safiyyah bint Haya.' They said: 'Glory be to Allah, O Messenger of Allah we did not have any doubt about you. The Prophet (PBUH) said: 'Satan flows in the person like blood. I feared that he might have whispered some [slander] into your heart.'"
2. Combing and cutting one's hair, clipping one's nails, cleaning one's body, wearing nice clothes or wearing perfume. 'Aishah reported: "The Prophet was performing

i'tikaf and he would put his head out through the opening to my room and I would comb his hair. I was menstruating at the time."

3. The person may go out for some need that he must perform. 'Aishah reported: "When the Prophet (PBUH) performed i'tikaf, he would not enter the house except to fulfill the needs a person has."
4. The scholars agree that the one who performs i'tikaf may leave the mosque in order to answer the call of nature, for this is something that he personally must perform, and he cannot do it in the mosque. Also, if he needs to eat or drink and there is no one to bring him his food, he may leave to get it. If one needs to vomit, he may leave the mosque to do so. For anything that he must do but cannot do in the mosque, he can leave it, and such acts will not void his i'tikaf, even if they take a long time. Examples of these types of acts would include washing one's self from sexual defilement and cleaning his body or clothes from impurities."
5. The person may eat, drink, and sleep in the mosque, but he should keep it clean.

Actions that Nullify the I'tikaf

1. Intentionally leaving the mosque without any need to do so, even if it is for just a short time.
2. Sexual intercourse. As for kissing the wife or touching her Abu Hanifah and Ahmad say that it is not desirable, for it leads to something that is forbidden for the one performing i'tikaf. However, it does not nullify it unless one ejaculates. Malik says that it nullifies the i'tikaf regardless of whether the person involved ejaculates or not. From ash-Shaf~i there are two reports that correspond to the two preceding opinions.

Muharram 1435H (2013CE)

Today is the 5th of Muharam (محرم), 1435 (Saturday November 9, 2013). This means that Wednesday is 9th of Muharam and Thursday is the 10th of Muharam which is Ashura (عاشوراء).

The month of Muharam means the forbidden month because fighting was not allowed in this month and this month (محرم) as well as (ذو القعدة، ذو الحجة، رجب) are four months during which wars were not allowed in Arabia and Allah sanctioned these four month as He said in Surah Al-Tuba: ,

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ سورة التوبة 36.

“Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred, (the 1st, the 7th, the 11th and the 12th months).. (Al-Tuba 9:36)

Fasting in the month of Muharram is highly recommended. Abu Hurayrah (أَبِي هُرَيْرَةَ) narrated that the Prophet (PBUH) said:

"أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّم" [رواه مسلم 1982]

“The best fasting after the month of Ramadan is the month of Allah, the Muharram” [Muslim]

The Prophet (PBUH) called this month the month of Allah and is known that adding the name of Allah to something means that the object has greatness, honor and deserves our respect and reverence as we say Baytullah (the house of Allah) Naqatullaah (The she camel of Allah), Rosuulullaah (the messenger of Allah)

While the fasting of this month is highly encouraged, the fasting should not be done for the whole month because we know from the sunnah that the Prophet (PBUH) never fasted a full whole month except the month of Ramadan.

The fasting of the 10th of Muharam, `Aashura is especially important. It is reported that Quraish used to fast this day in Mekkah and the Prophet (PBUH) used to fast this day when he was in Mecca and the fasting was obligatory until the fasting of Ramadan was prescribed.

Sayeda Aishah narrated:
أن النبي صلى الله عليه وسلم صامه وأمر بصيامه ، فلما افترض رمضان كان هو الفريضة ، وترك عاشوراء ، فمن شاء صامه ومن شاء تركه }
The people used to fast on `Aashura (the tenth day of the month of Muharram) before the fasting of Ramadan was made obligatory. And on that day the Ka'ba used to be covered

with a cover. When Allah made the fasting of the month of Ramadan compulsory, The Prophet (PBUH) said:
"Whoever wishes to fast (on the day of `Aashura) may do so; and whoever wishes to leave he can do so." [Saheeh Al-Bukhari]

`Abdullaah Ibn „Abbas reported: The Prophet came to Medina and saw the Jews fasting on the day of `Aashura. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet said,

"We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day). [Bukhari]

The Prophet (PBUH) ordered the companions to fast this day but not to take this day as an eid like the Jews did an dalso the fast the 9th to be different than the Jews, as he (PBUH) said: .

{ صوموا التاسع والعاشر ، ولا تشبهوا باليهود ، }

The Prophet (PBUH) also aid:

"صيام يوم عاشوراء ، إني أحتسب على الله أن يكفر السنة التي قبله" [رواه مسلم 1976]
Fasting the day of `Ashura , Allah will expiate with it the sins of the past year.

Imam an-Nawawi said: "It expiates for all minor sins, i.e., it brings forgiveness of all sins except major sins."

Regarding those who believe that they can commit sins all year and fast the day of Ashura and this expiates all their sins: Imam Ibn al-Qayyim said: "This misguided person does not know that fasting in Ramadan and praying five times a day are much more important than fasting on the day of 'Arafah and 'Ashura', and that they expiate for the sins between one Ramadan and the next, or between one Friday and the next, so long as one avoids major sins. But they cannot expiate for minor sins unless one also avoids major sins; when the two things are put together, they have the strength to expiate for minor sins.

Islam is the religion of Mercy and Ease

One of the exceptional features in the Islamic Shariah which is unique among all previous religions is the emphasis on ease and the removal of hardship. There are many verses in the Quran and sayings of the Prophet (PBUH) that promote the concept of ease and removal of hardship. Allah says:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"Allah wants things to be easy for you and does not want to impose hardship on you" (Al Baquara 2:185)

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

"Allah wants to lighten things for you, since man was created weak" (Al-Nisaa 4:28)

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ

"Allah does not want to place any inconvenience on you, but He wants to purify you and complete his favors toward you" (Al-Maeda 5:6)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

"Those who follow the Messenger, the unlettered Prophet whom they find written for them in the Torah and the Gospel. He commands them what is decent and forbids them what is evil, and <u>relieves them of their burdens and the shackles (restrictions)</u> which were placed upon them." (Al-Aaraf 7:157)

If one would choose one character to describe the traits of the Prophet (PBUH), it would be "Mercy". Mercy was the foremost trait of the Prophet's noble character. This should not be surprising since Allah described the sole purpose of his mission is to being mercy to the whole world, as Allah said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ)الأنبياء(

"We haven't sent you expect as mercy to all creatures." (Al-Anbiaa 21: 107)

The Prophet's Mercy was the core of his holy life; love was the essence of his pure nature; and solving people's problems and uplifting their spirit were his utmost goal.

The Prophet (PBUH), says about himself: إنما أنا رحمة مهداة ونعمة **مجزاة** **"Verily, I am but a Mercy granted (by the Lord)."**

In order to maintain Islam as an ease religion that does not impose hardship on its followers the general rule was that everything is lawful unless it clearly prohibited by Allah or his messenger and these prohibitions are clear and concise, as Allah says:

النحل 16 116 وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper. (Al-Nahl 16:116)

الأنعام 6 119 وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

And why should you not eat of that on which Allah's Name has been pronounced, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors (119)

.

To prevent excessive rules on Muslims, the Prophet (PBUH) was very firm in restricting the obligations on Muslims he used to be annoyed by questions that can lead to restrictions on Muslims:

Abu Hurriah reported that the Messneger (PBUH) said:

وفي صحيح مسلم : " ذروني ما تركتكم ، فإنما هلك من قبلكم بكثرة سؤالهم واختلافهم على أنبيائهم ، فإذا أمرتكم بأمر فأتوا منه ما استطعتم ، وإن نهيتكم عن شيء فاجتنبوه ".

" Verily the people before you were destroyed only because of their excessive questioning and their disagreement with their Prophets. Avoid that which I forbid you to do and do that which I command you to do to the best of your capacity.." [Al-Bukhari & Muslim]

In many cases when he was aked about whether certain things in obligatory, he would ignore them and the questioner insit on asked, he would reprimand him, as happened when a man asked the Prophet (PBUH) when Hajj should be done every year:

وهذا إنما قاله بعد ما أخبرهم أن الله كتب عليهم الحج . فقال رجل :أكل عام يا رسول الله ؟ فسكت عنه رسول الله صلى الله عليه وسلم ثلاثا . ثم قال ، عليه السلام : " لا ، ولو قلت نعم لوجبت ، ولو وجبت لما استطعتم " . ثم قال : " ذروني ما تركتكم "الحديث .

The Prophet (PBUH) ignored him and when the man kept repeating the question three time, the Prophet (PBUH) said: No and if I said yes, it would have been obligatory and it is became obligatory, you would not be able to do it, stop asking about I did not say.

Allah also discouraged Muslims from asking question that could lead to legislation on Muslims: Allah said:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُواْ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ
قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُواْ بِهَا كَـٰفِرِينَ

O you who believe! Do not ask about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.
Before you, a community asked such questions, then on that account they became disbelievers. (Al-Maeda 5:101-102)

Ibn Abbas (ابْنِ عَبَّاسٍ) said:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : مَا رَأَيْتُ قَوْمًا خَيْرًا مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا سَأَلُوهُ عَنْ ثلاث عشرة مسألة كُلُّهَا فِي الْقُرْآنِ :
يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ سورة البقرة آية 219 وَ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ سورة البقرة آية 217 وَ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى سورة البقرة آية 220 ، قَالَ : فَلَمَّا نَزَلَتْ وَلا تَقْرَبُوا مَالَ الْيَتِيمِ سورة الأنعام آية 152 عَزَلُوا طَعَامَهُمْ مِنْ طَعَامِهِمْ ، فَنَزَلَتْ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ سورة البقرة آية 220

"I have never seen people better then the Companions of the Prophet: they asked him only thirteen questions'' All these questions are mentioned in the Qur'an.
Some of them are: "They asked thee concerning fighting in the prohibited month… " (Al-Baqara 2: 217). "They ask thee concerning women's menstrual periods…" (Al Baqara 2:222). [2]

Therefore, the companions were never fussy about the hallal or haram and would not dig in matters to check whether they are harm if they are generally considered Hallal.

It is reported that Omar ibn al-Khattab set out on one occasion with a party of riders, one of whom was Amr ibn al-As. They came to a watering place and Amr ibn al-As asked the man who owned it whether wild beasts (carnivores) drank from it.
Omar ibn al-Khattab told the owner of the watering place not to answer, He is (متكلف) stiltedly, mincingly, since the people drank after the wild beasts and the wild beasts drank after them. [Muwatta Malik (1/26) No. 55]

عن ابن عمر قال : { خرج رسول الله صلى الله عليه وسلم في بعض أسفاره ، فسار ليلا ، فمر على رجل جالس عند مقراة له ، فقال له عمر : يا صاحب المقراة ، ولغت السباع الليلة في مقراتك . فقال النبي صلى الله عليه وسلم : يا صاحب المقراة ، لا تخبره ، هذا متكلف
لها ما حملت في بطونها ، ولنا ما بقي شراب وطهور } .

Narrated Sa'd bin Abi Waqqas (سعد بن أبي وقاص) narrated that the Prophet (PBUH) said,

إن أعظم المسلمين في المسلمين جرما من سأل عن شيء لم يحرم على المسلمين فحرم عليهم من أجل مسألته.

"The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but became prohibited because of his inquiry." (ورد في البخاري ومسلم وغيرهم)

This hadeath is for those who think that it is righteous to keep digging in every substance to items that people never thought that they haram and create suspicion and impose hardships.

Women in the Masjid

There is a consensus of the narrators of the Hadeath and the historians that Muslim women used to pray all the five prayers at the Prophet's Masjid and there no Jammah was held without them and this Prophetic era tradition continued during the righteous Caliphate era.

But later some fanatics did not like the women to come to Masjid and when they failed to prevent them decided to place a curtain between women and men which did not exist previously. Then they decided to move them t the top floor or place a wall between the women area and the men's. When you discuss with any of those who insist in this separation, they argue that this is to protect women from men who look behind to see them, I said those people are obviously impolite and the answer is to tell to lower his gaze.

Installing the curtain is clearly Bidah that was not known in the Prophet's Masjid, so what type of Fiqh is this.

Some zealots even argue that woman's voice is Awrah ignoring that this will inhibit them from fulfilling their responsibility of commanding good and forbidding evil. But, they foolishly argue what speaking has to do with this ignoring Allah instituted the relationship between men and women by saying:

وَ ٱلۡمُؤۡمِنُونَ وَ ٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ بِ ٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ سَيَرۡحَمُهُمُ ٱللَّهُۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ (٧١)

"And the believing men and the believing women, are allies of one of another; they enjoin what is the right and forbid what is the wrong, and they establish the prayer and they pay the zakat, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Indeed, Allah is Mighty, all-Wise" (Al-Tuba 9:71)

The concept that women voice is Awra is a Christian concept based on the teaching of Paul, as he wrote:

"Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church." (First Corinthians 14:34-35)

Obviously Paul's suggestion is his own innovation because we learn fom the Quran that Syedna Shoab (شعيب) sent his daughter to invite Sayedma Musa as Allah documents this encounter to us by saying:

قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ لِيَجۡزِيَكَ أَجۡرَ مَا سَقَيۡتَ لَنَاۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيۡهِ ٱلۡقَصَصَ قَالَ لَا تَخَفۡۖ نَجَوۡتَ مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ

"She said: Truly, my father calls for you to reward you for watering our flock. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk.**" (Al-Qasas 28:25)**

Ref: Treasures from the Sunnah (كنوز من السنة) by Mohammad Al-Ghazali (محمد الغزالى)

Sheikh Mohammed al-Ghazali al-Saqqa, was an Islamic cleric and scholar whose writings "have influenced generations of Egyptians". He was born on September 22, 1917 in Egypt and died: at the age of 78 on March 9, 1996 in Madina, Saudi Arabia
He graduated from Al Azhar University in 1941. He taught at the University of Umm al-Qura in Makkah, the University of Qatar, and at al-Amir 'Abd al-Qadir University for Islamic Sciences in Algeria. He held the post of Chairman of the Academic Council of the International Institute of Islamic Thought. He is the author of 94 books

أجمع الروا ة والمؤرخون على أن النساء كن يصلين فى المسجد النبوى من الفجر إلى العشاء لم تخل جماعة من صفوفهن! وامتدت تقاليد العصر النبوي إلى عصر الخلافة الراشدة ' ولكن بعض الناس كره ذلك! ثم لما عجز عن منعهن رأى إسدال ستارة تحول بين رؤيتهن للرجال ' ولم يكن ذلك موجودا من قبل. ثم رأى إفرادهن بالصلاة فى طابق أعلى ' وقال لى أحد الناس : هذا لا يكفى لابد من إسدال الستارة أيضا ' فقلت له: إنك عندما تدخل المسجد تتجه إلى القبلة قال: نعم! قلت: فما شأنك بهن؟ قال: ربما استدار أحدنا ونظر إلى أعلى فرأى النساء!. قلت له: إذا كان قليل الأدب فمره بغض البصر!.

وبعدا عن اللجاجة لم أقل له إن الستارة التى تطلبها بدعة !! لم يعرفها المسجد النبوى يوما ما.. فأى فقه هذا..؟
ويرى بعض المتزمتين أن صوت المرأة عورة ' قلت: فكيف تأمر بالمعروف وتنهى عن المنكر. قال لى أحمق: وما علاقتها بالمعروف والمنكر؟! قلت: أسس القرآن الكريم هذه العلاقة بقوله "
والمؤمنون والمؤمنات بعضهم أولياء بعض يأمرون بالمعروف وينهون عن المنكر ...". إن القول بأن صوت المرأة عورة مروى عن `بولس ` فى رسائله بالعهد الجديد ' وبولس جاء بهذا الحكم من عنده ' وإلا فقد أرسل شعيب ابنته تستقدم موسى لأبيها قائلة له:
" إن أبي يدعوك ليجزيك أجر ما سقيت لنا" ولبى موسى الطلب " فلما جاءه وقص عليه القصص قال لا تخف نجوت من القوم الظالمين قالت إحداهما يا أبت استأجره ...".

The Descendants of the Prophet

Who is the Sayed? Who is from Al-Ashraf (honorable)?

Answer: Every believer!

Allah teaches us the linkage of a child to his family is through the father, as Allah says:

ۚ وَمَا جَعَلَ أَدۡعِيَآءَكُمۡ أَبۡنَآءَكُمۡۚ ذَٰلِكُمۡ قَوۡلُكُم بِأَفۡوَٰهِكُمۡۖ وَ ٱللَّهُ يَقُولُ ٱلۡحَقَّ وَهُوَ يَهۡدِى ٱلسَّبِيلَ (٤) ٱدۡعُوهُمۡ لِأٓبَآئِهِمۡ هُوَ أَقۡسَطُ عِندَ ٱللَّهِۚ

“(Allah) has not made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way. (4) Call them by their fathers that is more just with Allah.” (Al-Azab 33:4-5)

The linkage of a person and his family is thru the father. Since the Prophet (PBUH) did not have sons, he has no descendents. Allah emphasized that the Prophet (PBUH) has not fathered any man by saying:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Mohammad is not the father of any of your men, but he is Allah's messenger and the seal of the prophets, Allah is aware of everything," (Al-Ahzab 33:40)

But Allah also teaches us that the wives of the Prophet are our mothers and thus the Prophet is in a matter of speech the father of the believers and thus every believer is a descendant of the Prophet (PBUH):

ٱلنَّبِىُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ

“The Prophet is closer to the believers than their own selves and his wives are their (believers') mothers” (Al-Ahzab 33:6)

The descendents of Sayedan Ali are the descendents of Sayedna Ali and Abu Taleb and should not be claimed to be part of the Prophet’s descendents,

The same as Sayedna Isa (Jesus, he is not the descendent s of Sayedna Jacob and thus cannot be an Israelite. The last Israelite Prophet was Sayedna Yaha (John)

Taking Salary for teaching the Quran

As for the Hadith of Ubaadah Bin Saamit (عبادة بن الصامت), which was reported by Abu Dawood and Ibn Majah that goes as follows:

عبادة بن الصامت قال: علمت ناساً من أهل الصفة الكتاب والقرآن فأهدى إلي رجل منهم قوساً فقلت ليست بمال وأرمي عنها في سبيل الله عز وجل لآتين رسول الله صلى الله عليه وسلم فلأسألنه فأتيته فقلت: يا رسول الله رجل أهدى إلي قوساً ممن كنت أعلمه الكتاب والقرآن وليست بمال وأرمي عنها في سبيل الله، قال: **إن كنت تحب أن تطوق طوقاً من نار فاقبلها**

"I taught some of the inhabitants of As-Suffah (أهل الصفة) the Qur'an and how to write'. A man among them gave me a bow as a gift. I told myself, 'This is not money and I can use it to shoot in the way of Allah. I will certainly go the Messenger of Allah and ask him'. I went to him and I said, **'O! Messenger of Allah! A man among those whom I used to teach the Qur'an and how to write presented me a bow, which is not money and which I can shoot in the way of Allah'.**
The Prophet (PBUH) answered, **"If you want to be adorned with a neckband from Hell-Fire, take it."** *Shaikh Al-Albani and Shaikh Shu'ayb Al-Arna'ut declared the Hadith as authentic.*

Ibn Katheer said, after mentioning this Hadith, 'If it is sound, many scholars including Ibn Abdul Barr , interpreted it like this: 'since Ubaadah had taught the man for the sake of Allah, it is not lawful for him after this, to substitute the reward of Allah with the bows (*Comment: Not sure why this is true since accepting a gift is allowed in Islam*).

Based on this account the early ruling of the Hanafi School (متقدمو الحنفية) and the Hanbali school (معتمد مذهب الحنابلة) prohibited taking wage for teaching the Quran (عدم الجواز أخذ الأجرة على تعليم القرآن).
But the Shafi school and the Dhahri (الشافعية والمالكية والظاهرية) and an opinion by Imam ahmad that is used by the later scholars of the Hanfi school (رواية عن أحمد وبه يفتي متأخروا الحنفية) permitted taking wage for teaching the Quran (جواز ذلك).

The reason for the differing opinion is the following twp accounts:

1/ It is narrated by al-Bukhari and Muslim from Sahl ibn Sa'd (سهل بن سعد الساعدي رضي الله):

أن النبي صلى الله عليه وسلم جاءته امرأة فقالت: يا رسول الله إني قد وهبت نفسي لك، فقامت قياماً طويلاً، فقام رجل فقال: يا رسول الله زوجنيها إن لم يكن لك بها حاجة؟ فقال صلى الله عليه وسلم: هل عندك من شيء تصدقها إياه؟ فقال: ما عندي إلا إزاري، فقال النبي صلى الله عليه وسلم: إن أعطيتها إزارك جلست لا إزار لك، فالتمس شيئاً، فقال: ما أجد شيئاً، فقال: التمس ولو خاتماً من حديد، فالتمس فلم يجد شيئاً، فقال له النبي صلى الله عليه وسلم: هل معك من القرآن شيء؟ قال: نعم، سورة كذا وكذا يسميها، فقال النبي صلى الله عليه وسلم: قد زوجتكما بما معك من القرآن. وفي رواية: قد ملكتكما بما معك من القرآن.
A woman came to the Messenger of Allah (PBUH) and said**: O Messenger of Allah, I have come to give myself to you (in marriage).**

The Messenger of Allah (PBUH) lowered his head and did not respond. A man among his companions stood up and said: **O Messenger of Allah, if you have no need of her then marry her to me.**
The Messenger of Allah (PBUH)**: "Do you have anything as dower?" He said: Nothing but my izaar (lower garment).**
The Prophet (PBUH) said**: If you give it to her, you would not have anything to cover you. Go and look for something even a ring from iron.**
So he went, then he came back and said: **No, by Allah, O Messenger of Allah, not even a ring of iron.**
The Messenger of Allah (PBUH) said**: "What do you know of the Qur'an?"**
He said: I know Surah such and such and Surah such and such – and he listed them.
The Messenger of Allah (PBUH) said**: "Do you recite them by heart?"** He said**: Yes.**
The Messenger of Allah (PBUH) said**: "Go. You have been given her (in marriage) for what you know of the Qur'an."** (This is interpreted to mean that her dowery is for the man to teach her the Quran he memorized. This is based on another narration in Muslim (صحيح مسلم) in which the Prophet (PBUH) said: Go, I gave her in marriage for you to teach her the Quran (انطلق فقد زوجتكما فعلمها من القرآن). And in a narration by Abu Dawoud (لأبي داود) the Prophet (PBUH) said teach her 20 verses and she is your wife (علمها عشرين آية وهي امرأتك))

Based on this account that teaching the Quran is equivalent to paying dower, Abu Saeed أبو سعيد الإصطخري) said that receiving payment for teaching the Quran is considered allowed. It is also reported by Ibrahim ibn Sad (إبراهيم بن سعد) on the account fo his father that Omar ibn Al-Khattab (عمر بن الخطاب) wrote to some of his governors (كتب إلى بعض عماله) saying: Pay the people for teaching the Quran أن أعط الناس على تعليم القرآن)

2/ According to Al-Bukhari, Abu Sa`id Al-Khudri (may Allah be pleased with him) reported:
ويدل على ذلك ما رواه البخاري عن ابن عباس رضي الله عنهما أن نفراً من أصحاب رسول الله صلى الله عليه وسلم مروا بماء فيه لديغ، أو سليم، فعرض لهم رجل من أهل الماء، فقال: هل فيكم من راق؟ إن في الماء رجل لديغاً أو سليماً، فانطلق رجل منهم فقرأ بفاتحة الكتاب على شاء فبرأ، فجاء بالشاء إلى أصحابه، فكرهوا ذلك وقالوا: أخذت على كتاب الله أجراً، حتى قدموا المدينة، فقالوا: يا رسول الله، أخذ على كتاب الله أجراً، فقال رسول الله صلى الله عليه وسلم: " إن أحق ما أخذتم عليه أجراً كتاب الله "
Some of the companions of the Prophet came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was stung by a scorpion. They said, (to the companions of the Prophet), "Have you got any medicine with you or anybody who can treat with ruqyah?" The Prophet's companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay for it." So they agreed to pay them a sheep. One of them (the Prophet's companions) started reciting Surat Al-Fatihah and gathering his saliva and spitting it (at the snake-bite). The patient was cured and his people presented the sheep to them, but they said, "**We will not take it unless we ask the Prophet (whether it is lawful or not)**." When they asked the Prophet (peace and blessings be upon him) about that, he (peace and blessings be upon him) smiled and said, **"How do you know that Surat Al-Fatihah is a ruqyah? Take it (the sheep) and assign a share for me."**

والحديث وإن كان سببه هو الرقية ، إلا أن اللفظ هنا عام، وقد نص العلماء على أن العبرة بعموم اللفظ لا بخصوص السبب.

The Importance of Charity

It is interesting that in this life no one is ever complete satisfaction (رْضَى). Even if you are satisfied with job, wife, kids, you may look at the mirror and wish that you are taller or have better physique. Full satisfaction (رْضَى) is great blessing from Allah and Allah promised the Prophet (PBUH) to achieve this state. But, Allah also made this promise to every one of us but he put conditions and these conditions are given at the end of the previous Surat, Surat Al-Layl. These conditions are to have Taqwa and to spend from your money for no reason other than pleasing Allah:

وَسَيُجَنَّبُهَا ٱلۡأَتۡقَى (١٧) ٱلَّذِي يُؤۡتِي مَالَهُۥ يَتَزَكَّىٰ (١٨) وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعۡمَةٍ تُجۡزَىٰٓ (١٩) إِلَّا ٱبۡتِغَآءَ وَجۡهِ رَبِّهِ ٱلۡأَعۡلَىٰ (٢٠) وَلَسَوۡفَ يَرۡضَىٰ (٢١)

And saved from it (Hellfire) is the righteous (17) Who gives his wealth to become purified. (18) And not to return a favor to anyone, (19) except to seek the countenance of his Lord, the Most High. (20) He surely, He will soon be fully satisfied (well pleased). (Al-Layl 92:14-21)

You will note that throughout the Quran, Allah focus on encouraging the believers to spend of their wealth. Allah promises the Paradise to those who have Taqwa and spend for the sake of Allah whether they are wealthy or poor:

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ

"Hasten (rush, compete) to forgiveness from your Lord and for a garden that expands the heavens and the earth prepared for the righteous who spend (in cause of Allah) in prosperity and in adversity." (Al-Imran 3:133-134)

If the promise of paradise is not enough encouragement, Allah gives us an incentive that we can understand and this is the return on investment. Allah promised an extremely high return on investment that exceeds the unbelievable amount of 70,000%.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"The parable of those who spend their money in the way of Allah is that of a grain that produces seven ears and each ear has a hundred grains. Allah gives manifold increase to whom He pleases; and Allah is All-Embracing and All-Knowing, "(Al-Baqara 2:261).

Then Allah tells us that holding back is at your own loss:

هَا أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ

“Here you are being invited to spend in the way of Allah, but among you are some who are miser. But, anyone who is miser, his miserliness is only on the expense of his soul. Allah is rich and you are poor. ” (Mohammad 47:38)

Allah gives us the reason why He focuses on encouraging us to spend because it is the best way to demonstrate our trust in Him and it is also the way that Satan uses to make unworthy of being preferred over him but making us demonstrate our distrust in Allah:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

"The Evil One threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties and Allah cares for all and He knows all things," (Al-Baqara 2: 268)

The importance of spending over many other acts is clearly demonstrated by the scene in the Hereafter in which the one thing that people will regret is that they did not spend enough:

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ

“Spend from what We have provided you before death comes to one of you and he would say: ‘My Lord, if You would only delays things for me for a short time, then I will give in charity and become one of the doers of good.” (Al-Munafeqoun 63:10-11)

Note that those people want to return not to offer more prayers or to perform more Hajj or Ummrah but they want to return to spend in charity. This should be a good reminder to us, particularly the month of charity and blessings will be coming very soon.

Abu Huraira reported that the Messenger of Allah(PBUH):

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ) صحيح مسلم(

“**Charity does not decrease wealth, no one forgives except that Allah increases his honor, and no one humbles himself for the sake of Allah except that Allah raises his status.”** (Sahih Muslim)

'The believers ... are steadfast in prayers, and in whose wealth there is a right acknowledged, for the poor and the destitute. (Qur'an 70:22-24).

That which you give in usury for increase through the property of (other) people, will have no increase with Allah: but that which you give for charity, seeking the Countenance of Allah, (will increase); it is those who will get a recompense multiplied. (Qur'an, 30:39)

Only those who believe in Our Signs, who when they are recited to them fall down in adoration, and celebrate the praises of their Rabb (only God and Sustainer), nor are they (ever) puffed up with pride. They forsake their beds of sleep, the while they call on their Rabb (only God and Sustainer), in Fear and Hope. And they spend (in charity) out of the sustenance which We have bestowed on them. Now no person knows what delights of the eye are kept hidden (in reserve) for them -- as a reward for their (good) Deeds. Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they. For those who believe and do righteous deeds are Gardens as hospitable Homes, for their (good) deeds. (32:15-19)

The likeness of those who spend for Allah's sake is as the likeness of a grain of corn, it grows seven ears every single ear has a hundred grains, and Allah multiplies (increases the reward of) for whom He wills, and Allah is sufficient for His creatures' needs, All-Knower). (2:261)

'For Muslim men and women, for believing men and women for devout men and women for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance for them has Allah prepared forgiveness and great reward.' (Quran, 33:35)

Those who (in charity) spend of their goods by night and by day, in secret and in public have their reward with their Rabb (only God and Sustainer). On them shall be no fear nor shall they grieve. (Qur'an, 2:274)

Ahadith Regarding Sadaqah

The Prophet (PBUH) has said: 'Your smile for your brother is Sadaqah. Your removal of stones, thorns or bones from the paths of people is Sadaqah. Your guidance of a person who is lost is Sadaqah.' (Bukhari)

Abu Hurairah (RA) narrated that the Prophet (SAW) said, 'The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person wants to give in charity, his cloak spreads over his body so much so that it wipes out his traces. But whenever the miser wants to give in charity, the rings (of the iron cloak) come closer to each other and press over his body and his hands get connected to his collar-bones. Abu Huraira heard the Prophet (SAW) saying, 'The miser then tries to widen it but in vain.' (Bukhari)

Qais ibn Abu Hazim narrated that.... Allah's Messenger (SAW) said, "A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building." (Bukhari)

Mu'aadh bin Jabal (RA) related from the Prophet (SAW) Sadaqah extinguishes sin as water extinguishes fire. (Ahmad, Tirmidhi)

Abu Hurairah (RA) narrated that the Prophet (SAW) said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your cause", and the other (angel) says, 'O Allah! Destroy every miser."" (Bukhari)

The Prophet (Peace be upon him) has said: 'A Muslim does not plant, or sow anything from which a person, animal or anything eats but it is considered as Sadaqah from him.' (Bukhari)

The Prophet (Peace be upon him) has said:: "To smile in the company of your brother is charity. To command to do good deeds and to prevent others from doing evil is charity. To guide a person in a place where he can not get astray is charity. To remove troublesome things like thorns and bones

from the road is charity. To pour water from your jug into the jug of your brother is charity. To guide a person with defective vision is charity for you.&#65533; (Bukhari)

The Prophet (SAW) also said: &#65533;The believer's shade on the Day of Resurrection will be his Sadaqah.&#65533; (Ahmad)

Abu Dharr (RA) narrated that... Allah&#65533;s Messenger (SAW) said, &#65533;Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity).&#65533; (Bukhari)

Abu Hurairah (RA) narrated that Allah&#65533;s Messenger (SAW) said: &#65533;Verily what a believer continues to receive (in the form of reward) for his action and his virtues after his death is the knowledge which he acquired and then disseminated; the pious son that he left behind him; or a copy of the Qur&#65533;an which he left as a legacy; or the mosques that he had built; or the inn that he had built for the wayfarers; or the canal that he caused to flow, or a sadaqah which he gave out of his property in the state when he was healthy and alive. (These are the acts of goodness the reward of which) reaches him even after his death.&#65533; (Tirmidhi, Ibn Maja and Bayhaqi)

Abu Musa narrated that the Prophet (SAW) said, &#65533;Every Muslim has to give in sadaqah (charity).&#65533; The people asked, &#65533;O Allah&#65533;s Messenger (SAW)! If someone has nothing to give, what will he do?&#65533; He said, &#65533;He should work with his hands and benefit himself and also give in charity (from what he earns).&#65533; The people further asked, &#65533;If he cannot do even that?&#65533; He replied, &#65533;Then he should help the needy who appeal for help.&#65533; Then the people asked, &#65533;If he cannot do that?&#65533; He replied, &#65533;Then he should perform all that is good and keep away from all that is evil and this will be regarded as charitable deeds.&#65533; (Bukhari)

Abu Bakr As-Siddiq (RA) narrated that Allah&#65533;s Messenger (SAW) said, &#65533;A crafty one, a miser, and one who keeps reminding people of what he has given, will not enter Paradise.&#65533; (Tirmidhi)

Abu Hurairah narrated that &#65533;Abu Dharr said to the Messenger of Allah, &#65533;The wealthy people have all the rewards; they pray as we pray; they fast as we fast; and they have surplus wealth which they give in charity; but we have no wealth which we may give in charity.&#65533; Allah&#65533;s Messenger (SAW) said: &#65533;Abu Dharr, should I not teach you phrases by which you acquire the rank of those who excel you? No one can acquire your rank except one who acts like you.&#65533; He said, Why not, Allah&#65533;s Messenger (SAW)? He said: &#65533;Exalt Allah say: 'Allahu Akbar' (Allah is Most Great) after each prayer thirty-three times; and praise Him say: 'Alhamdulillah' (Praise be to Allah) thirty-three times; and glorify Him say: 'Subhan Allah' (Glory be to Allah) thirty-three times; and end it by saying, 'La il&#65533;ha illall&#65533;hu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu yuhyi wa yomeetu wa Huwa &#65533;ala kulli shai&#65533;in Qadeer.' (There is no god but Allah alone, He has no partner, to Him belongs the Kingdom, to Him praise is due and He has power over everything.) Your sins will be forgiven, even if they are like the foam of the sea.&#65533;&#65533; (Abu Dawud)

The Prophet (Peace be upon him) has said: 'Sadaqah (charity) does not decrease wealth.' (Muslim)

حديث أبي كبشة الأنماري أن النبي صلى الله عليه وسلم قال: "ثلاثة أقسم عليهن، وأحدثكم حديثاً فاحفظوه: ما نقص مال عبد من صدقة، ولا ظلم عبد مظلمة فصبر عليها، إلا زاده الله بها عزاً، ولا فتح عبد باب مسألة إلا فتح الله عليه باب فقر"؟

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ، عَنْ أَبِيهِ ، قَالَ : حَدَّثَنِي قَاضِي أَهْلِ فِلِسْطِينَ ، قَالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
" وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنْ كُنْتُ حَالِفًا عَلَيْهِنَّ : لا يَنْقُصُ مَالٌ مِنْ صَدَقَةٍ ، فَتَصَدَّقُوا ، وَلا يَعْفُو عَبْدٌ عَنْ مَظْلَمَةٍ يُرِيدُ بِهَا وَجْهَ اللَّهِ إِلا رَفَعَهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ ، وَلا يَفْتَحُ عَبْدٌ بَابَ مَسْأَلَةٍ يَعْنِي عَلَى نَفْسِهِ إِلا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ " .

سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «ثَلاَثٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنْ كُنْتُ لَحَالِفًا عَلَيْهِنَّ: لاَ يَنْقُصُ مَالٌ مِنْ صَدَقَةٍ فَتَصَدَّقُوا، وَلاَ يَعْفُو عَبْدٌ عَنْ مَظْلَمَةٍ يَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلاَّ رَفَعَهُ اللَّهُ بِهَا»، وقَالَ أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: «إِلاَّ زَادَهُ اللَّهُ بِهَا عِزًّا يَوْمَ الْقِيَامَةِ، وَلاَ يَفْتَحُ عَبْدٌ بَابَ مَسْأَلَةٍ إِلاَّ فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ».

فالمال لا ينقص من صدقة، وربنا تدرج معنا، فبدأ بقوله: {لله ملك السماوات والأرض}، ثم ملكنا وقال: {وأنفقوا مما رزقناكم}، ثم قال: {وما أنفقتم من شيء فهو يخلفه}، فجعله لنا ورغبنا في النفقة ثم يخلفه، ثم تدرج معنا فقال: {من ذا الذي يقرض الله قرضاً حسناً}، فالله الذي ملكك وأعطاك يستقرضك! وهذا من كرمه سبحانه.

Al-Albayt (ال البيت) and Ahl-Albayt (اهل البيت)

The term "Al" (ال) is used in the Quran 11 times referring to 5 entities as Al-Ferawn (آلَ فِرْعَوْنَ) , Al-Ibrahim (آلَ إِبْرَاهِيمَ), Al-Lot (آلَ لُوطٍ) and Al-Dawoud (آلَ دَاوُدَ). It is translated as "the family of" or "the house of".

The term Alhl (اهل) is used in the Quran 56 time referring to 12 entities. It came 10 times to mean "The people of" as in:

أَهْلَ الْكِتَابِ أَهْلُ الْإِنْجِيلِ أَهْلِ الْمَدِينَةِ أَهْلَ الْقُرَى أَهْلَ قَرْيَةٍ
أَهْلَ الْبَيْتِ أَهْلَ الذِّكْرِ أَهْلِ مَدْيَنَ أَهْلَ يَثْرِبَ أَهْلِ النَّارِ

term Alhl (اهل) came 2 time referring to Allah as in (أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ) that is translated as " the "all-worthy of "reverent Taqwa" and "the all worthy of" granting forgiveness".

The tern Ahl Al-Bayt (أَهْلَ الْبَيْتِ) came twice, one referring to the wife of Sayedna Ibrahim and one referring to the wives of Sayedna Mohammd.

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ)هود(

"They said: "Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, the people of the house (the family of Ibrahim). Surely, He (Allah) is All-Praiseworthy, All-Glorious."" (Hud 11:73)

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)الأحزاب(

"And stay in your houses, and do not flaunt yourselves like the flaunting of the times of ignorance, and establish the prayer, and give Zakât and obey Allh and His Messenger. Allah wishes only to remove evil deeds from you, the people of the house (the family of the Prophet), and to purify you with a thorough purification" (Al-Ahzab 33:33)

Scholars have different interpretation regarding who are (أَهْلَ الْبَيْتِ) of the Prophet and there are 4 opinions:

1. They are the family of Bani Hashim (Hashim ibn Abd al-Manaf) and all their descendants. Hashim ibn Abdu Nanaf had at least five wives, four sons, and six daughters.
   Sons are: 1) Asad (Ali's maternal grandfather), 2) Abu Saifi, Nadla (or Nadh), 3) Shaiba/'Abd al-Muṭṭalib- the paternal grandfather of Muhammad and 4) Sayfayyah
   Daughters are: 1) Hayyah , 2) Khalidah, 3) Da'ifa, 4) Ash-Shifa, 5) Ruqayyah and 6) Jannah.

2. They are the family of Bani Abdul-Mutalib and all their descendants. Abdulmatilb ibn Hashim had 13 sons, but only lived to witness the Prophet's mission they were: Abu Talib, Hamza Al-Abas and Abdul Uza (Abu Lahab)

3. They are the family of Bani Hashim and the Prophet wives

4. All the followers of the Prophet (PBUH)

Asad ibn Hashim (Arabic: أسد بن هاشم) was the father of Fatima bint Asad who married her cousin Abu Talib ibn Abd al-Mutalib and she is the mother of Ali.

Except for the fourth definition that Ahl al-Bayat are all the believers, the other three definitions appear to be inconsistent with the linguistic difference between Ahl (اهل) and Al (ال) that considers Al (ال) is a subset of Ahl (اهل).

Imam Jaafr al-Sadiq said: (الآل) Al-Mohammad are his descendants (ذريته) but (الأهل) Ahl Mohammad are his followers (الائمة عليهم السلام)

Others such as عبد الله بن ميسرة defined (الآل) Al-Mohammad are those whom he is prohibited to marry them (إنما آل محمد من حرم الله عزوجل على محمد نكاحه.).

Itra Mohhamd (عترته): the righteous believers ((المؤمنون الذين صدقوا بما جاء به من عند الله عزوجل المتمسكون بالثقلين الذين أمروا بالتمسك بهما كتاب الله عزوجل)

The Importance of the Prayer

A month after receiving the first revelation, while the Prophet was walking outside Makkah at night, he suddenly heard a voice from the sky, when he looked up, surely enough; it was the same angel who had visited him in the cave of Hira and he was sitting on a chair between the earth and the sky. The Prophet said regarding this encounter that he was very afraid of him and ran to his home shaking and told his wife: cover me cover me. When his fear subsided he received the following revelation:

يَا أَيُّهَا الْمُزَّمِّل قُمِ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

'O you enveloped (in garments)! Stand (to prayer) by night, but not all night, half of it, or a little less, or a little more; and recite the Quran in slow, measured rhythmic tones. Soon shall We send down to you a weighty Message. (Al-Muzammil 74:1-5)

Shortly after this revelation, while the Prophet was walking outside Mecca, Gibreal came to him in a form of a man and hit the ground with his foot and water gushed out, So Gibreal did an ablution and asked Mohammad (PBUH) to do the same. Then he asked him to follow him in prayers for two Rakka.

The Prophet (PBUH) spent large part of the night repeating the two rakaa in prayers as he was commanded in the revelation of Surah Al-Muzamil **(قُمِ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ) (Stand (to prayer) by night, but not all night, half of it, or a little less, or a little more).**
We realize few things that illustrate the importance of prayers:

1. The prayer and its form were revealed very early and prayers were only obligatory on the Prophet (PBUH).
2. The prayer became obligatory on all Muslims during the Prophet's ascension to heaven.
3. The prayer is the only obligatory command that Allah delivered by Himself to the Prophet; all other commands were provided through Sayedna Gibreal. This demonstrates the extreme importance of the prayers. (As an illustration of the level of criticality from our own lives: If the CEAO of your company wants you do something, he may tell your manger to tell you, or he may send you an email, or he may even call you on the phone but if the request is so critical, he will call you to his office to personally tell you about it).

When we examine the nature of the prayers, we realize that it represents all elements of Islam whether they ritualistic acts of worship or societal transactions (عبادات و معاملات).

We know that Islam is built of five pillars and in the prayers you are engaged in all of them.

1. To become a Muslim, all one needs is to say once that there is no God but Allah and Mohammad is the messenger of Allah. But in prayers, you make the declaration several times every day.
2. Zakat is a pillar of Islam, but to pay Zakat, you need to earn money and to earn money you need to have time to work, and as they say: Time is money. So, time is necessary to pay Zakat and in the prayer you dedicate time for meeting with Allah.

3. Fasting is a pillar in Islam and in normal fasting; you abstain from food, drink and sexual relationship. But in payers you abstain from all these and even more.
4. Hajj is a pillar in Islam and it involves travelling to the House of Allah and in prayers you focus your face in the direction of the House of Allah.

Regarding societal transactions (معاملات), we realize that the prayers teaches us the essential elements of building a successful and harmonious society.

1. When the call for pyaers is made, all people rush to the Masjid to perform the prayer and they stand in the lines according to their arrival time and not according to their social status and these breaks down any differences and ranks among people demonstrating the true equality.
2. The person who will lead the prayer should be one whom the majority of people accepts and anyone forces himself to lead will be cursed by Allah and his prayers will not be accepted. The Prophet (PBUH) said: (لعن الله جل أم قوما وهم له كارهون) **"Allah curses the one who leads people they hate him**". The Prophet (PBUH) also said: (رجل أم قوما وهم له كارهون لا رءسه شبرا : ترتفع صلاته فوق) "**His prayers will not be raised above his head, the one who leads the people and that hate him."** This teaches people who will lead the country that they must be accepted b the majority of the citizens.
3. The selection of Imam in prayers: Abu Mas`ud Al-Ansari (أبي مسعود الأنصاري) reported that the Prophet (PBUH) said,

يؤم القوم أقرؤهم لكتاب الله فإن كانوا في القراءة سواء فأعلمهم بالسنة، فإن كانوا في السنة سواءً فأقدمهم هجرة ، فإن كانوا في الهجرة سواءً فأقدمهم سلمًا – وفي رواية - سنًّا ولا يؤمّنَّ الرَّجلُ الرَّجلَ في سلطانه ولا يقعد في بيته على تكْرِمَتِه إلا بإذنه

"**The person who can best read the Book of Allah will lead the people (in prayer). If they are equal in reading (the Qur'an), then the one who has more knowledge of the Sunnah. If they are equal in the knowledge of Sunnah, then the one who was first in making the Hijrah (from Makkah to Madinah). If they are equal in that then the one who is more senior (or older) in Islam. Let not a person lead the prayer in the place of the authority of another person and let him not sit in his house in his place of honor, except by his permission."** (Reported by Muslim)

There are differences of opinion regarding what is meant by (أقرؤهم لكتاب الله) "The best reader of the Book of Allah": one opinion is it he who memorized the Quran the most (الأكثر قرآنا), another opinion (الأحسن قراءة) is the one who reads the Quran the best, and a third opinion is the most knowledgeable (الأفقه). The this opinio is supported by Imam Malik and Al-Shafie (مالك والشافعي) on the basis that the Prophet (PBUH) asked Sayedna Abu Bakr (أبابك) to lead the prayer and he was neither the one who memorized the Quran the most nor the one with the best recitation, but he was surely the most knowledgeable (لأفقه).

The key point is that the prayer teaches us that the leader must possess certain qualifications to fulfill his responsibility towards those who are following him.

4. The prayers also teach the people that after selecting the leader, they must follow him and that they should listen to him while speaking, because he was chosen by them to lead them. Obviously, the follower cannot follow the leader if he is asking them to do something that clearly violates the rules of Allah. I am saying clearly violates the rules of Allah and not in matter of Fiqh where differing opinions exit and the leader imposes one of these opinions.

5. The Prophet also advised the Imam that the people who stand after him to be , as he used to say: (ليلني منكم أولوا الأحلام والنهى), **"Let those who are mature and highly intelligent to stand behind me**". Having the people who are mature and highly intelligent stand near the leader is important because he makes mistake they will correct him and if he has to leave the prayer for any reason, one of them will take his place. This teaches that the leader of a nation must surround himself with people of are highly intelligent to correct him if he makes a mistake and to help him in running the affairs of the country.

These are some of the ritualistic and practical lessons that you learn and practice during the prayers. But there in another very important value of the prayer and this is of spiritual nature. All human beings have internal balance to make them know right from wrong and direct you to do either one; you can call this internal balance "Nafs" or "soul". When you stand in front of the Allah who created you and created for you this balance, He will calibrate this balance and correct any of your spiritual deficiencies.

You may ask why we have the frequency of the prayer, can't once a day be sufficient. It is interesting that originally Allah wanted us to pray 50 times per day. If we assume that there are 7 hrs not available because of sleep and other things, this would have meant that we need to pray every 20 minutes. This is very interesting because many studies have shown that most healthy teenagers and adults are not able to sustain attention on one thing for more than about 20 minutes at a time. This mean that we would have performed a prayer each time, we started losing attention.

But, the obligatory prayer are only five; the question is till why this frequency? Allah created the entire universe and subjugated it to you and therefore He wants to ensure that your spiritual balance is always calibrated and concise to ensure that you measure all your actions properly as you stay in the straight path. Your spiritual balance needs to be calibrated often because the impact of any imbalance is great.

On a materialistic level, we do that for the physical balances. The frequency of calibrating a balance in proportion to the value of the material you are weighing. The more expensive the material, the more frequent we calibrate the balance and fix any errors to ensure the accuracy of measurements. Let us look at example:

1. If you are buying or selling gold that costs $40/gm; how often do you want the the balance to be calibrated; may be at least twice per year.
2. How about if the cost is $7,000/ gm as the case for diamond, you probably demand this balance been calibrated every month. (Note: diamond is generally quoted in carats and a gran is 5 carats)
3. How frequent will you need to calibrate the balance that you are using to weigh Californium-252 that costs $27 million/gm, probably every day. (Californium is a radioactive metallic element that was discovered in 1950 by scientists working at the University of California at Berkeley and it is a strong producer of neutrons and is most useful for its ability to help kick start nuclear fission.)
4. Now, how frequent would you want to calibrate the balance that weighs the most expensive material in the world which is Antimatter that costs $65 trillion/ gram; surely every time you are making a measurement and in this case, you don't want anybody to do the celebration,

you want the balance maker to do it. (Antimatter is created by scientists and one day it will be used to create starships that fly at a speed that is faster than the speed of light. Antimatter also has the potential to create extremely detailed medical imaging. On a darker note, antimatter could be used to create matter-antimatter explosions that would dwarf any nuclear weapon ever created).

Now, you can know your value to Allah by the frequency He instructed for you to stand in front of Him calibrate your spiritual balance and correct any deviations. In fact, the frequency you wanted Allah, your maker, to calibrate and correct any infraction in your spiritual balance depends on how much you value your ownself and the value of your actions. Five times a day, may not even be enough.

This is why prayers are so essential to ensuring the perfect human character and the perfect society that uses divinely granted knowledge and abilities to build rather than destroy and to foster justice rather than promoting aggression. This is why prayers as so critical in our lives and it was very critical in the Prophet's life that every time he faced difficulty and state of stress, he would rush to the payers as related by Hudhifa (حُذَيْفَةَ) who said: (كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ صَلَّى).

Repentance and Seeking Forgiveness

It is fulfillment of a divine command

" وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ " [هود]

"And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."" (Hud 11:90)

قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُواْ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُواْ مِن رَّحْمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ (الزُّمَر)

Say: "O My (righteous) slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (Az-Zumar 39:53)

"And it is He who accepts repentance from His servants and pardons the evil deed and knows what you do." (42:25)

إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيْهِمْۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا (النِّسَاء)

"Forgiveness is only incumbent on Allah towards those who do evil out of ignorance and then turn quickly (in repentance) to Allah. Toward them will Allah turn in mercy; for Allah is full of knowledge and wisdom." (Al-Nisa 4:17)

Preferred time (Pre-Dawn Hours)

:

" الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ " [آل عمران:17] .

"(They are the patient, the truthful, the devout and they are those who spend and seek forgiveness in the pre-dawn hours (last hours of the night)." (Al-Imran 3:17)

وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (الذَّاريات)

"And in the pre-dawn hours, they pray for forgiveness" (Adh-Dhariyat 51:18)

Reference to the Prophet Sayings

Abu Hurairah (أبو هريرة) said I heard the Messenger of Allah (PBUH) saying:

سمعت رسول الله صلى الله عليه وسلم يقول : «والله إني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة» (أخرجه البخاري)

“By Allah, I seek the forgiveness of Allah and repent to him more than seventy times every day»

Al-Aghar Al-Muzni (الأغر المزني) said that the Prophet (PBUH) said:
أن رسول الله صلى الله عليه وسلم قال : «إنه ليغان على قلبي ، وإني لأستغفر الله، في اليوم مائة مرة» (أخرجه مسلم)
“Sometimes I perceive a veil over my heart and I seek forgiveness form Allah hundred times every day”

Both Abu Huriarah (أبي هريرة) and Abdullah Ibn Omar (عبدالله بن عمر) said that we used to count the Prophet (PBUH) asking Allah’s forgiveness 100 times in a single sitting by saying:
«رب اغفر لي وتب علي إنك أنت التواب الرحيم» (أخرجه أبو داود،والترمذي)
“My Lord forgive me and accept my repentance, You are the acceptance of repentance the most merciful.”

Abi Malik Al-Ashgaee (أبي مالك الأشجعي) reported that his father told him that when any person comes to accept Islam, the Prophet (PBUH) would teach him to say:
«كان الرجلَّ إذا أسلم علمه النبي الصلاة ، ثم أمره أن يدعو بهؤلاء الكلمات : «اللهم اغفر لي وارحمني واهدني وعافني وارزقني»» (أخرجه مسلم) .
“O Allah forgive me, Have mercy on me, guide me, grant me health and give me provisions”

Anas Ibn Malik (أنس بن مالك) said I heard the prophet (PBUH) said:
عن أنس بن مالك رضى الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول قال الله تعالى
«قال تبارك وتعالى : يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان فيك ولا أبالي ، يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك ولا أبالي ، يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئاً لأتيتك بقرابها مغفرة» (أخرجه الترمذي)
Allah, the most exalted said: O Son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O Son of Adam, were you to come to Me with sins as great as the earth, and were you then to face Me ascribing no partners to Me, I would bring you forgiveness nearly as great as it.

Abdullah Ibn Usr (عبد بن بسر) said I heard the Prophet (PBUH) saying:
طوبى لمن وُجِدَ في صحيفته استغفار كثير)رواه ابن ماجه بإسناد صحيح والبيهقي(
“Truly successful is the one in whose record there are many requests for Allah’s forgiveness.”

Sayeda Aisha (عائشة رضي الله) said that the Prophet (PBUH) would not leave a gathering without saying:
" سبحانك اللهم ربي وبحمدك ، لا إله إلا أنت استغفرك ربي وأتوب إليك "’
“Glory be to You, O Allah, and all Praise, The is no god but You, I seek Your Forgiveness and to You do I repent.”
She said: You often say these words when you leave, he (PBUH) said:
فقلت : يا رسول الله ما أكثرما تقول هؤلاء الكلمات إذا قمت قال: " لا يقولهن من أحد حين يقوم من مجلسه ! إلا غفر الله ما كان منه في ذلك المجلس ".

"No one says this when leaving a meeting but Allah will forgive what was in the gathering from infractions". (Tabari, an Nasa'i, al Hakim]

Best Dua for Forgiveness (سيد الاستغفار)

Shaddad ibn Aws narrated that the Prophet [صلى الله عليه وسلم] said; "the most superior request for forgiveness is to say:

اللهم أنت ربي لا إله إلا أنت خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك علي وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب إلى أنت)البخاري(

"O Allah, You are my Lord. There is no god besides You. You created me and I am Your servant, following your covenant and [my] promise to you as much as I can. I seek refuge in You from the evil that I have done.
Before You I acknowledge Your blessings upon me and I confess my sins to You. So forgive me, for surely no one can forgive sins except You.

The Prophet [صلى الله عليه وسلم] then added,

ومن قالها من النهار موقنا بها فمات من يومه قبل أن يمسي فهو من أهل الجنة، ومن قالها من الليل وهو موقن بها فمات قبل أن يصبح فهو من أهل الجنة.

"**Anyone who says this during the day, firmly believing in it, and dies before the evening will be among the people of paradise and anyone says it in the evening, firmly believing in it, and dies before the following morning, will be among the people of paradise."** [Sahih al-Bukhari,]

Benefits of Seeking Forgiveness

1. *Living perpetual enjoyable life*

" وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ " [هود]

"Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace." (Hud 11: 3)

2. *Increase your person and society power and wealth*

وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ [هود]

And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength." (Hud 11:52)

فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا (١٠) يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا (١١) وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا (نوح)

And I have said! Seek forgiveness from your Lord. Indeed, He is oft-forgiving. He will send you rain in abundance and He will increase your wealth and children, and grant you gardens and Rivers. (Nuh 71:10-12)

In interpreting this verse, Ibn Kathir (ابن كثير) said:

«أي إذا تبتم إلى الله واستغفرتموه وأطعتموه، كثر الرزق عليكم وأسقاكم من بركات السماء، وأنبت لكم من بركات الأرض وأنبت لكم الزرع، وأدر لكم الضرع، وأمدكم بأموال وبنين أي أعطاكم الأموال والأولاد وجعل لكم جنات فيها أنواع الثمار وخللها بالأنهار الجارية».

If you will repent to Allah and you ask for forgiveness you obey Him, Allah will increase your livelihood and shower you with blessings from heaven and from earth and provide you with wealth and children and grant you gardens with river flowing and abundant in plants and fruits.

3, *Saved from Allah's punishment*

ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمۡ وَهُمۡ يَسۡتَغۡفِرُونَ (٣٣)

"Allah would not punish them while they are seeking forgiveness." (Al-Anfal 8:33)

Note that Allah is negating their punishment using the noun tense (مُعَذِّبَ) and not verb (يعذب) and this implies the generality and permanency of their protection from all forms of punishment.

4. *Secure the supplication of the best angels*

ٱلَّذِينَ يَحۡمِلُونَ ٱلۡعَرۡشَ وَمَنۡ حَوۡلَهُۥ يُسَبِّحُونَ بِحَمۡدِ رَبِّهِمۡ وَيُؤۡمِنُونَ بِهِۦ وَيَسۡتَغۡفِرُونَ لِلَّذِينَ ءَامَنُواْ رَبَّنَا وَسِعۡتَ كُلَّ شَيۡءٖ رَّحۡمَةٗ وَعِلۡمٗا فَٱغۡفِرۡ لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِمۡ عَذَابَ ٱلۡجَحِيمِ (غَافر)

"Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for the believers (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!" (Ghafer 40:7)

I’tikaf (الاعتكاف) “Spiritual Seclusion”

As we are in the last 10 days of Ramadan and may brothers, masha’allah, are performing the I’tikaf (الاعتكاف) which is an important practice that helps in cleansing the heart to only focus on Allah and to connect with Him.

Because of the importance of the I’tikaf (الاعتكاف), all the Prophets have done including our Prophet Mohammad (PBUH). They, all, used to do I'tikaf (الاعتكاف) by going in seclusion to contemplate, meditate and reflect on the creation of Allah. According to Qur’an, i’tikaf is a tradition dating from the time of the prophet Abraham. Allah says:

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ (١٢٥)

“And when We made the House a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood. And We gave the command to Abraham and Ishmael, (saying): Purify My house for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (in worship).” (Al-Baqara 2:125)

Before the revelation, the Prophet (PBUH) used to withdraw in the mountain in Hira every year to reflect and seek the truth. This was also the Prophet’s custom in Ramadan. He (PBUH) used to do I'tikaf (الاعتكاف) in the mosque with the sole intention of worshipping Allah the last 10 days in every Ramadan, and in the year he died, he (PBUH) did I’tikaf (الاعتكاف) for 20 days.

When the Prophet (PBUH) did the I’tikaf (الاعتكاف), he will have tent erected in the Masjid where he stays in it by himself and does not get out except for the obligatory prayers and personal needs. During His I’tikaf (الاعتكاف), he would not speak to anyone unless it is necessary and he would not visit the sick and do not walk in a funeral. He would spend all time on reciting the Quran,dhiker and reflection on the creation of Allah.

I’tikaf is a spiritual retreat to allow you to withdraw from all materialistic things and focuses only on his relationship with Allah and through this experience Allah will cleanse your heart to be able to recognize His presence of Allah all the time. It is reported in Al-Bayhaqi that the Prophet (PBUH) said: **“He who performs i'tikaf for two days in Ramadan receives rewards as if he performed two [voluntary] pilgrimages”.**

Allah gives us a very interesting advice in Surah Saba for anyone who want to know the truth:

قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ أَن تَقُومُواْ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُواْ مَا بِصَاحِبِكُم مِّن جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ

“Say (to them O Muhammad SAW): "I advice (exhort, encourage) you with only one thing (easy solution): that you stand up for Allah's sake in pairs and singly, and reflect (within yourselves): your companion (Muhammad SAW) is not possessed, He is only a Warner to you in face of a severe torment." **(Saba 34:46)**

Imam Azuhari said: **"I really wonder how people (the Muslims) could abandon the I'tikaf (الاعتكاف) when the Prophet (PBUH) used to do certain things and stop but He never stopped doing I'tikaf (الاعتكاف).**

But, if you do I'tikaf (الاعتكاف) you need to sit alone and avoid talking to others who may also be doing I'tikaf (الاعتكاف) unless it is necessary and this obviously means that you should turn your cell phone off. The I'tikaf (الاعتكاف) is a spiritual retreat with Allah and thus you should only focus on acts of worship such as prayers, recitation of the Quran, Dua, dhikr and contemplation on Allah's signs and reflection on what you have done in the past year if it is good thank Allah and commit to continue and if it is bad repent and ask Allah for forgiveness and commit not to repeat the mistakes.

In order to do I'tikaf, you must declare your intention of the I'tikaf before entering the Masjid. If you leave the Masjid for anything other than emergencies, and then returns, you should renew your intention to perform i'tikaf.

The minimum length of i'tikaf depends on the school of Fiqh that you follow:

1. Imam Malik sets the minimum length of time as one day and one night.
2. Imam Ahmad ibn Hanbal sets the minimum time as one hour.
3. Imam Abu Hanifa and Al-Shafia do not set any specific time limit.

If a person has the intention to perform i'tikaf during the last ten days of Ramadan, he should begin it before the sun sets of the 20th day. Regarding when to leave the Masjid:

1. According to Imam Abu Hanifah and ash-Shafi, whoever performs i'tikaf during the last ten days of Ramadan must leave the masjid after the sunset of the last day of Ramadan.
2. Imam Malik and Ahmad say that it is acceptable to leave after sunset, but they prefer for the person to remain in the masjid until the time for the Eid prayer.

The i'tikaf must be done in the Masjid but there is fundamental difference between Imam Abu Hanifa and the rest of the Jurists (Imams Al-Shafia, Ahmad and Malik) regarding women.

1. Imam Abu Hanifa considers it disliked for women to have I'tikaf in the Masjid and that they can do the I'tikah in the house at the location they designate as Masjid (They pray in it all the time).
2. The rest of Imams say that it is allowed for the women to do I'tikaf in the Masjid and don't consider it I'tikaf at the house even in the place designated for prayers in the house.

With the exception of Imam Shafie who rules that the person who is doing I'tikaf (الاعتكاف) is not required to be fating; the other Imam's consider fasting a requirement..

You note that are differences among Jurists regarding I'tikaf (الاعتكاف) and thus three points must be clear in your mind:

1. All the opinions of these legitimate jurists are acceptable and no one can tell you which opinion is the correct one because only Allah knows that.
2. You should refrain from trying to argue against the opinion of any of these Imams in support of the opinion that you follow. This is particularly important because of the diverse opinions regarding the ladies. If you follow a Hanfi school and saw some sisters doing I'tikaf (الاعتكاف), you should not express any form of disagreement unless you are so arrogant and think that you are better than Imam Ashafia, Ahmed and Malik who consider it permissible.
3. Before you do I'tikaf (الاعتكاف) read about the opinions of the different Imams and the basis for their opinions and follow the opinion that you heart feels most comfortable with.

Since participating in I'tikaf (الاعتكاف) means that you will encounter other people who may do something that may annoy you, particularly some of the youth, you should be patient and advice them with kindness and humility. You should keep in mind that all of those in the Masjid are guests and Allah and this you treat all of them with respect. In the house of Allah, you honor Allah by being kind to his guest and but never shouting or raising your voice, particularly of you trying to advice anyone.

Keep in mind that Allah demanded the sayedna Musa and Haroun to advice the Pharaoh in the most honorable and gentle way:

ذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُ ۥ طَغَىٰ (٤٣) فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ ۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ

“Go, both of you, to Pharaoh. Indeed, he has been so arrogant (transgressed all bounds). Yet, say to him a gentle word, he may be reminded or even feel afraid.” (Taha 20:43-44)

Surely, the person you are advising in the Masjid cannot be worst than the Pharaoh and obviously you are not better the Syedna Musa and Haroun to give yourself the right to treat correct anyone in a rude way.

The Fiqh of the ‘Eid al-Adha Sacrifice (udhiya/qurbani)

The Udhiya is a ritual that is achieved by slaughtering an animal. It is not intended to be act of charity to the needy. You can slaughter animals and give to the needy as a charity but this is something else.

Timing of sacrifice

There are 3 opinions:
Imam Abu Hanifa: 3 days (day or Eid and 2 days after)
Imam Ashafia: 4 days (Eid day and the 3 days after, Ayam al-Tashreeq)
Imam Ibn Hazm: 19 days; you can make the sacrifice until the crescent of the month of Muharam.

Uses

Imam Abi Hanifah and Imam Malik: giving part of the sacrifice as charity is optional; you can keep it all for your family.
Imam Ash-Shaafi'I and Imam Ahmed ibn Hanbil: You can keep it all for your family except you have to give as minimum a charity equal a meal for a needy person.
Imam Ahmed ibn Hanbil: if you eat it all, you can give the charity the value of a meal for a needy person.
Imam ibn Hazm: You keep most of it but you must also give small quantity as charity or you can you can give most of it but you must keep for yourself small part.
The common practice of 1/3 for yourself, 1/3 for neighbors and 1/3 for the needy is very week hadeath that was reported by Ibn Abbas and only reported by Ibn Qutadah in Al-Mughani and also reported by Abu Musa Al-Asfani.

لِّيَشۡهَدُواْ مَنَٰفِعَ لَهُمۡ وَيَذۡكُرُواْ ٱسۡمَ ٱللَّهِ فِيٓ أَيَّامٖ مَّعۡلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلۡأَنۡعَٰمِۖ فَكُلُواْ مِنۡهَا وَأَطۡعِمُواْ ٱلۡبَآئِسَ ٱلۡفَقِيرَ (٢٨)

That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He has bestowed upon them. Then eat thereof and feed those who are the poor unfortunate.” (Al-Hajj 22:28)

Q. Can the sacrifice be a bird?

Imam ibn Hazm says it is acceptable for the sacrifice to be of four legged or two legged and he supported his case by the saying of Sayedna Bilal who said: I don’t mind if I wanted to make my sacrifice a roaster.
But all the other jurists say that it must be camels, cows, buffalos, sheep or goats.

The age of the sacrifice:

Imam Abu Hanifa and Imam Ahmed: for sheep and goats, more than 6 months
Imam Malik, Imam Shafia and Imam Ibn Hazm: for sheep and goats, must be at least one year.
For cows and buffalos: 3 years
Hassan Al-Basri: said: if the cow or buffalo was less than year, it is sacrifice for one person, if it is 1 but less than 2 years, it is can be used as sacrifice for 2 people. If it 2 but less than

3, it can be used as sacrifice for 3 or 4 depending on weight and if it is 3 years or more, it is a sacrifice for 7 people.
Camels: 5 years.
There are many other issues that you read on the subject:

1. Whether it is necessary that the intention of those people who are sharing in the sacrifice be the same.
2. Can you give money in lieu of the sacrifice
3. When the sacrifice is made on behalf of several (say 7) should they share in the price or only one person has to pay for it. (Imam Malik says only one person pay for it, others say all can share in payment)

The Day of Ashura (Muharram 10) (عاشوراء)

The root of the word Ashura has the meaning of tenth; hence the name, literally translated, means "the tenth day" and it refers to the 1oth day of the first month of the Islamic year (i.e. the 10th of Muharram). In the Islamic literature, it is suggested that this day, Ashura (10th of Muharram) many events with great historical significance happened in it, such as:

1. Allah accepted the repentance of Sayyidina Adam after his exile from Paradise.
2. Allah saved Sayyidina Nuh and his companions in the ark
3. Allah extinguished the fire in which Sayyidina Ibrahim was thrown by Nimrod.
4. Allah spoke directly to Sayyidina Musa and gave him the Commandments.
5. On this same, Sayyidina Ayyub was restored to health
6. Sayyidina Yusuf was reunited with his father Sayyidina Ya'qub
7. Sayyidina Yunus was taken out from the belly of the fish
8. Sayyidina Isa was raised to Jannah
9. On this same 10th of Muharram, the sea was divided as Sayyidina Musa and the children of Israel were delivered from captivity and Pharoah's army was destroyed.
10. Sayyidina al-Husayn ibn Ali (Radiyallahu 'anh) (the grandson of the Prophet (PBUH)) achieved the honor of Martyrdom in the battle of Karbala Battle of Karbala on 10 Muharram in the year 61 AH (October 10, 680 CE). The massacre of Al-Husayn with a small group of his companions and family members had great impact on the conscience of all Muslims.

There are many narrations and ahadeath referring to fasting on that day. Since we have taking about the importance of taking our religion seriously and before we advice anyone we should study the subject, let me mention few of them and then ask you to analyze them.
Ibn 'Abbas (ابن عباس) reported that the Messenger of Allah (PBUH) arrived in Medina and found the Jews observing fast on the day of 'Ashura. The Messenger of Allah (PBUH) said to them: **What is the (significance) of this day that you observe fast on it?**
عن عبد اللَّه بن عباس رضي اللَّه عنهما قال: " قدم رسول اللَّه صلى الله عليه وسلم المدينة فرأى اليهود تصوم يوم عاشوراء، فقال: ما هذا؟ قالوا: ،
They said: (هذا يوم صالح، نجّى اللَّه فيه موسى وبني إسرائيل من عدوهم، فصامه) It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and we also observe it.
The Messenger of Allah (PBUH) said:

فقال: أنا أحق بموسى منكم فصامه وأمر بصيامه" .
وفي رواية: " فصامه موسى شكراً، فنحن نصومه" .
وفي رواية أخرى: " فنحن نصومه تعظيماً له" رواه البخاري ومسلم وأبو داؤد وابن ماجة والبيهقي

We have more right, and we have a closer connection with Moses than you have and commanded Muslims to fast it. (Sahih Muslim) (Al-Bukhari)

The following year, Allah commanded the Muslims to fast the month of Ramadan, and the fasting of 'Ashura' became optional.

Ibn ‘Abbas (ابن عباس) also reported:
" حين صام رسول اللَّه صلى الله عليه وسلم يوم عاشوراء، وأمر بصيامه، قالوا: يا رسول اللَّه إنه يوم تعظّمه اليهود والنصارى؟ فقال رسول اللَّه صلى الله عليه وسلم : فإذا كان العام القابل - إن شاء اللَّه - صمنا اليوم التاسع، قال: فلم يأت العام المقبل، حتى توفي رسول اللَّه صلى الله عليه وسلم " رواه مسلم وأبو داؤد وأحمد والطبراني والبيهقي ..
The Messenger of Allah fasted on the day of ‘Ashura’ and ordered the people to fast on it. The people said, “O Messenger of Allah, it is a day that the Jews and Christians honor.” The Prophet said, **“When the following year comes, Allah willing, we shall fast on the ninth.”** The death of the Prophet came before the following year. (Muslim and Abu Dawud)

It is also reported in the Sahih of Imam Al-Bukhari and other authentic collections of hadith that:
وفي رواية لمسلم: " إن أهل الجاهلية كانوا يصومون يوم عاشوراء، وأن رسول اللَّه صلى الله عليه وسلم صامه، والمسلمون قبل أن يفرض رمضان، فلما افترض، قال رسول اللَّه صلى الله عليه وسلم :
The Prophet (PBUH) and his Companions used to fast on the 10th day of Muharram while they were in Makkah (before the hijrah) and before the fasting in Ramadan was prescribed and when it was prescribed the Prophet (PBUH) said:
" إن عاشوراء يوم من أيام الله، فمن شاء صامه، ومن شاء تركه" رواه البخاري ومسلم وأصحاب السنن
“The Ashura is day from the days of Allah, whoever wish can fast it and whoever wish can leave it.”

It is reported that on this day the people of Makkah used to change the covering (kiswah) of the Ka`bah and Quraysh also used to fast on this day. (Al-Bukhari)
It was reported that Sayeda 'A'ishah (عائشة) said:
كان يوم عاشوراء تصومه قريش في الجاهلية، وكان رسول اللَّه صلى الله عليه وسلم يصومه في الجاهلية، فلما قدم المدينة صامه، وأمر بصيامه، فلما فرض رمضان ترك يوم عاشوراء، فمن شاء صامه، ومن شاء تركه" رواه البخاري ومسلم وأبو داؤد والترمذي ومالك وأحمد وابن خزيمة
"**The people of Jahiliyyah used to fast on that day of Ashura and the Prophet (PBUH) used to fast it and when arrived Al-Madina, he commanded its fast. When the fasting of Ramadan was prescribed and the fasting of the Day of Ashura became optional**. "

Abduallah ibn Omar (عبد اللَّه بن عمر رضي اللَّه) said:
"كان عاشوراء يصومه أهل الجاهلية، فلما نزل رمضان قال: من شاء صامه، ومن شاء لم يصمه" .
The people of Jahiliyyah used to fast on that day of Ashura and when the fasting of Ramadan was prescribed, the Messenger of Allah said: **whoever wants to fast can fast it and whoever does not want can leave its fast. A**nd it was reported that Abdullah ibn Omar (وكان عبد اللَّه لا يصومه إلا أن يوافق صومه) would not fast it unless it coincides with a day eh commonly fast.

Imam Al-Qurtubi said: **"Perhaps Quraysh used to fast on that day on the basis of some past law, such as that of Ibrahim (PBUH)."**

The Prophet (PBUH) said, **“Fasting the day of ‘Ashura’ (is of great merits), I hope that Allah will accept it as an expiation for (the sins committed in) the previous year.”** (Muslim)

Challenges around the accounts and the hadeath narrations about Aushura (إشكالات في الروايات والأحاديث)

Some of these challenges were identified by Imam Ibn Al-Qayam (ابن قيّم الجوزية) in his book "Provision of the hereafter" (زاد المعاد في هدي خير العباد)

First: The prophet (PBUH) arrived Madina on Monday the 8th of Rabi' al-Awwal (ربيع الأول) (622 CE), so how could he found the Jews fasting in Ashura (عاشوراء) which is the 10th of Muharram [Muharram – Safer – Rabi Al-Awal]

Second: The accounts that the Prophet (PBUH) used to fast Ashura in Mecca as was the common practice of the Arabs is contradicting the narrations that he only found about the fasting of Ashua when he arrived to Madina and find the Jews fasting it.

Third: The narration that indicates that the Messenger of Allah (PBUH) said: If I lived until the nexy year, I'll fast the ninth (لئن بقيت إلى قابل لأصومن التاسع) and he died before he had a chance to fast the 9th contradicts that the narrations that he made the statement when he first arrived to Madina. Note the two narrations are attributed to Ibn Abbas (ابن عباس)

There is fourth challenge that was identified by others such as ibn Atheer (إبن الأثير) in his book "The End" (النهاية) and Al-Qadi Eyad (القاضي عياض) in his book "The illumination of lights" (مشارق الأنوار). They said that "Ashura is an Islamic name and was not known during the Jahylia Era" (أن عاشوراء إسم إسلامي لا يعرف في الجاهلية). It appears that the name Ashura (عاشوراء) was not known before that martyr of Imam Al-Hunssian and his family (الإمام الحسين عليه السلام وأهل بيته) on the 10th of Muharram.

Since references are made in some of these ahadeath about the Jews fasting on that day, we note that the Jews has two celebrations: The Day of Atonement (Yom Kippur) and the Passover and the Festival of Unleavened Bread

<u>The Day of Atonement (Yom Kippur) (يوم الغفران)</u>
And the LORD spoke unto Moses, saying, Also on <u>the tenth day of this seventh month</u> there shall be a day of atonement." (Lev. 23:26-32).

<u>The Passover and the Festival of Unleavened Bread</u>
The Lord said to Moses and Aaron in Egypt, "This month is to be for you the first month, <u>the first month of your year</u>. Tell the whole community of Israel that <u>on the tenth day of this month</u> each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6 Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. 7 Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs. 8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. (Exodus 12)

The fifth is that the Jews have their own calendar that does not follow the lunar or the solar year but somewhere in between, so they don't have the 10th of Muharram. There are several beginnings for the Jewish calendar. One form is the religious year and starts with the month of April and the other form is the civil year and it starts with the month Tishri (تِشري) which corresponds to October and the 10th of October or the 10th of Tishri is Yum Kupour (note that October of the 7th month in the religious year that starts with April).

The Question to you: Can you reconcile the differences among these apparent conflicts.

Could it be that the year in which the 10th of October matched the 10th of Muharram was the year before the Prophet's death?
The Prophet (PBUH) dies on June 8, 632 AD (570 CE – 8 June 632 CE)
10 October 631 = Thursday 8 Rajab 10 A.H.
But it seems that the likely significance of Ashura is:
Battle of Karbala on 10 Muharram in the year 61 AH (October 10, 680 CE).
And without full awareness of the Georgian year to the Hijra calendar year, the reference to the date was politically changed in the narrations to avoid reference to the martyrdom of Sayedna Al-Hussain.

Valuable Books (كُتُبٌ قَيِّمَةٌ)

Allah informs us that the Quran contains many valuable books:

فِيهَا كُتُبٌ قَيِّمَةٌ (٣)

Containing valuable books. (98:3)

These books can formulate on the different subjects in the Quran by assembling all the verses related to the subject. Misguidance occurs when one quote a verse from the Quran, particularly those that may be controversial in nature, without assembling all the verses related to this topic to ensure that a complete message is understood. Let look ar different controversial topics and try to draw true picture that is consistent with the spirit of Islam as religion of patience, mercy, justice, moderation and decency.

Proposal: We need an initiative to form a think tank of scholars to address these topics to overcome the extremism that we currently witness and to ensure that none of our youth falls in the trap of those wicked extremist who has divided the Quran.

وَقُلْ إِنِّيَ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ (٨٩) كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ (٩٠) ٱلَّذِينَ جَعَلُواْ ٱلْقُرْءَانَ عِضِينَ) الحجر(
And say: Indeed, I am a plain Warner, (89) Such as We send down for those who make division, (90) Those who break the Qur'an into parts. (Al-Hijr 15:89:91)

Example 1: Relationship with the Disbelievers

Regarding this relationship, Allah clearly differentiates between the disbelievers who declare enmity against the Muslims and those who do not. The misguidance among the extremist Muslims happens when they pick verses that are intended for those who declare enmity against the Muslims and apply them broadly to those who do not fight Muslims and join other in fighting them. This fundamental principle is clearly elucidated and clarified in Surat Al-Mumtahina:

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓاْ إِلَيْهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ
إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُواْ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ) سورة الممتحنة(
"**Allah does not forbid you, with regard to those who neither fight you for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just.**
Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from taking them as guardians and those who take them as guardians are the wrong doers." (Al-Mumtahina 60:8-9)

Even in the relationship with the enemies should be moderate because Allah may make thos e enemies your best friends. All we need to look at the examples of Kalid ibn A;-

Waleed and Amr ibn Al-As and many others who were of the worst enemies to the Prophet (PBUH) and then they became some of his best supporters. There Allah says: :

عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً وَٱللَّهُ قَدِيرٌ وَٱللَّهُ غَفُورٌ رَّحِيمٌ) سورة الممتحنة(

"**It may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies: for Allah has power (over all things); and Allah is Oft-Forgiving, Most Merciful." (Al-Mumtahina 60:7)**

وَلَا تُجَٰدِلُوٓاْ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنْهُمْ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ) العَنكبوت(

"And do not debate with the people of the Scripture (Jews and Christians), unless it be in the best manner, except with those who transgress, and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One and to Him we have submitted (as Muslims)." (Al-Ankabout 29:46)

With these fundamental principles in the relationship between the believers and disbelievers, Allah direct many verses towards those who declared their open enmity against the Muslims and warned Muslins from taking them as guardians (أَوْلِيَاءَ) and this is very logical relationship. Even when Allah does not qualify the disbelievers as those who are enemies, this must be understood the main rule

How can any sane person with any sense takes a person whose main goal is to harm and destroy him to take such a person as guardian to seek his protection and his love? This is obvious and should need any advise, but because Allah time may come that some Muslims fail even to appreciate the most obvious logic. He revealed verses warning them by saying:

(يَاأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا (سورة النساء(

"O you who believe, do not take the disbelievers as guardian in place of believers. Would you give Allah a clear proof against you?" (Al-Nisa 4:144)

In this verse the there are two terms that need to be understood, the term (الْكَافِرِينَ) which is translated as disbelievers but this term is derived from the verb (كفر) which means to bury something to hide it and it is used to refer to the farmer who bury the seeds in the ground and thus the term (الْكَافِرِينَ) refers to those people who are actively trying to bury the message of Islam and its followers.

The second term is (أَوْلِيَاءَ) and a proper translation for it is guardians or protectors and those are the people whom you look up to for guidance and seek their help, and protection. True believers have the most powerful entity as their protector and this is Allah and thus it makes no sense for them to seek protection of anyone else.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا) النساء(

"Allah has full knowledge of your enemies, and Allah is Sufficient as Protector, and Allah is Sufficient as supporter." (A-Nisa 4:45)

So the verse speaks of the obvious, which is how can the believers takes those who wants to bury the message of Allah and the holders of the message as guardians and protectors.

Allah is mentioning this as command to the believers because the time may come when some believers will take as their protectors the same people who want to destroy them. In order to complete our understanding this verse and its limitations, we need to assemble all the verses that are related to the subject to ensure that they give a coherent and consistent message because we will discover that relationship with the disbelievers who are not showing enmity against Muslims is different of this verse and other like it do not apply.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوۡلِيَآءَۘ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَإِنَّهُۥ مِنۡهُمۡۗ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ) سورة المائدة (

"O you who believe, do not take the Jews and the Christians as guardians, they are guardians' of each other. And if any amongst you takes them as guardians, then surely he is one of them. Verily, Allah does not guide those people who are wrong-doers and unjust." (Al-Maeda 5:51)

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَٱلَّذِينَ ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ وَإِنِ ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ إِلَّا عَلَىٰ قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ
وَٱلَّذِينَ كَفَرُواْ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٍۚ إِلَّا تَفۡعَلُوهُ تَكُن فِتۡنَةٞ فِي ٱلۡأَرۡضِ وَفَسَادٞ كَبِيرٞ) سورة الأنفال(

"Indeed, those who believed and emigrated and strove hard and fought with their money and their lives in the Cause of Allah as well as those who gave (them) asylum and help, - these are guardians of one another. And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate. If they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allah is the All-Seer of what you do.
And those who disbelieve are guardians of one another, (and) if you (Muslims) do not do so (i.e. become guardians of one another), there will be Fitnah (wars, havoc and chaos) on the earth, and a great mischief and corruption."(Al-Anfal 8:72-73)

So, this verse makes is very clear that the cause of chaos in the world is not because the non-believers are supporting each other but rather because the Muslims are fighting one another. It would be foolish to keep blaming everyone else for the problems when Allah clearly tells us that the problem is us.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمۡ وَإِخۡوَٰنَكُمۡ أَوۡلِيَآءَ إِنِ ٱسۡتَحَبُّواْ ٱلۡكُفۡرَ عَلَى ٱلۡإِيمَٰنِۚ وَمَن يَتَوَلَّهُم مِّنكُمۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ (سورة التوبة(

"O you who believe; do not take your fathers and your brothers as guardians if they prefer disbelief to Belief. And whoever of you does so, he is one of the wrong-doers." (Al-Tuba 9:23)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةٗ مِّن دُونِكُمۡ لَا يَأۡلُونَكُمۡ خَبَالٗ وَدُّواْ مَا عَنِتُّمۡ قَدۡ بَدَتِ ٱلۡبَغۡضَآءُ مِنۡ أَفۡوَٰهِهِمۡ وَمَا تُخۡفِي صُدُورُهُمۡ أَكۡبَرُۚ قَدۡ بَيَّنَّا لَكُمُ ٱلۡأٓيَٰتِۖ إِن كُنتُمۡ تَعۡقِلُونَ
هَٰٓأَنتُمۡ أُوْلَآءِ تُحِبُّونَهُمۡ وَلَا يُحِبُّونَكُمۡ وَتُؤۡمِنُونَ بِٱلۡكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمۡ قَالُوٓاْ ءَامَنَّا وَإِذَا خَلَوۡاْ عَضُّواْ عَلَيۡكُمُ ٱلۡأَنَامِلَ مِنَ ٱلۡغَيۡظِۚ قُلۡ مُوتُواْ بِغَيۡظِكُمۡۗ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ

إِن تَمۡسَسۡكُمۡ حَسَنَةٞ تَسُؤۡهُمۡ وَإِن تُصِبۡكُمۡ سَيِّئَةٞ يَفۡرَحُواْ بِهَاۖ وَإِن تَصۡبِرُواْ وَتَتَّقُواْ لَا يَضُرُّكُمۡ كَيۡدُهُمۡ شَيۡـًٔاۗ إِنَّ ٱللَّهَ بِمَا يَعۡمَلُونَ مُحِيطٞ) سورة آل عمران الآية (

“O you who believe, do not take as advisors those outside your religion since they will not fail to do their best to corrupt you. They desire is to harm you severely. Hatred has already appeared from their mouths, but what their hearts conceal is far worse. Indeed We have made plain to you the proofs if you understand.
Here you are love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the hearts.
If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and have Taqwa, not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.” (Al-Imran 3:118-120)

وَإِنۡ أَحَدٞ مِّنَ ٱلۡمُشۡرِكِينَ ٱسۡتَجَارَكَ فَأَجِرۡهُ حَتَّىٰ يَسۡمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبۡلِغۡهُ مَأۡمَنَهُۥۚ ذَٰلِكَ بِأَنَّهُمۡ قَوۡمٞ لَّا يَعۡلَمُونَ
كَيۡفَ يَكُونُ لِلۡمُشۡرِكِينَ عَهۡدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمۡ عِندَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۖ فَمَا ٱسۡتَقَٰمُواْ لَكُمۡ فَٱسۡتَقِيمُواْ لَهُمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَّقِينَ
كَيۡفَ وَإِن يَظۡهَرُواْ عَلَيۡكُمۡ لَا يَرۡقُبُواْ فِيكُمۡ إِلّٗا وَلَا ذِمَّةٗۚ يُرۡضُونَكُم بِأَفۡوَٰهِهِمۡ وَتَأۡبَىٰ قُلُوبُهُمۡ وَأَكۡثَرُهُمۡ فَٰسِقُونَ
ٱشۡتَرَوۡاْ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلٗا فَصَدُّواْ عَن سَبِيلِهِۦٓۚ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ
لَا يَرۡقُبُونَ فِي مُؤۡمِنٍ إِلّٗا وَلَا ذِمَّةٗۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُعۡتَدُونَ

“And if anyone of the disbelievers seeks your protection, grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure, that is because they are men who know not.
How can there be a covenant with Allah and with His Messenger for the disbelievers except those with whom you made a covenant near the sacred mosque (Makkah)? So long, as they are true to you, stand you true to them. Verily, Allah loves those who have Taqwa .
How can there be such a covenant with them when they will have no regard for kinship or of covenant with you if they overpower you? They please you with (good words from) their mouths, but their hearts are averse to you, and most of them are Fâsiqûn (rebellious).
They have purchased with the Ayat (signs, revelations, etc.) of Allah a little gain, and they hindered men from His Way; evil indeed is that which they used to do.
With regard to any believer, they have no respect for the ties of kinship or of covenant! It is they who are the transgressors.” (Al-Tuba 9:6-10)

These verses are related to the concept of loyalty and enmity (الولاء والبراء) but they must be understood as they are related to other verses in the Quran that makes it quite acceptable to befriend others as long as they are not declaring their enmity towards you. The problem that Muslims have with the disbelievers is never because of their rejection of Islam; this is something between them and Allah. The Problem is when the disbelievers declare war against the Muslims for no reason other than that they believe in Allah and follow His final message, Islam.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُواْ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَـٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ (1)
إِن يَثْقَفُوكُمْ يَكُونُواْ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوْ تَكْفُرُونَ (المُمتَحنَة)

“O you who believe, do not take My enemies and your enemies as guardians , showing them affection while they have rejected the truth that has come to you, and expelling the Messenger and yourselves (from your homeland) merely because you believe in Allah your Lord!
If you have come forth to strive in My Cause and to seek My Good Pleasure, You express love to them secretly, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path.
Should they gain the upper hand over you, they would behave to you as enemies, and stretch their hands and their tongues against you with evil, and they desire that you should disbelieve. (2) Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do. (” (Al-Mumtahina 60:1-2)

Congratulating Christians for Christmas

The relationship that Muslim must be developed with their non-Muslim neighbors is a relationship of kindness, mercy and goodness as Allah Almighty says,

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓاْ إِلَيْهِمْ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ) سُوْرَةُ المُمتَحنَة(

"Allah does not forbid you respecting those who have not made war against you on account of your religion, and have not driven you from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice" (Al-Mumtahina 60:8).

Muslims are allowed to marry

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ) المائدة(

"This day, good things have been made lawful for you. The food of the people of the Book is lawful for you, and your food is lawful for them, and good women from among believers, and good women from among those who were given the Book before you, provided you give them their dowers, binding yourself in marriage, neither going for lust, nor having paramours." (Al-Maeda 5:5)

What is expecting from a person who marries a Christian wife, wouldn't he help her celebrate her religious festivals

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"Among His signs (Ayat) is that He created for you mates from yourselves, in order to have tranquility and contentment with each other, and He placed in your hearts love and mercy between your hearts. In this, there are signs for people who think. (Al-Rom 30:21)

There is no prohibition for Muslims and Islamic center to great non-Muslims on this occasion, this can be done orally or by cards that do not contain a logo or religious statements contradict the principles of Islam such as the cross. Usual words of congratulations on such occasions does not mean that you accept their religion, but they are merely words of compliment her acquaintance people.

Also, there is nothing wrong by accepting gifts from non-Muslims on this occasion and rewarding them for it. The Prophet presented gifts to non-Muslims and accepted gifts from them such as (المقوقس عظيم القبط بمصر وغيره) Cyrus the great in Egypt Copts and others, provided that these gifts are not of something prohibited on Muslims such as alcohol and pork.

http://e-cfr.org/new/

المجلس الأوروبي للإفتاء والبحوث

European Council for Fatwa and Research (ECFR)

The women Dress in Islam and in Christianity

The two verses in the Quran that establishes the Muslim woman Dress code

وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ أَبۡصَٰرِهِنَّ وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنۡهَاۖ وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّۖ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوۡ ءَابَآئِهِنَّ أَوۡ ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ أَبۡنَآءِ بُعُولَتِهِنَّ أَوۡ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ إِخۡوَٰنِهِنَّ أَوۡ بَنِيٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِي ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِۖ وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ مِن زِينَتِهِنَّۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ [النور:31].

And tell the believing women that they must lower their gazes and guard their private parts, and must not expose their adornment, except that which appears thereof, and must wrap their bosoms with their shawls, and must not expose their adornment, except to their husbands or their fathers or the fathers of their husbands, or to their sons or the sons of their husbands, or to their brothers or the sons of their brothers or the sons of their sisters, or to their women 8 , or to those owned by their right hands, or male attendants having no (sexual) urge, or to the children who are not yet conscious of the shames of women. And let them not stamp their feet in a way that the adornment they conceal is known. And repent to Allah O believers, all of you, so that you may achieve success. **(Al-Noor 24:31)**

الخمار هو غطاء الرأس كنساء الجاهلية تغطي رأسها وتكشف نحرها وهي يعني متزينة بالقلائد والحلي

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا (٥٩الأحزاب)

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful[] (Al-Ahzab 33:59)

The two verses in the New Testament that establish the Christian woman Dress code

1 Timothy 2:9

And I want women to be modest in their appearance. They should wear decent and appropriate clothing and not draw attention to themselves by the way they fix their hair or by wearing gold or pearls or expensive clothes

1 Corinthians 11:5-6

5) But a woman dishonors her head if she prays or prophesies without a covering on her head, for this is the same as shaving her head.

6) Yes, if she refuses to wear a head covering, she should cut off all her hair! But since it is shameful for a woman to have her hair cut or her head shaved, she should wear a covering.

Tarbiyah and Education of Children

The effective method for the tarbiyah and education of children involves five elements:

1. Education by example and role model (التربية بالقدوة)
2. Education by customs and habits (التربية بالعادة)
3. Education by preaching and advice (التربية بالموعظة)
4. Education by observation (التربية ة بالملاحظة)
5. Education by Discipline and Punishment (التربية ة بالعقوبة)

Education by Role Model

Having a role model is the most effective means of teaching the child and developing his/her character and personality. Children love to imitate the elders who are associated with them. Allah sent Prophet Mohammad (PBUH) to be a role model for all Muslims throughout history as Allah commanded:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا)الأحزاب(

You have indeed in the Messenger of Allah a beautiful role model for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (Al-Ahzab 33: 21)

Allah also said:

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

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful." (Al- Imran 3:31)

Education by Customs and habits

The hadeath of the man who killed 99 people illustrate the effect of society on the character of the individual.

Education by Preaching and advice

The Quran is full with examples and the clear example of teaching the child is given by Luqman:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيم

“Behold, Luqman said to his son by way of teaching: "O my dear son! Do not associate others in worship with Allah: for associating other with Allah is indeed the highest level of injustice." (Luqman 31:13)

Education through Observation

Children watch what others do and this si why Allah warned parents to protect their children

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ شِدَادٞ لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ (٦)

O you who believe! save yourselves and your families from a Fire (Hell) whose fuel is men and stones, appointed on which are angels stern and severe, who do not

disobey Allah in what He orders them an d, but do whatever they are commanded. (Al-Tahreem 66:6)

The Prophet (PBUH) said:
قال رسول الله- صلى الله عليه وسلم-: **"**كلكم راعٍ وكلُّكم مسئولٌ عن رعيته**"** (رواه البخاري.
“All of you are leaders and all of you are responsible for whom they lead”.

Education by Discipline and Punishment
Correcting wrong behavior involve six progressive steps. Correcting error through advice, kind statement, hinting, reprimand, showing disappointment, and at last step is physical punishment.

Characteristics of the Educator

1. Sincerity (الاخلاص)
2. Taqwa (التقوى)
3. Knowledge (العلم)
4. Clemency, compassion (الحلم)
5. Feeling of responsibility (لاستشعار بالمسؤلية)

Clever Imam

Humor: a mosque wanted to hire an Imam and wanted to ensure that he is very righteous, so you put the three conditions in their advertisement: 1) He must fast all year, 2) he must pray every night for the all night, and 3) he must read the whole Quran once every day. No one applied except one who said that he is committed to meet the three conditions. So, they hired him. After while, they noted that he does not do what he agreed to and want to fire him for not fulfilling his commitment. But when they met with him, he insisted that he fulfilled all the three conditions. They said how can you make such claim when we see eating during the day, go to sleep at night and we don't see you reading the Quran often.

He said: I fast the month of Ramadan and follows it with 6 days from shawal and it has been reported by Abû Ayyûb al-Ansarî that the Messenger of Allah (PBUH) said: **"Whoever fasts the month of Ramadan and then follows it with six days of fasting in the month of Shawwâl, it will be as if he had fasted the year through."** [Sahîh Muslim]

I pray every night all night because I always lead the Isha and Fajr prayers in the mosque and it has been reported by 'Uthman ibn Affan that the Messenger of Allah (PBUH) said: **"Whoever prays 'Isha' in congregation, it is as if he spent half the night in prayer, and whoever prays Fajr in congregation, it is as if he spent the whole night in prayer." [Sahih Muslim]**

I read the whole Quran every day because I always read surat Al-Ikhlas at least three times per day and it has been reported by Abu Said Al-Khudri, that Messenger of Allah (PBUH): "**Are you not able to read a third of the Qur'an in one night**? They found this very difficult and replied that nobody amongst us can do so. Then the Prophet (PBUH) said: **"Allah, The One, the Self sufficient "Surah Qul Huwa Allahu Ahad equals a third of the Qur'an.**" [Al-Bukhari]

Classification of Hadith

Depending on the number of the reporters of the hadith in each stage of the isnad, i.e. in each generation of reporters, it can be classified into the general categories of Mutawatir ("consecutive") or Ahad ("single") hadith.

A Mutawatir (متواتر) hadith is one which is reported by such a large number of people that they cannot be expected to agree upon a lie, all of them together. There is no precise definition for a "large number of reporters"; although the numbers four, five, seven, ten, twelve, forty and seventy, among others, have all been variously suggested as a minimum. Examples of Mutawatir practices are the five daily prayers, fasting, zakat, the Hajj and recitation of the Qur'an. Among the verbal Mutawatir ahadith, the following has been reported by at least sixty-two Companions from the Prophet (PBUH), and has been widely-known amongst the Muslims throughout the ages: **"Whoever invents a lie and attributes it to me intentionally, let him prepare his seat in the Fire.**"

A hadith ahad (آحاد) is one which is narrated by people whose number does not reach that of the Mutawatir case. Ahad is further classified into: (مشهور، عزيز، غريب) Mash'hur, Aziz and Gharib (famous, strong and strange).

- A hadith which is reported by more than two reporters is known as Mash'hur ("famous").
- A hadith is termed Aziz when it is reported by two reporters
- A hadith is termed Gharib (strange) when only a single reporter is found relating it at some stage of the isnad. With regard to its isnad, the hadith may be Sahih, although most Gharib ahadith are weak; Ahmad b. Hanbal said, "Do not write these Gharib ahadith because they are unacceptable, and most of them are weak."

http://e-cfr.org/new/

السؤال: ما حكم تهنئة غير المسلمين بأعيادهم؟

http://e-cfr.org/new/fatwa/%d9%85%d8%a7-%d8%ad%d9%83%d9%85-%d8%aa%d9%87%d9%86%d8%a6%d8%a9-%d8%ba%d9%8a%d8%b1-%d8%a7%d9%84%d9%85%d8%b3%d9%84%d9%85%d9%8a%d9%86-%d8%a8%d8%a3%d8%b9%d9%8a%d8%a7%d8%af%d9%87%d9%85%d8%9f-3/

الجواب:

مما لا شك أن القضية قضية مهمة وحساسة خاصة للمسلمين المقيمين في بلاد الغرب، وقد ورد إلى المجلس أسئلة كثيرة من الإخوة والأخوات، الذين يعيشون في تلك الديار، ويعايشون أهلها من غير المسلمين، وتنعقد بينهم وبين كثير منهم روابط تفرضها الحياة، مثل الجوار في المنزل، والرفقة في العمل، والزمالة في الدراسة، وقد يشعر المسلم بفضل غير المسلم عليه في ظروف معينة، مثل المشرف الذي يساعد الطالب المسلم بإخلاص، والطبيب الذي يعالج المريض المسلم بإخلاص، وغيرهما. وكما قيل: إن الإنسان أسير الإحسان، وقال الشاعر:

أحسن إلى الناس تستعبد قلوبهم فطالما استعبد الإنسانَ إحسانُ!

ما موقف المسلم من هؤلاء (غير المسلمين) المسالمين لهم، الذين لا يعادون المسلمين، ولا يقاتلونهم في دينهم، ولم يخرجوهم من ديارهم أو يظاهروا على إخراجهم؟

إن القرآن الكريم قد وضع دستور العلاقة بين المسلمين وغيرهم في آيتين من كتاب الله تعالى في سورة الممتحنة، وقد نزلت في شأن المشركين الوثنيين، فقال تعالى: ((لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين. إنما ينهاكم الله عن الذين قاتلوكم في الدين وأخرجوكم من دياركم، وظاهروا على إخراجكم، أن تولوهم، ومن يتولهم فأولئك هم الظالمون)) الممتحنة: 8-9.

ففرقت الآيتان بين المسالمين للمسلمين والمحاربين لهم:

فالأولون (المسالمون) شرعت الآية الكريمة برهم والإقساط إليهم، والقسط يعني: العدل، والبر يعني: الإحسان والفضل، وهو فوق العدل، فالعدل: أن تأخذ حقك، والبر: أن تتنازل عن بعض حقك. العدل أو القسط: أن تعطي الشخص حقه لا تنقص منه. والبر: أن تزيده على حقه فضلا وإحسانا.

وأما الآخرون الذين نهت الآية الأخرى عن موالاتهم، فهم الذين عادوا المسلمين وقاتلوهم، وأخرجوهم من أوطانهم بغير حق إلا أن يقولوا: ربنا الله، كما فعلت قريش ومشركو مكة بالرسول – صلى الله عليه وسلم – وأصحابه.

وقد اختار القرآن للتعامل مع المسالمين كلمة (البر) حين قال: (أن تبروهم) وهي الكلمة المستخدمة في أعظم حق على الإنسان بعد حق الله تعالى، وهو (بر الوالدين).

وقد روى الشيخان عن أسماء بنت أبي بكر – رضي الله عنها – أنها جاءت إلى النبي صلى الله عليه وسلم فقالت: يا رسول الله، إن أمي قدمت علي وهي مشركة، وهي راغبة (أي في صلتها والإهداء إليها) أفأصلها؟ قال: "صلي أمك"[1].

هذا وهي مشركة، ومعلوم أن موقف الإسلام من أهل الكتاب أخف من موقفه من المشركين الوثنيين.

حتى إن القرآن أجاز مؤاكلتهم ومصاهرتهم، بمعنى: أن يأكل من ذبائحهم ويتزوج من نسائهم، كما قال تعالى في سورة المائدة: ((وطعام الذين أوتوا الكتاب حل لكم وطعامكم حل لهم، والمحصنات من المؤمنات والمحصنات من الذين أوتوا الكتاب من قبلكم)) المائدة:5.

ومن لوازم هذا الزواج وثمراته: وجود المودة بين الزوجين، كما قال تعالى: ((ومن آياته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها وجعل بينكم مودة ورحمة)) الروم: 21.

وكيف لا يود الرجل زوجته وربة بيته وشريكة عمره، وأم أولاده؟ وقد قال تعالى في بيان علاقة الأزواج بعضهم ببعض: ((هن لباس لكم وأنتم لباس لهن)) البقرة: 187.

ومن لوازم هذا الزواج وثمراته: المصاهرة بين الأسرتين، وهي إحدى الرابطتين الطبيعيتين الأساسيتين بين البشر، كما أشار القرآن بقوله: ((وهو الذي خلق من الماء بشرا، فجعله نسباً وصهراً)) الفرقان:54.

ومن لوازم ذلك: وجود الأمومة وما لها من حقوق مؤكدة على ولدها في الإسلام، فهل من البر والمصاحبة بالمعروف أن تمر مناسبة مثل هذا العيد الكبير عندها ولا يهنئها به؟ وما موقفه من أقاربه من جهة أمه، مثل الجد والجدة، والخال والخالة، وأولاد الأخوال والخالات، وهؤلاء لهم حقوق الأرحام وذوي القربى، وقد قال تعالى: ((وأولو الأرحام بعضهم أولى ببعض في كتاب الله)) الأنفال: 76، وقال تعالى: ((إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى)) النحل:91.

فإذا كان حق الأمومة والقرابة يفرض على المسلم والمسلمة صلة الأم والأقارب بما يبين حسن خلق السلم، ورحابة صدره، ووفاءه لأرحامه، فإن الحقوق الأخرى توجب على المسلم أن يظهر بمظهر الإنسان ذي الخلق الحسن، وقد أوصى الرسول الكريم أبا ذر بقوله: "اتق الله حيثما كنت، وأتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن"[2] هكذا قال: "خالق الناس" ولم يقل: خالق المسلمين بخلق حسن.

كما حث النبي صلى الله عليه وسلم على (الرفق) في التعامل مع غير المسلمين، وحذر من (العنف) والخشونة في ذلك.

ولما دخل بعض اليهود على النبي صلى الله عليه وسلم، ولووا ألسنتهم بالتحية، وقالوا: (السام) عليك يا محمد، ومعنى (السام): الهلاك والموت، وسمعتهم عائشة، فقالت: وعليكم السام واللعنة يا أعداء الله، فلامها النبي صلى الله عليه وسلم على ذلك، فقالت: ألم تسمع ما قالوا يا رسول الله؟ فقال:"سمعت، وقلت: وعليكم"، (يعني: الموت يجري عليكم كما يجري علي) يا عائشة: "الله يحب الرفق في الأمر كله"[3].

وتتأكد مشروعية تهنئة القوم بهذه المناسبة إذا كانوا –كما ذكر السائل- يبادرون بتهنئة المسلم بأعياده الإسلامية، فقد أمرنا أن نجازي الحسنة بالحسنة، وأن نرد التحية بأحسن منها، أو بمثلها على الأقل، كما قال تعالى: ((وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها)) النساء:86.

ولا يحسن بالمسلم أن يكون أقل كرما، وأدنى حظا من حسن الخلق من غيره، والمفروض أن يكون المسلم هو الأوفر حظا، والأكمل خلقا، كما جاء في الحديث "أكمل المؤمنين إيمانا أحسنهم خلقا"[4] وكما قال عليه الصلاة والسلام: "إنما بعثت لأتمم مكارم الأخلاق"[5].!

ويتأكد هذا إذا أردنا أن ندعوهم إلى الإسلام ونقربهم إليه، ونحبب إليهم المسلمين، وهذا واجب علينا فهذا لا يتأتى بالتجافي بيننا وبينهم بل بحسن التواصل.

وقد كان النبي – صلى الله عليه وسلم – حسن الخلق، كريم العشرة، مع المشركين من قريش، طوال العهد المكي، مع إيذائهم له، وتكالبهم عليه، وعلى أصحابه. حتى إنهم –لثقتهم به عليه الصلاة والسلام- كانوا يودعون عنده ودائعهم التي يخافون عليها، حتى إنه صلى الله عليه وسلم حين هاجر إلى المدينة، ترك عليا رضي الله عنه، وأمره برد الودائع إلى أصحابها.

فلا مانع إذن أن يهنئهم الفرد المسلم، أو المركز الإسلامي بهذه المناسبة، مشافهة أو بالبطاقات التي لا تشتمل على شعار أو عبارات دينية تتعارض مع مبادئ الإسلام مثل (الصليب) فإن الإسلام ينفي فكرة الصليب ذاتها ((وما قتلوه وما صلبوه ولكن سبه لهم)) النساء : 156.

والكلمات المعتادة للتهنئة في مثل هذه المناسبات لا تشتمل على أي اقرار لهم على دينهم، أو رضا بذلك، إنما هي كلمات مجاملة تعارفها الناس.

ولا مانع من قبول الهدايا منهم، ومكافأتهم عليها، فقد قبل النبي صلى الله عليه وسلم هدايا غير المسلمين مثل المقوقس عظيم القبط[6] بمصر وغيره، بشرط ألا تكون هذه الهدايا مما يحرم على المسلم كالخمر ولحم الخنزير.

ولا ننسى أن نذكر هنا أن بعض الفقهاء مثل شيخ الإسلام ابن تيمية وتلميذه العلامة ابن القيم قد شددوا في مسألة أعياد المشركين وأهل الكتاب والمشاركة فيها، ونحن معهم في مقاومة احتفال المسلمين بأعياد المشركين وأهل الكتاب الدينية، كما نرى بعض المسلمين الغافلين يحتفلون بـ(الكريسماس) كما يحتفلون بعيد الفطر، وعيد الأضحى، وربما أكثر، وهذا ما لا يجوز، فنحن لنا أعيادنا، وهم لهم أعيادهم، ولكن لا نرى بأسا من تهنئة القوم بأعيادهم لمن كان بينه وبينهم صلة قرابة أو جوار أو زمالة، أو غير ذلك من العلاقات الاجتماعية، التي تقتضي حسن الصلة، ولطف المعاشرة التي يقرها العرف السليم.

أما الأعياد الوطنية والاجتماعية، مثل عيد الاستقلال، أو الوحدة، أو الطفولة والامومة ونحو ذلك، فليس هناك أي حرج على المسلم أن يهنئ بها، بل يشارك فيها، باعتباره مواطناً أو مقيماً في هذه الديار على أن يجتنب المحرمات التي تقع في تلك المناسبات[7].

[1] أخرجه البخاري (رقم: 2477، 3012، 5633، 5634) ومسلم (رقم: 1003).

[2] أخرجه أحمد (5/153، 158، 177) والترمذي (رقم: 1987) والدارمي (رقم: 2688) والحاكم (رقم: 178) من حديث أبي ذر. قال الترمذي: "حديث حسن صحيح"، وصححه الحاكم.

[3] متفق عليه: أخرجه البخاري (رقم: 2777، ومواضع أخرى) ومسلم (رقم: 2165) من حديث عائشة.

[4] حديث صحيح. أخرجه أحمد (رقم: 7402، 10106، 10817) وأبو داود (رقم: 4682) والترمذي (رقم: 1162) والدارمي (رقم: 2689) من حديث أبي هريرة. وقال الترمذي: "حديث حسن صحيح".

[5] حديث صحيح. أخرجه أحمد (رقم: 8952) والبخاري في "الأدب المفرد" (رقم: 273) والبزار (رقم: 2470 – كشف الأستار) واللفظ له، وإسناده صحيح. وصححه ابن عبدالبر في "التمهيد" (24/333).

[6] الأخبار في ذلك مستفيضة، ودلالتها صحيحة ثابتة، ساقها الطحاوي في "شرح مشكل الآثار" سياقاً جيداً في موضعين (6/399 و11/128).

[7] خالف عضو المجلس الدكتور محمد فؤاد البرازي هذا القرار بقوله: "لا أوافق على تهنئتهم في أعيادهم الدينية، أو مهاداتهم فيها".