

Demonstrating the truth about Islam

Islam

Creed Sharia and Ethics

Authors

Dr. Muhammad Ramiz Abdulfattah Al-Azizi

Dr. Hamza Hassan Suliman Ebdah
Mosques Administrator in Jordan

Prof. Jameela Abdulqadir Ar-Rifa'i
University of Jordan – Shari'a Faculty
Former Head of Jurisprudence and its fundamentals Department



In the Name of Allah—the Most Compassionate, Most Merciful.

Allah, the Exalted and Glorious, said:

(Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in 'the heat of' battle. It is they who are true 'in faith', and it is they who are mindful 'of Allah') (Al-Baqarah: 177)

Allah, the Exalted and Glorious, said:

(And hold firmly to the rope of Allah and do not be divided) (Ali'Imran:103)

Allah, the Exalted and Glorious, said:

(And Surely this religion of yours is 'only' one, and I am your Lord, so fear Me 'alone'). (Al-Mu'minun: 52)

Allah, the Exalted and Glorious, said:

('Surely this religion of yours is 'only' one, and I am your Lord, so worship Me 'alone').(AL-Anbya: 92)

Introduction

Islam is the religion of Allah Who revealed its teachings, creed, sharias, and ethics to the Prophet Muhammad ﷺ and entrusted him with conveying it to all people and calling them to it. Allah almighty said addressing his Prophet Muhammad: (Say, 'O Prophet, '“O humanity! I am Allah's Messenger to you all. To Him 'alone' belongs the kingdom of the heavens and the earth. There is no god 'worthy of worship' except Him. He gives life and causes death.” So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His revelations. And follow him, so you may be 'rightly' guided). (Al-A'raf: 158) Prophet Muhammad ﷺ received the Noble Qur'an from his Lord, so he conveyed it as he had received it. He clarified by Allah's command and guidance all of it and what was hidden of its meanings through his words, deeds, and approvals, Allah Almighty said: (And We have sent down to you 'O Prophet' the Reminder, so that you may explain to people what has been revealed for them, and perhaps they will reflect). (An-Nahil:44) Also, Almighty said: (Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day).(Al-Ahzab:21).

Then people received the Holy Qur'an, generation after generation, just as the Messengerﷺ received it from his Lord, until it reached us mutawatir (by successive narration) with no doubt about it.

The Holy Qur'an, which our master Muhammadﷺ received from his Lord, is the comprehensive foundation of Islam in its creed, sharias and ethics. They are the basic pillars of Islam that express the truth of Islam and none of them is separate from the other.

Islamic creed is the root that drives the implementation of the Sharia and the honorable ethics.

Sharia and ethics respond to the passion of the heart with creed - they are the fruit of belief - and this fruit and this attachment is the way to salvation and winning what Allah has prepared for His faithful servants.

Accordingly, whoever believes in the Islamic creed (belief) and abolishes the Sharia and does not comply with the sublime Islamic ethics and morals, or takes the Sharia and Islamic ethics and abandons creed, is not considered a Muslim to Allah nor is he following the path of the righteous and pious people .

Allah Almighty swore in Surat Al-Asr by time; The whole life of a human is at a sheer loss unless he believes in the Islamic creed, performs good deeds, and adheres to the good Islamic ethics that Allah Almighty has prescribed for His servants- **Allah says, (By Al-'Asr** (the time). Verily! Man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (*Al-Ma'ruf*) which Allah has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or *Jihad*, etc.). (Al-Asr)

Allah, glorified and exalted, clarified the pillars of the Islamic creed (belief) that a person must believe in, some good deeds, and some praiseworthy ethics, which He legislated for His servants by His saying: (Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in 'the heat of' battle. It is they who are true 'in faith', and it is they who are mindful 'of Allah'):(Al-Baqarah: 177)

This verse, which is the verse of righteousness (i.e., goodness), mentioned what Allah wants from His servants. It clarified first the five pillars of the Islamic creed (belief, faith) by Allah Almighty's saying: (Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets) (Al-Baqarah: 177).

After that, it mentioned some of the righteous deeds that Allah the exalted wants from His servants by saying: (who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travellers, beggars, and for freeing captives; who establish prayer, pay zaka alms-tax) (Al-Baqarah: 177).

Then it mentioned some of the good Islamic ethics (morals) that Allah wants from His servants by saying: (and keep the pledges they make; and who are patient in times of suffering, adversity, and in 'the heat of' battle) (Al-Baqarah: 177).

It showed that those who have these qualities, which are sincerity of creed (belief), good deeds, and righteous ethics and morals, are the ones who are truthful with Allah Almighty and fear His punishment on the Day of Resurrection.

Allah, the exalted, mentioned immediately after this verse, some of the laws of Islam, which is the ruling on intentional killing. Allah said, (O believers! 'The law of' retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female.¹ But if the offender is pardoned by the victim's guardian,² then blood-money should be decided fairly³ and payment should be made courteously. This is a concession and mercy from your Lord. But whoever transgresses after that will suffer a painful punishment) (Al-Baqarah: 178)

In this verse, Allah Almighty demonstrated some of the provisions of Islamic law regarding the penal system, which is retaliation punishment for the premeditated murderer, and it is a part of retaliation provisions in Islam.

After that, it explained the wisdom behind executing premeditated murderer, as Allah Almighty said: (There is 'security of' life for you in 'the law of' retaliation, O people of reason, so that you may become mindful 'of Allah'). (Al-Baqarah: 179).

That is to say, O believers, in killing premeditated murder is life for the remaining souls in the society, because if a person is certain that if he proceeds to the crime of murder, he will be killed in retaliation, he will refrain from it, and thus security prevails in society. This is a great wisdom that only ones with insight and sound mind can comprehend, as mentioned by Almighty Allah.

From the foregoing, it becomes clear to us that Islam is a faith, Sharia, and morals, and that the comprehensive origin of Islam in these all is the Noble Qur'an, which Allah sent down to His Messenger Muhammadﷺ and who in turn delivered it to all people, with an explanation of what is undetailed or hidden of its meanings and rulings, with his words, actions, and approvals according to Allah Almighty's command to him, and that is known as the Sunnah of the Prophet, which was transmitted to us.

The Messengerﷺ said to his nation: "I leave behind me two things, the Quran and the Sunnah and if you follow these you will never go astray."⁽¹⁾

The Messenger of Allahﷺ moved to the Supreme Companion after he conveyed the message, fulfilled the trust, and left the nation upon a path of brightness, whose night is like its day, only the perisher deviates from it, and only the stray or the idolater undertakes it. The Islamic faith then settled in the hearts of Muslims in purity, ease, belief and faith.

The Islamic shari'a and good ethics were completed by his deathﷺ according to the words of Allah Almighty: (Today I have

(1) Muslim, Sahih, Prophet Pilgrimage Book, p12, p.p 886. Hadith No1218 .

perfected your faith for you, completed My favour upon you, and chosen Islam as your way.) [Al-Ma'idah: 3].

There weren't any parties or sects known during his time ﷺ, and Muslims were one nation, adhering to Allah's saying, : (Surely this religion of yours is 'only' one, and I am your Lord, so fear Me 'alone') [Al-Mu'minun: 52].

And the Almighty saying: (Surely, this religion of yours is 'only' one, and I am your Lord, so worship Me 'alone') [Al-Anbiya: 92].

This was the case in the time of Abu Bakr Al-Siddiq and Omar Ibn Al-Khattab - may Allah be pleased with them - who followed the path of the Messenger of Allah ﷺ. So, during their reigns no Islamic parties or sects appeared. Rather, it appeared during the era of Ali bin Abi Talib ؓ.

The greater part of the era of the Rightly Guided Caliphs passed and Muslims as well as their word were united. At the time of the Prophet ﷺ the word Kharijites or Shiites was not the title of a special sect. Both of these two words were only famous when Ali ؓ was appointed a caliphate. Each word was raised by a group among who were pledging allegiance to him, then they finally separated into different ways.

When chaos broke out in the aftermath of the caliphate at the end of the era of Othman bin Affan ؓ and intrigues penetrated among the ranks of the Muslims until it ended with his death ؓ. So, the companions, may Allah be pleased with them, pledged allegiance to Ali bin Abi Talib ؓ as caliph of the Muslims.

The pledge of allegiance was almost completed to him, when three of the companions came out to him, disputing the matter with him, and making war against him as interpreting for themselves in this dissension that the right is not in pledging of allegiance to him, and that the religion requires them to fight against him, and they are Talha bin Abdullah, Al-Zubayr bin Al-Awam, and Muawiyah bin Abi Sufyan. They saw that Ali had failed Uthman in opposing the revolutionaries against him, and he had stopped supporting him and he could have turned the people away from him. And that after Ali ؓ was pledged allegiance, he failed to take his revenge. They went even so far to think that Ali was relieved to the killing of Uthman, since some of those who participated in the revolution against Uthman ؓ joined his army, and there was no objection from his side.

However, each of these three wants the matter for himself and sees the caliphate as his right and that he is more capable of advancing it and eradicating sedition before it escalates.

Both Talha and al-Zubayr, may Allah be pleased with them, take pride in being one of the six who were elected by Omar ؓ at the time of his death for the Shura (consultation) in the matter of the caliphate, and that they were among the forerunners to Islam.

Likewise, Muawiyah believes that he is the closest relative to Uthman, and that he is more capable of taking his revenge and has more right to command after him.

The matter ended with the occurrence of the battle of the camel, then the battle of Siffin, in which the army of Ali ؓ clashed with the army of Muawiyah bin Abi Sufyan in the Siffin plain of the land of Ash-Sham (Levant).

When failure began to befall Muawiyah's army, and he felt defeat was imminent, he resorted to his well-known trick, which is to raise the Qur'an on the heads of spears to seek a truce. Ali's companions were divided in opinion: Should they abandon the war due to the request of their opponents, or should they beware of Mu'awiya's deceit and cunning?

Finally, Ali ؓ leaned towards the idea of arbitration to stop bloodshed, so his acceptance of the idea of arbitration was the beginning of the rift and the source of conflict between his followers.

This is because a group of them accepted it and called for adopting it, and a group feared evil from it and turned away from it.

Those opponents hastened to disobey him and repudiated him for abandoning fighting Muawiyah.

Since that time, religious partisanship emerged, and those who disavowed Ali were called Kharijites and those who were around him were called Shiites⁽¹⁾

In addition to these two groups is the majority of Muslims, who are the Sunnis and the community (ahlus Sunnah Wal Jamaah), who believe that the Rightly Guided Caliphs after the death of the Messenger ﷺ are four: Abu Bakr, Umar, Othman, and Ali, may Allah be pleased with them all, as the pledge of allegiance to Ali was completed after the killing of Othman, may Allah be pleased with them- from all the immigrants and supporters who were in the Al-Madinah Al-Munawwarah, including Talha and Al-Zubayr, may Allah be pleased with them, then from the majority of Muslims, and that Muawiyah bin Abi Sufyan was a transgressor in his fight against Ali, according to the hadith narrated by Imam Muslim on the authority of Umm Salama, may Allah be pleased with her, on the authority of the Messenger ﷺ "Ammar is killed by the transgressive group."⁽²⁾

Muawiyah and those who were with him killed Ammar when he was fighting with the ranks of Ali's army in the battle of Siffin. Ibn Abd al-Barr said: "There have been many successive reports of this, and it is one of the most authentic hadiths. Ibn Dihyah said there is no doubt about its authenticity, and if this hadith wasn't authentic, Muawiyah would have rejected it, but Muawiyah said that whoever brought him is who killed him (3), and if there was doubt about it, he would have rejected it and denied it, until Amr bin Al-Aas answered Muawiyah and said: So the Messenger of Allah ﷺ then killed Hamzah .(4)«

Because the hadith was not written down, and the Companions, may Allah be pleased with them, were satisfied with relying on memory to memorize it, until the time of Omar ibn Abd al-Aziz ؓ who ordered its collection, and the division of the Muslims after the Battle of Siffin - the enemies of Islam; Jews, Persians and Romans, who were defeated by Muslims found an outlet through which they can start intrigues whatever corrupts the religion for Muslims, so that they can overthrow the Islamic state, and restore what they lost of honor and authority. They did not find - and the doors of the Book, which is the Noble Qur'an, were closed in their faces - except to attack Muslims from the broad door of Sunnah, so they formed associations to put the hadith in analogy and denial, prohibition of the permissible and permission of the prohibited, and the insertion of myths and false stories and their promotion in connection with the interpretation of the Qur'an and the insertion of fabricated hadiths in what is narrated of the hadith.

Muslim scholars, past and present, have authored an explanation of these narrations, including in the modern era the book "Al-Fawa'id al-Majmu'ah fi al-ahadeeth al-Mawdoo'ah" written by Muhammad ibn Ali al-Shawkani and "Kitab al-Isra'iliyyat fi at-Tafseer wal Hadith" written by His Eminence Professor Muhammad al-Sayyid al-Dhahabi, and it is one of the books of the Islamic Research Academy in Al-Azhar.

What is meant by (isra'iliyat) is: what the enemies of Islam among the Jews and others instilled in the interpretation and

(1)As-Sais, Muhammad Ali and some professors of Azhar Faculty of Sharia, tareekh alfiqh alislami, Wadi Al-Mulook printing press, 1952, 62-63

(2)Al-Bukhari, As-Sahih, Tawq An-Naja printing press, ed. 1, 1422 H, As-Salah Book, facing qibla and cooperating in building Masjid chapters, Hadith No. 447

(3)He wants to say that Ali is who killed Ammar because he brought him to the battle

(4) Assan'ani, Muhammad bin Ismail, Subul Assalam Sharh Bulugh AL-Maram, p.3, p.p258, Ed.2, 1950G-1369H.

hadith of reports that have no basis or origin.

The extent of the abundance of fabrications at the end of the era of the Companions is indicated by the fact that Ibn Abbas, may Allah be pleased with them both - who is known for his desire to collect hadith and the seriousness in its request - says in what Imam Muslim narrated from him in the introduction to his Sahih: "We used to narrate from the Allah's Messenger ﷺ when there weren't lies to him then when the people took the difficult and the docile we no longer talked about him⁽¹⁾."

Therefore, in this book, I have relied on the Book of Allah and the authentic Sunnah that agrees with what is stated in it, and I have divided it into three chapters:

Chapter One: Islam as creed (aqeedah).

Chapter Two: Islam as sharia.

Chapter Three: Islam as ethics.

I ask Allah to achieve unity for Muslims, to provide them with a spirit from Him, to guide their rulers to rule by Allah's sharia and the Sunnah of His Messenger, to act according to His sharia, and to extinguish the fire of sedition and wars raging among them, which tore and has destroyed their homelands, left ruin in most of their countries and killed tens of thousands of them.

Allah is the successor and guide to straight path.

Authors

(1)Muslim, As-Sahih, p1, pp10, Dar At-tiba'a Al-Amira Edition, 1349H, what is meant here is that people took every path that is praised or disparaged.

Chapter One: Islam as creed (aqeedah)

Pillars of the Islamic creed

The first pillar: Belief in Allah.

The second pillar: Belief in the Day of Judgment.

The third pillar: Belief in angels.

The fourth pillar: Belief in the heavenly books.

The Fifth Pillar: Belief (in the Messengers and Prophets).

- The difference between the miracle of the Messenger Muhammad ﷺ and the miracles of the rest of the messengers, peace be upon them.

- Miracles of the Noble Qur'an.

- Seal of prophethood.

- Some of those who claimed prophethood during the era of the Messenger of Allah.

- Some of those who claimed prophethood after the death of the Messenger of Allah.

The Sixth Pillar: Belief in Qadha' & Qadar (Divine Decree and Divine Measurement)

- Effects of the Islamic creed

- The way of proving Islamic creed.

- Punishment of those who do not believe in the Islamic creed and the reward of the pious.

-The path to Islam.

-Islam's position on non-Muslims.

-The boundary between Islam and unbelief.

-Some traits of hypocrites

-Islam is the religion of instinct

Pillars of the Islamic creed

The pillars of the Islamic creed were mentioned in many verses of the Noble Qur'an, including the 'birr' (righteousness, kinship, kindness, acts of charity, good social) verse by the words of Allah, the Exalted and Glorious:

(Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in 'the heat of' battle. It is they who are true 'in faith', and it is they who are mindful 'of Allah'. : (Al-Baqarah: 177)

This verse was limited to mentioning belief in Allah, the Day of Judgment, the angels, the Book, and the prophets. It was mentioned in the authentic hadith narrated by Imam Muslim on the authority of Umar ibn al-Khattab ؓ and it is a well-known hadith. He said: "While we were sitting with the Messenger of Allah ﷺ one day, when a man came with very white clothes, very black hair, could not be seen on him the trace of travel or None of us know him. He sat down to the Prophet, so he rested his knees on his knees and placed his hands on his thighs, and said: O Muhammad, tell me about Islam. The Messenger of Allah ﷺ said Islam is to bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish prayer, to pay zakat, to fast Ramadan, and to perform pilgrimage to the House if a way is possible to it. He said: You are right, so we were amazed at him asking him and confirming him. He said: Then tell me about faith. He said: To believe in Allah, His angels, His books, His messengers, the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He said: You are right..... the hadith ⁽¹⁾

This hadith showed that Islam and belief are two different realities in terms of language and in terminology - and one may refer to the other as a metaphor - as this hadith indicates that the pillars of belief are six, where belief in divine decree is added. .

(1) Muslim, As-Sahih, knowing faith, islam and divine decree, p.1, pp 36, Dar Ihya' Atturath Al-Arabi, Beirut.

The first pillar

Belief in Allah

What is meant by belief in Allah: is the firm belief that Allah is one and has no partner, who created the heavens and the earth and what is in them, and that He, the Almighty, is deserving of worship and obedience alone, and that He is endowed with the attributes of perfection, clear of the attributes of imperfection.

Many Quranic verses confirm this:

With regard to the indication of the oneness of God, God Almighty said : (Allah has never had ‘any’ offspring, nor is there any god besides Him. Otherwise, each god would have taken away what he created, and they would have tried to dominate one another. Glorified is Allah above what they claim) (Al-Mu‘minun: 91).

And He said :Had there been other gods besides Allah in the heavens or the earth, both ‘realms’ would have surely been corrupted. So Glorified is Allah, Lord of the Throne, far above what they claim.] (Al-Anbiya: 22).

The first verse mentioned that Allah, Glory be to Him, did not conceive a son for Him, as the Christians claim, and he had no partner, as the polytheists claim.

For if he had a partner, each would tyrannize each of he was created and each would make his creation, and they would quarrel with each other, as it happens among kings and presidents, and the universe would be corrupted by this dispute, so Allah forbid what the polytheists say.

The second verse mentioned: If there were gods in the heavens and the earth other than Allah who managed their affairs, then the system upon which their creation was based, which had reached the utmost precision, would have been disturbed, Allah be glorified of what the polytheists attribute to Him.

There are also other rational proofs for the existence of Allah, Glory be to Him, including:

1- It was said to some of the righteous, How did you know Allah Almighty? He said: I knew Allah Almighty from the mulberry leaf, the goats eat from it and it becomes milk, the bee eats from it and it becomes honey, and the silkworm eats from it and it becomes silk.

2- One of the camel herdsman was asked how did you know Allah? He said The camel’s dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking, a sky that holds the stars, a land that has fairways and a sea that has waves? Does not all of this testify to the existence of the Subtle, Knowledgeable?

3—Another was asked: How did you know Allah? He said: I knew Allah in this fortified castle, (i.e. the egg) in which a living creature lives, feeds, breathes and grows inside it, until when its creation is complete and the term specified for ends, it will come out of it and become whole.

4- It was narrated that some heretics who deny the existence of the Creator wanted to discuss Imam Abu Hanifa - may Allah have mercy on him - about the existence of the Creator. He said: Tell me before I speak on this issue about a man who says to you: I saw a ship in the Tigris River, it goes and fills with food and other things by itself, anchors by itself, empties and returns while it runs flat and has no navigator to run it... Is this permissible in the mind? They said this is something that the mind does not accept. Abu Hanifa said: O Glory be to Allah, if it is not permissible in the mind to run a ship in the sea level without having a navigator to guide it, and to fill and empty by itself, then how is it rationally permissible for the establishment of this world with its different conditions and the vastness of its facilities without a maker or a custodian? So they all cried and said: You are right, so they repented at his hands.

As for him deserving of worship and obedience in what he commanded and avoiding what he forbade, Allah Almighty said: (Say, ‘O Prophet,’ “Will I take any guardian other than Allah, the Originator of the heavens and the earth, Who provides for all and is not in need of provision?” Say, “I have been commanded to be the first to submit and not be one of the polytheists Say, “I truly fear—if I were to disobey my Lord—the torment of a tremendous Day)” [Al-An‘am: 14-15]. And Allah Almighty said: (Say, “Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds. He has no partner. So I am commanded, and so I am the first to submit.” [Al-An‘am: 163].

Al-Tirmidhi narrated on the authority of Uday bin Hatim Al-Ta‘i that when he came to the Messenger of Allahﷺ who was a Christian, he entered upon him while he was reciting (They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah,¹ even though they were commanded to worship none but one God. There is no god ‘worthy of worship’ except Him. Glorified is He above what they associate ‘with Him’! [At-Tawbah:31] He said I said: They did not worship them, so he said: No, they forbade what was lawful for them and made lawful what was forbidden, so they followed them, that is their worship of them. Then he

called him to Islam, so he embraced Islam and witnessed the testimony of truth⁽¹⁾

Likewise, the Qur'an considers following one's lowly desire in contradiction to Allah's law, for example seeing that dealing in usury is good and that it is a necessity of society, or it considers the establishment of hudud and retribution, the ruling of which is stipulated in the Book of Allah, such as flogging the adulterer and the adulteress, cutting off the hand of the male and female thief, and killing the unjust deliberate murderer as retribution, if the relatives of the victim do not forgive the killer, is an ugly act that is not commensurate with this era. Thus, this kind of person is a worshiper of his lowly desires, even if he prays, fasts, and claims that he is a Muslim.

Allah Almighty said about these and their likes: (Have you seen 'O Prophet' those who have taken their own desires as their god? 'And so' Allah left them to stray knowingly, sealed their hearing and hearts, and placed a cover on their sight. Who then can guide them after Allah? Will you 'all' not then be mindful?) [Al-Jathiya: 23].

As for the fact that Allah, Glory be to Him, is endowed with the attributes of perfection, free from the attributes of imperfection, and none of His creation resembles Him, neither in His essence nor in His attributes, many verses have been mentioned in the Holy Qur'an that indicate this, including:

The Almighty says: (There is nothing like Him, for He 'alone' is the All-Hearing, All-Seeing.) [Ash-Shura: 11].

And the Almighty said: (Say, 'O Prophet,' "He is Allah—One 'and Indivisible'; Allah—the Sustainer 'needed by all'. He has never had offspring, nor was He born. And there is none comparable to Him." (Al-Ikhlās)

The meaning of (Allah – the Sustainer)) is that it is the one who is always intended, Glory be to Him, in seeking fulfillment of needs. What is meant by saying (He has never had offspring, nor was He born) He did not take a son, as Christians claim, and he was not born of a father and a mother. And the meaning of (And there is none comparable to Him) means that there was nothing similar to Him as Jews and Christians claim, so there is nothing like Him.

And Allah Almighty said: (No vision can encompass Him, but He encompasses all vision. For He is the Most Subtle, All-Aware. [Al-An'am: 103] that is, the eyes do not see His Essence, and He is most knowing of the subtleties of matters, and He is the Merciful, the Compassionate to His servants, and nothing is absent from Him.

Islam made the word shahada (testifying that there is no god but Allah and that Muhammad is the Messenger of Allah) the key by which a person enters into Islam and its rulings apply to him, because the content of (there is no god but Allah) that is, there is no creator and there is no god that deserves to be worshiped except Allah, and the meaning of (Muhammad is a Messenger of Allah) is the belief that Muhammad was sent by Allah, and that what he came with from the Qur'an is a revelation from Allah that must be believed and acted upon. Thus, the word shahada combines the belief in the Islamic creed, sharia and ethics.

⁽¹⁾ (1) Attarmathi, As-Sunan, interpretation of Quran book, Atawbah chapter, Hadith 3095, p 2, p.129, edited by Ahmed Shakir. Attarmathi said it is a ghareeb (only narrated by one narrator) Hadith.

The second pillar

Belief in the Day of Judgment

Belief in the Day of Judgment is the belief in the Day of Resurrection, and what it includes of resurrecting the human body and soul after death, judgment, Paradise and Hell, and that they are the abode of Allah's reward and recompense for the good and the bad, if one did good then his reward will be good and if did bad then bad.

Evidence for this has been mentioned in the Holy Qur'an, including the Almighty's saying : (and that each person will only have what they endeavoured towards, and that 'the outcome of' their endeavours will be seen 'in their record', then they will be fully rewarded, and that to your Lord 'alone' is the ultimate return 'of all things ([An-Najm].

The Almighty said (When the earth is shaken 'in' its ultimate quaking, and when the earth throws out 'all' its contents, and humanity cries, "What is wrong with it?" — on that Day the earth will recount everything, having been inspired by your Lord 'to do so'.

On that Day people will proceed in separate groups¹ to be shown 'the consequences of' their deeds. So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it). (Az-Zalzalah)

Several evidences were mentioned in Quran about Allah's ability to resurrect a person after his death, with his soul and body on the Day of Resurrection.

There are three types of evidence that have been mentioned:

The first type: Allah Almighty created man for the first time.

(Do people think they will be left without purpose? Were they not 'once' a sperm-drop emitted? Then they became a clinging clot 'of blood';¹ then He developed and perfected their form, producing from it both sexes, male and female. Is such 'a Creator' unable to bring the dead back to life? (Al-Qiyamah)

The second type: Allah created the heavens and the earth, from that His saying : (Do they not realize that Allah, Who created the heavens and the earth and did not tire in creating them,¹ is able to give life to the dead? Yes 'indeed'! He is certainly Most Capable of everything).] (Al-Ahqaf: 33.)

The third type: reviving the earth after it had become a dead land, such as the Almighty's saying: (He is the One Who sends the winds ushering in His mercy. When they bear heavy clouds, We drive them to a lifeless land and then cause rain to fall, producing every type of fruit. Similarly, We will bring the dead to life, so perhaps you will be mindful). (Al-A'raf: 57)

Also, it was mentioned in some places in the Quran, more than one type of this evidence in one context in some of the verses, including what was mentioned in Surat Al-Hajj by the Almighty's saying : O humanity! If you are in doubt about the Resurrection, then 'know that' We did create you¹ from dust, then from a sperm-drop,² then 'developed you into' a clinging clot 'of blood',³ then a lump of flesh⁴—fully formed or unformed⁵—in order to demonstrate 'Our power' to you. 'Then' We settle whatever 'embryo' We will in the womb for an appointed term, then bring you forth as infants, so that you may reach your prime. Some of you 'may' die 'young', while others are left to reach the most feeble stage of life so that they may know nothing after having known much. And you see the earth lifeless, but as soon as We send down rain upon it, it begins to stir 'to life' and swell, producing every type of pleasant plant. That is because Allah 'alone' is the Truth, He 'alone' gives life to the dead, and He 'alone' is Most Capable of everything. And certainly the Hour is coming, there is no doubt about it. And Allah will surely resurrect those in the graves) (Al-Hajj)

And what was mentioned in Surat Yassin, which is the Almighty saying : (And they argue with Us—forgetting they were created—saying, "Who will give life to decayed bones?" Say, 'O Prophet,' "They will be revived by the One Who produced them the first time, for He has 'perfect' knowledge of every created being. 'He is the One' Who gives you fire from green trees, and—behold!—you kindle 'fire' from them. Can the One Who created the heavens and the earth not 'easily' resurrect these 'deniers'?" Yes 'He can'! For He is the Master Creator, All-Knowing) (Ya-Sin)

The commentator of Al-Aqeedah Al-Tahawiyah ⁽¹⁾ says in an explanation of what was mentioned in these verses: "If the most knowledgeable and eloquent of mankind, and the most capable of them in lucidity, to come up with something better than this argument, or similar to it, with words similar to these words in terms of brevity, clarity of evidence, and validity of proof, he would not have been able» He, Glory be to Him, opened this argument with a question asked by an atheist who required an answer, so it was in His saying :(forgetting they were created) what fulfilled the answer.

He established the argument and removed the suspicion, because the Almighty wanted to confirm the argument and increase its approval. He said : (They will be revived by the One Who produced them the first time) ,so he invoked the first establishment on resurrection, and the first creation on the other.

Every sane person necessarily knows that he who is able to do this is capable of that, and that if he was incapable of the second, he would have been incapable of the first.

Thus, Since creation necessitates the Creator's power over the creature, and His knowledge of the details of His creation, He followed that by saying : (He has 'perfect' knowledge of every created being). He is Knowing of the details of the first creation and its parts, its materials and its form, as well as the second.

(1) Sharh Al-Aqida At-Tahawiyah, Ibn Abi Al-Ezz Al-Hanafi, Publishing and Translation Department in The General Presidency of scientific research, issuing fatwas, advocacy and guidance courses.

If he is fully knowledgeable, full of power, how is it impossible for him to revive the bones while they are rotten?

Then he confirmed the matter with a compelling argument and an apparent proof that includes an answer to another atheist's question, saying: If the bones become ashes, they return to their normal nature, cold and dry, and life substance and carrier must be of a warm, moist nature, which indicates the matter of resurrection, so there is evidence and the answer together, so he said: ('He is the One' Who gives you fire from green trees, and—behold!—you kindle 'fire' from them) (Ya-Sin: 81).

So, the Almighty told us to extract this element, which is extremely hot and dry, from green trees full of moisture and coolness; so the one who brings something out from its opposite, and the materials and elements of creatures submit to him and do not resist him, he is the one who does what the atheist denies of reviving bones while they are rotten.

Then he confirmed this by taking the indication from the thing of the greatest over the smallest one, for every sane person knows that whoever is able to do the great and the majestic is more powerful and more capable of doing the much smallest, so whoever is able to carry a quintal is more able to carry an ounce, so he said: (Can the One Who created the heavens and the earth not 'easily' resurrect these 'deniers') [Yasin:81]

he informed that the one who created the heavens and the earth with their majesty, magnified status, enlarged bodies and capacity, and wondrous creation, is more capable to revive bones that have become rotten, and restore them to their original state.

As he said in another place: (The creation of the heavens and the earth is certainly greater than the re-creation of humankind, but most people do not know.) [Ghafir:57].

Glory be to Him: (Can the One Who created the heavens and the earth not 'easily' resurrect these 'deniers'?" Yes 'He can'! For He is the Master Creator, All-Knowing) [Yasin: 81].

Then Allah, the exalted, confirmed that and clarified it with another statement, which is that His action is not like the action of others, who does with machines, effort, hardship, and cannot be independent in action, rather he must have a tool and a helper, rather it suffices in His creation for what He wants to create and make His will itself and His saying to what to be created: "Be" and then it is in the being as he willed and wanted.

Then he concluded this argument by telling that the ownership of everything is in His hand, so he can dispose of it by doing and saying: (and to Whom 'alone' you will 'all' be returned.) [Yasin: 83]. And from this is His saying, Glory be to Him (Do people think they will be left without purpose? Were they not 'once' a sperm-drop emitted? Then they became a clinging clot 'of blood',¹ then He developed and perfected their form, producing from it both sexes, male and female. Is such 'a Creator' unable to bring the dead back to life? (Al-Qiyamah)

So look at this amazing argument with the brief saying that is no briefer than it, and the sublime clarification that is no clearer than it, and how many such arguments are in the Qur'an.⁽¹⁾

(1) Sharh al-Aqida at-Tahawia, ed.3, al-Maktab al-Islami, Damascus, p. 398 - 400

Third pillar

Belief in angels

Belief in angels: It is the firm belief that there are creatures and soldiers among Allah's soldiers, who do not disobey Allah as He commands them and do what they are commanded, and they are honorable servants who do not precede Him in word and are doers of His command. Allah said: (those 'angels' are only 'His' honoured servants, who do not speak until He has spoken, 'only' acting at His command.) Al-Anbya : 21) (who never disobey whatever Allah orders—always doing as commanded.) (At-Tahreem: 6)

The angels have functions and actions assigned to them by Allah, some of which are mentioned in the Holy Qur'an, including:

* delivering revelation to His messengers and supporting them, and the angel chosen for this task is Gabriel, peace be upon him. The Almighty said : (Say, 'O Prophet, ' "Whoever is an enemy of Gabriel should know that he revealed this 'Quran' to your heart by Allah's Will, confirming what came before it—a guide and good news for the believers.") Al-Baqarah: 97.[

And the Almighty said) :This is certainly a revelation from the Lord of all worlds, which the trustworthy spirit 'Gabriel' brought down into your heart 'O Prophet'—so that you may be one of the warners—[Ash-Shu'ara]. Gabriel is called "the faithful spirit," he is also called "the holy spirit," that is, the pure spirit. Allah described him as "the holy spirit" in his revelation to Jesus, peace be upon him, the Almighty said) :Indeed, We gave Moses the Book and sent after him successive messengers. And We gave Jesus, son of Mary, clear proofs and supported him with the holy spirit ([Al-Baqara: 87] Allah also described Gabriel, peace be upon him, as "the holy spirit" in his descending upon the Messenger of Allah, Muhammad ﷺ, Allah Almighty said: (Say, "The holy spirit¹ has brought it down from your Lord with the truth to reassure the believers, and as a guide and good news for those who submit 'to Allah'.)" [Al-Nahl: 102] .

Christians claim that Gabriel, peace be upon him, whom Allah described as the holy spirit and who sent him to Jesus, peace be upon him, is a god and that he is the third of three !! Therefore, they say in their prayers in the name of the Father and in the name of the Son - that is, Christ, peace be upon him - and in the name of - the Holy Spirit - who is Gabriel, peace be upon him, and after mentioning these three, they say: God is one, Amen!! Islam considered their words as disbelief in Allah Almighty. Those who say, "Allah is one in a Trinity," have certainly fallen into disbelief. There is only One God. If they do not stop saying this, those who disbelieve among them will be afflicted with a painful punishment. Will they not turn to Allah in repentance and seek His forgiveness? And Allah is All-Forgiving, Most Merciful. The Messiah, son of Mary, was no more than a messenger. 'Many' messengers had 'come and' gone before him. His mother was a woman of truth. They both ate food.¹ See how We make the signs clear to them, yet see how they are deluded 'from the truth'!] (Al-Ma'idah.[

* Descending to take human souls from body , while giving good tidings to the believers of a good outcome.

The Almighty said in their descent to take the souls of the believers: (Surely those who say, "Our Lord is Allah," and then remain steadfast, the angels descend upon them,¹ 'saying,' "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised. We are your supporters in this worldly life and in the Hereafter. There you will have whatever your souls desire, and there you will have whatever you ask for: an accommodation from the All-Forgiving, Most Merciful 'Lord'." [Fussilat: 30-32].

As for their descent to take the souls of the disbelievers and the oppressors, they tell them of bad outcome as a result of their deeds, the Almighty said: (If you 'O Prophet' could only see the wrongdoers in the throes of death while the angels are stretching out their hands 'saying', "Give up your souls! Today you will be rewarded with the torment of disgrace for telling lies about Allah and for being arrogant towards His revelations!"(Al-An'am: 93)] And He, the Blessed and Most High, said: (If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, 'saying,' "Taste the torment of burning. This is 'the reward' for what your hands have done. And Allah is never unjust to 'His' creation." [Al-Anfal].

Fourth pillar

Belief in the heavenly books

Belief in the Books: It is the belief in all the heavenly books that Allah Almighty sent down to His Messengers, peace be upon them, and they are many that only Allah knows. Quran mentioned four of them sent before it (Quran): The scriptures that were revealed to Ibrahim, peace be upon him, the Torah that was revealed to Moses, peace be upon him, the Injeel that was revealed to Jesus, peace be upon him, and the Psalms that were revealed to David, peace be upon him, and its conclusion is the Noble Qur'an that was revealed to our master Muhammad ﷺ.

As for the other books that were revealed to the rest of the messengers, Allah Almighty did not inform us of their names, and it is not permissible for us to attribute books to Allah Almighty except what he attributed to himself.

Regarding belief in these four books, which are other than the Qur'an, we believe in what Allah Almighty has told us of the rulings contained therein in the Holy Qur'an. We do not believe in what is not mentioned in the Qur'an, because distortion has entered it; with change, addition, and decrement, as stated in His saying, the Most High: Indeed, We had given Moses the Scripture, but differences arose regarding it. Had it not been for a prior decree from your Lord,¹ their differences would have been settled 'at once'. They are truly in alarming doubt about it.) [Hud: 110]. And Allah Almighty said: (There are some among them who distort the Book with their tongues to make you think this 'distortion' is from the Book—but it is not what the Book says. They say, "It is from Allah"—but it is not from Allah. And 'so' they attribute lies to Allah knowingly.) [Al-Imran: 78].

And Allah Almighty said: (And among them are the illiterate who know nothing about the Scripture except lies, and 'so' they 'wishfully' speculate. So woe¹ to those who distort the Scripture with their own hands then say, "This is from Allah"—seeking a fleeting gain! So woe to them for what their hands have written, and woe to them for what they have earned.) (Al-Baqarah: 78-79)

And the Almighty says: (Indeed, this Quran clarifies for the Children of Israel most of what they differ over) [An-Naml: 76].

Fifth pillar Belief in the messengers and prophets

Belief in the Messengers and Prophets is the firm belief that Allah Almighty has chosen human beings to convey His message to other human beings, and to give them glad tidings of Allah's pleasure, reward and paradise if they believe in Him and His Messengers and obey Him, and to warn them of Allah's wrath and punishment for them if they disbelieve in Him and disobey Him. They are truthful in what they told about Allah Almighty, and they are supported by miracles that indicate their sincerity, they conveyed his messages to people as he commanded them, and they are infallible in what they deliver about their Lord, and about the major sins, and they are the example of their people in their words and deeds.

They must be respected and not differentiated between any of them. The Almighty said We have sent messengers only as deliverers of good news and as warners. Whoever believes and does good, there will be no fear for them, nor will they grieve. But those who deny Our signs will be afflicted with punishment for their rebelliousness. (Al-An'am: 48-49).

And Allah Almighty said: We never sent a messenger before you 'O Prophet' without revealing to him: "There is no god 'worthy of worship' except Me, so worship Me 'alone'." (Al-Anbaya: 25)

Al-Haq also said: Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often. (Al-Ahzab: 21.)

And the Almighty said: Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand, then severed his aorta, (Al-Haqqah: 44-46).

That is, if he claimed something against us that we did not say, we would have taken from him as the one who is taken and seized by his right hand immediately. Then we would have cut off the strings of his heart from him, so he would die immediately, for none of you can withhold our punishment if assigned to him.

Only Allah knows the number of prophets and messengers that Allah sent to mankind, but a Muslim must believe in twenty-five of them, and they are mentioned in the Holy Qur'an.

The Noble Qur'an mentioned eighteen of them in Surat Al-'Anam, by the Almighty saying: (This was the argument We gave Abraham against his people. We elevate in rank whoever We please. Surely your Lord is All-Wise, All-Knowing. And We blessed him with Isaac and Jacob. We guided them all as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the good-doers. Likewise, 'We guided' Zachariah, John, Jesus, and Elias, who were all of the righteous.) (Al-An'am 83-86).

The remaining ones were mentioned in other verses of the Noble Qur'an (And to the people of 'Ad We sent their brother Hûd. He said. "O my people! Worship Allah—you have no other god except Him. Will you not then fear Him?" (Al-A'raf 65) a) And to the people of Thamûd We sent their brother Şâlih [Hud: 61]. And to the people of Midian We sent their brother Shu'aib (Hud: 84). These three, peace be upon them, are Arabs who were sent to Arab tribes.

And He. Glorv be to Him. also said: (Indeed, Allah chose Adam, Noah) [Al-Imran: 33]. (And said: ('remember' Ishmael. Enoch. and Zül-Kifl) They were all steadfast) (Al-Anbaya: 85) Glorv be to Him also said: (Muhammad is the Messenger of Allah. And those with him are firm with the disbelievers¹ and compassionate with one another). (Al-Fath: 29).

We must also believe in the sincerity of Muhammad in his prophethood and message, and that he is the last of the prophets and messengers.

Among the proofs of the sincerity of his message is the great eternal miracle is the Noble Qur'an which includes various types of miracles.

The difference between the miracle of the Messenger Muhammad ﷺ and the miracles of the rest of the messengers:

First: The miracle of the Messenger ﷺ is that the essence of his message and its facts are inseparable from it, which is the Holy

Qur'an, unlike the miracles of the rest of the previous messengers and prophets, which are different from the messages they

preached. Moses' stick was not his Torah, and Jesus' medicine was not the Bible.

Secondly: The miracles of the first messengers took place during their lifetime and ended with their death, and it is an argument against those who witnessed that miracle during the era of that prophet or messenger, and then against those who believed the informers of it after them, but the miracle of the Messenger ﷺ persists and is repeated every day and is eternal, because Allah pledged to preserve it, so that it remains a proof for all people at all times and places. The Almighty said: It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it) Al-Hijr: 9)

Miracles of the Noble Qur'an and their types:

Historians in the past and the modern have unanimously agreed that the Arabs were famous for the power of eloquence, the taste for speech, and the distinction between what is worthy and unworthy, the beautiful and the mixture, the specific and the general in the period in which the Noble Qur'an was revealed, as that era was the most brilliant era of Arabic eloquence, and the most prestigious ranks of linguistic refinement, where they used to construct the rhetorical and poetic markets during the Hajj season, such as the market of Okaz, Majna and Dhu al-Majaz, so crowds gather in these markets, and poets and orators present their best poetry and rhetoric. and men and women are equal in that, and this was shown in the Mu'allaqât (a group of seven long

Arabic poems) that were attached to the curtains of the Kaaba, the most honorable place for them.

Judge Eyyadh described their eloquence in his book Al-Shifa and what he said about it: They were singled out for eloquence and wisdom in a manner that was not reserved for other nations, and they were given from the fineness of the tongue what no other human being is given, and from the discrement in speech what restricts the minds. Allah made this to them as a habit and nature, and they have the instinct and strength that they can come from it on the intuition with wonder, and they point to it for every reason.... and they compose it between stabbing and striking, praising and slandering, begging and connecting, raising and lowering, so they come from that with lawful magic... so they deceive minds, ease the difficulties, and dare the coward ... to the end of what Judge Eyyadh mentioned in detailing the eloquence of the Arabs, and the extent of their awareness of the beauty of words, and their resonance in their ears.

During this period in which the Arabs reached the finest and brightest eras of the Arabic eloquence, the Qur'an was revealed to an illiterate Arab man, who is Muhammad bin Abdullah, from Quraish, whom people knew the dignity of his origin, his honesty and trustworthiness, and his honorable morals. He lived among them from his youth and childhood, until He reached the age of forty, and he surprised them and spoke to them with what they had no knowledge of, at the beginning of his life, and with what he had not spoken to anyone with a single letter before that. Allah said confirming that: (Sav. "Had Allah willed. I would not have recited it to you. nor would He have made it known to you. I had lived my whole life among you before this 'revelation'. Do you not understand?") (Yunus: 161) And the Almighty said: (You 'O Prophet' could not read any writing 'even' before this 'revelation', nor could you write at all. Otherwise, the people of falsehood would have been suspicious.) (Al-Ankabut: 48)

When they ignored that the Qur'an was revealed from Allah, and they said that it was human speech, and that he made it up and attributed it to Allah falsely, he challenged them with it and repeated this challenge and graduated with them in the challenge from the highest to the lowest.

He challenged them for the first time to come up with words like the Qur'an if they were truthful in their saying that Muhammad made it up and attributed it to Allah as a lie. Allah said: Or do they say, "He made this 'Quran' up!?" In fact, they have no faith. Let them then produce something like it, if what they say is true! (At-Tour: 33-34)

When they were unable to come up with the like of it, He challenged them to come up with ten surahs like it. and to seek the help of what can be used from humans and jinns. Almighty said: (Or do they say. "He¹ has fabricated this 'Quran'!"? Say. 'O Prophet,' "Produce ten fabricated sūrahs like it and seek help from whoever you can—other than Allah—if what you say is true!") Hud: 13. [After that, when they were unable to come up with ten surahs like it, he challenged them a third time to come up with one surah like it, and he also permitted them to seek the help of whomever they wanted besides Allah if they were sincere in their claim that the Holy Qur'an is human speech and that it is from Muhammad. A surah, as we know, may not exceed two lines, such as Surat al-Kawthar and al-Ikhlās. Confirming this challenge, the Almighty said: (Or do they claim. "He¹ made it up!"? Tell them 'O Prophet,' "Produce one sūrah like it then, and seek help from whoever you can—other than Allah—if what you say is true!") (Yunus: 38.)

When they were unable to come up with a surah similar to a surah from the Qur'an, it descended with them to a request for something similar, so he asked for one surah like it, so he did not ask them in the fourth time, which is the last of the challenge, to come up with complete similarity, but rather he asked them to come with what would be an example on Approximation, not limitation, and it is the maximum possible form of derogation in the challenge, and that is why it was the last form of the challenge. The Most High said: (And if you are in doubt about what We have revealed to Our servant,¹ then produce a sūrah like it and call your helpers other than Allah, if what you say is true. But if you are unable to do so—and you will never be able to do so—then fear the Fire fuelled with people and stones, which is prepared for the disbelievers.) [Al-Baqara 23-24].

He inflamed their feelings with this challenge and provoked them, and finished them off with a final life sentence in his words (and you will never be able to do so), then he threatened them with fire and equated them with stones, but despite that, they did not find a loophole through which they could oppose him, so they were silent about his competition, with what was known of them of patriarchy, pride, and pride.

Rather, some of them, such as al-Walid ibn al-Mughira, who was among the most eloquent of Quraysh, and among those who opposed the Prophet ﷺ and rejected him out of arrogance, said to Abu Jahl when he was asked to criticize the Qur'an ⁽¹⁾ "By Allah There is not a single man who is more knowledgeable of poetry or prose than I, or even that of the Jinn, and by Allah, what he says bears no resemblance to these things. By Allah, what he says has a sweetness to it, and a charm upon it: the highest part of it is fruitful and the lowest part of it is gushing forth with bounty; it dominates and cannot be dominated, and it crushes all that is under it." ⁽²⁾

Allah, glory be to Him, has made it clear after the repeated challenge that He descended with them to the lightest and much lightest and the proof of their impotence, that if mankind and the jinn came together striving to come up with the like of it, they would not be able to do so. So he accused them and the whole world of incapacity without equivocation, so he said: (Say. 'O Prophet,' "If 'all' humans and jinns were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other.") [Al-Israa: 88]. The Qur'an is a miracle for all people, and it contains evidence that it is from Allah for all people. If it came in the tongue of the Arabs, it contains the highest levels of Arabic eloquence, as it includes what all people are unable to do. If he had failed the Arabs with his eloquence, then he has made all people speechless with what it includes of meanings, laws, sciences and unseen.

Scholars have mentioned several aspects of the miracle of the Noble Qur'an, including:

1- Linguistic inimitability: What is meant by inimitability is in terms of eloquence, rhetoric, style, and method of composition, words of Quran are organized, and its sentences and verses are coordinated, even though it was not revealed as a single whole, rather it was revealed in parts over twenty-three years, as it was revealed according to the incidents, and as a demonstration of the ruling on what was presented of the facts, or as an answer to questions and referendums, or in response to an objection from the polytheists, so that this would affect the soul and call for compliance and acceptance, as he was revealed when needed. Seldom was the Qur'an revealed from an unprecedented beginning with an incident or a referendum. One surah sometimes took a few years, like Surat Al-Baqarah, for example, it took nine years. But if you recite this surah or hear it, you will find it cast in a tight and interconnected manner, and you will not see any discrepancy in it. If one of the writers wrote a book at separate intervals, you would have found an apparent discrepancy in his writing; In terms of strength and weakness, meaning and structure, let alone a book that came in parts for twenty-three years and does not differ; It is a revelation from the Lord of the Worlds.

It deals with all the topics he was exposed to, such as promises, threats, news, rulings, stories, proverbs... etc. - topics that he dealt with with one degree of strength, and depicted past events with few words as if they were moving pictures, which the listener watches or imagines as if they were happening the moment he heard them. The follower, for example, of the stories of the prophets in the Qur'an, such as the story of Moses with Pharaoh, the story of Jesus with his people, and the story of Joseph and other prophets, will see wonders, and leave in himself the most beautiful effect in relation to the goal that he seeks to achieve. Allah Almighty said the truth: (Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies.) [An-Nisa: 82].

when the Qur'an mentioned the ruling on premeditated killing, it followed that by explaining the wisdom of its legitimacy in the utmost eloquence and brevity, in the words of the Most High: (There is 'security of' life for you in 'the law of' retaliation, O people of reason, so that you may become mindful of Allah') [Al-Baqara: 179]. Arabs in the pre-Islamic period used to say: "Killing is more appropriate for killing." These two texts find a great discrepancy between the Qur'anic wording and the pre-Islamic wording in terms of rhetoric and brevity. The Quranic wording is briefer, more succinct in expression, far from repetition of the word killing, better composed with appropriate letters, and more in usefulness. It is a manifestation of justice by mentioning retaliation, and a clarification of the desired purpose by mentioning life.

Likewise, when Quran wants to establish the argument against the opponent, he presents his opinion and argument, and responds to it with the utmost brevity and strength of statement, such as the Almighty's saying: (And they argue with Us—forgetting they were created—saying, "Who will give life to decayed bones?" Say, 'O Prophet,' "They will be revived by the One Who produced them the first time, for He has 'perfect' knowledge of every created being) [Yasin: 78-79]. If the most knowledgeable, and the most capable of eloquence wanted to come up with something better than this argument or similar to it, with words of brevity, clarity of evidence, and validity of proof, he would not have been able to do so. He, Glory be to Him, opened this argument with a question asked by an atheist who necessitated an answer, so it was in his saying: (forgetting they were created) With these two words, he established the argument and removed the suspicion.

However, when he wanted to confirm the argument more, he said: (Say, 'O Prophet,' "They will be revived by the One Who produced them the first time, for He has 'perfect' knowledge of every created being. 'He is the One' Who gives you fire from green trees, and—behold!—you kindle 'fire' from them.¹ Can the One Who created the heavens and the earth not 'easily' resurrect these 'deniers'?" Yes 'He can'! For He is the Master Creator, All-Knowing. All it takes, when He wills something 'to be', is simply to say to it: "Be!" And it is! So glory be to the One in Whose Hands is the authority over all things, and to Whom 'alone' you will 'all' be returned. [Ya-Sin 79-83]. In which he established arguments and proofs of Allah's ability to resurrect in a way that does not leave any denier an argument, in a concise statement and strength in proof.

(1) mukhtasar ibn Katheer, p. 3, pp 70 by Muhammed Ali Al-Sabooni.

(2) Al-Hakim, Al-Mustadrak ala As-Shaheehin, Tafsir chapter, Hadith 3872, p.2, pp506, Dar Al-Ma'rifa, Beirut. He said it is an authentic hadith by the list of narrator, and it's following the Bukhari condition

2- Telling about unseen matters before they happen:

The Qur'an has told about unseen matters that no human being can comprehend or expect except through revelation, such as: When the Muslims were in Makkah before the Hijrah, a fight took place between the Romans and the Persians, and the Romans were defeated in this fight in their own land, and the Persians afflicted them, so no one expected they would rise again after that, let alone specify the time when they would have victory over the Persians. So the beginnings of Surat Ar-Rum was revealed, which is the Almighty saying: (Alif-Lām-Mīm. The Romans have been defeated in a nearby land.¹ Yet following their defeat, they will triumph within three to nine years.¹ The 'whole' matter rests with Allah before and after 'victory'. And on that day the believers will rejoice at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful. (Ar-Rum: 1-5)

These verses have told three things, all of which are beyond the reach of conjectures.⁽¹⁾

The first thing: telling them that the Romans, after their crushing defeat, will be victorious over the Persians.

The second matter: This victory will take place at a specific time (in a few years) and a few is from three to nine.

The third matter: that the day when there will be victory for the Romans over the Persians, there will be a victory for the Muslims over the polytheists, and since each of the two victories, the victory of the Romans over the Persians and the victory of the Muslims over the polytheists, is extremely unlikely for people, it was confirmed by the greatest emphasis by his saying 'This is' the promise of Allah. 'And' Allah never fails in His promise. But most people do not know. (Ar-Rum:6)

Allah fulfilled His promise, so the Romans prevailed over the Persians, according to the consensus of historians, in less than nine years. The day of the victory of the Romans over the Persians was the day on which victory occurred for the Muslims over the polytheists in the Great Battle of Badr, as narrated by al-Tarmidhi on the authority of Abu Saeed al-Khudri. The polytheists denied the things that were mentioned in the good news before it occurred⁽²⁾, and Abu Bakr Al-Siddiq wagered with some of the polytheists on the veracity of the news, so he won the bet. There are many unseen matters mentioned by the Qur'an before they happen, and it takes a long time to mention and detail them:

- The Almighty promised to preserve the Noble Qur'an from oblivion and alteration. The Almighty said: (It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it. [Al-Hijr: 9].

- Telling the Prophet that Allah will guard him and protect him from unbelievers harming and killing him. The Almighty said: (Allah will 'certainly' protect you from the people.) [Al-Ma'idah: 67].

After the revelation of this verse, the Messenger of Allah ﷺ said to the guards who were guarding his house in Medina during the night: "Go, for Allah has protected me."⁽³⁾

-In Surat Al-Fath. there are ten reports that occurred and were verified after telling them⁽⁴⁾ (i. including the Almighty's saving): Say to nomadic Arabs who stayed behind. "You will be called 'to fight' against a people of great might.¹ who you will fight unless they submit. If you then obey, Allah will grant you a fine reward. But if you turn away as you did before, He will inflict upon you a painful punishment." [Al-Fath: 16]. This happened in the wars of apostasy after the death of the Messenger ﷺ when Abu Bakr Al-Siddiq called them to fight Bani Hanifa, the people of Musaylamah Al-Kathtab. This is because the apostates are the ones who fight until they become Muslim and only Islam or the sword is accepted from them, unlike others, and the Banu Hanifa were fierce in fighting.

-Among that is His saving: Allah willing, you will surely enter the Sacred Mosque, in security—"some with heads shaved and others with hair shortened—without fear" [Al-Fath: 27]. The Prophet ﷺ and the believers entered the Sacred Mosque after the Treaty of Hudaibiyyah, and that was before the conquest of Makkah.

3- With regard to what the Holy Qur'an told us of the news of what has preceded, and what it detailed from those reports on its correct portrait as it occurred, including: its narration of the story of the Companions of the Cave, when the Messenger was asked about them, with his mention of the period they resided in the cave according to the solar calculation and the lunar calculation. The Almighty said: (They had remained in their cave for three hundred years, adding nine.) [Al-Kahf:25] And the nine years are the difference between the number of solar and lunar years. So look at this accurate calculation in an illiterate nation that does not write or compute.

The Holy Qur'an referred to this miracle when it recounted some of these stories.

When he narrated the story of Maryam in Surat Al-Imran, he said: (You were not with them when they cast lots to decide who would be Mary's guardian.) (Al-Imran:44)

He said when narrating the story of Moses. peace be upon him. in Surat Al-Qasas: (You were not there 'O Prophet' on the western side of the mountain when We entrusted the Commandments to Moses) [Al-Qasas: 44].

He said when narrating the story of Yusuf. peace be upon him, in Surat Yusuf (You were not present when they 'all'¹ made up their minds, and when they plotted 'against Joseph'.) Yusuf:102].

The Almighty said: (This is one of the stories of the unseen. which we reveal to you 'O Prophet'. Neither you nor your people knew it before this.) [Hud: 49]. And said: (You 'O Prophet' could not read any writing 'even' before this 'revelation', nor could you write at all. Otherwise, the people of falsehood would have been suspicious) [Al-Ankabut: 48].

4- Scientific Miracles:

There are scientific gestures in the Holy Qur'an that the human mind has become able to understand and comprehend its truth and from these:

a- The Almighty's saving: (Do the disbelievers not realize that the heavens and earth were 'once' one mass then We split them apart?¹ And We created from water every living thing.) [Al-Anbya: 30]. The verse showed that the heavens and the earth were one piece and then separated from each other, and modern science determines that the earth is a piece of the sun that separated from it millions of years ago.

The verse also states that life is linked to its existence with water, and this is also a fact is decided by modern science, and it was decided by the Qur'an hundreds of years before scientists decided it.

b- The Almighty said: Now you see the mountains, thinking they are firmly fixed, but they are travelling 'just' like clouds. 'That is' the design of Allah, Who has perfected everything [An-Naml: 88]. This verse talks about the mountains in the life of this world, as evidenced by the Almighty saying: ('That is' the design of Allah, Who has perfected everything) with the evidence of His saying, Blessed and Exalted be He, about the mountains on the Day of Resurrection (And 'if' they ask you 'O Prophet' about the mountains, 'then' say, "My Lord will wipe them out completely, leaving the earth level and bare, with neither depressions nor elevations to be seen." [Taha: 105-107]. Modern science decides, as the verse states, that the mountains that a person imagines to be stationary are in reality, and in reality they rotate with the earth.

(1) See Al-Aqida At-Tahawiya, +Ibid, p.398.

(2) At-Tarmidhi, As-Sunan, Hadith No.2935, p.5,p.39. He said about it: hassan gheeb hadith.

(3) Al-Albani, Muhammad Nasiruddin, As-Silsilah As-Sahihah, Hadith No.2489.

(4) See Surat Al-Fath tafsir, Dr. Muhammad Ramiz Al-Azizi

c- The Almighty said: (Whoever Allah wills to guide, He opens their heart to Islam.¹ But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky.) [Al-An'am: 125]. This verse explains the case of the unbeliever whom Allah does not want to guide because of his immorality and disobedience, and his turning away from Allah. The Almighty has likened him, when he hears the word of Allah and the call to Him, to a person who ascends to high altitudes in the sky, where he suffers from shortness of breath, due to lack of oxygen, and where the pressure inside the body is more than the pressure outside it, and therefore the astronauts who ascend to these heights use breathing devices in order to avoid this situation. This scientific fact was not discovered by science till in the present era. In fact, man believed that whenever he ascended into space, he became more refreshed and energetic.

d- Allah Almighty says, indicating the perfection of His ability to restore man and resurrect him after his death: (Do people think We cannot reassemble their bones? Yes 'indeed'! We are 'most' capable of restoring 'even' their very fingertips.² [Al-Qiyamah: 3-4]. Allah particularly mentioned His capability of leveling fingertips to draw human attention to the divine miracle in the accuracy of the creation of this finger. The science of personality verification has proven in the present era that the most accurate and innovative thing in building a person is leveling fingertips, so that it is not possible to find a fingertip for someone who resembles another in any way, and for that they use the fingertips in many cases and incidents in proving personality (So Blessed is Allah, the Best of Creators) [Al-Mu'minun: 14].

5 -The spiritual miracle of those who contemplate it:

The Holy Qur'an is strong in its impact on human minds, hearts, and souls, so that it controls the reader and the listener if one of them reflects on its meanings.

Its impact will be in the depths of the hearts, so that souls will not be overwhelmed with its frequent repetition, unlike if you read or hear a poem, you dispraise it when it is repeated.

A Muslim reads Surah Al-Fatihah seventeen times a day and night if he confines himself to the obligatory prayer. and yet he feels pleasure and humility when reading it. Allah Almighty said: (Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah) (Al-Hashr: 21)

6- The social reforming miracle:

we will talk about it, Allah willing, in the topic of ethics in Islam

Sealing of the prophethood with the message of our prophet Muhammad ﷺ :

Allah, Glory be to Him. explained that our prophet Muhammad ﷺ is the Seal of the Prophets. and there is no prophet after him. Almighty said: Muhammad is not the father of any of your men,¹ but is the Messenger of Allah and the seal of the prophets. (Al-Ahzab: 40)

In the reading of (Khatim) in Arabic language by kasr the T, the subject noun of khatama is a description of him ﷺ that he is the seal of the prophets, meaning that no one after him attains the position of prophethood, so whoever claims it has claimed what he has no authority over, for he is the last of them in creation .

The reading "khatam" by fath al-taa refers to this meaning, because khatam by fatih is the same by kasr because both are used in the other sense. This was mentioned by linguists, interpreters and editors also, and the authentic Sunnah came to clarify this meaning. In Sahih al-Bukhari on the authority of Abu Hurayrah that the Prophet ﷺ said: "The children of Israel were ruled by the prophets, whenever a prophet perishes, a prophet succeeds him, and that there is no prophet after me."⁽¹⁾ .

Also in Sahih al-Bukhari on the authority of Abu Hurayrah that the Prophet ﷺ said: "The likeness of me and the likeness of the

prophets before me is like a man who built a house and made it beautiful, except for a place of one brick from a corner. So the

people started going around it and admiring it, and saying: Why don't you put this brick?

He said: "I am the brick, and I am the Seal of the Prophets."⁽²⁾ .

In the narration of Muslim on the authority of Jaber, may Allah be pleased with him: "I am the place of the brick, I came and sealed the prophets."⁽³⁾ .

Imam Al-Bukhari narrated with his chain of transmission to Abi Tufail that the Messenger of Allah ﷺ said: "There is no prophecy after me except for the glad tidings." It was said, "And what are the glad tidings, O Messenger of Allah?" He said: The good vision, or he said the righteous vision"⁽⁴⁾ .

There are other hadiths and the explicit narrations of the Companions that the prophethood ended with his prophethood ﷺ and on this the consensus of the Muslims was held and it became in the status of what is known from the religion by necessity.

Imam Ibn Katheer said when interpreting "The Seal of the Prophets": Allah Almighty has told in His Book and in the mutawatir (frequent) Sunnah about him that there is no prophet after him"⁽⁵⁾

Let them know that everyone who claimed this position after him is a liar, a deceiver and a misleading impostor.

And Imam Al-Alusi said in his interpretation: And that he ﷺ is the Seal of the Prophets, is from what the Book uttered, and the Sunnah came with, and the nation unanimously agreed on it, so the one who claims to oppose him becomes an infidel."⁽⁶⁾

Some of those who claimed prophethood in the era of the Messenger ﷺ

There were three who claimed prophethood at the end of the era of the Messenger ﷺ , and after the Farewell Pilgrimage:

Al-Aswad Al-Ansi in Yemen, Musaylamah Al-Kathab in Al-Yamamah, and Taliha Al-Azdi among his people, Bani Asad.

1- Al-Aswad Al-Ansi:

He claimed prophethood, and at the same time he did not deny the prophethood of Muhammad ﷺ and he used to call himself Rahman Al-Yaman like Musaylamah Al-Kathab who was called Rahman Al-Yamamah, and when the news of Al-Aswad reached him and he was in the illness of his death, but that did not prevent him from supporting the religion of Allah Almighty. So, he wrote to his governors in Yemen, the sons of Al-Malik Al-Saleh: the persian Bathan; Fayrouz and Dathowih to fight Al-Aswad Al-Ansi with the help of men whom he named for them. Thus, they planned and fiercely fought, and they agreed with the wife of Al-Ansi (Azad) who gave him wine on the night of execution, then invited them to kill her husband. So, he was killed before the prophet's death ﷺ a day or a night

(1) Sahih Al-Bukhari, What is narrated about children of Israel chapter, p4, p.p119, Hadith No. 3455.

(2) Sahih Al-Bukhari, Seal of Prophets Chapter, p4, p.p 186, Hadith No.3535

(3) Sahih Muslim, virtues book/ what narrated prophet Mohammed the seal chapter, p4, p.p1791, Hadith No.2287

(4) Sahih al-Bukhari/expression book, good tidings book, [9, p.p231, Hadith No.6990.

(5) Ibn Katheer, tafseer Ibn Kather, p6.p.p384, dar al-kutub al-ilmia, ed.1/1419

(6) Quoted from: rasael alislah: Mohammed Al-Khadir Hussein, p3, p.p115-116.

2- -Musailama Al-Kathab (the liar):

Musaylamah came with his people, Bani Hanifa, in the ninth year of Hijrah, in which Islam spread to the Arabian Peninsula, that is, a year after the destruction of polytheism in Makkah.

When he met the Messenger of Allah ﷺ and spoke to him, there was a branch of palm tree with the Messenger ﷺ so he ﷺ said to him: "If you asked me for this branch, I would not give it to you".⁽¹⁾

It seems that he asked him for sharing in the prophethood or succession after him .

When the delegation of Bani Hanifa returned to Al-Yamama, where their home was, Musaylamah claimed prophethood, and announced his sharing to the Messenger of Allah ﷺ in it, and he began to prophesy to his people, rhyme, to make the unlawful lawful and the lawful unlawful as he desired.

In the tenth year of Hijra, when the Messenger of Allah ﷺ was afflicted with the disease of his death, the wicked dared to write a letter to the Messenger of Allah ﷺ claiming fellowship with him in prophethood, and this is the text:

"From Musaylamah, the Messenger of Allah, to Muhammad, the Messenger of Allah: We have half of the land and Quraysh have half of it, but Quraysh do not do justice, and peace be upon you".

The Messenger of Allah ﷺ replied with a letter written to him by Ubayy ibn Ka'b r. It reads:

"In the name of Allah, the Most Compassionate, the Most Merciful, from Muhammad the Prophet to Musaylimah Al-Kathab, and to proceed: The earth belongs to Allah, and He inherits it to whomever He wills of His servants. The end is for the righteous, and peace be upon those who follow the guidance."⁽²⁾

The message was carried by Habib bin Zaid Al-Ansari, the son of Umm Amarah, Nusaybah bint Ka'b Al-Maziniyyah, may Allah be pleased with them. When he handed him the message, Musaylimah asked him: Do you testify that Muhammad is the Messenger of Allah? He said Yes. Then he said to him: Do you testify that I am the Messenger of Allah, and he said: I am deaf and cannot hear. So, he did that repeatedly, and every time Habib did not respond to his request, he would cut off a member from his body, and Habib remained patient until he cut him into pieces. At last, he was martyred.⁽³⁾

Umm Amarah swore to witness the fight of Musaylimah, so that Allah would show her his fate to have comfort of eyes.

She attended the fighting until I witnessed the killing of Musaylimah during the caliphate of Abu Bakr Al-Siddiq, may Allah be pleased with him.

let us see here that Muhammad ﷺ respected international covenants and norms, so he did not kill the messengers, even if they were from his apostate infidel enemies, and this was more than fourteen centuries ago. This is the difference between Islam and Jahiliyyah (ignorance), which knew nothing but corruption and the arbitration of passion.

The matter of Musailama Al-Kathab became worse after the death of the Messenger of Allah ﷺ when he was able to lead his clan astray except for a few of them:

After his death ﷺ Abu Bakr Al-Siddiq directed Ikrimah bin Abi Jahl to him at the beginning of the matter, and followed him with Sharhabil bin Hasna, except that they couldn't do anything to him, and they wrote to Abi Bakr about that.

So he wrote to them: to go to other enemies of Islam, so Ikrimah headed to Oman, Mahra, Hadhramout, and Sharhabil to Quda'a. Then Abu Bakr assigned to this arduous task his greatest leader, Khaled bin Al-Walid r after he succeeded in what he directed to him in the fight of Tuliha al-Asadi. The two teams met and fought fiercely, and it was said that the number of Bani

Hanifa was forty thousand fighters at that time.⁽⁴⁾ The number of Muslims was four thousand and five hundred, and the battle intensified to an intensity not seen in Islam, in three rounds, in which the ranks of the Muslims weakened, and in the fourth round after Khalid r made the immigrants and supporters in the forefront, and the bedouins in the rear. The immigrants and supporters advanced storming the ranks of the enemies, not caring death, the balance swung in their favor, which made their enemy resorted to take refuge in the garden of Musaylimah .⁽⁵⁾ , and to close its door on them in the faces of the Muslim. Al-Bara bin Malik r appeared and vowed himself, and asked the Muslims to throw him over its walls to come down and open its closed doors for them. So he fought them at the garden gate until he opened it to the Muslims, and Al-Baraa was wounded on that day with more than eighty wounds, between a sword strike and a spear stab.

The Muslims entered with force and started to kill them, until Musaylimah Al-Kathab and his aides met their death, so Allah Almighty gave the Muslims a decisive victory over their enemy. It was narrated that the one who killed Musaylimah was Wahshi, the killer of Hamzah, who shot him with his spear and the two sons of Umm Umara, brothers of Habib, may Allah be pleased with them all, finished him.

The number of Muslims who were killed was two thousand two hundred men, including Zaid bin Al-Khattab, the brother of Omar bin Al-Khattab and the standard-bearer of the Muslims at that time, and among the polytheists ten thousand men.⁽⁶⁾

The interpreters mentioned that His saving, the Blessed and Most High, is: (You will be called 'to fight' against a people of great might, who you will fight unless they submit) [Al-Fath: 16]. Who is meant by this was Banu Hanifa, due to the intensity of their fighting and their steadfastness in the battle.

Al-Bara bin Malik r is considered the first fida'i (redeemer) in Islam.

Then Khalid r gathered after the battle what remained of the Banu Hanifa, and cleared them of apostasy and took from them the pledge of allegiance to Islam, and then sent a delegation on their behalf to Abu Bakr r where they declared their allegiance to him, and apologized for what they had done, after he had rebuked them for what they were of aberration and misguidance.

1- Tulaiha al-Assadi:

This is the third predictor who claimed prophethood at the end of the era of the Messenger of Allah ﷺ and his appearance after them was an example for those who preceded him.

This Taliha is Ibn Khuwaylid bin Nawfal Al-Asadi, he came with his people Bani Asad to the Messenger of Allah ﷺ in the year of the delegations in the year (9 AH). They greeted him and said with gratitude: We have come to you to testify that there is no god but Allah and that you are His servant and His Messenger. and you were not sent to us while we are to who behind us. So, Allah Almighty revealed His saving: (They regard their acceptance of Islam as a favour to you. Tell 'them. O Prophet'. "Do not regard your Islam as a favour to me. Rather, it is Allah Who has done you a favour by guiding you to the faith, if 'indeed' you are faithful.) [Al-Hujurat: 17].

When they returned, Taliha apostatized and prophesied⁽⁷⁾ and encamped in Samira (a region in their country), and the common people followed him and his followers multiplied. The first thing that came out of him - and it was the reason for sedition of people - he was travelling with some of his tribe that they lacked water and thirst overwhelmed the people, so he said: Ride A'lala (His horse's name) and go for miles, and you will find Bilal, so they did and they found water, and that was the reason for the Bedouins falling into his sedition.

His most powerful supporter was Uyaynah ibn Hisn al-Fazari, who converted to Islam after the conquest of Makkah, and he was one of those whose hearts were reconciled, and one of the hypocrites who yearned for ignorance.

(1) Ibn Habbab, As-Shahih, Shu'ab al-Arna'oot verification, Mu'sasat Ar-Risalah, Beirut, Ed.1993, p15, p.31, Hadith No. 6654

(2) Al-Balathri, Futuoh Al-Buldan. 1/pp109

(3) Ibn Atheer, Asad Al-Ghaba 1/443, (1049)-

(4) Tareekh Attabari, 3/28

(5) It was called Hadiqat Al-Rahman (The Beneficent Garden) then the battle was called Hadiqat Al-Mawt (Death Garden) because of numerous casualties.

(6) Harakat Al-Riddah, Dr. Ali Al-E'toum, p.99 quoted from Tareekh At-Tabari.

(7) Ibn Al-Atheer, Usdu Al-Ghab, p4, p.95

He was imperious, so he sent his brother Habala to the Messenger of Allah ﷺ inviting him to quarrel and telling him about his matter, and he said that the one who comes to him is Dhul-Nun. Habbal said: I am Ibn Khuwaylid (braggingly), so the Prophet, ﷺ said: “May God kill you and deprive you of martyrdom” .⁽¹⁾

Then the Messenger of Allah ﷺ sent Dirar ibn al-Azwar al-Asadi to fight him when he heard what was he saying, but Dirar was unable to defeat him, because his strength increased with time, especially after the two allies believed in him: the tribe of Asad and the tribe of Ghatfan, and the Messenger of Allah ﷺ died and the matter of Tuliha not finished.

After his death ﷺ Abu Bakr Al-Siddiq sent Khalid bin Al-Walid to fight him. Before Khalid met Tulaiha, he sent Akasha bin Muhsin Al-Asadi and Thabit bin Aqram, an ally of the Ansar, to discover for him the reality of the situation. Tulayha and his brother Maslama confronted and killed them. This was painful to Muslims, so they got angry at Taliha and those with him of the polytheists, from Abs, Dhibyan, Bani Asad and Ghatafan. So , They confronted them, and it was a fierce and grinding war, and Taliha could not be patient with it, so he rode his horse and put his wife An-Nuwar behind him, and fled to Ash-Sham (Levant). He remained there until That Abu Bakr died, then returned to Islam, and went out as a pilgrim to Makkah. After that, he participated in the battles of the Muslims in Iraq, where he was martyred in the Battle of Nahawand after he had done a great scourge in jihad .⁽²⁾

Some of those who claimed prophethood after the death of the Messenger ﷺ

Some people claimed prophethood after the death of the Messenger of Allah ﷺ such as Al-Harith bin Saeed, who appeared during the days of Abd Al-Malik bin Marwan. Many people were deceived by him, until he fell into the hands of Abd Al-Malik and killed him, leaving no trace of him on the earth.

Isaac al-Akhras, who appeared in the first Abbasid caliphate during the reign of Abdullah bin Muhammad, who was famous for the butcher, claimed prophethood. He was followed by sects, and he was killed and his sedition ceased.

Among the claimants of the prophethood, whose message remained after his death, was Ali Muhammad al-Shirazi, whose sect was known as Babiyyah and then Baha'i, as well as Ghulam Ahmad, the innovator of Qadianiyya.

Ali Muhammad Al-Shirazi Baha'i Religion

The Baha'i or Babi religion appeared at the hands of a Persian man named “Ali Muhammad Al-Shirazi”, who was born in Shiraz in 1819 AD, one of the cities of Iran. His father was a Shiite Muslim, and he claimed that he belonged to the house of prophethood, and his call began in 1844 AD, when he was twenty-five years old.

He announced himself that he is Al-Bab “the door”, that is, the mediator between the believers, and he is (the expected Mahdi) whose call is close to emergence after he was absent from his minor occultation a thousand years before that⁽³⁾.

This imam, who is (Muhammad Al-Mahdi), had disappeared when he was six years old in the basement (Samra) and did not return, and he was the twelfth imam of the Imami Shiites.

He claimed that he is the source of guidance and knowledge, then what quickly came to his mind is that he is too big to be a tool for the hidden imam who lives to guide and teach people, and he declared that Allah has raised his rank and he has become the new Mahdi who must appear specifically in 1260 AH, i.e. after the occultation of the hidden Imam for a thousand years, according to his claim. He traveled to Makkah to announce his reappearance, pursuant to a fabricated hadith that was widespread among all the esoteric sects, that the Messenger ﷺ said: (The Mahdi will appear between the pillar (al-Rukun) and the standing place (Al-Makam))⁽⁴⁾. He used to call under the mask of fake religious and social reform, and in the name of general brotherhood among people of different religions, nationalities, and sects.

Among the teachings that he was calling for; The abolition of all penalties prescribed by Islam, except for the payment of blood money, the abolition of jihad for the sake of Allah. Also, it is permissible to see women uncovered, and to talk to them without embarrassment. He wrote a book in which he included all his opinions and called it (Al-Bayan), and it is for him the Holy Book. It is considered a constitution for the Baha'i. It was a poor fabrication of Quranic verses and colloquial words, in which it changed the origins and image of Islam and claimed prophethood, and its followers concealed it just as its followers conceal themselves among Muslims.

His call met with some success among a few of his countrymen, Shiraz, especially the common people with whims, so the ruler of Shiraz summoned him and convened for him a council of scholars and jurists. So, the scholars were divided in his matter. Some of them issued fatwas to kill him, and some of them said that he was mentally ill. As for the governor, he was about to kill him, so Al-Bab denied that he was the agent of the promised absentee, and the mediator between him and the believers, so the governor left him on the condition that he attend on Friday to the mosque to announce his repentance before the witnesses. When the day came, he ascended the pulpit and said: the wrath of Allah on whoever considers me a representative of the Imam, or the door to him, and that the wrath of Allah is upon everyone who attributes to me the denial of the Oneness of God, or that I deny the prophethood of Muhammad ﷺ the Seal of the Prophets, or the message of any of God's messengers, or the tutelage Ali, the Commander of the Faithful, or any one of the The imams who succeeded him.” Thus, the door (Al-Bab) escaped from being killed, then he fled to Isfahan in 1846 AD, and his preachers had penetrated into this state like their incursion into Shiraz. In the year 1226 AH corresponding to 1849 AD , Shah Nasir al-Din ordered to arrest him and then kill him due to the increase in his evil among the public. Wajih Husayn al-Tabrizi, a writer of his revelation, disavowed him and hurled insults at him, so he was released after he was arrested with him.

Umar Al-Bab was thirty-one years when he was executed, and some of his followers, after his death, transferred his remains to Haifa in Palestine. Among those who responded to his call (the Babiyya) was another Persian person known as Al-Baha who claimed that he is the true Promised One and the expected Messiah, and that his teacher, Al-Bab (the door), is nothing but sprading good news and a caller to him.

(1) Hadith transmitted by As-Suyouti, Jami' Al-Ahadeeth, p34, p.377, Hadith No. 34536, supervised by Dr. Ali Jum'a. Ibn Jarir At-tabari, Tareekh Arrusul wal Mulook, Dar At-Turath, p23, p186.

(2) Harakat Al-Riddah, Dr. Ali Al-E'toum, p.94, taken from Al-Maqdisi, Al-Bad' wat Tareekh, p5. P150.

(3) It is decided that the Imami Shiite school of Jaafari Twelvers has the hidden Imam, and he is the twelfth Imam, who has been hidden in secret from the view (Samarra) and they are waiting for his presence

(4) Abu Dawood, As-Sunan, Al-Maktabah Al-Asriya, Lebanon, Al-Fitan wal Malahim chapter, p4,p10, Hadith No.4286. Al-Albani said Dha'eef (weak)

He moved to Baghdad and resided there for twelve years, some of which he spent in the outskirts of Sulaymaniyah preaching his misguidance, so the Baghdad government drove him out. Then, he went to Astana and its sheikhs resisted him, so he was exiled to Edirne, where he resided for about five years. He was sent after that to Acre prison in Palestine in 1868 AD, then he was released upon the issuance of the constitution in Astana, which granted freedoms to people of different religions, even if it is null and unfounded. He moved to Bahja from the villages of Acre, and his followers gathered around him, and he died there in 1309 AH and was buried in Haifa.

He was succeeded by his son, Al-Abbas, who called himself Abd Al-Baha, and when he felt that his call was not spreading as it should in Palestine, he traveled to Egypt, America and Europe, and spread it after declaring that the Baha'ism is an international faith, and that it aims to achieve a conscious religion that does not divide between genders. Some Jews and Christians entered it, and when World War I broke out he was in Palestine, so he served the allies in eliminating the Ottoman Empire, and the British government granted him the rank of knight with the title of Sir. When he died in 1931 AD at the age of seventy-seven, his grandson to his daughter Shawqi Rabbani succeeded him with a will.

After Mirza Shawqi Rabbani died without having a son, the Supreme Council of the Baha'i community met in Palestine, and they elected the Zionist American Jew (Mason) as the spiritual head of all members of the sect in the world. Since the American Jew was elected president of the sect, the Baha'i sect turned into an American Zionist movement. The main temple of the Baha'is is still located in Palestine in the city of Acre, where tens of thousands of Baha'is make a pilgrimage to it every year from Iran, the United States and some parts of Europe, and from some Arab countries, especially Palestine, where the Baha'i sect is spreading in northern Palestine in the areas of Acre, Haifa and Safed. They pretend to be Muslims, and hide their Baha'i faith in the Arab countries so that their affairs will not be revealed, especially in Palestine. Among them were the residents of Al-Adasiyyah Al-Shamaliyah near Al-Shuna Al-Shamaliya in Jordan. The Jordanian government discovered that they were spies for the Jews, so they fled as they crossed the Jordan River and moved to occupied Palestine, and that was in the year 1948 AD. Some of them returned after that, claiming their lands, after the Wadi Araba agreement, and they were paid for it. Some of them are in Jordan today and have their own cemetery in the Tariq area in Amman.

In summary, the Baabism or the Baha'i is a sect made of religions, sects, and philosophical views. The author of the book Miftah Bab al-Abwab said, describing the Babis, "They have a special religion that incorporates mixtures of Buddhist, pagan, Brahmin, Zoroastrian, Jewish, Christian, and Islamic religions, and from Sufi and esoteric beliefs."

The Baha'i faith is still based on the ruins of the esoteric, and carries the intention to destroy Islam with the shovel of interpretation, and the claim of the message and the revelation of a law that abrogates its rulings. This lasts until Abdul-Baha came to this manufactured sect, and wanted to clothe it in a new dress, mixed with opinions that he picked up from what some people talk about. It is one of the necessities of civilization, or from what science has revealed recently. "Al-Abbas" imagined that by introducing such opinions in the Baha'i doctrine, he was luring those who are fond of the new from the young generation. The matter reached the point that he declared that he wanted to unite Muslims, Christians and Jews and gather them on the principles of the laws of Moses Peace be upon him, who all believe in him, but he wanted by this to ingratiate himself to the Jews, and pretend to be loyal to them, in order to make them among his followers.

Sheikh of Islam Ibn Taymiyyah mentions that the Batiniyyah "are always with every enemy of the Muslims" and he said: "The Tartars did not enter the lands of Islam and killed the caliph of Baghdad and other kings of Islam except with their help, and we also find in the Babiyyah bias towards the enemies of Muslims; look at Abbas Abd al-Baha how he is biased to the Jews and spreads that Palestine will become their homeland. He said: The Jewish sects come to the Holy Land and gradually increase until it all becomes their home.

The Baha'is, like the Batinism, hate Islam and support its opponents.

One of the Baha'i beliefs is that they do not believe in resurrection or in heaven and hell, and they interpret the Day of Recompense and the Day of Resurrection as the advent of Mirza Hussain, who is known as (Baha'u Allah).

They also contradict everything that the Messenger of Allah ﷺ came with in terms of beliefs and rulings. Their hearts deny his message ﷺ and if they talk about him in some of their books pretending to believe in his prophethood, then they are just like all those who work to destroy Islam under its cover.¹⁾

Among the laimants of prophethood

Ghulam Ahmad, the innovator of Qadianiyyah.²⁾

Ghulam Ahmad mentioned his lineage as he said that my forefathers used to live in Samarkand, then they moved to India and settled in (Qadian), so they became the rulers in that region. Then time changed and calamities rained down on them, and that rule went away from them and their money was plundered. He continued: Then Allah returned to my father some villages during the era of the British state.

With regard to his birth, it was mentioned that he was born in the year 1252 AH, and when he reached the age of education, he began to read the Qur'an and some Persian books. When he reached the age of ten, he learned the Arabic language, and at seventeen he contacted a teacher and learned grammar, logic and philosophy. He read books in the science of medicine to his father. As for the religious sciences, he did not study them with a teacher, but he had a fondness for reading them. When he traveled a distance in learning, the British authority had spread over the Punjab, so Ghulam Ahmad rushed to search for a job, so he went to (Sikot) and assumed the position of managing the Deputy High Commissioner, then he resigned from it four years later, in response to his father's wish, to help him manage his own affairs.

In the year 1876 AD, his father fell ill, Ghulam Ahmad claimed that a revelation came to him from Allah that his father would die after sunset, and this news, according to their claim, was the first revelation that came down to him. After that, he began to express some of his opinions, claiming that he was receiving them through revelation. He claimed that he can predict lunar and solar eclipses before they occur, and this is not a miracle, because it occurs to astronomers and meteorologists.

He distributed a pamphlet announcing that he was the expected Messiah, and he traveled in many countries of India, and he found resistance and denial of his call from the scholars and the public, and he was invited to many debates, but the British government was beside him, preventing the holding of debates, and expelling the scholars who disagreed with him.

In the year 1897 CE, Husayn Kami, the Turkish ambassador to the Punjab, called Ghulam Ahmad for a meeting, but he did not answer. So he went to him himself and heard from him what he was claiming about the descent of the revelation. After he left, he published an article in the newspapers of Lahore in which he vehemently denied what Ghulam Ahmad claimed, and this article had the effect of increasing the wrath of the Muslims at Ghulam Ahmad in that country.

In the year 1902 AD, he issued a magazine to publish his doctrine, which he called (Journal of Religions). It was published in both Urdu and English, and he used to write some articles in it himself.

Then he traveled to Lahore and Siklot to preach a call to his doctrine, so the scholars there issued a leaflet advising people not to listen to his sermons. He preached once, and the people revolted against him with denial, and tried to throw stones at him, but as he is in these places, he was surrounded by the police, who protected him until he boarded the train fleeing.

In the year 1907 A.D. a national movement arose in the Punjab, so Ghulam Ahmad sided with the government, and published a pamphlet in which he called on his followers to be loyal to the colonial British government, and to help it put down the national movement, so they did. He undermined the value of jihad, so the English found their way in him, and they established a college in which to spread his doctrine, which is the college (Alikarah).

Ghulam Ahmad was afflicted with chronic diarrhea, which became worse in Lahore, and he died in the year 1908 AD, corresponding to the year (1326 AH), and he was transferred to Qadian and buried there.

His followers elected "Hakim Nur al-Din" to lead the sect until he died in 1914 AD, and the presidency passed to "Bashir al-Din Mahmoud," the son of the founder of this sect, Ghulam Ahmad.

The Qadianis during the days of Ghulam Ahmad and the days of his successor, Nur al-Din, were one school of thought, but at the end of Nur al-Din's life, some differences began to creep in between them.

When Nur al-Din died, they were divided into two divisions: the Qadian division, and the leader of this division was Mahmoud bin Ghulam Ahmad and the Lahore Division and its leader, "Muhammad Ali," the translator of the Qur'an into English.

- As for the Qadian division, the basis of its belief is that Ghulam Ahmad is a prophet.

- As for the Lahore division, the apparent meaning of its doctrine is that it does not prove the prophethood of Ghulam Ahmad. But Ghulam Ahmad's books are filled with claims of prophethood and message, so what would they do!!

Lahore Division has a misguidance that they prove in their books: it is the denial that Christ, peace be upon him, was born without a

(1)Rasa'il Al-Islah, p3, pp101-105

(2)i.b.i.d

father. The leader of this division, "Muhammad Ali," declares that Jesus, peace be upon him, is the son of Yusuf al-Najjar, and tries to distort some verses to agree with this belief. Their magazine (Islamic Magazine) that is issued in (Woking) in England published an article by Dr. Marcus, and in this article he claims (that Muhammad states that Joseph is the father of Jesus, peace be upon him) and they did not comment on this sentence with a word because it came according to their sect.

Likewise, "Muhammad Ali" in his translation of the Qur'an followed the doctrine of literal translation, and then put footnotes at the bottom of the newspaper in which he interpreted what he translated literally.

He interprets ways that follow the example of their sect ⁽¹⁾.
Their sect spreads in the Punjab, Afghanistan, Iran and Britain.

(1) see Rasa'il Al-Islah, Muhammad Al-Khadir Hussein (former Sheikh of Azhar), p3, p.p 107-124

Sixth pillar

Belief in divine decree (Al-Qada') and divine measuremet (Al-Qadar)

Belief in divine decree and divine measuremet mentioned in some hadiths, and mentioned in the Holy Qur'an, is nothing but the general system on which Allah created the universe, and in which he linked causes and effects, results and introductions. It is a cosmic customary practice (sunnah) that does not fall behind. Among that sunnah is that man was created free in doing, not oppressed nor forced.

In the past, the polytheists justified their polytheism that they were forced by the will of Allah into their polytheism, so Allah denied that and assured that His argument against them is based on what He gave them of reason and sent messengers to them.

The Almighty said: (The polytheists will argue, "Had it been Allah's Will, neither we nor our forefathers would have associated others with Him 'in worship' or made anything unlawful." Likewise, those before them rejected the truth until they tasted Our punishment. Ask 'them, O Prophet', "Do you have any knowledge that you can produce for us? Surely you follow nothing but 'false' assumptions and you do nothing but lie. Say, "Allah has the most conclusive argument. Had it been His Will, He would have easily imposed guidance upon all of you.") [Al-An'am: 148-149].

Allah wants to leave them and what they choose for themselves of misguidance or guidance, and many verses have been mentioned confirming this meaning of divine decree and divine measuremet, and that Allah created man free to do voluntarily, not oppressed or forced, and that what is given to him as a result of his deeds from that is His saying: And say, 'O Prophet, "This is the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve.) [Al-Kahf:29].

And the Almighty says: (As for the one who is charitable, mindful 'of Allah' and 'firmly' believes in the finest reward, We will facilitate for them the Way of Ease. And as for the one who is stingy, indifferent 'to Allah', and 'staunchly' denies the finest reward, We will facilitate for them the path of hardship. [Al-Layl: 5-10].

And, Glory be to Him, said: (So when they 'persistently' deviated, Allah caused their hearts to deviate. For Allah does not guide the rebellious people.) [Al-Saff: 5].

And the Almighty said: (Whatever affliction befalls you is because of what your own hands have committed. And He pardons much.) [Ash-Shura: 30].

And the Almighty says: (As for Thamud, We showed them guidance, but they preferred blindness over guidance. So the blast of a disgracing punishment overtook them for what they used to commit.) [Fussilat: 17].

And Allah Almighty says: (Let there be no compulsion in religion, for the truth stands out clearly from falsehood) [Al-Baqara: 257].

On the authority of Abdullah bin Abbas, who said : One day I was behind the prophet and he said to me:

"Young man, I shall teach you some words [of advice] : Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find His direction towards you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried."⁽¹⁾

In a narration other than Al-Tirmidhi: "Be mindful of Allah and you will find Him before you. Know Allah in prosperity, He knows you in adversity, and know that what missed you was not going to befall you, and what befall you was not going to miss you. And know that victory comes with patience, that relief comes with distress, and that with hardship ease."⁽²⁾

Ibn Daqeeq Al-Eid, may Allah have mercy on him, said in his explanation of the hadith in the forty nuclear (Al-Arba'een An-Nawawiyah) saying: "The pens have been lifted and the pages have dried." This is also an affirmation of the above, i.e. there is no

argument with what I mentioned to you with abrogated or altered⁽³⁾, and it is his saying at the beginning of the hadeeth: "Be mindful to Allah, and you will find His direction towards you..etc." That is, Allah sets a destiny over man as a result of his work, which is also indicated by His saying, the Blessed and Most High: (Whatever affliction befalls you is because of what your own hands have committed. And He pardons much.) [Ash-Shura: 30].

And in Sahih Muslim, the Messenger of Allah ﷺ said: "A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so

and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan⁽⁴⁾. That is, you make Satan have power over your mind.

This is the meaning of belief in divine decree and divine measuremet, and belief in its good and bad. If the believer is certain of this, then what is the benefit of asking other than Allah and seeking help from, and hypocrisy to those of prestige and authority?

Ibn Daqeeq al-Eid, may Allah have mercy on him, said when explaining the hadith of Umar ibn al-Khattab about the forty nuclear and the doctrine of the predecessors (As-Salaf) and imams of the successors (A'mat Al-Khalaf) that whoever believes in these six things (the pillars of belief) with firm ratification, without doubt and without hesitation, is a true believer, whether it is based on conclusive proofs or on the basis of assertive beliefs

I say: The previous verses and hadiths have made it clear that Allah left people choosing for themselves whether to astray or guidance. if Allah the Most High had written for every human being his deeds, then sending Messengers and sending down the Books to them and calling people to Allah's religion and His promise of reward to the pious and punishment to the unbelievers would be invalid.

This does not agree with the justice of Allah Almighty in His creation and disposition, nor in His assignment to His servants, and He is the most merciful of the merciful and the most just of the judges, and accordingly Islam does not allow man to mislead or deviate from God's commands in his beliefs and religion, then he apologizes with divine decree and divine measuremet.

(1) At-Termithi, As-Sunan, Ahmed Shakir verification, edi.1971, Sifat al-Qiyamah war Raqaq chapter, p.4, pp667, Hadith No.2615, He said authentic and fine hadith

(2) Ahmed, Al-Musnad, Ahmed Shakir verification, p.3,p.246, Hadith No.2804

(3) Ibn Daqeeq Al-Eid, Sharh Al-Arba'een An-Nawawiyah. Mu'sasat Al-Ravan. 2003,p.1, p.p77.

(4) Sahih Muslim, Chapter: The Order to be Strong and Shun Weakness, p.4,p.2052, Hadith No.2664

Trust in Allah

Allah Almighty created this universe and organized it in a way that he linked the causes and results and made for obtaining results Sunna and paths that must be followed in order to obtain these results. This is clearly observed in all areas of life, so it was axiomatic in Islam that it is necessary in order to obtain any result to walk the path that Allah made leading to it. Diligence in studying is the way for the student to succeed, sowing seeds and taking care of them leads to quality agriculture, and preparation for battle is the way to victory. Allah Almighty said: (Prepare against them what you 'believers' can of 'military' power) [Al-Anfal: 60].

Islam declares that the causes and the Sunnah do not by themselves affect the creation of causes and results, but they do affect the will of Allah. Therefore, it is necessary to rely on Allah, Allah Almighty said: (But you cannot will 'to do so' unless Allah wills) [Al-Insan: 30], so relying on Allah, Glory be to Him, is while taking into account the reasons during work so that the worker achieves the result of his work and makes it easy for him to obtain it. Allah the Most High said: (Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him.) [Al-Imran: 159] Thus, it appears to us that work, diligence and taking the means is necessary to trust and reliance..

Islam urges Muslim for trust, and the Qur'an mentioned that trust in Allah is the path of the righteous and the guide for the victorious. Almighty said (And whoever puts their trust in Allah, then He 'alone' is sufficient for them. Certainly Allah achieves His Will. Allah has already set a destiny for everything) (At-Talq:3)

Relying on Allah and trust in Him is a support in adversity, help in ordeals, and strength in front of enemies. Believers clung with it and the righteous won by it when they said: (Why should we not put our trust in Allah, when He has truly guided us to 'the very best of' ways? Indeed, we will patiently endure whatever harm you may cause us. And in Allah let the faithful put their trust.) [Ibrahim: 12].

When the polytheists tried to threaten the Muslims with their large number of crowds and the strength of their preparation, the believers' answer was that Allah alone is sufficient for them, and He is the best protector and the best supporter. Those who were warned, "Your enemies have mobilized their forces against you, so fear them," the warning only made them grow stronger in faith and they replied, "Allah 'alone' is sufficient 'as an aid' for us and 'He' is the best Protector." [Al-Imran: 173].

(For they sought to please Allah. And surely Allah is 'the' Lord of infinite bounty) [Al-Imran: 174] So relying on Allah requires taking the means.

A bedouin came to the mosque of the Prophet ﷺ and his camel behind him leading it, he asked the Prophet ﷺ : Should I tie down my camel and put my trust in Allah, or should I leave it and put my trust in Him? The Prophet ﷺ replied: "tie it first then put your trust in Allah." He asked him to do what protects his camel.

The Messenger of Allah ﷺ said: "If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening." Related by Al-Hakim and Ibn Abi Ad-Dunya. That is, if you depend on Allah in your deeds, then Allah will provide you with lawful and ample sustenance just as He provides for birds that come out of their nests and seek after their sustenance, they go early in the morning satiated, i.e. hungry and go back full, i.e. they return from their quest full of stomachs. So the hadith, as you can see, proves that birds go, fly and return and did not say: If you trust in Allah well, He will provide for you as He provides for the birds, they stay in their nests and their sustenance reaches their mouths, but rather He said: They go hungry, and return with a full belly.

Al-Hakim and Ibn Abi al-Dunya related on the authority of Muawiya Ibn Murra that he said: Omar Ibn Al-Khattabؓ met some of the people of Yemen, he said: Who are you? They said: We are the trustworthy. He said: "You lied, you are not trusting, but the trustworthy is the one who throws a grain in the earth, and puts his trust in Allah."

Moreover, it was narrated that Omar Ibn Al-Khattab ؓ sent out men who left work and stayed in the mosque immersed in worship, calling them to work and saying to them: "The sky does not rain gold or silver."

A group came to the Messenger ﷺ and they said to him: "So-and-so fasts during the day and prays at night and makes a lot of remembrance, so he said: Which of you was sufficient for his food and drink? They said: All of us. The prophet replied: All of you are better than him." This man, although he left work for being preoccupied with worship, those who sufficed him for his food and drink were better than him in the eyes of the Messenger of Allah.

The Messenger ﷺ presented us with his life as a wonderful example of the need to work and take the means to achieve results while relying and trust in God; from that when he decided to emigrate, he chose the companion, who is Abu Bakr Al-Siddiqؓ, and planned with him to take the reasons that lead them to Medina against the will of Quraysh. After his arrival he planned for the establishment of the Islamic state, so he made a brotherhood between the immigrants and the supporters and concluded treaties with the Jewish tribes that used to live in the city. Then, he started planning to fight Quraish who harmed him and those who believed in him, and forced them to emigrate.

The Messenger of Allah ﷺ was able, in less than two years of his migration, to defeat Quraish, in the great battle of Badr. Then the victory over the Quraysh and the conquest of Mekkah in the eighth year of the Hijrah, after the Jews were expelled from Medina because of their violation of their covenants. Upon his death ﷺ in the eleventh year, most of the Arabian Peninsula had yielded to him (1) ..

The Rightly Guided Caliphs after him followed his approach by adopting the means while relying on Allah in their jihad against their enemies, so they conquered the Levant, Egypt and Iraq, and eliminated the Persian state in a period not exceeding twenty years.

(1) For more details, see my book: Al-Badr Al-Muneer fi Sirat Sayid Al-Mursaleen

Effects of islamic creed

Belief in the Islamic creed (belief) has a deep impact on the life of the individual and the life of society, and it has its good results and virtues in society. Human behavior and actions in life are manifestations of his creed. If the creed (faith) is correct, the conduct will be correct and upright, and if it is corrupted, then it will be corrupt and crooked, for that the first thing that the Messenger of Allah ﷺ did was to call for this creed (faith) to be the cornerstone of building the Islamic nation, because the firmness of this belief in the human soul pushes it to do good, to distance itself from evil, and to adhere to good ethics and morals.

Belief in the Islamic creed is what enabled its adherents to change the course of history, change the map of the world, assume the leadership of nations, and liberating them from superstitions, deviations, and the tyranny of kings. So they destroyed the rule of the Romans in the Levant and Egypt, and the Persian state in Iraq and Iran, twenty years after the migration of the Messenger ﷺ from Makkah to Medina, and the establishment of the Islamic state. This conquest was the second eternal miracle of Islam after the miracle of the Noble Qur'an.

The Islamic creed is like a good tree, its root is fixed and its branch is in the sky, it bears its fruit every time with the permission of its Lord, and no one can surround the effects of this eternal faith, as it is too big for a creature to encompass it.

However, some of these effects can be mentioned to be a reminder that benefits the believers:

1- The Muslim's belief that Allah is the Lord of everything and there is no Lord other than Him, i.e. his belief that Allah is the Creator, the Owner, the Ruler of the affairs of His creation, the Giver of life and death, the Beneficent and the Harmful, as He, Glory be to Him, said about Himself: (The creation and the command belong to Him 'alone'. Blessed is Allah—Lord of all worlds! [Al-A'raf: 54], this requires and necessitates the following:

A- Sincerity of love for Allah Almighty. so he does not love anyone who is hostile to Allah and His Messenger. even if he is one of the closest people to him: Allah Almighty said: You will never find a people who 'truly' believe in Allah and the Last Day loyal to those who defy Allah and His Messenger. even if they were their parents, children, siblings, or extended family. For those 'believers'. Allah has instilled faith in their hearts and strengthened them with a spirit from Him.¹ He will admit them into Gardens under which rivers flow. to stay there forever. Allah is pleased with them and they are pleased with Him. They are the party of Allah. Indeed, Allah's party is bound to succeed. [Al-Mujadalah: 22]

That is, you will not find a group who believe that Allah is the Creator, the Owner, the Ruler, the Deserver to be worshiped without anyone else, and they believe in the resurrection and reckoning after death exchange affection with those who are hostile to Allah and His Messenger, even if they are among the closest people to them such as their fathers, sons, brothers, or their people who are loyal to non-believers, may Allah establish faith in their hearts, support them with strength from Him, and admit them to gardens beneath which rivers flow, wherein they will abide eternally, which bliss will never be interrupted. Allah loved them and they loved Him, the party of Allah are the victorious.

B- Removing everyone else but Allah Almighty with supplication, hope, and trust. Allah Almighty said: (And 'Do not invoke, instead of Allah, what can neither benefit nor harm you—for if you do, then you will certainly be one of the wrongdoers,' [Yunus:106] (Put your trust in Allah if you are 'truly' believers.") [Al-Ma'idah: 23.]

C – removing everyone else but Allah Almighty for fear, so whoever believes that some creatures will harm him with their will and ability, no matter how powerful they are, and fears them, then he has associating Allah with other deities. Allah Almighty said: (So be in awe of Me 'alone'.") [Al-Nahl: 51] The sincere Muslim who is connected to Allah should not be affected by the feeling of fear for life, fear for provision, or fear for status, for life is in the hands of Allah, and no creature has the ability to diminish this life, an hour or some of it for life benefit and harm are in the hands of Allah alone. Allah Almighty said: (No soul can ever die without Allah's Will at the destined time) [Al-Imran: 145]

Allah gives abundant or limited provisions to whoever He wills [Ar-Ra'd: 26]. (Sav. 'O Prophet.' "O Allah! Lord over all authorities! You give authority to whoever You please and remove it from who You please: You honour whoever You please and disgrace who You please—all good is in Your Hands. Surely You 'alone' are Most Capable of everything) [Al-Imran: 26.]

D- Not enacting laws and legislation that contradict Allah's sharia (law), such as laws that permit usury, adultery, exposing private parts, or changing what Allah decrees of punishments such as retaliation and hudud, and other legislations that permit what Allah has forbidden, or prohibit what Allah has permitted, following one's whim or not believing in the preference of these rulings, and the obligation to follow them, in obedience to Allah. In order to avoid this deviation from faith, the Holy Qur'an denounces that the believers resort to directing themselves to other than the Book of Allah and His guidance, which came detailed and clear in it, and Allah commands His Messenger to say to his nation): (Sav. O Prophet." "Should I seek a judge other than Allah while He is the One Who has revealed for you the Book 'with the truth' perfectly explained? [Al-An'am: 114].)

e- Increasing belief and faith when listening to the recitation of the Noble Qur'an: Allah Almighty said, whose faith increases when His revelations are recited to them, and who put their trust in their Lord. [Al-Anfal:2]

(f) Observing Allah in what the believer says or does, as self-monitoring because the believer knows that Allah knows the secret and hid.

2- Effects of belief in the Last Day and its consequences such as Paradise and Hell, reckoning and punishment:

A- The believer's guidance, discipline, and commitment to good deeds and abstaining from evil. Thus, belief in this day is one of the strongest things that motivate a person to do good and to perfection and progress in his life in this world, in order to win a sublime position with Allah in the Hereafter, and one of the strongest factors that refrain from doing evil for fear of a bad fate on the Day of Resurrection.

b- Formation of self-evaluation for the believer, whereby he holds himself accountable before Allah, Glory be to Him, calls him to account.

That is why Omar Ibn Al-Khattab said to the believers: "Hold yourselves accountable before you are held accountable".

C- It prevents the owner of power and authority from oppressing others and tyrannizing them, because if he tells him about the injustice of others, he remembers the Day of Judgment, and Hell, its flames and fuel, the Day when neither money nor sons will benefit.

d- It inspires patience in the believer's soul when injustice occurs to him, or harm to himself, his money, or his honour, because he is reassured that if he is not able to remove the injustice and harm from himself in this world, then Allah will take revenge on him from those who wronged him on the Day of Resurrection, just as he will raise his position in eternal life. .

-3- Effects of belief in angels:

A- Developing a love of obedience and order, for Allah Almighty is capable of everything. He organized the affairs of the universe and life, and delegated his angels to run things in it, and they receive orders from Him, and they carry them out each according to what he is entrusted with. (who never disobey whatever Allah orders—always doing as commanded.) (At-Tahreem: 6) (Say, 'O Prophet,' "Your soul will be taken by the Angel of Death, who is in charge of you") [Al-Sajdah: 11].

b- Feeling the greatness of Allah and His watching over them through His angels. (not a word does a person utter without having a 'vigilant' observer ready 'to write it down'.)

(Qaf:18). They observe and write down deeds.

C- The Muslim's familiarity with the angels and shyness from them because he knows that they are close to him, and that some of them walk with him wherever he walks, and some of them descend upon him tranquility and reassurance whenever he turns to Allah and turns to Him. (Surely those who say, "Our Lord is Allah," and then remain steadfast, the angels descend upon them, 'saying,' "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised. [Fussilat:30-31.]

4

4-Effects of belief in the heavenly books

A- Knowing Allah's laws and what Allah loves and is pleased with.

b- Staying away from everything that angers Allah.

C - Knowledge of the unseen and what Allah has told about, and the abode of the Hereafter and its bliss and hell.

D- Being certain that the only heavenly book that has not been subjected to distortion and alteration is the Noble Qur'an.

E - The laws that came in the Holy Quran abrogate the laws that came in the books before it.

5-Effects of belief in the Messengers:

A- Loving and following them.

b- Patience to endure harm in order to spread the call to Allah, as they and those who believed in them endured that.

6- Effects of belief in divine decree and divine measuremet:

A- Not to grieve over what has passed of worldly pleasures.

B- Abandoning joy that leads to recklessness and evil with what is given to man of worldly pleasures and its fleeting eniovmnt.

C- Patience. endurance. reassurance.calmness. and contentment when disaster strikes. Almighty said: No calamity 'or blessing' occurs on earth or in yourselves without being 'written' in a Record before We bring it into being. This is certainly easy for Allah. 'We let you know this' so that you neither grieve over what you have missed nor boast over what He has granted you. For Allah does not like whoever is arrogant, boastful—(Al-Hadid :22-23))

d- Not being afraid, cowardly or miserly, because the believer believes that nothing will happen to him except what Allah has destined for him.

The way of proving Islamic creed

The scholars are agreed that the rational evidence whose premises are accepted and whose rulings are based on sense or necessity informs that certainty as well as achieves the required faith.

The majority of scholars also held that the textual evidence indicates certainty and proves the belief, provided that it is definitive in its occurrence and definitive in its indication and meaning.

The meaning of it being definitive in its occurrence is that there is no doubt in its authentication on the authority of the Messengerﷺ and that is only in the mutawatir (successive narration)

The meaning of it being definitive in its meaning and indication is that it is a precise text in its meaning, and that is only in issues that cannot be interpreted. If the narration evidence is of this rank, it benefits certainty and is suitable for the creed to be established by it.

Examples of this are in the Qur'anic verses that speak of monotheism, the message and the last day and so on from fundamentals of religion. It came as it is definitive in its occurrence, definitive in its meaning, and it does not bear more than one meaning, such as the Almighty's saying) :(Say, 'O Prophet, ' "He is Allah—One 'and Indivisible'; Allah—the Sustainer 'needed by all'. He has never had offspring, nor was He born. And there is none comparable to Him." ([Al-Ikhlās]. And the Almighty's saying) :“Yes, by my Lord, you will surely be resurrected. ([At-Taghabun:64] and the Almighty's saying:

)Say, 'O Prophet, ' "They will be revived by the One Who produced them the first time ([Ya-Sin:79]. And the Almighty saying) :The Messenger 'firmly' believes in what has been revealed to him from his Lord, and so do the believers. They 'all' believe in Allah, His angels, His Books, and His messengers. ([Al-Baqara:286]. And the Almighty saying) :Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets] (Al-Baqara: 177.[

This is the matter of beliefs (creed) and the way to prove them, and knowledge of them must pervade all people, and not to be limited to one sect over another, because it is the basis of religion and in it a person is a believer, so how can it be imagined that a believer is ignorant of it? One of the requirements of this general knowledge of it is that there is no disagreement among scholars regarding its affirmation or denial.

Applying the principles that we have mentioned, it becomes clear to us that the only way - as His Eminence Professor Mahmoud Shaltout says - to establish beliefs is the Holy Qur'an. That is in regards to what was of his verses with definite meaning, and it cannot bear two

meanings or more, like the verses that we mentioned before in affirming the Oneness, the Message and the Last Day.⁽¹⁾

As for what is not definitive in its indication (meaning), it is possible for two meanings or more, then this is not suitable to be taken as evidence of the faith (creed) that judges its denier to be an infidel, that is like the verses that some scholars have inferred about seeing Allah with sight in the Hereafter.

So, the proof of belief in the Qur'an or not, is based on the definitiveness of the meaning or its presumptiveness. As for the definitiveness of occurrence, this is beyond doubt, since the entire Qur'an has reached us as Allah revealed it, successively, generation after generation. If the belief is not proven except by a definitive text in its occurrence and indication, then it is necessary to clarify the principles on which the definitive or presumptive of Sunnah is based.

Divisions of Hadith in terms of its chain of transmission:

Hanafi scholars have divided the hadith into three main categories: Mutawatir, Mashhoor and Ahad, and others have divided it into two types: Mutawatir and Ahad.

The mutawatir is what was narrated by a group and refers rationally to impossibility of their agreement to lie on the Messenger of Allah from a group like them to the Messenger of Allah.

mashhoor is what he narrated from the Messenger of Allahﷺ one or two, or any number that did not reach the frequency limit (mutawatir) of the Companions. Then tawatur group narrates it on the authority of the companions and the followers, and from the followers of the followers as well.

This type of Sunnah is considered a science that is close to the certainty that of the mutawatir reports, and it benefits the preponderance of conjecture, such as the hadeeth "Actions are but by intentions...>."...

Ahad narrations are the ones that narration did not reach the limit of tawatur or the limit of fame (shuhra), that one or more narrators did not reach the number of frequency (tawatur) in the two classes of companions and followers, whether its narrators from the second class reached this limit or other limit. This type of Sunnah benefits conjecture in its provenance from the Messengerﷺ and it is obligatory to work with its practical rulings only, because it is not used in matters of belief (creed), because what is required in it is certainty and knowledge, and it only benefits conjecture.

Hadith proves the belief (creed) and raises a proof for it if it is definitive in its occurrence and indication.

(1) Mahmoud ash-Shaltout, islam aqida wa sharia, p.p67-69

Punishment of those who do not believe in the Islamic creed (belief), and clarifying the reward of the pious

Whoever does not believe in this creed that Allah Almighty asked us to believe in, then he is one of the unbelievers whom Allah Almighty warned in many verses in the Holy Qur'an, including His saying:

Proceed into the shade "of smoke" which rises in three columns, providing neither coolness nor shelter from the flames. Indeed, it hurls sparks "as big" as huge castles and "as dark" as black camels." Woe on that Day to the deniers!

On that Day they will not "be in a position to" speak,

nor will they be permitted to offer excuses. (Al-Mursalat:30-36)

(Indeed, We have prepared for the disbelievers chains, shackles, and a blazing Fire(Al-Insan:4).]

And by His saving, the Blessed and Most High): "They are" the ones who reject this Book and all "scriptures" We sent Our messengers with so they will know "the consequences" when shackles will be around their necks and chains "on their legs". They will be dragged through boiling water, then burned in the Fire "as fuel".] (Ghafir:70-72)

Allah Almighty described these chains in His saying: "It will be said," "Seize and shackle them, then burn them in Hell, then tie them up with chains seventy arms long.

For they never had faith in Allah, the Greatest, nor encouraged the feeding of the poor.(Al-Haqq:30-34)

In describing their food, Allah Almighty said) :Surely "the fruit of" the tree of Zaqqûm¹. will be the food of the evildoer. Like molten metal, it will boil in the bellies like the boiling of hot water.

"It will be said," "Seize them and drag them into the depths of the Hellfire.

Then pour over their heads the torment of boiling water."(Ad-Dukhan: 43-48).

And He, the Blessed and Most High, also said ﴿﴾ :So this Day they will have no close friend here,

nor any food except "oozing" pus,

which none will eat except the evildoers."

]Al-Haqqah :35-37.

Allah. Glory be to Him. promised His righteous servants Paradise and its bliss. Glory be to Him also said) :The description of the Paradise promised to the righteous is that under it rivers flow: eternal is its fruit as well as its shade. (Ar-Ra'd:35)(Almighty said: (And whoever is in awe of standing before their Lord will have two Gardens. Then which of your Lord's favours will you both deny? (Ar-Rahman :46-47)

Glory be to Him said in Surat Al -Waqi'ah, describing the state of the righteous who are close to Paradise) : "All will be" on jewelled

thrones, reclining face to face.They will be waited on by eternal youths

with cups, pitchers, and a drink "of pure wine" from a flowing stream, that will cause them neither headache nor intoxication. "They will also be served" any fruit they choose and meat from any bird they desire. And "they will have" maidens with gorgeous eyes, like pristine pearls, "all" as a reward for what they used to do. There they will never hear any idle or sinful talk—only good and virtuous speech.¹

] Al-Waqi'ah:15-26.[

In mentioning what he prepared for people of the right, the Almighty said) :And the people of the right—how "blessed" will they be!

"They will be" amid thornless lote trees, clusters of bananas, extended shade, flowing water, abundant fruit—never out of season

nor forbidden—and elevated furnishings. Indeed, We will have perfectly created their mates,

making them virgins, loving and of equal age, (Al-Waqi'ah:27-36)

Allah sends down the angels upon their death. announcing to them in His saving) :Surely those who say. "Our Lord is Allah." and then remain steadfast. the angels descend upon them,¹ "saying," "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised.] (Fussilat:30[.

As for the state of the unbelievers when they die, Allah Almighty says regarding them Then how "horrible" will it be when the angels take their souls, beating their faces and backs] (Muhammad:27[

The path to Islam

Islam, when it requires people to believe in the Islamic creed (belief) that has been explained previously, does not compel them to adhere to it by compulsion, because the nature of faith rejects coercion, and faith cannot be achieved by compulsion, as Allah Almighty said :Let there be no compulsion in religion ([Al-Baqara: 256]. It came in the Qur'an addressing our master Muhammad ﷺ (Had your Lord so willed 'O Prophet', all 'people' on earth would have certainly believed, every single one of them! Would you then force people to become believers? (Yunus:99.[

Likewise, he does not push them to it through sensory paranormal things that astonish their minds and throws them into the barn of believing them without consideration or choice. Almighty said: (If We willed, We could send down upon them a 'compelling' sign from the heavens, leaving their necks bent in 'utter' submission to it.) (Ash-Shu'ara:4)

The meaning is that Allah wants people to have faith through acceptance and choice that does not force them to do it by compulsion, and does not force them to do it with the supernatural, but rather makes them do it with proof that fills the heart with faith.

On this principle, the Qur'an presented the faiths of Islam - as we have seen - by argument and proof.

It was narrated about the reason for the revelation of a verse: " :Let there be no compulsion in religion, for the truth stands out clearly from falsehood."

On the authority of Ibn Abbas, may Allah be pleased with them both, he said: "When the children of a woman (in pre-Islamic days) did not survive, she took a vow on herself that if her child survives, she would convert it a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar (Helpers) among them, so Allah Almighty revealed :Let there be no compulsion

in religion, for the truth stands out clearly from falsehood [Al-Baqara: 256] ⁽¹⁾. On the authority of Ibn Abbas - also - he said: "This verse was revealed about a man from the Ansar from Bani Salem called Al-Husayn. He had two Christian sons, and he was a Muslim. They have rejected anything but Christianity, so Allah sent down the verse. And in a narration that he tried to coerce her, so they disputed with the Prophet ﷺ and he said: O Messenger of Allah, will some of me enter the Fire while I am looking? The Messenger of Allah did not give permission for him to force them to convert to Islam ⁽²⁾ ".

In a narration on the authority of Saeed bin Jubair that the Prophet ﷺ said: "When this verse was revealed: Allah has chosen your companions, so if they choose you, then they are among you, and if they choose them, then they are among them." ⁽³⁾,"

Sheikh Rashid Reda, may Allah have mercy on him, said in the interpretation: "This is the rule of the religion that many of its enemies claim that it rose with the sword and force, so it was presented to the people and force on its right hand. Whoever accepted it was saved, and whoever rejected it was ruled by the sword. Was the sword doing its effect in forcing people to convert to Islam in Makkah during the days when the Prophet ﷺ was praying in secret and during the days when the polytheists tempted the Muslim with various types of torment, and they did not find a deterrent until the Prophet and his companions were forced to emigrate? Or do they say that this coercion took place in Medina after Islam became proud, and this verse was revealed at the beginning of this pride? As the battle of Banu al-Nadir was in Rabi' al-Awwal of the fourth year, and al-Bukhari said: It was before the battle of Uhud, which there is no dispute that it was in Shawwal of year three, and the infidels in Makkah were still targeting Muslims with war. Banu Nadir broke their covenant with the Prophet ﷺ and they attempted to assassinate him twice while they were next to him on the outskirts of the city, so it was necessary to evacuate them from the city, so he besieged them until they evacuated them, so they went out defeated and he did not give permission to those who sought his permission from among his companions to force their children who were jews to convert to Islam, and preventing them from going out with the Jews, so that was the first day that coercion occurs on the mind of Muslims. Imam Muhammad Abduh, may Allah have mercy on him, said: It was common among some denominations - especially Christians - to force people to enter their religion by compulsion.

This issue is closer to politics than to religion because belief (faith) - which is the origin and essence of religion - is self-submission, and it is impossible for self-submission to be coerced, rather it is by clarification and proof, and that is why the Almighty said) : for the truth stands out clearly from falsehood. ([Al-Baqara: 256] meaning, it has appeared that in this religion is guidance, straightforwardness and success ⁽⁴⁾

and walking on its bath with light, and that those people who oppose it are wrongdoers and misguided. ⁽⁴⁾
The Qur'an confirmed that only the Creator - alone - to judge the one who **invokes** others besides him. Allah said: (Whoever invokes, besides Allah, another god—for which they can have no proof—they will surely find their penalty with their Lord. Indeed, the disbelievers will never succeed. (Al-Mu'minun:117) He addresses the Messenger of Allah ﷺ by saying: (your duty is only to deliver 'the message'. Judgment is for Us) [Al-Ra'd: 40], and his saying: (And you 'O Prophet' are not 'there' to compel them 'to believe'. So remind with the Quran 'only' those who fear My warning.) [Qaf: 45], and his saying: (You are not 'there' to compel them 'to believe'.

) [Al-Ghashiya: 22] There are many verses that show the Messenger of Allah ﷺ the futility of the means of coercion and the imposition of belief on others, and that Allah - the Almighty - if He knew that faith could come by coercion, he would command His Messengers to force people to believe and accept Islam. He, the Most High, said) :Had Allah willed, they would not have been polytheists. We have not appointed you as their keeper, nor are you their maintainer. ([Al-An'am: 107]. And the Almighty said: (Would you then force people to become believers?) [Yunus: 99]. Almighty also shows that beliefs are not subject to coercion of any kind, even that which comes out of concern for the one who is called and the desire to save him. (And most people will not believe—no matter how keen you are— (Yousuf: 103) so, Allah urged him to practice the invoke to faith and rejecting disbelief with wisdom, good preaching, and arguing in the best manner. Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided. (Al-Nahl :125).

From - all of this - it is clear that the freedom of belief in the Qur'an is surrounded by all the Qur'anic guarantees that made it an absolute freedom that is not bounded by borders as long as it is within the framework of freedom to choose one's belief, and that the reckoning for it is specific to God - the Almighty-

. (1) As-Sajjistani, Sunnan Abi Dawood, ibid Jihad , chapter: The prisoner is forced to convert to Islam, p4, Hadith No. 2682, p317, Abu Dawood said: muqlat is the one whom child does not survive.

(2) As-Suyuti, Abdu Al-Fadl Jalaluddin Abdull-Rahman Bin Abi Bakr (died911H) Ad-Dur Al-Manthoor fi Al-Tafseer Al-Ma'thoor, Benuit, Dar Al-Fikr, 2011, p2, p-p21

(3) Rida, Tafseer Al-Quran Al-Kareem (Tafseer Al-Manar) ibid, p3,p.p31, see also Darooza, Muhammad Azzih, At-Tafseer Al-Hadeeth, Cairo, Dar Ihia' Al-Kutub Al-Arabia, 1383H, p6, p471.

(4)Rida, Tafseer Al-Quran Al-Kareem (Tafseer Al-Manar) ibid, p3,p.p36-37

Islam's position of non-Muslims

Islam does not see that mere disagreement in religion allows enmity and hatred, and prevents peace and cooperation in the affairs of public life, in addition to that it does not allow fighting for the sake of that disagreement. This is evidenced by the fact that when the Messenger of Allah ﷺ came to Medina, he found there Jews and polytheists who did not believe in Islam, so he did not fight them, and made an alliance with the Jewish tribes, and he did not fight any of those tribes until after it broke its covenant with him ﷺ. Likewise, he did not kill any of the hypocrites and polytheists who were plotting against the Muslims, such as Abdullah bin Abi Salul and others, and those who established the Adh-Dhirar Mosque for the sake of plotting and harming Muslims and waiting for someone to come forward to fight Allah and His Messenger, because they did not fight him. Allah Almighty said: Fight in the cause of Allah 'only' against those who wage war against you, but do not exceed the limits.¹ Allah does not like transgressors.] (Al-Baqara: 190.)

Furthermore, he commanded his messenger to call to Allah with righteousness in what he commanded him to do. Allah Almighty said: Because of that, you 'O Prophet' will invite 'all'. Be steadfast as you are commanded, and do not follow their desires. And say, 'I believe in every Scripture Allah has revealed. And I am commanded to judge fairly among you. Allah is our Lord and your Lord. We will be accountable for our deeds and you for yours. There is no 'need for' contention between us. Allah will gather us together 'for judgment'. And to Him is the final return.' As-Shura: 15.

Glory be to Him, also said addressing His Messenger, showing him His address to the people of the book: Say, 'O Prophet, 'O People of the Book! Let us come to common terms: that we will worship none but Allah, associate none with Him, nor take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we have submitted 'to Allah alone'.' (Al-Imran: 64)

Glory be to Him also said: (Do not argue with the People of the Book unless gracefully) [Al-Ankabut: 46].

Glory be to Him said:) Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.] Al-Mumtahina :8-9).

Allah commanded man with his parents to show them kindness and respect them with the virtue, even if they were polytheists and guided him to be polytheist. And We have commanded people to 'honour' their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return.] Luqman:14-15.

Abu Talib, the uncle of the Prophet ﷺ continued his polytheism and disbelief until he died. Nevertheless, throughout his life he was an ambassador of peace between the Prophet, ﷺ, and his opponents of the polytheists, and he was a force that protected him from their harm.

Islam permits treaties with its polytheistic opponents: The Messenger of Allah ﷺ established treaties with the people of Makkah who harmed him and expelled him and companions and fought against him. Then, he made the Hudaibiyyah peace treaty with them. Also, The polytheistic tribe of Khuza'a entered into an alliance with the Prophet ﷺ against Quraysh, and he fought with them when Quraysh attacked them. This was a reason for the conquest of Makkah.

He commanded to keep promises as long as the enemy is committed to those promises. Allah Almighty said: As for the polytheists who have honoured every term of their treaty with you and have not supported an enemy against you, honour your treaty with them until the end of its term. Surely Allah loves those who are mindful 'of Him'. (At-Tawba:4) In this verse, Islam considers maintaining covenants with the polytheists is one of the qualities of the righteous.

Moreover, he forbade fighting non-Muslims who did not fight Muslims, and informed that fighting those who did not fight is aggression against them and that Allah does not love the aggressors, meaning that He will punish them on the Day of Resurrection because of aggression against them.

Allah Almighty said: Fight in the cause of Allah 'only' against those who wage war against you, but do not exceed the limits.¹ Allah does not like transgressors.] (Al-Baqara: 190.)

The Messenger of Allah ﷺ commanded that if a fight occurred between Muslims and others, not to kill the elderly, women, children, and monks, and this is part of the Islamic ethics in fighting, and the approval of the principle of freedom of religion in Islam.

One of the principles of Islam that indicates freedom of religion is that it allows a Muslim to be related with ahl alkitab (People of the Book - Jews and Christians) through marriage, so a muslim can marry from them and should pay a dowry for, and they become maternal uncles to his Muslim children. The wife from jews or christians shall have the same rights and duties as the Muslim wife; likewise, she has the complete right and freedom to remain on her faith, perform the duties of her worship, and go to her places of worship, as long as she is convinced of her own accord, just as it is permissible to eat their food and they to eat the food of Muslims.

In the permissibility of marriage and eating from the People of the Book, the Almighty said: (Today all good, pure foods have been made lawful for you. Similarly, the food of the People of the Book¹ is permissible for you and yours is permissible for them. And 'permissible for you in marriage' are chaste believing women as well as chaste women of those given the Scripture before you—as

long as you pay them their dowries in wedlock, neither fornicating nor taking them as mistresses. Al-Ma'idah: 5⁽¹⁾ [

As for the polytheists who worship other than Allah and deny his existence, Islam does not allow the Muslim to have such a connection and relation with them, and in that Allah Almighty said: Do not marry polytheistic women until they believe: for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist] (Al-Baqara: 221). Based on the foregoing, what is being done by the so-called Islamic State (ISIS) of killing Christians and Shiite believers in Iraq and Afghanistan is forbidden, as well as what Shiite militias are doing of killing and looting of money in Iraq and Syria for believers who are not fighters among the Sunnis. Allah Almighty said regarding the right of a Muslim who deliberately kills a believer unjustly: And whoever kills a believer intentionally, their reward will be Hell—where they will stay indefinitely.¹ Allah will be displeased with them, condemn them, and will prepare for them a tremendous punishment. (An-Nisa: 93)

(1) Chaste women: virtuous, payments: doweries.

The boundary between Islam and unbelief

Based on the foregoing, whoever does not believe in the six pillars of the Islamic creed (belief) that have been clarified previously and considers it lawful to worship one of Allah's creatures, claims that Allah has a son or a mistress, differentiates between the messengers whose names Allah narrated to us, believes in some and disbelieves in others, claims that Allah sent a prophet or a messenger after our Master Muhammad, he does not believe that the life of this world ends and after it another abode that is the abode of recompense and the abode of eternal residence, or he does not believe in Allah's Sharia that He revealed to His Messenger Muhammad Ibn Abdullah ﷺ so he prohibits on his own what he sees prohibited, he permits what Allah prohibits with belief in its permissibility, such as eating usury, gambling (including what is called the charity lottery), and rules by other than what Allah has revealed, is not a Muslim, and the rulings of Muslims do not apply on them.

He is considered an unbeliever to Allah if this belief reaches him in the right way, despite his denial of it or part of it, and he is convinced inside but refuses to be convinced and bear witness to it out of fanaticism to his religion and his fathers, out of stubbornness and arrogance, greed for money or prestige that is fleeting, or fear of blame of his people.

Hence, the remote peoples whom Islam's creed does not reach them or reaches in a bad, repulsive way, or who does not understand its evidence that is mentioned in the Noble Qur'an and the honorable Sunnah of the Prophet, despite their diligence in researching it, then they are not called by the name of disbelief and polytheism that are stated in the Qur'an as Allah does not forgive because the polytheism that the Almighty does not forgive is the polytheism that arises from stubbornness, arrogance, and

fanaticism in the religion of the fathers and grandfathers ⁽¹⁾ and which Allah said about those: (And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly. See then what was the end of the corruptors!) (An-Naml: 14.)

⁽¹⁾ (1) Al-Islam Aqeeda wa Shari'a, p.32-33, ibid.

Some traits of hypocrites

There is a group that claims to believe in Allah and they are the hypocrites. Allah warned Muslims against them and mentioned some of their characteristics at the beginning of Surat Al-Baqara, where he divided people into three types: righteous, the unbelievers, and hypocrites, and those are exist in every time and place.

Allah, Glory be to Him, prolonged in describing their image at the beginning of Surat Al-Baqarah after mentioning the characteristics of the believers in three verses, and His mentioning the characteristics of the unbelievers in two verses only, so He mentioned them in thirteen verses to reveal their truth and warn people against them by His saying: (And there are some who say, "We believe in Allah and the Last Day," yet they are not "true" believers.] They seek to deceive Allah and the believers, yet they only deceive themselves, but they fail to perceive it. There is sickness in their hearts, and Allah "only" lets their sickness increase. They will suffer a painful punishment for their lies. When they are told, "Do not spread corruption in the land," they reply, "We are only peace-makers!"¹ Indeed, it is they who are the corruptors, but they fail to perceive it. And when they are told, "Believe as others believe," they reply, "Will we believe as the fools believe?" Indeed, it is they who are fools, but they do not know. When they meet the believers they say, "We believe." But when alone with their evil associates they say, "We are definitely with you; we were only mocking." Allah will throw their mockery back at them, leaving them to continue wandering blindly in their defiance. They are the ones who trade guidance for misguidance. But this trade is profitless, and they are not "rightly" guided. Their example is that of someone who kindles a fire, but when it lights up all around them, Allah takes away their light, leaving them in complete darkness—unable to see. They are "wilfully" deaf, dumb, and blind, so they will never return "to the Right Path". Or "those caught in" a rainstorm from the sky with darkness, thunder, and lightning. They press their fingers into their ears at the sound of every thunder-clap for fear of death. And Allah encompasses the disbelievers "by His might". It is as if the lightning were about to snatch away their sight. Whenever lightning strikes, they walk in its light, but when darkness covers them, they stand still. Had Allah willed, He could have taken away their hearing and sight. Surely Allah is Most Capable of everything. Al-Baqarah:8-20. [Allah also mentioned some of their characteristics in Surat Al -Nisa, and he said : Give good news of a painful punishment to hypocrites, who choose disbelievers as allies instead of the believers. Do they seek honour and power through that company? Surely all honour and power belongs to Allah. He has already revealed to you in the Book that when you hear Allah's revelations being denied or ridiculed, then do not sit in that company unless they engage in a different topic, or else you will be like them.¹ Surely Allah will gather the hypocrites and disbelievers all together in Hell. 'The hypocrites are' those who wait to see what happens to you. So if Allah grants you victory, they say 'to you', "Were we not on your side?" But if the disbelievers have a share 'of victory', they say 'to them', "Did we not have the advantage over you, yet we protected you from the believers?" Allah will judge between 'all of' you on the Day of Judgment. And Allah will never grant the disbelievers a way over the believers. Surely the hypocrites seek to deceive Allah, but He outwits them. When they stand up for prayer, they do it half-heartedly only to be seen by people—hardly remembering Allah at all. Torn between belief and disbelief—belonging neither to these 'believers' nor those 'disbelievers'. And whoever Allah leaves to stray, you will never find for them a way. (An-Nisa: 138-143)

As Allah Almighty mentioned the hypocrites in Surat Al-Tawbah with various characteristics, including lagging behind in jihad , pretending to believe and abandoning its consequences and obligations, and revealing the cover for their sedition and the grudges in their hearts, and the methods of their hypocrisy. It was mentioned of the methods of their hypocrisy that they took the Jews and the Christians allies rather than the believers, and it was mentioned that whoever takes them as allies is one of them. The Almighty said :O believers! Take neither Jews nor Christians as guardians—they are guardians of each other.¹ Whoever does so will be counted as one of them. ([Al-Ma'idah: 51]. Surah Al-Tawbah is called the scandalous; Because it revealed the characteristics of the hypocrites and their conspiracies against Islam and the Muslims with their helpers among the infidels, whether they were the hypocrites of the bedouins, or the hypocrites of the people of Medina.

Allah Almighty singled out the hypocrites with a surah called (Surat Al-Munafiqun) in His Wise Book, Almighty said: (When the hypocrites come to you 'O Prophet', they say, "We bear witness that you are certainly the Messenger of Allah"—and surely Allah knows that you are His Messenger—but Allah bears witness that the hypocrites are truly liars. They have made their 'false' oaths as a shield, hindering 'others' from the Way of Allah. Evil indeed is what they do! This is because they believed and then abandoned faith. Therefore, their hearts have been sealed, so they do not comprehend. When you see them, their appearance impresses you. And when they speak, you listen to their 'impressive' speech. But they are 'just' like 'worthless' planks of wood leaned 'against a wall'. They think every cry is against them. They are the enemy, so beware of them. May Allah condemn them! How can they be deluded 'from the truth'?) (Al-Munafiqin:1-4). You can hardly find a madini surah in the Book of Allah that is devoid of mentioning them, drawing attention to their descriptions, and warning the believers of their plot and deceit.

In this era, the hypocrites multiplied many times what they were in the time of the Messenger of Allah ﷺ , and most of them are people of prestige, money, and authority, and among their characteristics is that they refuse to establish Allah's law, and they conspire against Islam and Muslims. And Allah Almighty has warned them by saying : (Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper ([An-Nisa: 145] ⁽¹⁾). It means that their punishment from Allah is more severe than the punishment of the unbelievers.

The prohibition on taking the Jews and Christians as allies, the Almighty said in Surat Al-Ma'idah: (O believers! Take neither Jews nor Christians as guardians—they are guardians of each other.¹ Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people.) it means who takes Jews and Christians as allies , he becomes one of them, so he is not a Muslim. Allah does not help him.

Allah Almighty said in Surat Al-Anfal: (As for the disbelievers, they are guardians of one another. And unless you "believers" act likewise, there will be great oppression and corruption in the land), meaning: The infidels are like the Jews and the Christians who support each other, so do not take them as allies and supporters. If you disobey and take them as allies, sedition will fall among you and great corruption will occur. I say this is what is happening these days.

(1) darak: is the stage of a place that has stages or floors. They are in the lowest stage or floor of Hell. It means that their punishment is more severe than unbelievers. 1

Islam is the religion of instinct

Every human being is born with faith and good since his birth, and by nature man is born with true faith that is in harmony with the correct belief (creed) called for by Islam, and called for by all the heavenly laws that came before Islam, this is indicated by the saying of Allah : (So be steadfast in faith in all uprightness 'O Prophet'—the natural Way of Allah which He has instilled in 'all' people.) (Ar-Rum: 30.)

The innate faith is the one that emanates from within the human soul, and it is sometimes held accountable for its actions and deeds, and it may reprimand him for bad deeds, and the Almighty has indicated that by saying: (I do swear by the Day of Judgment! And I do swear by the self-reproaching soul!)(Al-Qiyama:1-2)

Sociologists call the instinct that Allah created people on conscience, and they interpret conscience as the voice of Allah in man, and Allah Almighty calls it instinct, and a person may deviate from this instinct, and he goes astray under the influence of his environment or his lust, or any external factor such as the imitation of parents and grandparents, and the Messenger ﷺ indicated to some of these factors by saying: "Every child that is born, is born upon the Fitrah (natural pattern on which Allah made mankind and urged them to follow), but his parents make him a Jew, a Christian, or a Zoroastrian" ⁽¹⁾ .

This common sense appears among the atheist when he is distressed or feels fear, as Allah Almighty indicated to that by saying : suddenly, the ships are overcome by a gale wind and those on board are overwhelmed by waves from every side, and they assume they are doomed. They cry out to Allah 'alone' in sincere devotion, "If You save us from this, we will certainly be grateful." (Yunus: 22).

The mind can also comprehend the goodness of some things, such as honesty and trust, and the ugliness of some, such as lying and treachery, without the Shari'ah stating that.

Since man may go astray and not realize many things, especially those related to the world of the unseen, just as he does not realize what is obligatory upon him towards the Creator, divine providence did not leave man without guidance and guidance, so Allah Almighty sent messengers as guides to the truth, glad tidings and warners, and the mission of our master Muhammad ﷺ was the conclusion of the heavenly messages and a turning point in the history of humanity, which changed the ways of thinking and changed the systems to what is better.

It laid legislative foundations and systems that regulate the life of the individual and systems that regulate the life of the family and the life of society, suitable for every time and place, and led people to the straight path to know Allah Almighty, and what is a must towards their Creator towards themselves and towards the society in which they live.

We will talk about these systems in the upcoming chapters, Allah willing.

(1)Muslim, As-Shaiih, p4, pp4047, meaning of every child is born upon fitra chapter, Hadith No.2658

Chapter 2

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Islam as Sharia

- Sharia meaning
- Characteristics of Islamic Sharia over man-made laws
- The political system in Islam
- The establishment of the caliphate (succession system)
- Islam is a religion and a state
- Governance politics in Islam
- Equality in Islam
- Freedom principle in Islam
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- Sources of Islamic legislation
 - First: The Holy Quran
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 - Mutawatir hadith (successive Hadith - is a report of such a large number of narrators)
 - Qudsi Hadith
 - Third: Consensus
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- Sharia purposes in Islam
- Jurisprudential rules in Islamic jurisprudence
- worships
- Personal status (family system)
- Inheritance system
- Transactional system in Islam
- The penal system in islam
- The division of muslims into parties and factions

Islam as Sharia

The meaning of Sharia in the language: The word Sharia in the language has two meanings:

One of them: the straight path, and from it is the Almighty's saying: (Now We have set you 'O Prophet' on the 'clear' Way of faith. So follow it,) (Al-Jathiya: 18{).

The second: the source of running water that is intended for drinking, and from it they say shara't al-ibil if they came to shariat (source) of water. Therefore, the water flowing between Jordan and Palestine - the Jordan River - was called Sharia.

Then the word Sharia was used by jurists: on the practical sharia rulings that Allah enacted for His servants so that they would be believers working on what makes them happy in this world and the Hereafter.

These provisions were called Sharia; Because it is straight and well-placed. Its system does not deviate from its destination, like a straight path with no twisting or crookedness, and because it is similar to the water resource before it is a way to the life of souls and nourishment for the minds, just as the water resource is a way to the life of the bodies.

From the Sharia in this sense is derived (Shar'a) meaning established Sharia, and it is said: shar'a addeen vashra'uhu shar'an when rules are enacted. svstems are clarified. and rulings are showed, and from it the Almighty's saving: (He has ordained for you 'believers' the Wav which He decreed for Noah (Al-Shura: 13) and the Almighty's saying: (Or do they have associate-gods who have ordained for them some 'polytheistic' beliefs, which Allah has not authorized?) Al-Shura: 21.[

In this sense, legislation is the enactment of Sharia, the statement of rulings, and the establishment of laws.

Islamic legislation in this sense was only during the time of the Messenger ﷺ as Allah did not give anyone other than His Prophet the authority to legislate. He relied on revelation in its two parts: the recited, which is the Noble Qur'an, and the unrecited, which is the Sunnah.

During his life ﷺ, general rules were laid down and rulings established and the totality of them was demonstrated, absolute ones were restricted, general ones were specified, and were abrogated what Allah willed to be abrogated.

It stipulated the reason for what was legislated in part in order to take the rule of the whole to enable applying thses rules on what happens such as this part at all times and in any condition.

In sum, the rules of this sharia were tightened. its foundations were established. and its principles were completed in the time of the Prophet ﷺ. The Almighty says: (Today I have perfected your faith for you. completed My favour upon you. and chosen Islam as your wav) (Al-Ma'ida:3) and His saying: (Should you disagree on anything, then refer it to Allah and His Messenger, if you 'truly' believe in Allah and the Last Day) (An-Nisa: 59).

Returning to Allah is returning to His book, and returning to the Messenger is returning to him during his life and to his Sunnah after his death.

The messenger of Allah ﷺ said: "I have left two matters with you. As long as you hold to them, you will not go the wrong way.

They are the Book of Allah and the Sunna of His Prophet."⁽¹⁾

From the foregoing, it becomes clear to us that the Prophet ﷺ did not join the Supreme Companion until after the construction of Islamic sharia was complete, and that what was after his death that was proven in the ijthad of the companions and followers and those who came after them among the mujtahids is not legislation in reality, but rather it is an expansion in simplifying the general rules and applying them on partial renewed incidents and deduction of rulings from the texts in order to understand and make deductive analogy on them in matters where there is no text. The legislation, then, has no source other than Quran and the Sunnah regardless of time coming, and everything other than them is built upon from the sources of legislation.

Sharia in the terminology of the jurispridents is a name for the systems and practical rulings that Allah legislated for His servants and entrusted to Muslims to take them themselves in their relationship with Allah and their relationship with people, and it is what is known as Islamic jurisprudence: knowledge of the practical legal rulings gained from detailed evidence.

(1) Ibn Abd Al-Bar, At-Tamheed Lima Fi Al-Muwata, chapter: Al-Ba' and Malik's correspondences, Hadith No.32

Characteristics of Islamic Sharia over man-made laws

Legislation is divided into heavenly legislation and man-made legislation.

Heavenly legislation is defined as what Allah Almighty enacted for His servants in order for them to be believers working on what makes them happy in this world and the Hereafter.

Man-made legislation is the law that umma (nation) chooses to follow in the light of the affairs of individuals and the organization of their worldly lives in general.

Islamic law (Sharia) is distinguished from man-made laws in several aspects, of which we mention seven:

The first aspect: moral legislation.

It intends to train a person according to an example of morals, so he nurtures in him the purity of the heart, the loftiness of the soul, the vigilance of the conscience, and the sense of duty. Allah said: (Successful indeed is the one who purifies their soul, and

doomed is the one who corrupts it! (Ash-Shams:9-10)⁽¹⁾

And the Messenger of Allah ﷺ said: "I was sent to perfect the noble morals..⁽²⁾ "

It is concerned with strengthening the relationship between a person and his creator, and between a person and his brother, to the fullest.

Contrary to man-made legislation, it is only concerned with what a person is obligated to people, and if he deals with what pertains to a person in himself, then it is to the extent that it affects society, such as forcing people on learning; the intent is to be more able to exchange benefits with others and to reduce crimes in proportion to what learning reaches of refining souls.

The second aspect: Islamic legislation is positive and negative:

That is, it enjoins what is good and desires it through a good promise, and he forbids what is wrong and types of harm, and he repels all of that with a frightening threat and severe rebuke. It is intended to bring benefits and ward off harm as a primary intention.

As for man-made laws, they are concerned first with forbidding harm in order to ward off corruption in society, and if they call for doing good, then it is by consequence, not by personal intent, and for this reason it is more negative than positive. It may consider benefits and warding off evils, but it is not fixed on that, as interests and evils change, and consequently the rules change with them in favor of one group at the expense of another group.

The third aspect: the penalty in Islamic sharia is otherworldly.

Islamic legislation is a religion to be worshipped by, so complying with it is obedience for which it is rewarded, and violating it is a sin for which it is punished.

The principle in recompense is otherworldly, and if predetermined penalties such as hudud (punishments) and qisas (retaliation) are decided in it, or not predetermined of which entrusts the guardian to implement it, such as ta'zeer (reprimanding), then this is a deterrent to the unruly souls that are not discouraged from rebellion except seeing the torment with their own eyes. As for man-made laws, the penalty is in this world and material implemented by the judicial and executive authorities.

The fourth aspect: Islamic legislation is concerned with intentions.

Islamic legislation is held accountable for internal, external and preparatory deeds, which is a means to something else.

But man-made laws are only exposed to some external actions that affect others, such as seizing his money or attempting to attack his body, or working to influence public opinion that is not consistent with the applicable system.

The fifth aspect: Islamic legislation was established by Allah.

Islamic legislation is established by Allah Almighty, and He encompasses all affairs of His servants, so it is always fair and fulfills what concerns them in terms of the aspects of interest that Allah Almighty teaches them throughout life.

Unlike man-made laws, they are the work of the authors of those with authority in the community, and there is no doubt that the author is affected in his formation and in his work by social factors such as habit, environment, and natural factors such as time, place and weather, and that these factors or most of them are subject to change, so the law that the author puts in this case is not appropriate for another case in which those influences have changed, and ideas have differently characterized.

A human, no matter how much he has of sound thinking, cannot predict what will happen after, and he does not have time to walk people in one path of the system of life, so we always see man-made laws incomplete, and in need of supplementation or change, otherwise they are failing and far from their intended purpose for some time. This deficiency is always avoided by men of man-made law through interpretation and change.

The sixth aspect: Islamic legislation looks at the interest of society.

Man-made laws sometimes allow what is prohibited by Islamic legislation, such as trading in alcohol, opening playhouses that corrupt morals, dealing with gambling, and dealing with usury, claiming that this guarantees the interest of society, or at least does not cause harm.

It may also prohibit things that are permissible or obligatory in Islamic legislation, such as not killing of the deliberate murderer, flogging the adulterer, amputating the hand of the thief, flogging the drinker, claiming that these limits contradict mercy and civility, prohibit marriage to the second wife, or prohibit hijab (veil).

The seventh aspect: Islamic legislation establishes the principle of equality among people.

The Islamic Sharia establishes the principle of equality before Allah and before the law and imposes it. The ruler and the ruled are equal before Allah and before the law. Allah said (O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware) Al-Hujurat13:1

The Islamic Sharia imposed equality and justice in an absolute manner, with no restrictions or exceptions, but equality and justice as a whole, i.e. on the whole world. There is no superiority for an individual over an individual, nor a group over a group, a race over a gender, a color over a colour, a master over a black, a ruler over the ruled. The Prophet ﷺ said: "Those who came before you were only destroyed because when one of their nobles stole, they let him off, but when one of the weak people among them stole, they would carry out the punishment on him. By Allah, if Fatimah the daughter of Muhammad were to steal, I would cut off her hand."⁽³⁾ Thus, everyone is equal before Islamic law.

These are seven fundamental aspects that characterize Islamic sharia (law) to show everyone with a good mind that the Islamic sharia, which was revealed fourteen centuries ago, is characterized by perfection. That is, it has completed all the rules, principles and theories needed by the complete Sharia, and it guarantees the need of the community in the near present and the distant future, and with sublimeness, so its rules and principles are higher than the principles and rules of man-made laws.

It is also characterized by permanence, steadfastness, and stability, as its texts do not accept modification and alteration, no matter how many years pass and how long time passes, and yet they remain valid at all times and places.

(1)The meaning of zakah is: to purify oneself from the defilement of sins and stinginess. Dassaha: He concealed the merits of his humanity with ignorance and debauchery

(2)Al-Bukhari, Al-Adab Al-Mufrad, good ethics chapter, p135, and Al-Bayhaqi, As-Sunan Al-Kubra, p.10, p.p192

(3)Muslim, As-Shahih, hudud book, cutting off the hand of the honorable thief and others, and the prohibition of intercession with regard to punishments chapter, Hadith No.1688, p3, p.p1315, dar Ihiya atturath, Beirut, edited by Muhammad Fuad Abdubaqi .

The political system in Islam

The first era in the history of Islam - that is, from the time the Messenger of Allah ﷺ was invoking to Allah until his transition to the Most High Companion – it was the ideal period in which the ideals of Islam were realized in their fullest meanings.

This period was divided into two periods:

- What was before immigration.
- What was after the migration.

The first period paved the way for the second. In the first period, the nucleus of the Islamic community was established, in which the basic rules of Islam were established in general, and the focus was on faith and morals.

In the second period, this society was formed, general rules were detailed, and legislation was completed by announcing new principles and starting implementing and applying all principles until Islam appeared in its social body as a harmonious and functioning unit, aiming at one purposes; because the Islamic community has become the owner of its affairs, it lives an independent life, and sovereignty has been achieved for it in its idiomatic sense.

Islam and politics:

This period, which is the era of prophethood, is considered the basis for the practices that generations follow in all future ages, and the complete model that opinions look at, regardless of their different points of view.

If it is measured by the standards of politics in the modern era, it is described as “political”, and this does not preclude that it is described at the same time as “religious”, in view of its goals, motives and the moral basis on which it rests. This is the comprehensive reality of Islam that combines matters of the material and spiritual aspects and it deals with the actions of man in his life in this world and in the hereafter, two inseparable that cannot be imagined to separate one from the other. Dr. Fitz Gerald says: (Islam is not only a religion, but it is also a political system).

Dr. Shakht says: (Islam means more than a religion. It also represents legal and political theories. In short, it is a complete system of culture that includes both religion and the state) ⁽¹⁾.

One of the historical facts that no one can deny is that following the emergence of the Islamic message, a new society was formed, with an independent personality that distinguishes it from others, that recognizes one law, its life proceeds according to one system, it aims at common goals, and between its members there are strong ties of race, language and religion. The general feeling of solidarity, such as this is described as political and is said to be a state. The Messenger of Allah ﷺ was the head of the religion and the head of the state.

After the death of the Prophet ﷺ, Muslims found that they had inherited a state, that is a political system. In this system, each one of them had the right to think and discuss this state affairs, and it did not impose restrictions on them that prevented them from using this right and achieving it to its end. Their views diverged in the Saqifah meeting, and the dispute over the issue of the caliphate or the Imamate - who was the one of the most deserving of the people. .

The Messenger ﷺ did not explain this matter clearly as he did not appoint someone to succeed him, but he made clear the general rules and moral ideals. There is a great legislative wisdom intended in not specifying this matter that is not restricting Muslims to fixed laws that do not agree with the developments that take place, because one of the characteristics that the legislator was keen on is that the Islamic laws remain flexible, giving the mind the opportunity to think, and for the group to shape its systems and conditions according to the changed interests.

This is an acknowledgment of the general opinion of the community (the will of ummah (nation)).

⁽¹⁾Islamic political theories, Dr. Muhammad Dhyauddin Al-Rayis, ed.7, dar atturath, Egypt, 1979, p.28

Establishment of the caliphate (succession) system

Some of the companions, may Allah be pleased with them, doubted the sincerity of the news of the prophet's death, so Abu Bakr addressed the people and said: Whoever worshiped Muhammad should know that Muhammad has died. but whoever worshiped Allah. Allah is ever-living and shall never die. Mohammad is no more than a Messenger, and indeed (many) Messengers have passed away before him... He continued until he said: Muhammed has set out on his path, and this matter must have someone standing to carry it out, so think and give your opinions who will. People called out to him from every side: You are right, Abu Bakr, but we will wake up and look into this matter and choose who will do it.⁽¹⁾

there was no one who said that the religion is valid without one who upholds it ⁽²⁾ On the next day, the Ansar and the Muhajireen gathered in Saqfa Bani Sa'idah, and Ali Bin Abi Talib and Al-Abbas Bin Abdul Muttalib, may Allah be pleased with them, did not attend because they were preoccupied with preparing and shrouding the Messenger of Allah ﷺ.

After research, discussion and debate, each team asserted its entitlement to the caliphate, so the claim of the Ansar was in their entitlement to the caliphate on the basis that they were the ones who defended Islam and protected it with their lives and money, and who sheltered and helped, and that they were the owners of the house.

The claim of the Muhajiriin was to prove their priorities, that they are the most deserving of the people to the caliphate, that they are the first to follow this religion, and worship Allah accordingly, and they are the guardians of the Messenger and his clan, and they were patient with the intensity of their people's harm and their denial of them, and all people were their opponents and enemies, so they were not afraid due to their small number and the consensus of their people to be hostile to them. Furthermore, in the folds of their claim came the idea of mentioning the merit of Quraysh, "the imams are from Quraysh".

In the end, they agreed to choose Abu Bakr Al-Siddiq as the caliph of the Muslims, due to the high religious qualities he enjoyed, may Allah be pleased with him, that everyone recognized, due to his precedence in Islam, his good affliction in his path, his long companionship with the Messenger of Allah ﷺ and his great morals and firm faith, as well as his rare mental and moral qualities that made his personality the perfect example of a Muslim. Thus, the Messenger of Allah ﷺ accompanied him in his emigration, and entrusted him with leading the Muslims during his illness.

So the audience pledged allegiance to him, then the rest of the Muhajireen and the Ansar followed them, and the general allegiance took place in the mosque of the Messenger of Allah ﷺ the next day when the atmosphere cleared and the Muslims returned to their unity, and resumed their lives as a close, loving bloc as they were at the time of the Messenger of Allah ﷺ. Few individuals failed to pledge allegiance, but they returned and organized themselves in the ranks, and thus they unanimously agreed on the necessity of an imam for Muslims to succeed the Messenger of Allah ﷺ to establish religion, with governing their worldly affairs according to the provisions of Sharia. In addition, they approved an important principle: The selection of the head of the group or the state is based on the pledge of allegiance, that is election, and they all rejected the principle of inheritance through their actual behavior.

Saying that the Shiites appeared at this time is a grave mistake, as the emergence of the Shiites dates back to the era of Ali τ mostly to the end of the era of Othman τ. The idea of Shiites was based on the fact that Ali was more deserving of the caliphate after the martyrdom of Othman bin Affan τ.

Ali pledged allegiance to Abu Bakr, Omar and Othman, and Omar married the daughter of Ali, may Allah be pleased with them all, and Ali was one of Abu Bakr and Omar men during their caliphate.

The mujtahids of all the Islamic sects, with the exception of the Shiites, have unanimously agreed that the way to establish the Imamate is choice and agreement, that is, not text or appointment. It is considered a free contract between the ruler and the nation. The ruler, the head of the state, assumes his authority from the nation as its representative, as a result of the free contract between them.

In this way, what Ahmed Shawqi said about Islam is realized:

Religion is easy, caliphate is allegiance, command is consultation, and rights are justice

the unity of the Muslims remained solid and sound, and it continued at this pace throughout the reigns of Abu Bakr and Umar, may Allah be pleased with them. Othman τ was caliph for twelve years, and in the last half of his caliphate Banu Umayyah dominated him ⁽³⁾.

From the foregoing, it appears to us with regard to the selection of Abu Bakr Al-Siddiq, may Allah bless him and grant him peace, a caliph for the Muslims, that the election of the caliph should be through Shura (consultation) which is one of the most important basic rules for choosing the caliph.

Four conditions are stipulated for the caliph: knowledge of Allah's rulings, piety, justice, and competence. These are the most important qualities that distinguished Abu Bakr Al-Siddiq τ and they were a reason for choosing him as a caliph for the Muslims. If these conditions are fulfilled in the elected and the pledge of allegiance is fulfilled, Muslims must obey him and muslims consensus is not required for choosing, just the majority of the people of authority.

If one is satisfied with, then they pledge of allegiance to him to hear and obey and to act according to the Book of Allah and the Sunnah of His Messenger ﷺ. With this allegiance, Muslims must obey him and implement his commands if he entrusts one of the believers who meet the conditions of caliphate previously mentioned like what Abu Bakr did in choosing Omar to be the guardian after him. The Muslims agreed on him after his death, and he became a caliph, and this is the second method for choosing the caliph of the Muslims.

If the caliph confines the Shura to a specific number of those people of authority, that would be permissible and their election would be correct, as Omar did with regard to choosing Othman, may Allah be pleased with them.

These three ways of electing the imam are his election by the general shura or the special shura chosen by the previous imam, or the mandate of the covenant, which was practiced in the first era.

The pledge of allegiance to Imam Ali τ was also carried out by the majority of the people of Medina, including Ansar and Muhajireen.

The duration of the caliphate of Abu Bakr al-Siddiq τ was two years, three months, and ten nights, as he took over the caliphate immediately after the death of the Messenger ﷺ on the 13th of Rabi' al-Awwal in the eleventh year of migration, and he died in the year 13 AH.

As for the caliphate of Omar τ he took over after Abu Bakr Al-Siddiq in the thirteenth year of immigration, and he died at the end of Dhul-Hijjah after coming from Hajj in the year 23 H, so the period of his caliphate was ten and a half years.

Othman bin Affan τ was caliph after the death of Omar Ibn Al-Khattab τ in the last month of Dhul-Hijjah, 23H, and he was martyred in 35H, so his caliphate was twelve years.

As for Ali τ he assumed the caliphate in the year 35 of Hijra, and he was martyred in Ramadan in the year of 40 of Hijri.

(1) Al-Bukhar, As-Sahih, The beginning of revelation, chapter of prophet's saying: If I to take a best friend, Hadith No.3668, p5, p.p8, ed 1, Dar Ash-Sha'b, Cairo, 1987.

.(2) Islamic political theories, Dr. Muhammad Dhyauddin Al-Rayis, ed.7, 1979, p.132

(3) See what Ibn Asakir transmitted from Az-Zuhri from Sa'eed Bin Al-Musayyib τ about the reason why Othman τ was killed, Treekh Al-Khulafa, Imam Jalaudinn Al-Suiout, ver. Yasir Ramadan and Muhammad Seif, Dar Alam Ath-Thaqafa, Amman, Jordan, P.P101-103.

Islam is a religion and a state

Islam as it is a creed (belief), sharia (law), and ethics, so it is a religion and a state, for most of what Islam brought is not limited to its implementation by individuals, but rather it is the prerogative of governments, and this alone definitively states that ruling is from the nature of Islam and its requirements.

What supports the fact that Islam is both a religion and a state:

- 1- Islam has prohibited many acts and considered committing them a punishable crime, and imposed penalties for these crimes such as crimes of murder, adultery, and theft.

If Islam were not a religion and a state, it would not have followed this path in prohibiting these crimes and establishing penalties for them.

Islam necessitates equality between people in His saying) :O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you ([Al-Hujurat: 13].

The prophet ﷺ said: People are equal like the teeth of a comb, there is no difference between Arabs and non-Arabs (one race and another) except in piety⁽¹⁾. People's acceptance of equality is within the competence of governments not individuals.

2- The Holy Qur'an necessitates justice in judgment. Allah Almighty said : (and when you judge between people, judge with fairness] (An-Nisa: 58], and justice in judgment is the prerogative of governments and states.

3- Islam came with many texts that are difficult to enumerate, regulating the relations of individuals with the government and the relationship of the government with individuals, regulating transactions and the economy, eliminating internal strife, and other matters that only governments and states can undertake.

Therefore, an Islamic state that institutes justice, equality, borders, and retribution, and takes care of the affairs of this world and the Hereafter must be established.

Islam evaluates the affairs of the whole world on the basis of religion, and takes religion as a support for the state and a means to control the affairs of government and guide the rulers and the ruled.⁽²⁾.

(1) Al-Ajlouni, Ismail Bin Muhammad, Kashf Al-Khafa wa Muzeil Al-Elbas, ver. Abdulhameed Bin Ahmed Bib Yusuf, ed. 1, 2000, p2, p.p395.

(2) See Al-Islam wa Awdha'una As-Siyasiah, Abdulqader Ouda, p.p60-64.

Governance policy in Islam

Foundations and pillars of governance policy in Islam

The foundations and pillars of governance policy in Islam is based on three foundations and pillars:

The first pillar: Justice from the rulers.

In explaining the necessity of this, Allah Almighty said: (Indeed, Allah commands justice) [An-Nahl: 90].

And Allah Almighty said: (And when you judge between people, judge with fairness) [An-Nisa: 58].

And Allah the Most High said: (Whenever you speak, maintain justice—even regarding a close relative.) [Al-An'am: 152].

And Allah Almighty said: (Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness) [Al-Ma'idah: 8].

The Messenger of Allah ﷺ said: "The most beloved of people to Allah on the Day of Resurrection and the closest of them to Him in assembly is a just ruler (imam), and the most hated of people to Allah on the Day of Resurrection and the most severely punished is an unjust ruler (imam)." ⁽¹⁾

This is the absolute justice which balance does not tilt with love and hate, and its rules are not changed by affection and hatred, justice that is not affected by kinship between individuals or hatred between nations, and that is a peak in justice that no man-made law reaches.

What is important about the justice of Islam is that it is not just theories, but rather takes its way into the reality of life, as history has preserved frequent examples that prove this.

The second pillar: obedience from the governed.

God Almighty said: O believers! Obey Allah and obey the Messenger and those in authority among you [An-Nisa: 59].

The combination in the verse between Allah, His Messenger, and those in authority means clarifying the nature and limits of this obedience. Obedience to the ruler is derived from obedience to Allah and His Messenger, because the ruler in Islam is not obeyed for his own sake, rather he is obeyed because of his standing on the sharia of Allah and His Messenger, and for his implementation of this sharia. If he deviates from it, his obedience falls. The Messenger of Allah ﷺ said: "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it" ⁽²⁾.

The messenger ﷺ said: "Listen and obey, even if an Abyssinian slave is appointed over you as if his head is a raisin, as long as the Book of Allah has established among you" ⁽³⁾.

In his saying of you: it means of he is one of you believers, it is obligatory to be obeyed, but if he is a non-Muslim, he is not obligated to be obeyed.

The Muslim ruler does not have a religious authority that he receives from the sky, rather he becomes a ruler by the complete choice of the Muslims, and their absolute freedom, not bound by a covenant from a ruler before him, nor by inheritance in a family, then he derives his authority after that from his implementation of the Sharia, so if the Muslims are not satisfied with him, then no mandate is established for him. If they are pleased with him, then he puts aside the sharia (law) of Allah, he will not be obeyed.

Hence we realize; The wisdom of the Prophet ﷺ in that he did not appoint a successor (caliphate) after him, as this was his thinking that the successor then derives religious authority from the Messenger's appointment of him.

Every rule in which the Islamic sharia is implemented is an Islamic rule, whatever the image or title of the rule is, and every rule in which this sharia is not implemented is not recognized by Islam even if a religious organization is based on it, or it carries an Islamic title. ⁽⁴⁾

It came in the sermon of Abu Bakr Al-Siddiq, may Allah bless him and grant him peace, when he was appointed caliph: "O people, I have been appointed over you, and I am not the best among you. If I do well, then help me, and if I do wrong, then correct me. Obey me as long as I obey Allah and His Messenger. If I disobey Allah, then you do not have to obey me".

The third pillar: shura (consultation).

Shura is one of the foundations of governance in Islam, rather it is one of the most important characteristics of Muslims that accompanies them in their public and private affairs alike. Allah said: Whatever 'pleasure' you have been given is 'no more than a fleeting' enjoyment of this worldly life. But what is with Allah is far better and more lasting for those who believe and put their trust in their Lord: who avoid major sins and shameful deeds, and forgive when angered: who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them; (Ash-Shura:36-38)

We say: The naming of the noble Surah by Surat Al-Shura is evidence of the wise Legislator's care for the issue of Shura, that it has great importance in Islamic legislation. The noble verses enumerated qualities and attributes that are among the most important distinguishing characteristics of the Islamic nation, and made it a duty to establish consultation (shura) in all their public and private affairs.

Allah Almighty said: (conduct their affairs by mutual consultation) [Al-Shura: 38] That is, with consultation and a review of opinions among them, and they do not conclude an issue until they consult about it.

The late Martyr Sayyid Qutub said in his interpretation of the verse in his book Fi Thilal al-Qur'an: "The expression makes their whole matter shura, which is a spoken text before the establishment of the Islamic state" ⁽⁵⁾ This character is more general and comprehensive than the state in the lives of Muslims. It is the character of the Islamic group in all its states, even if the state in its own structure has not yet been established.

Hence, the character of shura in the group was early, and its meaning was broader and deeper than the state's borders and the affairs of governance in it. It is a subjective character of Islamic life and a distinctive feature of the group chosen to lead mankind, and it is the most important characteristic of leadership.

Allah Almighty also commanded the Shura in Surat Al-Imran. Allah Almighty said: (It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him. [Al-Imran:159])

This verse was revealed among the verses that talked about the Battle of Uhud, when the Messenger of Allah ﷺ learned of the Quraysh's departure to fight him, he consulted the Muslims, and he said: If you see that you should stand in Medina, then we will call them where they camped. If they stay, they will stay not welcomed, and if they enter, we will fight them. The sheikhs of the Muhajireen and the Ansar agreed with him. As for the juveniles, especially those who did not attend Badr among them, their opinion was to go out, so the Messenger of Allah ﷺ approved the opinion of the majority. Then the majority of the Companions regretted their opposition to the Messenger of Allah, so they departed from their opinion to his opinion, and the Messenger of Allah did not agree with them by returning.

The battle of Uhud took place, and that tragedy occurred at the end of the battle, when seventy of his best companions and his household were martyred.

Although the calamity was painful, Qur'an did not make it a justification for the Messenger's departure of shura council in the future. Rather, this verse was revealed after the catastrophe of the Uhud battle, which proves the act of shura and establishes it in the form of the command that indicates the obligation: (And consult with them in 'conducting' matters) [Al-Imran: 159].

Allah's saving: Once you make a decision, put your trust in Allah, that is if you consulted them and made a decision, then put your trust in Allah in this matter, i.e. depend on Him, trust Him, and Delegate your affairs to Him, for He knows best what is best for you and your nation.

(1) At-Tirmithi, As-Sunan, chapter: Just ruler, Hadith No.1329, p3, p.p10, ver. Bashar Awad Ma'rouf, Dar Al-Gharb Al-Islami, Beirut 1998.

(2) Al-Bukhar, As-Sahih, chapter: listening and obeying, Hadith No.7144, p9, p.p63, ed 1, Dar Touq An-Naja

(3) Ibid, Hadith No.7142, p9, p.p62, ed.1, Dar Touq An-Naja.

(4) See Al-Adalah Al-Ejima'iah fi Al-Islam, Sayyid Qutub, ed.4,1954, Dar Al-Kutub Al-Arabiya, p.p96-98

(5) Sayyid Qutub, Fi Dhilal Al-Quran, Tafseer Surat Ash-Shura, p5, p.p3168

Allah's saying: (Once you make a decision, put your trust in Allah) (Ali'Imran:159) That is, Allah loves those who are confident in Him and who are detached for Him, so He will support them and facilitate them to what is best for them as required by love, because trusting in Allah is a sign of sincerity and indispensability of it.

As for the shura between the ruler and the ruled: Shura is one of the foundations of governance in Islam, and there are many forms in which the Messenger ﷺ consulted his companions, I will mention them as an example with extreme brevity.

1- Shura for the Battle of Badr when he ﷺ knew that Quraish had gone out to protect the caravan and that they were to fight Muslims. The Prophet ﷺ was not ready for that, so they declared their agreement.

2- He also consulted them where the house would be in Badr, Al-Habab Ibn Al-Mundhir indicated to go down to the water closest to the enemy, where Muslims drink and the polytheists are forbidden to drink, so he took his opinion.

3- He consulted them in the matter of the prisoners after the Battle of Badr.

4- Consulted them in Uhud, whether they should stay in the city or go out to the enemy.

5- He consulted them on the day of the trench in the reconciliation of Ghadfan with a third of the fruits of Medina in that year, so that they would withdraw, but both Saads, Saad bin Muadh, and Saad bin Ubadah refused, so he left that.

6- The Messenger of Allah ﷺ consulted them on the day of the trench, when he learned of the march Al-Ahzab (the parties) - should they stay in Medina or go out to meet the enemy? Salman ؓ indicated that the Muslims should dig a trench on the northern side.

7- The Messenger of Allah ﷺ consulted Ali bin Abi Talib and Usama bin Zaid about the incident of Al-Ifk (the incident of the slander), so Usama referred to the one who knew of her innocence. As for Ali, he said: No pressure on you, and there are many other women besides her. Ask the slave girl, she will approve.

8- Consulted Umm al-Mu'minin Umm Salamah after the treaty of Hudaibiyah, when the Muslims failed to break their ihram "decomposition" by slaughtering their hadi (animal sacrifice) and shaving their hair ⁽¹⁾.

Likewise, the Rightly Guided Caliphs after him proceeded in consulting the Muslims, and the first thing the Companions consulted about was the caliphate, as we have previously explained.

(1) For more about this issue, see Sira books, such as my book Al-Badr Al-Muneer fi Sirat Sayyid Al-Mursaleen.

Governance policy in Islam

As for the policy of ruling in Islam to appoint a caliph, some of them went to the fact that when death approached the Prophet ﷺ, he invited Abu Bakr to lead the people in prayer, and his accompanying him in the cave was evidence that the Messenger ﷺ appointed his companion Abu Bakr.

And we exclude these two assumptions. If the Prophet ﷺ wished to succeed him, and the succession was one of the obligations of this religion, he would have spoken out loud about the succession as he did every other obligation of his religion.

Moreover, if the Muslims clearly understood from him that he appointed Abu Bakr as caliph or recommended the caliphate to one of the Companions, then why did the controversy erupt in the Saqifah between the Muhajireen and the Ansar? The Ansar would not have argued about the matter of the Messenger of Allah.

So the matter is consultation among the Muslims, and to be convinced of who is the most deserving of the people to the caliphate, and if the debate on the day of the Saqifah ended with the caliphate being among the immigrants, then this was not an Islamic obligation, but it was humility and agreement among the group of Muslims, and if mutual consent had been completed on that day in order for the caliphate to be Among the immigrants, there was no need for it to be in Quraysh in particular, and if that were the case, what Omar bin Al-Khattab said while appointing the people of the Shura after him (if Salem the freed slave of Abu Hudhayfah were alive, I would have appointed him). Salim is not one of Quraysh with certainty, and the spirit and principles of Islam refuse to make Quraysh a degree above that of Muslims, simply because it is Quraysh or that they have the lineage of the Messenger ﷺ, and the Messenger is the one who said: "Whoever's work slows him down, his lineage does not speed him up."⁽¹⁾« "

Abu Bakr appointed Umar as caliph, but this was not obligatory from him for the Muslims, as they were free from rejecting this caliphate. Umar appointed after him six for the Shura, on the condition that they choose one of them, it is not obligatory for the Muslims to choose one of the six, but rather they committed themselves because the reality was testifying that the six are the best. As for the pledge of allegiance to Ali, some people accepted it and others refused it. There was a war for the first time between the Muslims, and it was followed by the disasters that befell the spirit of Islam and its principles of governance, money and others.

(1) Ibn Majah Abdu Abdullah Muhammad Al-Qizwini (d.273H) As-Sunan, ver. Muhammad Fu'ad Abdulbaqi, Dar Ihiya AL-Kutub AL-Arabiya, Hadith No.225, p1,82, Al-Albani said it's authentic.

Equality in Islam

People's degrees differ according to the quality of their thoughts, the purity of their insights, the breadth of their knowledge, the generosity of their ethics, the loftiness of their determination, the soundness of their resolve, the righteousness of their deeds, and the eloquence of their words. Dealings may take place between them according to their differences in terms of these characteristics and affairs. So, people have no problem in caring for these traits and tie their friendships and their own treatment with.

As for equality between them, which the supporters of freedom advocate, upon which the regularity of politics depends, and upon which security is established in the country. It is for people to be in the protection of their blood, money, and honor, and to enjoy everything that is equally right for them.

Politics does not take place unless it is based on maintaining equality and justice in legislation, judiciary, and implementation. This indicates that people are in the eyes of the lawmaker, the judge and the enforcer in one position.

First: Equality in Legislation

In determining rights, Islamic law takes into account public interests without regard to the conditions of sects and classes.

Hence, the provisions contained in special formulas were carried in general, such as the provisions contained in the speech of men that transcend them to women, and the provisions contained in the speech of specific persons that transcend them to all those who are eligible for imposition of obligation as ablished in the science of jurisprudence. (Every speech from him ﷺ is for one in what he gives him fatwa and teaches him, it is a speech to all his nation until the Day of Resurrection⁽¹⁾)

The report on equality in legislation was mentioned in many verses, including His saying, the Blessed and Most High) : (O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware). ([Al-Hujurat: 13]. Fearing Allah Almighty is the principle and the basis for differentiation between people, and it is the true balance by which people are weighed. Allah Almighty said: O believers! 'The law of' retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female (Al-Baqara: 178), and what is meant by retribution: equality in punishment.

Islam invokes us to justice and warns about it and urges it even with our enemies. Allah Almighty says: (O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do). (Al-Ma'idah:8).

Second: Equality in the judiciary:

It is for the judge to turn to the case itself, limiting his consideration to understanding the evidence and knowing the ruling of the Lawgiver that applies to it without the character of the disputing parties having an impact on the consideration of the ruling, as Omar Ibn Al-Khattabؓ said in his judicial letter to Abu Musa Al-Ash'ari: "Be equal between people in your council as well as in your face and your justice."⁽²⁾

Umar ibn al-Khattabؓ quarreled with a person in front of a Muslim man, so he chose a man called Shuraih to judge them, so Shuraih ruled over Omar, so he appointed him the judge in Kufa.

Ali bin Abi Talib ؓ who was the Commander of the Faithful, argued with a Jew and appealed to Shuraih, so he asked Ali bin Abi Talib about his proof, but he was unable to establish it, so he directed the oath to his Jewish opponent, so he swore. Shuraih said: Evidence is for those who claimed, and the oath is for those who denied, and the judgment of the shield was for the Jew, so the Jew was surprised at that matter and said: The judge of the Commander of the Faithful judges for me against him, so he pronounced the two testimonies and embraced Islam.⁽³⁾

Jiblah bin Al-Ayham slapped a man from Bani Fazara who treaded his lower garment while he was circumambulating around ka'ba, so he smashed his nose. Al-Fazari complained to Omar bin Al-Khattab against him, and he said to Jabala bin Al-Ayham: Either you satisfy the man, or I take retaliation for him from you. Jiblah said: How is it when he is from common people and I am a king? He said that Islam brought you together and him, so you do not prefer it except with piety and well-being. Jableh fled at night and returned to his Christianity.⁽⁴⁾

Omar's devotion to the wise law and his keenness to establish security in the country are what dictated that he should rule as he was judged, and that he be determined to implement his ruling if Jabla remained under his sway. what would Omar's position be if he demolished the rule of equality in this issue and broke the hearts of the weak and they were in despair of finding a supporter in his justice over the strong?

Fair judges were the same. Abu Yusuf, companion of Abu Hanifa, ruled for a Jew in a case he brought against the caliph Harun Ar-Rashid. Also, Ibn Bashir, the judge of Cordoba, ruled for an idle merchant in a case he brought against the caliph Abdul-Rahman Al-Nasir.

Third: Equality in implementation:

Islam meant by caring for this equality, and it indicated that turning a blind eye to it is one of the causes of the fall and destruction of nations, and it is sufficient as a proof to this by his saying ﷺ as narrated in the Sahih: "Those before you were destroyed because if the noble among them stole, they left him, and if the weak among them stole, they imposed the punishment on him, and that I By the One in Whose hand is my soul, if Fatimah Bint Muhammad stole, I would cut off her hand⁽⁵⁾."

In fact, inequality in implementation is a crime against legislation and the judiciary, as it makes them an effort without fruit and ink on paper, and what is the benefit of legislation or judiciary that has no enforcement?

Omar Ibn Al-Khattab said in the message of the judiciary: « if the truth becomes clear to you, so enforce it⁽⁶⁾ ". It is useless to speak of a right that does not enforce it.

People are equal in enjoying their rights and they are equal in what is required by the public interest in terms of actions or the performance of conditions. If the situation requires fighting an enemy, for example, the basis for calling for it is those who are sufficient

for it, and if the situation calls for spending to defend the possession of Islam or establish public facilities, then the basis for calling

(1)Rasa'il Al-Islah, Muhammad Al-Khadir Hussein, p2, p.p177-178

(2)Al-Bakistani, Zakariya Bin Ghulam Qadir, Ma Saha Min Athar As-Sahaba Fi Al-Fiqh, Dar Al-Khiraaz, ed.1, p3, p.p1162.

(3)Al-Bayhaqi, As-Sunan Al-Kubra, chapter: justice to both opponents, Hadith No.20465, p.10.p.p136.

(4)Ibn Katheer, Al-Bidaya Wan-Nihaya, p.8, Jabla Bin Al-Ayham

(5) Muslim, As-Sahih, Al-Huddud, chapter: cutting thief's hand and forbidding mediators in Huddud, Hadith No.1688, p.3, p.p1315, Dar Ilyra' At-Turath Al-Arabi, Beirut, ver. Muhammad Fouad Abdulbaqi.

4. Ad-Daraqutni, Abdul Hassan Ali Bin Omar (d.315H), As-Sunan, ver. Shuaib Al-Arna'out, Mu'asat Ar-Risala, Beirut, Lebanon, Hadith No.4417, p.5, p.p367

wealthy people. Consequently, a noble because of his prestige, or a friend because of his friendship or a relative because of his kinship are not exempted from war or spending. We know that Abdullah and Ubaid Allah, the two sons of the caliph Umar ibn al-Khattab, used to go out in the armies that went to jihad during the era of Umar as two soldiers who did not differ from the rest of the soldiers in anything .

Those who hold the reins of affairs do not win good obedience from their peoples, and there is no way to good obedience to peoples except equality between them in rights and duties.

Among the evidences for this is that Al-Nu'man bin Bashir singled him out for a gift, and his father took him to the Prophet ﷺ and said: "Bear witness that I have given Numan such and such from my wealth." He said: "Have you given all your children something like that which you have given to Numan?" He said: "No." He said: "Then let someone other than me bear witness to that." And he said: "Would you not like all your children to honor you equally?" He said: "Of course." He said: "Then do not do this.")⁽¹⁾.

Peoples are to those in charge of managing their affairs in the same way as children are to parents, so whoever wants them to be equally obedient to him, then follow on the path of equality in rights and duties.

This equality is one of the greatest pillars on which just politics is based, but in many eras or citizens it is afflicted with a scourge that shakes its foundation and undermines its construction, which is nepotism, and what this scourge has destroyed in the unity of the nation, and how quickly it has reduced states to the position preserved by reverence to a gendarmerie that is looked upon with disdain.⁽²⁾

(1) Ibn Habban, Muhammad Bin Habban Al-Basti (d.354H). As-Shahih, ver. Shu'aib Al-Arna'outi, Musasat Ar-Risalah, Beirut, ed.2, Hadith No.5100, p.2,pp.499.

(2) See Rasa'il Al-Islah, p.2, p.179-180.

Freedom principle in Islam

Islamic sharia decided freedom of thought and opinion, as well as freedom of belief and speech.

First: Freedom of thought and opinion

Sharia liberated the mind from delusions, superstitions, traditions and customs. It called for the rejection of everything that the mind does not accept, and urged thinking to infer the knowledge of Allah Almighty, and the texts of the Qur'an that urge the use of the mind and the liberation of thought are countless. including the words of God Almighty :Indeed, in the creation of the heavens and the earth: the alternation of the day and the night: the ships that sail the sea for the benefit of humanity: the rain sent down by Allah from the skies: reviving the earth after its death: the scattering of all kinds of creatures throughout: the shifting of the winds; and the clouds drifting between the heavens and the earth—"in all of this" are surely signs for people of understanding. (Al-Baqara: 164)

And the Almighty said : Do they not ever reflect on camels—how they were 'masterfully' created; and the sky—how it was raised 'high'; and the mountains—how they were firmly set up; and the earth—how it was levelled out? (Al-Ghashiya : 17-20)

And the Almighty also says) : But none will be mindful 'of this' except people of reason.] (Al-Imran: 7.[

He rebuked the people who negate their intellects and imitate their fathers in their beliefs without thinking about their own intellects. The Almighty said :When it is said to them, "Follow what Allah has revealed," they reply, "No! We 'only' follow what we found our forefathers practicing." "Would they still do so," even if their forefathers had 'absolutely' no understanding or guidance? (Al-Baqara:170.)

And the Most High said :Have they not travelled throughout the land so their hearts may reason, and their ears may listen? Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind.] (Al-Hajj: 46.[

The Holy Qur'an considers everyone who does not use his mind to think about Allah's creatures, so he will be guided to faith in Allah and the truthfulness of what Allah has revealed and the truthfulness of His Messenger as cattle, even more astray than them.

Allah Almighty said : (Indeed, We have destined many in and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such 'people' are 'entirely' heedless.(Al-A'raf : 179)

A human in Islam has the right to think about what he wants as he wants, and he is safe from being subjected to punishment for this thinking, even if he thinks about doing actions that Allah has forbidden, because Allah does not punish a person for his own conversations, nor does he hold him accountable for what he thinks about in terms of forbidden words or actions, but rather he punishes him for what he did. The Messenger of Allah ﷺ said: "Allah has forgiven my ummah for what they whispered or told themselves so long as they did not act upon it or speak".

Second: Freedom of Belief

The Islamic Shari'a permitted freedom of belief and worked to preserve and protect this freedom. Every person, according to the Islamic Shari'a, may believe whatever beliefs he wants, and no one has the right to force him to leave his belief or embrace another, or prevent him from expressing his belief unless this affects the members of the Islamic community. Two ways to protect this were taken:

The first: Obliging people to respect the right of others to believe whatever they want and to let them act in accordance with their belief. No one has the right to force another person to embrace a certain belief or leave another. Whoever opposes another in his belief must convince him of the best and show him the wrong side of what he believes. Then, if he changes his belief out of conviction, there is no blame on him. But if he does not accept, then it is not permissible to coerce him. The Most High said indicating that) :Let there be no compulsion in religion(Al-Baqara:256). Allah said: (Had your Lord so willed 'O Prophet', all 'people' on earth would have certainly believed, every single one of them! Would you then force people to become believers? ([Yunus: 99]. And He, the Most High, said: () :So, 'continue to' remind 'all, O Prophet', for your duty is only to remind. You are not 'there' to compel them 'to believe'.(Al-Ghashiya He said : (Messenger's duty is only to deliver 'the message' clearly.") (An-Nour :54) Almighty said : (Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner) (An-Nahl:125)

The Messenger of Allah ﷺ and the Muslims after him adhered to this principle. When the Messenger of Allah ﷺ immigrated to Medina, he found three tribes of Jews in it, so he left them and what they worshiped. He did not coerce any of them into Islam, but he made a treaty with them that they would be left to what they believed. After that, when a delegation of Najran Christians came to Medina, The owners of the three religions, Christians, Jews and Muslims, gathered, and it was the first conference of the owners of these religions, and there was a debate and discussion in matters of faith. Everyone presented his argument, and when they did not accept what the Messenger of Allah ﷺ called for, he called them to the mubahala.¹

The Christians refused to do so. so it came down to the Messenger of Allah ﷺ Allah's saving: (Sav. 'O Prophet.' "O People of the Book! Let us come to common terms: that we will worship none but Allah. associate none with Him. nor take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we have submitted 'to Allah alone'.") (Ali-Imran:64)

However, they turned away from Islam, so the Messenger of Allah ﷺ left them and what they worshiped, and the Christians of Najran returned to their homes, and he did not force any of them to convert to Islam.

Muslims also left the owners of the countries that they conquered to their religion, including Jews, Christians, Sabians, and Magians, and what they believed, and they did not force any of them to Islam, and the Jews. Christians, and other religions have been living in safety among Muslims for more than one thousand four hundred years.

This is an advantage that distinguished the Muslims from the Christians who forced the Muslims and Jews in Andalusia to convert to Christianity and to execute anyone who insists on their faith through the inquisition courts that they created by order of the Pope.

The second: Obliging the owner of the faith himself to work to protect his faith, and if he can't then he must migrate from this town where his faith is not respected to another country that respects his people and his faith. If he does not migrate while he is able to migrate, then he has wronged himself before others wronged him and he committed a grave sin unless he was unable to emigrate, as stated in the text of the Holy Qur'an, the truth, the Blessed and Most High, said: (When the angels seize the souls of those who have wronged themselves¹—scolding them. "What do you think you were doing?" they will reply. "We were oppressed in the land." The angels will respond, "Was Allah's earth not spacious enough for you to emigrate?" It is they who will have Hell as their home—what an evil destination! Except helpless men, women, and children who cannot afford a way out—(An-Nisa:97-99)

The Islamic Sharia has reached the highest level when it decided freedom of belief for people in general, and when it undertook to protect this freedom for non-Muslims in Muslim countries. Furthermore, in Muslim countries, non-Muslims can declare their religion, sects and beliefs, perform their religious rituals, and establish temples and schools without embarrassment.

Third: Freedom of Speech

Islamic Sharia permitted freedom of speech and made it a right for every human being. Rather, it made speech obligatory for a Muslim in everything that affects ethics, public interests, public order, and in everything that Islamic Sharia considers

(1)Ibn Katheer, Al-Bidaya Wan-Nihaya, p.8, Jabla Bin Al-Ayham

reprehensible. Allah said: (Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil) [Ali-'Imran: 104]. And the Almighty said: () [Al-Hajj: 41].

Also, the saying of Messenger of Allah (ﷺ): "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith".^{1,2}

His sayingﷺ : "The best jihad is a word of truth to an unjust ruler"^{2,3}. The freedom of speech is not absolute, rather it is restricted by the fact that the speech does not go outside public morals and virtuous morals, or harm some people, or contrary to the texts of the Sharia, Allah said: (Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner[Al-Nahil: 125]).

And Allah Almighty said : (Allah does not like negative thoughts to be voiced—except by those who have been wronged) ([An-Nisa: 148]. Thus, the Islamic law preceded man-made laws in determining the theory of freedom by at least eleven centuries, because man-made laws did not begin to establish this theory until the late eighteenth and early nineteenth centuries AD.

(1) Muslim, As-Sahih, chapter: demonstrating how forbidding evil from faith, Hadith No.78, p.1.p.69.

(2)An-Nisa'I, Abdu Abdul-Rahman Ahmed Bin Shu'aib Al-Kharasani, (d.303H) As-Sunan, ver.Abdulfatah Abu Ghuda, ed.2,1986, Hadith No.4209, p.7.p.161

The judicial system in Islam

The judicial authority in Islam consists of three sections:

1-The first section: the ordinary judiciary.

He is authorized to look into ordinary disputes, and this judiciary was delegated to Muslim jurists. The judge in his area was the sole disposer of judiciary affairs, and all cases of all kinds were presented to him, whether they were civil, criminal, or personal status. It falls within his competence to consider selling, renting, penalties, marriage contracts, endowments and taking care of the affairs of prayer, zakat, and other matters of worship and transactions. They were under the authority of the chief judge in the state, and he was the one who appoints them.

2- The second section: the Grievances Court

It is the court that usually consists of the Sultan, senior judges, scholars, and those who are characterized by the majesty of rank, the influence of the matter, the prestige of the matter, and the piety of Allah.

It is delegated to it to look into cases that occur between the state and the nation, between officials and people, and between officials and ministers, and to implement the rulings of judges that they were unable to implement them due to the high status of the convict, or to appeal a ruling passed by some judges.

3- The third section: Al-Hisbah

It is the judiciary that specializes in resolving disputes in public order and sometimes felonies, which requires a quick decision. It goes under enjoining good and forbidding evil, but the muhtaseb performs his job by virtue of the position and devotion to it.

One of its features is to prevent evil in the streets, mosques, markets, baths, schools and cafes, fraud in goods, lack of measure, and violation of public ethics.

The Hisbah judiciary is considered a middle ground between the ordinary judiciary and the judiciary of grievances.

The position of the chief judge at that time was like that of a minister of justice, rather it was more honorable status and of greater value. If the sultan wanted to mobilize the people for jihad, or wanted to take some of their money from them to equip and strengthen the army, he could not do anything until the chief judge approved it. He also used to sit with the sultan to settle grievances, hence there was a close connection between judges and sultans.

The first to hold the position of Chief Judge, Abu Yusuf, a student of Imam Abu Hanifa, may Allah have mercy on them both.

This was during the time of the caliph Harun al-Rashid, and the most famous of those who assumed this position were the pious scholar – the imam, the mujtahid, the role model Abd al-Aziz bin Abd al-Salam, his nickname was “Abu Muhammad”, and his title was al-Izz bin Abd al-Salam. He was called the Sultan of Scholars, due to his abundant knowledge and wide knowledge, his faith, his piety, the great argument, his asceticism and his love for the truth, or because he fought the sultans, so he defeated them and was greater than them. That was at the end of the Ayyubid era and the beginning of the Mamluk era ⁽¹⁾, as well as his student Taqi al-Din Ibn Daqqeq Al-Eid, who followed his approach in his adherence to the truth and his asceticism in the world and his lack of loyalty to the sultans..⁽²⁾

(1) See Taqiuddin Muhammad Bin Ali Bin Daqqeq Al-Eid book, his time, life, impact on jurisprudence, for Dr. Muhammad Ramiz Al-Aziz, p.63-65. It is a master thesis in comparative jurisprudence.

(2) Ibid, p.87-98

Sources of Islamic legislation

It is agreed upon among all Muslim scholars that the Holy Qur'an and the Sunnah of the Prophet are the two foundations for the sources of Islamic legislation.

The majority of scholars held that consensus and analogy are two sources of Islamic legislation.

First: The Holy Quran

The Holy Qur'an, and it is called the book, as it is a book of guidance and miracles, and for this reason it was revealed and it spoke about them, and they are indicated there.

Definition of the Qur'an in language: The Qur'an is the gerund of recited, like forgiveness the gerund of forgave.

The use of the word Qur'an came with this gerund meaning in His saying, Blessed and Exalted be He (:So once We have recited a revelation 'through Gabriel', follow its recitation 'closely'.)) Al-Qiyamah:18], that is, reciting it.

Then it became a personal name of the holy book, and this is the most common use, including the Almighty's saying: { Surely this Quran guides to what is most upright, } [Al-Israa: 9].

It was taken into account in naming it the Qur'an that it was recited by tongues, just as it was taken into account in calling it a book because it was written down with pens. Both labels are from naming a thing in the sense it is based on.

In naming it with these two names is an indication that it has the right to take care of preserving it in two places, not in one place, that is, it must be memorized in the chests and on lines.

We have no confidence in the memorization of the memorizer until it agrees with the drawing unanimously agreed upon by the Companions of the Messenger of Allah ﷺ transmitted to us by frequency (tawatur) generation after generation in the form in which it was placed for the first time in the time of the Messenger of Allah ﷺ. We have no confidence in the writing of a writer until it agrees with what memorizers have with the correct and mutated chain of transmission. With this double care that Allah sent to the souls of the Islamic nation, following the example of its Prophet, Qur'an remained preserved in a safe haven, in fulfillment of Allah's promise that He guaranteed its preservation, as the Almighty says: (It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it. (AL-Hijir 9)

the word Qur'an is more famous than the word book. From this is His saying, the Most High: (Surely this Quran guides to what is most upright) [Al-Isra': 9].

Definition of Qur'an in terminology: Scholars defined it in many definitions, and the most clear of these definitions is that this Qur'an is: the book revealed to our master Muhammad ﷺ with the Arabic word transmitted by tawatur (frequency), beginning with Surat Al-Fatihah, and sealed with Surat Al-Nas.

What is meant by their saying transmitted by frequency; That is, the Qur'an is not proved that it is a Qur'an unless it is transmitted frequently, which is when it is transmitted by a group from a group whose collusion in lying is not imagined, due to their large number and the disparity of their places, from a group like them, until the chain of transmission is connected to the Messenger of Allah ﷺ because the transmission in this way denies the accusation of invention and lying, due to their large number and the disparity of their locations.

What is heard from the Messenger of Allah ﷺ is true and there is no doubt about it because he does not say anything about Allah except the truth.

The Truth, may He be blessed and exalted, said about that) Nor does he speak of his own whims. It is only a revelation sent down 'to him'. ([An-Najm:3-4]. Glory be to Him said: () :Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand, then severed his aorta, and none of you could have shielded him 'from Us'! k] (Al-Haqqah:44-47.[

I say that these verses prove that the Qur'an is a revelation from Allah Almighty with its wording and meaning, and the Messenger of Allah ﷺ role to receive it through the mediation of Gabriel, peace be upon him, comprehend, memorize, tell and convey, clarify and interpret it, then to apply and implement.

Our master Muhammad ﷺ received the Holy Qur'an from his Lord twenty-three years in portions, and this period is divided into two parts:

The period that the Messenger ﷺ resided in Makkah before the migration, which was approximately thirteen years, then the period that he resided in Medina after the migration, which was approximately ten years.

Allah commanded His Messenger ﷺ to convey it to all people. with an explanation of what is summarized and hidden of its meanings. Almighty said: (And We have sent down to you 'O Prophet' the Reminder. so that you may explain to people what has been revealed for them). (An-Nahl: 44). Glory be to Him also said) :We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who 'fully' submit [An-Nahl: 89.]

Allah Almighty has clarified the wisdom of the revelation of the Qur'an in portions in His Noble Book, from which we mention the following:

-1- Strengthening the heart of the Prophet ﷺ so that he will understand it and memorize it, and inform it of the people. Allah said: (The disbelievers say. "If only the Quran had been sent down to him all at once!" "We have sent it" as such "in stages" so We may reassure your heart with it. And We have revealed it at a deliberate pace.) (Al-Furqan:32)

-2-The reply to the objections of the polytheists. and their flimsy and false fabrications. the Truth, Glory be to Him, said: (Whenever they bring you an argument, We come to you with the right refutation and the best explanation [Al-Furqan: 33.]

3- -Also, in his descending in portions, it is a source of entertainment for the Messenger of Allah ﷺ and strengthens his resolve to be patient in the face of adversity. The Most High said: [Al-Ahqaf: 35.]

4- Sometimes it comes with Allah's promise to His Messenger of victory, security and protection, as in the Almighty's saying:

Allah will 'certainly' protect you from the people] (Al-Ma'idah:67]. And his saying: ('Soon' their united front will be defeated and 'forced to' flee) (Al-Qamar: 45).

-5Wisdom necessitated that there should be a gradation and stages in legislation as a mercy to the servants. If it was revealed first "Do not drink wine or do not eat usury," they would have said, "We do not give up alcohol, and we do not give up usury".

For belief in the Holy Quran, It is necessary to believe in everything that comes in it, as it was transmitted to us all with frequent quotations from the Messenger of Allah ﷺ and the evidence for the validity that it was revealed from Allah to His Messenger is the miracles contained in it.

Miracles of the Noble Qur'an:

Allah Almighty sent messengers to guide people to His knowledge, monotheism, and faith in Him, and to guide them to that which will bring them happiness in this world and the Hereafter. He supported them with dazzling miracles and apparent signs, indicating their sincerity, in what they brought from their Lord, Blessed and Exalted be He.

Miracle is defined as something supernatural, beyond the limits of known causes, that humans, dispersed and combined, are unable to come up with the same. Allah Almighty conducted it at the hands of a messenger or a prophet, as a witness to his sincerity that he was sent by Allah to his creation to guide them.

The aim of the miracle is to indicate the sincerity of the Prophet, the holder of the miracle, that he is sincere in his claim of prophethood and in what he conveys to people on behalf of Allah, Glory be to Him.

It is as though Allah, Glory be to Him, gives each messenger of miracles what suits his people and the people of his time, so when the people of Pharaoh became famous for what they became famous for in magic and its art, and they reached the peak in it, Allah gave His Messenger Moses, peace be upon him, the miracle of the stick that turns into a snake, and the hand that becomes sparkling white without any ill effects. The skilled magicians were the first to believe in him, because they knew in their hearts that the magic wand and ropes do not change from their true nature, but rather it appears to the beholder through illusion and deception that it is crawling. They saw that the stick of Moses had actually turned into a snake, and that it was crawling, and this was not from Moses, peace be upon him, but from Allah Almighty who sent him. So they believed in Allah as soon as this miracle occurred. They said to Pharaoh when he threatened to kill them because of their belief in Allah: (So do whatever you want! Your authority only covers the 'fleeting' life of this world. Indeed, we have believed in our Lord so He may forgive our sins and that magic you have forced us to practice. And Allah is far superior 'in reward' and more lasting 'in punishment'.") (Taha:72)

Since the Romans, the rulers of the country in which Jesus, peace be upon him, grew up, were people with a wide knowledge of medicine, miracles came to him that suited them, such as healing the blind and the leper, and reviving the dead, Allah willing.

Likewise, since the Arabs had risen in their language with eloquence and articulateness to a degree that did not agree with other nations, Allah made the great miracle of our master Muhammad ﷺ a miraculous book for them and for the rest of creation, in its composition, style, eloquence, rhetoric, and meanings, so the argument against them was established by it stronger than the miracles of Moses and Jesus, peace be upon them both, be upon their people.

Second: The Prophetic Sunnah

Definition of Sunnah:

Sunnah in language is the method - good or bad ¹⁽, including the words of the Messenger ﷺ :
“Whoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden”.⁽²⁾”

Among them is a hadith: “You will follow the ways of those before you, hand span by hand span, cubit by cubit.”⁽³⁾”

Sunnah in legal terminology among hadith and fundamentals scholars:

What was issued by the Messenger of Allah ﷺ other than the Qur'an, in terms of words, deeds, or approvals.

Among that is their saying: The origins of the Shari'ah are the Book and the Sunnah, and they are divided into three categories: words, deeds, and approvals.

This is because Allah Almighty sent His Messenger and revealed the Book with him to convey it to the people, and make it clear to them. Allah said: (And We have sent down to you 'O Prophet' the Reminder, so that you may explain to people what has been revealed for them) (An-Nahil 44)

Sometimes it was revealed in detail, and sometimes it was revealed in general or as a whole.

The messenger ﷺ was clarifying it with his words, other times with an action he does, and sometimes with his approval, by keeping silent about what happens from his companions after knowing about it.

An example of the verbal Sunnah is his saying ﷺ : “Righteousness is good manners, and wrongdoing is what circulates in your chest and you hate that people find out about it”⁽⁴⁾”.

An example of the actions Sunnah: his actions ﷺ including how to perform prayer and perform the rituals of Hajj, for he ﷺ explained to us the actions of prayers, and how to perform them, in a complete clear way after the order for them was mentioned in a whole in the Holy Qur'an, and he said: “Pray as you have seen me pray”.⁽⁵⁾

He referred them to his actions that showed how to pray and he explained the rituals of Hajj in the year of the farewell pilgrimage, then he said to us: “Take your rituals from me, for I do not know whether I will not meet you after this year of mine.”⁽⁶⁾”

An example of the approvals Sunnah is what was narrated by Anas bin Malik, may Allah be pleased with him, that Umm Salama, may Allah be pleased with her, took a dagger on the day of Hunayn, and the Messenger of Allah ﷺ said to her: “What is this dagger? She said: I took it, if one of the idolaters came near me, I would cut his stomach with it.”⁽⁷⁾ The Messenger of Allah ﷺ laughed. Laughing of ﷺ and not denying her carrying of this dagger is an approval Sunnah and evidence of its permissibility.

The majority of jurists have divided the mandated shar'i ruling into five sections, (obligatory, recommended, forbidden, hated, permissible). As for the Hanafis, they divided it into six categories (compulsory, obligatory, recommended, forbidden, hated, permissible).⁽⁸⁾

The word of the masses of Muslim scholars, whose opinion is valued in every age, has agreed that what was issued by the Messenger of Allah ﷺ related to legislation is a source of rulings, which the mujtahid must resort to when deducing, just as well as all Muslims must comply with what it has of provisions, and do what in it when its attribution to the Messenger of Allah ﷺ is proven. Moreover, it is considered like the Qur'an in permitting what is permissible and prohibiting what is forbidden. Some fundamentalists said:

The authority of the Sunnah is a religious necessity, and only those who have no luck in the religion of Islam disagree with that.

The evidence for the authenticity of the Sunnah and its consideration as shar'i evidence: The Holy Quran, the consensus of the Companions and the reasonable.

First: The Qur'an: The explicit command came to obey the Messenger, follow him, and beware of disobeying him. It even made obedience to the Messenger is obedience to Allah Almighty, just as it made it clear that following the Messenger ﷺ in all his legislation is evidence of Allah's love, which is a reason for expiating sins, and that disobeying him is a reason for Allah's vengeance and punishment in this world and the Hereafter.

Among what was stated in the obligation of that is His saving. the Blessed and Most High :Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment. (Al-Hashr: 7.)

And the Almighty said : It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter.¹ Indeed, whoever disobeys Allah and His Messenger has clearly gone 'far' astray. Al-Ahzab:36.f

Glory be to him said: But no! By your Lord. they will never be 'true' believers until they accept you 'O Prophet' as the judge in their disputes, and find no resistance within themselves against your decision and

(1) Al-Fayrouz Abadi, Al-Qamous Al-Muheet, 1/1558

(2) Muslim, As-Sahih, Zakah book, chapter: Urging for Sadaqa, Hadith No.1017.

(3) Al-Bukhari, As-Sahih, Prophet's Book, chapter: What mentioned about Bani Isra'il, Hadith No.3269.

(4) Muslim, As-Sahih, book: good and relation, chapter: interpreting good and sin, Hadith No.2553.

(5) Al-Bukhari, As-Shaikh, Athan book, Athan for traveler, Hadith No. 631.

(6) Muslim, As-Sahih, Al-Hajj, chapter: recommending throwing of Jamrat Al-Aqaba, Hadith No.1297

(7) Muslim, As-Sahih, Jihad book, chapter: battle of women with men, Hadith No.1809

(8) see details in Usul Al-Fiqh book – new edition, Dr. Muhammed Ramiz Al-Azizi & Dr. Jamila Ar-Rifa'i

submit wholeheartedly.) An-Nisa: 65.(

And the Most High said :Whoever obeys the Messenger has truly obeyed Allah) An-Nisa: 80.(

And the Almighty said: ﷻ Sav. 'O Prophet.' "If you 'sincerely' love Allah, then follow me: Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful." [Al-Imran: 31]. (And We have sent down to you 'O Prophet' the Reminder, so that you may explain to people what has been revealed for them) [An-Nahl:44] Hence the Sunnah is obligatory to follow.

While we adhere to the Sunnah and act according to it, we act according to the Book of Allah. The Messenger of Allah ﷺ was the first to interpret the Qur'an.

Second: Consensus:

The Companions, may Allah be pleased with them, were unanimous in working with the Sunnah, and not one of them deviated. So, one was not confined to the Book of Allah alone, rather they used to derive rulings from the Qur'an and the Sunnah, and it was not proven that one of them left the hadith of the Messenger of Allah ﷺ nor did he resort to his opinion unless he did not find it in the Book of Allah and nor it wasn't an authentic Sunnah. So, if he searches and does not find it in the Qur'an or in the Sunnah after a long search and question, he resorts to ijtihad with his opinion, and if it becomes clear to him that the Messenger ﷺ has an authentic hadith in that, he praises Allah who has enabled him to find that and hastened to refer to him.

What was narrated on the authority of some of those who rejected some of the hadiths that were narrated, this was not from them desiring or neglecting his Sunnah, but rather because he did not trust its narrator, or he was not sure that this was issued by the Messenger of Allah ﷺ or because there was something stronger than it as evidence from the Book of Allah or another hadeeth.

Third: Reasonable:

Allah Almighty told in His Holy Book that He had revealed the Holy Qur'an to His Messenger in order to clarify to people what was revealed to them. with a revelation from Allah. so obedience to Him is obligatory. The Most High said : (And We have sent down to you 'O Prophet' the Reminder, so that you may explain to people what has been revealed for them) (An-Nahl:44). A Muslim is not obedient to the Qur'an except by working with it along with its clarification, because the clarification does not deviate from the clarified. Thus, the Muslim's act by the Qur'an according to the clarification of the Messenger ﷺ is considered obedience to Allah, and if he acts contrary to the clarification, then he has disobeyed Allah because he acted contrary to what Allah wanted and disobeyed the Messenger of Allah by leaving what he commanded, or doing what he forbade.

Also, the Qur'an imposed general obligations on people and did not detail their provisions or how to perform them, such as prayer, zakat, pilgrimage, and others. The Sunnah has shown it, and if the clear Sunnah is not an argument against Muslims that they must act upon, people then will be unable to perform the obligations of the Qur'an, then it was inevitably obligatory to follow the statement, which is the Sunnah issued by the Messenger of Allah ﷺ in a correct way.

Thus, it becomes clear that the correct Sunnah is an argument that must be acted upon, and whoever denies its authority is considered outside Islam because he denies the necessities of the definitive evidence but that is with regard to the Sunnah in its entirety, and for the hadiths that were narrated through tawatur.

As for the Ahad hadiths, they only benefit conjecture, and the one who denies them is not an unbeliever because they do not benefit definitively. It is obligatory to act upon the hadiths that the scholars went to say that they are authentic, with regard to practical rulings only. It is not acted upon in matters of belief because what is required is certainty of knowledge, and it only benefits conjecture.

The belief, as we have shown, is not proven except by a definitive text in its evidence and indication. Likewise, the Sunnah follows that in terms of proof and evidence, so there may be suspicion in the connection of the hadith (chain of narrators) with the Messenger of Allah ﷺ, then it will be a presumptuous of proof. Furthermore, its indication may be clothed with possibility, so it is presumptuous of indication. The two things might be in it - suspicion in its connection and possibility in its indication. So, it will be presumptive in its evidence and indication. When the presumption is in the hadith in any way, it is not possible to prove a creed (belief) by which its denier is disbelieved.

Rather, the hadith confirms the belief and Islamic creed, and rises by it if it is definitive in its evidence and indication.

Scarcity of Mutawatir (Frequent) Hadith:

With regard to the existence of the mutawattir hadith in the narrated hadiths in the books that report hadith, including the six books of hadith, Ibn al-Salah said in his introduction: [(It is hardly found in their narrations, because it is the report that is conveyed by those whose truthfulness is a necessity, and in its chain of narrators, it is necessary to continue this condition in his narration from beginning to end).

Whoever is asked about highlighting an example of that in what is narrated from the hadith, it is tiring to do so. The hadith "Actions are only by intentions" is not an example of that, even if it was transmitted by a number of mutawattir and more, because this occurred in the middle of its chain of transmission and was not found in its beginnings. Whereas, hadith: "Whoever lies to me deliberately, let him take his seat in the Fire" is an example of that because a large number of companions narrated it. Also, it is in the two sahih narrated by a group of them. Some of the memorizers mentioned that sixty-two of the Companions narrated from him ﷺ and among them were the ten who were promised Paradise. He said, "There is no narrated hadith in this world that the ten who were promised Paradise as narrators other than it. Moreover, there is no known hadith that was narrated on the authority of more than sixty souls of the Companions on the authority of the Messenger of Allah ﷺ except for this one hadith." I said: Some of the people of hadith reached more than this number, and in some of that the number of frequency (tawatur), then the number of its narrators continued to increase, and so on, in succession

and continuity, and Allah knows best⁽¹⁾)](Professor Abd al-Wahhab Abd al-Latif, Professor of Hadith Sciences at the Faculty of Fundamentals of Religion in Al-Azhar, defined it by saying: It is what was narrated by a group in each of its layers. The mind absolutely denies their complicity to lying and finds it impossible, and they relied on a tangible matter. And he said: The Imami Shiites defined it as the definition of the Sunnis, and they said: "It is the report of a group that definitively proves its truth." They interpreted this, that its narrators in every layer of the parties and circles reach a limit that secures their prevention of collusion in the lie. Mutawatir usually notifies the necessary knowledge in the same matter, and it must be acted upon by the Sunnis and the Imami and Zaydi Shiites without any disagreement.⁽²⁾ His Eminence Professor Mahmoud Shaltut, the former Sheikh of Al-Azhar, said: (A hadith cannot be judged to be mutawater (of frequent transmission) according to all scholars unless the following conditions are met in it: 1-It should be reported by all the well-known hadith books in circulation. -2- If there are many ways to report it, in a way that it is customary that it is impossible to refer collusion to lying. 3-This plurality must be established in all its layers: beginning, middle and end.

Based on the foregoing, the hadith that was not reported by all the well-known circulating books, or that all of them reported, but in multiple or non-multiple ways, but not in all layers, but rather in some without some, is not mutawatir, according to the agreement of all scholars.⁽³⁾ He also said: "Despite what the scholars decided regarding the mutawatir specificity and existence, and despite this severe reservation in the ruling for a hadith that was recorded in the books with continuity, we see some authors, past and present, exaggerating in describing hadiths as mutawatir. They may be sparing and attach other descriptions to them as fame, elaboration, and publicity on the tongues of scholars, so that the nation will receive them with acceptance and confirmation in books of interpretation and commentaries on hadith, or in books of history and virtues... They are weak narrations, and whoever tries to challenge them or degrade their rank has gone astray far and deviated from the path of the believers, and that is due to the fanaticism of those books in which it was mentioned or the fanaticism of the sect. » The narrators of the hadiths of encouragement and intimidation, the transmission of epics and enthalls, and strange news that souls tend to speak and listen to, had a great impact in attaching the descriptions of fame and tawatur (frequency) on special types of hadiths, which are neither well-known nor frequent, but may even be incorrect.⁽⁴⁾

Ibn al-Salah said in his introduction: "We were informed on the authority of Ahmad bin Hanbal, may Allah be pleased with him, that he said: Four hadiths circulating on the authority of the Messenger of Allah ﷺ in the markets have no basis: "Whoever gives me good tidings of the advent of March, I give him glad tidings of Paradise," "whoever harms a dhimmi, I will be his opponent on the Day of Resurrection," and "The day we will sacrifice you is the day you fast." "The questioner has a right even if he came on a horse .⁽⁵⁾

A class of the elite was affected by that, who did not care about verifying the narration, nor knowing the degree of the hadith. They contented themselves with transmitting what these people say and conducting it on their tongues and in their books, until it became popular and famous. They permitted that relying on what some terminology scholars have decided of (the permissibility of leniency in chains of transmission, and narration of weak hadiths other than fabricated types, without concern for explaining their weakness in matters other than the attributes of Allah Almighty and the rulings of the Shari'a of what is permissible and forbidden and others, such as sermons, stories, the virtues of deeds, and all the arts of enticement and intimidation that have nothing to do with rulings and beliefs). Thus, they narrated the weak hadiths, rather the fabricated ones, then they expanded and described ahad hadiths as mutawatir, and weak ones as authentic, and they forgot the measures of mutawatir and ahad, and the measures of validity and weakness. Hence we have seen those who describe sensory miracles; Such as the splitting of the moon, the glorification of the pebbles, the words of the deer and the nostalgia of the trunk, with tawatur, even though they are not, but rather they are ahad as decided by the scholars of the fundamentals. Likewise, we have seen those who describe the news of the Mahdi, the Antichrist, Gog and Magog, and so on, which are mentioned in the name of the Signs of the Hour with fame and tawatur.⁽⁶⁾

Hadith Qudsi

Definition of Hadith Qudsi:

Qudsi in Arabic language: related to Al-Quds, meaning purification and exaltation⁽⁷⁾. Qudsi Hadith in terminology " is what the Prophet ﷺ adds to Allah Almighty, its words are from the Messenger, and its meaning is from Allah by inspiration or dream".

(1) At-Taqeed Wal Edah, Sharh Muqadamat Ibnu Salah, Hafith Zinuddin Bin Al-Hussein Al-Iraqi (725-808H), ver. Abdul-Rahman Muhammad Othman, p.p265-267, publisher Anas Bin Malik Library, 1400H.

(2) Al-Mubtakar Al-Jami Li-Kitabi Al-Mukhtasar Wal-Mu'tasar fi Uloum Al-Athar, Abdul-Wahhab Abdul-Lateif, ed.8, 1386H-1966G,p.11, from Al-Mu'tasar book.

(3) Al-Islam Aqida wa Sharia, Mahmoud Shaltout, p.p77.

(4) i.b.i.d p.p78-79.

(5)Attaqeed Wal-Edah fi Sharh Ibnu Salah, p.263.

(6)Al-Islam Aqida wa Sharia, Mahmoud Shaltout, p.p79

(7)Ibn Manthoor, Lisan Al-Arab, 6/168

These hadiths were attributed to Qudus to add their meanings to Allah alone, and they other than the Holy Qur'an, so they are not valid to pray with it, and it is not forbidden to touch and read them for junub, menstruating and postpartum women. Also, the miracle is not related to them, and it is not judged as blasphemy for those who deny them.⁽¹⁾

Hadith Qudsi are monolithic and have three forms:

One of them: to say: The Messenger of Allah ﷺ said what he narrated from his Lord Almighty.

Among it is a hadith: "O My servants, I have forbidden oppression for Myself, and I have made it forbidden among you, so do not be wrongful... the Hadith⁽²⁾

The second formula: The Messenger of Allah ﷺ said: Allah Almighty said: "I am as My servant thinks I am, and I am with him whenever he remembers Me. And if he approaches me by an arm's length, I approach him as a pledge, and if he comes to me walking, I come to him at a jog⁽³⁾".

The third formula: As he ﷺ said: "Gabriel breathed into my mind that: A soul does not die until it completes its provision, even if it is delayed for it, so fear Allah and be generous in asking, and the slowness of provision does not burden you to take it by disobeying Allah, for Allah does not obtain what He has except by obedience to Him.⁽⁴⁾".

The difference between Hadith Qudsi and others from the Qur'an and the hadiths of the Prophet ﷺ⁽⁵⁾:

The Noble Qur'an: is the word of Allah Almighty, revealed to Muhammad ﷺ that is worshiped by recitation.

Or it is the book revealed to our master Muhammad ﷺ in the Arabic word transmitted by tawatur, which begins with Surat Al-Fatihah and is concluded with Surat Al-Nas.

The last definition is well known among scholars.

Based on this, the translation of the Qur'an is not called Qur'an, but it is an interpretation, whether it is a literal or a non-literal translation.

Based on this also, the readings transmitted to us by way of the ahad and the Qudsi Hadiths; It is attributed to Allah. If we say: It is a revelation from Allah with its wording, outside the Holy Qur'an, then it is not considered Qur'an.

As for the hadiths of the Prophet, they are divided into two parts in terms of meanings. As Dr. Muhammad Abdullah Daraz sees - "a conciliatory section" that the Prophet ﷺ deduced through his understanding of the word of Allah or his reflection on the facts of the universe, and this section is not the word of Allah definitively.

"Tawqeefi (based on revelation) section": "The Messenger ﷺ received its content from the revelation, so he clarified it to people with his words, and this section, although what is in it of knowledge is attributed to His teacher and inspiration, Glory be to Him, but - in terms of being words - it is better to be attributed to the Messenger ﷺ because speech is only attributed to its originator and utterer who composed it in a special way, even if the meanings in it had come to him in thoughts, and the other received it from the first. The hadith of the

Prophet, then, in its two parts is out from being a Qur'an; Which is the word of Allah in both definitions.⁽⁶⁾

Dr. Muhammad Abdullah Daraz said: "Likewise, the hadith Qudsi, if we say that it was revealed in its meaning only, and this is the most obvious of the two sayings about it with us because if it was revealed in its wording, it would have sanctity and sanctity in the eyes of the shari'ah is what is for the Qur'anic systems. As there is no way to differentiate between two words revealed from Allah so it was necessary to preserve its texts, and the inadmissibility of narrating it with the meaning unanimously, and the prohibition of the speaker touching his form, and no one said that all.

Also, since the Qur'an of what was intended by it while working on its content is something else as it is the challenge in its style, and the worship of its recitation, it was necessary to reveal its wording.

The Hadith Qudsi was not revealed for challenge or worship, but rather for pure action with what is in it. This benefit is obtained by revealing its meaning. Saying that his word is revealed is saying something that there is no need to look into it, and there is no evidence in shari for it, except for what may appear from the attribution of the hadith Qudsi to Allah in the form: "Allah, the Blessed and Exalted, says such and such." The evidence that we mentioned above is sufficient to clear the way for its interpretation, that what is meant is attributing its content, not attributing its words. This is a common interpretation in Arabic; when you prose a verse of poetry, you say: "The poet says such and such." When interpreting a verse of Quran by your words, you say: Allah the Exalted says such and such ». On this rule, Allah, the Most High, related to Moses, Pharaoh and others the content of their speech, with words and style other than theirs and attributed that to them. If the claim that if there is nothing else sacred in the Hadith Qudsi beyond the meaning, it would be correct for us to name some of the Prophet's Hadith Qudsi also because of this meaning in it.

His answer is that when we decided in the hadith Qudsi that its meaning was revealed due to the presence of the shari text on its attribution to Allah, "By ﷺ saying that Allah Almighty said this, then we called it Qudsi for that, unlike the hadiths of the Prophet, for they did not contain such a text; so it is permissible in each of them that its content be marked by revelation, that it be derived by ijthad and opinion. So, all are called prophetic, holding by the name at the limit set by it, and if we had a sign that distinguishes to us the division of revelation, we would call it Qudusi as well.

(1) Egyptian Awqaf Ministry, Al-Ahadeeth Al-Qudusiya, 2-7.

(2) Muslim, As-Sahih, Al-Bir Wa-Silah Book, Tahreem Ath-Thulm Chapter, Hadith No. 2577

(3) Al-Bukhari, As-Sahih, At-Tawheed Book, chapter: Allah's saying: (And Allah warns you about Himself) Al-'Imran:28, No. (7405). Muslim, As-Sahih, Ath-Thikr Wad-Dua', Hadith No. (2675)

(4) Ibn Abi Shayba, Al-Musanaf, Al-Rushd Library, 1st edi 13/227. Abdul-Razaq, Al-Musanaf, Al-Maktab Al-Islami, Beirut, 2nd edition, 11/125. Al-Baraz, Al-Musnad 7/315, Hadith No. (2914)

(5) Diraz, An-Naba' Al-Atheem: 9

(6) Diraz, An-Naba' Al-Atheem, p.10-11

However, this privilege does not lead to a practical result, so whether we have to act on the hadith to be from this section or from that; since the Prophet ﷺ in his conveying is truthful and trustworthy, and in his ijtiḥad is wise and conciliatory, and the Holy Spirit supports him, so he does agree with him any wrong in any of shari matters. In fact, the matter was attributed to revelation in both cases, either by teaching at the beginning, or by endorsement or final abrogation. so it was necessary to receive all of his Sunnah ﷺ with acceptance.⁽¹⁾ Allah Almighty says :{Whatever the Messenger gives you. take it. And whatever he forbids you from. leave it. ([Al-Hashr: 7]. and He also said: It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter] (Al-Ahzab: 36. «[

Hadith Qudsi, which is what the Prophet ﷺ adds to Allah Almighty, its pronunciation is from the Messenger ﷺ, and its meaning is from Allah by inspiration or dream. Some of them were mentioned in the six books of hadith, and some of them were mentioned in the Muwatta' of Imam Malik and other books of hadith.

We conclude our special research in the Qur'an and Sunnah with what Professor Imam Muhammad Abduh mentioned about people's need for the Noble Qur'an by saying:

Muslims do not have an imam in this era other than the Qur'an, and that the true Islam is what it was like first muslims before persecutions.

He, may Allah have mercy on him, said: In his interpretation of Surat Al-Fatihah: "If we weigh what is in our brains of belief in the Book of Allah Almighty, without first entering it into it, then it appears to us that we are guided or misguided."

If we insert what is in our brains into the Qur'an, and cram it into it first, then we cannot know guidance from misguidance, because the weighed is mixed with the balance, so we do not know what is weighed and who is weighed by it. I want the Qur'an to be the basis upon which the doctrines and opinions in the religion are carried, not that the doctrines are the basis and the Qur'an is the one that carries on them, nor it is referred to them about interpretation or distortion as the abandoned and lost dragged these to it⁽²⁾.

Hence, the correctness in the case of the Sunnah is centered on the following facts:

First: The lesson is in beliefs with definitive indications, and all the beliefs on which the validity of Islam depends are established by the texts of the Qur'an and the consensus of Muslims, and there is none of them that depends on the ahad hadith, some of which can be questioned.

Likewise, the fundamentals of worship are all definitive and established by the Qur'an and the frequent practical Sunnah that does not depend on ahad reports.

Among the provisions of acts of worship are proven by the ahad hadiths, and the imams of knowledge did not agree on it, so the validity of Islam does not depend on it, even if it is true for itself.

Secondly: The pillar in religion is the Holy Qur'an, and what is definitively indicated by it must be believed in, and obeyed by knowledge, action and abandonment. Furthermore, what was not definitive evidence from it, then it is the subject of ijtiḥad for those who know the methods of its language, and whoever acts according to what is agreed upon is a saved Muslim.

Third: The Sunnahs of the Messenger ﷺ are the practical Sunnahs, and they are the mutawatir (frequent), and what the Muslims of the first era agreed upon, and it was known to them by necessity. All of this is definitive, and no one can deny it or reject it with interpretation or ijtiḥad, such as the obligatory prayer being five, like Fajr prayer is two rak'ahs, Maghrib is three, and the remainings are four each.

The number of rak'ahs in the obligatory prayer is seventeen, and no one among the Muslims differs in it, and each rak'ah includes standing, reciting the Qur'an, bowing, and two prostrations - what is known to do since the time of the Prophet ﷺ until today

Fourth: The Sunnah of the Messenger ﷺ originally is to work with the Mutawatir, which Muslims witnessed in groups, so they conveyed it in groups and nations. This is the meaning of mutawatir, and its hadiths that are accompanied by this practical statement are the authentic hadiths that do not accept objection or criticism, and there is not the slightest word that disputes or contradicts the Qur'an. Muslims have had enough with what they witnessed and transmitted it in action and witness to others, and with this famous practical transmission, they dispensed with writing it as the Messenger ﷺ commanded them.

Fifth: It is wise for the Prophet ﷺ to forbid writing something other than the Qur'an, so that the Qur'an will not be mixed with anything else, and this is a prohibition confirmed by the practical application of the companions of the Prophet ﷺ who did not write down anything called hadith or Sunnah during the life of the Prophet ﷺ nor in the first era after him.

Sixth: Hadiths of ahad are of no benefit except by conjecture, and likewise, nothing is taken from them except that which agrees with the Noble Qur'an, and that which is befitting of Allah Almighty and His Messenger ﷺ

Imam al-Nawawi, may Allah Almighty have mercy on him, says: Ahad hadiths do not benefit demonstrative knowledge and definitive certainty, and there is no difference in that between the two sheikhs and others, and this is the correct one.

Contrary to those who said: Ahad necessitates knowledge, because everything which chain of transmission is authentic, the words of the hadith is authentic, and which chain is not authentic words are not authentic.

Third: ijma' (consensus).

Ijma' in language refers to determination and agreement, from determination is the Almighty's saying: (So devise a plot) [Yunus: 71] that is, determine and affirm your affairs.

It is said that so-and-so ajma'a (agreed on) such and such means determined on it.

From the meaning of agreement, they said ajma'na (we agreed on this) that is, we settled on it.

Ijma' in terminology: Fundamentalists defined it with many definitions according to their differences in its conditions, and among the best of these definitions is what Professor Muhammad Mustafa Shalabi defined by saying: The agreement of the mujtahids of the nation of Muhammad ﷺ after his death in an era of ages, on a

(1) Diraz, An-Naba' Al-Atheem, 10-12

(2) Diraz, An-Naba' Al-Atheem, p.10-11

legal, ijtiḥād ruling.⁽¹⁾

-His saying the agreement of the mujtahids: that is, their participation in saying or doing, or what is in their meaning of the statement and silence according to those who suffice with it in achieving consensus.

-What is meant by mujtahideen: everyone who has reached the degree of ijtiḥād; It is the faculty by which a person can derive rulings from its evidence, so the agreement of the common people is out of this restriction, as well as everyone who has not reached the degree of ijtiḥād. This is because the common people do not have an opinion in shar'i rulings, and likewise whoever does not reach the degree of ijtiḥād, his opinion is not considered.

-His saying from the nation of Muhammad ﷺ is a restriction that leads to exclude the agreement of the previous nations, because it is not an argument in our sharia.

- His saying after his death: is a restriction to bring out the agreement in his time ﷺ because it is not unanimous because if the Messenger of Allah ﷺ agree with the Companions on what they agreed upon, then the ruling is established by his agreement, not by consensus. If he disagrees with them, then their agreement is not considered, because the source of legislation in his era is revelation.

-His saying in an era: an indispensable restriction, because if he was not restricted by that, then consensus would be the agreement of the mujtahids in all ages, and it leads to the non-achievement of consensus until the Hour comes, so it cannot be made an evidence, and it is contrary to what is agreed upon that it is one of the shari evidences.

-His saying on a shari ruling: which would not be understood were it not for the speech of the legislator, so that the agreement would come out on a linguistic, rational, or ordinary matter, because such agreements are not from the consensus that is a legal evidence to be invoked.

-His restriction of the shari ruling to ijtiḥād because consensus is not considered evidence except in ijtiḥadi issues, which have a presumptive text, or there is no text about it at all.

As for what has definitive evidence from the texts, it is proven by it, and there is no need for consensus to reveal it. Based on the foregoing, it is not included in the consensus, which is a legal shari argument that is binding on all people, the agreement of the people of Medina alone, the agreement of the people of the Two Sanctuaries (Makkah and Medina), the agreement of the people of the two cities (Kufa and Basra), the agreement of the two sheikhs (Abu Bakr and Umar, may Allah be pleased with them), nor the agreement of the people of the House, and other things that have been said to be unanimous among some scholars.

Consensus is divided into two types:

-Explicit consensus: for the mujtahids of an era to agree on a legal shari ruling by expressing each of them his opinion in a fatwa or judiciary, or for the ruler to gather the mujtahids and present to them the incident in order to clarify its ruling in Islamic sharia, as was the case in the time of the rightly guided caliphs and in some Islamic eras.

This explicit consensus is considered a definitive argument by the majority of Muslim scholars.

Silence consensus: Fundamentals scholars have divided this issue into two schools:

The first: Most of the Hanafi scholars and some of the scholars of Usool (fundamentals) went to say that it is an argument if it is proven that the mujtahid who remained silent was presented to the incident and to the opinion expressed in it and a sufficient period passed for him to reflect and search for its ruling and form an opinion, and there was no suspicion that he remained silent out of fear, flattery, interest, or disdain.

The second: the silent consensus is not an argument and that it does not deviate from being the saying of some members of the mujtahids, which is the saying of Imam Shafi'i, some of the Hanafis and the majority of scholars of usul⁽²⁾.

What we see is the validity of what the majority went to that it is not considered unanimous, because the silence of the mujtahids is surrounded with several circumstances, so his silence is not considered approval and acceptance of the opinion. For the silence has no opinion, and it is not attributed to the silent a saying whether the saying is in agreement or disagreement.

Authenticity of consensus: The consensus was considered a legitimate argument and that it was a binding evidence for those who were consensus, who are in their era and for those who came after them. It comes in the third place after the Book of Allah and the Sunnah of His Messenger, because the reference is in knowing the rulings of incidents which ruling was not expressly stipulated by the Qur'an, Sunnah, ijtiḥād and the implementation of opinion, which is what the majority of scholars went to, including the four imams. They inferred what they went to: by the Book and the Sunnah and by what the rightly guided caliphs and reason consider.

First: The verses contained in the Qur'an appear to indicate the authenticity of consensus, such as the words of Allah Almighty: (And whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the believers, We will let them pursue what they have chosen, then burn them in Hell—what an evil end) [An-Nisa: 115.]

The meaning of the verse: Allah Almighty has threatened whoever follows other than the path of the believers in what they have agreed on to enter Hell, and it is a severe threat indicating that the path of the non-believers is false, so the opposite of it is the path of the believers, which is the truth, and that what the mujtahidoon of believers agree upon is the truth that must be followed and it is forbidden to violate it.

And Allah the Most High said: (And hold firmly to the rope of Allah¹ and do not be divided) (Al-Imran :103). Allah Almighty forbade Muslims to disperse and disagree and commanded them to adhere to the congregation.

Secondly: The Sunnah of the Prophet: There have been many hadiths that indicate in their totality the

(1) Muhammad Mustafa Ash-Shalabi, Usul Al-Fiqh Al-Islami, p.151, Dar An-Nahda Al-Arabiya, Beirut

(2) Muhammad Al-Khudari, Usul Al-Fiqh, ed.3, 1358H, p.267-268

infallibility of this umma (nation) from its unity against error and misguidance, including what was narrated by Salman bin Yasar that Umar bin Al-Khattab, may Allah be pleased with him, said in Al-Jabiya (a place in the Levant) that the Messenger of Allah, ﷺ said: « Whoever is pleased with the abundance of Paradise should

adhere to the congregation, for Satan is with the one, and he is farther away with the two”.⁽¹⁾

Imam Al-Shafi'i said in Al-Risalah after he narrated that: “The Prophet’s command ﷺ went on to adhere to their group, it has no meaning; Except for what their congregation (group) has to do in terms of permission, prohibition, and obedience in it, and whoever says what the group of Muslims says, then he is bound by their group.”⁽²⁾ «...

Also, what was narrated that the Messenger of Allah ﷺ said: “My nation will not unite on misguidance”.⁽³⁾ This hadith was narrated in several ways and in multiple expressions, all of which agree on one meaning, which is the nation’s infallibility from uniting on misguidance.

Third: The consensus of the Companions:

What happened in terms of consensus during the time of Abu Bakr Al-Siddiq and Omar Ibn Al-Khattab, may Allah be pleased with them both, and he considered that as a legal evidence.⁽⁴⁾

And from that:

-1The consensus of the Companions on the pledge of allegiance to Abu Bakr, peace be upon him, for the caliphate⁽⁵⁾ and they remained on their pledge of allegiance, and none of them returned until he died, may Allah be pleased with him.

-2The Companions agreed to fight those who withheld zakat after the death of the Messenger ﷺ and counted them under the rule of apostates.

3The consensus of the Companions on collecting the Qur’an in one book, at the time of Abu Bakr Al-Siddiq, may Allah be pleased with him.

4-Their consensus on giving the grandmother one-sixth, one or more when the mother is not present, and none of them disagreed with that, and none of them retracted their agreement. These are four consensus reported to us by tawatur via generation to another.

5- They also unanimously agreed in the time of Umar ibn al-Khattab, may Allah bless him and grant him peace, on the prohibition of usury of sales, whether it is usury of increase⁽⁶⁾ or usury of surplus⁽⁷⁾ in the six things: gold, silver, wheat, barley, dates and salt, and no one disagreed with that in any era.

The difference that occurred among the scholars was in restricting the prohibition to it, or extending it to other funds.

6-It was also raised to Omar Ibn Al-Khattab, may Allah’s prayers be upon him: “The story of a boy who was killed by his father’s wife and her boyfriend, so Omar hesitated; Does he kill the group by one? So he consulted the Companions, may Allah be pleased with them, and Ali said to him: Have you seen that if a few people participated in stealing camels, one took a part, other a part one, would you cut their necks? He said yes, he said so, so Omar did his opinion, and the Companions agreed with him on that, and no one disagreed, and wrote to his worker that I kill them, so if the people of Sana’a participated in all of them, he would have killed them.”⁽⁸⁾

What Omar did is considered a consensus to kill the group by one if they all participated in the killing process, and the basis for this consensus is analogy.

It should be noted that agreement on what is known of the religion is not necessarily unanimous, which is the practical Sunnah, such as the number of prayers and the number of rak’ahs.

What is meant by consensus is the revealing evidence of Allah’s judgment; Because there is no need for consensus to reveal its ruling as it is transmitted by tawatur.

Likewise, the consensus does not depend on evidence from the Book or the Sunnah, as the Companions agreed on Abu Bakr Al-Siddiq khilafah, may Allah bless him and grant him peace, and on collecting the Qur’an in one book without evidence from the Book or the Sunnah.

The achievement of consensus is possible in this era, so if the guardian of the Muslims gathered the scholars and discussed an issue, and agreed on a ruling on it, that would be a consensus. It is worth mentioning here that modern social media can be used to achieve consensus.

Some of the contemporaries like the President of Al-Azhar University who sees that. Furthermore, it should also be noted that the majority of scholars, including the four imams, said: The truth to Allah is one and is not multiplied by the multiplicity of the sayings of the jurists.

The whole sharia is due to one saying in its branches, even if there is a lot of disagreement, as it is in its origins as well.⁽⁹⁾

(1) Reported by Imam Ahmed in Musnad 1119, At-Tarmathi in Al-Fitan, chapter: What reported in adherence to the group No. 215. Al-Hakim in Al-Mustadrak 1113, At-Tarmathi and Al-Hakim said it is sahih.

(2) See Al-Risalah, Ash-Shafi: 47. Sunnan Ibn Majah, chapter: As-Sawad Al-A’tham, p2, p.p303, Hadith No. 395

(3) In Talkhees Al-Hubeir 3/141, Ibn Hajar said, This is mashhour hadith has many narrations.

(4) Muslim Ath-Thubout, p.2, p.p211

(5) i.b.i.d, p.p211

Selling increase usury which is unanimously forbidden: is the selling the six moneys (gold, silver wheat, barley, dates and salt) together, with the postponement of . receiving one of the two exchanges, even if they are of equal weight. Likewise, selling gold for silver with postponing the receipt of one of the two

6)exchanges.

(7) Selling credit usury which is unanimously forbidden: it is the sale of the six money mentioned previously - with their gender with the increase and the exchange in the contract council.

. Narrated by Abdul-Razaq in his Musanaf 9/477 No. 18077. Ibn Hazm in Al-Ahkam 7/42

(9) Al-Muwafaqat, Imam Ash-Shatibi 4/118-123

Fourth: Qias (Deductive analogy)

The majority of scholars agreed that analogy is the fourth source of Islamic legislation.

Definition of Qias (analogy, measurement) in language and in terminology:

In language: Appreciation, which is to know the value of one of the two things in relation to the other.

As when we say I measured the garment by the meter, i.e. I estimated with it, and the meter here is a measurement because it is a measuring tool.

Also it is equality, whether it is tangible or moral, so from its tangible equality, we say: I measured the cover by the book - if I aligned it and leveled it with.

From its moral equality, the saying: So-and-so is not measured by so-and-so; That is, it is not equal to him in morals, knowledge, nor religion.

These are the two well-known meanings of analogy in the language, which are estimation and equality.

In idioms: Scholars of fundamentals have defined it with multiple definitions, and the most accurate and most detailed in our view is what Professor Muhammad Mustafa Shalaby sees by saying:

Attaching an incident that there is no text in its ruling or consensus to another incident which ruling has been

established, because they share the cause for ruling that is not perceived by mere knowledge of the language⁽¹⁾

So, his saying regarding the cause is not realized by merely knowing the language: This is to show that this attachment is not analogy unless the reason (cause) in it is not understood except by ijtihad.

But if it does not require ijtihad to know, but it is perceived by mere understanding of the language, then

the proof of the ruling is not by analogy, but rather it is established by the evidence of the text⁽²⁾ or the concept of agreement. For example, His saying, the Most High) :never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully.] (Al-Israa: 23) The word "ugh" indicates boredom and the reason for the prohibition of saying the word ugh for parents is hurting them by showing boredom of their behavior. This reason is realized by language. The content of the prohibition of blasphemy is to prevent anything that exceeds it in terms of violence, insults and beatings, because it is more harmful than blasphemv. This is understood by language and it is a fortiori. Also, Almighty said: (and will not be wronged 'even by the width of' the thread of a date stone) (Al-Isra :71) This verse, in its expression, indicates that Allah does not wrong anything, even if it is as little as a fuse, and this indicates the denial of injustice in what exceeds the fuse in the first way, because Allah Almighty is clear of injustice and He is The fairest of the just.

To clarify the truth of the measurement, we give some examples:

1) Allah Almighty said: (O believers! When the call to prayer is made on Friday, then proceed 'diligently' to the remembrance of Allah and leave off 'your' business. That is best for you, if only you knew.

) [Al-Jumu'ah: 9].

This verse forbade the believers from selling at the time of the call for Friday prayer, so if the mujtahid looks into it, he finds the reason for the prohibition is that selling at this time distracts one from performing the prayer, and this meaning exists in other than selling, so it takes its ruling even if the text does not deal with it verbally.

Selling at the time of the call is the basis for this analogy, because its ruling is fixed by the text.

The reason for the ruling is distraction from worship, because it distracts the seller from prayer, so the one who is engaged in selling misses its performance. As for other contracts such as marriage contract or the lease contract and the partnership contract, or the job or any other work are a branch that did not stipulate its ruling, but the reason is present in it, and the ruling revolves with its reason being or If not, then the ruling of the original is taken by appending it to it.

2) The heir kills his bequeather, an incident whose ruling is proven by the text; It is preventing the murderer from inheriting, which is indicated by the words of the Messenger ﷺ : "The murderer does not inherit."⁽³⁾

This hadith prohibits a murderer from inheriting from the one who was killed by him, so he is deprived of inheritance after verifying his cause of kinship or marriage.

This ruling, which is the prohibition of inheritance, is proven for a reason: that the murderer hastened the thing before its time, so his intention is returned to him and he is punished by depriving.

The killing of the legatee to him of the legatee, there is this cause, reason in it, so it is measured by the killing of the heir of his legate, and it prevents the murderer (the legatee to him) from the legatee's entitlement

Measurement pillars:

It is noted from the definition of analogy and from the previous examples that it has four pillars, namely:

1- Measured against (original): It is the matter whose ruling is proven by text or consensus.

2- The measured by (the branch): It is that which is not mentioned in a text with its ruling, and it is intended to know its ruling.

3- The rule of the one measured against it: It is the Shari'a ruling that was mentioned in the text in the one measured against, and it is intended to rule by it on the one being measured.

4- The reason: It is a common cause between the one who is measured and the one being measured against, for which the judgment is established in the one being measured against, and its verification in the one being measured.

Authenticity of measurement:

The majority of scholars, including the four imams, went to say the authority of analogy based on their saying of reasoning of rulings. They inferred this from the Qur'an, the Sunnah, the sayings of the Companions

(1) Usul Al-Fiqh, Shalabi, p.p 190-191

(2) The indication of the text: It is when the speech indicates the proof of a uttered ruling of what is not known about, because they share the reason for the ruling, which is defined by simply understanding the language, which is the Hanafi terminology. The Shafi'is call it the concept of agreement, because the rule of the silent is in agreement with the rule of the worded

(3) Malik narrated it in Al-Muwata 2/87. An-Nisa'I, As-Sunan Al-Kubra (38). Ahmed, Al-Musnad 1/49-50. Abu Dawood, As-Sunan, chapter: Diyat Al-A'da' No. (464).

and their actions, may Allah be pleased with them and the reasonable.

First: The Holy Qur'an: They quoted several verses as evidence, including:

1- His blessed and exalted saying: (ﷻ) He is the One Who expelled the disbelievers of the People of the Book from their homes for 'their' first banishment 'ever'. You never thought they would go. And they thought their strongholds would put them out of Allah's reach. But 'the decree of' Allah came upon them from where they never expected. And He cast horror into their hearts so they destroyed their houses with their own hands and the hands of the believers.¹ So take a lesson 'from this', O people of insight! [Al-Hashr: 2].

The place of inference: In this verse, the Almighty says: (So take a lesson).

The reasoning is: Allah Almighty, after telling what happened to the Banu Nadir who disbelieved, and explaining what befell them in terms of what they did not expect because of their treachery and their breaking of the covenant, He said, Glory be to Him: (So take a lesson), that is, measure yourselves against them; Because you are people like them, if you do as they did, it will befall you as it has befallen them.

It is a warning to people and a statement that the Sunnah of Allah in His creation is that what happens to a thing happens to its counterpart, and as for the causes are linked to their causes, if the cause is found, the one who cause is found, and what is the analogy to attaching the counterpart to its counterpart by giving it its judgment, and linking the judgment to its cause, which is found with it wherever it is found.

2- The words of Allah Almighty: (Say, 'O Prophet, ' "They will be revived by the One Who produced them the first time, for He has 'perfect' knowledge of every created being) [Yasin: 79] and that is an answer to the atheist disbeliever who denies the resurrection.

The reasoning of inference with this verse: Allah Almighty inferred what this atheist and other deniers of the resurrection denied by analogy.

For Allah Almighty measured the restoration of creatures after their annihilation to the beginning of their creation and creation for the first time to convince the deniers that whoever is able to start the creation of a thing and its creation for the first time is able to restore it, but rather this is easier for Him.

This reasoning by mesurement (analogy) is an acknowledgment of the validity of the analogy and the validity of the inference of it.

Ibn Qayyim al-Jawziyyah said of what was stated in the Qur'an with regard to analogy: "Allah Almighty guided His servants to Him in more than one place in His Book, so He measured the second upbringing on the first upbringing in the possibility and made the first upbringing a root, and the second a branch on it, and he measured the life of the dead after death against the life of the earth after death in the plant.

He measured the new creation, which his enemies denied, on the creation of the heavens and the earth, and made it from the first analogy.

he measured life after death on wakefulness after sleep, and set examples on different types, and all of them are mental measurements by which he warns his servants that the rule of a thing is the rule of its like, because all examples are measurements by which the ruling of the representative is known from the representative of it. The Holy Qur'an included forty-few examples that include comparing something to its counterpart, and equating the two in judgment. Allah said : (These are the parables We set forth for humanity, but none will understand them except the people of knowledge. Al-Ankaboot 43

"The analogy in setting parables is from the specificity of the mind, and Allah has mentioned from the innate nature of people and their minds, the equality between the similar, and the denial of differentiating between them, and the difference between the different, and the denial of combining them. (1) «" "

Secondly: The Sunnah of the Prophet, and they quoted several evidences, including:

-1Omar Ibn Al-Khattab, may Allah be pleased with him, said: I shuddered and kissed while I was fasting, so I said: "O Messenger of Allah, I have done a great thing today." So I kissed while I was fasting The Messenger of Allah (ﷺ) said: 'What do you think if you rinse your mouth with water **when you are fasting?**' I said: There is nothing wrong with that. (2)

He, peace and blessings be upon him, measured the kiss on the rinsing of the mouth by saying that each of them is a prelude to something that spoils the fast, just as rinsing does not spoil it, so does the kiss, and this is an explicit analogy from him, peace and blessings be upon him.

-2- On the authority of Ibn Abbas, may Allah be pleased with them, that a woman said, O Messenger of Allah, that my mother died and she had to fast a vow, should I fast on her behalf? He said: "Do you see that if your mother owed a debt that you paid off, would that be paid on her behalf?" She said: Yes. He, peace be upon him, said: "Then fast on behalf of your mother." (3) Agreed upon.

Indication:

In the hadith, there is an indication of the legitimacy of analogy and the use of proverbs to be clearer and more appropriate to the listener's soul, and closer to the speed of his understanding. In it there is an analogy for what was disagreed upon and in what was agreed upon, and in it it is recommended to clarify the face of the evidence for the mufti, which is better for the soul of the questioner and calls for his acquiescence and conviction in the fatwa and ruling. The analogy is that he, may Allah's prayers and peace be upon him, measured the vow's fast by paying off the debt on behalf of the deceased. In each of them, the benefit reaches the dead, and the penalty of accountability doesn't fall on him

968' (1) Ibn Al-Qayim, A'lam Al-Muwaq'een, 1/130 and after it, Abus-Salam bin Muhammad bin Shaqroon Printing Press, 1388H-1968G

..(3544) (2) Ibn Abi Shaiba narrated it 3/6 Ahmed 1/21,52, Abu Dawood in Fasting, chapter: kiss of who is fasting (2385) Ibn Habbab, As-Sahih (3544)

3) .(7/3)1 Al-Bukhari narrated it in chapter: who died and still has days to fast. Muslim, Fasting chapter Qada of fasting to the dead No. (1147) No.(195, Ahmed 1/21,52, Abu Dawood in Fasting, chapter: kiss of who is fasting (2385) Ibn Habbab, As-Sahih (3544)

Third: The actions of the Companions, may Allah be pleased with them:

The Companions used to do ijtihad on events that had no text, and they measured what had no text against what had a text, and they considered analogous to analogous, and examples of that are:

1-The Companions, may Allah be pleased with them, after the death of the Messenger, may Allah bless them and grant them peace, measured the caliphate in leading the prayer, and they pledged allegiance to Abu Bakr with it, and they explained the basis of analogy by saying: "The Messenger of Allah, may Allah's prayers and peace be

upon him, was pleased with him for our religion, so should we not please with him for our world. ⁽¹⁾ And if there was a text of the Messenger of Allah, may Allah's prayers and peace be upon him, they would have argued with it, and the narrators would have transmitted it to us. ⁽²⁾

2- The Companions, may Allah be pleased with them, judged the caliph of the Messenger of Allah against the Messenger ﷺ with regard to collecting the zakat imposed on Muslims, and they fought against those who prevented zakat after his death, may Allah's prayers and peace be upon him, collecting it from Muslims by order of Allah, may Allah bless him, and that is when he says, Glory be to Him) :Take from their wealth 'O Prophet' charity to purify and bless them, and pray for them—surely your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing.]At-Tawbah: 103 [

3- What was in the book of Umar ibn al-Khattab, may Allah bless him and grant him peace, to Abu Musa al-Ash'ari after he appointed him as governor of Basra, which was considered the basis of the Islamic judiciary, as it says in it: "...then understanding- understanding what I convey to you of what was mentioned to you that is not in the Book of Allah nor in the Sunnah, then Measure things at that and know the similar, then rely on what you see the most beloved to Allah and most similar to the truth.-(3))«

Fourth: Reasonable. Those who establish analogy (qiyas) inferred several rational evidences, including:

1-They said that the legislative texts in the Qur'an and Sunnah are specific and finite, and what happens to people are undefined issues and events, but rather their incidents are renewed at every moment, and it is not reasonable for the finite texts to be legislative sources for infinite; Because it did not reveal to us all the provisions of Allah, so there must be another source behind the texts, which reveals to us the provisions of the renewed facts. The closest way to that is the status of analogy; Because in it is the return of peer to peer and giving the same rule. Thus analogy is the legislative source that goes along with the renewed facts and reveals the rule of Sharia regarding the incidents that occur. If the incident that is kept silent about is equal to an incident whose ruling is stipulated in the description that is the presumption of interest, then justice requires that it be equal to it in its ruling that achieves the intended interest of the legislator from his legislation.

2-Allah, Glory be to Him, has not legislated a ruling except for an interest, and the interests of the servants are the intended purpose of enacting rulings. If the incident in which there is no text is equated with an incident in which it is stipulated and the reason for its ruling is stipulated, which is the presumptive interest, then wisdom and justice decree that we equate them in the ruling in order to achieve the interest which is the purpose of the legislator in terms of legislation. It does not agree with the justice and wisdom of Allah to forbid drinking alcohol because it intoxicates in order to preserve the minds of His servants, and to permit another wine that has the characteristic of wine, which is intoxication; Because the purpose of this is to protect the brains from drunkenness and leaving them vulnerable to committing another evil.

3-The analogy is supported by common sense and correct logic. Because he who forbids a poisonous drink measures every poisonous drink with this drink, and what forbids acts; Because there is transgression and oppression of others, and every action in which there is transgression and oppression of others is measured by this, and there is no disagreement between people that what happened to one of the two examples applies to the other as long as there is no difference between them.

Validity conditions of qias

The majority of jurists who say analogy stipulated many conditions, which are related to its four pillars. And since the one who is measured against and his rule are inextricably linked, the fundamentalists did not impose a special condition on the one who is measured against him, rather they made the conditions for its rule.

Conditions of qias

For the validity of analogy in the ruling, the fundamentalists stipulated conditions, the most important of which are:

- 1- It must be a legal, practical ruling established by text or consensus that is not abrogated.
- 2- it has a reasonable cause that the mind can comprehend, and that can be achieved elsewhere.
- 3- The ruling should not be specific to the original; Because the jurisdiction of the ruling in a place prevents it from transgressing it to other than this place.

Conditions for the measured (which is the branch):

They stipulated in the branch for the validity of the analogy conditions, the most important of which are:

- 1- That the branch is equal to the original in the reason for its ruling, and if equality in the reason is not achieved, the equality in the ruling is invalid, so the analogy is not valid, and this is called analogy with the difference.
- 2- That there is no text or consensus in the branch that indicates a ruling contrary to analogy.

Cause:

2(1) Ibn Mahran, Abul Qasim Abdul-Malik bin Mohammad bin Abdullah bin Bashran (d.430H) Amali Ibn Bishran, Dar Al-Watan, Riyadh, ed.1, 1997, Hadith No.512, p.1,p.222

(2) E'lam Al-Muwaq'een, 1/210

(3) Al-Bayhaqi, As-Sunan, Hadith No. 20537, p.10, ed.3, 2003, Dar Al-Kutub Al-Ilmeia, Beirut. Text of Omar bin Al-Khatib in E'lam Al-Muwaq'een, Ibn Al-Qayim 1/85-86

Reason (Cause):

It combines the origin and the branch, for which the ruling was originally prescribed.

Therefore, it was the most important pillar in analogy, and it is the one on which the dependent is based on whether or not the validity of analogy because it is orbited around it.

The meaning for which the ruling was legislated was called the cause (reason) because it affects the judgment and transfers it from the original to the branch, in which that meaning is found.

Whoever looks closely at the practical legal rulings will find that every ruling whose cause can be known contains the following three things:

1-An apparent matter that the Legislator linked the ruling with, and made it a remark over it, which exists with its presence and does not exist with its non-existence.

2-A suitable meaning for the legitimacy of the ruling, which is the benefit or harm in the action to which the ruling is attached.

3-What results from enacting the ruling and complying with it is in the interest of the servants, which is a request for benefit or repelling harm.

To illustrate this, we give these examples:

1-The obligation of retaliation, Allah Almighty linked it to premeditated aggressive killing, and made it a sign of it. If such killing exists, retaliation is required, and if it is not, retaliation is not required. Premeditated aggressive killing is an apparent, disciplined description that is not hidden.

Killing involves corruption, which is the loss of souls and wasting blood, and this is the appropriate meaning for the legitimacy of the ruling, and for it Allah made killing the reason for the obligation of retribution, but it is a hidden matter that is not known and is found only by killing, and the enactment of retribution entails the preservation of souls, which is the motive for legislation and its intended purpose.

2 -The shortening of prayer and the permissibility of breaking the fast has been linked by the Lawgiver to travel, which is an apparent and disciplined description in which there is no difference between travelers, and for this reason travel has been made the reason for ruling because it is a disciplined appearance with regard to shortening the prayer and for breaking the fast.

Shortening or breaking the fast entails relief from travellers, and travel is the appropriate reason for the ruling. And so it is said in every judgment.

The enactment of the ruling and its compliance also entails an interest, which is the motive for their enactment, which is the removal of hardship and embarrassment, which is the purpose of the legislator of legislation, and it is among the wisdom of the legitimacy of shortening and breaking the fast.

3- The prohibition of usury on a loan: The reason for prohibiting the increase is because of the term, which is indicated by the hadith agreed upon, which is the saying of the Messenger, peace be upon him: "Usury is only in the increase.(1)

It is an apparent disciplined description, it is the definition of judgment.

The appropriate meaning for the prohibition of loan usury is the injustice in it by taking this increase because of the term.

The reason here, in the sense of the motive for legislating the prohibition of loan usury is the prevention of injustice, which is indicated by His saying: the Blessed and Most High, (But if you repent, you may retain your principal—neither inflicting nor suffering harm. Al-Baqara: 279.)

This shows us the reason why the reason is given to the three things:

As for the apparent disciplined description; because the Legislator linked the ruling to it, and made it a ruler over it, it exists with its presence and isn't existent by its non-existence.

As for the appropriate meaning of the legitimacy of the ruling, it is the reason for the investigation because the apparent description did not make a cause except according to it, and because it includes it and controls it.

As for the consequences of enacting the ruling because it is the purpose intended by the Legislator, which is the ultimate cause.

Definition of reason (cause):

It is the comprehensive meaning between the measured and the measured against, for which the judgment is established in the one that is measured against, and is realized in the one that is measured.

Scholars have differed in considering the reasoning by these causes (reasons)

The most correct is what Adad al-Din al-Aji, al-Kamal ibn al-Hamam, and other fundamentalists went to, of the permissibility of reasoning by wisdom if the wisdom is apparent and disciplined because there is no impediment, and because it is the reason for investigation according to all jurists, and the reasoning is contained in the Book of Allah and the Sunnah of His Messenger and the jurisprudence of the four companions and jurists and their followers..(2)

We suffice here to infer some of what was mentioned in the Book of Allah

- 1- Allah Almighty said: (Prepare against them what you "believers" can of "military" power) [Al-Anfal: 60].
- 2- Allah saying : "O believers!" Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance. (Al-An'am :108)
- 3- Almighty saying (Satan's plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering Allah and praying. Will you not then abstain? (Al-Ma'ida :91)

(1)Al-Bukhari, As-Sahih, Al-Boyo' book, chapter: Ad-Dinar bi Dinar Nisa', No. 2178 and 2179, Muslim, Al-Musaqah book, chapter: Bai' At-Ta'am Mathalan Bimithil, No. 1596

(2)Al-Usul Al-Fiqh, Dr. Muhammad Ramix Al-Azizi & Dr Jamilah, p.p284-331

- 4- Almighty saying : (As for gains granted by Allah to His Messenger from the people of 'other' lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and 'needy' travellers so that wealth may not merely circulate among your rich). Al-Hashr :7
- 5- Allah saying: (Take from their wealth 'O Prophet' charity to purify and bless them) (At-Tawbah :103)

We say: Is this nothing but reasoning with wisdom, as he was justified by what is in the matter of corruption or what is in it of benefit?

What appears to us - and Allah knows best - first: with regard to the reason for the prohibition of usury of credit, in the sense of the motive for legislating the ruling is: preserving people's money by preventing unfairness to some of the same-type sales, and that is because the difference between the two commodities is not specified; to judge an accurate fixed measure, which is the price; That is, the monetary value of each commodity separately. In the light of this criterion, it is easy to evaluate each commodity without unfairness. Each of the two sellers is aware of the value of the commodity that he sells, and of the commodity that he purchases.

This is what al-Kamal Ibn al-Hamam, one of the Hanafi imams, and Ibn al-Majishun, the companion of Imam Malik, may Allah be pleased with him, went to.

The reason for the prohibition of usury of credit, in the sense of the apparent, disciplined description that defines the ruling, is type with the amount, and this is not specific to measure, weight, or taste, nor to money without money, nor to a little or a lot, as the majority of jurists went to.

Secondly: The reason for the prohibition of usury of a loan, in the sense of the apparent and disciplined description, is the increase due to the term. This is indicated by Almighty's saying : (But if you repent, you may retain your principal—neither inflicting nor suffering harm) (Al-Baqarah :279). That is if you repent of usury, you have your principal which is free from usury (interest), so don't take the increase over your capital as it is usury. Thus, the reason in the increase over capital which, is usury.

As for the reason in the sense of the occasion, it is: what is in this increase of injustice.

And the reason in the sense of the motive for legislating the ruling is: preventing injustice, which is indicated by the Almighty's saying: (But if you repent, you may retain your principal—neither inflicting nor suffering harm) [Al-Baqara: 279].

Third: The reason for the prohibition of selling on credit, in the sense of the apparent and disciplined description, is the same reason for which the loan was forbidden, which the Qur'an stipulates forbidding, since both of them are usury on credit, so the verse indicates it as a matter of the evidence of the text.

This is also evidenced by his saying, peace be upon him: "The usury is only in the bond of bondage." Agreed upon.

This hadith proves usury in everything in which there is an increase due to the debt, i.e.: the term, which is the debt, and the Messenger, may Allah's prayers and peace be upon him, did not distinguish in this hadith between a loan and a sale, and there was no evidence from the Book of Allah or the Sunnah of His Messenger that specifies this hadith.

Likewise, His saying, the Most High: (And forbidden interest) requires that every increase due to the term is prohibited; Because the origin in usury is the increase due to the term.

Based on the foregoing, it appears to everyone with understanding that the reason for prohibiting usury is the sale of the creditor, meaning the clear and disciplined description is the increase due to the term, such as the reason for the prohibition of the usury of the loan, and that the usury of the sale of the credit has nothing to do with the usury of credit, which is hand to hand, and it is a type of barter sale, by selling the thing by its type.

As for the reason in the sense of the occasion for its prohibition, it is the reason for prohibiting the usury of the loan itself, which is the injustice in it by taking the increase because of the term, as well as the reason in the sense of the motive for its prohibition is also the prevention of this injustice. There are other sources on which there is disagreement among Muslim scholars, namely: approval, companionship, interests sent, custom, the sayings of the Companions, legislated before us, blocking pretexts, the work of the people of Medina. ⁽¹⁾

(1) For more see Usul Al-Fiqh-new edition, Dr. Muhammad Ramiz Al-Azizi & Dr. Jameela, p.p284-331.

Sharia purposes in Islam

In language, magasid (purposes): plural of maqsed - goal and purpose.

They are actions and behaviors that are intended for themselves and that souls seek to gain.

Considerable sharia purposes: They are the meanings that the legislator intended to achieve from behind his legislation and rulings⁽¹⁾, which the mujtahid scholars extrapolate from the shari texts.

Abolished purposes: They are the ones that the shari evidence based on their abolition and not considering them nor paying attention to them in the legislation.

The wise legislator does not cancel an interest unless it is opposed by a more likely interest than it or entails corruption that is not minor. The legislator does not view the benefit resulting from the act in legislation as a pleasure that is in accordance with the passion of the soul as a result of its material desires because the desires are different, and the whims are conflicting, and the legislation is not subject to the whim of the soul because of the obvious corruption in that. The Almighty says :Had the truth followed their desires,¹ the heavens, the earth, and all those in them would have certainly been corrupted. .(Al Mu'iminun: 71). It is viewed that it regulates the world for the sake of the Hereafter, by preventing injustice, restricting unbridled souls, and limiting their desires.

The Legislator, Glory be to Him, in His enactment of rulings, looks at actions according to their results and fruits that result from them in and of themselves. What is beneficial is what He has permitted or commanded, and what is harmful is what He has prohibited and warned against.

In his estimation of benefit and harm, he looks at society, not at individuals. An act connected to the general benefit might be harmful to some individuals, such as punishments, as they are painful to those imposed on them, but they are beneficial to society, so he commanded them not; Because it is harmful to some individuals, but rather for the public interest intended by its law. The Almighty said regarding the legality of retribution: (There is 'security of' life for you in 'the law of' retaliation, O people of reason, so that you may become mindful 'of Allah'). ([Al-Baqara: 179].

An act that leads to harm may be beneficial for some individuals, like usury, adultery, and drinking alcohol, the one who does it enjoys it or benefits from it, but it causes harm to society, so the legislator forbade and prohibited it because it is harmful to society.

Whoever investigates what takes place in this life in terms of actions, he will not find any of them that leads to pure benefit or pure harm rather, every action results in benefit or harm, and the ruling is for the majority of them. So, what is in majority beneficial is beneficial then it is permitted and what is in majority harmful, it is harmful then it is forbidden, as well as what is equally beneficial and harmful is forbidden because warding off evil takes precedence over bringing benefits.

When asked about alcohol and gambling, Allah Almighty mentioned that both have benefits for people and both have corruptions and harms. He, the Most High, said: They ask you 'O Prophet' about intoxicants and gambling.

Say, "There is great evil in both, as well as some benefit for people—but the evil outweighs the benefit." (Al-Baqarah :219). For wine and gambling harm and what they now call the charity lottery is more harmful than beneficial, then Islam has forbidden them. The Almighty said) :O believers! Intoxicants, gambling, idols, and drawing lots for decisions¹ are all evil of Satan's handiwork. So shun them so you may be successful.] Al-Ma'idah: 90.[

Examples of canceled purposes (interests)

-1The issue of polygamy: in polygamy there is a harm from which the first woman suffers because she shares the marital relationship with another woman, so in leaving polygamy there is an interest that is to cut off the means of resentment and harm to the first wife, and to cut off the causes of disputes between co-wives and what may happen between their children in terms of disputes and the dissolution of bonds family.

But the Legislator, Glory be to Him, abolished this interest, contenting with what he stipulated of justice between wives, and the ability to spend on them, with justice between children. Then He allowed Polygamy.

In view of the interests that may result from it; such as helping a man avoid the forbidden that who has one wife may fall into, if there is an impediment to enjoying her, such as illness or childbirth, as well as the desire for children and the strength of desire in some men, and its weakness in some women, or the abundance of women over men, especially during wars, then Islam permitted polygamy.

-2- What is raised from time to time to demand equality between women and men in terms of inheritance and testimony, under the pretext of removing injustice from women, who are half of society, this interest is void, and the legislator did not consider it.

We have previously explained the reason for the law's abolition of that in the book Women's Rights in Islam⁽²⁾. Whoever wants to know details about it, refer to it.

3- -Surrendering to the enemy and canceling jihad for the cause of Allah, because it saves lives from killing and demolishing homes, but the legislator does not recognize this interest because it is immersed in corruption from every side, so he commanded to fight the enemy to achieve a greater interest than it, namely: preserving the entity of the Islamic nation, preserving its dignity and honor, and being able to compete in building and reforming society.

4- -Demanding the legalization of usury on the pretext that it is considered a necessity of life, because of the interest it has in operating idle money for many people. Islam has canceled this interest because of the injustice in usury by taking the increase because of the term, and that is by oppressing the poor and needy, and not contributing to building society and the establishment of companies legitimized by Islam, such as the speculative company and other Islamic companies which are not based on usurious tricks and legal violations.

These interests were not considered by the legislator because they contradict with more important interests than them, and because they entail corruption in society, and not everything that is thought to be an interest is linked to the legislation of rulings.

The aim of the legitimate purposes is to achieve the interests of the servants in this world and the hereafter, so that the people will establish a caliphate on earth by bringing benefits to them and paying harms

(1) Maqasid Ash-Shari'a Al-Islamiya, Omar At-Tahir bin Ashour, ver. Mohammad Al-Milawi, Malaysia, Kuala Lumpur, Dar An-Nafais, Jordan, 1999, p.p153.

(2) Hukook Almaraf il Islam, Dr. Mohammed Ramiz Azizi and Dr. Jamila Arrifa'i

Considered purposes:

First: Necessities: These are the things that are necessary for the survival of the servants. So that if all or some of them were disturbed, the system of their lives would be disturbed and chaos and corruption prevailed in them, which are five: religion, soul, offspring, mind, money, and some of them increased the preservation of honor.

Preserving these things is by legislating what creates them first, then what guarantees their survival and maintenance so that they do not cease to exist after their existence or their desired fruit is lost. Then it is a consideration of the two aspects—existence and nonexistence.

Its existence is based on the existence of belief in Allah, the Last Day, angels, books, and messengers, and the establishment of the pillars of Islam, such as pronouncing the two testimonies of faith, establishing prayer, paying zakat, fasting Ramadan, and making the pilgrimage to the House for those who are able to.

Protecting it from non-existence: by legislating deterrent penalties for every crime that is considered an assault on religion and its sanctities, so it was prescribed to fight everyone who stood up to fight it and its people, and to prevent the reach of his invoke to people, Allah Almighty said جج حجج فق فف ففف ففف ففف ففف :Permission "to fight back" is "hereby" granted to those being fought, for they have been wronged.¹ And Allah is truly Most Capable of helping them "prevail". "They are" those who have been expelled from their homes for no reason other than proclaiming: "Our Lord is Allah." Had Allah not repelled "the aggression of" some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty.(Al-Hajj - 39-40.)[

Thus, it is clear that the religion must be preserved and its sanctity must be preserved, and the punishment must be implemented against those who were not deterred except by punishment.

Islam legislated the creation of the soul in marriage and its rulings, and it was keen to preserve it and take care of it. This concern is moral and sensual, positive and negative, among that is respect for human dignity by giving preference to others. It obligates eating forbidden things when necessary to preserve soul, and this is from existence consideration. He made killing the soul one of the greatest of the major sins and obligated who does it to be immortalized in the fire Allah Almighty said) :And whoever kills a believer intentionally, their reward will be Hell—where they will stay indefinitely.¹ Allah will be displeased with them, condemn them, and will prepare for them a tremendous punishment (An-Nisa: 93).

He also legislated retribution for self-preservation. He, Glory be to Him, said ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا! 'The law of retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female..Baqara: 178. [

The basis of retaliation is repelling the transgression by killing the murderer in order to heal the souls of the family of the murdered, just as in the rule of retaliation there is that he exacts revenge on the offender in the same way that he did, reviving the lives of the believers. This will be a deterrent for him from committing the crime, and there will be security and stability for the society. This is self-preservation from the side of non-existence, and in this is a response to those who demand the abolition of the death sentence.

It is one of the greatest blessings that Allah has bestowed upon man, and if it were not for the mind, man would have become like a beast or less.

The noble verses that call on man to respect the mind, preserve it, and think soundly about what is around him.

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And the Almighty said(: ‘They are’ those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth ‘and pray’, “Our Lord! You have not created ‘all of’ this without purpose. (Ali- ‘Imran: 191).

He mourned for those who do not use their minds by saying : (Do they not then reflect on the Quran? Or are there locks upon their hearts? Muhammad: 24.(

Preserving the mind from the aspect of existence is by developing it with knowledge, thinking about the kingdom of the heavens and the earth, and by teaching it what it does not know by reading and writing and what benefits it in this world and the hereafter. For this reason, seeking knowledge is an obligation, and the scholars attain a rank that is not comparable to any other one. Almighty said : (Of all of Allah’s servants, only the knowledgeable ‘of His might’ are ‘truly’ in awe of Him. Allah is indeed Almighty, All-Forgiving. (Fatir: 28.[The Almighty also said) :’ “Are those who know equal to those who do not know?” .]Az-Zumar: 9.[

As for preserving the mind concerning non-existence, it is by prohibiting everything that spoils or weakens it, such as alcohol or a slandered drug, and by legislating the punishments that deter the commission of these corruptions and others.

4-Preserving offspring and honor (lineage) and

In language: offspring, includes male and female.

Honor (lineage) in language: is all that a person is keen on for his safety, as it represents his dignity, morals, and reputation.

Honor is safeguarded in Islamic sharia in order to preserve lineages as well as respect for women, and keep them away from shame and humiliation.

Islam has forbidden everything that leads to underestimating one’s honor, such as a hurtful word or an infamous act, and it has made it a duty for a person to defend the honor of his Muslim brother and ward off bad and evil words from him. The Messenger of Allah (ﷺ) said:

“If a Muslim defends his brother’s honor in his absence, Allah will protect his face from the fire of Hell on the Day of Resurrection.”⁽¹⁾

Related by At-Tirmidhi who graded it to be Hassan.

Said also: “Every Muslim is sacred to another Muslim, his blood, his wealth, and his honor.”⁽²⁾

Islam called for preserving offspring through marriage for the survival of the human race and the continuation of life on earth as he made marriage a sign of Allah’s signs and blessings. Allah Almighty said: And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect.Ar-Rum:21.(

That is, among the blessings of Allah upon man is that He created for him a wife of his own with whom he would find peace, and made between them love, mercy, and compassion, which are the pillars on which marital life should be based.

Islam also urged young people to marry and demanded a good choice for both spouses, because race is an intrusion. It also called for raising children soundly on virtuous morals, teaching them and spending on them, being fair between them, reforming them, protecting them from all evil, and taking charge of their affairs, and this is what is expressed in preservation offspring from the aspect of existence.

As for preserving offspring and honour from the point of non-existence: Islam requires the immunization of private parts, keeping away from incest, and avoiding adultery and homosexuality of all kinds. It also forbids spreading immorality in society and everything related to that, in order to preserve honor, prevent diseases, and protect society from moral afflictions.

Allah Almighty saidﷻ :Do not go near adultery. It is truly a shameful deed and an evil way. Al-Israa: 32.[

He enjoined the punishment upon the one who committed the indecency by His saying, the Almighty, As for female and male fornicators, give each of them one hundred lashes,¹ and do not let pity for them make you lenient in ‘enforcing’ the law of Allah, if you ‘truly’ believe in Allah and the Last Day. And let a number of believers witness their punishment. An-Nour:2

He forbade slandering unwary chaste women, and considered the perpetrator of slander to be an immoral person and ordered him to be flogged with eighty lashes, and his testimony is not accepted until he repentsThose who accuse chaste women ‘of adultery’ and fail to produce four witnesses, give them eighty lashes ‘each’. And do not ever accept any testimony from them—for they are indeed the rebellious—except those who repent afterwards and mend their ways, then surely Allah is All-Forgiving, Most Merciful. [An-Nur :4-5.

Also Almighty said about the people of Lot: (And ‘remember’ when Lot scolded ‘the men of’ his people, ‘saying,’ “Do you commit a shameful deed that no man has ever done before? You lust after men instead of women!” (Al-A’raf : 80-81)

5- preserving money (wealth):

Money in language is what is possessed of gold and silver, then it was named after what is acquired and owned of assets.

Money in terminology is defined as: “A name for everything that can be acquired and disposed of in a capacity

¹ (1) Al-Albani, Muhammad Nasiruddin, Sahih Sunan At-Tarmadhi, ver. Zuheir Ash-Shawish, ed.1, 1408H, Hadith No. 1931

² (2) Abu Dawood- Suliman bin Al-Ash’ath, As-Sunan, ver. Shu’ayb Al-Arna’outi, Dar Ar-Risalah Al-Alamiyah, 2009, Hadith No. 4882, p.7, p.p244

and choice, and it includes everything that benefits from it in fact or in estimation".

Money has sanctity, so it must be preserved like soul, honor, and mind, and there is no doubt that money is one of the necessities of life, and Allah has made man trustworthy and in charge of it, and the real owner is Allah Allah, Glory be to Him, when He says : (And donate from what He has entrusted you with. [Al-Hadid: 7] because he A person must have food, clothing, and a dwelling. Allah Almighty said, addressing Adam, peace be upon him, fulfilling his needs of things as a human being living on the face of existence Here it is guaranteed that you will never go hungry or unclothed, nor will you 'ever' suffer from thirst or 'the sun's' heat) Taha :118-119.(

He enjoined preserving money because life is not complete without it, so preserving it from the side of existence is by stating the ways of earning, increasing and spending it.

While preserving it from the point of non-existence is by prohibiting unlawful gain such as usury, gambling, monopoly, fraud and fraudulent selling, as well as theft, usurpation, and everything that is a means to consume people's money unlawfully and guarantee the waste. Moreover, He commanded not to give their money to the foolish. Allah Almighty said) :Do not entrust the incapable 'among your dependants' with your wealth which Allah has made a means of support for you—(An-Nisa: 5.[

One of the principles of the Islamic economic system is the prohibition of hoarding money by Almighty saying : Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah's cause. The Day 'will come' when their treasure will be heated up in the Fire of Hell, and their foreheads, sides, and backs branded with it. 'It will be said to them,' "This is the treasure you hoarded for yourselves. Now taste what you hoarded!" (At-Tawbah :34-35)

The hoarded money is that which is not exploited or invested and its zakat is not paid and it is not spent from it when the Muslims need it, rather Islam forbids hoarding money because it impairs the function of money and misses the economic interest of the nation, and to prevent the right of the poor, the needy whom Allah mentioned in His saying ؎ (: ؎Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted 'to the faith', for 'freeing' slaves, for those in debt, for Allah's cause, and for 'needy' travellers. 'This is' an obligation from Allah. And Allah is All-Knowing, All-Wise.

At-Tawbah: 60.[

Islam has decided that money has a right other than zakat. Allah Almighty mentioned spending money on the needy, then mentioned zakat, and that is when He, Glory be to Him: Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, 'needy' travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax'. (Al-Baqarah :177). This requires that spending money in these aspects is not zakat, because conjunction requires contrast .

Second: Needs:

It means the necessary interests that Islam legitimized ; They are the things that facilitate people's lives, and relieve them of hardship without disturbing their life system if they are lost, as is the case with necessities, but they suffer embarrassment and hardship.

Imam Al-Shatibi said: "As for needs, it means that they are lacking in terms of expansion and lifting the distress that often leads to embarrassment and subsequent hardship by missing out on what is required. If you do not take into account the hardship included, but it does not reach the amount of normal corruption expected in the public interest."⁽¹⁾

The consideration of interests as necessary is indicated by the words of Allah Almighty :Allah intends ease for you, not hardship] (Al-Baqara: 185). And the Almighty says) : and laid upon you no hardship in the religion] (Al-Hajj: 78-[

An example of the needful interest to preserve religion: the legitimacy of permissions in worship, as it permitted tayammum when unable to use water, and made the land a mosque, and permitted breaking the fast in Ramadan for the traveler and the sick, and combining prayers and shortening during travel to relieve embarrassment and hardship.

An example of the needful interest for self-preservation: Allah made the guardian of the murdered deliberately in punishment pardon for retaliation, either in exchange for blood money or for free, and made the blood money in accidental killing on the murderer relatives, just as he permitted hunting, and the dead of the sea.

An example of the needful interest to preserve the mind: a little alcohol is forbidden even if it does not lead to intoxication .

An example of the needful interest to preserve offspring: the requirement to have four impartial witnesses to prove adultery, and divorce is legitimized when there is a need for it.

An example of interest that is necessary to preserve money: Islam permitted some financial transactions, such as selling deferred sale, renting, sharecropping, and musaqah. It also permitted the speculative contract, and commanded writing the debt and witnessing it, and craftsmen grantee against the loss .

Third: Improvements (improving interests)

They are the interests that Allah legislated to beautify and complete life, and they are among the honorable morals and virtues of habits. And if they are lost, the system of life will not be disturbed, as in the case of necessities, and they will not be subjected to hardship or hardship in their life, as in the loss of needs. Rather, their life becomes not good.

The scholar Al-Tahir bin Ashour says in defining improving interests: For me, it is not the perfect state of the nation in its system so that it lives safe and reassuring and has the joy of seeing society from the sight of the rest of the

nations so that the Islamic nation is desirable to merge with it or to approach it.⁽¹⁾

Among the evidences for observing the philanthropic interests is His saving, the Blessed and Most High : It is not Allah's Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful. [Al-Ma'idah: 6.]

And his saying, peace and blessings be upon him, "I was sent to complete the noble morals."⁽²⁾ "

An example of the improving interest related to preserving the religion:

The legitimacy of the provisions of purity from impurities and filth in clothing and housing, and enjoyment of clothing, food and housing, without extravagance or stinginess, and adornment when praying and at every meeting. I .

He, Glory be to Him, said: "O Prophet, "Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?]" (Al-A'raf: 32.) [O Children of Adam! Dress properly whenever you are at worship (Al-A'raf :31)]

An example of improving interests for self is:

Glory be to Him guides to etiquette with food, drink, and clothing, and to combine water and others in removing impurities, and not to overdo the performance of worship, which leads to inflicting hardship.

: "The Prophet (ﷺ) said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him..(3)

Likewise, Islam forbade the killing of women, children, the elderly, and monks in war. It also forbade mutilating the dead, and ordered the burial of the dead enemies after the war. Also, Islam commanded to benevolence to those who offend him and not to meet the bad with the bad.

An example of the improving interests of keeping the offspring:

He legislated the provisions of compatibility between the spouses, and the suitor and the fiancée looked at each other before the marriage contract, and it forbade for the woman to show her adornment when leaving the house.

An example of the improving interests in preserving money:

The legislator commanded to keep away from doubts when earning it, and to choose good money when giving it in charity. Allah the exalted said : Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes.(Al-Baqarah :267)

He, may He be glorified and exalted be He, also urged to conceal alms and not follow their charity with reminders of their generosity or hurtful word.

. (1) Maqasid Ash-Shariyah, At-Tahir bin Ashour, p.83

.(2) Musnad Al-Bazar, chapter: Bab Musnad Abi Hamza-Anas bin Malik, Hadith No.8949, p.1,p.364

.(3) Sahih Al-Bukhari, chapter Bab Uddin Yusr, p1, Hadith No.39

General jurisprudential rules in Islamic jurisprudence

Al-Qaeda (rule) in language: the foundation, and gathers on rules, which are the foundations of a thing and its origins, whether that thing is physical, like the foundations of a house, or morally: like the foundations of religion, i.e. its pillars.

This term was mentioned in the Holy Quran; In His saying ﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ لِلْبَيْتِ وَإِسْمَاعِيلُ إِنَّا جَعَلْنَاهُ أُمَّةً نَبِيًّا ۖ وَمَا كُنَّا بِمُعْظِمْهُمْ ۖ وَبَدَّلْنَاهُ أُخْرَاهُ ۚ إِنَّكَ أَجْدَدُ الْبَصِيرِ ۚ﴾ (Al-Baqarah: 127) and His saying ﴿وَبَنَى الْقَوَاعِدَ الْكِبْرَىٰ لِأَيُّهَا النَّبِيُّ ۖ وَبَدَّلْنَاهُ أُخْرَاهُ ۚ إِنَّكَ أَجْدَدُ الْبَصِيرِ ۚ﴾ (Al-Nahl: 26) the rule in these two verses means the foundation, which is what the building is based on.

The rule in terminology: Scholars have defined it with many definitions, including: a total issue in terms of its forceful inclusion of the provisions of the particulars of its subject⁽¹⁾.()

Al-Taftazani defined it in his book *Al-Talweh fi Khashf Haqa'iq At-Tanqeehin* as: a general rule that applies to its parts in order to know its rulings from it.()

It appears to us that the rule is the generality from which it is easy to know the conditions of the particulars, as it is a general matter that applies to all its particulars.

It is for jurists different from what it is for fundamentalists.

According to the jurists, it is a general or majority ruling that applies to most of its parts, so that we may know its rulings.

As for the rules of the principles of jurisprudence: they set the curricula and show the paths that jurists adhere to in order to derive legal rulings from their detailed evidence, such as the saying of the fundamentalists: the command is for obligation and the prevention is for prohibition.

As for the jurisprudential rules, they are among the general principles in Islamic jurisprudence that include general shari rulings that apply to the facts and events that fall under its subject.

The jurists extracted these rules by following the issues of jurisprudence and its branches and referring each group of them to a general rule, whose general rule applies to all or more of the particles of this group in which these particles are similar in some meanings, and it helps to form the jurisprudential faculty of the student of jurisprudence and helps the judge and the mufti to know the rulings.

Imam Ibn Taymiyyah sees the difference between the fundamentalist rule and the jurisprudential rule when considering that the principles of jurisprudence are the general evidence, in contrast to the rules of jurisprudence, which are general provisions.()

What is noted about the jurisprudential rules is that they were drafted in a legal form, in a sober manner, a tight structure, and a short and clear eloquent statement, which makes it easy to memorize and refer to.

In addition, each rule is characterized by its absorption of many branches and details, so that the jurist, judge and mufti don't need to memorize many sub-issues, and it is also distinguished by its inclusion of the secrets of the Sharia, its rulings, and its goals.

In this research, we will mention some jurisprudential rules with a brief explanation of them:

The first rule: Things are for their purposes:

The origin of this rule is the well-known hadith narrated by Umar ibn al-Khattab, may Allah's prayers be upon him, who said: I heard the Messenger of Allah, may Allah's prayers be upon him, say: "Umar bin Al-Khattab (May Allah be pleased with him), reported:

The Messenger of Allah (ﷺ) said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allah and His Messenger, his emigration will be for Allah and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for".(4)

Ibn Daqqeq Al-Eid said in explaining this hadith in the book of *AlArbaeen An-Nawawiah*, Imam Ahmad and Al-Shafi'i, may Allah have mercy on them, said: "A third of knowledge is included in the hadith of actions with intentions".

What is meant by this rule is that the Shari'a rulings in people's affairs are adapted according to their intent to implement them.

A person may do an action with a specific intention, and his action results in a ruling, then he may act similarly with another intention, and his action results in another ruling.

Marriage is one of the *Sunnahs* of Islam and it is desirable, but it is forbidden if it is with the intention of harming or oppressing the wife, and holding the wife is dearer to Allah than letting her go, if the holding is with the intention of preserving marital life and carrying out her rights. and this holding is forbidden if it is with the intention of harming the woman. But do not retain them 'only' to harm them 'or' to take advantage 'of them'. Whoever does that surely wrongs his own soul.} (Al-Baqara: 231.)

likewise, if a person slaughters a head of sheep with the intention of drawing closer to someone other than Allah Almighty, his sacrifice is not lawful, even if he cuts off the two jugular veins, the throat, and the esophagus.

The second rule: The lesson in contracts is for purposes and meanings, not for words and structures.

This rule is included in the previous rule, because contracts ((5)) are among the matters that a person undertakes, and since what is seen in arranging rulings according to this rule is what the doer of the action intended, the same applies to the ruling on contracts. Judgments in contracts do not derive from mere words, rather they derive from the real intentions and meanings intended by the two contracting parties from the words used in the form of the contract, because the real intent of the words is the meaning, and the intentions are the facts and foundations of the contracts. words were considered for their indication of the purposes, so if the intention appears, the consideration is

. (1) Ali Ahmed At-Tilawi, *Al-Qawa'id Al-Fiqhya*, p.40.

.(2) Saddudin Masoud bin Omar At-Taftazani, *At-Talwih fi Qashf Haqa'iq At-Tanqeeh* lisadr Ash-Shari'a, Muhammad Ali Subeih and sons priting press, Egypt, p.1,p.20

. (3) Mjmou' Al-Fatawa, Ibn Taymiya, p.29, p.167

.(4) Agreed upon

.(5) Contract is agreement of two wills to make a commitment, transfer it, or end it by acceptance

for it and the wording is bound by it, and the judgment is arranged according to it.

*It is based on this rule:

-A gift on the condition of consideration is a sale, so if someone says to another: I give you this book of mine for five dinars, then the other accepted the contract is a sale, even if the wording is for a gift.

- lending on the condition that it be replaced by its rent. If someone says to another: I lend you my car to travel with it from Amman to Irbid for twenty dinars, then the other accepted, the contract is a lease, not lending, even if the acceptance was in the wording of the lending.

The third rule: A reward is with its risk

Whoever gains the benefit of something must bear its harm, and one of the branches of this rule is that the partners bear the loss in proportion to their shares in the company's money, and they also take the profit in proportion to these shares.

Likewise, the expenses of restoring the jointly owned property shall be borne by the partners in proportion to their shares in it, as is the ruling on dividing its profit.

The fourth rule: Certainty does not fade by doubt

Certainty in language: knowledge and the removal of doubt.

In terminology certainty is confidence that something will happen or not.

As for doubt in language: hesitation

In terminology: the hesitation of the action between falling or not, so that there is no probability for one of them over the other. The meaning of this rule is that something that is certain does not disappear with the incident of doubt about it, but it disappears with certainty like it.

Examples of this are:

-Proof of a debt owed by a person does not go away unless it is proven to be paid by the debtor or the creditor discharges him.

- If a person performs ablution for prayer and then doubts whether his ablution is invalidated or not, the ruling is that doubt presented in the previous ruling which is purity does not affect it.

-Whoever establishes his marriage to a woman, the marriage does not cease from him except with certainty.

- Whoever owns land for a legitimate reason, his ownership of it does not cease except by proving what removes it.

The fifth rule: Evidence is for the one who claims, and the oath is for the one who denies

The basis for this rule is what came from multiple narrations on the authority of Ibn Abbas, may Allah be pleased with him, on the authority of the Prophet ﷺ who said:

“Were people to be given everything that they claimed, some men would (unjustly) claim the properties and blood of (other) people. However, the onus of proof is on the plaintiff and the oath is upon the one who denies the claim.” (1) Onus of proof: Everything that shows the truth, including fair testimony that supports the sincerity of the plaintiff's claim.

This rule is supported by sound reason because the claim of the plaintiff contradicts the appearance, since the origin is innocence, so he must show the validity of his claim, and if his sincerity appears in any way, he is judged, and if he is unable to prove and provide evidence of the sincerity of his claim and the defendant denies the claim, then he takes the oath, and if he swears, there is nothing on him except this, the claim shall be rejected because of the appearance of the sincerity of the defendant.

The Sixth rule: Do no harm

This rule includes two legal rulings:

The first: It is not permissible to allow harm to people whether it is in selves or in their money, because harm is injustice and injustice is prohibited by law in Islam and in all forms and laws, even if it occurred from performing permissible actions, like someone digs a well in his house close to his neighbor's wall or builds a wall prevents light to neighbors. It also prevents damage resulting from an illegal act, such as someone who digs a hole in the public road, or throws stones and dirt in it.

The second: It is not permissible to meet harm with harm, and this is the meaning of no harm. The aggrieved party must refer to the judiciary in order to remove the harm caused to him and to compensate him for the harm he suffered.

As for counteracting harm with harm, as in the punishments inflicted by those in charge of criminals, it is permissible and even obligatory. Punishment is undoubtedly harm corresponding to the harm of their criminality. The shari permitted and required it to punish criminals, discipline them, and prevent their aggression against people

The Seventh rule: Disposition on people depends on the interests

The people who are under the guardianship of the ruler, such as the sultan, the ruler, etc..

Whoever is in charge of people's affairs something actual, an actual program that he should act in what achieves them, because he is in charge of this matter, they work for the benefit of citizens and establish justice between them and achieve good and aid.

Legitimate political assets and good governance

This rule shows a great foundation of legal politics and good governance.

Based on this rule, it is not permissible for the ruler to appoint in public positions except the competent and trustworthy, as it came in the noble hadith of the Prophet, peace be upon him: “Whoever is appointed in charge of any affairs of the Muslims and appoints over them anyone by way of favouritism, the curse of Allah be upon him and Allah will not accept any obligatory or nafl prayer from him until he admits him to Hell. And whoever allows anyone to transgress the sacred limits set by Allah has transgressed the sacred limits of Allah unlawfully, and on him will be the curse of Allah and Allah will forsake him. According to him, and according to him, and according to him, Allah accepts from him, and according to him, and whoever gives, he gives to someone. From Allah's money something is due to favoritism, or he said: “Allah's covenant has been absolved from him(2) ”

It is not permissible for those who are in charge to allow any of the evils that are prohibited by Sharia, such as selling alcohol, gambling centers, dancing, usurious banks, and other places where corruption is abundant.(3) There are many jurisprudential rules that can be referred to in the Journal of Judicial Rules (4) as well as in the jurisprudential books.

.(1) Muslim, As-Shaikh Sharh An-Nawawi, chapter: Al-Aqdiyah 3/13

.(2) Ahmed, Al-Musnad, Musnad Abi Bakr As-Sidieq, p.1,p.202

.(3) Al-Madkhal Idirasit Ash-Shari'a Al-Islamiya, Abdulkareem Zeidan, p.p82

.(4) Majalat Al-Ahkam Al-Adliya, a group of scholars established it, the head Ahmed Jawdat Basha, Al-Adliya minister in Othamni state. مجلة الأحكام العدلية وضعها لجنة

Worships

The Islamic law (sharia) refers in all to two aspects that do not have a third, the first aspect: the deeds (worship) by which Muslims draw closer to their Lord and invoke His greatness through them, and it is a title for their sincerity in believing in Him, observing Him, and turning to Him, which is what is known as worship, which is prayer, zakat, fasting and Hajj.

The second aspect: what the Muslims take as a way to preserve their interests and ward off harms among them and themselves and between themselves and the people, and in a way that prevents injustice and in which security and reassurance prevail, and this aspect has five sections:

1 -What is dealing of the family system of marriage, divorce, and the related waiting period, alimony, lineage, inheritance, endowment, and will, and it is called the personal status.

2 -What clarified the provisions of money and disposing of it by selling, renting, mortgaging, exchange, speculation and deposit, and it is called transactions.

3 -What guarantees the statement of claims, testimonies, the method of judgment, and the manners of the judge, which is called pleadings.

4 -What is related to the statement of crimes such as rape, theft, banditry, felonies, consumption of intoxicants and narcotic substances, and the resulting penalty, limitations and discretion, which are called penalties.

5-What draws Islamic nation's relationship with others, and how to respond to aggression, and how to preserve its entity and religion, and it is called Islamic international law and jihad.

The aspect of work represented by worships:

given that what is meant by the four acts of worship "prayer, zakat, fasting, and pilgrimage" is the acknowledgment of the Oneness of Allah and the message of our master Muhammad, peace be upon him, the purification of the heart, the purification of the soul, and the power of Allah's observance that leads to compliance with His commands and the preservation of His laws in all their aspects, were the pillars on which Islam was built, and in that is what the Prophet, peace be upon him, says: "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah (prayer), paying the zakat (obligatory charity), fasting Ramadan, and making the hajj

(pilgrimage) to the House, and fasting Ramadhan and pilgrimage to the House for those who can afford it."⁽¹⁾

First: Prayer:

Prayer is a physical worship imposed by Allah on the Muslim five times a day and night in specific times, in which he stands facing - wherever he is - the direction of the Kaaba that is in the Sacred Mosque located in Makkah Al-Mukarramah, then he starts it with the takbeer (Allah is the Greatest) and it is called the opening takbeer, then he reads Surah Al-Fatihah and some verses from the book of Allah reflecting on the meaning of what he reads. Then he kneels bending until his back is even, holding his knees with his hands, and says during his bowing, "Glory be to my Lord the Great" three times.

Then he raises his head, praising Allah, saying, "Allah hears those who praise Him, our Lord, all praise belongs to You.

Then he falls down in prostration, placing his forehead and nose on the ground and says during his prostration, "Glory be to my Lord the Most High" three times.

Then he raises his head saying Allah is the greatest until he is at ease in his sitting, then returns to prostration as the first time and says, "Glory be to my Lord the Most High" three times, and these actions are called one rak'ah.

The five prayers are:

1-fajr prayer; The Muslim begins with at the beginning of his day between dawn and sunrise, and it is two rak'ahs, and he sits at the end of it, saluting his Lord and testifying to the Oneness of Allah and the message of Muhammad, peace be upon him, and it is narrated from the Prophet, peace and blessings be upon him, which is: "All respects to Allah, all prayers (because Allah), and all praise (for Allah). May the greetings, mercy of Allah and His kindness always be poured out on you, O Prophet. May salvation always be poured upon us and to all godly servants of Allah. I testify that there is no god but Allah Almighty. There is no ally for Him. I testify that Muhammad is His servant and His messenger. O Messenger of Allah, Allah has told us that we read the prayer for you. How do we pray for you?" He was silent then said, "Say, 'O Allah, give glory to Muhammad and the family of Muhammad, as You have given glory to Abraham. Give blessings to Muhammad and the family of Muhammad, as you gave blessings to Abraham in the universe. Indeed, You are the Most Praising and Most Noble, and the family of Muhammad, as You blessed Abraham and the family of Abraham. You are indeed Worthy of Praise, Full of Glory.

2-Dhuhr prayer; Its time is between the zenith of the sun from the center of the sky to the direction of sunset until the shadow of an object becomes the same or twice as large. It is four rak'as, sitting between the two

Scholars have deduced the materials of this magazine from the jurisprudence of the Hanafi school, and they are considered as general legal rules, one of which is governed in many issues that include general legal provisions, and it is like a civil law in Islamic law, and it was put in place on Muharram 1st in the year 1286 AH during the reign of the Sultan Abdulaziz

. (1) Imam Muslim, As-Sahih, Al-Eman Book, Hadith No.24

rak'ahs, a sitting in which he recites from greetings to tashahhud..

3-Asr prayer: its time is between the end of the noon time until sunset, and it is four rak'ahs prayed like Dhuhur prayer.

4-Maghrib prayer: It is three rak'ahs, and its time is from sunset until the red twilight disappears from the horizon, and he sits after the two rak'ahs and recites from greetings to tashahhud.

5- Isha prayer: its time is from the end of the Maghrib time until before dawn, and it is performed like the Dhuhur prayer and the Asr prayer, but the Qur'an is recited aloud in the first two rak'ahs of the Isha prayer, Maghrib prayer, and in the Fajr prayer.

The wisdom of the legislation of prayer:

The prayer included all methods of veneration for Allah, Glory be to Him, as it is an acknowledgment of His grace and greatness, and in its quality he collected all the people's methods of veneration, so he made in its opening a declaration that (Allah is greater) than all that they see venerating, accompanied by (raising hands together) in a manner that represents their position of the meaning that settled in the heart when the tongue pronounces the word takbeer.

One of its pillars (standing up), which is accompanied by the recitation of the verses of Surat Al-Fatihah, which is considered the mother of the Qur'an, which collects the meanings, commands and intentions contained in the Qur'an.

Surah Al-Fatihah begins with basmala, and the meaning is read, seeking the help of the name of Allah, the Most Gracious, the Most Merciful, whose mercy encompasses all of His creation. Then, praise Allah, the Creator and Educator of all creation, deserving of all praise, because He is the Owner of all blessings, the Owner of the Day of Judgment (i.e. the disposer of affairs alone on the Day of Judgment and Recompense)

(You 'alone' we worship and You 'alone' we ask for help) That is, we do not worship anyone but You, O Lord, and we do not seek help except from You.

(Guide us along the Straight Path,): Guide us to the path that leads to goodness, the path of Your servants whom You have bestowed upon among the prophets, the truthful ones, the martyrs and the righteous, and keep us far from the path of those who turned away from the truth after knowledge of it, and those who went astray from the path of truth and righteousness in confusion and ignorance among them.

Among the wisdom of the legitimacy of prayer is also the purification of souls and protecting them from indecency and evil, and purifying them from the evil motives that spoil a person's life . Allah said: (Indeed, 'genuine' prayer should deter 'one' from indecency and wickedness. The remembrance of Allah is 'an' even greater 'deterrent' . And Allah 'fully' knows what you 'all' do.) (Al-Ankabut:45) and His saying: (Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good—except those who pray, consistently performing their prayers; (Al-Ma'arij :19-23)

The prayer is that because the Muslim in the five daily prayers remembers his Lord at successive times in his day and night, and with it his standing before Allah Almighty is repeated, and with it he revives his remembrance in himself and his heart, so he magnifies his watching, fears Him and hopes for Him, so he adheres to His obedience in every command and in everything He forbids of obscenity and evil. Muslim performs prayers everywhere; In mosques, houses, fields, factories, and offices, so wherever its time comes, he prays it in its appointed time.

Allah said : (Indeed, performing prayers is a duty on the believers at the appointed times.) (An-Nisa :103)

Allah Almighty has warned those who neglect to perform it on time with destruction and severe punishment, and if this is the reward for the worshiper who neglects to perform it on time, then the most severe woe is for those who abandon the entire prayer. Allah Almighty said: (So woe to those 'hypocrites' who pray yet are unmindful of their prayers) [Al-Ma'un:4-5] . The Muslim performs it individually and with a group, and performing it in a group is better because of what it involves of acquaintance, meeting, cooperation, remembrance and reverence for Allah, Lord of the Worlds.

Among the obligatory prayers is the Friday prayer, which is performed at noon on Friday, two rak'ahs preceded by a sermon, in which there is an exhortation and a mention of what happens to Muslims.

There are also the two Eid prayers that are performed annually, like Friday prayers, on the morning of the Eid day after sunrise, and each prayer is followed by a sermon containing advice.

Also, there is the funeral prayer, which is four takbeers without bowing or prostration, interspersed with the reading of Al-Fatihah, the tashahhud, supplication for the dead, and tasleem (concluding portion), respectively.

On this occasion, we decide the following:

- The grave should not be raised from the surface of the earth except a little, and there is no difference whether the deceased was a prophet sent or one of the honored people. It is not permissible to place domes, chapels, curtains and turbans over these graves.
- It is not permissible what we see of some Muslims circumambulating around some shrines or touching them seeking their blessings or visiting them at a specific time rather they are delusions, myths and traditions developed by human demons.
- Islam believes that the wisdom of visiting graves is to remind, exhort and consider.
- It is not permissible to seek the help of any person from the dead, because the help is only from Allah alone, and this is what the Muslim repeats in his prayers: You we worship and You we seek help.

Second: Zakat (alms-tax):

Zakat is a financial worship that Islam cares for, and that is for the rich to extend his hand to the poor with what meets his needs and to the categories mentioned by Allah in sadaqat verse, and to the public interests in what he achieves.

It is obligatory for the rich to pay for what he owns in terms of cash, commercial goods, livestock, and what he cultivates in proportions known to Muslims.

Zakat on money, trade and livestock is paid once every Hijri year.

And zakat on crops and fruits is performed on each plant and when each fruit is ripe (1).

During the Makkan era, the Qur'an kept pushing Muslims and ordering them to spend to meet the needs of the poor and free slaves by various powerful methods.

This remained as well during the Makkan era, ordering spending, and desiring it without specifying what was spent from it.

When Muslims settled in their lives in Medina and established their state, zakat became one of the pillars of Islam and one of its statutes, and the command to it was linked to the command to pray and the testimony of monotheism. These matters were the title of entry into Islam and the title of religious brotherhood. Almighty said: (But if they repent, perform prayer, and pay alms-tax, then they are your brothers in faith.) [At-Tawbah: 11].

Allah has commanded the rich to pay the zakat of their wealth that Allah has given them and made them delegates of it to the needy. Allah said : (And give them some of Allah's wealth which He has granted you.) (An-Nur :33) And said : (and donate from what He has entrusted you with.) (Alhadid: 7)

In the hadeeth of the Prophet ﷺ to Muadh when he sent him to Yemen: "Tell them that Allah has imposed upon them charity (zakat) from their wealth, to be taken from their rich and given to their (2).

And it is a well-known right. Allah Almighty said: (and who give the rightful share of their wealth to the beggar and the poor;) [Al-Ma'arij: 24-25] and its rulings are detailed in the books of jurisprudence. Allah has indicated the parties to which zakat is given, which are eight, Allah said:

Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted 'to the faith', for 'freeing' slaves, for those in debt, for Allah's cause, and for 'needy' travellers. 'This is' an obligation from Allah. And Allah is All-Knowing, All-Wise.) [At-Tawbah: 60].

Third: Fasting:

Fasting is: refraining from eating, drinking, and sexual intercourse throughout the day, from dawn to sunset, with the intention of complying with Allah's command.

Allah has enjoined it as a general obligation on all able-bodied adults in the month of Ramadan every year.

Fasting that Allah wants from His servants:

Some Muslims think that if a Muslim abstains from these three things, he is out of the obligation and performs what Allah has imposed upon him. This is not the case. Allah Almighty said at the beginning of the obligation of fasting: (O believers! Fasting is prescribed for you—as it was for those before you¹—so perhaps you will become mindful 'of Allah'.)(Al-Baqara:183] So he addressed His servants with the attribute that binds them to Him, which is the attribute of faith, to mobilize the faith latent in their souls to hasten to respond, then He explained to them the wisdom of the legitimacy of fasting, which is the attainment of piety.

Piety is only achieved by fasting; Because the believer during fasting is in continuous worship from dawn to sunset, so if self makes him perform and act of disobedience while fasting by committing a sin, he remembers that he is a worshiper, so he deters himself from committing it, just as in the passage of a month after this observation, the believer gets the ability to monitor his actions in his life, so he turns away from every sin that contradicts Allah Almighty commanded.

In addition, the lack of food and drink weakens the power of desire, and all of these things instill in the soul of the believer fear of Allah Almighty, by complying with all His commands and avoiding all His prohibitions.

This indicates that the required fasting is not merely abstaining from food, drink, and sexual intercourse, but rather abstaining from everything that contradicts faith and does not agree with the virtue of piety and observance of Allah, Glory be to Him.

So, whoever does not abide by Allah's commands; By establishing his law, there is no fasting for him, and he who favors the wrongdoers and helps them, has no fasting.

He who eats usury and deals with it, or consumes people's money unjustly has no fast either, and the one whose heart involves hatred, envy and hatred towards his Muslim brothers and works to disperse their word and weaken their authority has no fast.

(1)The nisab for gold is twenty mithqals and weighs (85) grams, and the nisab for silver is (200) dirhams and weighs "595 grams." What is considered in the nisab is the weight, not the value. If a person owns gold, silver, banknotes, or trade offers, and they reach the nisab of gold or silver, and a lunar year (the Hijri year) has passed, the owner must pay zakat on them at 2.5% (1/40) of what they have or the value of that. And the zakat of cattle (camels, cows and sheep) if they are grazing (grazing most of the days of the year), zakat must be paid on them, and the nisab for camels begins with five of them, and a sheep is due on them... And cows are from thirty, and they must be sold (what has completed a year of cows) and sheep are from forty and a sheep is due on it. As for crops, zakat must be paid on them when they are fit for food. If they are rain-fed or irrigated with unexpended water, such as river water and rain, then it is 1/10. If it is irrigated with water extracted by expenditure or purchase, then half of the tenth (5%) is 1/20. Its nisaab is approximately 600 kilos, which is five wasqs.

(2)Sahih Al-Bukhari, Az-Zakah, chapter: Wujub Az-Zakah, p.2,p.103, Hadith No. 1395

Fourth: Hajj:

Hajj has rituals and actions that Muslims have learned generation after generation on the authority of the Prophet ﷺ when he said: “Take your rituals from me,” which are:

This Talbiyah begins after he prays the two rak'ahs of the Sunnah of Ihram and intends to perform this duty, and that is in the place designated for Ihram while on his way to Makkah. This place (meeqat) differs according to the locations of the Islamic countries from Mecca, and the people of each country know the place of their ihram.

But some people have false beliefs in it that push them into a destructive crowd that Islam rejects when circumambulating, and it is sufficient to refer to it at the start of each round (once) of circumambulation, as the Messenger of Allah ﷺ used to do. Where he was referring to his mahaja (sticks) while he was riding his camel.

Al-Bukhari and Muslim related on the authority of Abu Dharr, may Allah's prayers be upon him, he said: "I asked the Messenger of Allah ﷺ about the first mosque that was erected on the earth, and he said: The Sacred Mosque, I said, then which? He said: Al-Aqsa Mosque, I said: How much between them? He said: Forty years.

After the Kaaba was rebuilt, Allah commanded him to make it a special place for worshipping Allah alone and not to associate partners with Him, and to purify it from every filth and smut, for the sake of the pilgrims and those

who pray in it, and He commanded him to announce to people that Allah has imposed on them the pilgrimage to this House and that people will respond to his call and come on foot and riding on every lean camel (i.e. light-fleshed) from every far road. And 'remember' when We assigned to Abraham the site of the House, 'saying,' "Do not associate anything with Me 'in worship' and purify My House for those who circle 'the Ka'bah', stand 'in prayer', and bow and prostrate themselves. Call 'all' people to the pilgrimage.¹ They will come to you on foot and on every lean camel from every distant path,") [Al-Hajj :26-27].

Ibrahim, may God's prayers be upon him, fulfilled the command of his Lord, and after he built the Kaaba, he purified it from all filth and defilement, and called people to perform pilgrimage to it, and he had resided with his son Ismael and his mother Hajar there.

From that time on, the Arabs went to the house that Abraham built, to perform the pilgrimage to it and worship Allah Almighty in it and circumambulate it, and they continued to perform the pilgrimage to the House of Allah and glorify it until Allah sent our master Muhammad, peace and blessings be upon him, except that they had become associated with Allah in the worship of idols and raised them on the back of the Kaaba and around it. And they turned to her and sought help from her, and they took her as intercessors with Allah, and they sacrificed for her and mentioned her name over what they slaughtered.

After that, Islam came to renew the call of Abraham, may Allah's prayers and peace be upon him, to perform the pilgrimage to the Sacred House of Allah, and removed what was attached to it from the works of ignorance with the removal of the idols that were around and above the Kaaba, and ordered the performance of the rest of the rituals of Hajj.

C) Sa'i between Safa and Marwa:

After circumambulating the House and praying two units of the Sunnah of Tawaf, the pilgrim heads to Safa and walks seven times between it and Marwah, starting with Safa and ending with Marwah.

Walking back and forth between them is a manifestation of seeking refuge and deliberation next to the House of God after circumambulating it, seeking His forgiveness and mercy.

There is an evocation of the state that Mrs. Hajar was in while she was asking for water and watering for herself and her son, Ismail, so Allah unearthed the well of Zamzam for her, so she knew its source and fulfilled her need with it, then it was a reason for the building of Mecca and its filling with goodness and blessings, then security.

The pilgrim, after completing his quest between Safa and Marwah, has to remain in ihram until he goes out to Mina on the eighth day of Dhu al-Hijjah, then goes on the ninth day to Arafat, and this is desirable for those who do not have enough time. He may dissolve his ihram by shaving or shortening, and wearing his usual clothes, and the past deeds and the ihram, and circumambulation and saa'i between Safa and Marwah, will be an umrah for him with its reward, and in that case he must sacrifice (the sacrifice of tamattu'), which is mentioned in the Almighty's saying: (you may combine the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford) [Al-Baqara: 196].

D) Staying Overnight in Mina:

If the pilgrim is released from his state of ihram, he remains in Makkah until the eighth day of Dhul-Hijjah, then he enters Ihram for Hajj as he entered ihram the first time, and goes to Mina and prays there noon and afternoon, then Maghrib and Isha, then Fajr after spending the night in Mina from the ninth day of Dhul-Hijjah, and this is Sunnah and not a pillar of Hajj.

E) Going to Arafah after the Fajr prayer in Mina, on the ninth day of Dhul-Hijjah, and there performing the duty of standing in Arafah, which is intended to be present with the remembrance of Allah and the Talbiyah, whether standing, sitting, or lying down. In the validity of the standing, it is sufficient to attend Arafat at any time of the ninth day in the afternoon until the dawn of the tenth day, however, the period of standing up to part of the beginning of the Maghrib prayer time is more complete.

Standing at his Arafat is the most important ritual of Hajj, and in this Allah's messenger said: "Hajj is Arafah." What is meant is that whoever does not attend Arafat at the specified time does not have a Hajj.

The imam leads the pilgrims in the noon and afternoon prayers together, offering a sermon in the mosque of Arafah (Namara).

In Arafah, the pilgrim stands the position of sincere supplication to God, where he turns to Him with supplication while he is detached from those around him and his strength, and the position of distance from false appearances, and he remembers the position of the Messenger ﷺ in this situation. and the revelation of the words of Allah Almighty upon him): Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. (Al-Ma'idah: 3)

F) Staying overnight in Muzdalifah:

After sunset on the day of standing in Arafah. the pilgrim heads to Muzdalifah, which is mentioned in the words of the Blessed and Most High): praise Allah near the sacred place] [Al-Baqara: 198.]

And he prays Maghrib and Isha together at a delay, and he frequently remembers Allah by praising, praising, and giving thanks to Allah, Glory be to Him.

G) Going to Mina to stone the Jamarat and staying overnight there:

On the morning of the tenth of Dhu al-Hijjah, which is the day of Eid al-Adha (the Day of Sacrifice), he throws seven pebbles at Jamarat al-Aqaba al-Kubra, which he takes from wherever he wants, shaves or cuts his hair, and slaughters if he is qiyaran or doing tamattu', or he is guilty of committing one of the prohibitions of ihram that necessitates that, and he performs ifada circumambulation. He may delay it until after the Days of Sacrifice in which the stoning of the Jamarat is observed.

H) Throwing pebbles:

On the first day, the pilgrim throws seven small pebbles at Jamarat al-Aqabah al-Kubra, and on the next two days he throws seven pebbles at the three Jamarat, each from the time of noon to sunset, which is a time of preference.

Throwing stones is a practical symbol by which the pilgrim declares his determination to abandon the evil impulses of Satan, and repeats it as confirmation of this determination.

The pilgrims may seize the opportunity of their stay in Mina to meet, get to know each other, learn about the affairs of their homelands in the different Islamic countries, and consult in solving their various problems with the remembrance of Allah Almighty.

1) Slaughtering the sacrifice:

A name for the animal that is given as a gift to Allah in the Sanctuary, where it is slaughtered and fed to the poor and the needy, and it is Sunnah for the pilgrim to eat from it. Once they have fallen 'lifeless' on their sides, you may eat from their meat, and feed the needy—those who do not beg, and those who do! (Al-Hajj: 36). Glory be to Him said: (Neither their meat nor blood reaches Allah. Rather, it is your piety that reaches Him) :Al-Hajj :37(Also Almighty said: ("Allah only accepts 'the offering' of the sincerely devout.) Al-Ma'idah: 27]. That is, the one who offers guidance should be among the righteous and pious.

In slaughtering the sacrificial animal, it is a revival of the Sunnah of Abraham, peace be upon him, and a reminder of the grace of Allah upon him and the people, by redeeming Ishmael from the slaughter that Allah afflicted him with, as a demonstration of the strength of his faith.

the gift is from camels, cows and sheep: Provided that it is free of defects that spoil the meat. Allah Almighty said) :Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes. ([Al-Baqara: 267.]

And the Most High said: (That is so. And whoever honours the symbols of Allah, it is certainly out of the piety of the heart) [Al-Hajj: 32].

Allah is good and does not accept anything but good, and the place of slaughter is the sanctuary as a whole, and from it is Mina. The Most High said then their place of sacrifice is at the Ancient House. [Al-Hajj: 33] As for the time in which it is slaughtered, it is the days of sacrifice (tenth, eleventh, twelfth and thirteenth) of Dhul-Hijjah.

The wisdom of legislation of Hajj:

It is not reasonable - and Allah has great wisdom - that the purpose of this meeting in Hajj is merely for the believers to circumambulate the House, to walk between Safa and Marwah, and to stand in Arafat, for Allah is worshiped everywhere and answers the caller in every place, but the wisdom is more general than that. Regarding Its rank in Islam, hajj is a divine, honorable conference in which politicians and opinion-makers gather to exchange opinions regarding their society in terms of social and political aspects. The word "There is no god but Allah and Muhammad is the Messenger of Allah" gathered them around the house of Allah, they get to know each other, consult and cooperate with each other, then they return to their country as a nation united in heart feelings and direction, and this is within what the Hajj verse indicated and disclosed : Call 'all' people to the pilgrimage.¹ They will come to you on foot and on every lean camel from every distant path, so they may obtain the benefits 'in store' for them,¹ and pronounce the Name of Allah on appointed days (Al-Hajj :27-28)

The benefits that Hajj made a way to witness and obtain, are what was mentioned in the wisdom of the command of Hajj, and it is general and absolute, and it was not restricted to one type without a type, nor to one aspect without another. It is in its generality includes everything that benefits the individual and the group and corrects their affairs; Self-purification is a benefit, drawing closer to Allah is a benefit, and consulting in Muslim affairs to unify their word is a benefit, and working to clarify the provisions of the Sharia and revealing the truth of Islam tolerance is a benefit. Thus, the benefits are numerous and branch out according to the requirements of the conditions that the times revealed, and this is how the pilgrimage was during the time of the Messenger, peace be upon him, as Muslims went out to it for the first time in the ninth year of immigration under The leadership of Abu Bakr Al-Siddiq, may Allah's prayers be upon him, and the Messenger of Allah ﷺ sent Ali bin Abi Talib as his representative, to inform him of the beginning of Surat Al-Tawbah, which is the declaration of disassociation from Allah and His Messenger to the polytheists, and he indicated that no polytheist will roam the House after this year, and that is by purifying the house from the polytheists. Prophet Muhammad went out to Hajj in the following year, which is the tenth year of migration, and the Messenger of Allah ﷺ stood on the day of Arafah, and delivered a sermon and explained to them some of the rulings of Islam. What came in his sermon was his saying: "The believers are brothers, and it is not permissible for a person to have his brother's money except with his willingness, so Beware don't renegade (as) disbelievers (turn into infidels) after me, Striking the necks (cutting the throats) of one another, and I have left among you something after which you will not go astray if you hold fast to it. the Book of Allah."¹

And Allah the Most High said: (And hold firmly to the rope of Allah¹ and do not be divided.) [Al-Imran: 104] If we hold fast to the Book of Allah and do not follow what the enemies of Allah among the children of Israel, Persians, Romans and hypocrites trampled on from hadiths, we would not be divided into several sects and parties, striking the necks of each other, in Iraq Syria, Yemen, Libya, Pakistan, Iran, Tunisia, Algeria, Somalia, Nigeria and most of the Islamic countries.

The Messenger of Allah ﷺ warned us in this sermon, which was his last sermon during the Farewell Pilgrimage, against disagreement and division, and against fighting one another. He commanded us to hold fast to the Book of Allah, by making the Book of Allah iudġe in all our words and deeds and among ourselves, emphasizing the saying of Allah Almighty: (And hold firmly to the rope of Allah¹ and do not be divided), which means that holding fast to the Book of Allah leads to the unity of Muslims and their non-dispersion into parties, fractions and sects.

The requirements of holding fast to the Book of Allah:

First: Putting aside the desires and carvings that are stirred by national, tribal, sexual and sectarian fanaticism that push them to division and rivalry among themselves.

Secondly: Holding fast to the Book of Allah leads to purifying the books of beliefs and deeds from what distorts the image of Islam, such as holding events in visiting graves, and provoking old disputes, which inflames hearts and divides the word of Muslims. Allah Almighty said : (Surely this Quran guides to what is most upright (Al-Isra :9)

Third: Holding fast to the Book of Allah leads to Muslims becoming the most advanced people in knowledge, civilization, and power, as happened to them at the beginning of their era, when they dominated the Arabian Peninsula and destroyed the Persian and Roman state in a short period of less than twenty years after the migration.

If the Muslims clung to the Book of Allah, they would liberate all Muslim countries from Zionist and Crusader colonialism, and spread the Islamic call throughout the world.

the return of Muslims to adherence to the Book of Allah, and the rejection of all that contradicts it of superstitions and falsehoods that God has rejected, if they are determined to do so and do it, will return Muslims to their honor and dignity. And that is not far from Allah, and Allah promised them to do so, as He says: Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—"provided that" they worship Me, associating nothing with Me. But whoever disbelieves after this 'promise', it is they who will be the rebellious. (An-Nur:55-)

(1) Muslim, As-Sahih, Al-Hajj book, Hajj of the prophet, Hadith No.1218, Dar Al-Khair edition, 1996

Personal status (family system)

Family in language: family of a man and his clan, and it refers to the group that is linked by a common matter, plu. families.

The family in terminology: the spouses and children who are the fruit of the marriage and their descendantes, as it is called what includes the assets, and this includes the paternal grandfathers and grandmothers, and also includes the uncle, his descendantes and the aunt.

The individual is the first building block in building the family, and the family is the first fabric in building the clan, then the tribe, then society and the nation.

Islam is primarily concerned with building the individual in terms of belief in Allah, the Last Day, the angels, the Book and the Prophets, and in terms of doing good deeds and in terms of good morals by keeping away from harm and doing good for the members of society and for all human beings where he is a citizen and a good person. The good person is the one whom people are safe of his evil, who see his good and his righteousness, and who respects their rights. so he does not violate the rights of anyone or betray them, he performs his duties and does not detract from them, he does righteous deeds and advises others to do so, and he is patient in performing acts of worship and avoiding what is forbidden and for what befalls in himself or his money .By the 'passage of' time! Surely humanity is in 'grave' loss, except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance.] (Al-Asr. [

And He, Glory be to Him, said regarding the Messenger of Allah ﷺ :We have sent you 'O Prophet' only as a mercy for the whole world.[Al-Anbiya: 107] There is no doubt that the family is the first fabric or building of society and the nation; because society and nation consist of families that are linked to each other, so if the family is built strong and cohesive, the nation is likewise, and the more the building blocks that make up the family are weak and disintegrated, the nation will be weak and disintegrating.

Therefore, Islam took care of building the family and making marriage the basis for it, which is the basis for establishing the legitimate sexual relationship between a man and a woman, and every sexual relationship between a man and a woman is forbidden and requires the most severe punishment unless it is on this basis. Allah the Most High said: (those who guard their chastity¹ except with their wives or those 'bondwomen' in their possession,¹ for then they are free from blame) [Al-Mu'minum: 5-6] Legal slavery has disappeared, and there is no organized relationship left except marriage ¹(, which is the bond that transfers the relationship between a man and a woman from prohibition to legal permission.

Marriage that has this rank in Islamic law is a tough contract, covenant, as Allah Almighty described it by saying: (We did take a solemn covenant from 'all of' them) [Al-Ahzab: 7] Therefore, it must be preserved as Allah disapproves its dissolution, composes between hearts with love, preserves interests and merges between the two parties Allah said: Your spouses are a garment¹ for you as you are for them.] (Al-Baqarah: 187) ,

Allah has bestowed upon man this blessing by the Almighty's saying And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect.] (Ar-Rum: 21. [

That is, from the perfection of Allah's power and grace upon man, He created for him pairs of his sex, the man and the woman, and He made it based on psychological tranquility between the two parties, which is the tranquility of the hearts, peace of mind and peace of conscience, on affection, which is the love between the two parties, and on mercy, where each of them appreciates the work of the other and has mercy on him. He helps him as much as he can when he is in distress.

He made marriage the basis for the succession of offspring and descendants, just as He made it the first cell from which the family is composed and from which the descendantes of humanity descendant out into peoples and tribes that get to know each other and cooperate as Allah Almighty said: O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware) [Al-Hujurat: 13. [

By mutual acquaintance and cooperation for good, a virtuous nation is formed that enjoins what is right and forbids what is wrong, as Allah has commanded. Thus, man realizes the meaning of the caliphate in the land for which he was created and was favored over many creatures.

The shari'a ruling on marriage:

There is no law that urged marriage as Islam because marriage is the pillar of the family. good and strong family

(1) See Shubuhat Hawl Al-Islam, Muhammed Qutub.

is the pillar of society, and that marriage is above that a relationship between a man and a woman that transcends the human being over the animal, so if animals fertilize wherever they agree and the relationship between the male and the female is in an animal way, while the relationship between a man and a woman is a spiritual, moral relationship more than an animal relationship, which is indicated by what we mentioned earlier, including the Almighty's saying: 'And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect.' [Ar-Rum: 21] Furthermore, a person does not find true comfort except in marriage, for the man toils all day long and then returns to the marital home after a long struggle, as if he returns to heaven in which there is comfort and shelter.

The juriprudents differed regarding its ruling:

Some scholars said that it is obligatory, and most of them said that it is a confirmed Sunnah, and that is if he is able to do it and achieve justice with the wife. But if he cannot dispense with women and falls into adultery if he does not marry, then it is obligatory upon him, and the same applies if he fears for himself falling into adultery. If he confirms the lack of justice with his wife and the lack of ability, then it is forbidden, and he does not have to marry, and he must train himself to justice and force himself not to fall into adultery.

O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power..⁽¹⁾

What is meant by the ba'a: psychological, physical, and financial ability, with justice. What is meant is that fasting is for him a deterrent and a preventer from falling into adultery, as the lack of food suppresses sexual desire, just as the fasting person during fasting is in continuous worship, which makes the soul of the fasting person have the faculty of observing Allah, Glory be to Him.

On the authority of Anas bin Malik, may Allah be pleased with him, he said:

A group of three men came to the houses of the wives of the Prophet (ﷺ) asking how the Prophet (ﷺ) worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet (ﷺ) as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Messenger (ﷺ) came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)..⁽²⁾ Islam has meant a number of means that, if observed and preserved, will be a strength in marital life and in its continuity and protection from exposure to deterioration and dissolution.

A. What must be taken from the first moment, which is the moment of thinking about it and resolving it.

B. What must be taken into account after the marriage contract is concluded and marital life goes on the

c. what must be taken into account when feeling instability and turmoil in marital life, so that souls return from their guilt and stand on the side of conservatism and constant communication instead of rushing into the current of anger and dissolution.

1. With regard to the first step: which is the moment of contemplation and orientation for marriage, Islam recommends that both of them get to know their partner and choose each of them who has a religion and good morals, and warns against relying on mere beauty and money. The Prophet (ﷺ) said, "A woman is married for her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers."⁽³⁾ He recommends choosing who has a religion and morals, because the one with these traits is strongest guide and the best way to establish this sacred bond in a way that prompts people to act according to it and preserve its rights.

As for other matters, it was narrated that the Messenger of Allah (ﷺ) said: "Whoever marries a woman for her prestige, Allah will only increase his humiliation, and whoever marries her for her money, Allah will only increase him in poverty, and whoever marries her for her family status, Allah will only increase him in meanness. Whoever marries her for her religion does not want anything but to lower his gaze and fortify himself, may Allah will bless her for him and him for her"⁽⁴⁾.

What is mentioned in the two hadiths does not mean neglecting the aspect of beauty, it is from the motives of intimacy and love, but rather the intention is that a person does not submit in marriage to mere beauty, money or lineage if it is associated with bad morals, and there is no doubt that bad morals eliminate all good and raise suspicion in every appearance, and then neither beauty nor money is useful in maintaining this honorable bond. The Messenger of Allah (ﷺ) said: "Beware of the 'khadra- addiman' they asked what is that, Messenger of Allah said: the beautiful woman from a bad environment"⁽⁵⁾. Then messenger said about the characteristics of a righteous woman, which is the best thing a believer can benefit from after fearing Allah:

(1) Ibn Hibban, As-Sahih, An-Nikah, Hadith No. 4026, p.9, p.p336, verifier said it is an authentic hadith and its chain is strong

.217) (2) An-Nisa'i, As-Sunan, An-Nikah, An-Nahi an At-Tabatul, Hadith No.3217

(3) Ibn Majah, As-Sunan, An-Nikah book, chapter: A woman doesn't marry who marries her aunt, Al-Maktaba Al-Elmiya, Hadith No.1931.

(4) Ali bin Sultan Muhammad, Marqat Al-Mafateih Sharh Mishkat Al-Masabeih, Dar Al-Fikr, 2002, p.5, p.p2043

(5) Ibn Hakmoon, Muhammad bin Salamah, Musnad Ash-Shihab, ver. Hamdi bin Abdulmajeed, Dar Ar-Risalah, 1986, Hadith No.957, p.2.p.p96

When her husband looks at her, she pleases him; when he orders her, she obeys him; and when he is absent, she guards herself (chastity) and the property of her husband ⁴¹.

2. The second step: It is the engagement step, where after that the request takes place, and each of them meets the other, and gets to know each other by sense and sight, so that each of them sees the physical composition of the other, by seeing the suitors for each other, so the suitor sees her face, hands, and feet, and listens to her speech, and by this matter he recognizes each of the The two parties on each other's physical, vocal and intellectual advantages.

This recognition proves the desire and the directions of hearts and souls, as it was reported that "Souls are like conscripted soldiers: Those who are like qualities are inclined to each other, but those who have dissimilar qualities, differ⁽²⁾

There are some people who imitate Westerners that it is necessary to achieve knowledge from long companionship and a lot of mixing, so that each one of them probes the depths of his companion and knows his hidden morals, so he goes out with her and each one is alone with the other in parks and travels, and a great evil may occur to honor and dignity because of that. It often causes the suitors to turn away from the engagement, or one of them turns away from the other. The best way for the engagement period is what the Islamic law brought, which is for each of them to see his companion and listen to his speech, and that it is okay for them to meet on their own without blocking the outlets of vision and ruling their closure and without divorcing They have free rein, so they go and meet whenever they want to.

It was narrated that Al-Mughirah bin Shu'bah got engaged to a woman, and the Prophet, peace be upon him, said to him: "Go and look at her, for that is more likely to create love between you."⁽³⁾

What it means: that there is agreement between you and the appropriateness.

As narrated from him ؐ : "If one of you proposes to a woman, if he can see from her what calls for her marriage, then let him do it" ⁴¹.

That is, if the suitor is able to try hard to see the fiancée secretly or suddenly without her knowledge or the knowledge of her family, because of his desire to marry, he proposes to her.

This is what some jurists took for granted, because of its noble etiquette and praiseworthy tact, far from the harm that may befall the fiancée when turning away from her, and the embarrassment that befalls her family.

The word of the jurists has agreed that the suitor seeing his fiancée does not take place while being alone, because being alone does not achieve its intended purpose, as each of them tries to assume what he does not have of qualities and seduce the other, and that its outcome is not safe because the human instinct may urgently demand the fulfillment of its sexual desire, so they weaken from resistance Then their opinion changes after that, so the human catastrophe that is indicated by the repeated incidents, and the Messenger of Allah ؐ warned of that: "'No man is alone with a woman but the Shaytan is the third one present.'" ⁽⁵⁾).

Which is recommended to be done before the marriage contract

First: The fiancée should be one of the owners of chaste homes whose honor is not touched, so that she is from sound homes with a good reputation, and the fiancée should also investigate about the suitor. because ~~one~~ ^{one} (f'ira) will have its effect (it is detrimental). Prophet also said: Beware of the 'khadra- addiman' They asked what is that, Messenger of Allah. He said: the beautiful woman from a bad environment⁽⁶⁾

Second: To be loving to her husband and to be fertile, as it was narrated that the Messenger of Allah ؐ said: "Marry the one who is kind and fertile."⁽⁷⁾ "

Childbearing: fertile, and this is known in the firstborn by the conditions of her female relatives.

kind: She is known for her many good qualities and good manners.

This is also required of the wife towards her suitors.

Third: The ability to bear responsibility towards her husband and children, as well as the husband.

Marriage puts the man in constant responsibility towards his wife and children, and also puts the woman in continuous responsibility towards her husband, children, and home, and shouldering this responsibility makes both the man and the woman able to bear the responsibility towards the nation in general.

What achieves the nation's solidarity and strength, if its members are able to shoulder the great responsibility. He said, peace be upon him: "All of you are shepherds and every one of you is responsible for his herd. A leader is a shepherd, a man is the shepherd over his family and a woman is the shepherd over her husband's house and his children. So all of you are shepherds, and every one of you is responsible for his herd." In another wording: "All of you are shepherds and every one of you is responsible for his herd. A leader is a shepherd and is responsible for his herd. A man is the shepherd over his family and is responsible for his herd. A woman is the shepherd over the house of her husband and is responsible for her herd. A servant is the shepherd over the wealth of his master and is responsible for his herd. So all of you are shepherds, and every one of you is responsible for his herd."⁽⁸⁾ .

(1) Ibn Majah, As-Sunan, ver. Shu'aib Al-Arna'out and others, ed.2009, Hadith No.1857, p.3, p.p62.

(2) Al-Bukhari, As-Sahih, chapter: Al-Arwah Junoud Mujanada, Hadith No.3336, p.4, p.p133

.¹ (3) Ibn Hibban, As-Sahih, Hadith No. 4043, p.9, p.p315, the editor said authentic.

.228(4) Abu Dawood, As-Sunan, chapter: Man looks at woman and he wants to marry her, verified by Muhammad Muhiiddin, Hadith No.2082, p.2, p.p228

. (5) Ibn Hibban, As-Sahih, Hadith No.5586, p.12, p.p400, editor said its chain of narrators is authentic

(6) Ibn Hakmoun, Muhammad bin Salamah, Musnad Ash-Shihab, ver. Hamdi bin Abdulmajeed, Dar Al-Risalah, 1986, Hadith No.957, p.2.p.p96.

And the meaning of diman: the dumps, where the grass that improves its appearance grows..

.(7) Ibn Hibban, As-Shaih, chapter warning to marry who doesn't give birth, Hadith No. 4056, p.9.p.p346

.(8) Al-Bukhari, As-Sahih, chapter a slave is responsible over his master wealth, Hadith No.2409, p.3, p.p120

Fourth: Competence between suitors:

It is that the husband is equal (equivalent and similar) to the wife in the virtues that people cherish in their social life, and this is a matter in the interest of the wife and her family more than in the interest of the husband and his family. In most cases, it is a guarantee of the strength of familiarity and good fellowship and enriches the exchange of opinion, conviction and approval.

There is no doubt that the decline in the status of the husband compared to the status of the wife makes her always look at him with contempt and receive looks of criticism and reproach in him from people, and from here she refuses to submit to his opinion or descend according to what is required of his authority, and he is a husband in the eyes of himself, and he has the rights of husbands and is humiliated in her view, she does not grant him that right, and life becomes disrupted between them.

This must be looked at and guarded against before falling into it, and before the engagement escalates and the husband enters upon his wife, and this disharmony may lead to quarrels and courts.

Fifth: Not to exaggerate dowry:

Islamic sharia imposed a financial grant for the wife in appreciation of her, which the husband offers to express his appreciation to her and his desire to marry her, which is what is known as (the dowry).

The Islamic sharia urged many of the Prophet's instructions to make it easy and simple, including his saying, peace be upon him: "as a blessing to a woman is easiness of her affairs and less of her dowry⁽¹⁾."

In observing the ease of dowries and not exaggerating them, intimacy strengthens and life is sweetened.

The exaggeration in the dowries and the requirement that the marriage or wedding contract take place in one of the halls, which costs the suitor what exhausts him financially before marriage, and the costs of marriage in general, led to the lack of desire of young people to marry and the large number of spinsters in society.

Sixth: Engagement conditions:

The woman to be engaged should not be betrothed to another, as it is not permissible in Islam for a man to betroth to his brother, because that leads to conflict between them.

Every matter that leads to conflict is forbidden. The Messenger of Allah ﷺ said: "A believer is the brother of a believer. so it is not lawful for a believer to outbid his brother⁽²⁾". Ibn Umar narrated that Prophet said: A man should not propose an engagement when his brother has thus proposed until he gives it up. ⁽³⁾

Some engagement conditions

1-In engagement, it is required that the woman be one of those whom it is permissible for the man to marry at the time of the betrothal, so it is not permissible to betroth a married woman, just as a divorced woman may not be engaged to an irrevocable divorce unless her waiting period has expired. Likewise, an explicit betrothal to her waiting period from death is not valid, and it is permissible to expose her to engagement, as if he says to her in an exhibition General talk. I want a good woman with experience and take care of my affairs: Allah Almighty said There is no blame on you for subtly showing interest in 'divorced or widowed' women¹ or for hiding 'the intention' in your hearts s] (Al-Baqara: 235-)

It is also not permissible to propose to a woman who has been divorced by a revocable divorce, neither by declaration nor by means of metaphor (allusion), because she is still a wife, as the husband can take her back and return her to his wife without a new contract.

2-The fiancée must be a Muslim. Islam has permitted marriage to women of the Book, Christian or Jewish, but it is not desirable, as the scholars mentioned. This is to preserve the children in the future so that the mother given the scripture influences their creed (belief). and it came in the permissibility of marriage from women of scripture. Allah said: (And 'permissible for you in marriage' are chaste believing women as well as chaste women of those given the Scripture before you) [Al-Ma'idah: 5-]

As for marriage with people other than those of the Book, such as paganism, Buddhism, Baha'i, Qadiani, or those who do not follow a religion, it is not permissible to marry them, and the marriage contract of a Muslim does not take place over them, just as it is not permissible for a Muslim woman to marry a Jew or a Christian, or a non-Muslim, Allah said: (Do not marry polytheistic women until they believe; for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you. They invite 'you' to the Fire while Allah invites 'you' to Paradise and forgiveness by His grace.¹ He makes His revelations clear to the people so perhaps they will be mindful. (Al-Baqarah:221)

It is permissible for a Muslim to marry a Kitabi woman, but it is not permissible for a Kitabi man to marry a Muslim woman, because a Muslim believes in the Jewish religion and the Christian religion. Thus, a Muslim husband is a guardianship over his children unlike a Jew or a Christian who doesn't believe in Islam and might force her to convert to his religion. Moreover, the husband has a guardianship over his wife and a non-muslim guardianship is not valid over a muslim woman.

3- She should not be one of the women he is forbidden to.

Women forbidden to Muslims are of two main types:

The first type: eternal prohibition.

The second type: temporary prohibition.

There are three categories of prohibitions

The first section: prohibition due to kinship.

The second section: prohibition due to intermarriage.

The third section: prohibition due to breastfeeding

The first section: prohibitions are forbidden for life because of kinship, and they are seven:

-1Mothers and grandmothers, no matter how old they are.

-2Girls, daughters of girls, and daughters of boys, no matter how low they are.

.(1) Ibn Hibban, As-Sahih, Mu'sasit Ar-Risalah, 1988, Hadith No.4095, p.9, p.405, editor said hassan

.(2) Muslim, As-Sahih, forbidding engagement over brother's engagement even with permission, Hadith No.1414, p.2, p.1034

.(3) Muslim, As-Sahih, forbidding engagement over brother's engagement even with permission, Hadith No.1412, p.2, p.1032

-3The sisters, from whatever side they are; Full sisters or half-sisters.
 -4All aunts, whether they are the father's full sister, paternal sister, or maternal sister.
 -5All aunts, whether they are the full sister of the mother, her paternal sister, or her maternal sister.
 -6The daughters of the brother and the daughters descended from their wombs.
 -7Sister's daughters and daughters descended from their wombs
 And the evidence for that is His saying. the Most High: ('Also' forbidden to you for marriage are your mothers. your daughters, your sisters, your paternal and maternal aunts, your brother's daughters, your sister's daughters,) [An-Nisa: 23].

The second section: marriage prohibitions that are forbidden for life because of affinity, and they are four:
 1) The ascendants of the wife from among the women, such as her mother and grandmother are all forbidden by the mere contract of the wife, even if he did not consummate her. Allah said; (your mothers-in-law (An-nisa: 23)

2) The descendantes of the wife with whom the consummation of marriage is done. such as her daughter and her son's daughter. according to the Almighty's saying: (your stendaughters under your guardianship if you have consummated marriage with their mothers—but if you have not, then you can marry them) [An-Nisa': 23].

3) The wives of the children and the children of the children as soon as the marriage contract was concluded with them, the son consummated them or not. Allah said; (nor the wives of your own sons, Alnisa 23). Your sons mean who are your pure offspring and not adopted

4) The wives of a man's ancestors, such as the wife of his father or grandfather, as soon as the contract is concluded, Allah Almighty said: Do not marry former wives of your fathers—except what was done previously. It was indeed a shameful, despicable, and evil practice. (An-Nisa:22)

The third section: prohibitions for marriage are permanent inviolability due to breastfeeding.

What is forbidden by parentage is prohibited from breastfeeding; Such as the mother, daughter, sister, nieces of brothers and sisters, paternal aunts and maternal aunts, the mother of the woman and her daughters, the wife of his father and the wife of his son, for his saying ﷺ: "It is forbidden from breastfeeding what is forbidden from lineage."⁽¹⁾

The forbidden breast-feeding is the one that takes place before the completion of the two years. according to the Almighty's saying: ('Divorced' mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing of their child by ﷻ), and that it is a suckling that grows the flesh and stimulates the bone, according to His saying, peace and blessings be upon him: "Suckling is that which grows the flesh and stimulates the bone."⁽²⁾ one suckle or two do not grow the flesh and do not remove the bone, according to the correct opinion, so they are not deprived, and Allah knows best.

The second type: temporary prohibitions for marriage, and they are four:

1- It is not permissible to marry a wife with her sister. paternal aunt. maternal aunt. niece. or niece. because Allah Almighty says: (nor two sisters together at the same time—except what was done previously. (An-Nisa: 23
 Prophet said: Do not combine between a woman and her paternal aunt or between a woman and her maternal aunt."⁽³⁾

2- It is forbidden for a man to marry a woman of another man or his wife while in waiting period until her waiting period ends, whether it is the waiting period of divorce or death.

3-Three-divorced: It is not permissible for who divorced her to marry her again until she marries another man.

4- It is forbidden to have more than four wives.

The basic principle is the prohibition of the above, the Almighty saying: ('Also' forbidden to you for marriage are your mothers, your daughters, your sisters, your paternal and maternal aunts, your brother's daughters, your sister's daughters, your foster-mothers, your foster-sisters, your mothers-in-law, your stepdaughters under your guardianship if you have consummated marriage with their mothers—but if you have not, then you can marry them—nor the wives of your own sons, nor two sisters together at the same time—except what was done previously. Surely Allah is All-Forgiving, Most Merciful.) [An-Nisa: 23].

Seventh: Jordanian law stipulates that the fiancé must have completed eighteen years of age, and that the fiancée must have completed seventeen years of age according to the lunar calculation. If she is fifteen years old, then the judge's permission to marry and the approval of the girl's guardian, such as her father or brother, is required.

Eighth: medical examination before marriage (thalassemia).

The legal courts appointed in Jordan stipulated in marriage contracts a medical examination for both suitors before the marriage contract, as the emergence of some chronic diseases in the family disturbs the marital life, or diseases that lead to mental or physical disabilities in the offspring, or the failure to establish a stable marital life.

The Prophet. may the peace and blessings of God be upon him, said: "make marriage choose a marriage partner from outside one's family so that you do not be weak," that is, so that offspring of weak body or mind do not arise.

It has been scientifically proven that families that do not mix by lineage or intermarriage with others have

(1) Al-Bukhari, As-Sahih, Testimony on linages chapter, Hadith No.2645, p.3, p.p170

(2) Muslim, As-Sahih, Forbidding combining a woman with her aunt, Hadith No.1418, p.2, p.p 1028.

(3) Muslim, As-Sahih, Forbidding combining a woman with her aunt, Hadith No.1418, p.2, p.p 1028.

what the hadith referred to, and that is the infection of some family members with physical or blood diseases.

This hadith is considered one of the signs of the sincerity of the prophethood.

Therefore, it is preferable to alienate marriage and not marry relatives such as the cousin, the aunt, and the daughters of the maternal uncle and aunt.

Conducting a medical examination before marriage between the suitors is a social and legal necessity to know the lack of convergence between genes.

The wisdom of the prohibitions for marriage in Islam:

There are several rulings prohibiting of marriage for some women in Islam, including:

1- The family bond is based on respect, reverence, dignity, and distance from sexual desires with the people closest to the person, such as daughter and daughters, son's daughters, brother's daughters, daughters' daughters, paternal and maternal aunts.

The man is required to defend the honor of his ties of kinship, preserving their honor and what harms their honour, and allowing forbidden kinship marriage contradicts that. Marriage to relatives also leads to the introversion of the family to each other.

2- Bringing two sisters together, or between a woman and her paternal aunt or maternal aunt, and marrying a girl after marrying her mother, or vice versa, leads to severing ties of kinship, because of jealousy and competition over interests between people who are closest in kinship and those closest to them in relationship, which is obscene and dire in consequence.

3- Breastfeeding makes the child a part of the nursing mother, because the breast milk grows the flesh and stimulates the bone. Thus, the nursing mother resembles the nursing mother, and the nursing family becomes a new family for the child.

4- Refraining from marrying prohibited women and marrying non-mahram women leads to strengthening the ties and bonds between individuals, families, clans, tribes and society in general.

The wisdom of the legislation of marriage

1- In marriage, there is a refinement of the sexual instinct, and directing it to the human transcendence of animals. If the animals are fertilized whenever possible, and the relationship between the male and the female is in that animalistic manner, then the relationship between the man and the woman is a moral marital relationship more than a sexual relationship in which the words of Allah Almighty are fulfilled, Allah said: (And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.) [Ar-Rum: 21] That is, in marriage there is psychological comfort, love and mercy between the man and his wife.

2 -In marriage, lowering the gaze and protecting a person from committing the crime of adultery. which is what came in the will of the Messenger of Allah ﷺ to the young man. when he said: "O young men. whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity.⁽¹⁾ "

3 -To multiply the offspring who worship Allah, by complying with what Allah commanded to believe in true faith, righteous deeds, and praiseworthy morals. Allah said: (I did not create jinn and humans except to worship Me). (Adh-Dhariyat : 56)

The Messenger of Allah ﷺ said: "Get Married and procreate, for I will boast of your great numbers before the nations on the Day of Resurrection.(2) "

4 -Recreating the soul after the hardships of life, by having each of the spouses carry out his duties in society, in the presence of a quiet home.

5 -Strengthening the bonds between the members of the community through lineage and intermarriage, so that there is familiarity and love between them.

Engagement:

Engagement is a man's request for a female who is legally permissible for him from her family, and negotiating with them regarding marriage with her, then agreeing to that, and it is not binding on either party.

Many people used to recite Al-Fatihah after announcing engagement for confirmation, and reversing after that is not a retraction from the contract, but rather a breach of this promise that they agreed upon until the time of the construction of the contract, so the strength of commitment was not achieved for the two parties, and they have complete freedom in contemplation and deliberation to conclude this serious contract or rescind.

Marriage contract:

The marriage contract, which is the holiest contract in existence, and the Qur'an called it (a covenant pledge) is completed by the occurrence of offer and acceptance, and the offer is what is issued by one of the two contracting parties first, and the acceptance is what is issued by the other secondly, as if the wife's agent says. "Your wife is my client. my daughter So-and-so. on a dowry of such and such value, so and so, amount given to the bride at the signing of the marriage contract so and so, the deferred is so and so., and the other (the suitor) says: I accept your daughter's marriage according to what you mentioned and the Sunnah of Allah and the Sunnah of His Messenger.

The first speech is called proposal and the second speech is called acceptance, both must be in the presence of two male witnesses or a man and two women, and the marriage does not take place with the testimony of the women alone.

In the presence of the guardian, the wife, and witnesses, the marriage contract is legally valid in all respects, but it must be conducted through the Sharia courts and registered with an official document. Whereas, if it is not

¹ (1) Al-Bukhari, As-Sahih, An-Nikah, chapter: who can't afford marriage, Hadith No.5066, p.7, p.p3

(2) As-San'ani, Musanaf Abdulrazaq, Al-Maktab Al-Islami, Beirut, ed.2, 1403H, chapter: marriage compulsority, Hadith No.10391, p.6, p.p173

documented in an official way, it is forbidden to hear the statement of one of the spouses in the Sharia courts, rather it is punishable by law.

Therefore, it is not permissible for a woman to marry without an official document, which is what is called customary marriage (because it may result in problems for the wife, as she cannot prove it before the courts, and she cannot claim her financial support after divorce (nafaqa), and if she gives birth, it is difficult for her to prove the lineage of the child and his financial support).

B- What to consider after the marriage contract:

If the marriage contract was concluded and they entered within the scope of the strict covenant in Islam, then there are rights and obligations for each of them. Allah said: Women have rights similar to those of men equitably, (Al-Baqarah :228)

God has made the wife rights over her husband, and he is obligated to perform them, and he has made the husband rights over his wife, and she is obligated to fulfill them.

Knowing the rights and duties in the family is one of the important things that help the security and stability of the family and helps to live continuously in a calm atmosphere of love, cooperation, harmony and understanding if each of them performs it.

Obligation of the dowry for the wife:

The dowry is a right of the wife over her husband, established by virtue of the contract, and it is like the husband's assistance to the wife in preparing for married life. The girl needs some money to buy clothes and prepare the house, so the husband had the right to impose a certain amount of money on himself to be a dowry for her, and thus the Holy Qur'an called it a gift.

Islam urges not to exaggerate in the dowry so that marriage does not become difficult and young people turn away from it. *Prophet said The best marriage is one that is easiest.*⁽¹⁾

It is unfortunate for him that it was noted in this era that young men were reluctant to marry because of the excessive dowries and the cost of marriage from staying in big halls and so on. This is what led to a large number of unmarried young men, and there is no doubt that it is matched by a large number of girls who are fit for marriage, so where do these young men and these girls go? Will the femininity of girls and the lust of young men die and the gates of Satan may be opened, so the door of the lawful must be opened in front of them by facilitating the matter of marriage by reducing the dowry, and by holding parties in homes as possible, or by setting up halls from the state or from some righteous people to hold these parties for free or for a small amount.

If a man divorces his wife before consummating the marriage with her, then he must pay half the dowry, because Allah Almighty says: (And if you divorce them before consummating the marriage but after deciding on a dowry, pay half of the dowry) [Al-Baqara: 237].

Rights of the husband over his wife:

Islam has defined rights for each of the spouses and between women and men being equal in duties and rights.

Allah said, (Women have rights similar to those of men equitably, although men have a degree 'of responsibility' above them. And Allah is Almighty, All-Wise.) (Al-Baqarah :228)

The duties of a woman towards her husband are as follows:

1. To obey him in matters that are not disobedient to Allah, to respect him, to overlook his slips, and to strive to bring happiness to his heart.
2. To preserve the sanctity of his house and maintain it in his presence and in his absence, so do not allow anyone to enter his house except with his consent.
3. To honor and respect his parents and his family.
4. She should not fast without her husband's permission, unless he is absent, because he said: "It is not permissible for a woman to fast while her husband is present except with his permission."
5. To protect her husband's money and her own, and not be extravagant or skimpy.
6. To take care of her home and raise her children on Islam.
7. To adhere to modesty in her adornment and clothing, and to avoid wanton display outside her home, and not to go out without his permission.

The Messenger of Allah ﷺ said about the righteous wife: "he Prophet used to say: "Nothing is of more benefit to the believer after Taqwa of Allah than a righteous wife whom, if he commands her she obeys him, if he looks at her he is pleased, if he swears an oath concerning her she fulfills it, and when he is away from her she is sincere towards him with regard to herself and his wealth.". Islam considers a righteous wife is the greatest blessing of Allah on human after fearing Him.

Rights of the wife over her husband:

- 1- He should pay her right of the dowry and not take anything from it except with her consent. Almighty said:

(Give women 'you wed' their due dowries graciously. But if they waive some of it willingly, then you may enjoy it freely with a clear conscience.

(An-Nisa:4)

- 2- To provide her with adequate housing, food and clothing, and not be stingy with that so that she does not need anything else.

Glory be to Him: (Let them live where you live 'during their waiting period', according to your means. And do not harass them to make their stay unbearable.) [At-Talaq: 6]. He, Glory be to Him, also said: (Let the man of wealth

(1) As-San'ani, Musanaf Abdulrazaq, Al-Maktab Al-Islamic, Beirut, p.2, 1403H, chapter: dowry exaggeration, Hadith No.10412, p.6.p.178.

provide according to his means) [At-Talaa: 7]. Allah said: (The child's father will provide reasonable maintenance and clothing for the mother) (Al-Baqarah :232)

3- To treat her well, with kind words, appreciation and love, by being loving and advising her, praising her whenever she does well, guiding her to what is good and right, being kind to her if she makes a mistake, teaching her what she needs in terms of her religious and worldly affairs, protecting her feelings, being patient with her mistakes, and turning a blind eye to some of her shortcomings. Allah Almighty said: (Treat them fairly. If you happen to dislike them, you may hate something which Allah turns into a great blessing) [An-Nisa: 19].

And he, peace and blessings be upon him, said: "Prophet (may Allah's peace and blessings be upon him) said: "Let not a believing man hate a believing woman. If he dislikes one of her characteristics, he will be pleased with another.." ⁽¹⁾

And he, peace and blessings be upon him, said: "The most complete believers in faith are those with the best character and the kindest of them towards his family" ⁽²⁾

4- He should fulfill her right to marital intercourse, so it is not permissible to leave her like in the middle, Allah said: (So do not totally incline towards one leaving the other in suspense.) (An-Nisa: 129).

5 -To consult her about the upbringing of the children and the affairs of the house and their lives.

6- Not to betray her by committing the crime of adultery and its reasons, because that is a betrayal of the life of the wife and a violation of the provisions of Sharia by committing what Allah has forbidden.

7- To extend a helping hand to her if the need arises, and not to burden her with what she cannot bear.

8- He should keep her secrets and the secrets of their marital life, and not broadcast to his friends and relatives anything that goes on between him and her in their private sessions. The Messenger of Allah ﷺ said: "Verily, the most evil of people in the presence of Allah on the Day of Resurrection is a man who was intimate with his wife and then spreads her secrets.." ⁽³⁾

9 -Not to prevent her from visiting her parents, brothers, sisters, and ties of kinships. The Messenger of Allah ﷺ said: "The most perfect of believers in faith are the best of them in character, and the best of you are the best of you to his wives.." ⁽⁴⁾

From the foregoing, it became clear to us that the marriage contract in Islam establishes rights for the husband over his wife and rights for the wife over her husband, which is what was decided by the noble verse : Women have rights similar to those of men equitably] (Al-Baqara: 228.)

However, the verse decided that the husband has a greater degree in his right than his wife by saying after that : although men have a degree 'of responsibility' above them] (Al-Baqara: 228.)

Allah, Glorify be to Him, clarified this degree in another verse by saying :Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially] (An-Nisa: 34.)

The guardianship that Allah Almighty entrusted to men simply means that the man manages, cares and protects family members.

The verse indicated that Allah gave guardianship in the family to men for two reasons:

The first : (as men have been provisioned by Allah over women) that is, by what Allah has favored men over women from a formative point of view to face the difficulties and hardships in life, and to be patient in making a decision, as he is better able to control his emotions than a woman by making a decision, and he is more capable of shouldering responsibility. A woman is overcome by emotion and her femininity takes control of her in many aspects of her life. We often see that she is drawn to her tender affection and tenderness, and this is what a mother needs in raising her children.

Likewise, we see the woman more capable than the man in raising and educating children, especially in the early primary stage, and what we mentioned about the strength of the woman's affection is what Allah favored her over the man, and this is also indicated by the verse.

The second matter: (and tasked with supporting them financially)(that is, because of what the man spends on the family from the principle of its formation; He is charged first with paying the dowry to his wife, then spending on her by securing housing, food and clothing for her and the family, so it was clear and social justice that he had the right to supervise the management of her affairs.

One of God Almighty's laws in His creation is that there is for each group a supervisor who manages the affairs of the group, otherwise matters would become chaos, so he was more deserving than the wife for what we mentioned in the guardianship of the family.

The guardianship does not mean that the man tyrannizes in matters related to family affairs, for the Messenger of Allah ﷺ was committed to counseling in his entire life, whether with his companions or with his wives, in accordance with the Almighty's saying :and consult with them in 'conducting' matters ([Al-Imran: 159] and the Almighty's saying also: conduct their affairs by mutual consultation,] (Ash-Shura: 38.)

C - What must be taken into account when feeling instability and turmoil in marital life.

Disobedience of wife

If a man fears his wife's disobedience, then he must treat her with advice and guidance with wisdom and good admonition. If she becomes arrogant and extravagant in tyranny, then he may beat her as a father beats his son, Allah Almighty said, (And if you sense ill-conduct from your women, advise them 'first', 'if they persist,' do not share their beds, 'but if they still persist,' then discipline them 'gently'.² But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great.] An-Nisa: 34.)

So that which is sufficient for preaching by speech, and nothing else is taken with it, and for which abandonment is correct, we stand at its limit, and there is a category of women in some environments, for whom an

(1) Reported by Ahmed, Abu Dawood, and Ibn Majah – Rights of woman over her husband

(2) Ahmed, At-Termithi, and Al-Hakim

(3) Muslim, An-Nikah book, chapter: prohibition of disclosing secrets of woman, Hadith No.1437.

(4) Imam Ahmed, At-Termithi, Ibn Habbab

exhortation does not work, and they do not care about abandonment. This category allows men a kind of material discipline, and the Holy Qur'an made it the last means of correction that men possess. thus it was like the last medicine that he does not resort to except when necessary.(1)

In fact, the physical discipline for who have perversion and deviation, in whom exhortation or abandonment is of no benefit, is something that instinct calls for and is required by the system of society. It has been delegated in children to parents when necessary, just as it has been entrusted in nations to rulers.

Is it the dignity of a man to rush to request the trial of his wife whenever she deviated or violated or tried to deviate or violate? Is it acceptable to let the woman indulge in her disobedience, destroying her home and displacing her children, or does he accept that she be brought back to her senses with some kind of material discipline that does not go beyond the usual in her upbringing of her children?

Just as the Holy Qur'an spoke about the case when the trigger for disobedience was the woman, it also spoke about it when the trigger was the husband. Allah Almighty said: If a woman fears indifference or neglect from her husband, there is no blame on either of them if they seek 'fair' settlement, which is best. Humans are ever inclined to selfishness.¹ But if you are gracious and mindful 'of Allah', surely Allah is All-Aware of what you do.) [An-Nisa: 128.]

So he instructed her if she feared her husband's disobedience or apathy in the marital relationship and what it requires of comfort and reassurance, to work to win his heart with the legitimate means of satisfaction that do not affect morals or religion, and in that it will have a good effect in returning souls to their serenity and hearts to convergence in reconciliation between them.

As long as the dispute did not exceed the fear of disobedience, the spouses are the ones charged with settling their affairs and treating their situation without revealing their secret to the family or the ruler.

But if the dispute intensified and the matter aggravated between the spouses, and neither of them found a way to reconcile what was between them, then Islam obligated the arbitration of the two arbitrators . Almighty said: (If you anticipate a split between them, appoint a mediator from his family and another from hers. If they desire reconciliation, Allah will restore harmony between them. Surely Allah is All-Knowing, All-Aware.(An-Nisa 35)

This often restores affection between them if it is possible, otherwise they are separated.

And he does not resort to divorce except after arbitration between two judicial arbitrators, and it is better that they be from his family and her family.

. (1) Al-Islam Aqida wa Shari'a, Shaltout, 182

The wisdom in assigning guardianship (quwama) to men in family affairs

The enemies of Islam among the unbelievers and hypocrites who claim Islam have taken the responsibility of making the guardianship in Islam for the man an insult.

Islam decided equality between men and women, as we have already shown that when talking about the rights of each of the spouses, as they are two species of one gender and the gender is more specific than the sex. Allah Almighty said) : (Women have rights similar to those of men equitably, although men have a degree 'of responsibility' above them.) (Al-Baqarah :228)

This verse showed that Allah gave the woman rights similar to the duties she owed, except that He made the husband a degree over the woman. and Allah Almiehtv explained this degree and the reason for giving it to men. and He said :Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially] (An-Nisa: 34]. This verse has shown that what is meant by the degree mentioned in the verse is the guardianship of the family by managing, caring for, and protecting the family members, and that this guardianship of the family was given to the man for two reasons:

The first: It is what men prefer over women from a formative point of view to face difficulties and hardships, and to wait in decision-making, as he is more able to control his emotions than women, and more able to bear responsibility when adversities, while women are overcome by emotion and the tenderness of their femininity that controls many aspects of her psychological life We often see that she is drawn to her tender affection and merciful tenderness, and this is what a mother needs in raising her children.

Therefore, we see that women are more capable than men in raising children and educating them, especially in the lower primary stage.

The second: What the verse mentioned, that is, because of what the man spends on the family from the beginning of its formation, he is first charged with paying the dowry to the wife and what he must do after the marriage contract, including securing housing, clothing, food and treatment for the family, so it was clear and social justice that he has the right to supervise to manage its affairs.

Muhammad Ali Al-Bar, a specialist in gynecology, says: "Multiple studies have proven that the woman's psychological and physical being was created by Allah in a form that differs from that of a man. The woman's body was built to fit the function of motherhood perfectly, just as her psyche was prepared to be the head of the family and the mistress of the house, just as the woman's physical structure differs from that of the man, as well as the strength of her affection differs from the strength of the man's passion to bear the hardships of pregnancy and childbirth and to take care of raising children .⁽¹⁾«).

Her life is afflicted with some types of physical and psychological weakness, in the case of menstruation, pregnancy, childbirth and breastfeeding.

Likewise, stressful work for the body, leaving the house, and facing the difficulties of life require the highest amount of strength, activity, and energy, and when a woman works outside the home in a way that suits her, such as teaching or nursing, she does so at the expense of her happiness, the happiness of her husband, the happiness of her children, and the duties placed upon her with regard to the affairs of the marital home.

One of Allah's laws in His creation is that there is in every group a leader and an official who manages the affairs of the group, otherwise things will become chaos. The poet said:

People don't fit being into a mess having no leaders
And No leaders if their ignorance prevailed

Allah Almighty commanded the believers to obey Allah. obey the Messenger. and obey those in authority among them. i.e. the prince. if he is one of the believers. Allah said : (O believers! Obey Allah and obey the Messenger and those in authority among you) (An-Nisa: 54).

And the Messenger, peace be upon him, said: "If three people go out on a journey, let them appoint one of them as commander⁽²⁾."

Because of changing the woman's work in society in a way that contradicts the human nature that Allah has created for her, which is raising children and taking care of household affairs, so that she is a queen in her home and not a worker in a factory or an employee in one of the government departments, or some companies and shops, this suspicion was raised with the previous suspicion, which is Her share of the inheritance, as she began to do what most men do and compete with them in their work.

if the woman performs the work that the man does, and he does not do what he ought to do due to his inability to provide for his wife and children, and for matters related to the financial affairs of the family, this guardianship is forfeited.

She has the right to request annulment of the marriage contract before and after consummation.

It is not intended for the man to be in charge of being tyrannical in matters relating to family affairs, but every administration in Islam must be based on counseling, as the Messenger of Allah ﷺ was committed to counseling in his entire life. whether with his companions or with his wives, in accordance with the Almighty's saying) :conduct their affairs by mutual consultation] (Ash-Shura: 38.[

. (1) Dr. Mohammad Ali Al-Bar, Amal Al-Mar'a fi Al-Mizan, p.63.

. (2) Abu Dawood, As-Sunan, chapter : people choosing a leader when travelling, Hadith No.2608, p.p36.

Divorce

Allah legitimized the marriage contract to be lifelong; Therefore, the jurists decided that if evidence of timing was associated with it when it was created, then the contract does not take place.

Islam has commanded that the marriage contract be permanent and continuous, not tainted by timing, and that its pillar be between the spouses, psychological tranquility, affection, and mercy. And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect. (Ar-Rum:21)

If the affection is severed and there is no way for it to remain, that is if they tried to reconcile themselves and with two rulings from their families, and this did not work, then we have only three matters:

The first is that the marriage remains and the connection remains with the cords of affection and mercy between them being severed, which in and of itself is unreasonable.

The second: that the spouses separate physically, and each of them walks his own path, and this is not satisfactory in itself as well.

Third: That marital life be finished by divorce.

Islam chose the latter because it is reasonable in itself.

There is no doubt that if the spouses agree to separate and insist on it after review by their relatives and the good people who are related to them, then divorce in this case is logical.

Islam has legitimized divorce in a way that makes the opportunity ready for the possibility of re-marital life. Each of the spouses regretted what he had done, by making the divorce three, and making the waiting period of approximately three months for the woman following the two divorces, the first and the second, and she remains in the marital home for the Almighty's saying: O Prophet! 'Instruct the believers: 'When you 'intend to' divorce women, then divorce them with concern for their waiting period,¹ and count it accurately. And fear Allah, your Lord. Do not force them out of their homes, nor should they leave—unless they commit a blatant misconduct. These are the limits set by Allah. And whoever transgresses Allah's limits has truly wronged his own soul. You never know, perhaps Allah will bring about a change 'of heart' later.

] (At-Talaq: 1.[

The husband is obligated to spend on her during her waiting period, and of course he is forced to see her and meet with her, which often leads to the mutual desire to resume marital life, and holding each of them accountable for what he has done and regretting the discord and conflict, and this leads to marital life returning to its course again. and the opportunity has not been missed. Allah Almighty said) : (Divorce may be retracted twice, then the husband must retain 'his wife' with honour or separate 'from her' with grace [Al-Baqarah: 229]

Islam has made divorce three times, in order to achieve the meaning that was previously given in providing the opportunity to return to marital life after each divorce. Allah said: 'If So if a husband divorces his wife 'three times', then it is not lawful for him to remarry her until after she has married another man) (Al-Baqarah :230)

Thus, divorce is subject to the following:

1- He only divorces her once, and if he had consummated the marriage with her, the divorce is revocable and he may return his wife to him during the waiting period, which is three menstrual cycles, or about three months usually, so that he has the opportunity to take back what he said. If he left it for this period without asking her to return to him, then this indicates that affection has been completely cut off on his part.

(2The one who consummated can not be divorced during menstruation, because that is a time when the woman is narrow-chested, and the man is not interested in her, so if he divorces her, this may be without a valid or justified reason.

(3He does not divorce her during a period of purity that he consummated her .

If he does that, he leaves her until her waiting period ended, without asking her to return, then it is evidence of the firmness of not wanting her.

Ibn Taymiyyah, Ibn al-Qayyim, and Shia jurists said that divorce does not take place if it is not restricted by these numerical and temporal restrictions, and the Sharia courts in the Arab countries have taken that divorce with the wording of the three does not take place except for one, and in addition, Islam stipulates that the wife spend the number of the first divorce and the second divorce in the marital home In the words of the Most High) :Do not force them out of their homes, nor should they leave—unless they commit a blatant misconduct. These are the limits set by Allah. And whoever transgresses Allah's limits has truly wronged his own soul. You never know, perhaps Allah will bring about a change 'of heart' later.²

](At-Talaq: 1.[

,(and thus the circle in which the divorce takes plac is narrowed:

Types of divorce:

There are three types of divorce:

1- Revocable: He divorces his consummated wife with one divorce, and he has the right to take her back during her waiting period, by saying to her that I have taken you back, or whatever indicates that, and they inherit if one of them dies during the waiting period.

2-Minor irrevocable : which is to leave his wife without asking her to come back in the first or second divorce until her waiting period expires, and the revocable divorce becomes minor irrevocable.

It is not permissible for her to return to him at that time except with a new contract and dowry . This Divorce is considered minor irrevocable if it was a divorce for money, or a separation by order of the judge, or the divorce was before consummation..

3-major irrevocable: This is the third divorce, and it is not permissible for her to return to him unless she marries another man and separates from him because of divorce or death.

This does not mean that having muhalal (ex-husband would arrange with another man to marry his irrevocably divorced woman) that ignorant people resort to is permissible, because it is forbidden. And he, peace and blessings be upon him, said: "Should I not tell you of the borrowed goat?" They said, "Yes, O Messenger of Allah." He said: "almuhalah and almuhalal lahu.

Khul' is a divorce by money, it was legitimized in Islam so that the woman ransoms herself from a husband with whom she does not want to stay, and the man compensates for what he spent in this marriage, and the financial compensation paid by the woman should not exceed the dowry provided by the man.

The statement of the types of divorce that was previously mentioned in his blessed and exalted saying: (Divorce may be retracted twice, then the husband must retain 'his wife' with honour or separate 'from her' with grace.¹ It is not lawful for husbands to take back anything of the dowry given to their wives, unless the couple fears not being able to keep within the limits of Allah.² So if you fear they will not be able to keep within the limits of Allah, there is no blame if the wife compensates the husband to obtain divorce.³ These are the limits set by Allah, so do not transgress them. And whoever transgresses the limits of Allah, they are the 'true' wrongdoers. So if a husband divorces his wife 'three times', then it is not lawful for him to remarry her until after she has married another man and then is divorced. Then it is permissible for them to reunite, as long as they feel they are able to maintain the limits of Allah. These are the limits set by Allah, which He makes clear for people of knowledge). (Al-Baqarah :229-230)⁽¹⁾

. (1) Divorce may be retracted twice: The divorce after which reconsideration is permissible is not more than two times, i.e. the first and second divorce.

⊠ She sacrificed him: to pay him money in exchange for her divorce (which is called khula').

⊠ If he divorces her, she is not lawful for him: that is, he divorced her the third time, and thus she has made a major proof clear.

- Marrying someone else's husband: until she marries a valid marriage to another man, out of desire and not with the intent of analysis.

- If he divorces her: that is, the second husband divorces her.

- There is no sin for them to remarry: There is no sin on the first husband and the divorced wife from the second to remarry.

The wisdom of the legality of divorce in Islam

Islam permitted divorce and considered it the most hated lawful thing to Allah Almighty, due to the saying of the Messenger ﷺ : "The most hated lawful thing to Allah is divorce."⁽¹⁾ This is due to compelling necessity and in urgent exceptional circumstances that make it a medicine and a remedy to get rid of inevitable misery that is not limited to the spouses, but often extends to the whole family, turning its life around to unbearable hell.

Islam believes that divorce is the destruction of the family and the tearing of its members of being together. Despite this, it has permitted it to remove greater harm and achieve more interest, which is to separate two people who hate each other. . The Almighty Allah says about that : (And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect. (Ar-Rum:21) . If you do not find all means of reform to reconcile the spouses, then divorce is an inevitable necessity.

One of the necessities that allow divorce is for a man to be suspicious of his wife's behavior and to find out from her about marital infidelity (by committing adultery), so should he let her spoil his lineage and disturb his life? Should he release it?

There are other reasons, such as a contagious disease that is feared to be transmitted to others, other than the many reasons.

In addition, the Islamic sharia was keen on restoring the bond between the spouses, preserving the offspring from loss and homelessness, and rectifying what was spoiled between the spouses in terms of affection and accommodation, by making divorce revocable in the first and second time, and an opportunity for reflection and review of mistakes and slips, regret and repentance, then return to the marital home and the affection and mercy that shades it and what dwells it of shadows of affection, mercy and housing.

Islam came to limit the number of divorces to put an end to the chaos of ignorance. Where the Arab used to divorce whatever he wanted and then take back his wife before her waiting period expired to the detriment of her. Allah said: (Divorce may be retracted twice, then the husband must retain 'his wife' with honour or separate 'from her' with grace.(Al-Baqarah :229)

Allah Almighty has explained the wisdom of the obligation of the revocable divorced woman to remain in her husband's house, because his heart may soften and regret, so he takes her back, or she feels wrong and remorse, so she changes her behavior with her husband and tries to appease him, so he takes her back. As for her leaving the marital home after the divorce, this purpose is not achieved, and homelessness occurs due to the non-return of marital life, but it is unfortunate for him these days that the wife does not remain in the marital home when her husband signs a divorce, but rather hastens to move to her family's home, and the husbands do not oppose her leaving Although Allah forbade that and He said, Glory be to Him, in the same verse in which He permitted divorce and commanded that the wife should remain in the marital home and not be expelled from it: These are the limits set by Allah. And whoever transgresses Allah's limits has truly wronged his own soul. You never know, perhaps Allah will bring about a change "of heart" later.²] At-Talaq: 1.[

That is, the stay of the wife who is divorced by a revocable divorce in the marital home and not leaving or expelling her from is Allah's ruling that the Muslim should not transgress. And whoever transgresses these rulings has wronged himself by exposing it to the punishment of Allah and harmed it, as he missed the opportunity to take her back, and thus the children, if there were children, become homeless. The large number of divorced women in society leads to its corruption, because a married woman is more likely to become corrupt than a virgin girl.

.(1) Ibn Majah, As-Sunan, Hadith No.2018, p.1,p.65, Al-Albani said it is a weak hadith. See also Nail Al-Awtar, Ash-Shawkani, p.4,p.220, edi.1, Al-Matba'a Al-Othmania Al-Musriya, 13557H

The wisdom in making divorce in the hands of men

Islam made divorce in the hands of the man and did not make it in the hands of the woman because the woman is easily agitated and angry; And because the man may be charged for the sake of marriage the dowry and the costs of marriage, and the divorce will result in financial costs like the wife's during the waiting period, the children's maintenance, and so on.

It is not reasonable for all this effort to be on the part of the man, and after that it follows that the divorce be in the hands of the woman who did not provide anything, and there are other reasons that lead him to remain calm beside the previous financial costs that fall on him, and the costs incurred by him from a new marriage.

In order for the man not to have fallen under the emotions of inflicting divorce, Islam has taken into account this psychological aspect when inflicting divorce because it is restricted to the number, time and description of divorce.

The Messenger of Allah ﷺ commanded that divorce be subject to the following:

- He does not divorce her except for one divorce, and if he was consummated with her, he does not divorce her except for one revocable divorce. It is permissible for him to take back his wife to him during the waiting period without a new contract and dowry or her consent. If he left her after this period while she was staying with him in his house and he did not retract what he said, then this is evidence that the affection between them was completely cut off.

- Likewise, the one who consummated with her does not divorce her during her period, because that is a time when the woman is narrow-chested and the man is not interested in her.

- He does not divorce her during a period of purity in which he had touched her, and if he did that and left her until her waiting period ended without taken her back, this is evidence of the strong affinity between them.

Imam Ibn Taymiyyah and his student, Imam Ibn al-Qayyim, the people of al-Zahir and the Imami Shia jurists went to say that divorce does not take place if it is not restricted by these numerical and temporal restrictions.

Most Sharia courts in the Islamic countries have held that the divorce associated with the number takes place as a single divorce, as evidenced by the Almighty's saying: (Divorce may be retracted twice) ,meaning that the divorce that a man is entitled to return to his wife twice, that is, time after time.

Islam also permitted the man to give the woman the right to divorce herself without depriving him of that right from himself, by delegating to her the matter of divorcing herself if she wishes, and he may stipulate this to her at the time of the contract, by telling her that if the marriage contract was concluded between us, then your command is in your hand to divorce yourself whenever you want. She may divorce herself at any time she wants, and she may only divorce herself once, and she may not repeat that unless he has given her permission to repeat it, such as telling her to divorce herself whenever she wants.

It was noticed that women whose taking hold of divorce in their own hands divorce themselves for the most insignificant reasons, which indicates the woman's quick influence and impulsiveness to the ruling without deliberation, and therefore it was stipulated that the divorce be from her when she has isma in her hand through the Sharia court.

Khul' (Dislocation)

Khul': It is the separation of the husband from his wife in return for a consideration that he takes from her.

Allah Almighty commanded the Muslim, if a disagreement occurred between him and his wife, to either treat her well and keep accompanying her, or to set her free and let her be divorced from him. Allah said: (then the husband must retain 'his wife' with honour or separate 'from her' with grace. (Al-Baqarah :229)

Glory be to Him also said) :But if they choose to separate, Allah will enrich both of them from His bounties. And Allah is Ever-Bountiful, All-Wise.

(An-Nisa: 130.[

It is not permissible for a man to take anything from the dowry that was given to her after he has intercourse with her, unless there is fear of bad relations between them and the wife wants to divorce by waiving her money or to give some money to her husband so that he divorces her as there is no sin in taking the ransom in exchange for a divorce, if they fear not fulfilling the limits set by Allah Which he legislated for the spouses of good cohabitation and the establishment of psychological housing with love and mercy between them.

If the signs of discord and disagreement appear and the causes of hatred and alienation become entrenched, it is permissible for the woman to ransom, and it is permissible for the man to take the money. Divorcing a woman in this way is known as khula.'

it is permissible for the husband to take the ransom, because he is the one who gave her the dowry and marriage and wedding costs, and spent on her, and she is the one who met all this with ingratitude and asked for separation, so it was fair for her to return to him what she took from him, because he is compensation for what was spent in this marriage and the compensation that she pays do not exceed the dowry and other things provided by the husband.

The jurists said that it is not permissible for a man to take anything if the aversion is on his part, and it is not permissible for him to take more than what he gave if the aversion is on her part.

The basis for the permissibility of khula' is what al-Bukhari narrated on the authority of Ibn Abbas, may Allah be pleased with him

: The wife of Thabit bin Qais (Rabia bint Masood) came to the Prophet ﷺ and said, "O Allah's Apostle! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave wrongly with him (if I remain with him)."

On that Allah's Apostle said (to her), "Will you give back the garden which your husband has given you (as mahr)?" She said, "Yes." Then the Prophet said to Thabit, "O Thabit, accept your garden, and divorce her once⁽¹⁾

The Messenger of Allah ﷺ was commanded to accept the garden that he paid for her and to divorce her in return for that, and this is evidence of the permissibility of khula', as evidenced by his saying, Blessed and Exalted be He: (there is no blame if the wife compensates the husband to obtain divorce.³ These are the limits set by Allah, so do not transgress them. And whoever transgresses the limits of Allah, they are the 'true' wrongdoers [Al-Baqarah: 229.]

.746 ص 7، ج 5273، باب الخلع، حديث رقم 5273، الصحيح، كتاب الطلاق، البخاري، (1) Al-Bukhari, As-Sahih, At-Talaq, chapter; Al-Khul', Hadith No.5273, p.7, p.p746

What should the waiting woman due to husband death and irrevocable divorce do

Islam requires the woman whose husband has died to mourn for her deceased husband for a period of four months and ten days, when it was narrated that the Messenger of Allah ﷺ said: "A woman does not mourn for a dead person for more than three, except for her husband for four months and ten days"¹ "

The meaning of mourning: is to leave adornment, perfume, and dye (henna) and to be exposed to the eyes of the suitors.

It is obligatory for the wife to mourn in fulfillment of the husband and observance of his great right over her, for the marital bond is the most sacred bond, so it is not correct, legally or politely, to forget the favor once he dies, as well as the period is to know she is not pregnant so that the lineages do not mix with each other.

The obligation of the wife to mourn her husband is also indicated by the Almighty's saying²) :When they have reached the end of this period, then you¹ are not accountable for what they decide for themselves in a reasonable manner] (Al-Baqara: 234.[

That is, if the waiting period for death ends, there is no sin on the woman to adorn herself and put on perfume, as is customary in the Sharia.

Islam permitted the woman during the waiting period to meet with other women and male mahrams, to go out of the house during the day to fulfill her needs, to buy and sell, and to do her usual work.

As for the verse in which it was stated that the woman in waiting period was forbidden to leave the marital home or to expel her, it is His saying, Blessed and Exalted be He: (Do not force them out of their homes, nor should they leave—) (At-Talaq :1)

It is specific to the divorced woman in a revocable divorce, as previously stated, and it does not include the woman who is in waiting after death.

The irrevocably divorced woman must not adorn herself, wear perfume, or be exposed to suitors during the waiting period, and she must remain at her home, and she may go out during the day to meet her needs, but rather stay at her home at night, like the waiting period after death.

It was narrated on the authority of Jabir bin Abdullah, he said: "My aunt was divorced, and she wanted to pick her palm trees, but a man rebuked her to go out, she came to the prophet, he said : Go out and take the harvest of your date palms, for perhaps you will give Zakah or do some good (give voluntary charity)".¹ .²

. (1) Muslim, As-Sahih, Book: Divorce, Chapter: Jawaz Khrouj Al-Mu'tada Al-Ba'in, Hadith No.1483, p.2, p.p1157

. (2) Muslim, As-Sahih, Divorce, Hadith No.1483, p.2, p.p112

mut'a marriage (Short-term, pleasure marriage)

Short-term marriage is a temporary marriage in which a man hires a woman for a specified amount of money for a specified period in order to fulfill his desire.

This marriage was present among the Arabs before Islam, so some of them used to marry a woman for a known time, two nights or a week, fulfill his desire with her, and then leave her.

It was called this because its purpose is merely to enjoy without reproduction and offspring.

It was permissible in the early days of Islam, such as the legalization of usury and drinking alcohol, then it was forbidden as they were forbidden.

Its permissibility was due to necessity while traveling during battles. Al-Bukhari and Muslim narrated on the authority of Ali bin Abi Talib. may God's prayers be upon him. that the Prophet ﷺ : "The Messenger of Allah forbade on the Day of Khaibar, the temporary marriage of women and (he forbade) the flesh of domestic donkeys¹"

As evidenced by its prohibition, the Almighty says in the characteristics of the believers in (Al-Mu'minun) surah: those who guard their chastity² except with their wives or those 'bondwomen' in their possession,¹ for then they are free from blame, but whoever seeks beyond that are the transgressors; (Al-Mu'minun:5-7)

These verses have shown that among the characteristics of the believers who are saved from Allah's chastisement on the Day of Resurrection are those who protect their private parts from revealing and undressing except for their wives or what their right hands possess, for in this case they are not to be blamed or accused. Whoever seeks other than that, from what Allah has permitted of wives or slaves, has crossed the limit by criminality and disobedience, the woman who is married to pleasure is not a wife and is not a slave.

since she is neither a wife nor a slave, and the legal marriage agreed upon by all Muslims takes place in the wording and form of the contract in front of two fair witnesses, and the wife inherits the husband and the duration of the marriage is valid for life, unless there is a divorce or dislocation and she must observe the waiting period of divorce or dislocation, which is three recitations, and she has Alimony for her husband during the waiting period, then temporary marriage is not alike.

The majority of Muslim scholars, including the Sunnis, the adherents of the four sects, the Mu'tazilah, the Kharijites, the people of al-Zahir, and the Zaydiyyah among the Shiites, see that its ruling was abrogated and prohibited as the prohibition of adultery.

The Imami Shiites, most of whom are in Iran, Iraq, Lebanon and India, have gone to say that it is permissible even if they are in their homes and countries. They inferred the verse. Allah said: Give those you have consummated marriage with their due dowries. It is permissible to be mutually gracious regarding the set dowry) (An-Nisa :24)

They claimed that what was meant by this verse was temporary marriage, and that it meant that what you enjoyed with women through mut'a (temporary) marriage, you must pay them their wages, which is a right and an obligation.

They also inferred what Imam Muslim narrated on the authority of Abdullah bin Masoud: "We were going on a raid with the Messenger of Allah ﷺ we do not have women, so we said not to castrate ourselves - that is, we do ourselves what is done with the male eunuchs to remove lust and get rid of it - so he forbade us from that, then permitted us to marry the woman with the dress for a period of time."²

They also inferred a hadith narrated by Imam Muslim, who said: Muhammad bin Rafi told me, Abd al-Razzaq told me, Ibn Jurayj told me, Abu al-Zubair said: I heard Jabir bin Abdullah say: "We used to enjoy a handful of dates and flour during the days of the era of the Messenger of Allah ﷺ until Umar forbade it."^{3,1}

However, some Imami Shia scholars said that it is forbidden, including the scholar Dr. Thiqat al-Islam Musa al-Musawi in his book Shia and Correction.

Under the heading of pleasure in his book he stated the following:

(How does a nation respect the honor of mothers whom Allah has made Paradise under their feet when it allows or works with pleasure (temporary) marriage. Then he clarified the truth of the pleasure that Shiites say is permissible, and he said: (Temporary marriage and pleasure according to the Shiite view is nothing more than the permissibility of marriage with only one condition, which is that the woman is not to be in the custody of a man, and then it is permissible to marry her, after accomplishing the marriage formula that the man can execute in two words, and she does not need a guardian, witnesses, or alimony, and for the period he wants while retaining absolute authority for himself, which is combining a thousand wives with pleasure marriage if he wants.

Then he responded to the evidence of the Shiites who permitted temporary marriage by saying:

(The jurisprudential theory that Mut'ah was forbidden by order of the Caliph Umar bin Al-Khattab, is refuted by the work of Imam Ali, who approved the prohibition during the period of his caliphate, and according to the opinion of our jurists, the work of the Imam is an argument, especially when he is open-handed and can express his opinion and explain Allah's commands and prohibitions, so the approval of Imam Ali By prohibition means that it was forbidden since the time of the Messenger ﷺ and had it not been for that, he would have opposed it and clarified Allah's judgment in it. The imam deed is an argument against the Shiites, and I do not know how our jurists can ignore this.

The revelation came to honor man, as Allah the Most High says: (Indeed, We have dignified the children

. (1) Agreed on Imam Muslim 5/130, Nikah Al-Mut'a. He demonstrated that it was permissible then not then permissible then no, and settled on prohibition till the resurrection day, Ad-Dawla Al-Othmania edition, edi.1

. (2) Sahih Muslim, 4/130, Nikah Al-Mut'a

. (3):b.i.d

of Adam) [Al-Israa: 70] and the Messenger of Islam says: "I was sent only to perfect good manners."¹ Her honor is the same for both sexes, so where is the position and dignity of a woman from the law of pleasure marriage? Their position in this law is humiliation, and they are like commodities that a man can stack one on top of the other without number or limit.

(The woman whom Allah honored by granting her a rank that He did not grant to others, as He placed Paradise at her feet, as the Holy Prophet ﷺ said, is not appropriate for her to spend her time in the arms of men, one after the other, in the name of Islamic law (shari'a).

And he said: (Islam came to extricate people from the permissiveness of ignorance and restrict them to virtue and morals, not to grant ignorance and its manifestations the sanctity of divine legislation).

Islam forbids having more than four wives and makes polygamy a condition that Allah and His Messenger made clear by saying: (But if you are afraid you will fail to maintain justice, then 'content yourselves with' one¹) [An-Nisa': 3].

He said: (The issue here is one of the most dangerous attempts to correct the other, because it is an amazing state of badness that entered the Shiite thought).

narrations that say that it is permissible because it was permissible until Omar Ibn Al-Khattab prohibited it are all rejected narrations that allow what Allah has forbidden, and distort the bright image of Islam, and hadith scholars have rejected their chain of narrations.

The other sects realized the seriousness of the idea and its evils, so they adopted a position that was characterized by truth, justice and virtue.

As for our jurists, they did not care about that out of their keenness to contradict the majority of Muslims based on a narration falsely attributed to Imam al-Sadiq that says: "sensible conduct is in their disagreement" i.e. sensible conduct is contrary to the opinion of the Sunnah and the group. So they permitted the damned reprehensible pleasure and authorized it.

In addition to this intractable belief among our jurists in their jurisprudential conclusions, the idea of temporary marriage, it seems to me, was used to attract the Shiites, especially the youth among them, to gather around the sect because of its special privileges that are not approved by other sects.

There is no doubt that permissible sexual temptation in the name of religion attracts people of weak souls in every era and country, and therefore I am not at all surprised when I read in Shiite books false narratives falsely attributed to our imams in the virtue of pleasure marriage and its reward, and urging people to act upon it.

He said: (Ask the jurists who issue fatwas permissibility of pleasure and the desirability of working with it, do they accept something like this for their daughters, sisters, and female relatives? Or if they hear it, their faces turn black and their jugular veins swell, and they do not hold back their anger for that?).

And he said: (Blood may flow in some Shiite areas if a jurist asks for pleasure with his relative, and even in Iran, where work is taking place in most of its cities, there are regions in which one cannot (utter) a word about pleasure, but in other than Iran, especially in the country in Arabia inhabited by Shiites, talking about pleasure leads to bloodshed.

I do not know the details of the matter in Pakistan, India and Africa, but in all these regions the jurist does not change his fatwa, as he allows it if he is asked about it, and his revolution erupts if his relative is asked for pleasure.

Thus, we clearly see that the first and last responsibility for doing this shameful matter rests with those who permitted honor desecration of Muslims, but they preserved their honor and wasted the honor of believing women, but they preserved their honor.

In all of this is a lesson for the one who has a heart or he is all ears⁽²⁾.

As for what they cited from the Qur'an, which is His saying, Blessed and Exalted be He) :(Give those you have consummated marriage with their due dowries) ,it is part of a verse that came in Surat An-Nisa, and it is His saying, Blessed and Exalted be He: Also "forbidden are" married women—except "female" captives in your possession.¹ This is Allah's commandment to you. Lawful to you are all beyond these—as long as you seek them with your wealth in a legal marriage, not in fornication. Give those you have consummated marriage with their due dowries. It is permissible to be mutually gracious regarding the set dowry. Surely Allah is All-Knowing, All-Wise.

(An-Nisa: 24)

So His saying, the Blessed and Exalted be He: (married women), this verse is conjuncted with the verse before it which mentioned the forbidden women, and it shows that Allah has also forbidden us married women in general, free and non-free, except for those women who possessed them other than their unbelieving husbands in a religious war. And they were captured, and they were not pregnant after their wombs were cleared by menstruation, Allah imposed that on us by prohibiting it.

It is not permissible to bypass it, but with the exception of these, that you ask for women with your money to marry them intending to protect yourselves and your wives from committing what Allah has forbidden and non-adulterers. adultery is called incest, because there is no purpose for the adulterer except to spill (water semen and fulfill the bestial desires) and this applies to temporary marriage, because it has no purpose except to

¹ (1) Hamad, Al-Musnad, Musnad Abu Hurairah, may God be pleased with him, Hadith No. 8939, Part 2, p. 381, commented by Shuaib Al-Arnaout, and he said that the chain of transmission is authentic

(2) The Book of Shia and Correction by Allama Dr. Thiqat al-Islam Musa al-Musawi, who holds the highest degree in jurisprudence of Islam (a degree of ijthad), which the author obtained forty years ago from the supreme Shiite authority, the leader of the scientific seminary in the honorable Najaf, Sheikh Muhammad al-Husayni Al-Kashif al-Ghita', may God have mercy on him, pp. 57-61.

spill the water of semen and fulfill sexual desire for a day or more The married man is a temporary marriage, because it has no purpose other than to pour out the water of semen and fulfill sexual desire for a day or more. It is adultery, as indicated by the verse, and it is forbidden, and this is what the majority of scholars went to.

The verse is evidence of the prohibition of temporary marriage, and it is not evidence of its permissibility, as the Imami Shiites saw. Imam Jaafar al-Sadiq, who is one of the imams of the family of the House, was asked about temporary marriage, and he said: It is adultery itself.⁽¹⁾

The Almighty says :Give those you have consummated marriage with their due dowries. It is permissible to be mutually gracious regarding the set dowry. Surely Allah is All-Knowing, All-Wise. (An-Nisa: 24)

So what is meant by mut'a here is the enjoyment of the women whom you married through a valid legal marriage, not the mut'a marriage as interpreted by the Imami Shiites, because the mut'ah marriage is incest as I have shown.

What is meant by the Almighty's saying: "their due dowry" is to give them their due dowries as evidenced by what follows it. The meaning is "Pay to them their dowry as an obligation imposed by Allah upon you, and there is no blame or sin upon you, O believers, for what they forfeited from the dowry with their consent for God, Glory be to Him, is All-Knowing of the interests of His servants, Wise in what He has ordained.

⁽¹⁾ At-Tafsir Al-Wadhi, Muhammad Ali As-Sabouni, Al-Majed Association Center, Dubai, edi.1, 1423H-2002G.

Polygamy of wives

Islamic legislation permitted polygamy of wives and restricted it to four, with the Almighty saying) :then marry other women of your choice—two, three, or four. (An-Nisa: 3).

Abu Dawud narrated on the authority of Qais bin Al-Harith, he said: I converted to Islam and I have eight wives, so the Prophet, peace and blessings be upon him, said: "Choose four from them..¹ "

The inference was directed by the verse, that it stipulated a number, which is four, so it is forbidden to add to it, because two, three, and four, and this is for the repetition of the verb, not for the repetition of the number, and the conjunction necessitates their gathering, so the meaning becomes, so they were two, and they were three, and they were four, and the matter did not exceed that. So it must be limited to it, so its counterpart is what if I said divide this money into two dirhams, and three by three, so what is understood from it is that each one gets two and three dirhams, because each one takes two dirhams repeatedly.

Torah included permissibility in an unlimited number, and it was mentioned in it that Jacob married four women, and it came in the Old Testament that David married more than seven women, and that Solomon had seven hundred wives and three hundred slave girls, and this number is not reasonable even though it is found in the Old Testament that includes The Torah which is a sacred book for Jews and Christians

There was no explicit text in the book of the New Testament prohibiting polygamy, but it was mentioned in Paul's words that it is desirable to suffice with one wife for the clergyman who is cut off from his worldly desires, going to accept the lesser of two evils, for those who can afford it.

Islam has asked those who want to marry more than one wife to be able to do so in terms of spending and justice between them. If he is sure of himself that he cannot be just. then he should not marry. according to the words of the Most High, (But if you are afraid you will fail to maintain justice, then 'content yourselves with' one) (An-Nisa:3) However, this psychological matter should not fall under the authority of the judiciary.

Some Islamic countries restricted polygamy to be with the permission of the judge, and the judge does not authorize unless he verifies justice and the ability to spend, and those who are obligated to spend.

There are women's and non-women's calls calling for this.

To respond to these, we explain the wisdom behind the legality of polygamy of wives in Islam and that it is sometimes a social necessity.

. (1) Subul As-Salam, p.3,p.132, Al-Kafa'a Wal Khiar, Hadith in Musnad Ash-Shafi'i, p.1, p.p274, and Al-Bayhaqi, As-Sunan Al-Kubra, p.7, p.p184

The wisdom of the legality of polygamy of wives

One of the advantages of Islamic legislation is its validity for every time and place, as it is general legislation for all people regardless of their classes, races, environments and circumstances, and if Islam permits polygamy, it protects society from vice and defends social diseases that are difficult to treat.

From the wisdom of legitimacy of polygamy:

1-The number of women often exceeds the number of men, as the number of men fit for marriage falls short of the number of women, especially after devastating wars, as is the case in Iraq, Syria and Yemen, and as happened after World War I and World War II in Europe. Women by nature refuse deprivation, so if we do not allow polygamy, corruption will increase in society, as happened in Europe after the two aforementioned wars because of the Christian clergy's prohibition of polygamy, there were a large number of widows and girls without marriage, and there was an increase in incest, deceit, and children of adultery in European society.

2- A woman may contract a disease with which she is not fit for sexual relations, or she may contract a contagious disease that prevents marital cohabitation, so Islam allows a man to marry another woman while spending on the first and treating her, and this is better than divorcing her and going to another house like her father or her brother's house.

3 - A woman may be sterile and not give birth, and the desire to have children pushes a man to marry another woman.

4- A woman cannot accept to marry a married man unless she is forced to do so.

If the first wife suffers harm from the marriage of the second, then the second wife suffers more severe harm by deprivation, as her femininity dies or she is lost among men, and the greater harm is paid for by the lesser harm.

5-There may be a love between a married man and an unmarried girl that they cannot repel unless they have a legitimate or sinful relationship, so it is in the social interest for her to be legitimate, and it is better for the woman to be a wife than to be a concubine, so the permissibility of polygamy in this case is better than its inadmissibility because it prevents a social evil, especially after the mixing between men and women in governmental and non-governmental jobs and some women taking men's secretaries these days.

6-There are men who are not patient with women because of their sexual constitution, and women because of their sexual constitution suffer from what prevents marital cohabitation such as menstruation and childbirth, so it is better for a man in this case to marry and not fall into the crime of adultery, because the permissibility of polygamy for these people is a protection for society from corruption.

7- Aging often comes to the woman before the man, and in this case the man is forced to marry a young woman who takes care of his affairs and the affairs of his house while keeping the first wife in order to protect her.

Polygamy of wives in the fourth part of the day and under Allah's care is better than girlfriends in the dark of the night and under the care of Satan, as is the case in most Western countries.

It is known that the main reason for the spread of AIDS is due to the multiplicity of a man's fluid in the same place, and then it is transmitted after that through infection due to forbidden encounters.

Despite the fact that Islam permits polygamy, the rate of polygamy does not exceed 2% in Islamic and Arab countries. Despite this, we find married women who call for the prohibition of polygamy, or with the permission of the judge or with the consent of the first wife.

The wives of the Prophet Muhammad ﷺ

First: The Prophet ﷺ married his first wife, Khadija bint Khuwaylid, may Allah be pleased with her, when he was twenty-five years old. She was a previously married woman and she was forty years old, so she lived with him for about twenty-five years, then she died three years before the Hijrah, and she was almost sixty-five years old when she died.

His age, may Allah's prayers and peace be upon him, was fifty years at the time of her death, as stated in the biography books.

He spent the period of his youth with her and did not marry while she was alive, and he did not love any of his women whom he married after her like his love for her, and he kept remembering her all his life and reminding her companions and benevolence to them, until Aisha once dared to do so and said to him: "What do you remember from an old woman from the Quraysh? Allah has replaced you with someone better (meaning herself), so he got angry and said: No, by Allah, Allah has not given me someone better than her. She believed in me when people disbelieved in me, and she trusted me when people lied to me, and she treated me kindly with her money when people deprived me, and Allah blessed me with children from her without other women. She said: I said to myself, I will never mention her badly.⁽¹⁾

This uninterrupted loyalty to her in front of her co-wife indicates the utmost loyalty to a deceased wife whose presence is dear in this era, and he did not mention the reasons for his love for her. Her beauty, which reflects the sexual aspect, which is one of the reasons for the man's love for the woman and he did not marry another.

We say a quarter of a century that the Messenger of Allah ﷺ spent with her when he was young and did not marry another. If he, peace and blessings be upon him, was lustful as the Orientalists claim, he would have married others while she was alive.

What was the pleasure in the life of a man who abstained from it when he was young, so how could he be satisfied with it when he was an old man?

. (1) Narrated by Ahmed, Al-Musnad 69/117, At-Tabarani, Al-Mu'jam Al-Kabeer 23/21

Second: The marriage of the Prophet ﷺ to Aisha, may Allah be pleased with her.

After the death of Khadija, may Allah be pleased with her, the Prophet, may Allah's prayers and peace be upon him, was annoyed because of what happened to him in terms of managing the affairs of his children and his house. During this period, Khawla bint Hakim came to him, and she felt his condition, peace and blessings be upon him, and she said, "Which Messenger of Allah, will you not marry?" He said: Who? She said: If you want a virgin, and if you want a previously married, he said: Who is a virgin? The daughter of Allah's most beloved creation to you, Aisha, daughter of Abu Bakr, he said. Who is the previously married? She said: Sawda bint Zam'a.

After that, Khawla came to the house of Abu Bakr, may God bless him and grant him peace, and told Umm Aisha what happened between her and the Prophet ﷺ. Aisha mother suggested waiting Abu Bakr to come. When he came and was told about the matter, he said: She is the daughter of his brother, so is it permissible for him? When Khawla informed the prophet of what Abu Bakr said, he said: Go back to him and tell him: You are my brother in Islam and I am your brother and your daughter is right for me. So she went back to Abu Bakr and told him what the Prophet, peace be upon him, said.⁽¹⁾

Jubair bin Mutam bin Uday had been engaged to Aisha before that, but Jubair's family broke off his engagement to Aisha for fear that he would be influenced by his son-in-law, Abu Bakr, and enter Islam, rejecting the religion of his fathers, after knowing of Abu Bakr's conversion to Islam.

When Khawla told the Prophet's desire to marry Aisha and the lack of objection to this marriage, Abu Bakr agreed, and her age at the time of permission, as mentioned by most investigators, was seventeen years, not six years, as is well-known.⁽²⁾

Third: As for his marriage ﷺ to Sawda bint Zam'a, it is that Aisha was a young girl, and the Prophet, peace and blessings be upon him, needed a wife with experience to fill the place of his wife Khadija after her death, may Allah be pleased with her, in order to raise the children and the affairs of the house. It was more appropriate for him to marry Souda, so his consummation into Aisha, may Allah be pleased with her, was delayed until after the migration.

Sawda had believed in Allah and His Messenger, and had contradicted her relatives, Banu Amer, and migrated with her husband to Abyssinia the second time, fearing sedition.

After her return from Abyssinia, her husband died. So the Messenger of Allah ﷺ married her out of respect for her and fearing sedition for her, and she was not of beauty, as mentioned in the biography books.

Fourth: His marriage to Hafsa bint Omar, may Allah be pleased with them both.

Hafsa was the wife of Khunais bin Judhamah al-Sahmi, may Allah be pleased with them both. She immigrated with him to Medina and he participated in the Battle of Badr, and he was injured after which he died, leaving his young wife Hafsa, may Allah be pleased with her.

Her father, Omar Ibn Al-Khattab, may Allah bless him and grant him peace, was serious and realistic in his life, and he did not find it fair in anything that his young daughter remained without a husband who would protect her and remove from her the anguish and humiliation of widowhood. He knows that the woman is shy and does not ask for herself and does not disclose the burial of her condition, and that is what prompted him to search for her for a husband who would protect her, and the story of her marriage came in Sahih Al-Bukhari. On the authority of Abdullah bin Omar, may Allah be pleased with him, he said: "When Hafsa bint Omar was widowed by Khunays bin Judhamah Al-Sahmi, Omar bin Al-Khattab, may Allah be pleased with him, said: I came to Othman bin Affan, may Allah be pleased with him, and proposed to him Hafsa, and Uthman wife had died, Ruqayyah, after Badr, and he was thinking of marrying Umm Kulthum, the daughter of the Messenger of Allah. And I was more favorable to him than Othman, so he stayed for nights, and the Messenger of Allah ﷺ got engaged to her, so I gave her to him, and Abu Bakr met me and said: Perhaps you found me when you offered me Hafsa, and I did not return anything to you. I knew that the Messenger of Allah, may Allah's prayers and peace be upon him, had mentioned it, so I would not have divulged the secret of the Messenger of Allah, And if the Messenger of Allah ﷺ had left it, it would have accepted it in fulfillment of the one with whom Allah ennobled Islam her father Omar Ibn Al-Khattab, and the fulfillment of her right and the right of her husband, may Allah be pleased with them."⁽³⁾

Fifth: The marriage of the Prophet ﷺ to Zainab bint Khuzaymah, may Allah be pleased with her.

Zainab, may Allah be pleased with her, was the wife of Obaidullah bin Al-Harith bin Abdul-Muttalib, the cousin of the Messenger of Allah ﷺ who was martyred in the Battle of Badr. After that, Abdullah bin Jahsh married her, and he was martyred in the Battle of Uhud. So, the Messenger of Allah ﷺ married her, as she did not have a breadwinner after the martyrdom of her second husband. His motive, peace and blessings be upon him, for this marriage was her protection and care. During the Jahiliyyah, she was called the Mother of the Poor because of her abundance of feeding them and her mercy towards them.

She died months after her marriage to the Messenger of Allah, and was buried in Al-Baqi, may Allah have mercy on her.

Sixth: The marriage of the Prophet ﷺ to Ramla bint Abi Sufyan, Umm Habiba.

Ramla, may Allah be pleased with her, before the mission of Ubaidullah bin Jahsh Al-Asadi, believed with her husband, and it did not prevent her from that as her father was the leader of polytheism in Mecca, the enemy of the Messenger of Allah, peace be upon him, and of everyone who embraced Islam.

She immigrated with her husband to Abyssinia, fleeing her religion, and it was said that she was with her daughter, Habiba, the daughter of Ubaid Allah bin Jahsh, and it was said that she gave birth to her in the land of Abyssinia, where she went out while she was pregnant.

Her husband abandoned her, as he apostatized from Islam and embraced the religion of the Ethiopians,

⁽¹⁾ Al-Bayhaqi, As-Sunan Al-Kubra, ver. Muhammad Ata, Dar Al-Kutub Al-Elmiyah, 7/210, Hadith No (13748)

⁽²⁾ Al-Badr Al-Munir fi Sirat Khair Al-Mursalin, Dr. Muhammad Ramiz Al-Azizi and others, first edition, p.79-80

⁽³⁾ Al-Bukhari, chapter: a man proposes his sister or daughter for marriage to good people, Hadith No. 5122

and she clung to her religion, and he died there as a Christian after he drank alcohol. Ramla, may Allah be pleased with her, did not dare to return to Makkah, as her pride prevented her from gloating at her father, mother, and brothers who were still in Infidelity, so she remained in the land of Abyssinia, and the Messenger of Allah ﷺ while he was in Medina, knew what her affair had come to him, so he set the highest example of magnanimity and generosity, so he sent to her to propose to himself, and he entrusted the Negus with his marriage to her, so he engaged her on his behalf and married her to the prophet. Dowry was 44 dinar. The one who was responsible of her marriage to the Prophet was Khaled bin Saeed bin Al-Aas ^{1,4}

Seventh: The marriage of the Prophet ﷺ to Zainab bint Jahsh.

She is Zainab bint Jahsh al-Asadiyya - the daughter of the aunt of the Messenger of Allah ﷺ. Umayma bint Abd al-Muttalib. The Messenger of Allah ﷺ got her married to Zaid bin Haritha before marrying her. Zaid he was called Zaid bin Muhammad, as the Messenger of Allah ﷺ adopted him in the pre-Islamic era after he set him free. The custom of adoption was common in the pre-Islamic era and early Islam, where the title of his family is added to him, and they used to treat these as children in every aspect of inheritance and prohibition. Allah said, (Allah does not place two hearts in any person's chest. Nor does He regard your wives as 'unlawful for you like' your real mothers, 'even' if you say they are.¹ Nor does He regard your adopted children as your real children.² These are only your baseless assertions. But Allah declares the truth, and He 'alone' guides to the 'Right' Way) [Al-Ahzab: 4-5].

Allah, Glory be to Him, invalidated this adoption and the effects that they arranged for it in these two verses, so He denied first: that the claimants of adoption were the children of those who called them, and showed that this is nothing more than words emanating from their mouths, and it is a false saying that has no truth and no ruling that follows from it.

Then he commanded secondly: that these claimants be attributed to their fathers and call them

by it, and this means the cessation of that bond that adoption had created, and the cessation of being alone with the close relatives of the man who was their adopter, and it is not forbidden for him to marry one of these close ties that were and neither they nor the adoptee has the right to inherit, so neither He inherits from them and they do not inherit him, so he abolished those rights that were proving to the adoptee the rights and duties of true filiation and the prohibition related to it, since the adoptee is not a real son of the adoptee.

Thirdly, he clarified: There is no sin on them when they mistakenly attributed them to someone other than their fathers, but the sin is in what their hearts intend after the matter has become clear to them.

Abdullah bin Omar, may Allah be pleased with them both, narrated that Zaid bin Haritha, the freed slave of the Messenger of Allah, we used to call him none other than Zaid bin Muhammad 2(until the Qur'an was revealed. I call them to their fathers.

The same surah returned to the subject that it dealt with in the previous verses, which is the invalidity of adoption, in order to invalidate it through practical legislation, after it invalidated it with theoretical proof, in the Almighty's saying: It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter.¹ Indeed, whoever disobeys Allah and His Messenger has clearly gone 'far' astray) [Al-Ahzab: 36].

That is, it is not correct or upright for a believing man or a believing woman if an order is issued from Allah or His Messenger that they have an opinion or a choice in it, but the duty is to submit and succumb to Allah's judgment and the judgment of His Messenger, and whoever disobeys Allah's command and the command of His Messenger has gone astray, clear and evident.

It was narrated about the reason for the revelation of this verse: (The Messenger of Allah ﷺ betrothed Zainab to his servant, Zaid bin Haritha, so she disapproved and her brother Abdullah also refused to marry her to him because of her lineage from Quraysh. Zayd was a slave, so the Messenger of Allah freed him and adopted him. When this verse was revealed, Zainab acquiesced and accepted him. Then, her brother came to the Messenger of Allah, peace be upon him, and he said, O Messenger of Allah: "ask me whatever you want." Get her marry Zaid, and he said: Hearing and obeying, so he got her married to him^{3,4}

Then the Almighty said: (And 'remember, O Prophet,' when you said to the one¹ for whom Allah has done a favour and you 'too' have done a favour,² "Keep your wife and fear Allah," while concealing within yourself what Allah was going to reveal. And 'so' you were considering the people, whereas Allah was more worthy of your consideration. So when Zaid totally lost interest in 'keeping' his wife, We gave her to you in marriage, so that there would be no blame on the believers for marrying the ex-wives of their adopted sons after their divorce. And Allah's command is totally binding. There is no blame on the Prophet for doing what Allah has ordained for him. That has been the way of Allah with those 'prophets' who had gone before. And Allah's command has been firmly decreed.) [Al-Ahzab :37-38].

These verses explain the wisdom behind the marriage of the Prophet ﷺ to Zainab after Zaid bin Haritha married her and then divorced her. When Zaid divorced her, Allah commanded His Messenger to marry her in order to practically destroy that inherited custom and the prevailing adoption system and fulfill the just divine legislation not to approve adoption. And the adoption of kinship.

The meaning of these verses: Remember, O Messenger, when you say to Zayd, whom Allah has bestowed

. (1) As-Sirah An-Nabawiya, Ibn Hisham 1/238

(2) Agreed on, Al-Bukhari, Tafseer Surat Al-Ahzab, Hadith No.(4782). Muslim, As-Sahih, Fadha'il Zaid bin Harithah and Osama bin Zaid chapter, Hadith No.2425

(3) Narrated by Ibn Jarir. The judgment in this verse even if the reason of this verse revelation is special, then no opinion for anyone as Allah and His messenger opinion is there.

upon him with succession to Islam and blessed him with manumission and his liberation from slavery: Hold on to your wife and do not divorce her. And fear Allah in her, and be patient with her improper dealing - as her treatment of him was somewhat harsh and arrogant, given that she was a Quraysh woman and the daughter of the aunt of the Messenger of Allah. Zaid announced to him that he wanted to divorce her, so the Messenger of Allah advised him to hold on to his wife and fear Allah, and not to divorce her, but Zaid could not bear her relationship due to her condescension to him and her ill-treatment, so he divorced her, not in his heart any inclination towards her, nor missing her.

Allah had revealed to him that Zayd had not been patient with her treatment and that he would divorce her and he had to marry her in order to abolish the pre-Islamic custom of forbidding the wife of the adopted and making him like a son, and you fear the people who are the hypocrites that they spread rumors against you and say that Muhammad married an adopted woman, but Allah is worthy that you fear him as He commanded you to marry her after her divorce from Zayd.

Eighth: The marriage of the Prophet ﷺ to Umm Salama.

Umm Salama Hind bint Zaid al-Rakib, the Mother of the Believers, may Allah be pleased with her, is a mujahid woman, one of the first female fighters in Islam. She withstood and won, and her first husband, Abu Salama Abdullah bin Abd al-Assad bin al-Mughira. She and her husband were among the first Muslims to believe in the Messenger of Allah ﷺ and when he -the Messenger of Allah ﷺ - ordered to migrate to Abyssinia in the fifth year of the mission, eleven men and four women immigrated, among them Othman and his wife Ruqayyah, may Allah be pleased with them, and Abu Salamah and his wife, Umm Salama, then Abu Salamah immigrated with her the second migration to Abyssinia and her son Salama was born there. When they came to Mecca, they tasted harm and persecution like Muslims, so the Messenger of Allah ﷺ ordered them to migrate to Medina and join their brothers, the Ansar.

Ibn Ishaq narrated on the authority of Salamah bin Abdullah bin Omar bin Abi Salamah on the authority of his grandmother, Umm Salamah, the wife of the Prophet ﷺ the story of her migration to Madinah, where her family prevented her from emigrating, and the anger of Abu Salamah's group got angry, so they stood up to take her son from her, so her family and his family attracted him until they took off his hand and took him away, and her husband Abu Salamah went away. Salamah to Medina, then she migrated after him, after her family allowed her, so she joined her husband and her son to Medina.

The Messenger of Allah ﷺ married her in order to take care of her and her son after her husband's martyrdom in Uhud, and she and her son did not have a breadwinner in Medina.

And from what testifies to the abundance of her mind and the strength of her religion is what she indicated to the Messenger of Allah ﷺ at al-Hudaybiyah, and that is that when the peace treaty was concluded with the Quraysh and there were texts in it that Allah decreed wisdom and interest, and she feared for the great companions, and the matter was difficult for them, he ﷺ commanded His companions to disassociate themselves from the Umrah. So the Muslims bore great anxiety about that, until they did not hasten to comply, so peace and blessings be upon him entered the mother of the believers, Umm Salamah, and said to her: The Muslims perished, I commanded them, and they did not comply, so she said, O Messenger of Allah: Excuse them, for you have carried yourself a great matter in making peace, and the Muslims returned without Opening or Umrah, for that they are grieved, but go out, O Messenger of Allah, and begin with what you want, and if they see you do what you want, then they follow you, so peace and blessings be upon him slaughtered his sacrificial animal and called the barber, and he had his head shaved, so when the Muslims saw him, they jumped on the sacrifice, slaughtered and shaved, and it was the credit for Umm Salama in getting out of this dilemma in which the nation almost perished.

Ninth: His marriage ﷺ to Juwayriyah bint al-Harith, the leader of Bani al-Mustaliq

Juwayriyyah bint al-Harith, may Allah be pleased with her, was among the prisoners who were seized by the Muslims in their conquest of the Banu al-Mustaliq. The Banu al-Mustaliq were among the noblest of the Arabs in a house, so the Messenger of Allah ﷺ wanted to make the Muslims grant women freedom of their own accord, so he married Barira, the daughter of their leader. Muslims then said they are now the in-laws of our prophet, they should not be captured in our hands, so grant them freedom, so this was the good policy of the Messenger ﷺ and the utmost generosity of him and those who were with him among the Muslims. Because of this kind treatment, the Banu al-Mustaliq converted to Islam, and they belonged to the Muslims after they had been over them. He named her Juwayriyah instead of Barirah.

Tenth: His marriage ﷺ to Safia bint Huyay bin Akhtab.

She is the mother of the believers Safia bint Huyay bin Akhtab from the Children of Israel from the tribe of Harun bin Imran, peace be upon him. Her father was one of the masters of the Banu Nadir who bore his money and his family and expelled with his people Banu Nadir from Medina when the Messenger of Allah ﷺ judged them to be expelled, because of their treachery and betrayal and their breaking of the covenant. He lived there in Khaibar.

She was first the wife of Salam bin Shakim Al-Qarzi, then he divorced her and married to Kinana bin Abi Al-Haqiq, so he was killed on the day of Khaybar, and she did not give birth from either of them.

Her father was one of the fiercest people in enmity to God and His Messenger. He went out with men from Banu Nadir and Khaybar and exhorted Quraysh, Ghatafan and most of the Arab tribes to wage war against the Messenger of Allah on the day of Ahza (parties).

After the advent of Ahzab, he went to Banu Qurayza and urged them to break their covenant with the Messenger of Allah ﷺ. After they broke their covenant and the parties left, he entered with Banu Qurayza into their fortresses and urged them to fight the Muslims, and after their surrender, he was killed along with those who were killed from Banu Qurayza. Safia was among the captured in Khaybar, and when captured were presented, the Messenger of Allah did not make it fall into the share of others and made it in his share, and he gave her the choice between returning to those who remained from her family or surrendering and taking her as

his wife, so she said: I choose God and His Messenger.⁽¹⁾

on the authority of Anas, may Allah be pleased with him, he said: "When the Messenger of Allah took Safiya bint Huyayy, he said to her: Do you have interest in me?" She said, "O Messenger of Allah, I was hoping for that in polytheism. So how, if Allah empowered me you in Islam, then the Messenger, may Allah's prayers and peace be upon him, freed her and married her?"⁽²⁾

Eleventh: His marriage ﷺ to Maimuna bint Al-Harith

She is Maimunah bint al-Harith al-Hilalia, and she is the sister of Lubaba bint al-Harith, the wife of the uncle of the Prophet ﷺ al-Abbas ibn Abd al-Muttalib. . In the seventh year of the Hijrah, the Messenger of Allah, ﷺ, commanded the Muslims to perform their Umrah, which they were prevented from in the Treaty of Hudaibiyyah, and he commanded that none of those who witnessed Hudaibiyyah should remain behind, and none of them left behind.

Their performance of the Umrah was the largest peaceful manifestation in which the Muslims displayed their strength and abundance, and the streets of Makkah and its houses shook with the chanting of the Muslims, and the Messenger of Allah ﷺ stood up as a preacher. When Maimunah, may Allah be pleased with her, saw that splendid sight, and his sermon, peace and blessings be upon him, reached her while she was on her camel, she said, "The camel and what is on are for Allah and His Messenger." And she told Al-Abbas her sister-in-law what she said.

Al-Abbas described her to the Prophet ﷺ and said: She was widowed by Abu Rahm, so the Messenger of Allah ﷺ, married her and her hope and the hope of his uncle Al-Abbas were not disappointed, and his uncle Al-Abbas gave her four hundred dirhams dowry. Maymoonah was the last woman whom the Messenger of Allah, ﷺ, married.

Because women often expose themselves to the Messenger of Allah and he gets embarrassed, the Qur'an saved him after that from such situations, forbidding him to marry women after that, or to exchange them for other wives. Not lawful to you, [O Muḥammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allāh, over all things, an Observer.] (Al-Ahzab:52)

It should be mentioned that it appeared to us that he didn't have more than nine women in his guarding, as the first was Khadija, may Allah be pleased with her, and that he did not marry any of the women during her life, and that Zainab bint Khuzaymah, may Allah be pleased with her, had married her after her first husband was martyred in the battle Badr and her second husband in Uhud, and she died six months after her marriage to the Messenger of Allah, and he had only Aisha, Souda and Hafsa, may Allah Almighty be pleased with them all, at that time. And that his marriage, in relation to the rest of the wives, was for social reasons, and not for lustful whims, as the enemies of Islam claim.

Raising children in the family

Raising here means: preparing the child physically, mentally, spiritually, emotionally and socially so that he is a beneficial member for himself and his nation.⁽³⁾

Therefore, Islam places a great emphasis on education by saying) :O believers! Protect yourselves and your families from a Fire whose fuel is people and stones,(At-Tahrim: 6-]

Glory be to Him also says'They are' those who pray, "Our Lord! Bless us with 'pious' spouses and offspring who will be the joy of our hearts, and make us models for the righteous." (Al-Furqan: 74. [

Peace and blessings be upon him, said: "Honor your children and raise them well."⁽⁴⁾ "

(1) Al-Bukhari, As-Sahih, Al-Maghazi book, Ghazwit Khaibar chapter, Hadith No.372, p.1, p.p83

(2) Al-Harawi Al-Qari', Mirqat Al-Mafatih Sharh Mishqat Al-Masabih, Dar Al-Fikr, Beirut, Lebanon, edi.1, 2002, p.5, p.p2106

(3) Sayyid Sabiq, Islamuna, Dar Al-Fikr edition.

(4) Ibn Majah, As-Sunan, chapter : Bir Al-Walid wal Ihsan ila Al-Banat, Hadith No.3671, p.2,p.1211, Al-Albani said Dha'if

He ﷺ also said: "We do not treat the father of a son as better than good manners.()" ⁽¹⁾ " Islam has urged care for the upbringing of the girl. On the authority of Aisha, may Allah be pleased with her, she said: He, peace be upon him, said: "Whoever is afflicted with some of these daughters and does good to them, they will be a shield for him from the fire..⁽²⁾ "

On the authority of Abu Buraida, on the authority of his father, he said that the Messenger of Allah ﷺ said: "Any man who has a female girl (slave) and teaches her well, disciplines her well, then sets her free and then get her married, he will have two rewards⁽³⁾ ".

We say that if Islam urges the Muslim to discipline and educate his slave, then his daughter is more appropriate and obligatory. The best thing to provide a girl with is good manners and useful knowledge that will benefit her in her religious life and the Hereafter.

On the authority of Urwah bin Al-Zubayr, that Aisha, may Allah be pleased with her, told him, she said: "A woman came to me with two daughters asking me, and she did not find with me anything but one date, so she divided it between her two daughters, then she went out, so the Prophet ﷺ came in and told him, and he said: Whoever is afflicted with something of these daughters and treats them kindly, they will be a shield for him from Hell.⁽⁴⁾ ".

Islam, before the existence of the newborn, was concerned with choosing who will be the mother or father of this little one. He, peace and blessings be upon him, says: "Choose for your semen, and marry the matched, and accept them to marry from you..⁽⁵⁾ "

And Dr. Jamila Al-Rifai says in the book Al-Ahkam Al-Fiqhia Wal-Taburiyyah regarding this matter: This selection to which the Messenger ﷺ was directed is one of the greatest scientific facts and educational theories in the modern era. Genetics has proved that the child acquires the moral, physical and mental characteristics of his parents from birth. When choosing a wife on the basis of origin, honor and righteousness, there is no doubt that children are brought up on the best of understanding, purity and integrity.⁽⁶⁾

Woman's going out to work and compete with man in what he does, and overlooking raising her children, taking care of her husband, and the cleanliness of her house, and relying on foreign maids for that, the morals of the children were corrupted, moral and immoral crimes increased, family was corrupted and the divorce between spouses increased.

(1) Ibn Majah, As-Sunan 2/1211, Hadith No.3671

(2) Al-Bukhari, Kitab Al-Adab, Hadith No.5649

(3) Al-Bukhari, An-Nikah book, Itikhath As-Sarari chapter, Hadith No.5083

(4) Al-Bukhari, Al-Adab book, Man Wasal Rahmuh chapter, Hadith No. 55649

(5) Sahih Ibn Majah, Al-Albani verification, 1/333, chapter : Being good to girls, Hadith No. (2631)

(6) Dr. Jamila Ar-Rifa'i, Al-Ahkam Al-Fiqhya At-Tarbawiya, p.286, Edition 2006.

Muslim women's dress

Allah Almighty mentioned that among the blessings of Allah upon the children of Adam and what distinguishes them from other animals is what He created for them in terms of clothing that covers their exposed nakedness, along with outer clothing that is an adornment and beauty for them, and he indicated that fearing Allah by complying with His commands and avoiding His prohibitions is good that Allah Almighty wants from worshipers and that Those blessings are among the signs of Allah's power and mercy, so that man may remember Allah's greatness and mercy. Allah Almighty said, addressing the sons of Adam: O children of Adam! We have provided for you clothing to cover your nakedness and as an adornment. However, the best clothing is righteousness. This is one of Allah's bounties, so perhaps you will be mindful. (Al-A'raf: 26).

As Allah commanded His Messenger to tell the believers to lower their gaze from private parts, and that this is purer for their hearts and purer for their religion, and farther away from suspicion and accusations, and that Allah is fully aware of the outward and inward aspects of their deeds, nothing of which is hidden from Him by His saying) : 'O Prophet!' Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do. (An-Nur: 30)

Allah Almighty also commanded His Messenger by saying : (And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments¹ except what normally appears.² Let them draw their veils over their chests, and not reveal their 'hidden' adornments³ except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those 'bondwomen' in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful. (An-Nur:31) ¹

Allah Almighty also commanded His Messenger ﷺ in these verses to order women believers to refrain from looking at what is forbidden to look at for fear of sedition, and to protect their private parts by covering and avoiding unlawful contact, and not to show men what tempts them of physical virtues and adornment, such as the chest and necklace, and Islam has permitted what is needed to appear without showing, which is the face, the hands, and the ring, as was reported on the authority of Ibn Abbas, may Allah bless him and grant him peace.

He also asked them to cover their heads - which is the veil - and their chests, and not allow their beauty to appear except to their husbands and relatives who are forbidden to marry them for life. such as their fathers and their husbands' fathers or their sons or their husbands' sons or their brothers or their brothers' sons or their sisters' sons or their companions from free or slave women, and the men who live with them and do not have the need or inclination for women such as those who are old, as well as children who have not reached the age of desire, and to ask them Also, they should not do anything that draws men's attention to what is hidden from their adornment, such as striking the ground with their feet to hear the sound of their anklets, as well as moving the hands to show what they wear of bracelets in their hands, and commanding all believing men and women to repent of what they have violated Allah's command in the past, and to abide by the commands of Islam to be happy. in their world and the hereafter.

Allah Almighty also addressed His Messenger regarding women's clothing in Surat Al-Ahzab by saying: O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized 'as virtuous' and not be harassed. And Allah is All-Forgiving, Most Merciful. (Al-Ahzab:59)² :

Allah asked His Messenger in this verse to order his wives, daughters, and women of the believers 59)to loosen and let down their outer garments close to the ground so that none of their charms would appear, such as the legs, and that is closer to knowing that they are free women and are not slaves. And Allah forgives them for their previous failure to cover their chests or legs after their repentance.

Al-Tabari narrated about the reason for the revelation of this verse, that the women of the Prophet ﷺ and other women of the believers, when it was night, went out to fulfill their needs, and men were sitting on the road to flirt, so Allah revealed this verse ordering them to undo their robes so that they know that they are free and not slaves, so they are not addressed with a hateful saying³.{¹

From the foregoing, it appeared to us that one of the characteristics of the believing woman is that she wears the jilbab that covers her entire body and that she puts the veil over her head and covers her chest with it, and that what is meant by the Almighty's saying is only what appears of her: that is, what the need dictates for her appearance and in covering her is embarrassment and hardship.

Abdullah bin Abbas and the majority of scholars ⁴ saw that, and they inferred the following:

First: With what Abu Dawud narrated on the authority of Aisha, may Allah be pleased with her, that Asmaa bint Abi Bakr entered upon the Messenger of Allah ﷺ wearing thin clothes, so he turned away from her and said: "Oh Asmaa, when a woman reaches menstruation, it is not appropriate to see from her except this and this, and he pointed to his face and hands.⁽¹⁵⁾« ”.

(1)Ibn Abbas said: What is meant is the face and the hands, which is the view of the majority of scholars. Their khimmar: the plural of khimar, which is what a woman hides her head with, and their pockets is the plural of jib, which is the opening at the top of the garment and some of the chest is visible from it..

(2)() The meaning is of closeness. And the jilbab: the meaning of a jilbab, which is what a woman wears over her clothes and covers the body..

(3) Al-bukhari, As-Sahih, Al-Haji, Hadith No.6228, p.8, p.p51

(4) Sunan Abi Dawood printed with Ma'alim As-Sunan, p.4, p.p357, Hadith No.4104

(5) For more details see Huquq Al-Mar'a fi Al-Islam, Dr. Muhammad Al-Azizi, Dr. Jamila Ar-Rifa'I, p.p227-239

Second: What Al-Bukhari and others narrated on the authority of Ibn Abbas, may Allah be pleased with them, who said: "Al-Fadl bin Abbas was the companion of the Messenger of Allah, may Allah's prayers and peace be upon him, so a woman from Khath'am came to ask him a question, so Al-Fadl made him look at her and she looked at him, and the Prophet ﷺ turned Al-Fadl's face to the other side." This is evidence of The woman reveals her face, and the Messenger of Allah ﷺ did not order her to cover her face.⁽¹⁾

Third: What al-Bukhari and others narrated on the authority of Jabir bin Abdullah, may Allah be pleased with them, about the Prophet ﷺ praying to the people during the Eid prayer, and he preached to the people and reminded them.: Then he went over to the women and preached to them and reminded them. Then he said, 'Give in charity, for you are the majority of the fuel of Hell. A woman with dark cheeks stood up in the midst of the women and said, 'Why is that, O Messenger of Allah?' He said, 'Because you complain too much and are ungrateful to your husbands.'⁽²⁾

It was understood from this that the woman had her face uncovered.

Fourth: They also inferred that the woman's veil in prayer is the covering of her entire body except for the face and the hands.

Likewise, the woman's ihram for Hajj or Umrah is by showing her face and hands and covering the rest of her body, including the veil of the head.

the dress should be loose and not tight and nor show off the woman charms, nor transparent that shows what is underneath If the clothes are like this, then the women in this dress are adorned, clothed but naked..

(1)The meaning is of closeness. And the jilbab: the meaning of a jilbab, which is what a woman wears over her clothes and covers the body.

(2)() The meaning of ungratefulness to the husband: If you did good to one of them for a lifetime, then she sees something from you, she says, "I have never seen good from you." Al-Bukhari, Al-Sahih, Book of Menstruation, Chapter on Menstruating Women Leaving Fasting, Hadith No. 304, Part 1, p. 68..

Relatives Alimony System

Islam views society as a continuous, merciful human entity, and the Holy Qur'an has stated that people are one nation, and that different colors, races, and languages do not necessitate disparity in the meaning of humanity and its rights. O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. (Al-Hujurat:13] this requires that a person extends help to every person who needs help . Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression] (Al-Ma'idah: 2.[

Social justice is one of the foundations of Islam, and the system of spending on relatives in Islam is part of the social solidarity between the nation, and Islam has been unique to it from all other man-made systems, in order to create interdependence between family members, cohesion between Muslim groups, and achieve social solidarity in the nation.

Islam has made the rule of cooperation between family members in its most beautiful form and its closest manifestations when it made the alimony of the insolvent to the affluent among the relatives of different degrees of kinship. The affluent person takes care of the expenses of the insolvent, removing his misery and poverty from him, so the rich feeds the poor, and that this is a legal right and not just a religious right, as the judiciary applies it and implements it by obligating it, according to the system of expenditures in Islam.

Alimony is: providing the ordained with food, clothing, housing, and other needs for those who are legally required to spend.

They are as follows:

First: The wife's alimony by her husband:

The Islamic religion obligates the husband to spend on his wife in terms of food, clothing, treatment, and housing full of benefits, and what follows that in terms of tools, bedding, water, lighting, and the like, and that they are commensurate with his situation in terms of alimony or insolvency .Let the man of wealth provide according to his means. As for the one with limited resources, let him provide according to whatever Allah has given him.(At-Talaq: 7.[

The wife deserves alimony as long as she obeys him. In the event of her disobedience, her alimony is forfeited. If the husband is unable to provide for her, she must either be patient or ask the judge to compel him.

Second: Descendants' alimony of family descendants by family ascendants (seniors):

Islam obligates the father to spend on his poor young children, including food, clothing, housing, education, and all that follows, and no one shares that with him as long as he can afford that.

As for the poor, sane adult child, his father's maintenance is not obligatory if he is able to earn. If he is incapacitated, such as the sick, the crippled, or the insane, then his maintenance is obligatory. Likewise, the diligent seeker of upright knowledge, his maintenance is obligatory on the father, because he is unable to earn because of the pursuit of knowledge, and he is not forced to leave knowledge as long as he is straightforward hardworking and diligent, and the father was able to spend. The alimony of the poor old girl is obligatory on her father until she becomes self-sufficient through marriage or earning, and he does not have the right to force her to earn.

when the father is unable to support his children or he is lost due to death or interrupted absence, and he has no money, the children's maintenance is obligatory on their mother and their solvent grandfather according to their inheritance, then the next of kin and the closest of the agnates (the agnate linguistically: the male relatives of the deceased).

Third: Alimony of ascendants by descendants:

It is legally obligatory for the assigned descendant person to spend on his poor ascendants, whether father, mother, grandfather or grandmother, even if they are unbelievers or capable of earning. The alimony is divided among the affluent, whether male or female, according to their share of the inheritance.

Fourth: Alimony for relatives:

It is obligatory to spend on relatives other than ascendants and descendants, whether they are agnates or relatives, provided that they are poor, incapable of earning, and are not infidels, and with an excess of those who need to spend on them.

It is presented in the alimony closest to the closest of the clans and the wombs according to their inheritance.

Inheritance system

Inheritance in Sharia: It is a financial right that is proven to its beneficiary after the death of the one who had it, due to kinship or marriage .

It is a right imposed by Allah Almighty for the male and female, the old and the young. The one who denies it becomes a disbeliever, and the one who prevents him becomes a sinner. Allah Almighty said: (For men there is a share in what their parents and close relatives leave, and for women there is a share in what their parents and close relatives leave—whether it is little or much. 'These are' obligatory shares) [An-Nisa: 7].

Arabs during the Jahiliyyah made inheritance specific to lineage, and to men only without women and children, and they used to say: (No one will inherit except those who pierces a spear, defend the estate and possesses the booty), so Allah invalidated that and made the inheritance by lineage general for men and women, young and old in marriage, so he gave the husband his share of his wife's inheritance And he gave the wife her share of her husband's inheritance. This is the ultimate in justice and equality. Jabir bin Abdullah narrated about the reason for the revelation of the verses of inheritance in which Allah explained the share of the children, the wife, and most of whose inheritance by way of statutory portion and inheritance by way of agnation . Sa'd bin Ar-Rabi' wife came to the O Messenger of Allah and said: These are the two daughters of Saad bin Ar-Rabi', their father was killed with you on the day of Uhud as a martyr, and their uncle took their money and did not leave any for them, and they do not marry unless they have money. He said: Allah will judge in that, so the verse of inheritance was revealed, so the Messenger of Allah ﷺ sent to their uncle, and he said: Give daughters of Saad two-thirds, and their mother one-eighth, and what remains is yours.⁽¹⁾ ”.

The inheritance system in Islam stems from the principle of social and Islamic solidarity, such as the system of zakat and the system of expenditures, which were previously mentioned. It is a solidarity between the individual and his family, and between the individual and society.

It stems from the principle of “Gaining profit is with the undertaking of risk”, one of the jurisprudential rules in Islam, in addition to being part of family solidarity in Islam. It is fair for children to benefit from the efforts of their fathers and mothers. Parents inherit characteristics and predispositions in their physical and mental formation, and these predispositions accompany them in their lives and impose on them many of the conditions of their future -Whether it is good or bad - without them having a hand in returning or modifying this inheritance, it is social justice for them to inherit the material efforts of their parents as well so that there is some equality between the gains and the losses.

It is one of the legal rulings that Allah legislated for the fragmentation of wealth, such as the zakat system, the expenditures system, the division of spoils, bequests, gifts, and the endowment for charitable causes.

There are rights related to the estate before the rights of the heirs, which are:

- 1 -Preparing the deceased by washing, shrouding, burial, and so on.
 - 2 -Paying off debts owed to people.
 - 3 -Fulfilling debts to Allah Almighty, if he bequeathed them to the deceased, such as zakat, vows, and expiations, even if each one takes the entire inheritance from the foregoing.
 - 4-Executing his wills, if the dead had bequeathed a part of the money to a specific person or bequeathed to build a mosque or school or for the poor or students of knowledge or for the Mujahideen in the way of Allah, and the execution of the wills is from one-third of the remainder according to the previous arrangement, then the heirs deserve what is left after that when they are available
- Reasons for inheritance and its barriers were away from them.

Reasons for inheritance:

- 1 -A valid marriage, even if the transition to the marital home and entry did not take place. If one of the spouses died after the marriage contract, the other inherited it. Likewise, if a revocable divorce occurred and the wife's waiting period did not expire in inheritance, and if one of them died during the waiting period, but in the irrevocable divorce waiting period, they do not inherit if one of them dies during the waiting period.
- 2 -Affinity, which includes the father, mother, grandfather, grandmother, sons, daughters, nephews and daughters, brothers and sisters, nephews, uncles, and relatives.

What prevents inheritance:

- 1 -Killing: What is meant by it is the intentional killing of the heir who inherited it, without a legitimate excuse or by mistake, and the killer was an adult of sound mind, and the evidence for that is what An-Nasa'i and Daraqutni narrated on the authority of Amr bin Shuaib on the authority of his father on the authority of his grandfather said, that prophet said: “A murderer takes nothing of the inheritance”⁽²⁾ According to the jurisprudential rule, “Whoever hastens something before its time will be punished by depriving it,” which is one of the articles of the Shari'ah Rulings Magazine.
- 2 -Difference of religion: A Muslim does not inherit an infidel, and an infidel does not inherit a Muslim, due to his saying, peace and blessings be upon him: “A Muslim does not inherit an infidel, nor does a non-Muslim inherit a Muslim.”⁽³⁾ ”.
- 3 -Ignorance of the time of death: There is no inheritance between those who died together, such as a plane crash, a traffic accident in which both the heir and the inheritor died, or a drowning, demolition, or burning accident, and so on.

⁽¹⁾ () Al-Tirmidhi, Al-Sunan, Chapter on the Inheritance of Daughters, Hadith No. 2092, P 3, Pg. 485, and he said it was hassan and authentic hadith..

⁽²⁾ () Al-Daraqutni, As-Sunan, Al-Fara'idh Was Suna, Hadith No. 87, P 4, P.P. 96.

⁽³⁾ Al-Bukhari- As-Sahih, Al-Fara'idh, Muslim doesn't inherit atheist and visa versa, Hadith No.6764, p8, p.p156

Distribution of the inheritance among the heirs

The heirs and their conditions: Islam obligated the distribution of the inheritance among heirs **by statutory portion, by agnation**, and relatives. It urged the bequest to relatives who do not inherit, especially orphans, the poor and the needy among them, and those who were withheld from those who are closer to the dead.

As Allah commanded in His Noble Book, if the poor and needy relatives who do not inherit - and the money is plentiful - attend the division of the inheritance, they should give from it, Allah said: If 'non-inheriting' relatives, orphans,¹ or the needy are present at the time of distribution, offer them a 'small' provision from it and speak to them kindly. (An-Nisa :8.)

As Islam is keen on distributing the inheritance fairly, its rulings are mentioned and detailed in An-Nisa surah. Allah Almighty said, Allah commands you regarding your children: the share of the male will be twice that of the female.¹ If you leave only two 'or more' females, their share is two-thirds of the estate. But if there is only one female, her share will be one-half. Each parent is entitled to one-sixth if you leave offspring.² But if you are childless and your parents are the only heirs, then your mother will receive one-third.³ But if you leave siblings, then your mother will receive one-sixth⁴—after the fulfilment of bequests and debts.⁵ 'Be fair to' your parents and children, as you do not 'fully' know who is more beneficial to you.⁶ 'This is' an obligation from Allah. Surely Allah is All-Knowing, All-Wise. You will inherit half of what your wives leave if they are childless. But if they have children, then 'your share is' one-fourth of the estate—after the fulfilment of bequests and debts. And your wives will inherit one-fourth of what you leave if you are childless. But if you have children, then your wives will receive one-eighth of your estate—after the fulfilment of bequests and debts. And if a man or a woman leaves neither parents nor children but only a brother or a sister 'from their mother's side', they will each inherit one-sixth, but if they are more than one, they 'all' will share one-third of the estate¹—after the fulfilment of bequests and debts without harm 'to the heirs'.² 'This is' a commandment from Allah. And Allah is All-Knowing, Most Forbearing. (An-Nisa :11-12)

After the two verses, a third verse concluded An-Nisa surah, which is the Almighty saying, (They ask you 'for a ruling, O Prophet'. Say, "Allah gives you a ruling regarding those who die without children or parents." If a man dies childless and leaves behind a sister, she will inherit one-half of his estate, whereas her brother will inherit all of her estate if she dies childless. If this person leaves behind two sisters, they together will inherit two-thirds of the estate. But if the deceased leaves male and female siblings, a male's share will be equal to that of two females. Allah makes 'this' clear to you so you do not go astray. And Allah has 'perfect' knowledge of all things)] An-Nisa: 176.[

These three verses explained the heirs, men and women, in detail in that, the shares of all with good explanation and with accuracy in what they contained, and they indicated clearly enough for the attentive, contemplative listener when he reads to acknowledge of Allah's duties and legislation in the provisions of inheritance. It is undoubtedly a miraculous statement in its style, and also miraculous in what it includes of the verses are among the rulings of inheritance that achieve justice and equality among all heirs. Humans and jinn are unable to come up with the like of it, and Allah the Great is truthful in His saying) :Say, 'O Prophet, ' "If 'all' humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other." (Al-Israa: 88)

Holy Qur'an, as miraculous in its style and eloquence, is also miraculous in its legislation. These three verses showed the male and female heirs and the share of each heir with the descriptions and reasons that Allah Almighty decided as a reason for entitlement to inheritance through filiation, paternity, marital and brotherhood. With regard to the origin of the entitlement to inheritance, it abolished masculinity and femininity, young and old, and made it equal between the young and the old. Moreover, it made for each a right of inheritance, just as it made marital status its place, and made it one of the reasons for entitlement to inheritance, contrary to what was in the pre-Islamic era.

Sections of heirs

The verses of inheritance showed the categories of heirs, and they are as follows:

First: Those who have shares (statutory portions): What is meant by them here is those who have a certain amount of the inheritance, which is called share. They are twelve people, four of whom are men, and they are the husband, the father, the grandfather on the father's side, and the brother on the mother's side.

Eight of the women are: the wife, the mother, the daughter, the daughter of the son, no matter how low the degree of her father, the full sister, the sister on the father's side, the sister on the mother's side, and the grandmother.

Conditions of who have share (statutory portion):

1- Cases of a husband: The husband has two cases in his inheritance from his wife:

A- Half: If his deceased wife did not have a descendant who inherited from him or from someone else. (1)
B- A quarter: when there is an inheriting descendant of his deceased wife, from him or from someone else.

2- Cases of a wife: The wife has two cases in her inheritance from her husband:

A- A quarter: for one wife or more if the husband does not have a descendant who inherits from her or someone else.

B- One eighth: for one wife or more, if the deceased husband had a descendant who inherited from her or from someone else.

3- Father's inheritance: The father has three cases:

A- One-sixth: If the deceased had a descendant of a male heir.

B- One-sixth and the remainder: when there is only a female inheriting descendant, then one-sixth and the remainder are taken from the inheritance after descendant branches have taken their share by agnation.

C- The remainder: If the deceased does not have a descendant of an heir originally, neither male nor female, then the remainder is taken from the inheritance by agnation after giving shares for statutory portions heirs.

4 -Mother's inheritance: She has three cases of inheritance:

A- One-sixth: when there is an absolute descendant of the inheritor, and also if there are two or more brothers and sisters with her from any side, whether they are brothers, father, mother, or from two different sides or different sides, whether they are males only or both of them, and whether they are heirs or excluded from inheritance.

B- One-third of the entire inheritance: if there is no descendent heir with it, nor the number of brothers and sisters of the deceased.

C - One-third of the rest of the inheritance: after the share of one of the spouses, if the inheritance is confined to the parents and one of the spouses, and there are no two or more brothers and sisters.

In this case, the matter is called "glue" due to its popularity, and this takes two forms:

The first form: If a wife dies leaving a husband, father, and mother, then the husband gets half; In the absence of an inherited descendant, the mother has a third of the remainder of the inheritance after the husband's portion, i.e. the mother takes one-third of the remaining half of the inheritance after the husband's share, and this third is equal to one-sixth of the entire inheritance. And the father by agnate two-thirds of the remaining half of the inheritance after the husband's share, which is equal to one-third of the inheritance.

The second form: that the husband dies leaving a wife, mother and father, in this case the wife has a quarter and the mother has a third of the rest, which is three quarters of the inheritance, so she has a quarter, and the father has the rest, which is half of the inheritance.

5-Daughter's inheritance: There are three cases for a girl's inheritance:

A- Half for the one: if she is single (i.e. there is no other daughter of the deceased with her, nor a son of agnate)

B- Two-thirds for the two or more: if there is no one to agnate.

C- Agnate: (which is called agnate with others) so that it becomes an agnate with her brother, the son of the deceased, where the inheritance or the rest of it is divided after heirs of statutory portions on the daughters and sons for the male like the share of the two females, whether the son is their brother or a paternal brother.

6-The daughter of the son: She has six cases, including the three cases mentioned in the previous case of the daughter, and that is when the dead daughter and son are not present.

a- Half if alone.

b- Two-thirds for two or more.

c- agnation with others: so that she becomes agnate with the son of the son, whether he is her brother or her cousin, then the inheritance or the rest is divided after statutory portions among the daughters of the son and the sons of the son for the male like the share of the two females.

d- One-sixth: with one daughter of the deceased, whether it was one or more, provided that he or she was not with him or her with a male relative. This share is called complementary two-thirds because daughters and daughters-in-law do not take more than two-thirds by statutory portion.

. (1) Descendants who inherit have two divisions : male : son, son of the son and so on, female : daughter, daughter of the daughter and so on.

- e- Do not take anything from the inheritance: This is when there are two daughters of the deceased, unless (she had with her the agnate brother or her cousin, and in this case he is called a blessed brother or nephew, or the son of a son who descended a degree from her, so she takes the agnate with him, because she needs him, and he is called Blessed relative.
- f – Do not inherit when there is a son and the son of a son who is higher than her in degree, so there is no inheritance with these two, even if there is with her someone who is related to her, because the one who is related to her is also does not inherit by the one with whom she does not inherit.

7-The full sister, who has five cases:

- A- Half for one woman: and that is if she is single and the deceased has no descendant and heir, and there is no masculine origin of the heir.
- B- Two-thirds for two or more women if they do not have an agnate who does.
- C - agnation with the full brother.
- D- The agnate with the daughter, the daughter of the son, or both together, so that she takes the rest, whether she is one or more. This agnation and alike are called agnation with others.

E- It is obscured by the masculine inheriting descendant and the masculine inheriting parent.

8-The sister of a father: She has seven cases:

- A- Half for one if it is separate from the same, and the deceased had no descendant heir, no male heir ancestor, and no siblings.
- B- Two-thirds for two or more in the absence of a paternal brother or full sisters or the inheriting descendant of the deceased or the male inheriting parent.
- C- Agnos with the father's brother, so that the male takes the female's weakness.
- D- The agnate with the daughter or the daughter of the son, or both together, so that she takes the rest after the owners of the hypotheses.
- E- One-sixth with the one full sister who is not an agnate at all.
- F- the two sisters are obscured unless there is an agnate with her, which is the father's brother.
- G- The full brother and sister who are agnate with the daughter or the daughter of the son, or both of them, are obscured.

9- 10- The brother through the mother and the sister through the mother: and they have three cases:

- A- One sixth is given to one of them, whether he is a brother or sister.
- B- One third for two or more, whether they are males only or females only, or both of them together, and the masculine and feminine of them are equal in division.
- C - They obscure the inheriting descendant at all, whether masculine or feminine, and the masculine inheriting parent.

11- The paternal grandfather: He has no inheritance with the father, and he takes the place of the father when he is lost, so he takes the aforementioned three conditions, which are:

- A- One-sixth when there is a male inheriting descendant.
- B- One-sixth with the remainder when there is a female inheriting descendant.
- C - The rest is agnate in the absence of the masculine and feminine inheriting descendants.

And he disagrees with him on cases:

- A - The father does not prevent the inheritance at all, but the grandfather is prevented by the father.
- B - The mother of the father does not inherit with the father and inherits with the grandfather.
- C - The father blocks the brothers and sisters from any side, unanimously, and they also block the grandfather according to Abu Hanifa, and according to the three imams and the two companions Abu Yusuf and Muhammad, because the grandfather does not block the full brothers and brothers through the father, but blocks the brothers and sisters of the mother only.
- D- The mother takes one-third of the remainder with the father and one of the spouses (and that is in the above-mentioned issue), and she takes one-third of the rest with the grandfather.

12- The inheritance of the grandmother: she is the mother of one of the parents, and the mother of the paternal grandfather takes one-sixth for one or more. The jurists defined it and said: It is the one that did not have a female in its lineage to the deceased.

Second: the relative agnation:

It is the one that comes second in inheritance after who has statutory portions.

And the relative clan in legal terminology: They are the offspring of a person and his relatives on the father's side, and they are limited to four directions, and they are arranged according to priority in inheritance.

1- Filiation: It includes the son and the son's son, no matter how low his father's rank is.

2-Paternity: includes the father and the paternal grandfather, no matter how high.

3-Brothers: It includes the full brother, the paternal brother, the full nephew, and the paternal nephew, even if they are descended.

4-The paternal uncles: It includes the uncles of the deceased, his paternal uncles, and his grandfather's uncles, regardless of their height, whether they are siblings or paternal uncles, and includes their children and their children's children.

How they inherit:

Each rank obscures the next and the next.

Filiation obscures: fatherhood, brotherhood, and paternity, and paternity obscures brotherhood and paternity, and brotherhood precludes kinship.

The rank itself obscures one another; The closest excludes the farthest, and the one who provides two kinships, if

the degree of kinship is equal, excludes the one who gives one kinship.

The son excludes the son of the son, the father excludes the grandfather, the full brother excludes the paternal brother, the paternal brother excludes the full brother's son, the full uncle excludes the paternal uncle, and the full cousin excludes the paternal uncle's son.

All of these agnates take only by agnate, except for the father and the grandfather, and if they fall by the son and the son of the son in terms of the agnate, then they take the sixth obligatory with the son and the son's son.

Third: blood relatives

What is meant by them are the relatives of the deceased, other than the owners of the obligations and the clans; Such as the maternal uncle, aunt, and aunt, and these take if there is no one of the obligatory and agnate owners, and also if there is no agnate and the inheritance is increased after those who have statutory portions in some schools, and it is correct and Allah knows best.

Wisdom in giving the male double the share of the female.

Some unbelievers and hypocrites who claim to be women's supporters while they are their enemies raise some suspicions about women's rights in inheritance, and they take the discrepancy between the male and female shares in some cases as an insult to Islam, so they claim that it is a waste of the right of the female's filiation that is completely equal in her lineage to the male heir's filiation.

They said that this is part of Islam, a violation of the right of a woman, who is a human being like a man. Rather, they forgot or pretend to forget that the man has many demands and many consequences in life. He spends on himself, his wife, and his children, just as he is obliged by law to pay the dowry to whoever wants to marry her and to prepare a home for her. appropriate, in addition to paying the marriage expenses, then spending on her, including food, clothing, and housing for her and the family members.

And if he divorces the woman, he must spend on her throughout the waiting period. Which is usually three months, and if she is pregnant, he must spend on her until she gives birth to her pregnancy, just as he has to pay the expenses for childbirth, and after childbirth, he must pay her the fee for breastfeeding and she is not legally bound to breastfeed her son, just as he has to pay her the fee for custody of the children and a fee for housing for them if there is Children and she is not legally bound by any of that, because he needs money more than her. And because of the large number of financial costs on the man, of which the woman is not obligated, Islam made the male twice as much as the female in inheritance, and this is the ultimate in justice and equality.

However, the preference between the male and the female is specific if the male is agnate to her in the inheritance. As for other than that, the share of the male and the female may be the same, as if the deceased left: a father, a mother and a son, so the father gets one-sixth, the mother one-sixth, and the remaining son.

Likewise, if he leaves behind a father, a mother, and four daughters, then the father will have one-sixth, the mother one-sixth, and the daughters two-thirds. The result is that each of the heirs (father, mother and four daughters) has a sixth.

Likewise, the maternal brothers are equal in inheritance, so that the share of the maternal sister is equal to the share of the maternal brother.

The inheritance system in Islamic sharia, if we compare it with the inheritance systems in Europe and America that claim to be fair, they release the will of the inheritor, so he wills whom he wills and deprives whom he wills of those who are the closest people to him.

Islam is fairer than these systems, as it imposed on each heir of the inheritance according to the degree of kinship and assigned the rest of the inheritance to the closest male man who shares that with his sister.

He is not entitled to dispose of or bequeath more than one-third of the money.

Transaction provisions in Islamic sharia

The provisions of transactions in Islamic law were mentioned in the Book of Allah and the Sunnah of His Messenger, and most of them relate to financial matters; selling, renting, mortgage, agency, assignment, loan, and other transactions.

Transactions also include the provisions of ownership and the right to acquire it, what is permissible to own and what is not permissible to be owned, methods of authentication of debts and other things that are dealt with between people and that they need in controlling their financial transactions and preserving their rights.

These matters were explained by the jurists after deriving their rulings from the Book of Allah and the Sunnah of His Messenger, and the scholars explained them when they explained the verses and hadiths of the rulings.

These matters are mentioned at length and explained, and here we suffice with stating what is included in the verse of debt with an explanation of the legal and illegal ways of earning in Islam, and the verse of debt highlights many of the advantages of the provisions of Islamic sharia (law), Almighty said: (O believers! When you contract a loan for a fixed period of time, commit it to writing. Let the scribe maintain justice between the parties. The scribe should not refuse to write as Allah has taught them to write. They will write what the debtor dictates, bearing Allah in mind and not defrauding the debt. If the debtor is incompetent, weak, or unable to dictate, let their guardian dictate for them with justice. Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness—so if one of the women forgets the other may remind her.¹ The witnesses must not refuse when they are summoned. You must not be against writing 'contracts' for a fixed period—whether the sum is small or great. This is more just 'for you' in the sight of Allah, and more

convenient to establish evidence and remove doubts. However, if you conduct an immediate transaction among yourselves, then there is no need for you to record it, but call upon witnesses when a deal is finalized. Let no harm come to the scribe or witnesses. If you do, then you have gravely exceeded 'your limits'. Be mindful of Allah, for Allah 'is the One Who' teaches you. And Allah has 'perfect' knowledge of all things. (Al-Baqarah:282 .[

This verse includes more than four theories, some of which are closely related to each other, highlighting some of the advantages of Islamic sharia.

Allah Almighty has addressed His faithful servants, if one of you owes a debt deferred to another, the term must be known, and you have to write it down in order to preserve rights and avoid conflict O believers! When you contract a loan for a fixed period of time, commit it to writing). He said also : (You must not be against writing 'contracts' for a fixed period—whether the sum is small or great. This is more just 'for you' in the sight of Allah, and more convenient to establish evidence and remove doubts)

That is, do not get bored or be lazy to write down the debt, small or large, as long as it is deferred. That is the fairest in Allah's sharia and the most upright to ward off doubts among you.

In the necessity of writing the debt is proof of the theory of proof by writing, because it includes under the word debt every obligation of any kind, because the commitment is nothing but a debt owed by the obligor to the obligated to him, so it enters under the word debt the loan, the mortgage, the sale at a deferred price, the undertaking to work, and so on .

As for the transactions that take place on the spot, it is not obligatory to write them down as long as each contracting party has fulfilled his right, such as someone who buys something from another and delivers the price to him immediately(However, it excluded from this general principle the commercial debt and permitted its proof by means of proof other than writing in Allah saying (However, if you conduct an immediate transaction among yourselves, then there is no need for you to record it,)

The reason for excluding commercial debts from the condition of writing or commercial transactions; Because trade requires speed and does not tolerate waiting, and because it is more in number, frequency and variety, and the requirement to write in it leads to embarrassment, and the opportunity to earn may be lost to the buyer or the seller may be exposed to loss.

For this reason, the Sharia did not restrict commercial transactions with what the debt transactions were restricted in terms of the requirement of writing, and you are required to witness the pledge of allegiance in order to resolve the dispute.

In the verse, a general principle necessitated in writing contracts: It is that the contract dictates the person who has the right, (which is the theory of the right of the obligor to dictate the contract) and that is in the Almighty's saying : (They will write what the debtor dictates, bearing Allah in mind).

What is meant by this general principle is to protect the weak from the strong, as often the powerful exploits their position and impose harsh conditions on the weak. If he is a creditor, for example, he is harsh on the debtor, and if he is an employer, he robs the worker of his right and reserves for himself every right, and neither the debtor nor the worker can stipulate for themselves or reserve their rights due to their weakness. Sharia came and made it dictate the right to the weak party in order to preserve his rights, and to protect him from involvement, and for the terms of the contract to be known to him with the right of knowledge, and to estimate what he committed to his right.

This situation, which the Sharia dealt with from the day it was revealed, is one of the most important problems in the present era, and its clearest form is when the employer takes advantage of the worker's need for work, or the public's need for his products, and presents harsh conditions to the worker or the consumer, and the worker or consumer accepts them while he is humiliated as he presents a contract. The consumption contract is written and printed, and he signs it under the influence of his need for work or his need for the commodity, while the contract gives the employer all the rights and entails all the consequences on the worker or the consumer. The work or consumption contract is written and printed, and he signs it under the influence of his need for work or his need for the commodity, while the contract gives the business owner all the rights and the worker or consumer has all the consequences.

The verse also proves the theory (the prohibition of refraining from bearing testimony) by the Almighty saying: (The witnesses must not refuse when they are summoned).

The verse forbids a person to be called to testify and abstain from it, as proven by the verse (the theory of concealing testimony or refraining from performing it and the prohibition of perjury). Man-made laws today adopt the theory of Sharia by prohibiting false testimony or concealing testimony, but they have not yet reached the prohibition of refraining from bearing witness..

Refraining from bearing testimony leads to the loss of rights and leads to the complexity and disruption of transactions.

There are contracts in which witnesses must be present, such as the marriage contract. If abstaining from bearing witness is permissible, then these contracts are terminated.. These are four theories that came about in one verse of the Qur'an, which is the verse of debt, and these four theories are not all the provisions of the verse of debt, but rather they are some of its provisions. The verse requires that the writer be impartial, just, as well as aware of the provisions of Sharia in what he writes, and it is also required that he not refrain from writing, and it is required that the bond of debt be witnessed by two men, or a man and two women, and it is obligatory not to harm the writer or the witness.

These are all constitutional, social, administrative and civil principles and theories in one verse, and they are characterized by perfection, transcendence and permanence.

The Islamic law has clarified what is permissible to own and what is forbidden to own.

The most important reasons for ownership in Islam are as follows:

- 1 .Paid work.
- 2 .Renting the property is like building and machinery.

- 3 .Trade by buying and selling.
- 4 .Hunting on land and sea, and extracting what is in the sea.
- 5 .Reviving the dead, such as reviving the land by cultivating it.
- 6.The caliph or the ruler granted the dead land to some individuals in order to revive it.
- 7.Giving from the state to the subjects from the surplus funds of the state.
- 8 .Booty and Alfie.
- 9 .Taking what is permissible on the ground, such as grass and firewood.
- 10 .The yield of the owned and its products, such as livestock and crops.
- 11 .Blood money and compensation for damage.
- 12 .Taking financial expiations, such as expiation for an oath.
- 13 .Shareholding and Musaqah
- 14.Earning through legitimate speculation
- 15.Alimony
- 16.Inheritance and will
- 17.Gift and donation
- 18.women's dowry
- 19.Extracting what is in the ground from minerals and treasures
20. Zakat

Illicit earning methods in Islam:

Islam has stipulated the prohibition of acquiring money in ways that involve injustice, or harm the individual, society or humanity, which is the sale in which it is assumed that the purchaser will not be satisfied with it upon verification of that, which are:

1. Usury.
2. Maysir (gambling).
3. Monopoly.
4. Fraud and cheating in sales.
5. Gharar sale.
6. Selling grapes to someone who knows that he will use them as wine.
7. Selling what he does not own.
8. Prohibition of earning by selling what is forbidden to eat or drink or benefit from it .⁽¹⁾

see the book Mabadi' An-Nizam Al-Iqtisadi fi Al-Islam wa Mumayzatuh, Dr. AlAzizi, p.p107-1172

The penal system in Islam

Islam has legislated punishments for preserving religion, life, honour, reason and money, and they are divided according to the severity of the punishment prescribed for them into three categories:

Part One: Al-Hudud (Borders, Limits)

Section Two: Al-Qisas (Retribution)

Section Three: Ta'zir (Reprimanding punishment for offenses)

Part One: Hudud

Hudud (borders, limits): The plural of a limit, and in language means prevention. The barrier between two things is called a limit, because it prevents the mixing of one with the other.

The penalties prescribed for disobedience are called hudud (limits), because they are specific and prescribed by Allah Almighty and it prevents the sinner from returning to that sin often, and prescribed punishment is applied to the same sin as Allah Almighty said : {These are the limits set by Allah, so do not exceed them } (Al-Baqara: 187).

Hadd in terminology: The punishment prescribed for Allah Almighty, and the meaning of it is a predetermined punishment, that is, it is specific and definite, and it has neither a lower limit nor an upper limit, and what is meant by the right of Allah is the right of society, because Allah Almighty did not command what He commanded nor forbade what He forbade except to create an Islamic society in which virtue prevails and vice disappears. . These limits have been legislated to protect people, individually and collectively, against committing these crimes, and they have also been legislated to protect society as a whole.

Hudud (Border) Sections:

The sins for which the prescribed punishment is required are:

- 1- Adultery 2- Defamation of chaste women 3- Theft
- 4-Banditry (haraba) 5- Drinking alcohol 6- Apostasy.

First: Adultery:

The crime of adultery is one of the most heinous crimes. It involves aggression against people, honor and dignity. It undermines the family system and promotes many evils and corruption that destroys the foundations of the family and human society.

The concept of adultery:

It is the intercourse with women without a legal contract.

The majority of scholars are of the opinion that it is the first thing that came about the punishment of adultery in the Holy Qur'an. 'As for' those of your women who commit illegal intercourse—call four witnesses from among yourselves. If they testify, confine the offenders to their homes until they die or Allah ordains a 'different' way for them. And the two among you who commit this sin—discipline them. If they repent and mend their ways, relieve them. Surely Allah is ever Accepting of Repentance, Most Merciful. (An-Nisa: 15-16.)

They said that what is meant by indecency is adultery, so the meaning is: Those of your women who commit adultery, witness their adultery with four of your just men. If they bear witness to that, then confine them in the homes to protect them, until death takes them away, or Allah makes for them a way out of what they were brought with. Those who commit adultery among you, harm them by beating, speaking, and rebuking them for what they have done of the indecency, and if they repent and reform, then leave harming them. Indeed, Allah is forgiving and merciful to His servants. They see that what was stipulated in these verses was the punishment first for the crime of adultery, then the punishment of flogging came in the verse of Surat An-Nur.

Abu Muslim Al-Isfahani and some scholars have held that what is meant by those who commit indecency (lesbianism) those who commit it (homodomy), and among those who said this in the modern era is the honorable Professor Sheikh Abdul Jalil Issa, Sheikh of the Faculty of Arabic Language and Fundamentals of Religion at Al-Azhar previously in his book (Tayseer al-Quran al-Kareem lilqira'a wal fahm almustaqeem (Facilitating the Noble Qur'an for Reading and Good Understanding) .

His Eminence said in the interpretation of these verses: (As for the women who commit indecency, which is lesbianism, which is what a woman does with her like, then call four of your men to witness against them, and if they testify, then imprison them in the houses, that the woman is placed alone, far from the one who was doing that on her, until the angel of death takes them away or Allah makes They have a way out of prison through repentance or marriage that eliminates lesbianism.

The two men who commit indecency, which is sodomy, then harm them after that is proven by testimony as well. If they repent by regretting and fixing all their deeds and purifying themselves, then turn away from them, that is, stop harming them. Indeed, Allah was very merciful in accepting repentance from the Savior.

Accordingly, this verse is not abrogated by the verses of Surat Al-Nur, as was the view of the majority of scholars. The prescribed punishment of adultery came at the beginning of Surat Al -Nur . Allah said: 'This is' a sûrah which We have revealed and made 'its rulings' obligatory, and revealed in it clear commandments so that you may be mindful. As for female and male fornicators, give each of them one hundred lashes,¹ and do not let pity for them make you lenient in 'enforcing' the law of Allah, if you 'truly' believe in Allah and the Last Day. And let a number of believers witness their punishment. (An-Nur :1-2)

Allah Almighty began this chapter by saying} 'This is' a sûrah which We have revealed and made 'its rulings' obligatory that is, Allah Almighty revealed this chapter and in His saying we imposed it, and the obligation is cutting off the solid thing and affecting it, and what is meant by it here is the affirmation in the fullest way, that is, we made the rulings in it obligatory in a definitive affirmation that does not abrogate it nor switch.

And he said { and revealed in it clear commandments } the verse may come in the sense of speech connected to its idiomatic syllable and in the sense of the sign, and in this surah there are clear verses that indicate its rulings, such as the verses that are entrusted with the rulings of adultery, slander, curses, oaths to leave good, asking permission, lowering the gaze, and expressing Adornment for incest and non-incest, marriage of bachelors, male or female, free or slave, abstinence for those who do not find the ability to marry, the obligation to obey the

Messenger, and to many of the detailed provisions mentioned in this surah, which include many Islamic etiquette and morals on which family construction is based. These rules are individual, family and collective that lead to the purity and safety of the individual, the goodness of society, and other provisions.

The first of these rulings that Allah Most High enjoined on His servants in a definitive affirmation at the beginning of this Surah is the ruling on the adulteress and adulterer, so He commanded that each one of them be flogged a hundred lashes.

The wisdom behind Allah's initiation of adultery with a woman is that adultery from a woman is worse, as it results in soiling the man's bed, corruption of lineages, and disgrace to the family.

And since the flogging of the adulteress and the adulterer is severe and harsh, Allah commanded that compassion for them should not prevent the implementation of the judgment on them, and that what is required by faith is to prefer the pleasure of Allah Almighty over the satisfaction of people, by implementing what Allah Almighty commanded to implement this punishment, and He commanded that the execution of the judgment a group of believers be present so that the torment deters others.

The verse in general obliges Muslim guardians and rulers to flog a hundred lashes whoever commits the crime of adultery, whether male or female, whether they are married or not.

The majority of scholars are of the view that these verses are specific to the unmarried male and female adulterer, and they also said that the punishment for the married person is stoning to death.

They differed concerning it, is it the full punishment of the married, or is it stoning with flogging before it, is the punishment of the married.

They also differed regarding the limit of the unmarried, so some of them, like Abu Hanifa, said that the punishment of the unmarried is flogging only, and the three imams went that the limit is flogging and general alienation.

Each group inferred by ahad hadiths narrated which;

1- What was narrated on the authority of Ubadah bin Al-Samit, may Allah be pleased with him, who said: (whenever Allah's Apostle (may peace be upon him) received revelation, he felt its rigour and the complexion of his face changed. One day revelation descended upon him, he felt the same rigour. When it was over and he felt relief, he said: Take from me. Verily Allah has ordained a way for them (the women who commit fornication).: (When) a married man (commits adultery) with a married woman, and an unmarried male with an unmarried woman, then in case of married (persons) there is (a punishment) of one hundred lashes and then stoning (to death). And in case of unmarried persons, (the punishment) is one hundred lashes and exile for one year⁽¹⁾ and this hadith was quoted as evidence by those who said that the punishment other than fornication is lashing and banishment in general, and that the punishment for the married woman is flogging and stoning.

2- What was narrated on the authority of Abu Hurairah and Zaid bin Khalid that Abu Huraira and Zaid b Khalid al-Juhani reported that one of the desert tribes came to Allah's Messenger (may peace be upon him) and said: Messenger of Allah, I beg of you in the name of Allah that you pronounce judgment about me according to the Book of Allah. The second claimant who was wiser than him said: Well, decide amongst us according to the Book of Allah, but permit me (to say something). Thereupon Allah's Messenger (may peace be upon him) said: Say. He said: My son was a servant in the house of this person and he committed adultery with his wife. I was informed that my son deserved stoning to death (as punishment for this offence). I gave one hundred goats and a slave girl as ransom for this. I asked the scholars (if this could serve as an expiation for this offence). They informed me that my son deserved one hundred lashes and exile for one year, and this woman deserved stoning (as she was married). Thereupon Allah's Messenger (may peace be upon him) said: By Him in Whose Hand is my life, I will decide between you according to the Book of Allah. The slave-girl and the goats should be given back, and your son is to be punished with one hundred lashes and exile for one year. And, O Unais (b. Zuhair al-Aslami), go to this woman in the morning, and if she makes a confession, then stone her. He (the narrator) said: He went to her in the morning and she made a confession. And Allah's Messenger (may peace be upon him) made pronouncement about her and she was stoned to death.⁽²⁾

This hadith indicates that the punishment for the unmarried is 100 floggings and a year's banishment, and that the punishment for the unmarried is stoning only.

3- What was narrated on the authority of Umar ibn al-Khattab, may Allah be pleased with him, who said: (Beware that you perish about the verse of stoning, lest someone say, "We do not find a verse of stoning in the Book of Allah." The Messenger of Allah ﷺ stoned. If the married old man and old woman, if they commit adultery, then stone them irrevocably.⁽³⁾

4- It was narrated on the authority of the Messenger of Allah ﷺ that he stoned a man named Maez bin Malik, and various narrations were narrated about him, including:

- A. What was narrated by Ibn Abbas, may Allah be pleased with them, that the Prophet ﷺ said to Maez bin Malik: What is most deserving of what has been reported to me about you? He said: what has been reported to you on my behalf? He said: I have been informed that you committed adultery with a maidservant of the family of so-and-so. He said: Yes, so he witnessed four testimonies, so he ordered to be stoned⁴.⁽⁴⁾
- B. In a narration, he said, Maez bin Malik came to the Prophet ﷺ and he confessed to adultery twice, but he expelled him. Then he came and confessed to adultery twice, and he said, "You testified against yourself four times. Go and stone him."⁽⁵⁾
- C. On the authority of Abu Bakr Al-Siddiq, may Allah be pleased with him, he said: I was sitting with the Prophet ﷺ and Ma'iz bin Malik came to him and he confessed with him once and he rejected him, then he came and he confessed with him the second time and he rejected him, then he came and confessed with him the third time he rejected him, so I told him that if you confessed the fourth time he stoned you, he said: so confess the fourth time, So he imprisoned him, then asked about him, and they said: We do not know anything but good. He said: So he ordered to be stoned⁶.⁽⁶⁾

Some scholars, including the Kharijites and some Mu'tazila, went to the illegality of stoning and said that the punishment for the married and unmarried adulterer is flogging, and they cited the following as evidence:

- 1- That Allah Almighty made it clear in the first verse of Surat An-Nur, in which the second is directly mentioned, in which He mentioned the punishment of the adulteress and the adulterer, which is the punishment of flogging, that He revealed this Surah and imposed the rulings in it by His Almighty saying: { 'This is' a sūrah which We have revealed and made 'its rulings' obligatory } which indicates that Allah imposed and established what in it there are provisions that do not include abrogation, specification, or addition, so it is not permissible to specify it without the unmarried person or to add to the provisions in it that the obligation of stoning or stoning with flogging and flogging with general expatriation.

The saying of stoning the married adulterer did not deviate from being ahad reports, and it does not benefit except conjecture; It is not possible to abrogate the ruling of flogging in the punishment of the married adulterer or to increase it by stoning, and the obligation of stoning for some of them requires the specification of the generality of the Qur'an with ahad (refers to a **hadith narrated by only one narrator**) report, which is not permissible.

- 2- They also said that the alif and the lam (the) in the adulteress and the adulterer stipulated that there is no

(1) Muslim, As-Sahih, Al-Hudud, Hadd Az-Zina, Hadith No.1690, p.3, p.1316

(2) Narrated by Jama'a

(3) Narrated by Ahmed

(4) Narrated by Imam Muslim, Imam Ahmed, Imam Abu Dawood, Imam Tarmath

(5) Narrated by Imam Abu Dawood

(6) Nail Al-Awtar, Ash-Shawkani, p.7, p.95, chapter: considering four adultery harms

distinction between adulterers, whether they are married or not because alif wa lam (the) indicates the covenant.

Imam Al-Fakhr Al-Razi said in his interpretation of the verse of Surat Al-Nur: What the Kharijites mentioned of evidence of the illegality of stoning by saying: (The command of Allah Almighty in the verse requires the obligation of flogging for all adulterers and the obligation of stoning for some according to ahad report requires the specification of the whole of the Qur'an with ahad report, which is not permissible because the book is definitive in its body, while a single report is not definitive in its matn **the saying or the narration itself**, and what is definitive is more likely than those who suspect it.

- 3- Allah the Most High said regarding the rights of bondwomen: { If they commit indecency after marriage, they receive half the punishment of free women. } [An-Nisa': 25], so he made the punishment for married bondwomen half of the free women who are married. It is not right that the punishment for married free women be stoning while the punishment for free women who is thayib (divorced or widowed) be flogging
 - 4- Allah Almighty has detailed the rulings of adultery and elaborated on it in this surah while it was not elaborated in others, and warned in the verse of flogging not to implement this punishment due to its severity and harshness in His saying: : (and do not let pity for them make you lenient in 'enforcing' the law of Allah, if you 'truly' believe in Allah and the Last Day. An-Nour 2).
- He commanded that a group of believers attend their torment, and stoning is harsher than the punishment of flogging.
- 5- Al-Bukhari narrated in his Sahih, in the chapter on stoning a pregnant woman, on the authority of Abdullah Ibn Abi Awfa, may Allah be pleased with him, "The Prophet (peace and blessings of Allaah be upon him) stoned Ma'iz and al-Ghamdia, but we do not know whether he stoned before or after the verse of flogging."

Directing the evidence of this hadith: that the honorable companion Abdullah bin Abi Awfa did not deny or prove that the stoning took place before or after the revelation of the verses of An-Nur surah. It is possible that the stoning took place before the revelation of the verses of An-Nur surah, which required flogging for both married and unmarried women. This report indicates the doubt that the stoning took place before or after the revelation of the An-Nour verse that necessitates flogging. It is most likely that the Messenger of Allah ﷺ stoned before the revelation of the verse, based on what was legislated before us is our legislation, unless it is abrogated, and this is what the Hanafis went to, so the Messenger (PBUH) stoned based on what came in the Torah, which is that the punishment for the married adulterer is stoning, and that the verse Surah Al-Nur, which was revealed, is the saying of Allah Almighty: (As for female and male fornicators, give each of them one hundred lashes,¹ and do not let pity for them make you lenient in 'enforcing' the law of Allah, if you 'truly' believe in Allah and the Last Day. And let a number of believers witness their punishment. (An-Nour: 2) abrogated the ruling that was in the Torah, so the ruling on stoning is doubtful, as Al-Bukhari transmitted on the authority of Ibn Abi Awfa, may Allah be pleased with him, and what strengthens this evidence is the saying of the Messenger × seek doubts to avoid punishments.

6 -After mentioning the punishment of the adulterer and the adulterer, Allah Almighty made it clear with a hundred lashes that if a man saw a man committing adultery with his wife and was not able to prove the adultery with witnesses, then he swears four oaths that he saw her committing adultery, and in this case the punishment for adultery is imposed on her if she does not return his oath to him by swearing Four faith that he is one who is lying, for the Almighty saying: }And those who accuse their wives 'of adultery' but have no witness except themselves, the accuser must testify,¹ swearing four times by Allah that he is telling the truth, and a fifth oath that Allah may condemn him if he is lying. For her to be spared the punishment, she must swear four times by Allah that he is telling a lie, and a fifth oath that Allah may be displeased with her if he is telling the truth.} (An-Nour: 6-9)

The evidence of these verses is that the ruling is for the married (married) woman, and it came after the Almighty's saying: }As for female and male fornicators, give each of them one hundred lashes { and since it stipulated the punishment of oath in the event that the witnesses were unable, then this punishment is mentioned in this verse, which is flogging, not stoning. Likewise, punishment can only be by flogging, not by stoning, because stoning is certain death.

The verses did not explicitly indicate the type of punishment that will befall the husband if he refuses to testify, just as the verses did not explicitly explain the type of punishment that will befall the wife if she refuses to testify, because the definition in the word punishment is for the external covenant mentioned before it.

With regard to the husband, the word torment refers to the torment that was mentioned in the Almighty's saying: Those who accuse chaste women 'of adultery' and fail to produce four witnesses, give them eighty lashes 'each' (An-Nur: 4.)

As it applies to him that he is a slanderer, and with regard to the wife, the word torment refers to the torment that was mentioned before it in the Almighty's saying: As for female and male fornicators, give each of them one hundred lashes ([An-Nur: 2]. As it applies to her that she is an adulterer, and if it were not for that, Allah Almighty would have determined the type of torment that will befall each of them when they refuse to testify.

7 -Allah Almighty said about the wives of the Messenger in Al-Ahzab surah O wives of the Prophet! If any of you were to commit a blatant misconduct, the punishment would be doubled for her. And that is easy for Allah. (Al-Ahzab :30)

The point of evidence in this noble verse is that the punishment of the Prophet's wives for committing immorality, including adultery – Allah forbid – is doubled, that is, two hundred lashes, and stoning, which is death, is not doubled, and the punishment in the verse is in this world, and the evidence is the alif and the lam (the), which means any known, acknowledged thing.

8 -The words of Allah Almighty in the third verse of Surat An-Nur, immediately after mentioning the punishment for the adulteress and the adulterer: A male fornicator would only marry a female fornicator or idolatress. And a female fornicator would only be married to a fornicator or idolater. This is 'all' forbidden to the believers.¹

The evidence of the noble verse: Allah has forbidden the adulteress to the believer, and this indicates that she will remain alive after carrying out the hadd punishment on her, that is, one hundred lashes. If the hadd punishment was stoning for a married woman, she would not have survived after it.

Those who said that the punishment of the married and unmarried adulterer was flogging, and denied stoning based their evidence on the following:

As for the response to the hadeeth of Ubadah ibn al-Samit, may Allah be pleased with him, the Hanafis held that the punishment of a virgin is one hundred lashes and nothing more, and banishment is not there. Their argument in that is the apparent meaning of the noble verse, for it was limited in the position of the statement to a hundred lashes, so if the banishment was legitimate, it would have been an abrogation of the Qur'an, and all that was narrated from the Messenger in banishment did not deviate from its being from the narrations of ahadd, and the narrations of ahadd do not have the power to abrogate the Qur'an. If banishment was a punishment along with flogging, the Prophet ﷺ would have explained it to the Companions, so that they would not think when hearing the recitation that flogging is the entire had (punishment), and its occurrence must be in the weight of the transmission of the verse and its fame.

So, when the report of banishment was not of this status, rather it was received through ahadd, and this proves that it is not hadd punishment.

Furthermore, exiling of an unmarried girl for a year exposes her to temptation, just as it is contrary to the hadith of the Messenger of Allah ﷺ which was narrated by Abu Huraira: "It is not permissible for a woman who believes in Allah and the Last Day to travel a day and night's journey except with a mahram." Narrated by al-Bukhari, so can she travel and be exiled alone for a year, or should amahram travels and exiles with her.

Likewise, in banishing the unmarried, whether male or female, for a year, there is a trial for them.

As For the hadith of Abu Hurairah and Zaid bin Khalid

For the hadith of Abu Hurairah and Zaid bin Khalid.

First: It is clear that this hadith mentions two punishments that have no basis in the Holy Qur'an, the first hadd: a general banishment of the adulterer, and the second hadd: stoning, and it is impossible for the Prophet ﷺ to legislate new hadd punishments from himself, unless it has a clear Quranic support.

Secondly: If Allah, Glory be to Him, revealed a perfectly complete Book, and said about that completeness and this perfection) We have left nothing out of the Record.] (Al-An'am: 38], and He also says: Indeed, We have sent down the Book to you 'O Prophet' in truth to judge between people by means of what Allah has shown you. So do not be an advocate for the deceitful.) [An-Nisa: 105.]

In His book that is comprehensive of everything, it clearly shows that the punishment for the adulterer is flogging without distinction between a man and a woman and between a single and a married person. How can the Prophet, peace be upon him, legislate the banishment punishment and stoning for the adulterer who is married of his own accord?

If you know that the punishment of flogging prescribed by Allah is for physical discipline, punishment, and moral exposition that is sufficient to deter the adulterer and teach others with it, and that the punishment for stoning that they attributed to the Prophet in this hadith is killing in the most heinous way and the most horrible means that all humanity rejects, then how can we believe that Allah legislates the punishment for adultery and imposes flogging with it without distinction between a married person and a bachelor, then the Prophet (peace and blessings of Allaah be upon him) comes and legislates the punishment of stoning for the adulterer who is married by himself, as it is a killing in the worst way while Allah says: Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand, then severed his aorta, and none of you could have shielded him 'from Us'!] Al-Haqqah: 44-47. [

Allah determines his duty in His saying, the Most High} :your duty is only to deliver 'the message'. Judgment is for Us.] {Al-Ra'd: 40}, so how does the Prophet, peace be upon him, say, "I will judge between you two according to the Book of Allah, then he judges with two punishments that have no basis in the Book of Allah?" They are a year banishment and stoning punishment.

Third: If we know that Allah, Blessed and Exalted be He, has included in His Book everything about hudud punishments and He did not leave anything of them. small or big. except that He explained it, even mentioning at the end of it the wounds, so He said} :and for wounds equal retaliation.] {Al-Ma'idah: 45. [

How can we believe that Allah, the Exalted, clarifies the punishments and retaliation, including retaliation for wounds, in this detailed way, and then leaves the punishment of stoning without an explanation, even though this is a branch of the mothers of rulings and the principles of legislation that is supported only by a text from the Holy Qur'an, and it is greater than being based on a story of two unknown Bedouin men, as stated in this hadith or others

Fourth: If it is said that the punishment for flogging is a deterrent to the single adulterer, and that the married is not enough for him except that he dies stoned in the most horrible way of torture.

He replied to it by saying: If we knew the saying of Allah Almighty} :There is 'security of' life for you in 'the law of' retaliation, O people of reason, so that you may become mindful 'of Allah', we would realize that retaliation was prescribed for a clean life, which comes after its implementation in the wrongdoer, and if we knew that the hadd punishment for adultery is a purification of human dignity from what has befallen it, and that purification is only to renew life on a new cleanliness, and that the Muslim did not return to adultery after his dignity was subjected to the humiliation of flogging on his back unless it relapsed, and that the believers watching that adulterer and this adulteress, in that image that is considered an execution of the wandering whim with which he

mentioned the sources of adultery, if we realized this we would know the sufficiency included in the punishments set by Allah in His Holy Book, which is flogging only for the single and the married.

Fifth: The legalization of stoning is far from being supported by the Qur'an, and it can be valid as a means for desperate to commit suicide, which is a forbidden death that is forbidden in Islam and all religions. It is easier for the miserable to commit adultery while he is married in a way that exposes him, so that he can get rid of his life that he is sick and tired of, and he will be happy because he dies by the hands of the stoners instead of dying by his own hand, and perhaps he interprets that as a way out of the torment of conscience if he kills himself by suicide, and he may consider himself dead in repentance after carrying out this alleged punishment, so how is it permissible for us to say after this about our Prophet that he legalized stoning without Quranic permission of Allah.

Sixth: If Allah, Blessed and Exalted, has judged the female adulterer to be half of what is imposed on the free married woman of punishment if she commits adultery, then how can this punishment be fair if the Prophet (peace and blessings of Allah be upon him) judged the free woman to be stoned? That is it is impossible unless the ruling is flogging, as Allah has prescribed.

As for what was narrated on the authority of Umar ibn al-Khattab, may Allah be pleased with him: (Beware of the verse of stoning ... the hadith), where they said that this hadith indicates the abrogation of the recitation of the Qur'an without the judgment. The response would be the following:

- The wording of the verse is an excuse to know the ruling, so if the verse is abrogated, it is noticed by abolishing the ruling.

- Abrogating recitation while the ruling remains devoid of benefit, and what was like that was in vain and impossible for Allah Almighty, so abrogation for the recitation without the ruling is invalid.

- It was reported in this hadith that our master Omar Ibn Al-Khattab, may Allah be pleased with him, said, "By the One in Whose my soul is in His hands, had it not been for the people to say that Omar has added to the Book of Allah, I would have written it".

This indicates that the Qur'an is incomplete, and this is an impossible statement. Allah, the Blessed and Most High, pledged to preserve it by saying: (It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it). (Al-Hijr: 9)

They said, if we accept the authenticity of these hadiths in which it was mentioned that the Messenger of Allah -prayer and peace be upon him - stoned the married adulterer, both male and female, then it is possible that the Messenger of Allah -prayer and peace be upon him - stoned before the revelation of the verse of flogging in An-Nur surah, and that is in accordance with what came in the Torah that the penalty for the married adulterer is stoning, since it was legislated before us is a legislation for us unless it is abrogated, and from combining evidences at the time of contradiction. Also, what makes it likely to be the saying of the Prophet, peace be upon him, "seek doubts to avoid punishment" and saying that stoning occurred after flogging is suspicious, so the verse of flogging remains in its generality, including adulteress and adulterer, married or unmarried.

Second: defamation border (hadd)

One of the hudud punishments that Allah Almighty legislated to preserve honor is the limit of defamation, and slander in the language: throwing, and from it throwing stones.

In shar'i terminology: accusing another person of adultery without evidence.

Islam forbids slandering chaste, believing women, by the Almighty's saying: (Surely those who accuse chaste, unsuspecting,¹ believing women are cursed in this life and the Hereafter. And they will suffer a tremendous punishment). (An-Nur: 23.)

Islam has legislated material punishment in this world for the slanderer, whether he is male or female, and it demanded that the punishment be imposed on the slanderer if he doesn't present four witnesses of what he calimed, then he shall have the following punishments

Material penalty:

It is the flogging of eighty lashes, according to the Almighty's saying: (Those who accuse chaste women of adultery and fail to produce four witnesses, give them eighty lashes each).— (An-Nur: 4).

Moral punishment:

It is never accepting his/her testimony, i.e. overthrowing his justice, and judging his immorality unless he repents, because the Almighty says: And do not ever accept any testimony from them—for they are indeed the rebellious—except those who repent afterwards and mend their ways, then surely Allah is All-Forgiving, Most Merciful.} [An-Nur: 4-5.]

This is if the slanderer is a sane adult and the slanderer is not the husband, but if the slanderer is the husband to his wife, Allah Almighty said in this: (And those who accuse their wives of adultery but have no witness except themselves, the accuser must testify,¹ swearing four times by Allah that he is telling the truth, and a fifth oath that Allah may condemn him if he is lying. For her to be spared the punishment, she must swear four times by Allah that he is telling a lie, and a fifth oath that Allah may be displeased with her if he is telling the truth. (An-Nur :6-9)

What is meant by his saying, and averting from her the torment, that is, the punishment that is in the first verse of Surat Al-Nur is flogging, as it appears, so the difference between slandering the wife and others is that the four witnesses are satisfied with the testimonies. If she refuses to testify or he refuses to do so, then the original punishment, which is flogging, is applied to those who refuse to do so. In its appearance, this verse indicates that the obligatory punishment for the married and unmarried couple is flogging, and Allah knows best.

Third: Theft hadd:

Theft in language: taking something in secret so that the stolen person does not know about it. It is derived from sneaking. Allah says : (except the one eavesdropping,) (Al-Hijr: 18)

Theft in Sharia idioms: A sane adult takes nisab of money, a property of others, with no doubt about it and no hidden need.

The nisab is a quarter of a golden dinar.

Islam respected individuals' ownership of wealth, as it is the backbone of life and its foundation, and made their right preserved and protected, and it is not permissible for anyone to transgress against it in any way. Therefore, Islam prohibited theft and put an end to everyone who transgressed against it. As for male and female thieves, cut off their hands for what they have done—a deterrent from Allah. And Allah is Almighty, All-Wise. }

[Al-Ma'idah: 38.]

That is, the one who steals male or female, cut off their hands as a punishment for what they committed as a punishment for them and a rebuke and a deterrent to others, and that is the judgment from Allah, and Allah is overriding His matter, Wise in His legislation, He puts for every crime what it deserves of a deterrent punishment that prevents its spread.

The aim of the Lawgiver in this strict punishment here is for three aspects:

With His severity, He restrains the individual from committing the crime when he tempts himself to commit it, and with His firmness and justice, he cuts off the criminal hand when it speaks to it, whoever is its owner. Allah says: (for what they have done—a deterrent from Allah (Al-Ma'idah: 38) prophet said if Fatimah bint Muhammad stole I would have cut off her hand.⁽¹⁾ Then he finally connects the legal position with the moral deterrent, Allah said (But whoever repents after their wrongdoing and mends their ways, Allah will surely turn to them in forgiveness. Indeed, Allah is All-Forgiving, Most Merciful. Al-Ma'idah 39 .

This hadd punishment was legislated in Islam when the number of thieves in society did not exceed the fingers of the hands in number, so cutting off one hand was a lesson for the rest of the hands, so how did thieves become a widespread class with various arts because of not applying this limit and contenting themselves with imprisonment, where these criminal thieves enter the guest house (Prisons) to study what they missed of the means and methods of theft crime and come out of it more capable of theft crime and more diversified in its methods.

In its legislation on this punishment and other punishments, Islam did not take into account anything but the interest and the prevention of crime, and that these punishments, if applied properly, would stop crimes and refer society to a society in which happiness, contentment, security and peace flutter.

Fourth: Banditry punishment:

Haraba: (banditry) is the emergence of a gang in the Islamic state to cause chaos, bloodshed, plunder money, harass honors, and destroy crops and offspring, uniting with that religion, morals, and law.

the word Haraba is taken from war, because this sect that opposes the regime is considered to be fighting against the Islamic community and fighting against the Islamic Sharia, which Allah commanded to establish in order to achieve the security and safety of the group.

Haraba is one of the major crimes, and the Holy Qur'an called those involved in it the harshest phrase, making them warriors against Allah and His Messenger and those seeking corruption in the land, He made their punishment severe- Allah said: (Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This 'penalty' is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter.¹ [Al-Ma'idah: 33].

That is, the punishment for those who wage war against Allah and His Messenger for their rebellion against the ruling system and the rulings of the Shari'ah, and make corruption in the land by cutting off the road or plundering the money: that they be killed by those they killed, and that they be crucified if they killed and took money by force, and that their hands and feet are cut off from opposite sides, i.e. the right hand and the left foot are cut off if they cut off the road and usurped the money and did not kill, or banish from one country to another, or imprison if they feared the way only, this punishment is humiliation and disgrace for them in this world, and in the Hereafter they will have a great punishment, which is the punishment of the Fire.

The verse indicates the arrangement of rulings and their distribution according to what is appropriate for them in terms of felonies: Whoever kills is killed, and whoever kills and takes money is killed and crucified, and whoever fears the way and is limited to taking money only, his hand and foot are cut off from opposite sides, and whoever fears the way and does not kill or take money is exiled from a country to a country or locked up.

The punishment here is suitable for the crime, it increases with its increase and decreases with its decrease. The reward of an evil deed is its equivalent) (Ash-Shura :40) while if they repent before seized, then no punishment for them, Allah said: (As for those who repent before you seize them, then know that Allah is All-Forgiving, Most Merciful) [Al-Ma'idah: 34].

What is meant by repentance is his reversal of what he did, his acknowledgment of his sin, his remorse for it, his determination not to do the same in the future, and the return of rights to their owners.

If repentance is in this way, then it is evidence of the criminal's abandonment of his criminal behavior, his interaction with the society in which he lives, and his integration with it in the search for livelihood by legitimate means.

(1) Al-Bukhari, As-Sahih, Al-Hudud, Karahiyat Ash-Shafa'a fi Al-Hudud, Dar Ash-Sha'b, Cairo, ed.2, p.8, p.p160, No.6788

Fifth: Drinking alcohol hadd

Khamr (wine): a name for the drinks that cover the mind and cover it, whatever their kinds. Allah said in forbidding alcohol and gambling ⁽¹⁾ O believers! Intoxicants, gambling, idols, and drawing lots for decisions¹ are all evil of Satan's handiwork. So shun them so you may be successful. Satan's plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering Allah and praying. Will you not then abstain? [Al-Ma'idah: 90-91].

Allah, Glory be to Him, described wine, gambling, idols, and arrows as an abomination, i.e. filth that sound minds abhor, and abomination is everything that is detested in terms of deed, and He mentioned that whoever is close to these things (is the work of Satan), that is, from his perversion and adornment, and commanded to avoid it by saying: {shun them} that is, avoid this abomination {so you may be successful} begging righteousness for this avoidance.

Allah, glory be to Him, has been very strict in these two verses regarding the prohibition of alcohol and gambling, in order to divert souls away from them without recurrence.

So the first verse was issued as a restrictive tool, as he linked it to idols and arrows that are from the works of ignorance and they are extremely heinous and associating with Allah, and they were called an abomination from the work of Satan, and that is the ultimate ugliness, then he commanded to avoid them and added avoidance to their eyes until he flees from them, then he made avoiding them a reason for success and victory All this confirms their sanctity.

And Allah added this to explain the harms that result from alcohol and gambling, and He, the Most High, said: { Satan's plan is to stir up hostility and hatred between you with intoxicants and gambling } [Al-Ma'idah: 91].

In other words, the devil, because of his inciting you to use it, causes enmity and hatred between you.

As for alcohol, it destroys the mind, and when the mind is gone, the orgies and actions of the insane come, and if he was insane, people would forgive him for whatever harm he caused, so people would alienate him and hate him for what befalls them of his evil, and there is no excuse for him, so he instills in their hearts rancor and grudges, and that only caused him alcohol.

As for the gambler: if he is preoccupied with gambling, he loses feeling and sense, and does not care about the money, it is taken out of his hand irrevocably, hoping to get more from it, and if he returns losing, envy devours his heart, and his soul is filled with hatred, rage, delusion and depression, and it may lead to killing whoever he thinks is the cause of his loss. And if luck happened to him, he was a winner, then the heart will be filled with rancor and grudges

It is surprising that you find those who promote gambling associations called charitable, and some TV channels using different methods to deceive people into contributing to this gambling, so they win millions of money from the simple aspirants to win the prize of this gambling.

Just as drinking alcohol and playing gambling is not only harmful to the world, but they are harmful to religion as well, as they prevent the remembrance of Allah and the prayer. What prevents remembrance and prayer, then the person has become a reckless wicked person who does not respect Allah and does not care about the sins he commits. Thus what prevents him and he has been removed from the prayer that forbids indecency and evil.

Then Allah Almighty sealed these two verses with His saying: (Will you not then abstain). In this sentence of deterrence, rebuke and threat, what reached the end, and that the matter is so severe and terrifying that nothing can prevent it except waiting for the answer (we are finished), so the answer from the believers was (we are finished, O Lord).

As for the worldly punishment for the one who drinks wine, it was reported that the Prophet, peace be upon him, hit the drinker with palm leaves about forty, and Abu Bakr did the same after him, and that Omar hit the drinker eighty, and it was reported otherwise ⁽²⁾.

It was reported by Ibn Abbas that the Prophet, peace and blessings of Allah be upon him, did not specify a punishment in alcohol, and the one who examines this topic can see that the punishment for drinking alcohol is not a bound limit in its quantity and manner, but rather it is a kind of ta'zeer punishment ⁽³⁾.

Sixth: Hadd (punishment) of apostasy:

Concerning the punishment of apostate from Islam, the Almighty says: { And whoever among you renounces their own faith and dies a disbeliever. their deeds will become void in this life and in the Hereafter. It is they who will be the residents of the Fire. They will be there forever } [Al-Baqarah: 217].

The verse stipulates that the apostate from his religion will invalidate his work in this world, and that his reward will be eternity in the fire on the Day of Resurrection, so it clarified his punishment on the Day of Resurrection, which is eternity in the fire of Hell, and it did not mention a punishment for him in this world.

As for the worldly punishment for this crime, the verse or other verses in the Book of Allah Almighty did not address him, but some hadiths mention that his punishment in this world is death. Specific to the man, and whether he is killed immediately or asked for repentance, and is there a term for repentance or not, as stated in the books of jurisprudence.

Some scholars believe that hudud are not established by the hadeeth of ahad and that disbelief in and of itself does not permit bloodshed, but what is permissible for blood is apostasy and fighting Muslims and aggression against them, as happened from the Arabs who apostatized from their religion and declared their rebellion against the Islamic state and prevented giving zakat to the state, so Abu Bakr Al-Siddiq fought them, may Allah be pleased with him. .

(1) Maysir is gambling, and it is forbidden in all its forms.

- And the monuments: the plural of monuments, and they were stones that the polytheists erected around the Kaaba, on which they sacrificed to glorify their idols.

- Al-Azlam: plural of zalam: it is the arrow, and they used to put a number of them in a bag, and they were three written on them (Do, do not do, and forget [not written on them]). It came out (unwritten on it) They brought the lot again.

(2) Al-Bukhari, As-Sahih, Al-Hudud, What is narrated about hitting alcoholic, Hadith No.6773, p.8, p.157

(3) Al-Islam Aqida wa Shari'a, Mahmoud Shaltot, 307

They said that what appears of the Holy Qur'an in many verses reject compulsion on religion from that. as He, the Blessed and Most High, says: { Let there be no compulsion in religion, for the truth stands out clearly from falsehood Al-Baqara: 256. [

And His saying, Glory be to Him, the Most High: { Would you then force people to become believers? } [Yunus: 99.⁽¹⁾.] [

During the time of the Messenger, some Muslims in Medina, led by Abdullah bin Abi Salul, apostatized, and some hypocrites set up a mosque in Quba in order to run plots against the believers, and in anticipation of the arrival of an army of Romans to eliminate the Messenger and his call, while the Messenger was going to invade Tabuk.

Qur'an was revealed regarding them, revealing their true nature, and the Messenger of Allah ﷺ did not kill any of them. Allah Almighty said: There are also those 'hypocrites' who set up a mosque 'only' to cause harm, promote disbelief, divide the believers, and as a base for those who had previously fought against Allah and His Messenger.¹ They will definitely swear, "We intended nothing but good," but Allah bears witness that they are surely liars. (At-Tawba: 107. [

At-Tawbah surah included many verses that exposed the hypocrites who were in the city and those who were around it, yet the Messenger of Allah ﷺ did not kill any of the apostates during his life.

They said: If the punishment for the apostate was death because of his apostasy only, the Prophet ﷺ would have killed many of them, especially Abdullah bin Abi and those with him from the hypocrites who were loyal to the Jews in Medina. When the Messenger x besieged Banu Nadir because of their breaking of the covenant, they sent to the Jews not to leave their fortresses, and that they would fight with them the Messenger of Allah and those with him. They fight with the Messenger of Allah and those with him. Allah Almighty said exposing them: (Have you 'O Prophet' not seen the hypocrites who say to their fellow disbelievers from the People of the Book,¹ "If you are expelled, we will certainly leave with you, and We will never obey anyone against you. And if you are fought against, we will surely help you."?) But Allah bears witness that they are truly liars. (Al-Hashr 11)

They said that these are evidences from the Qur'an and from the positions of the Messenger indicating that disbelief in itself does not permit bloodshed, and they are frequent and conclusive evidence for that.

And those are ahadd hadiths that are not able to contradict these evidences, just as the hudud are not proven by ahadd hadiths, but rather by tawatur, and Allah knows best.

(1) Al-Islam Aqida wa Shari'a, Mahmoud Shaltot, 300-301

Section Two: Al-Qisas (Retribution)

Retribution in the language: Absolute equality and tracking, and from it is cutting the trace, following it. Allah said: (So they returned, retracing their footsteps.) (Al-Kahf: 64)

In terminology: a legally determined punishment based on punishing the intentional offender in the same way as he did.

The wisdom of legal retribution:

Allah Almighty has shown wisdom in the legitimacy of retribution in His saying } :There is 'security of' life for you in 'the law of' retaliation, O people of reason, so that you may become mindful 'of Allah'. [Al-Baqara: 179], that is, for you, O people of intellect, in what I have prescribed for you of retribution is life and survival that you may fear Allah and refrain from killing.

It was in the law of retribution life; Because if people know that whoever kills will be killed, they will refrain from killing one another, so if someone intends to kill another, he fears retribution, so he desists from killing, and that will be a life for him and a life for the one who wants to kill him, and a life for other people. Perhaps sedition occurred with killing, and many people were killed in it. Retribution proceeded as a barrier to all of that.

Allah has shown that the purpose of retribution is rectification, not revenge.

The hearts of some of the men of man-made legislation softened, so they resented the killing of the murderer and had mercy on him from killing, and the unjustly murdered was more worthy of their mercy and sympathy.

And if they showed mercy to the murderer, who would have mercy on the society in which criminals and corruption abound. (1) (2) ?

Retribution is proven by confession (which is the confession of committing a crime) or the testimony of two just men.

Types of retribution:

Retribution is divided into two main parts:

The first: What is a crime against soul.

The second: What is a felony against what is not soul .

The first: that which is an offense against the soul, and it is divided into three categories according to the majority of scholars

a. **Intentional killing:** It is what the perpetrator deliberately commits life-consuming killing, and deliberately kills the victim, and premeditated killing is forbidden if it is aggression without reason, and it may be right if injustice and aggression are absent from it.

Although Islam approved retaliation as a punishment for the crime of murder, it did not see it as a definite and indispensable duty. Rather, it is a good thing between it and forgiveness, and it is better in forgiveness between blood money or reconciliation, and between pardoning them as well. And he endeared forgiveness to the soul and aroused in his way the affection of brotherhood, the source of compassion and tolerance

For premeditated murder, blood money is an alternative punishment that must be imposed if retribution is waived by choosing the guardians of the murdered, and it is required in all types of killing. Blood money is a punishment and compensation. It is a punishment because it is destined for a crime, and it is a pure compensation for the victim and may be waived

Blood money is fixed in the three types of intentional and semi-intentional killing, and by mistake, and it is one hundred camels. The camel is the origin of the text, and if the camel is not available, then it is obligatory in other funds based on what those camels do with the money.

There is cooperation in the blood money in terms of mitigating and thickening. The blood money for the mistake is reduced, but the blood money for intentional and semi-intentional is heavy.

Thinning and thickening is in terms of the types of camels and their teeth (ages), and Allah Almighty said with regard to punishment by soul :O believers! 'The law of' retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female.¹ But if the offender is pardoned by the victim's guardian,² then blood-money should be decided fairly³ and payment should be made courteously. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment.] Al-Baqarah: 178.[

Reconciliation is better than retaliation. Allah Almighty said :But whoever pardons and seeks reconciliation, then their reward is with Allah [Al-Shura: 40.]

Islam has decided equality between people in punishment, and it has decided equality between all people in bloodshed, for the Arabs in the Jahiliyyah did not equate between the noble and the weak, and if a leader was killed, it was not satisfied with his killer, but rather the killer was left to take revenge on the leader of the killer's tribe. Blood for them is not equal and souls as well. Islam did not allow this, rather it legitimized retaliation, for a life for a life, so whoever kills will be killed, the free, whoever he is, will be killed for the free, and the slave will be killed for the slave, and the female will be killed for the female. This requires equality in blood, there is no honorable blue blood and dishonorable blood.

Islam did not make the blood of anyone better than the blood of another, as it was mentioned in the Sunnah that the Prophet. peace be upon him. said: "The blood of every Muslims is equal. they are one hand against others. The asylum offered by the lowest of them in status applies to them (all), and the return is granted

(1) See Tafsir Ayat Al-Ahkam, ed.1953, Muhammad Ali Subuh and sons Printing Press, p.p53-54

to the farthest of them...⁽¹⁾ His saying, peace and blessings be upon him: Their blood is equal, did not differentiate between a slave and a free, and between a man and a woman.

The most important conditions that must be met in order to kill the murderer are that he is a sane adult without coercion, and that the killing is carried out with a tool that often leads to killing, such as the sword and pistol.

It is noted that Islam in retribution for the dead looked at an issue that the authors of man-made laws did not consider, which is that making retribution a right for the avengers of blood to heal the anger of their hearts and to prevent the wasting of innocent blood. Therefore, they had the right to retribution, blood money or pardon, and this is a feature that distinguishes Islamic law from all man-made laws.

B. Accidental killing. Allah the Most High said: It is not lawful for a believer to kill another except by mistake. And whoever kills a believer unintentionally must free a believing slave and pay blood-money to the victim's family—unless they waive it charitably. (An-Nisa :92)

The noble verse clarified what happens to the murderer by mistake, so it mentioned the atonement, which is freeing a believing slave and fasting for two consecutive months when the believer's neck is not present, and the atonement revolves between punishment and worship, and it seems that the one who bears this atonement is the perpetrator, and this includes pain for him, discipline and closeness to God Almighty, until God repents to him for what he has done, and in addition to expiation, in the accidental killing of the blood money, the blood money is determined by the wise legislator and does not differ in a dead person person, and in this is the highest level of equality between people.

And the blood money is on the sane in the accidental killing; Because the wise are the people who support the offender, so if they share in the determination, they undoubtedly prevent him from committing what may result from the killing, and this type of sharing in the responsibility leads to reducing crimes.

Accidental killing is of two types:

- mistake in intent: if he throws something that he thinks is game, then it hits a human being.
- mistake in the act: as if throwing at a specific target and hitting a human being.

Accidental Manslaughter is undoubtedly a crime, and in fact it has lost a Muslim soul, so it was necessary to compensate the victim's younger family, which is his relatives and heirs, and his larger family, which is a group of Muslims, must also be compensated.

Compensation for the two parties was just. As for the compensation of the smaller family through blood money. As for compensating Muslims. it is by freeing a believing slave. and that is in the words of the Most High : (And whoever kills a believer unintentionally must free a believing slave and pay blood-money to the victim's family—unless they waive it charitably.] { An-Nisa: 92. [

This was considered a compensation for the Muslim community, because he killed a believer, so freeing a believer is the revival of a believing soul. Islam considers freedom to be in the meaning of life. The slave believer in the sense of the not alive until his freedom is returned to him, and therefore the neck should not be freed in the mistaken killing of a non-Muslim by a Muslim.

c. Semi-premeditated killing, which is when the perpetrator hits with something does not kill, such as a whip, a stick, or a stone.

This type of killing has two meanings:

The meaning of intentional considering the intention of the actor to hit.

The meaning of error as the lack of intent to kill.

The penalty for semi-intentional killing: blood money, which is thick in terms of camel teeth, and the killer bears it without his group of relatives, and it is obligatory immediately without delay.

The evidence for that is the hadeeth of Abdullah bin Omar and the hadeeth of Abdullah bin Amr, may Allah be pleased with them all, on the authority of the Messenger of Allah ﷺ who said: **Prophet (ﷺ) said:**

"Killing by mistake that resembles intentionally, is killing with a whip or stick, for which the blood money is one hundred camels, of which forty should be pregnant she-camels in middle of their pregnancies, with their young in their wombs."⁽²⁾

The heavy blood money was required in semi-intentional cases, such as intentional retribution, and retaliation was not required, because the victim's guardian intended to kill the perpetrator, while the perpetrator did not intend to kill the victim.

Expiation is required for it because he did not intend to kill, so it is like a mistake, and a mistake must be expiated by the text, so it is what is similar to it.

Second: What is a crime against what is not the soul:

Allah Almighty said) :We ordained for them in the Torah, "A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth—and for wounds equal retaliation." But whoever waives it charitably, it will be atonement for them. And those who do not judge by what Allah has revealed are "truly" the wrongdoers. (Al-Ma'idah :45)

That is, We imposed on the Children of Israel in the Torah to take a life for a life, an eye for an eye, a nose for a nose, a tooth for a tooth, and for wounds to be exacted in kind if possible, otherwise it is assessed with financial compensation. Whoever pardons and gives alms for his right to retaliation against the offender, this almsgiving is an expiation for him by which Allah erases a portion of his sins.

our shari'a approved these rulings in what was mentioned in the Book of Allah and the Sunnah of His Messenger, and it permitted taking blood money for each member as detailed in the books of jurisprudence. And whoever does not judge by what Allah has revealed of retaliation and other rulings that are mentioned in the Book of Allah, then those are the wrongdoers, as retaliation will be taken from them on the Day of Resurrection.

.(1) Ibn Majah, As-Sunan, Al-muslimoon Tatakataf Dima'uhum chapter, p.3, p.p690, Hadith No.268

.(2) Ahmed, Al-Musnad, Musnad Abdullah bin Omar bin Al-Khatib, p.2,p.11, Hadith No.45583

Section Three: Ta'zir (Reprimanding punishment)

Ta'zeer in the language: from excuse, which is prevention, and it is used in the sense of preventing, because it contains a response to the enemy's harm and prevention, It is said that ta'zeer to somebody in the sense of his dignity and manners. The name of the punishment is a ta'zeer because it would push the offender and prevent him from committing crimes or returning to them.

Ta'zeer in terminology: Ta'zeer is a punishment that is not prescribed by Shari'a, and is obligatory for a right to Allah Almighty, or for a human being in a disobedience in which there is no punishment or retaliation.

The wisdom of the legality of punishment: Deterring, reprimanding and disciplining the offender, and Islam has left the matter to its discretion to the guardian who chooses the appropriate punishment for each crime in a way that achieves the interest, observing the type of crime, the circumstances of its commission, the extent of the harm inflicted on the victim, and estimating the extent of terror caused by the criminal to society, and also observing The person of the criminal, and that is because some people are rebuked by warning and some of them are not rebuked except by severe punishment.

Ta'zir allows the judge to choose the punishment that is appropriate for each crime without injustice, negligence or favouritism. It is clear evidence of the flexibility of the Sharia and its ability to accommodate emerging human needs in all ages. The judge is not absolutely free to do whatever he wants and in the manner he wants. Rather, these actions must be among the things that Sharia considers to be sinful.

Evidence to the legality of Ta'zir:

The legitimacy of punishment was proven by his application, peace be upon him, and his command to do so, when it was narrated that the Messenger of Allah ﷺ imprisoned for a charge.⁽¹⁾ It was proven that Omar, Othman and Ali, may Allah be pleased with them, were punished, disciplined, shaved, and imprisoned. Omar, may Allah be pleased with him, took a stick and beat those who deserved to be beaten, and bought a house for the prison

Crimes that their punishment is ta'zeer

-Every disobedience related to the right of Allah Almighty, such as breaking the fast of Ramadan, abandoning prayer, withholding zakat, questioning Muslims about their religion, calling for spreading immorality, and so on.

-Everything related to the right of people, such as weighingshort, monopolizing goods, gambling, perjury, consuming the orphan's money, taking bribes, acts against public morals, and the like.

-All hudud crimes when the conditions for the hudud are not met, such as attempting adultery, its prerequisites, stealing without evidence, or partnership money, and slandering people with slander and insult.

And if the guardian of the murdered person pardons the murderer in retaliation, then the guardian has the right to punish the offender with an appropriate penalty to protect society from crime.

The ta'zeer (reprimand) is with all appropriate types of legally permissible punishments aimed at disciplining the offender, reforming him, and warding off his evil, such as exhortation, which is advising and guiding the offender if that is sufficient to reform him, as well as a financial fine, abandonment, exile (banishment), imprisonment, and flogging

(¹) As-San'ani, Musnaf Abdulrazaq, At-Tuhma chapter, p.10, p.216, Hadith No.18891

The division of Muslims into parties and sects

Muslims were united at the time of the Messenger of Allah ﷺ and at the time of the two caliphs, Abu Bakr Al-Siddiq and Omar Ibn Al-Khattab, may Allah be pleased with them, as they followed the path of the Prophet ﷺ.

No Islamic parties or sects appeared during the time of the Messenger of Allah nor in their time, rather they appeared during the reign of the Commander of the Faithful Ali Ibn Abi Talib, may Allah be pleased with him, and the word of the Kharijites and Shiites did not circulate on the tongues of the believers, but it became a flag for those who fought with Ali, may Allah be pleased with him after the Battle of Siffin. Which took place between Caliph Ali bin Abi Talib and Muawiya bin Abi Sufyan.

After the death of the Messenger of Allah ﷺ the Muhajirun and the Ansar pledged allegiance to Abu Bakr for the caliphate, including Ali bin Abi Talib.

However, after the death of the Messenger, peace and blessings be upon him, Islam befell a great calamity with the apostasy of a large portion of the Bedouins. If the wisdom of Abu Bakr al-Siddiq, may Allah bless him and grant him peace, had not rectified it, the religion would have weakened and Muslims would have dispersed.

The Arabs did not wait long after they learned of the death of the Messenger of Allah ﷺ until they apostatised, and there was no one left who adhered to his religion except the Muhajireen and Ansar in Medina, Quraish in Mecca, Thaqif in Taif, and a few others.

The apostates were of two categories:

the abandoner of the religion, and they are Banu Tai' and Asad, and those who followed them from Ghatafan who followed Tulayha bin Khuwaylid al-Asadi who claimed prophethood, and Banu Hanifa who followed Musaylamah Al-Kathab who also claimed prophethood, and the people of Yemen who followed Al-Aswad al-Ansi who also claimed prophethood.

Those who disable zakat, and they are some of the Banu Tamim who are headed by Malik bin Nuwayra, and the Banu Hawazin, Abbas, Dhibian and others.

So, Abu Bakr Al-Siddiq, may Allah bless him and grant him peace, stood against them in his famous stance from them. He fortified Madina first and placed Ali, Talha, Al-Zubayr and Abdullah bin Masoud, may Allah be pleased with them, at its entrances.

He fought the apostates who tried to attack Madina, and held eleven brigades for eleven commanders to fight them. And after he eliminated the apostasy movement, he sent Khalid bin Al-Walid, may Allah's prayers be upon him, to fight the Persians, and sent four armies to fight the Romans, then he delegated to them Khalid bin Al-Walid, may Allah's prayers be upon him.

Abu Bakr Al-Siddiq died after that, and the caliphate was appointed after him by Omar Ibn Al-Khattab, may Allah be pleased with them both, who completed the conquests that Abu Bakr Al-Siddiq started, and in his time the Persian state was eliminated and the Levant, Egypt and part of Anatolia were purified from the filth of the Romans.

Therefore, the enemies of Islam have grudges against these two caliphs, especially some who claim to be Shiites for the Ahl al-Bayt in Iran, who are the Rafidah who refuse to recognize their caliphate because they were the reason for the destruction of their state.⁽¹⁾

After the death of Omar, Othman bin Affan, may Allah be pleased with them, assumed the caliphate. The immigrants and the Ansar, including Ali bin Abi Talib, pledged allegiance to him, as did most of the Muslims. He followed the path of Abu Bakr and Omar, may Allah be pleased with them, in the first half of his caliphate.

Al-Zuhri said: "Uthman's guardian, may Allah bless him and grant him peace, was the caliphate for twelve years. He worked for six years, and people did not get angry with him in anything. he was dearer to Quraysh than Umar ibn al-Khattab, because Umar was harsh on them, so when Uthman became the ruler, he was kind to them and reached out to them, then he hesitated in their affairs, and used his relatives and his household in the last six years of his caliphate, which led to the revolution against him and then his martyrdom in the year (35 AH).

The reason for their disagreement was the domination of the Umayyads over him due to his old age, as Marwan ibn al-Hakam the Umayyad took over the reins of power, and the age of Uthman was over eighty and it was said ninety years at the time of his martyrdom.

in his martyrdom at the hands of some of those who rebelled against him, he opened the door to sedition among Muslims^{2,1}. after his martyrdom, Ali bin Abi Talib, peace be upon him, pledged allegiance to all those who were in Medina from among the companions, may Allah be pleased with them, as well as those who rebelled against Uthman.

(1) See details in the book: Itmam Al-Wafa fi Sirat Al-Khulafa, Ash-Shikh Muhammad Al-Khudari Beik, p.p17 on

(2) See details Tareekh Al-Khulafa, Jalauddin As-Suioti, p.p101-10

The reason for the emergence of the Kharijites and Shiites

The pledge of allegiance to Ali bin Abi Talib, may Allah bless him and grant him peace, was almost complete, when Tulaiha, al-Zubayr, and Aisha, may Allah be pleased with them all, revolted against him. Aisha was pushed out by her nephew, Abdullah bin Al-Zubayr, and the Mother of the Believers, Umm Salama, advised her not to go out.

Their departure was to demand revenge from the killers of Uthman, may Allah's prayers be upon him, and Ali, may Allah's prayers be upon him, after pledging allegiance to him by the immigrants and supporters and those who were rebelling against Uthman, had gone out to Basra, and the Battle of the Camel took place between them, and it was said that a truce occurred between them, and some of those who were rebelling against Uthman joined Ali's army. They staged sedition at night to ignite the war between them, after they agreed to stop the war between them, which led to the killing of Talha and Al-Zubayr.

After the battle of the camel, Ali went to Kufa, then Muawiyah bin Abi Sufyan revolted against him, claiming that he was not chosen from all the Arabs in all Islamic cities, and that he saw that he was the closest of people to Uthman, and that he was the most capable of taking his revenge and had the right to command after him. But that reasoning did not prevent the scholars from unanimously agreeing that Muawiyah was an aggressor when he revolted against Ali bin Abi Talib, and Ali's army clashed with the army of Muawiyah bin Abi Sufyan in the plain of Siffin (in the Levant). It was narrated that Prophet said to Ammar bin Yasir that He will be killed by the transgressing group¹. He was killed by Muawiyah group and those with him.

that the killing of Ammar affected the two fighting teams, so the pious and trustworthy Ali then proceeded with enthusiasm for the fight, because the hadith confirmed him that he is the just, and his opponent is the transgressor, and for that he went out by himself striking and the ranks were displacing in his hands until Muawiyah tried to flee before him. The impact of the killing of Ammar in the army of Muawiyah, he failed. Hadith is narrated to Muawiyah but he interpreted falsely when he said: "The killers of 'Ammar are the ones who brought him here,"²

Muawiyah felt that defeat would befall him, so he resorted to his well-known trick, which is to raise the Qur'an on the heads of spears, asking for the ruling to be returned to the Book of Allah. So a group of Ali's army was deceived by this and said: We have been called to the Book of Allah, and we are more deserving of answering it. Ali, the Commander of the Faithful, said to them: It is a word of truth that is meant to be false; they did not raise it to return to its ruling, they know it and do not act upon it, but it is deceit, weakness and intrigue. Lend me your forearms and your skulls for one hour, for the truth has reached its end, and there is nothing left but to cut off the roots of those who wronged, so they disagreed and differed, so the war ended its burdens, and the people spoke in reconciliation and arbitration of two arbitrators who rule in the Book of Allah, so Muawiyah chose Amr ibn al-Aas, and some of the companions of the Commander of the Faithful chose Abu Musa al-Ash'ari, and the Commander of the Faithful was not satisfied, and he chose Abdullah ibn Abbas, and they were not satisfied, then he chose Al-Ashthar Al-Nakh'i but they weren't satisfied. So he agreed with them on Abu Musa by compulsion. He was excused in giving advice to them, but they did not submit. Then the arbitration ended with Abu Musa being deceived by Amr ibn al-Aas, when they agreed to depose the two "Ali and Muawiyah", so Amr ibn al-Aas presented Abu Musa al-Ash'ari, so he stood up and deposed Ali according to the agreement, and Amr ibn al-Aas rose and deposed Ali and confirmed Muawiyah. This was followed by weakness of Ali and his companions.

Ali has a sermon after the arbitration, and from what came in it: "The disobedience of the sympathetic, knowledgeable and experienced advisor leads to heartbreak and follows remorse. I commanded you in this government, and I gave you the stock of my opinion. If he had been obeyed, it would have been a short matter, so you refused as ignorant opponents and the disobedient ones, until the adviser was suspicious of his advice and the ulna was burdened with his slander, so I was with you, as the brother of Hawazin said:

I commanded you of my order at munaraj allawa (a place means bend of the curve)

You did not realize the advice until the morning of tomorrow³.

The opponents of arbitration hastened to disobey him and repudiated him for abandoning the fight against Muawiyah, and those who wanted to fight remained with him waiting for what was behind that.

Hence the emergence of religious partisanship appeared, and those who deviated from Ali, may Allah bless him and grant him peace, were called Kharijites, and those who were around supporting him were called Shiites.

In addition to these two sects, a third sect is the majority of Muslims who did not participate in the fighting, but they limited the Rightly Guided Caliphate to the four Rightly Guided Caliphs, Abu Bakr, Umar, Othman and Ali, and called them the Rightly Guided Caliphs.

(1) The hadith was narrated by Imam Muslim on the authority of the Mother of the Believers, Umm Salamah, may God be pleased with her, and the text of the hadith was as narrated by Imam Muslim, "Ammar will kill the transgressing group, inviting them to Paradise and inviting him to Hell." This was mentioned by the author of *Sail al-Salam* in explaining *Bulugh al-Maram*, and he said: Ibn Abd al-Barr said that there were many reports for this, and he One of the most authentic hadiths, and Ibn Dihyah said: There is no impugning on its authenticity, even if it was incorrect, Muawiyah would have rejected it. Rather, Muawiyah said that whoever brought it killed him, and if there was doubt about it, he would have rejected it and denied it, until Amr bin Al-Aas answered Muawiyah and said: So the Messenger of Allah, may God's prayers and peace be upon him, killed Hamzah?!

The author of *Subul al-Salam* said, who reported it complete are: Abu Dawud, al-Tirmidhi, al-Dhahabi, al-Hakim, Ibn Khuzaymah and others

(2) Imam Zaid: Imam Muhammad Abu Zahra, p. 102, edition of Dar Al-Fikr Al-Arabi.

(3) The brother of Hawazin is Dura'id bin Al-Samma. See: *Nahj Al-Balaghah: Al-Radi*, Sharh Shaykh Muhammad Abduh, pp. 85-86.

Kharijites

Ali, peace be upon him, acceptance of the idea of arbitration between him and Muawiyah caused the split of some of his followers, as we have mentioned and that was when Muawiyah bin Abi Sufyan suggested to Ali bin Abi Talib during the battle of Siffin in the year (37 AH) corresponding to (657 AD) that they resort to two arbitrators who depend in their ruling on the Book of Allah to resolve the dispute that occurred after the killing of Othman, may Allah bless him and grant him peace, and they wrote a letter between them to meet in Adhrah, so they look into the matter of the nation. People parted, and Muawiyah returned to the Levant and Ali to Kufa, so the Kharijites of his companions who were with him revolted against him and said: There is no judgment except for Allah. They camped at Harura, so Ali followed them, seeking their reconciliation, and stood between them and addressed them, leaning on his bow, saying: "I adjure you by Allah, have you known anyone who hates government (for arbitration) than me? They said: Oh Allah, no. He said: Did you know that you forced me to do it until I accepted it? They said: Oh Allah, yes. He said: So why you contradicted me and rejected me? They said: We committed a grave sin, so we repented to Allah from it, and those who left returned with company of Ali to Kufa.

Then, soon after, the idea of going out came back to them, so they went out again to Harura, and they commanded one of them named Abdullah bin Wahb. This sect was called (Haruriyyah) as it was called (Khawarij) for their revolt against Ali or for their revolt in the way of Allah as they see it. And it was called (the judging) because of their adherence to the word (there is no judgment but Allah).

Abdullah bin Abbas, may Allah be pleased with them, established the argument against them.

Abdullah bin Al-Mubarak narrated on the authority of Ibn Abbas, may Allah be pleased with them: Ali said:

Do not fight them until they go out to meet you, for they will go out. He said: I said: O Commander of the Faithful: Cool down with prayer, because I want to enter them, so listen to their words and speak to them. Ali, may Allah be pleased with him, said: I fear for you from them. He said: And I was a man of good morals who did not harm anyone, so I wore the best of the Yemeni clothes and dismounted, then I entered them while they were resting, so they said to me: What is this dress? So I recited the Qur'an to them (Ask, 'O Prophet,' "Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?") [Al-A'raf:32].

I saw the Messenger of Allah ﷺ dressed in the best of what he is from the Yemeni, and they said: There is no problem, so what brought you? I came from my friend, who is the cousin of the Messenger of Allah ﷺ and his sister-in-law (his daughter-in-law).) the companions of the Messenger of Allah ﷺ know more about the revelation than you, and it was upon them that the Qur'an was revealed. Some of them said: The Quraysh are a quarrelsome people. Allah Almighty said: (...In fact, they are a people prone to dispute.) [Al-Zukhruf: 58] to say that, they are fiercely quarrelsome. Some of them said: Speak to him. Then two or three men from among them stepped aside for me and said if you like to start talking or we start. I said: you start. They said: Three things that we placed upon him. He made the judgment for men, and Allah the Most High said : It is only Allah Who decides 'its time' (Al-An'am: 57). So I said: Allah has made the judgment in his matter to men in a quarter of a dirham in the rabbit if it is hunted by a muhrim (- Mecca pilgrim who is in ritual devotion) and in the woman and her husband. Allah says :(appoint a mediator from his family and another from hers) (An-Nisa:35)

So did you get out of this? They said: Yes. They said: Another one erased himself to be the Commander of the Faithful, and if he is not the Commander of the Faithful, then he is the Commander of the Unbelievers, so I said to them: Have you seen that I read from the Book of Allah upon you and brought it to you from the Sunnah of the Messenger of Allah ﷺ would you return? They said: Yes, so I said You have heard something or I see it has reached you that when it was the day of Hudaibiyah, Suhail bin Amr came to the Messenger ﷺ and he said to Ali: Write this what the Messenger of Allah, Muhammad, peace be upon him, agreed upon. They said: If we knew that you are the Messenger of Allah, we would not have fought you. Then he ﷺ said to Ali: Erase, O Ali, did you get out of this? They said: Yes.

He said: As for your saying that he was killed and not taken captive, and he did not take spoils, do you curse your mother and make it lawful to steal from her as you would make it lawful for someone else? If you say yes: you have disbelieved in the Book of Allah and left Islam, then you are between two misguidance.

And whenever I come to them with something of that, I say: Did you get out of it? They say yes, he said: Two thousand of them returned, and six thousand remained. He has narrations on the authority of Ibn Abbas.⁽¹⁾

people gathered in Adhrah in the following year (38 AH), and Saad bin Abi Waqqas, Ibn Omar, and other companions, may Allah be pleased with them all, attended it, and they ruled over the two arbitrators, so Ali Abu Musa al-Ash'ari ruled, and Muawiyah ruled Amr bin al-Aas, and they agreed between them to depose the two, Ali and Muawiya And for the Muslims to choose whom they see fit, Amr asked Abu Musa Al-Ash'ari to start as plot from him, so he spoke, so he deposed Ali, and Amr spoke, so he endorsed Muawiya and pledged allegiance to him, so the people dispersed on this and Ali became in disagreement with his companions.

He delegated three individuals from the Kharijites: Abd al-Rahman bin Malajim al-Muradi, al-Barak bin Abdullah al-Tamimi and Amr ibn Bukayr al-Tamimi, and they vowed to kill Ali bin Abi Talib, Muawiyah bin Abi Sufyan, and Amr ibn al-Aas. Ibn Muljim said I'll handle Ali, and Al-Barak said: I'll handle Muawiyah. And Omar bin Bakir said: I am enough for you Amr bin Al-Aas.

Then each of them headed to the country where his target was, so Ibn Muljim - may Allah curse him - was able to hit Ali with the sword in his forehead while he was leaving for the Fajr prayer, and he grabbed him. Ali, peace be upon him, died two days later, and was buried at night in the emirate's house in Kufa, so that the Kharijites would not exhume his grave, and the other two could not kill their targets

He pledged allegiance to the caliphate after the martyrdom of Ali, his son al-Hassan, may Allah bless him and grant him peace, so he resided there for six months and days, then Muawiyah marched to him, and al-Hassan sent to him to bid him hand over the matter to him on the condition that the caliphate be after him, and that no one from the people of Medina, the Hijaz, and Iraq would demand anything from what was in the days of

(1) E'lam Al-Muwaq'een, Ibn Al-Qayim, pp214.

his father, and upon To pay off his debts. Muawiyah answered him with what he asked, so they reconciled on that, then Al-Hassan traveled from Kufa to Medina and resided there with his brother Al-Hussein, and Al-Hassan ❷ died in Medina poisoned by his wife, Ja'dah Bint Al-Ash'ath bin Qais. Yazid ibn Muawiyah suggested to her that she should poison him and marry her, so she did. When al-Hasan died, she sent a letter to Yazid asking him to fulfill his promise. He said: We did not accept you for al-Hasan, so should we please you for ourselves?

His death was in the year (49 AH), and his brother tried with him to tell him who gave him the poison, but he did not tell him, and he said: Allah is more severe in vengeance than who I think, otherwise he will not be killed -because of me- who is innocent.⁽¹⁾

(1) See Tareekh Al-Khulafa, Imam Jalaiddin As-Suioti, p.p113-127.

Kharijite parties and their creed

The Kharijites were divided into multiple parties and sects, but in their various parties they agreed on two essential matters:

The first matter: It relates to the caliphate and concludes that the caliph chooses a free choice from among the Muslims, and it is not necessary that he be a Quraysh or an Arab, as it is not for a specific person and is not confined to a specific group, as the Shiites say, and if the choice falls on a person, he does not have the right to concede, and if he deviates he must be removed. If he does not leave, he must be killed.

The second matter: doctrinal, which is that deeds are part of faith, such as prayer, fasting, zakat, and other things are part of faith. A person's faith is not achieved by heartfelt assent or verbal acknowledgment, rather all deeds are necessary.

They are divided into several groups and parties, the most famous of which are the Azariqa, the Safriya, the Najdat, and the Ibadi, and the Ibadi are the most famous of the sects that are affiliated with the Kharijites, and they are still to this day and live in Oman, Zanzibar, and North Africa, and they are the Ibadi sect.

The Ibadis are the companions of Abdullah bin Abad, and the Ibadi sect entered Africa in the first half of the second century AH and spread among the Berbers like wildfire until it became their official sect.

The Ibadis ruled in North Africa, a continuous and stable rule that lasted for about (130) years until the Fatimids (a Shiite sect) removed them.

Shiites

They see Shiism as a purely religious aqidah (creed), and there are other Muslims who see Shiites as a purely political idea.

As for those who hold that Shiism is a purely religious belief, they see that Ali and his sons and grandchildren are imams over the Muslims, and that they have the right to guardianship, leadership, and to be imams, and their argument in this is hadiths that only them knew, including: when the Prophet, peace be upon him, departed from the farewell pilgrimage in Ghadir Khumm, he said: Whoever I am his master, then Ali is his master. O Allah, be loyal to who is loyal to him and be hostile to who is hostile to him.⁽¹⁾

Shiites saw this hadith as a commandment that Ali may be the leader of the believers and the imam of the Muslims, and the hadith "I am the city of knowledge and Ali is its gate."⁽²⁾

The Hadith that Ali to me is like Aaron's position to Moses, except that there is no prophet after me.⁽³⁾

Hadith: Only a believer loves you and only a hypocrite hates you.⁽⁴⁾

To other hadiths that the Shiites cling to and are rejected by others who see that they are weak or interpret them in a different interpretation.

Accordingly, the Imamate of Ali for the Muslims in the eyes of the Shiites is an inevitable Imamate imposed by religion and necessitated by faith.

Hence, most of the Shiites went to the fact that the caliphate of Abu Bakr, Umar and Othman are all invalid, rather, among the extremist Shiites who say that the honorable three, may Allah be pleased with them, are infidels.

If the Prophet ﷺ willed for Ali, then Ali willed for al-Hasan, and al-Hasan for al-Hussein, and so on according to the sequence in which their various sects see, as we will show when talking about their sects and factions.

As for those who believe that Shiism is merely a political idea, their arguments are many, including:

-The right of relatives to inherit power is something that Islam does not sanction, and religious axiom says that prophets are not inherited, and had Allah Almighty willed, He would have made for Muhammad ﷺ a son to inherit power after him, and he is the Messenger who chose him.

-Those who swore allegiance to Ali as the Emir of the Believers did not swear allegiance to him because he was a religious symbol or because he was the successor of the Prophet, but rather because they saw that he was the most deserving of Muslims to rule over their affairs, just as the previous Muslims saw Abu Bakr's right to the caliphate, so they pledged allegiance to him, and after him Umar ibn al-Khattab and Othman, may Allah be pleased with them.

The Shiites, then, were not at first a religious sect, but rather a political idea expressing a political opinion that Ali bin Abi Talib was more deserving of the caliphate than Muawiyah, and they believed that Muawiyah was not serious when he was angry to kill Uthman, but rather took this killing as a pretext to disturb the atmosphere in the face of Ali until when the opportunity comes for him, he reaches the matter he wished for, which is to prevent Ali from the caliphate until it is saved for him, and there is no doubt that Muawiyah was fortunate when the caliphate came to him in the form that we know in the history books.

So, Muawiyah was defeated in the Battle of Siffin, and regardless of the farce of arbitration, we can say: Had it not been for the killing of Ali, may Allah bless him and grant him peace, the caliphate would not have passed to Muawiyah, and not one Umayyad would rule over it.

According to the majority of Muslims who were not touched by the innovation of revolting against Ali or becoming Shiites to him, and they are the Sunnis who are more deserving of the caliphate in their view, due to his grace, knowledge, wisdom, and precedent in Islam, and then finally because he is the cousin and son-in-law of the Messenger of Allah ﷺ. His Eminence Professor Sheikh Muhammad Abu Zahra says: "The scholars are unanimously agreed that Muawiyah, in his revolt against Ali bin Abi Talib, may Allah bless him and grant him peace, was a transgressor."

Muawiyah bin Abi Sufyan announced his conversion to Islam with his father at the conquest of Mecca, and they were among those whose hearts were reconciled after that in the battle of Hunayn.

After the martyrdom of Ali, may Allah be pleased with him, the people of Kufa pledged allegiance to Al-Hasan bin Ali, may Allah be pleased with them both, and he is the eldest of Ali's children from Fatima, may Allah be pleased with her. Ali had not recommended him to succeed, so what the narrators and historians agreed upon is that Imam Ali, when he was on his death bed and was asked about the person who would succeed him, said: "I will leave you as the Messenger of Allah ﷺ left them." So they chose his son Al-Hasan, peace be upon him, after his death.

So he resided there for six months and days, then Muawiyah went to him and sent to him al-Hasan to expend the handing over of the matter to him, on the condition that he would have the caliphate after him, and on the condition that he would not ask anyone from the people of Medina, the Hijaz and Iraq for anything from what was in the days of his father, and that he would pay off his debts on his behalf, so Muawiyah did what he asked, they reconciled on that and he descended from the caliphate to him, and he descended from it in the year (41) of migration in the month of Rabi' al-Awwal, and it was said Al-Akhir, then Imam al-Hasan traveled from Kufa to Medina, so he resided there.

What do you think, if the caliphate was a divine position, would Imam Ali, may Allah bless him and grant him peace, have hesitated to appoint his son? Would Imam Hassan waive it? To spare the blood of Muslims when there is an implementation of Allah's command and sharia?

Saving lives before a divine right contradicts the saving of Allah Almighty: Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed [At-Tawbah: 111.]

Al-Hasan, may Allah be pleased with him, died in Medina poisoned. His wife, Ja'dah bint Al-Ash'ath bin Qais, poisoned him. Yazid bin Mu'awiyah suggested to her to poison him and marry her, so she did. When Al-

(1) Ahmed, Al-Musnad, Musnad Ali Bin Abi Talib, p.1, p.p152, Hadith No.1310, Al-Arna'out commentary, he said authentic for others

(2) At-Tabari, Al-Mu'jam Al-Kabeer, p.11, p.p65, Hadith No.11061.

(3) Al-Bukhari, As-Sahih, Al-Maghazi, chapter: Manaqib Ali Bib Abi Talib, p.5, p.p19, Hadith No.3706

(4) Ahmed, Al-Musnad, Musnad Ali Bin Abi Talib, p.1, p.p95, Hadith No.731, Al-Arna'out commentary, he said its chain of narrators on two sheikhs condition

Hassan died, she sent to Yazid asking him to fulfill what he promised. He said: I did not accept you for Al-Hassan, so shall we accept you for ourselves?

His death was in the year (49 AH) and his brother Al-Hussein tried to tell him who gave him the poison, but he did not tell him, and he said: Allah is more severe in vengeance, if he is who I think.

Muawiyah settled in the government after Al-Hassan relinquished the caliphate to him in the year forty-one. So, it was called the year of the congregation because the nation gathered in it under one caliph.

In this year, Muawiyah appointed Marwan bin al-Hakam as a guardian for al-Madina, and in the year 50, Muawiyah called the people of Sham (Levant) to pledge allegiance to his son in the mandate of the Covenant, and he was the first to entrust it to him in his health, then he wrote to Marwan in Medina to take the allegiance, so he addressed Marwan and said: "The Commander of the Faithful saw that his son, Yazid, should appoint over you the Sunna of Abu Bakr And Omar, so Abd al-Rahman ibn Abi Bakr al-Siddiq, may Allah be pleased with them both, stood up and said: Rather, the Sunnah of Chosroes and Caesar, that Abu Bakr and Omar did not make it in their children or in anyone of their household, and Muawiyah died in the month of Rajab in the year sixty AH after his caliphate lasted twenty years.

The successor to the caliphate after Muawiyah was his son Yazid, so he sent to the people of Medina someone to take the pledge of allegiance to him, but Al-Hussein and Ibn Al-Zubayr, may Allah be pleased with them, refused to pledge allegiance to him and left that night to Mecca.

people of Kufa used to write to Al-Hussein at the time of Muawiyah to rebel against him and they will support Al-Hussein in this, but he refused. When Yazid pledged allegiance, Al-Hussein hesitated to go out to Kufa, so Abdullah Ibn Al-Zubayr advised him to leave to Kufa, and Ibn Abbas, may Allah be pleased with them both, told him not to do so.

Ibn Omar said: Do not go out, for the Messenger of Allah ﷺ gave him a choice between this world and the Hereafter, so he chose the Hereafter, and you are a part of him and you do not get it (i.e. the world) and he embraced him and wept and bid him farewell. Ibn Omar used to say: We defeated Hussein by going out, he saw an example in his father and brother, and he spoke to him about that also Jabir bin Abdullah, Abu Saeed Al-Khudri, Abu Wafid Al-Laithi and others, so he did not obey any of them and determined to march to Iraq. Ibn Abbas, may Allah be pleased with them both, said to him: By Allah, I think you will be killed among your wives and daughters as Othman was killed, but it was not accepted from him. Ibn Abbas cried, and when Ibn Abbas saw Abdullah bin Al-Zubair, he said to him: Who I wanted has come. This Hussein comes out and leaves you and the Hijaz, so he left Mecca for Iraq in the ten days of Dhu al-Hijjah with a group of his family after the people of Iraq sent messengers and letters to him calling him.

When Imam Hussein, may Allah bless him and grant him peace, came out, he never mentioned that he went out to defend a heavenly right that Yazid usurped, but rather he came out because he believed that he had more right to succession than him.

Yazid wrote to his governor in Iraq, Ubaid Allah bin Ziyad, to kill him, so he directed an army of four thousand to him, and the people of Kufa let Al-Hussein down as they were with his father before him. When the weapon drained him, he offered them to surrender, return, and go to Yazid, so he put his hand in his hand, but they refused but to kill him.

So, he was killed in that immoral battle and his head was brought in a basin until it was placed in the hands of Ibn Ziyad. May Allah curse his killer and Ibn Ziyad with him and Yazid bin Muawiyah also, as may Allah curse who wrote and sent to him inviting him to them and promising him to go out and fight with him from the people of Kufa, then they failed to go out, and handed him over to the army of Abdullah bin Ziyad, who killed him.

The killers of Al-Hussein are the people of Kufa, whether who was in the army of Abdullah bin Ziyad, may Allah curse him, or the Shiites who were in Kufa. They wrote to him and sent to him asking him to go out to Iraq, and they promised him to fight with him, then they did not leave until he met his Lord as a martyr.

A group of Shiites arose after the martyrdom of Al-Hussein, they called themselves the (at-Tawabeen) Repentants, as they saw that they were deceived by Al-Hussein when they sent to him and invited him to be at the head of their group, then they abandoned him to meet his death in a miserable manner.

Al-Hussein, may Allah have mercy on him, was martyred on the day of Ashura, and sixteen men from his family were killed with him, and only his son Ali bin Al-Hussein Zain Al-Abidin, may Allah be pleased with him, was left. He was sick and did not go out to fight, and he was twenty-three years old when his father was martyred.

When Al-Hussein, may Allah's prayers be upon him, and his father's sons were martyred, he sent Ibn Ziyad, may Allah curse him, with their heads to Yazid. He was pleased to kill them first, then he regretted that the Muslims detested him for that and the people hated him, and it is their right to do that.

The army of Yazid, may Allah curse him, marched after Harrah to Mecca to fight Ibn al-Zubayr, so the commander of the army died on the way, so he succeeded them as a leader. They came to Mecca and besieged Ibn al-Zubayr, fought him and shot him with catapults, in Safar in the year sixty-four, and the spark of their fire burned the curtains of the Kaaba.

Allah destroyed Yazid in the middle of the month of Rabi' al-Awwal of this year, so the news came of his death and the fighting continued, so Ibn al-Zubayr called out, "O people of Sham, your tyrant has perished, so they were humiliated and killed by the people."

Nawfal bin Abi Al-Furat said: I was with Omar bin Abdul Aziz, may Allah bless him and grant him peace, and a man mentioned Yazid, and he said: The Commander of the Faithful, Yazid bin Muawiyah, so he said: You say the Commander of the Faithful!? And he commanded him, and he struck twenty votes, and in the year sixty-three, he reached Yazid that the people of Medina revolted against him and deposed him, so he sent them a heavy army and ordered them to fight them, then march to Mecca to fight Ibn al-Zubayr, so they came and the battle of Al-Harrah was at the gate of Taibah, and how do you know what happened to al-Harra? The city was violated and many people were killed, most of them were companions and followers, and the number of those killed in Al-Hurrah was three hundred and six souls. Al-Dhahabi said: "When Yazid did to the people of Medina what he did with drinking alcohol and committing evil, the people became angry with him, and more than one revolted against him, and Allah did not bless his life.

The army of Yazid, may Allah curse him, marched passing Al-Harrah to Mecca to fight Ibn al-Zubayr, so the commander of the army died on the way, so he succeeded them as an emir.

Allah destroyed Yazid in the middle of the month of Rabi' al-Awwal of this year, so the news came of his death and the fighting continued, so Ibn al-Zubayr called out, "O people of Levant! Your tyrant has perished, so they were humiliated and disgraced by people.

Ibn al-Zubayr called to pledge allegiance to himself, and it was called the caliphate. As for the people of the Levant, they pledged allegiance to Muawiyah bin Yazid, and he was appointed successor by the covenant of his father, and that was in Rabi' al-Awwal in the year sixty-four, and he was a righteous young man. He did not pray with the people, and the period of his caliphate was forty days. And he died when he was twenty-one years old, and when he was dying, he was told: Don't you be caliph? What I got from its sweetness?! I can not bear its bitterness^{1,2}.

With his death, the Umayyad caliphate of the descendants of Muawiyah bin Abi Sufyan ended, and that was in the year sixty-four AH. And the succession of Abdullah bin Al-Zubayr appeared, and the people of Hijaz, Iraq, and Khurasan obeyed him, and only the Levant and Egypt remained outside it.

Then Marwan ibn al-Hakam rose from Medina, and the Levant and Egypt yielded to him, and he continued until he died in the year sixty-five. He entrusted his son Abd al-Malik, and Abdul-Malik overcame Ibn al-Zubayr, as he prepared an army to fight him under the leadership of al-Hajjaj in forty thousand, so he besieged him in Makkah for months and he was shot with a catapult, and Ibn al-Zubayr betrayed his companions and infiltrated al-Hajjaj, so he defeated him, killed him and crucified him, on Tuesday the seventeenth of Jumada al-Awwal.

Ali bin Al-Hussein, may Allah be pleased with him, was brought to Yazid, then he moved to Medina and lived there respectfully and esteemed. He didn't take the path of politics and turned to knowledge and study because he found in that the nourishment of his heart and the solace of his soul, and he was merciful to people with great generosity, and marvels are narrated in his generosity and grace.

He did not tolerate those who disparaged the Rightly Guided Caliphs, and it was not known about him that he said anything but good about Abu Bakr, Umar, and Uthman, and he considered the love of the Shiites for the family of Ali who disparaged those imams a disgrace.

It was narrated from him that he said to some Shiites: "O people, love us with the love of Islam, and your love has continued until it has become a disgrace to us. You made people hate us.

It is narrated that a people from the people of Iraq sat with him, and they mentioned Abu Bakr and Omar, then they started to dispraise with Othman, so he, may Allah be pleased with him, said to them, may Allah be pleased with him, tell us: Are you the first immigrants who left their homes and their wealth seeking the grace and pleasure of Allah and support Allah and His Messenger?

They said: No. He said: Are you among those who established the abode and faith before them, loving those who migrated to them? They said: No, so he said to them: As for you, you have decided against yourselves and testified against yourselves that you are not of these, nor of those, and I testify that you are not of the third group about whom Allah Almighty said(:And those who come after them will pray, "Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful] (Al-Hashr:10-)

So leave, Allah does not bless you, nor make your houses close. You are mockers of Islam and you are not among its people..²

It is narrated from several ways that Hisham bin Abd al-Malik performed Hajj before assuming the caliphate, so he circumambulated the house, and when he wanted to receive the stone, he could not even set up a pulpit for him, so he sat on it and greeted and some of the people of the Levant around him, and while he was like that, when Ali bin Al-Hussein, peace be upon him, approached, when he approached the stone To receive the people step aside from him out of respect, prestige, while he is in a good suit and a good figure, so Hisham said: Who is this? Al-Farazdaq the poet was present and said: I know him. Hisham said: Who is he? The poet Al-Fahal recited this famous poem, which states :

This is the one whom Al-Bathaa knows his boldness
And the house knows him and the haal wal haram

This is the son of the best of all Allah's creation
This pure piety immaculate knowledgeable

If Quraysh saw him said her saying
With his morals, morals are over

This is the son of Fatima, if you do not know him
Allah's prophets were sealed with his grandfather

Ali bin Al-Hussein Zain Al-Abidin was blessed with children, Muhammad Al-Baqir and Zaid, and each of them received jurisprudence from his father. Ali left his son Zaid young, and his brother Muhammad al-Baqir had succeeded his father in leading knowledge, jurisprudence, and hadith, and he was like his predecessor in his morals, piety, and respect for the predecessors of this nation, especially Abu Bakr and Omar, may Allah be pleased with them.

Al-Farazdaq met Al-Hussein bin Ali, peace be upon him, on the way to Iraq, and warned him not to go. Al-Hussein asked him about their condition, and he said to him: (The expert has fallen, their hearts are with you, and their swords are with the Umayyads), but he insisted on going and was martyred, peace be upon him.

Urwa bin Abdullah narrates: I asked Abu Jaafar Muhammad bin Ali about the ornament of the sword, and he said: There is no harm in it, as Abu Bakr Al-Siddiq adorned his sword, he said: I said and you say Assideeq? So he

(1)See Tareekh Al-Khulafa, Jalaudinn As-Suioti, p.131-140

(2)See Al-Bidaya Wan-Nihaya, p.3, p.10

jumped and faced the qiblah, then said: Yes, Assideeq yes Assideeq, and whoever does not accept Assideeq, then Allah will not be faithful to his word in this world and the Hereafter.

He said to one of the converts, who is Jabir al-Jawfi: O Jaber, I have been informed that people in Iraq claim that they love us and have they dispraise Abu Bakr and Omar, and they claim that I commanded them to do so. So let them know that I am innocent of them to Allah, and by Allah, if I were to be appointed, I would have approached Allah with their blood. The intercession of Muhammad ﷺ does not reach me if I would forgive them and have mercy on them. Indeed, the enemies of Allah are heedless of their virtue and their precedent. So inform them that I disvow of them and those who have disavowed Abu Bakr and Omar..⁽¹⁾

(1)Tareekh Abul-Fida, p.9, p.p311

The most popular Shiite sects

The Shiite sects had many names, many trends, differing beliefs, their faiths differed, and their ways diverged.

Some of them adhered to the side of moderation, and others tended to extremism and delusion. There are Shiite sects that have perished, including:

1. **The Sabaeans:** which proclaimed the divinity of Ali, may Allah honor his face, and the head of this sect was Abdullah bin Saba, the Jew.

2. **Al-Kaysaniyyah:** This sect says that Muhammad bin Ali bin Abi Talib, who is known as Muhammad bin Al-Hanafiyyah, relative to his mother, who was from Bani Hanifa and was called Khawla - as they believed that this Muhammad was more worthy of the imamate after his father, because he was the bearer of the flag on the day of the Battle of the Camel, and there are those who He went on to say that Al-Hussein, his brother, recommended him to lead the Imamate after him.

As for the reason for naming the band the Kisanayah, it is said that this is attributed to Kisan, the mawla of Ali bin Abi Talib, may Allah's prayers be upon him, as Kisan is the one who guided Al-Mukhtar bin Abi Ubaid Al-Thaqafi to the killers of Al-Hussein, so Al-Mukhtar took revenge on them and killed them.

3. **Attawaboun:** This sect arose, apparently inspired by the word tawaboon (repentance), because of their feelings of guilt and their sense of remorse, because they were the ones who invited Al-Hussein, may Allah bless him and grant him peace, to join them in Iraq, then they soon abandoned him until he met his death as a martyr in the land of Karbala in an ugly way.

They saw that they were deceived by Hussein, when they called him to be at the head of their group, and then abandoned him to meet his death in a miserable manner.

The number of Tawaboon multiplied, and they went out to the tomb of Al-Hussain in Karbala, acknowledging their mistake when they failed to support him and crying, then they escalated wanting to entrap the Umayyads, and a major battle took place between them and the Umayyad army in Ain Al-Warda near Al-Raqqa, in which they performed well, but the victory was not their lot. Although they fought like lions, archery killed most of them, and only a few of them survived.

The truth is that these Tawaboon repentants realized their mistake after it was too late. If they had spent half of what they had spent in helping Al-Hussein in this battle, it would have been possible for the situation to change with regard to both the Ahl al-Bayt and the Umayyads, and Allah Almighty knows the best¹.

The most important and popular Shiite sects and their beliefs

They are three teams:

First: Zaydi Shiites.

Second: The twelfth Imami Shiites.

Third: Ismaili Shiites.

First: Zaydi Shiites

They are, as it appears from their name, the companions of Zaid bin Ali Zain al-Abidin bin al-Hussein bin Ali, may Allah be pleased with them, who was born in the year (80 AH) and was killed as a martyr in the year (122 AH), and his age on the day of his martyrdom did not exceed forty-two.

He is the first Alawi who resisted the Umayyads with weapons and sought to demolish their kingdom and seize the chair of the Emirate of the Believers, although success wasn't on his side in his opposition, then he drew this path for his companions.

The story of Zaid bin Ali's revolt against the Umayyads and their fight is not devoid of sermons and contemplation, as it is very similar to the story of his grandfather Al-Hussein, beginning and end.

He narrated on the authority of his father, Ali Zain al-Abidin, the knowledge of the family of the House, and many narrations were narrated on his authority that he narrated on the authority of the Followers. His father died in the year (94 AH) when he was fourteen years old, so he received the narration from his brother Muhammad al-Baqir, who was older than him at an age that allowed him to have a father, as Imam Jaafar bin Muhammad al-Baqir was at the age of Imam Zaid, may Allah be pleased with them all.

Imam Muhammad al-Baqir was an imam in virtue and knowledge that many scholars learned from him, including Abu Hanifa, may Allah's prayers be upon him, just as Abu Hanifa was a student at the hands of Abdullah bin al-Hassan, the cousin of Ali Zain al-Abidin, just as Zaid learned from others on the authority of the followers who were teaching in the mosque of the Messenger of Allah, may Allah bless him and grant him peace.

Zaid went out seeking knowledge in various aspects and wherever he found it, and he met Wasel bin Atta in Basra and studied with him the faiths of the Mu'tazila, and his views converged with the opinions of the Mu'tazila, and he was moving around the regions of Iraq and Hijaz and studying with scholars, then he stayed most of the year in Medina, and students of knowledge came to him from every place they received about him. This is what Abu Hanifa said:

(1) See details Al-Islam Bila Mathahib, Dr. Mustafa Ash-Shak'a, p.175-187

"I watched Zaid bin Ali, and I did not see him in his time more knowledgeable than him, nor was he quicker in answering, nor was he clearer in words. He was unique".

The Ahl al-Bayt abandoned politics in word and deed, to the extent that his brother Muhammad al-Baqir and his son Jaafar did not leave Medina except for Hajj or Umrah to Mecca.

The first of the most mobile in the Iraqi and Levantine countries from Aal Al-Bait Imam Zaid, may Allah be pleased with him. However, the Shiite calls were spreading throughout the country with abandon of Aal Al-Bayt of the people, after the martyrdom of Al-Hussein, τ.

Their isolation from the Shi'ites was a reason for many of these Shi'ites to deviate from the sound Islamic curriculum in their Shi'ism, and the deviation appeared.

Aal al-Bayt whenever they met them in the city, they rebuked and abused them. when Imam Zaid met them on his travels, he began spreading the truth among them and forbidding them from deviation.

Hisham bin Abd al-Malik, who assumed power in the year (105 AH) to (125 AH), was spreading eyes and monitoring the movements of Zaid, may Allah be pleased with him, and Zaid did not show opposition and did not seek it, but rather he was doing the right of knowledge and guidance, but the suspicion exists with Hisham, especially since he knows The status of the Al-Alawi family in the eyes of the people, and he saw what was among the people of Ali Zain Al-Abidin Abi Zaid in the Sacred House, so he instructed his worker in Kufa and his worker in Medina to mistreat Zaid in order to diminish his position in the hearts of the people. Embarrassment and harm continued from the governor of Medina and the governor of Kufa to Imam Zaid, until Zaid was forced to go to Hisham to complain to him, but when he went Hisham tried to humiliate him, so when he asked for permission, he did not give him permission, so he sent him a paper requesting permission, so Hisham wrote at the bottom of it Go back to your house in Medina This was repeated, and finally he authorized him when he entered he did not give room for him in the council, so he sat where the council ended with him, and said: "Oh, Commander of the Faithful, no one is greater than fearing Allah, nor is he less than fearing Allah".

Hisham said: Shut up, you have no mother, you are the one who disputes with you in the caliphate and you are the son of a servant. His mother was Sindhi (one of the prisoners of the Sind). Zaid replied to him a strong and sober response he said to him: "There is no one more worthy of Allah and no one is higher in rank with Him than a prophet he sent, Ismail was the son of a slave-girl and his brother was the son of free woman, so Allah chose him and brought out the best of mankind from him, and no one has to do that since his grandfather was the Messenger of Allah p and his father is Ali bin Abi Talib.

Hisham said: Get out, and he said: "I Get out, then I will only be where you hate him." So he went out, and he was harmed and expelled, and he is the kind one who refuses grievance, so he went to Kufa in disguise, but he concealed the known and the observer, so his matter was not unknown, and the Shiites of Iraq began to come to him, and he took the pledge of allegiance to them and it was The wording of his pledge of allegiance and his call as stated in Al-Kamil by Ibn Al-Atheer: "We only invite you to the Book of Allah and the Sunnah of His Prophet Muhammad, peace be upon him, and jihad against the oppressors, and defending the oppressed and giving to the disadvantaged, and dividing this booty equally among its people, repelling grievances and supporting the truth, will you pledge allegiance to that? their hands, and he said: You have the covenant of Allah, his covenant, and the covenant of His Messenger, so that you can seek help in my allegiance, and that you fight my enemy, and that you advise me in secret and in public. If he said yes, he puts his hand and said: By Allah I witness¹.

Fifteen thousand of the people of Kufa pledged allegiance to him, and the Shiites of Wasit and other cities joined them, reaching forty thousand.

The vow came from Aal Al-Bayt, warning Zaid not to trust the people of Kufa, but he did not listen to them and agreed with the leaders that the uprising would be at the beginning of the month of Safar in the year (122 AH). The news of Zaid, may Allah be pleased with him, and those who pledged allegiance to him, reached the governor of Iraq, the agent of Hisham bin Abd al-Malik, and the governor informed Hisham of the matter, so Hisham sent a letter to his governor saying that you are heedless, and that Zaid bin Ali has committed his sin in Kufa, has pledged allegiance to him, so insist on his request and tell him he is safe, and if he does not accept, then fight him. However, Zaid rejected being safe, so the Umayyad army prepared and started attacking Zaid and his followers, so the imam was forced to fight a month before the date he estimated, so he called his followers, and only about five hundred responded to him, and the rest weakened and reneged, but Zaid did not weaken even if he saw signs of defeat, but rather said: I fear that They put it Hussainiya (he means the people of Kufa to betray him this time as they betrayed his grandfather Al-Hussein before). By Allah, I will fight to the death.

it was narrated that when Imam Zaid revolted in Kufa against Hisham bin Abd al-Malik: Abu Hanifa said: (His rebellion matched the rebellion of the Messenger of Allah on the day of Badr) and it was said to him why did you fail him? The emergence of the Messenger of Allah on the day of Badr) and it was said to him why did you fail him? He said: If I knew that people would not fail him as they failed his grandfather, I would have fought with him because he is a true imam, on my behalf, help me with my money). So he sent him ten thousand dirhams and said to his messenger, tell him my excuse.

Zaid advanced with five hundred knights with the Umayyad army, which numbered about twelve thousand, so they fought and defeated the wing of the Umayyad army, killing seventy men of them, and the victory was almost complete for Zaid and his five hundred men, except that an arrow hit Zaid in his forehead and when he was extracted from him, his death was, and thus they could not defeat him except by way as they did to his grandfather, Al-Hussein, may Allah be pleased with them.

So his companions tried to bury him in a safe place away from the eyes of his enemies, but his enemies reached the grave the next day, exhumed him, beheaded him, and crucified the body in Kufa in a place called Al-Kanasa, and his head was sent to Damascus, and that was in the year (122 AH). Thus, the story of Zayd appears to be more similar to the story of his grandfather Al-Hussein, with all the touchings. The place where they were martyred is one place near the city of Kufa, and the people of Kufa in both cases are the ones who failed to fight the war for their side, so in fact they killed them by not going out with them, and some of the people of Kufah went out with the rulers of the Umayyads to fight them (so the killers of Zaid and his grandfather Al-Hussein are the people of Kufa).

Zayd was the head of the Zaydi sect, just as his brother Muhammad al-Baqir was one of the imams of the

(1) Al-Kamil, Ibn Al-Atheer, p.p68.

Twelvers, and each of the two half-brothers was a distinguished scholar. Just as Muhammad al-Baqir was called the Baqir Alilm (Baqir of knowledge), Zayd was an example of piety, piety, and knowledge, so that it is said that Abu Hanifa al-Nu'man was one of his students.

A state was established for them in the country of Daylam in the south of the Khazar Sea in the year (250 AH) founded by one of them and his name was Al-Hassan bin Zaid, then they established a second state after that in Yemen, which was established by Al-Hadi to the right Yahya bin Al-Hussein, and the Zaidi state in Yemen ended and was replaced by a republican government in the era Present, currently disputed.

The Zaydi aqidah (creed) of the Imamate:

The Zaidis allowed Imamate in the children of Fatima, may Allah be pleased with her, with conditions that must be available in the Imam, including: knowledge, asceticism, courage, and generosity, whether his grandfather was Al-Hassan or Al-Hussein, in addition to that the ability to fight, and that to have sound five senses.

Imamate for them is not by the text, but everyone who fulfills the previous conditions is permitted to be imam, and this means that the Imamate for them is not by inheritance, but by the pledge of allegiance, and this requires a system that contradicts the Twelver system, in addition to that they allow the presence of more than one imam at one time in two different countries, and the Zaidi faith tends to E'tizal (withdraw) in faith, Zaid was a student of Wasel bin Ataa.

Zaydiyyah says of the preferred imam with the presence of the best, meaning that it is not required for the imam to be the best of all people, rather it is possible for there to be an imam of the Muslims on a side of virtue with the presence of someone who is better than him and more deserving of the Imamate than him, and for that they said: "Ali bin Abi Talib The best companions, except that the caliphate was delegated to Abu Bakr al-Siddiq, may Allah bless him and grant him peace, for a benefit that they saw and a religious rule that they observed, such as calming the raging sedition and softening the hearts of the common people, among other reasons. The interest was that the one in charge be among those who were known for their softness, slowness, advanced age, precedence in Islam, and closeness to the Messenger of Allah ﷺ.

When Abu Bakr was in the disease of death, he saw to delegate the matter to Omar, and the people became angry, saying: You have entrusted us with a harsh tough person. They were not satisfied with the Commander of the Faithful, Umar, for his strength and toughness, until Abu Bakr silenced them, saying: "If my Lord had asked me, I would have said: I entrusted whom was the best for them."

This is Zaid's philosophy regarding Abu Bakr and Omar, and it is a moderate philosophy, as he does not disavow them like the Imami Shiites.

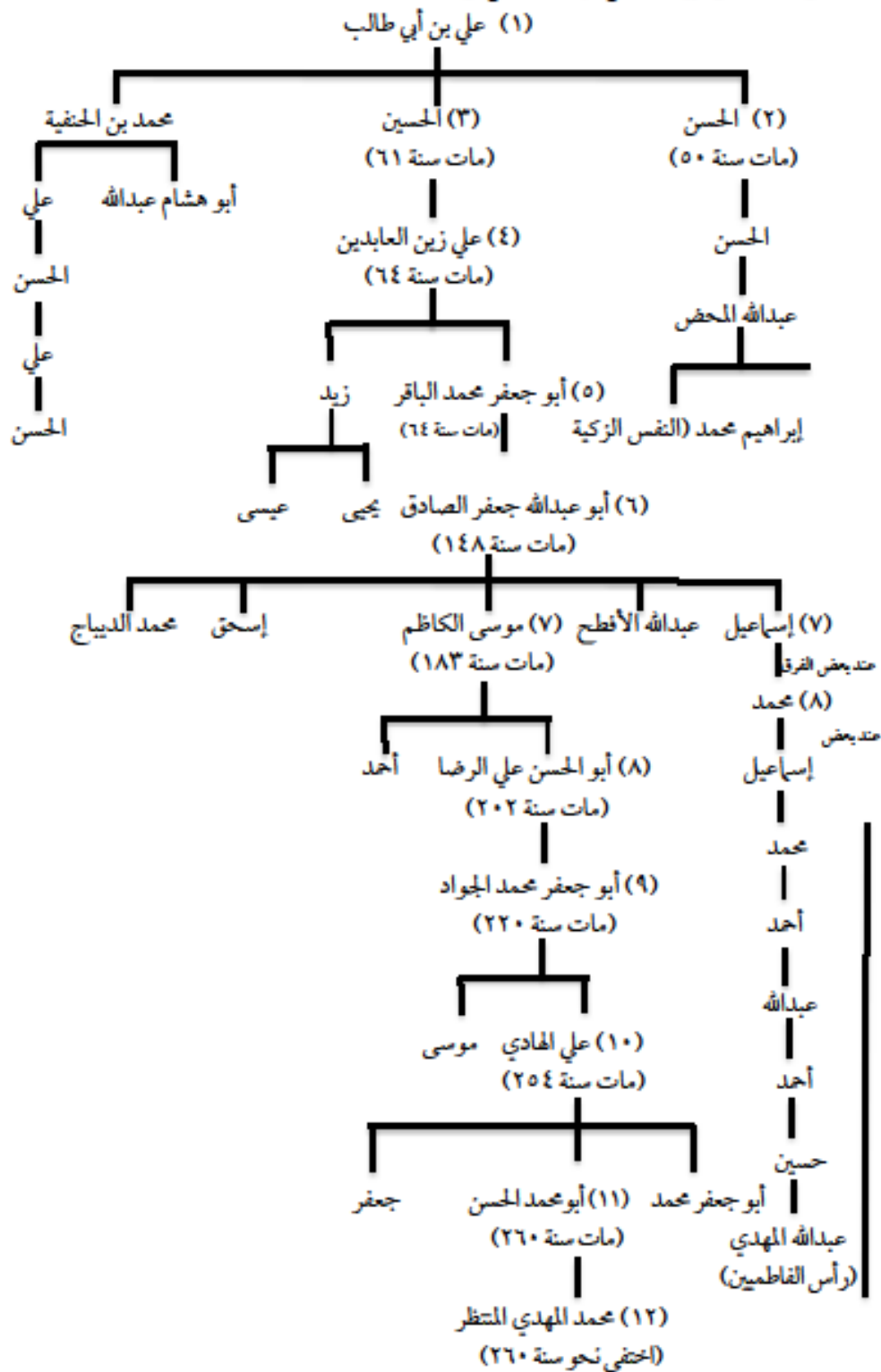
Zaydiyyah in terms of jurisprudence is closer to the faith of the Sunnis, with their agreement in the fundamentals, and they may disagree with them in some branches.

They take the hadiths that were mentioned in the hadith books of the Sunnis, such as the six books, Muwatta Malik, and the Musnad of Imam Ahmed bin Hanbal. The scholar Muhammad bin Ali al-Shawkani, the judge of the Zaydiyyah judges in the Yemeni country in his time, explained the book Muntaqa al-Akhyar fi ahadeeth alahkam by Sheikh Taqi al-Din Ibn Taymiyyah in his book Nayl al-Awtar.

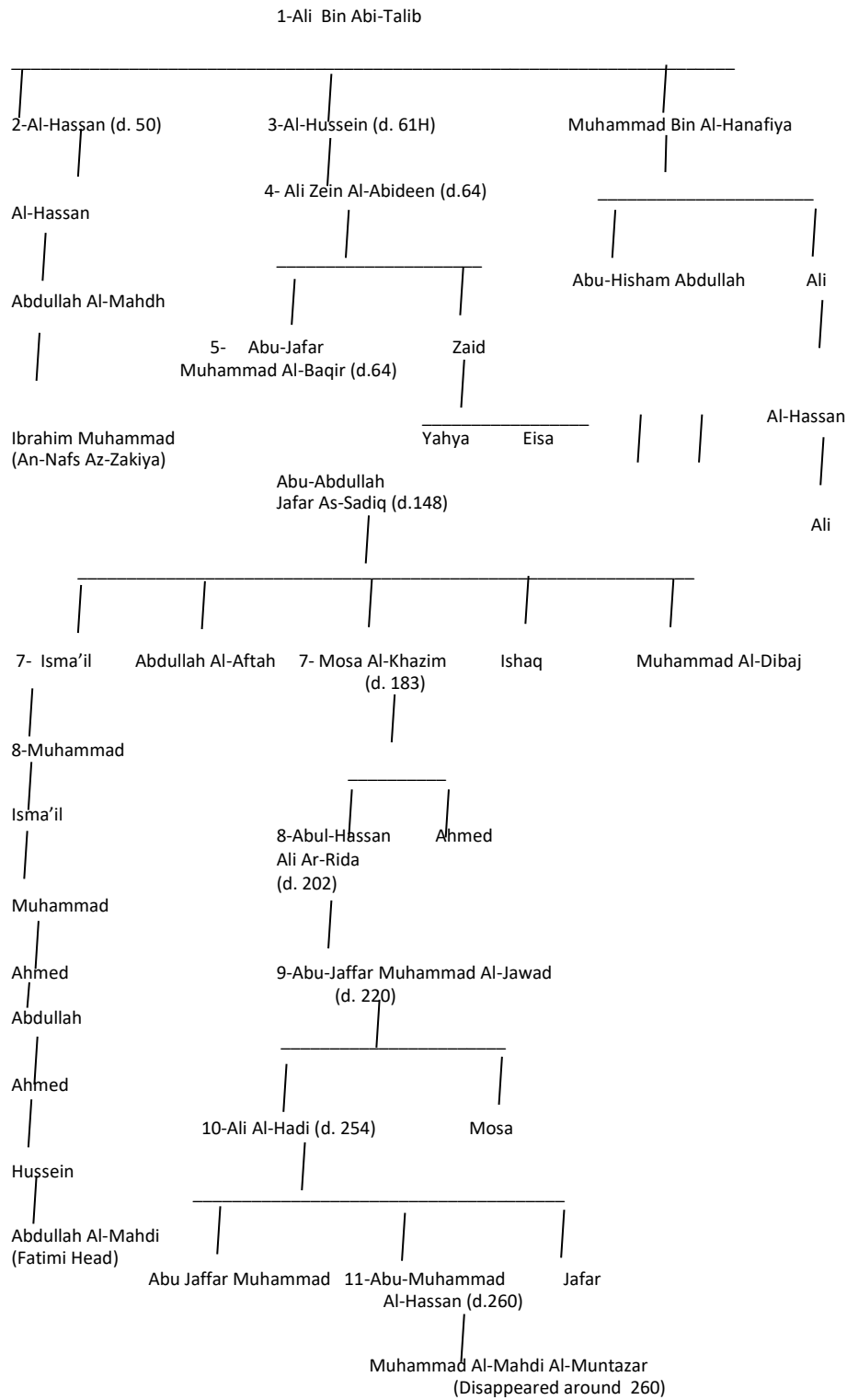
Imam Muhammad bin Ismail, the Yemeni Zaydi prince al-Sana'ani, explained Ibn Hajar's book Bulooqh al-Maram fi Dalil al-Ahkam in his book Subul Assalam. He also put a footnote on the book Ahkam al-Ahkam fi Ahadith al-Ahkam by Ibn Daqqeq al-Eid.

The Yemeni Zaidis were following the path of Imam Zaid in terms of intention, moderation, and taking matters into the path of tolerance, and they used to pray in the mosques of the Sunnis, and the Sunnis prayed in their mosques, except that the emergence of the Houthi sect, who were influenced by the Imami Shiite faith in our days, deviated from this tolerance and showed sedition in the countries of Yemen between Sunnis and Shiites, which led to this raging war that destroyed crops and offspring.

أهم وأشهر طوائف الشيعة، وهي ثلاث فرق رئيسة: الزيدية، الإمامية الاثنا عشرية، الإسماعيلية. وهذه الشجرة تبين تسلسل الإمامة عند كل فرقة:



The most important and famous of the Shiite sects, which are three main sects: Zaydi, Twelver Imami, Ismaili
 This tree shows the sequence of imams for each group



Second: The Twelfth Imami Shiites

They are the majority of Shiites who live among us these days, and they include almost two-thirds of the population of Iran, a third of the population of Iraq, thousands of people in Lebanon, and millions in India and in some Islamic republics that were ruled by Russia.

The general creed of the Imami Shiites is: their absolute belief in the Imamate of Ali ibn Abi Talib, may Allah be pleased with him, with a complete and manifest faith, describing him as a guardian, and the transfer of guardianship to his sons after him.

The Imamis are not one sect, but rather they are several sects, such as the Baqariyya, the Ja'fariyyah, and the Nawusiyyah, who said: that Ja'far al-Sadiq is alive, he did not die, and he will not die until he appears, and the Fathiyya who believed in the Imamate of Abdullah al-Aftah ibn Ja'far al-Sadiq, and the Ismailis who believed in the Imamate of Ismail, except that they differed on themselves, and some of them said That he died during his father's life, and some of them said that he did not die, and that his father showed his death out of fear or piety the Abbasid caliphs. The Mosaic who said the Imamate of Musa bin Jaafar Al-Sadiq.

Twelvers are the ones who were certain with the death of Musa Al-Kadhim, and they continued to believe in the Imamate of the Musa dynasty until Imam Muhammad Al-Qa'im Al-Muntazar Qaim, who is the twelfth in terms of numerical order.

However, the most famous of these Imami sects that we mentioned is the contemporary Ithna Ashari sect (Twelfth). This sect is also called the Jaafari because it derives matters of its religion from the jurisprudence of Imam Jaafar Al-Sadiq, as he was an imam who gathered Muslims in the general sense, such as Abu Hanifa, Al-Shafi'i, Malik and Ibn Hanbal.

They were called the Twelvers because they believe in twelve consecutive imams, and each of them has a specific title. These are their names and the title of each one of them:

- 1- Ali bin Abi Talib, whose title is Ali Al-Murtada
- 2- Al-Hassan bin Ali, whose title is Al-Hassan Al-Mujtaba
- 3- Al-Hussein bin Ali, whose title is Al-Hussein the Martyr
- 4- Ali Zain al-Abidin al-Sajjad, whose title is Zain al-Abidin al-Sajjad
- 5- Muhammad bin Ali Zain al-Abidin, whose title is Muhammad al-Baqir
- 6- Jaafar bin Muhammad, whose title is Jaafar Al-Sadiq
- 7- Musa bin Jaafar, whose title is Musa Al-Kadhim
- 8- Ali bin Musa, and his title is Ali Al-Ridha
- 9- Muhammad bin Ali, whose title was Omar Al-Jawad Al-Taqi
- 10- Ali bin Muhammad, whose title is Ali Al-Hadi Al-Taqi
- 11- Al-Hassan bin Ali, whose title is Al-Hassan Al-Askari Ath-Thaqi
- 12- Muhammad bin Al-Hassan, and his title is Muhammad Al-Mahdi Al-Qaim Bil Hujja

Imam Jaafar Al-Sadiq, to whom they are affiliated, was affiliated with the blessed Prophet's progeny, just as he was attributed on his mother's side to Abu Bakr Al-Siddiq, may Allah be pleased with him.

His father, Muhammad al-Baqir, chose his clan from among the honorable followers, and it is the granddaughter of Abu Bakr al-Siddiq. The mother of Jaafar Um Farwa bint al-Qasim bin Muhammad bin Abi Bakr al-Siddiq. Al-Shahristani said regarding Jaafar:

"Ali, may Allah honor his face, considered Muhammad bin Abi Bakr as his son, as he embraced him after he married the widow of Abi Bakr Al-Siddiq, peace be upon him."

The door of ijthad for the Twelver is still open, and the mujtahid has the right to express his opinion and to follow it as long as it is in agreement with the Book and the Sunnah and in line with what is reasonable, otherwise it has no value if it has an inclination or an error.

The Imamites add another pillar to the five pillars of Islam, that is, they believe that the imam is a divine position like prophethood, just as Allah chooses whom He wills from among His servants for prophethood and the message, so He chooses for the imamate whoever He wills and commands His Prophet to provide for him and to appoint him as an imam for the people after him to carry out the functions that the Prophet had to perform except that the imam He is not inspired like a prophet, for the prophet is a Messenger of Allah and the imam is a messenger of the prophet, and the Imamiyyah adhere to this pillar firmly and there is no way to be complacent about it.

The twelfth imam in terms of order is Muhammad, who was known as the Mahdi Al-Qa'im Bilhujja, and about whom the Imami Shiite narrations mention that he hid in a basement in the city of Samarra in Iraq, and that he will appear one day to spread justice among the people and restore the usurped Imamate to its owners.

One of the Twelver Shiite scholars, the scholar and mujtahid Thiqat al-Islam, Dr. Musa al-Musawi, wrote a book entitled Ash-Shia wa Tashih "Shia and Correction" Assira bain Ash-Shia wa Tashiu "The Conflict Between Shiites and Tashiu" in an attempt to end the sectarian dispute between the Imami Shiites and other Islamic sects. In its introduction, he stated:

"I have reached a decisive conclusion in my tracing of the dispute between the Imami Shiites and other Islamic sects, which is that the dispute between them is not due to the caliphate after the Messenger of Allah ﷺ and is Imam Ali more deserving of it than anyone else?"

The Zaydi Shiites, which form a large sect numbering in the millions, believe in Ali's right to the caliphate after the Holy Prophet, but harmony and coexistence prevail between them and the Sunnis.

The main reason for the disagreement between the Imami Shiites and the Sunnis is not the issue of the caliphate, rather it is the position of the Shiites towards the rightly guided caliphs and their denigration of them, which we do not find among the Zaidi Shiites and some other sects. If the Imami Shiites were satisfied with the Zaydi behavior, the differences would have diminished and the arena of dissension would have narrowed, but the Imami Shiites fell into belittling and disparagement of the three rightly guided caliphs, so there was sedition¹⁾

(1) Muhathib Ash-Shi'a Wa Tashih, As-Sira' Baina Ash-Shiya Wat_Tashiu', Dr. Thiqat Al-Islam Musa Al-Musawi, Tahtheeb Dr. Abdullah Abdul-Rahman At-Tamimi, Amman, Jordan, p.p6.

He wrote under the title of Imamate and Caliphate:

The conflict between Shiites and Tashiiu began when the Shiites distorted the meaning of tashiiu from loving Imam Ali and his family to slandering the three rightly guided caliphs and defaming them directly, and defaming Imam Ali and his family indirectly.

The deeper I delve into the Imami Shiite beliefs, I find that there is a great chasm separating Shiites from tashiiu, which may sometimes reach a stark contradiction.

The more I delve into the history of the struggle between Shiites and tashiiu, the three eras in which this conflict arose as a beginner become clear to me:

In the first era: which is the era of the emergence of intellectual conflict after the so-called Great Occultation, which paved the way for the second era: which is the emergence of the Shiite Safavid state in Iran.

Then the third and final era: It is the era of conflict that we see in our contemporary life between modern Shiite ideas and tashiiu. Those thoughts that stormed the Shiite community and led to sad and dangerous results.

He says, explaining the basis of the disagreement between the Imami Shiites and others. The Imamate is the cornerstone of the Imami Shiite sect, and so on in the Zaidi and Ismaili sects, from which everything that is controversial with other Islamic sects branches out.

The Imami Shiites believe that the caliphate is for Ali after the Messenger of Allah ﷺ and after Ali, his children, until the twelfth imam, who is Muhammad ibn al-Hasan al-Askari, nicknamed the Mahdi, and that the Messenger of Allah ﷺ alluded to the caliphate of Ali after him in many places, and stipulated that in other places, the most famous of which is in the place He is called (Ghadir Khumm) when he returns from the Farewell Pilgrimage, where he pledged allegiance to Ali and said: "Whoever I am his master, then Ali is his master. O Allah, assist those who assist him and be hostile to those who are hostile to him."⁽¹⁾

That was on the eighteenth day of Dhu al-Hijjah in the year (12) after the Hijrah, and the Shiites celebrate this day everywhere they are found, and they call this day Eid al-Ghadeer.

As for the other Islamic sects, they see that the Messenger ﷺ went to the Supreme Companion and did not appoint anyone after him, rather he left the matter to Shura among the Muslims. This is a summary of the disagreement between the two teams, and each group has its own opinions and evidence

However, the ultimate problem is that this intellectual dispute did not stop at this point, but rather took a dangerous form whenever the era was removed from the era of the caliphate. Had the dispute remained confined to this limit, the speeches would have been easy, just as the Islamic world has suffered in its long history from many tribulations and calamities that befell it because of the idea of the caliphate and the dispute over it.

The intellectual dispute exceeded the limits of scientific research and difference of opinion. Rather, it took on a sharp and violent character when the Shiites began to dispraise the Rightly Guided Caliphs and some mothers of the believers with harsh and violent phrases. They have a great place in the hearts of Muslims, and wives of the Prophet, Allah called them the mothers of the believers. It is not permissible for it to emanate from a Muslim towards a Muslim, let alone from an Islamic sect towards the companions of the Messenger, may Allah's prayers and peace be upon him, and his wives. Companions have a great place in the hearts of Muslims, and wives of the Prophet, Allah called them the mothers of the believers

Here, the inequality between the two groups in the way of thinking appeared on the scene of the dispute. The other Islamic sects love and honor Ali, just like the caliphs who preceded him, and they respect the Ahlu Al-Bayt (household of the Messenger of Allah ﷺ) and pray for them in every obligatory or supererogatory prayer.

However, the Imami Shiites have another position regarding the Muslim caliphs, a position in which there is violence, cruelty, and hurtful words, so the result was the emergence of a reaction by the Sunni scholars to defend their dearest and greatest caliphs, so he wrote and wrote down the book of the Sunnah and its scholars in the Shiites many books expressing it as infidelity once and departing from Islam again.

Thus, this issue preoccupied a lot in the lives of the two parties, but the worst thing about the matter was the method adopted by the Shiites in dealing with the problem of the caliphate, as it contradicted the biography of Imam Ali and the biography of his children among the Shiite imams.

He says that there is a contradiction between two things, one of which is Tashiiu and the other is Shi'ism, and that this contradiction and conflict occurred between them immediately after the Great Occupation, and it is the main reason for all the deviations that occurred in the Shiite thought to this day. I also see that this deviation is the cause of the rift between the Shiites and the Sunnis

To clarify what was previously mentioned, he first spoke about the idea of the caliphate at the time of the Messenger ﷺ and said:

If we look at the place of succession after the death of the Prophet ﷺ we will come to a certain conclusion that no one disagrees with, which is that the idea of preference for the succession of the Prophet ﷺ appeared immediately after his death.

This is Al-Abbas bin Abd Al-Muttalib, as some historians say, addressing Imam Ali when he was busy preparing the Prophet ﷺ and burying him: "Give me your hand and I will pledge allegiance to you until the people say, the uncle of the Messenger of Allah pledged allegiance to the cousin of the Messenger of Allah."

Then Imam Ali says to him: "Would anyone other than me covet it? Moreover, I do not want to pledge allegiance from behind rataj" (that is, from behind a curtain or a closed door).

The Muslims gathered in the Saqifah of Banu Sa'idah to consider the matter of the caliphate, and the Ansar said to the Muhajireen, "From us is a leader and from you is a leader." A strife almost occurred between the two gatherings, but Umar ibn al-Khattab decided the matter and pledged allegiance to Abu Bakr, so the Muslims pledged allegiance to him after that. Saad bin Ubadah, the sheikh of Khazraj, left Saqifa in anger, because he saw himself as more worthy of the caliphate than others, and Imam Ali failed to pledge allegiance for some time, but he pledged allegiance to the new caliph, Abu Bakr later.

Hence, it can be said that the idea of Shiism for Ali in the sense that we referred to appeared after the death of the Prophet, peace be upon him. And it continued until the third century AH, when Shiism meant that Imam Ali had more right to the caliphate than anyone else, but Muslims responded to the command of Allah

(1) Ibn Habban, As-Sahih, p.15, pp376, Hadith 6931

Almighty in His saying: (conduct their affairs by mutual consultation) [Ash-Shura: 38]. They accepted Abu Bakr Khalifah and Imam Ali accepted him as others accepted him and pledged allegiance to him as others pledged allegiance to him.

Thus was his position towards the two caliphs, Omar bin Al-Khattab and Othman bin Affan, so he pledged allegiance to them and was sincere to them in advice and opinion ¹.

After that, he spoke about Shiism in the second century AH, and he said: Since the beginning of the second century AH, the idea of Shiism has been represented as a jurisprudential school of thought called the Ahl al-Bayt school of thought.

This school of thought was evident at a time when other Islamic jurisprudence schools of thought emerged, such as the Hanafi, Maliki, Shafi'i and Hanbali schools.

Imam Muhammad al-Baqir was a jurist who was taken from him, criticized opinions, examined them, and criticized the great jurists, and it was narrated that Abu Hanifa met Muhammad al-Baqir in Medina, and when he saw him, al-Baqir, may Allah's prayers and peace be upon him, said: "You are the one who transformed the religion of my grandfather and his hadiths by analogy." Abu Hanifa said, Allah forbid, so Muhammad said: Rather, you transformed it, and Abu Hanifa said: Sit in your place as you are entitled to, until I sit as I am entitled, for you have the sanctity of your grandfather ﷺ during his life to his companions. Then Abu Hanifa knelt in front of him, then he said: I will ask you about three words, so answer me: The man is weaker or the woman, so Muhammad said: The woman. Abu Hanifa said: This is the saying of your grandfather And if I had converted your grandfather's religion, it would have been necessary, in analogy, for the man to have one share and for the woman to have two shares, because the woman is weaker than the man..

Abu Hanifa said prayer is better or fasting, so the imam said prayer is better: He said this is the saying of your grandfather, and if I transferred the saying of your grandfather, the analogy would have been that if a woman purifies from menstruation, I would order her to make up the prayer and not make up fasting.

Then he said: urine impurer or semen? He said: Urine is impurer. He said: If I had transferred your grandfather's religion by analogy, I would have commanded that he wash from urine and perform ablution from semen, but Allah forbid that I transfer that your grandfather's religion by analogy, so Muhammad stood up and hugged him.²

The idea that supports Ahl al-Bayt is that if Imam Ali is more worthy of the caliphate than others, then his children and then his grandson, Imam Jaafar bin Muhammad al-Sadiq, are more worthy to be followed in matters of religion than other jurists.

Thus, the Jaafari school of jurisprudence came into existence during the reign of Imam al-Sadiq in Medina at that time. However, the Shi'ism of Ali and his family began to take a serious form after the killing of Imam Hussein, which caused a violent shock in the Muslim world, which led to the fall of the Umayyad state and the establishment of the Abbasid state.³

In fact, the killing of Al-Hussein and his martyrdom at the hands of the governor of Yazid bin Muawiyah bin Abi Sufyan, may Allah destroy the Umayyad Sufyan state, as Yazid died after he appointed his son Muawiyah, who was sick and continued to be ill until he died after forty days and did nothing of the caliphate affairs.

After that, Marwan ibn al-Hakam assumed the caliphate, and because of the martyrdom of Imam Zaid ibn Imam Muhammad al-Baqir at the hands of Hisham ibn Abd al-Malik, Allah removed the Umayyad Marwan state and removed the rule of the Umayyads in the East.

The scholar Thiqat al-Islam Musa al-Musawi considers that the beginning of the deviation in the Twelver Shiite thought, which was after the official announcement of the occultation of Imam al-Mahdi in the year (923 AH), has called it the conflict between the Shiites and Shiism, or the era of deviation.

The first of these matters in the process of intellectual deviation was the emergence of opinions that the caliphate after the Messenger of Allah ﷺ was in Ali according to the divine text, and that the Companions, except for a few of them, violated the divine text by electing Abu Bakr.

Other opinions appeared at the same time, saying that belief in the imamate is complementary to Islam, so that some Shia scholars added imamate and justice to the three principles of religion, which are monotheism, prophethood, and the promise.

Some of them said that it is from the origins of the sect, not from the origins of the religion, and narrations appeared that were transmitted from the Shiite imams in which the three caliphs and some of the wives of the Prophet ﷺ be defamed.

He says that it is worth noting that even during the caliphate of Muawiyah bin Abi Sufyan and until the killing of Imam Hussein and the emergence of revolutions calling for revenge, and in the eras when Shiism almost ravaged the Umayyad caliphate and broke its back, and paved the way for the Abbasid caliphate, we did not find a trace among the Shiites of Ali and his family of the strange opinions that suddenly appeared. In the Muslim community after what was called the Great Occultation, those opinions that some Shiite narrators and some scholars of the sect contributed to spreading and instilling in the minds of the Shiites.

After that, he narrates on the authority of Imam Ali what confirms the legitimacy of the pledge of allegiance to the Rightly Guided Caliphs before him, and he quotes Ali bin Abi Talib in the book Nahj al-Balaghah as saying: "The people who pledged allegiance to Abu Bakr, Omar and Othman gave me allegiance to what they pledged allegiance to, so it was not for the attending to choose, nor for the absent to refuse, but the Shura is for the Muhajireen and the Ansar, so if they converge on a man and name him an imam, that will be Allah's pleasure, and if someone else emerges from them with a slander or heresy, they will return him to what he has left, and if he refuses, fight him for following him other than the way of the believers ⁴). And Imam Ali says when pledging allegiance to him: Leave me and seek someone else, for I am You will receive a matter that has faces and colors, and know that if I answer you, I will conduct with you what I know and I will not listen to the saying of whoever he is nor to a blamer whoever he is, and if you leave me, then I am like one of you, and I will hear and obey you to whom you have entrusted to your affairs. ...⁵

¹ (1) i.b.i.d p.p7-10

² Al-Imam Zaid, Al-Imam Muhammad Abu Zahra, p.p37

³ i.b.i.d p.p7-10

⁴ Nahj Al-Balaghah, p.3, p.p7

⁵ Nahj Al-Balaghah, p.1, p.p181-182

He said: "By Allah, I had no desire for caliphate, nor for guardianship, but you called me to it and forced me to do so. When it led to me, I looked at the Book of Allah and what was laid down for us and commanded us to rule by it. So I followed it and as the Prophet ﷺ said, I followed."^{1, (}

Also, he said: If the caliphate was for him by a divine text, would it be appropriate for the imam to neglect this text and pledge allegiance to the caliphs and acquiesce to an order that contradicts Allah's law, or would he insist on acting on it? In the many books they wrote, Shia scholars justified the pledge of allegiance to Imam Ali by two things:

The first: Imam Ali pledged allegiance to the caliphs for fear of disunity that would lead to the destruction of Islam, so he abandoned his right and acquiesced to the caliphate who usurped his right.

The second: He pledged allegiance to the caliphs out of fear of him for himself and in practice of piety. He says: As for justifying the pledge of allegiance to the imam by the fear of losing Islam because the people were new to Islam, Ali refutes the pledge of allegiance to Othman, which was in an era in which the Islamic caliphate extended from the east to Bukhara and from the west to the north Africa. The Khilafah ruled the largest part of the inhabited land in that era.

He says in response to the reasoning of these: If there was a divine text about the Imamate or the Caliphate in general after the Messenger ﷺ in the Book or the Sunnah, all the justifications and sayings mentioned by the Shiite narrators and scholars of the Imami school of allegiance to Imam Ali, the caliphs who preceded him for an interest or piety, would have vanished and become dispersed. ; Because when the caliphate is by divine text and by Allah's command, no one, whatever his position or rank in Islam, can contradict it or give up on it.

He says that the justification of the Shiite scholars for the pledge of allegiance to the imam by *tuqyah* or fear, or that he was forced to do something he does not believe in which is against his will, is a degradation of Imam Ali and his personality indirectly, as well as destroying everything related to the era of the message and the Companions of the Messenger of Allah ﷺ because it accuses the senior companions of the Messenger of Allah of deviating from Allah's explicit orders by claiming that the caliphate may be based on a divine text, and that all the Companions violated this text despite their knowledge of it.

Then the portrayal of Imam Ali in the form of a flattering and helpless man who was with the three caliphs who preceded him on the night of twenty-five years, apparently in the form of a trustworthy advisor and intimate friend, eloquent in their praise, but in reality he is contrary to them and that he is the husband of his daughter Umm Kulthum to Umar ibn al-Khattab, and that he is forced and named His children are Abu Bakr, Omar and Othman, and he was not satisfied with naming them, and so on.

Until the beginning of the fourth century AH, which is the era of the great occultation, we do not find any trace of the idea of usurping the caliphate from Imam Ali, or that it is a divine right for him. Rather, it is the opinion that he is the worthy of it, and then the idea of priority changed to the idea of divine succession and the violation of the divine text^{2, (}

Then the Shiite mujtahid, the trust of Islam, Dr. Musa al-Musawi, moves on to the imam's sayings about the Rightly Guided Caliphs, and he talks about Omar ibn al-Khattab, saying: Allah has the calamity of Umar, for he extinguished the sedition and established the Sunnah. pure dress, little defect went. He had its good and preceeded its evil, fulfilled Allah's obedience^{3 (}

He says again, addressing the caliph Omar when he consulted him to go out to conquer the Romans himself, "If you march to this enemy yourself, then meet them with your person, and you will be defeated, then no city will be for Muslims instead of the farthest part of their country, and after you there is no reference to who they return to, so send an experienced man to them and motivate with him the people of insight and wisdom and if Allah made it conquer, then that is what you love, and if it is the other, you are a resort to people and Muslims.⁽⁴⁾

We say, and perhaps the most eloquent thing that can depict the status of Abu Bakr in the heart of Imam Ali is his sermon when he stood at his door addressing him on the day of his death, saying: "May Allah have mercy on you, O Abu Bakr you were the first of the people to embrace Islam, the most sincere of them in faith, the most certain of them in certainty, the greatest of them in contentment, and the most protective of them for the Messenger of Allah ﷺ and the most suitable of them for the Messenger of Allah in character, virtue, guidance, and reputation, so may Allah reward you on behalf of Islam, the Messenger of Allah and Muslims. You believed the Messenger of Allah when people didn't, consoled him when they weren't, and you were with him when they weren't, and Allah called you Siddiq in His Book. Allah said: (And the one who has brought the truth and those who embrace it—it is they who are the righteous(Az -Zumar 33)

Muhammad wants and he wants you, and you were, by Allah, a fortress for Islam and a punishment for the unbelievers. You did not diminish your argument, you did not weaken your insight, you did not coward yourself, and you were like a mountain that is not moved by storms. You were, as the Messenger of Allah said, weak in your body, strong in the matter of Allah, humble in your soul, great in the sight of Allah, majestic on earth, great in the sight of the believers, and no one had greed with you, and no one with you had relentlessness, for the strong with you is weak until you take the right from him, and the weak with you is strong until you take the right for him, so may Allah does not deprive us of your reward, nor do we mislead after you.⁽⁵⁾

He talks about Caliph Othman bin Affan and describes him as the companion close to the Messenger of Allah ﷺ "The people are behind me, and they have mobilized me between you and them, and Allah, I do not see what I say to you, I do not know something that you are ignorant of, and I do not guide you to something that you do not know. You know what we know and we didn't precede you in anything, so we would inform you, and you have seen as we have seen and heard as we have heard, and you have accompanied the Messenger of Allah, ﷺ as we have accompanied, and neither Ibn Abi Quhafah nor Ibn al-Khattab is more deserving of doing the truth than you, and you are closer to the Messenger of Allah ﷺ and a bond of kinship from both of them, and you

(1) Nahj Al-Balaghah, p.2, p.p184

(2) Muhatib Ash-Shiya Wat-Tashiu', p.p18

(3) Muhatib Ash-Shiya Wat-Tashiu' & Nahj Al-Balaghah Sharh Muhammad Abdoh, p.2, p.p222

(4) See Muhatib Ash-Shiya Wat-Tashaiu', p.p19, taken from Nahj Al-Balaghah, p.2, p.p18

(5) Nahj Al-Balaghah, p.2, p.p28

obtained from his son-in-law what they did not obtain⁽¹⁾ .

Commenting on that², he says ², If this was the position of the imam towards the Rightly Guided Caliphs, can we say that he used to show one thing and imply another, Allah forbid! It is an attitude of sincerity, loyalty and faith from a man who is with truth and honesty, before and after all considerations.

We must also mention Imam Ali's position towards Aisha after the Battle of the Camel. The Imam treated Aisha, the Mother of the Believers, and honored her as befitting the wife of the Messengerﷺ when he returned her from the battlefield accompanied by a number of Quraish women.

As for the Shiites, they do not forgive Aisha for her rebellion against the Imam in that war, and this is the reason for opposition to the Mother of the Believers.

We say, just as Aisha, may Allah be pleased with her, when she went out, she did not intend to fight, but rather she went out as Talha and Al-Zubayr went out to look into the killers of Uthman and carry out the punishment on them, as the historians have verified, so they were mixed with the swords of those who were afraid of carrying out the punishment on them, so they defended themselves, and she regretted her going out because it led to unpleasant result.

When she returned to Medina, she said, as mentioned by Al-Masoudi, "I wished that I had not gone out, even if so and so struck me, from the things I mentioned, but I was told that if you would go out and make peace among the people, and that was what was..³

Ibn al-Atheer reported that she said on the day of the camel (By Allah, I wish I had died twenty years before today) and she was weeping, as al-Qari mentioned, and weeping in remorse until her veil got wet..⁴

Imam Musa Al-Musawi responds to their saying that the Imamate is a divine command and that it is in the children of Ali until the twelfth Imam, so he says: "If the Imamate was divine as the Shiites go and that it was in the children of Ali until the twelfth Imam, the Imam would have appointed his son Al-Hassan as the successor and the imam after him, but what the narrators agreed upon Historians say that when the imam was on his deathbed and was asked about the person who would succeed him, he said: I leave you as the Messenger of Allahﷺ left you.

After the death of the imam, the Muslims gathered and chose his son, al-Hasan, and pledged allegiance to him as the caliph of the Muslims. But Imam Hassan reconciled Muawiya and abdicated the caliphate.

What do you think, if the caliphate was a divine position, would Imam Ali have hesitated in assuming his son?

Was Imam Hassan waived under the pretext of bloodshed? There is no place for bloodshed when there is an implementation of Allah's command and law.

Furthermore, what does it mean to fight the polytheists and the Muslims who refuse zakat to support Allah's religion? avoiding bloodshed before a divine right contradicts this noble verse (Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed.) [At-Tawbah: 111]. Imam Hussein, when he rebelled, wanted to overthrow the caliphate of Yazid bin Muawiyah, and he was martyred in Karbala, along with his children and companions, he was never mentioned that he was defending a heavenly caliphate that was usurped by Yazid, but rather he used to say that he was more worthy of the caliphate than him.

We also do not find in the sayings of Imam Ali bin Al-Hussein, who was called Al-Sajjad, any word indicating that the caliphate was divine.

After Imam al-Sajjad, Imam Muhammad al-Baqir comes, and we do not find a trace of the idea of divine succession in his era, nor in the era of other Shiite imams until the great occultation ⁵.

We say that we have already mentioned the slander of Imam Ali bin Al-Hussein, may Allah bless him and grant him peace, against those who wronged the three rightly-guided caliphs before him, until he said to them: "Get away, Allah does not bless you, nor He makes your houses near, you are mockers of Islam and you are not among its people..

It was also reported that Imam Muhammad al-Baqir, evidence of his respect for Abu Bakr and Omar, may Allah be pleased with them. Urwa bin Abdullah narrates: "I asked Abu Jaafar Muhammad bin Ali about the ornament of the sword, and he said there is nothing wrong with it. Abu Bakr al-Siddiq has adorned his sword. So he jumped and faced the qiblah, then said: Yes, the friend, the best friend. So whoever does not say the friend, then Allah does not believe his word in this world and the Hereafter.

He said to one of the Shiites, who is Jaber Al-Jaafi: Oh Jaber, I have been informed that people in Iraq claim that they love us and dispraise Abu Bakr and Omar and they claim that I ordered them to do so, so tell them that I am innocent of them to Allah. May the intercession of Muhammadﷺ does not reach me if I did not ask forgiveness and mercy for them ⁶.

Imam Musa Al-Musawi says his conclusion:

1. The issue of the caliphate must not deviate from its true framework, which was stipulated in the Holy Qur'an by the words of Allah Almighty: (conduct their affairs by mutual consultation) [Ash-Shura: 38].

The Shiites must look at the Rightly Guided Caliphs and treat them with the same view and treatment that Imam Ali endorsed in the text of the divine revelation and the consensus of the Muslims, and realize that the Rightly Guided Caliphs are the best companions of the Prophetﷺ and they are the first soldiers of Islam. they did ijthiad st for during their caliphate, so they were right and wrong, and every son of Adam makes mistakes, and they served Islam as much as each one of them was able to do so.

The first caliph, Abu Bakr, preserved Islam from the danger of apostasy with his firmness, patience, opinion, and action.

The second caliph, Umar ibn al-Khattab, established the foundations of Islam in a vast country, including

(1) Nahj Al-Balaghah, p.2, p.p48

(2) Muhathab Ash-Shi'ah Wat-Tashih, p.p19-20

¹ (3) Al-Masoudi

(4) Ibn Al-Atheer

(5) Muhathab Ash-Shi'ah, p.p20

(6) Al-Imam Zaid, Al-Imam Muhammad Abu Zuhra, p.p35

Persia, Palestine, the Levant, and Egypt.

The third caliph, Uthman bin Affan, said about him the Prophet ﷺ "Should I not be ashamed of a man from whom the angels are shy?" . He married two of the Messenger daughters , and it suffices him to be proud that he owned a thousand red camels, and he sold them and spent their money for the sake of the Messenger ﷺ call and on Muslims. In his era, the conquests extended until they reached the borders of India ⁽¹⁾

It is not permissible to insult and disparage the caliphs with obscene words that we find in most Shiite books, which contradict all shar'i and moral standards and contradict the words of Imam Ali in praising and glorifying them, as we proved a short while ago.

The Shiites must respect the rightly-guided caliphs and appreciate their status with the Messenger, peace be upon him, for they were his students who were brought up by him, who accompanied them, chose them, and amalgamated them.

I do not ask the Shiites in this corrective call to say and believe in the three caliphs who preceded Imam Ali more than what the Imam said about them. If the Shiites adhered to what Imam Ali did, the dispute would have ended and the nation would have peace.

2. It is necessary to sift through Shiite books that mentioned fabricated narratives about Shiite imams in vilifying the Rightly Guided Caliphs and reprint those books after treating them with fairness and benevolence.

3. The Shiites must firmly believe that all the narratives mentioned in the Shiite books regarding the right of the caliphs and the existence of divine texts on the subject of the caliphate are narratives that were reported after the era of the great occultation, after all the doors were closed in reaching the last Imam of the Shiites, which is the Mahdi.

Therefore, we do not find a trace of the prejudicial narrations against the Rightly Guided Caliphs and the subject of the divine text in creation before the end of the era of Imam al-Hasan al-Askari, who is the eleventh imam of the Imami Shiites, as the Shiites were able to contact the imam directly and ask him about the validity of the narrations attributed to his forefathers.

But after the official announcement of the occultation of the twelfth imam and the denial of everyone who claimed to have seen him after his occultation with an explicit text issued by him, some of the narrators put forward narrations in the name of the Shiite imams, so what were hadiths were made from which are very awkward ⁽²⁾.

(1) Muhathab At-Tashiu' Wat-Tashih, p.p21

(2) Muhathab Ash-Shi'a Wat-Tashiu' p.p21-22

The expected Imam Mahdi

Imami Shiites believe that the eleventh Imam of the Shiites, when he died in the year 260 AH, had a son called Muhammad, who was five years old, and that he is the expected Mahdi who will appear and fill the earth with equity and justice after it has been filled with injustice and injustice, and that this Mahdi assumed the position of the Imamate after his father And with a text from it, he moved and remained hidden from view for sixty-five years.

Shiites were in contact with him during this period through deputies appointed for this purpose, namely: Othman bin Saeed Al-Omari, his son Muhammad bin Othman, Hussein bin Rouh, and the last of them was Ali bin Muhammad Al-Saimari.

These four deputies were called the special deputies, and this period is called the era of the minor occultation.

In the year 329 AH, a few months before the death of Ali bin Muhammad al-Saimari, the last of the deputies, a patch arrived to him with the signature of Imam al-Mahdi, in which he said: "The complete occultation has occurred, and there is no reappearance except after Allah permits, so whoever claims to see me is a liar and slanderer."

Every year, on the fifteenth day of the month of Sha'ban, the Imami Shiites celebrate the birth of the Mahdi with great celebration.

Al-Tirmidhi narrated that the Prophet ﷺ said: "If only one day remains in this world, Allah will lengthen that day until Allah sends a man from the people of my household whose name coincides with my name."⁽¹⁾

In the Musnad of Imam Ahmed bin Hanbal, on the authority of the Prophet ﷺ "Time will not pass until the Arabs are ruled by a man from my family whose name matches my name."

We say that the two hadiths contradict what was mentioned in the Holy Qur'an by the Messenger of Allah ﷺ in the words of the Most High: (If I had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me) [Al-A'raf:188]. To oppose what was stated in the Holy Quran.

The scholar Al-Musawi says:

Shiites rely on narrations attributed to their imams that the expected Mahdi, who was told by the Holy Prophet ﷺ (as they claim), is the son of Imam al-Hasan al-Askari.

If the belief in the existence of the Mahdi remained confined to the belief in an imam of the descendants of the Messenger of Allah ﷺ who would appear one day and fill the earth with justice, then the Muslims would be fine. They contradict the texts of the Holy Qur'an, the biography of the Messenger, peace be upon him, and the work of Imam Ali, peace be upon him, and the imams after him.

The first heresy: Interpretation of the fifth with the profits of the earnings given to their imams who act on behalf of the imam.

The second heresy: Wilayat al-Faqih.

(1) At-Tarmidhi, As-Sunan, What came about Al-Mahdi, p.4, p.75, Hadith No.2231

Wilayat Al-Faqih

The meaning of Wilayat al-Faqih is that the Imami Shiite scholars have decided that the Imamate is a divine position entrusted to the Imam, the successor of the Messenger of Allah.

Since the twelfth imam is alive, but he is absent from view, and he did not lose his divine authority because of his occultation, this authority is transferred from him to his deputies, because the deputies take the place of his deputies in everything.

The scholar Dr. Thiqat al-Islam Musa al-Musawi says about Wilayat al-Faqih: "It is a heresy that was added to the authority of the Shiite scholars, and it is the idea of holism that entered the Shiite scholars from the Christian thought that Allah is embodied in the supreme pontiff.

This heresy entered Shiite thought after the great occultation of the twelfth imam and took on an ideological character.

It seems that the idea of guardianship of the jurist, with some Shiite jurists adopting it, did not move from the realm of thought to the realm of action until after Shah Ismail al-Safavi came to power in Iran, which is the era of the second conflict between Shiites and Tashiu'.

Shah Ismail Al-Safavi took advantage of the idea of guardianship of the jurist and asked Ali bin Abd al-Aal al-Karaki al-Amili, the chief Shiite scholar in Jabal Amil in Lebanon, to instruct for him the foundations of politics and kingship and legislate for him to sit on the throne of the king and rule in the name of general guardianship, which is the prerogative of the jurist.

So, the jurist gave him that mandate, so the Shah dictated this new faith to the Iranian people, which gave it a strong cohesion to the Iranians and eliminated all the hopes that the Ottoman caliph had of joining Iran to the caliphate.

In our contemporary history, which is the third era of the conflict between Shiites and Tashiu, Wilayat al-Faqih began to appear on the scene of events in the Shiite countries in a sharp and violent way that ravaged all religious and human values alike.

The basis of the theory of faqih among the Shiite jurists is based on the noble verse (O believers! Obey Allah and obey the Messenger and those in authority among you) [An-Nisa: 59] and the Shiite scholars say that what is meant by those in authority in the noble verse is the caliph or the legitimate imam who is Imam Ali Ibn Abi Talib, and after him his children, until Imam al-Mahdi, and in the occultation of Imam al-Mahdi, the guardianship will be for the mujtahid jurists who replace the imam and they are the working deputies.

Commenting on this, Musa Al-Musawi says:

Whoever reads this noble verse in full: (O believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger) knows with certainty that obedience to those in authority differs from obedience to Allah and His Messenger, may Allah bless him and grant him peace, and that obedience is specific and within the scope of the powers entrusted to the ruler according to the nature of his work, and that the ruling on what the scholars disputed is not his, as the verse states, which makes him lose the validity of absolute guardianship.

If this becomes clear, then how can the Shiites deduce the guardianship of the faqih (jurist) and give him the right to absolute control over the political, economic, military, religious and worldly affairs of Muslims?

If the guardian does not have the right to decide on what the dispute occurred according to his whims, then can it be said that the deputy guardian enjoys more rights than him? In Iran, which is the cradle of Wilayat al-Faqih in contemporary history, which we described as the era of the third conflict between Shiites and Tashiu, Wilayat al-Faqih was able to occupy the forefront in the new Iranian constitution and occupy the most basic positions in it, as it was able to control the absolute power in the country.

However, with all this, the guardians of the constitution could not resolve the blatant contradictions between practical applications and jurisprudential theory, and therefore the theory became flimsy and weak in addition to the enormous material force that supports it.

Perhaps one of the first of these paradoxes and blatant contradictions that people everywhere are wondering about: Is the guardianship of the jurist a religious or political position?

If it is a religious position that is not subject to consultation and is not subject to dismissal, then everyone who has reached the rank of jurist is characterized as a guardian and is covered by immunity, and Muslims must obey his orders and submit to his guardianship.

How did it happen that the jurists were afflicted, humiliated, imprisoned, and displaced because of their intellectual or political stances against the ruling jurist's authority?

But if the mandate of the jurist was a political position, why was it linked to religion and sect and appeared in the appearance of belief?

He asks the Shiites to reject the heresy of the guardianship of the jurist from its foundations and stand against it because it is a violation of Allah's law in the verses of the Qur'an and the actions of the Messenger and the jurisprudence of the previous imams ¹.

(1) See As-Sira' Baina Ash-Shi'a Wat-Tashiu', p.p31-34

Return according to the Twelfth Sect

The subject of the return is one of the basic beliefs in the Imami Shiite school of thought, and it means for the Shiite school of thought: that the Shiite imams begin with Imam Ali and end with Hassan al-Askari, who is the eleventh Imam according to the Imami Shiites, and they believe that they will return to this world to rule the society that establishes its foundations with justice and fairness, the Imam Mahdi The one who returns before the imams and fills the earth with fairness and justice and paves the way for his ancestors to return and for them to rule, and that each of the imams according to the sequence of their imams will rule the earth for a period of time, then he dies again so that his son succeeds him in power until he ends up with al-Hasan al-Askari and will be after that on the Day of Resurrection.

All of this is to compensate them for their legitimate right to the caliphate and government, which they could not practice during their lives before the return.

Those of the Shiite scholars who wrote about the return interpreted the noble verse (Surely, following the 'heavenly' Record, We decreed in the Scriptures: "My righteous servants shall inherit the land."¹ [Al-Anbiya: 105]. They said that the righteous servants are the imams of the Shiites.

Dr. Al-Musawi says: Those who wrote books on the return and cited the narrations attributed to the Shiite imams to its occurrence were not satisfied with the return of the Shiite imams only, but added other rulings, all of which are inspired by those fabricated narrations, and they said that the return does not include the Shiite imams alone, but includes others and they mentioned the names of a group other than A few of the companions of the Messenger of Allah ﷺ claimed that the Shiites are the enemies of the imams and that they prevented them from reaching their right to rule.

All of this is so that the imams can take revenge on them in this world, and Allamah al-Musawi goes on to denounce the idea of the return and says that the reason for fabricating the idea of the return is to complete the enmity and tear the ranks of the Muslims with the myth of the imams taking revenge on the companions of the Messenger of Allah ﷺ who violated the alleged divine text in the matter of the Imamate and the Caliphate. Every hadith of this kind was and still is increasing the fueling of the fire of sedition, harming the unity of Muslims, and destroying every gesture of intimacy and rapprochement.

Dr. Mustafa Shakaa says in his book *Islam bila Mathahib* (Islam Without Sects): Is the Twelfth Imam a Real Personality? What he states: "It is what makes the issue of bringing the imams back to life an issue that requires patience and revision, and that is the much talk that is going on about whether the twelfth Imam Muhammad was the first of the imams to return to the world, he will come out of the basement in which he hid in the city of Samarra, to rule the Muslims, spread justice throughout the earth, and pave the way for his eleven fathers and grandfathers to return or be resurrected, so that each one of them sequentially takes over the rule of Muslims.

If this imam was a fictitious figure, the issue of the return collapsed from beginning to end.

The preponderant fact according to the majority of Muslim historians is that Imam al-Hasan al-Askari, the eleventh imam, died childless, that is, he did not have children, and his brother Jaafar liquidated his estate on the grounds that he had no child, since the Alawites have a birth record based on a naqib, so that no one is born to them without a record, and there was no record of Hasan al-Askari having a son, and it is common among many contemporary Alawites that al-Hassan al-Askari died sterile. If these reports are true, then the meaning is that the personality of the Twelfth Imam is not real, but rather it was invented by those who invented other Shiite themes that many of the great wise Shiite scholars deny. if the matter is in this way of the truth collapsed the faith of return from the beginning to the end ¹⁴.

(1) *Islam Bila Mathahib*, Dr. Mustafa Ash-Shak'a, p.p205

Tuqyah to the Imami Shiites

The meaning of tuqiyyah is that he says one thing and implies another, or performs a devotional act in front of others without approving it, then he performs it in the way he performs it in his home.

Most of the Imami Shiite scholars say it, as it is something recognized by them, but rather they consider it one of their beliefs.

Imam Khomeini, who was the chief scholar of the Shiites and their imam in the modern era, says that everyone who has the least amount of prudence realizes that the rule of tuqiyya is one of the sure rulings of Allah. It has been stated that he who does not have Tuqyah has no religion ^{1,2}.

Allama Musa al-Musawi denies those who said it, saying, How can the Shiites claim that they are supporters of Imam al-Hussain, the grandson of the Prophet ﷺ while they act upon tuqyah and believe in it and accept it?

What is this contradiction in the beliefs of the Shiites, that they believe that the biography of the Shiite imams is an argument and then they ignore it when it comes to Tuqyah and the obligation to act according to it, and it contradicts the saying of Allah Almighty (How despicable it is in the sight of Allah that you say what you do not do!) [Al-Saff:3].

The biography of Imam Ali and his frankness about the truth do not need evidence. As for his son Al-Hassan, who is the second Imam of the Shiites, he was the furthest from people from Tuqyah and his reconciliation with Muawiyah testifies to that. Imam Al-Hussein revolted against Yazid bin Muawiyah and did not accept the advice of those who advised him to stay in the city of the Messenger of Allah ﷺ and not to go to Iraq. The two imams used to study in Medina in the mosque of the Messenger ﷺ and express their jurisprudential opinions and spread the faith of Ahl al-Bayt without fear.

So do Shiites find in such a revolution an effect of tuqyah, or what is related to tuqyah?

Imam al-Baqir and his son Imam al-Sadiq, and they are the foundation of the school of jurisprudence that was called the Jaafari jurisprudence.

Al-Baqir was a contemporary of the Umayyad caliphate, and Al-Sadiq was a contemporary of the end of the Umayyad caliphate and the beginning of the Abbasid caliphate. The Umayyad and Abbasid caliphates were at odds with the two imams and did not accept the Ahl al-Bayt school of jurisprudence, but the two imams carried out the message without fear of the authority that was at odds with them.

And Imam Musa bin Jaafar was not in agreement with the Abbasid caliph Harun al-Rashid and spent years in the caliph's prison in Baghdad.

If Musa bin Jaafar followed the path of tuqyah and deceived the caliph with whom he was related by kinship, what happened would not have happened to him.

He says, "I firmly believe that there is no nation in the world that has humiliated and insulted itself as much as the Shiites have humiliated themselves in accepting the idea of tuqyah and acting upon it."

He concludes his speech by saying: The Shiites must keep in mind the moral rule imposed by Islam on Muslims, which is that a Muslim does not deceive, flatter, does nothing but the truth, and says nothing but the truth even if it is upon him. And let them know that what was attributed to Imam Al-Sadiq that he said Tuqyah is my religion and the religion of my forefathers is nothing but lies, falsehood and slander against that great Imam ⁽²⁾.

(1) Kashf Al-Asrar, Al-Khumini, p.148

(2) See Ash-Shi'a Wat-Tashiu', p.23-25

The infallibility (isma) of imams to the Imami Shiites

The Imami Shiites claim the infallibility of the imams, which means that their imams do not commit sins, and that what they say or do is a truth that must be believed and acted upon.

The purpose of this is to confirm those false narratives that are contrary to shari'a and reason, and which were attributed to the imams, in order to close the door of discussion about them to the wise and force people to accept them because they are issued by infallible people who do not make mistakes.

This feature is special for their imams alone, and they believe that these imams have self knowledge, which is the knowledge that they obtain through inspiration and without effort and perseverance in seeking it, in which Imam al-Musawi says: The idea of self knowledge is a satanic argument that gives the characteristic of the world to those who aspire to it without the slightest learning, or to quote sciences without the slightest learning, effort, perseverance, or striving.

He says that some of our scholars went further than that, which is that the imam knows everything and has knowledge of all sciences and arts, and I do not know what is the virtue in being an engineer or a mechanic and a scholar in the Japanese language.

The virtue of the imam is that he be a devout jurist and a divine scholar in matters of religion, and this is all the credit.

Then, when Allah the Most High says about His Messenger, whom He sent to mankind as a brightness and a light. (may Allah bless him and grant him peace) (Say, "Its nature is known only to my Lord, and you 'O humanity' have been given but little knowledge.") [Al-Isra': 85]. and denies that he owns something by himself - as well as others - by saying: (Say, "I have no power to benefit or protect myself, except by the Will of Allah) [Al-A'raf: 188]. How can our souls justify that we attribute to our imams qualities that are higher than the attributes of the Messenger of Allah ﷺ?

He concludes by saying that it is really unfortunate that theoretical extremism, as well as practical, entered the depths of the hearts through the jurists of the school of thought and the mujtahideen who led the common people on the path of delusion. There are matters attributed by Shiite books to the imams and adopted by the jurists of the sect and mentioned by the books of narrations such as (Osoul Al-Kafi), (Al-Wafi), (Al-Istibsar), (He who is not attended by the jurist), (Wasa'il Al-Shia) and others.

He mentioned one of the most important points of exaggeration - among the Imami Shiites:

1. The claim of infallibility.
2. The claim of secular knowledge.
3. The claim of inspiration
4. The claim of miracles and dignity
5. The claim of knowledge of the unseen
6. The veneration and supplication of shrines and the visitation of places of religious significance ¹.

Visiting shrines of the imams of the Imami Shiites

The Iranian scholar Dr. Musa al-Musawi says regarding visiting the shrines of the imams: Hundreds of thousands of Shiites visit the shrines of the imams in Iran and Iraq every day and during the night and at the ends of the day, and as far as I know, there is not a single Shiite among this overwhelming majority who follows the Sharia in visiting and says (Peace be upon you abode A believing people, and we, Allah willing, will join you. May Allah have mercy on those who have gone ahead of us and those of you who come later.)⁽¹⁾ As the Prophet, peace be upon him, and his family used to do.

It has been the custom for the Shiites for centuries to read lengthy phrases in front of the graves of their imams called (ziarat), which combine with their folds praising the imams, praising them, and denouncing their enemies. And by mentioning some paragraphs that indicate their deviation from the Sharia in the claim of the infallibility of the imams and the relegation of creation to them and their reckoning with them, and it is mentioned that in some of them there is violence, severity and defamation of the rightly guided caliphs. He mentioned from the books of visits mazar albihar (The Shrine of the Seas) and Miftah aljinan (The Key to Heaven) and dhiya assaliheen (The Light of the Righteous).

He mentions that there are books urging people to visit Al-Hussein, and some of them say: "For every step they take in order to visit Al-Hussein, he has a palace in Paradise." They even assigned Karbala a place higher than the Kaaba. A Shiite said:

In the hadeeth of Karbala and the Kaaba to Karbala the high rank is obvious

Another narration said (Whoever weeps over Al-Hussein or tries to weep, Allah will forgive him for his past and later sins).

He follows that by saying: (Then, for how long will we prefer the words of the creature over the Creator? And what is the benefit that the imams themselves reap from reading these words in front of their graves, which are contrary to what Muhammad, peace be upon him, his family, and his companions, and those who followed his Sunnah?

Isn't it good and fair to take the Sunnah of the Holy Prophet? It contains reward and mercy, and it contains light and guidance, not only for the visitor, but also for whom be visited, even if he was a prophet, an imam, or a righteous person..⁽²⁾

Also, Ayatollah Khomeini states in the book "Kashf al-Asrar": (And the visitor will be rewarded with seventy pilgrimages other than the pilgrimages of Islam, and his sins will be erased, and he will become as if his mother had just given birth to him) and he attributes this narration to Imam Jaafar al-Sadiq.⁽³⁾

Ayatollah Khomeini says about the soil of Karbala, where the tomb of Al-Hussein, may Allah be pleased with him, is: (Seeking healing from it is a matter in which there is no prohibition or embarrassment, and he believes that it has a property that no one has, even the grave of the Prophet himself).⁽⁴⁾

Ayatollah Khomeini says in his book "Tahrir al-Wasila" that this soil, i.e. the soil of Karbala, burns the seven veils and rises above the seven lands, and this property is not for anyone, even the grave of the Prophet.

(1) Muslim, As-Sahih, Al-Jana'iz, What to say when visiting graves, p.2, p.p669, Hadith No.974

(2) Ash-Shi'a Wat-Tashih, p.p45-47

(3) Kahsf Al-Wasila, Al-Khumini, p.p8

(4) Tahrir Al-Wasilah, Al-Khumini, p.p141

Hitting the fathoms (qamat) on the day of Ashura

by chains and swords

One of the ceremonies celebrating the martyrdom of Al-Hussein takes place in Iran, Pakistan, India and Nabatiyeh in Lebanon. Every year some members of the Imami Shiites strike chains on the shoulders and slash heads with swords and shed blood on the tenth day of Muharram in mourning for Imam Al-Hussein.

In Karbala, around the tomb of Al-Hussein, visitors pass in processions and alone, and they recite the Ziyarat that we have previously referred to, with weeping and wailing, because they believe that whoever weeps or pretends to weep for Al-Hussein, Paradise will be obligatory for him, as stated in some of the narrations that are attributed to their imams.

They also wear black in the month of Muharram and Safar in mourning for Al-Hussein, and these beliefs took on a character and became part of the Shiite entity when Shah Ismail Al-Safavi came to power and introduced Iran to Shiism and brought about sectarian cohesion to stand before the Ottoman sultan neighboring Iran.

The Safavid court declared mourning in the first ten days of Muharram every year, and the Shah received mourners on the day of Ashura.

Special ceremonies were held in the court for this purpose, in which the masses gathered and were attended by the Shah himself, just as Shah Ismail I, the Safavid, who ruled for fifty years and was the most cunning and brutal of the Safavid kings, used to wear black on the day of Ashura and smear his forehead with mud in mourning for Imam Hussein, and he used to lead the processions that were moving in the streets chanting were chanted praising the imam and then denouncing his killers.

Dr. Musa Al-Musawi says:

I remember wise words that I heard from one of the Shiite scholars and sheikhs thirty years ago. That reverent sheikh was standing next to me. It was the tenth of Muharram and it was twelve o'clock in the afternoon, and the place was Imam al-Hussain in Karbala. Then there was a procession of those who strike with swords on their heads and mourn for al-Hussain. They enter the place in large numbers, and blood flows on their foreheads and sides in a disgusting way that chills their bodies from seeing it, then another procession followed, and in large numbers as well, and here the free scholar Sheikh asked me: What is the matter with these people when they have inflicted upon themselves these calamities and pains? I said: As if you do not hear what they say that they say (Oh Hussein) that is, because of their grief over Al-Hussein, then the sheikh asked me again: Is not Al-Hussein now in a seat of truth with a powerful King?

I said yes, and he said in a tone full of sadness and pain: what ignorant fools, why do they themselves do these actions out of grief for those who are now in the paradise of bliss.

In the year (1352 AH) when the chief Shiite scholar in Syria, Muhsin Al-Amin Al-Amili, declared the prohibition of such actions, and he showed unparalleled audacity in expressing his opinion and asked the Shiites to desist from it. He was met with strong opposition from within the ranks of the scholars who opposed him, with the savage mob behind them.

His reform steps would have failed had it not been for the fact that our grandfather Abu Al-Hassan, in his capacity as the supreme leader of the Shiite sect, supported the position of Al-Amin and his opinion on those actions, announcing his support for his fatwa.

These works began to disappear slowly, but they did not disappear completely, as they had weak and meager manifestations until our grandfather, may Allah have mercy on him, passed away in the year (1365 AH).

After the Islamic Republic was proclaimed in Iran and the velayat-e faqih assumed power, orders were issued to revive these actions as part of the sectarian policy.

The young Islamic Republic began to help the Shiite factions all over the world and urge them financially and morally to revive this heresy that was encouraged by the English colonial policy in the Shiite world two hundred years ago.

He says that pictures of that barbarism and horrific madness are shown on television screens in the east and west of the earth to give strength to the enemies of Islam to challenge it, and he calls on the educated class of the Imami Shiites to do everything possible to prevent the ignorant from doing such actions that distorted the revolution of Hussein.

Prostrating on the Hussainiya soil

Rarely is there a house for the Shiites that does not have the soil on which the Shiites prostrate in their prayers, and it is from the soil of Karbala, the city in which Al-Hussein was martyred.

Prostration does not depend on it, as many of those who prostrate on soil accept it and seek blessings from it, and sometimes they eat a little of it for healing, while eating dirt is forbidden in Shiite jurisprudence. Then they made various figures out of dirt that they carry in their pockets and transport on their travels and treat them with sanctification and honor as the pagans did before.

The Messenger ﷺ never prostrated on a specific soil, nor did Imam Ali, nor the imams after him, and we do not ask the Shiites to do more than what the Muslim jurists, including the Shiite jurists, agreed on in the validity of prostration on the ground and its derivatives such as wood, pebbles and cloth.

Distortion of the Qur'an among the Shiites

Muslims have taken care of the Holy Qur'an since its revelation to the Messenger of Allah ﷺ and it has been transmitted to us generation after generation in the form in which it was written for the first time. We do not have confidence in a writer for the Qur'an until it agrees with what is when preserved with the correct and continuous chain of transmission

It was taken into account in naming it a Qur'an because it is recited by tongues, just as it is called a book because it is written down with pens. So both designations are from naming something with the meaning that it is based on, and the Muslims took care of it double in memorizing and writing, following the example of their Prophet, so the Qur'an remained preserved in a safe guard as fulfillment of Allah's promise, which He guaranteed to preserve, as He, Glory be to Him, says : (It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it). [Al-Hijr:9] and the Almighty said (Do not rush your tongue trying to memorize 'a revelation of' the Quran. It is certainly upon Us to 'make you' memorize and recite it.

(Al-Qiyamah:16-17)

Therefore, he was not afflicted by what afflicted the previous books of distortion, alteration, and interruption of the chain of transmission, as Allah did not undertake to preserve them. but rather entrusted them to the preservation of people. Allah said: (So too did the rabbis and scholars judge according to Allah's Book, with which they were entrusted) (Al-Ma'idah:44) that is, what they were asked to preserve.

Therefore, there is a consensus among Muslims throughout history that the Holy Qur'an is free from distortion, alteration, addition, and omission.

However, the follower of the thought of some of the Twelver Imami Shiite scholars went to say that the Qur'an was distorted with persistence and obstinacy from them. One of the great scholars of Najaf at the end of the thirteenth century and the beginning of the fourteenth century, Hajj Mirza Hussain bin Muhammad Taqi al-Din al-Tabarsi, wrote a book in the year 1292 AH called it (Fusl al-Khattab fi ithbat tahreef kitab rab alalameen). (Resolving speech In proving the distortion of the Book of the Lord of the Worlds) he filled it with lies about the additions he claimed were added to the Qur'an and verses were omitted from it. And when the Shiite scholars reviewed it with criticism and objection, he returned and wrote another book in which he responded to their objections, and called it rad ba'du ashshubuhat an fasl alkhatab ithbat tahreef kitab rabu alarbab (Replying Some Suspicions about the Book resolving speech).

The book included some additions from the fabrication of the author, so he made a surah that he called Surah Wilayat Ali and attributed it to Allah, Glory be to Him. He said (O you who believe in the Prophet and the Guardian whom We have sent to guide you to the straight path).

There is a group of them who believe that the verse (And We made Ali your son-in-law) was omitted from Surat Al-Sharh even though it is a Meccan surah, and Ali had not yet been in-lawed to the Messenger of Allah.

There are also those who claim the existence of two Qurans, not one Quran, says the trustworthy scholar of Islam Musa al-Musawi: The fair-minded follower never doubts that the reason that led these people to believe in the distortion of the Book is the inference of verses in the Imamate of Ali that were mentioned in the surahs and the distorted verses as they claim, and to respond to those he says The idea of distorting the Qur'an collides with what the Almighty said) It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it] (Al-Hijr: 9. [

This verse refutes every saying that the Noble Qur'an was revealed to Muhammad, peace be upon him, for the divine promise is clear that He Almighty preserves the Wise Remembrance (Quran) from any distortion, and it also collides with a major obstacle for Shiite scholars as well, which is Imam Ali's approval of this Qur'an that is in the hands of Muslims. If there were suras and distorted verses, Imam Ali would have spoken about them and confirmed them in the Qur'an, and how can he be silent about it.

He says that the idea of distorting the Qur'an takes on a sad character when publishers publish books written by some of our scholars on distortion and the books are distributed to people or excerpts are extracted from them to be mentioned in other books and to be seen by all Muslims..¹

Their chief scholar and the founder of their state in the present era, Imam Khomeini, went on to say that this could happen. Ayatollah Khomeini says, in the context of talking about the wisdom of not stipulating in the Holy Qur'an that the imam is a divine function and in the course of his campaign against the companions of the Messenger of Allah ﷺ (If the issue of the imamate had been established in the Qur'an, then those who do not concern themselves with Islam and the Qur'an except for worldly purposes and leadership would use the Qur'an as a means to implement their suspicious purposes and delete those verses from its pages and drop the Qur'an from the eyes of the worlds forever.²

He says in another place that the Prophet refrained from addressing the Imamate in the Qur'an for fear that the Qur'an would become distorted after him, or that the differences between Muslims would intensify, and that would affect Islam.³

Here he claims that the Qur'an is from the words and making of Muhammad and not the word of Allah Almighty, and therefore Allamah al-Musawi instructs all publishers in the Shiite countries to stop publishing such books, because they contradict the Book of Allah and the Sunnah of His Messenger and harm the reputation of Islam and its basis, the Qur'an..⁴

(1) Ash-Shi'a Wat-Tashiu', p.75

(2) Kashf Al-Asrar, p.130

(3) Kashf Al-Asrar, p.149

(4) Ash-Shi'a Wat-Tashih, p.75-76

One fifth according to the Shiites

Imami Shiite scholars held that one-fifth of the spoils that Muslims get from the money of the infidels, and one-fifth of every benefit that a Muslim gets from gains and profits from trade, treasures, minerals, diving in the seas, and other types of money is given to the imam standing in the place of the Messenger, peace be upon him, and the orphans of the Prophet's family, their needy, and their wayfarers.

They inferred this from His saying: the Blessed and Most High (Know that whatever spoils you take, one-fifth is for Allah and the Messenger, his close relatives, orphans, the poor, and 'needy' travellers) [Al-Anfal: 41].

Sheikh Abu Ali Al-Fadl bin Al-Hussein Al-Tabarsi, who is one of the leading scholars of the Imamiyyah in the sixth century AH, says in the interpretation of this honorable verse, the scholars differed as to how the fifth should be divided and who deserves it according to the sayings of one of them. It is that the fifth is divided into six shares. A share for Allah and a share for the Messenger, may Allah bless him and grant him peace, and a share for the orphans of the family of Muhammad, and a share for their poor, and a share for their wayfarers and nobody else shares that with them. These two shares are with the share of the relatives of the deputy imam of the Messenger, may Allah bless him and grant him peace, because Allah Almighty has forbidden them to give charity because it is the dirt of people, and He compensated them for that with one-fifth, and our companions said that fifth is obligatory in every benefit that a person obtains from the gains and profits of trade, and in treasures, minerals, diving, and other things that are mentioned in the books, and we can infer that from this verse ¹.

We say that what is meant by what you gained in the verse means what you seized from the spoils, and booty in the custom of the Sharia is what the Muslims seized from the movables in a war with the infidels and they took it by force, and there is no indication in it, near or far, of what a person obtains from the gains and the profits of trade and treasures, minerals, diving, and other gains, as the Imami Shiite scholars went to.

Allah Almighty explains in this noble verse the legal ruling on dividing the booty. Know, O Muslims, that what you gain from the wealth of the infidels is to be divided into five-fifths. One-fifth is for Allah, for the Messenger, for the Prophet's kinship, for orphans, who are the children of Muslims whose parents died while they were poor, and for the needy, who are Muslims in need and the wayfarer, who is cut off from his money and family during his permissible travels.

Some scholars said that the one-fifth of the booty is allocated to Allah and the Messenger is allocated for the public interests that the Messenger decides during his life and the Imam after his death, and the rest of the fifth is spent on those mentioned in the verse. As for the remaining four-fifths of the spoils, they are for the fighters.

The Maliki scholars saw that one-fifth of the booty should be placed in the Bayt al-Mal and be spent on those mentioned in the verse and on others according to what the imam sees.

This view is supported by the evidence that supports this, including:

1. It was proven from him that he returned the captivity of Hawazin, and in it is the fifth ².

2. It was narrated in the Sahih on the authority of Abdullah bin Masoud, he said: The Prophet ﷺ chose people on the day of Hunayn in the booty, so he gave Al-Aqra' bin Habis a hundred camels, and he gave Uyaynah bin Husayn a hundred camels, and he gave people from the nobles of the Arabs, and he preferred them on that day by division to reconcile their hearts ³), and the one whose hearts are reconciled is not mentioned in the verse.

3. What was narrated on the authority of the Messenger of Allah, may Allah's prayers and peace be upon him, that he said, "I do not have anything that Allah has bestowed on you except one-fifth, and one-fifth is returned to you ⁴).

This indicates that the fifth of the division is not specific to the Messenger and his household as they claim, so the scholar Thiqat al-Islam al-Musawi says that the interpretation of booty by profits is one of the matters that we find only with Shiite jurists. The verse explicitly states that the fifth was legislated in the spoils of war and not in the profits of the gains. conclusive evidence for this is showed by the biography of the Prophet, peace be upon him, and the biography of the caliphs after him, including Imam Ali.

The Shia scholars who wrote the biography of the Holy Prophet and wrote down every major and minor command and prohibition did not mention that the Messenger ﷺ used to send his levees to the markets of Medina to extract a fifth of the profits from their money, although these scholars even mentioned the names of the collectors whom the Messenger ﷺ used to send to extract zakat from the Muslims' money.

Those who chronicled the lives of the Rightly Guided Caliphs never mentioned that any of them were asking people for a fifth of the profits, or that they sent tax collectors to collect the fifth.

The life of Imam Ali is known in Kufa, and it never happened that the Imam sent the tax collectors to the markets of Kufa to take the fifth from the people, or that he asked his workers throughout the vast country that was under his command to take the fifth from the people and send it to Bait Al-Mal.

Likewise, the historians of the life of the imams never mentioned that the imams demanded the fifth from the people, or that someone gave them money in this name.

This heresy appeared in the Shiite community at the end of the fifth century AH. Since the Great Occupation until the end of the fifth century, we do not find in the Shiite jurisprudence books a chapter on the fifth or a reference to the inclusion of one-fifth of the spoils and profits together. This is Muhammad ibn al-Hasan al-Tusi, the founder of the religious seminary in Najaf did not mention anything in his well-known books of jurisprudence on this subject, although he did not leave small or large issues of jurisprudence without mentioning them in his huge writings.

Some Shiite jurists, including the jurist Ahmad al-Ardabili, who is one of the most prominent jurists of his time, issued a fatwa that it is not permissible to dispose of the fifth during the era of the great occultation.

Also, some Shiite jurists, and they are few, have issued fatwas stating that the fifth is waived from the Shiites,

(1) Tafseer Mujama' Al-Bayan Fi Tafseer Al-Quran, At-Tabrasi, p.4, p.543

(2) Al-Bayhaqi, As-Sunan, Istiqdhal Al-Hayawan Was-Salaf Fihi Wal-Bay' chapter, p.8, p.191, Hadith No.11596

(3) Al-Bukhari, As-Sahih, Az-Zakah, What was given to whose hearts attracted to Islam of the fifth, Hadith No.3150

(4) Ahmed, Al-Musnad, Obada Bin As-Samit, Hadith No.22779

and they do not accept themselves to be dependent on people under a pretext that Allah has never authorized ¹⁴.

Third: Nusayriyya (Alawi) sect

A sect that emerged from the Twelver Imami Shiites, and therefore their initial upbringing is the same as that of the Imamiyyah, except that they took a different path after the Twelfth Imam Muhammad (Al-Qa'im bil Hujjah).

To clarify; every imam had a door according to the Twelver school of thought - and the first door was Salman al-Farsi, who occupies a high position among all the Alawites - because it was the door of Imam Ali, and the last door was Abu Shuaib Muhammad bin Naseer al-Basri al-Numeiri. It was the door of the eleventh imam Hasan al-Askari ²⁴.

As for Imam Muhammad al-Qaim bil-Hujjah, he did not take a door because he was appointed as the Imam in the year (260 AH) and he was five years old, and he disappeared at the age of eleven years to be taken over by Muhammad bin Naseer al-Basri al-Numeiri. he served as the door to Imam Hassan Al-Askari Eleventh - the leadership of a group of Alawites.

This group of Alawites was known as the Nusayriyyah in Syria and Turkey, and that was a designation for their first leader after the end of the cycle of the Twelver imams. It was said that this name (Nusayria) is relative to the place where these Alawites lived and took as a shield and a refuge against harm and a place away from persecution, which is Jabal Al-Nusayria in Syria, so they were attributed to the place.

The leadership of the Alawites (Nusayriyyah) passed after Ibn Naseer al-Numeiri to Abdullah bin Muhammad al-Jinan al-Janbalani, relative to his hometown of Janbala in Iraq. He was a man of knowledge, asceticism and mysticism, so he founded the Janbalan method that combines Shiism, isolation and Sufism.

In the school of al-Janblani in Jumbala, a young, intelligent Egyptian, Hussein bin Hamdan al-Khasibi, who had met his sheikh when he visited Egypt, and became very attached to him and entered into his way.

When Al-Junbalani returned to his home (Junbala), his student followed him and settled with his sheikh Abdullah. his reputation spread, and as soon as Abdullah died in the year (287 AH), Al-Khasibi rose to the burden after him and succeeded him in their presidency. He left Jumbala and moved to Baghdad and then to Aleppo, where he settled in the vicinity of Saif al-Dawla al-Hamdani, who was a moderate Shi'ite and a lover of the family of the House (Ahl al-Bayt) without extremism.

There is no doubt that Al-Khasibi played a dangerous role in consolidating and perpetuating the Alawite unity and refusing to unite with the Ismailis. He is one of the brightest and most influential Alawite leaders in the faith, and he wrote books, the most famous of which is (Kitab al-Hidayat al-Kubra) on the Alawite idea, which is essentially devoid of extremism, and he dedicated it to Saif al-Dawla. Al-Hamdani, and he left behind books Al-Hidaya Al-Kubra, Asma' Al-Nabi, and Asma' Al-Aa'ima.

After Mr. Al-Khasibi, the presidency of the Alawites alternated with a number of presidents who did not reach his status or attain his fame, including Abu Saeed Al-Maymoon Al-Tabarani, who was called the sheikh of the Alawite religion and the head of the Janbalani order, and he was based in Latakia. Although he was born in the city of Tiberias in the year (358 AH) in Palestine, and he wrote many books. He died in the year (426 AH), and his grave is known as Sheikh Muhammad al-Tabarani, and it is located inside the well-known mosque (Al-Shaarani Mosque) in Lattakia.

Among those who assumed the leadership of the Alawites after him were Abu Hassan al-Tartusi al-Saghir and Abu Hassan al-Tartusi al-Kabir.

Hometown of the Alawites:

The Nusayris live in the north and east of Syria, especially the city of Latakia, Jableh, Baniyas, Tartous, Manbij, and the villages that surround these areas. They also live in southern Turkey, such as the cities of Alexandretta and Antakya and their environs, and they represent a large proportion of its population.

Their Islamic creed:

Nusayris in terms of Islamic creed are two sects:

- A group of extremists who are the majority.

- A group closer to moderation.

The first group: Extremists whom al-Shahristani calls the Nusayriyya, and he attributes to them the deification of the imams from the Ahl al-Bayt and made them Imam Ali, may Allah bless his face, divine holiness. Divine. they see that the Prophet is specialized in the outward appearance, and that Ali is competent in the interior, and they say that the Prophet was specialized in the war of the polytheists, and as for Ali, he is specialized in the war of the hypocrites, and that he was exclusively with divine support ^{3,1}.

They followed the path of divergence from Islam, as they were influenced by Christianity and Magi, so they said the trinity, as they compose a trinity of Ali, Muhammad and Salman Al-Farsi, and they take from that a slogan consisting of the three letters (A, m, s) or what is called (secret, Agreement, M S).

They celebrate Christian holidays, Persian holidays, and Eid al-Adha only. They also celebrate special holidays for them, which is the first Eid al-Ghadir, which falls on the eighteenth of Dhul-Hijjah, and the second Eid al-Ghadir, which falls on the ninth of Rabi' al-Awwal, the night of mid-Sha'ban, and Eid al-Gharas (the night Ali slept in bed in the place of the Prophet, p). .

From their holistic belief, that is, Allah manifested for the last time, to Ali, as He manifested it before that (according to their belief of Abel, Seth, Sam, Ismail, Aaron, and Shimon).

As for the rest of their creed, it is too long to mention it, so there is Al-Bakoora As-Salmaniya (the primordial Salmaniyyah) that mentioned their belief, in which it was stated that Ali dwells in the moon, or rather that the moon is Ali himself, and that the rest of the moon from the blackness is nothing but the members of Ali's body, and then the moon was worshiped by them.

(1) Ashi'a Wat-Tashaitu', p.29-31

(2) Tareekh Al-Alawyeen, At-Taweel, p.504

(3) Al-Milal Wan-Nihal, Ash-Shahristani, p.1, p.168-169

In the Nusayri faith there is a lot of extremism and the reason for that is ignorance, and extremism was one of the causes of deviation, and the hypocrites encouraged extremism in the past just as colonialism blesses it in modern times.

It was from the harvest of exaggeration that a person named Salman Al-Murshid claimed divinity, and many of them believed in him, and this Salman was smart; He acted this role well, he used to wear, according to what was narrated from him, clothes with electric buttons, and he carried in his pocket a small battery connected to the buttons. When the current reaches, the lights are lit from the buttons, and his supporters fall down prostrating to him.

It is interesting that the French chancellor who was behind this false divinity prostrates with the prostrators and addresses Salman by saying, "Oh my God."

Many of the Nusayris were deceived by him, some of them claimed him having divinity, and some of them mocked him, and he used to torture, kill, and loot who didn't believe in him under the French rule of Syria.

After he was killed, the believers deified his son (Mujib), and despite the fact that Mujib was also killed, they still deify him and continue to slaughter in his name, they say by the name of Mujib Akbar.

The second group: which is closer to the moderation:

They say that their belief is that of the Twelver Shiites, so they say that Imam Ali asked the messenger of Allah ﷺ to be the guardian of the call, and that the Imamism is a divine position like prophethood. They have patriotic stances and struggle against French colonialism, and among them is Sheikh Saleh Al-Ali.

Sheikh Saleh Al-Ali revolted against the French in a valiant revolution between (1918-1921). And his revolution was a bold and faithful revolution. He used to pray Fajr every day, then advance with his men and storm the furnace of battle, so that he was the first to attack.

He fought the French and their Ismaili allies, and his center was Jabal Al-Alawiyin in the Tartous region.

In the first battle that took place between him and the French at the village of Al-Niha, west of Wadi Al-Ayyun, Sheikh Saleh Al-Ali and his men were victorious, and the French soldiers fled after leaving (35) dead. Saleh Al-Ali's men took a lot of ammunition and equipment. This victory had an impact on his followers and he began to organize them in a modern way.

On (November 2, 1919) the French wanted to take revenge for what befell them, but they were defeated this time as well, and Sheikh Saleh Al-Ali attacked the Ismailia areas in Al-Qadmus, Masyaf, and Al-Khawabi River, and destroyed their country until the intervention of the French authorities present in Latakia on (2) August 1919, but In March of the year 1920, the Nusayriyya returned under the leadership of Sheikh Saleh Al-Ali, so they attacked the city of Al-Qadmus and seized, looted, vandalized, and killed its people. Sheikh Saleh Al-Ali ordered the collection of Ismaili books during the search of homes in Al-Qadmus, then he ordered them to be burned in the public square, as a large number of Ismaili manuscripts that were present in Al-Qadmus were lost.

On April 17, 1920, the Ismailis attacked al-Qadmus and managed to recover it.

Several battles took place between him and the French, and victory was mostly the ally of Sheikh Saleh, and his victories had a long-term impact, as many volunteers joined his army.

King Faisal - who was then king of Damascus - blessed this revolution and pledged to supply it with arms and equipment, but after the Battle of Maysalun on July 24, 1920 AD, in which the Arab forces led by Yusuf al-Azma were defeated, Sheikh Saleh realized the seriousness of the situation, but he withstood the French forces that were led by Guru in (29) November 1920 AD and Guru could not defeat him.

He also attacked the city of Masyaf, inhabited by Ismailia, which was under the protection of the French forces and besieged it for ten days. Meanwhile, the French forces attacked the Sheikh Saleh area without resistance, then proceeded to arrest the leaders, sheikhs and notables, and issued sentences against them.

The French sentenced Sheikh Saleh to death in absentia, and they spent a whole year trying to arrest him without success, and then they were forced in the end to pardon him with the signature of General Guru. Nevertheless, Sheikh Saleh refused to accept the pardon because pardon is only for a sinner, and he was not like that.

when the French intensified the oppression of the people, torturing, abusing, killing, and demolishing their homes, Sheikh Saleh saw that he should surrender so that his people would suffice the provisions of the torment. when he met with General Guru, he said to him, by God, if I had ten men equipped with arms and equipment, I would not have left the battlefield ⁽¹⁾.

We hope that this small group of believers will succeed in pulling their brothers out of extreme extremism to the arena of moderation and from far-fetched extremism to true faith.

(1) Islam Bila Mazahib, Dr. Mustafa Ash-Shak'a, p.331-381. An-Nusayriah, Dr. Abdul-Rahman Badawi, Dar Al-Yaqeen, p.p118-127

Fourth: Ismaili Shiites

It is a sect of the Imamiyyah that was affiliated with Ismail bin Jaafar Al-Sadiq bin Muhammad Al-Baqir bin Ali Zain Al-Abidin bin Al-Hussein bin Ali bin Abi Talib, and this sect coincides with the Twelver imams from the beginning until it reaches Imam Jaafar Al-Sadiq, who is the sixth imam for the Twelver sect. Then branch out after that.

It says that the Imam after Jaafar al-Sadiq is his son Ismail, because he stipulated that he be the Imam after him, but he died before his father. so they said that the fruit of the will is that the Imamate after Ismail be for his son, who is Muhammad al-Maktoum, and he is the first of the hidden imams, and Muhammad al-Maktoum is counted as his son, Jaafar al-Musaddiq, and after him his beloved son, who is the last of the hidden ones, and after him his son Abdullah al-Mahdi, who ruled Morocco, and after him his sons ruled Egypt, and they are the Fatimids^{1,2}.

This sect is called (Al-Batiniyah) esoteric sect because of their claim that of the Zahir (apparent) of Qur'an and the reports have inner meanings that flow in the apparent as the core flows from the crust^{2,1}.

Hence, it appears to us that the Imami sect was divided into two parts after Jaafar Al-Sadiq:

The first: It was known as the Twelvers, because the Imamate continued to move in it until it ended with Imam No. Twelve, which was previously mentioned.

The second: the Ismailis, from which many sects branched out, including: the Qarmatians, the Fatimids, the Druze, the Aghakhaniyya, and the Bohras.

Qarmatians (Ismailia of Bahrain):

A movement emerged in Bahrain that wore the Ismaili dress, and this movement was nothing but the Qarmatian state, whose call was accompanied by destructive activity and aggression against sanctities and property.

The emergence of this movement was contemporary with the caliphate of Al-Mu'tamid Allah Al-Abbasid in the year (278 AH), and their first leader was Hamdan bin Al-Ashath, who was known as Hamdan Qarmat, and to him this sect is affiliated. He and his group plunged their swords into the necks of the Muslims, so they attacked Makkah more than once, killing the pilgrims, and deeming it permissible to remove the Black Stone from its location in the wall of the Kaaba, they moved it to their capital (Hajar) in Bahrain, and kept it for twenty-two years.

In the behavior and thought of the Qarmatians, there was extremism and deviation, so they claimed that Muhammad bin Ismail is a messenger from among the messengers, and that the message was cut off after his speech p in Ghadir Khumm, and that the prophethood and the message had devolved to Ali bin Abi Talib, and they said that Allah made Muhammad bin Ismail the paradise of Adam. (what this means to them is the permissibility of incest and all that was created in this world).

they used to set out from their headquarters in Bahrain and raid Iraq and the Levant, and they achieved several victories over the Abbasids under the shade of the Ismaili banner, then they soon revolted against the Ismaili imam who was in (Salamiyah) in Syria, and stormed the homes of the imams and looted them and assaulted some of their members, and the main reason for the Qarmatians' revolt against The imam in Salamiyah is the role of concealment that the Ismaili Shia imams adhered to, so the Qarmatian group disputed doubts about the imam and his call, and that was a reason for their rebellion against him and their alienation from his call.

Fatimids (Ismailis of Morocco and then in Egypt):

Some historical narrations say that the hidden Imam Ubaid Allah al-Mahdi in Salamiyah, which is located near Homs in Syria, knew of the coming of the Qarmatians with their armies to invade it, so he hurried to accompany his family and carried his money and luggage and fled south to Ramla in Palestine. Palestine and the Qarmatians came to know this, so they chased him to seize his money, so he continued to flee to Fustat in Egypt, then he continued walking to North Africa, where some Ismaili preachers were praying for him there, led by Abi Abdullah the Shiite, and they received him well.

After that, Abu Abdullah felt that he was not the Imam who had met him in Salamiyah before that, so doubt arose in himself, and he conveyed what was in his chest to his brother Abi Al-Abbas, and the matter became widespread. Matters became complicated and the Ismaili Imamate was about to fall, so Imam Obaidullah Al Mahdi hastened to shed the blood of the man who was the cause of his coming and the establishment of his state who is Abu Abdullah the Shiite, then he killed his brother, Abu Al-Abbas the Shiite, and a group of those who led the revolution against him, and his kingdom expanded until it included the kingdoms of Morocco and Sicily.

The fourth Ismaili imam was able, through his leader Al-Muzaffar Jawhar al-Siqilli, in the year (358 AH) to conquer Egypt and spread the Fatimid sect in it. He built a new city in it other than Fustat, called it Cairo, and built a large mosque in its center to be a center for indoctrinating the Egyptians with the Fatimid call, and for it to be a focus of radiation for it towards the East. He called it Al-Azhar Mosque after the immaculate virgin Fatima Az-Zahra.

Lineage of Obaidullah Al Mahdi:

Many historians have argued that Ubaid Allah al-Mahdi is the founder of the Ismaili state in Morocco, whose name became the Ubaidi state, and then the Fatimid state in Egypt that his lineage is challenged, meaning that he is not a descendant of Ismail bin Jaafar Al-Sadiq.

Imam Al-Suyuti said in the introduction to his book (tareekh alkhulafa) History of the Caliphs: "I did not mention any of the Ubaidi caliphs because their Imamate is not valid for several reasons, including:

They are not Quraishi, but they were called the Fatimids by the ignorant commoners, otherwise their grandfather was Magusi. Judge Abd al-Jabbar al-Basri said that the name of the grandfather of the Egyptian caliphs (the Fatimids) was Said, and his father was a Jewish blacksmith.

(1) Muqadmah Ibn Khaldoon

(2) Dr. Muhammad Ahmed Al-Khateeb, Al-Harakat Al-Batiniah Fi Al-Alam Al-Islami, p.p58

Al-Qadi Abu Bakr Al-Baqillani said, "Al-Qadah, the grandfather of Ubaidullah, who is called Al-Mahdi, was a Magian, and Ubaidullah entered Morocco and claimed that he was an Alawite, and none of the genealogists knew him, and he called them the ignorant people of the Fatimids.

Ibn Khalkan said, "Most people of knowledge do not correct the lineage of Ubaid Allah, the grandfather of the caliphs of Egypt (the Fatimids)."

Al-Dhahabi said, "The investigators agree that Ubaidullah is not an Alawite ^{1,4}.

When the leader Jawhar al-Siqilli conquered Egypt, al-Muizz li-Din Allah did not rush to move to Egypt as soon as it conquered it, but left his leader Jawhar to pave the way for him for about four years. When he moved, the Egyptians ridiculed him and their poets satirized him. He was succeeded by his son, Al-Aziz Billah, and Al-Aziz gave the Levant to a Jewish man named Mansha and gave Egypt to a Christian man called Issa bin Nestoros, and these two were oppressing Muslims and attacking them because of their Islamic faith. So, one of the women of Egypt sent him a patch saying: "Oh, Commander of the Faithful, by the one who honors the Jews by Mansha and the Christians by Issa bin Nestoros, and humiliates the Muslims through you. Have you not looked at my current situation?"

The caliph did not find a way out of the woman's embarrassment to him except by isolating them.

The Fatimids (Ismailis) ruled Egypt and the Levant from (358 AH - 567 AH), which is the year in which the caliph Al-Aadid strengthened by the fall of their state.

Whereas, during their rule, the third Fatimid imam in Egypt, Abi Ali al-Mansur, who was called al-Hakim bi-Amr Allah, claimed divinity at the invitation of his minister, Hamza bin Ali, which made the Egyptians declare the revolution and attack the advocates of deification, so he got angry and took revenge on the Egyptians who rebelled for their religion by burning the city of Fustat.

Likewise, despite the expansion of their state in the Levant, the Hijaz, and Yemen, and the spread of their sect there; it was met with a rapid decline in Morocco, as the peoples of Morocco, who began to have Ismailism in their midst, abandoned the Fatimids and abandoned all the Ismaili faiths and returned to the faith of the Sunnis and group. They are still in the Levant until now, in Salamiyah, Khawabi, Qadmus, Masyaf, and Al-Kahf.^[2]

Al-Hakim's claim of divinity led to a major strife among the Ismaili sect, which necessitated Ameer al-Din al-Kirmani, the greatest Ismaili scholar, to leave his headquarters in Iraq and come to Egypt to contribute to the eradication of that new faith, and to write a treatise known as "The Preaching Message." In it, he proves the disbelief of those who spoke of deifying al-Hakim bi-Amr Allah, and al-Karmani did not leave Egypt until al-Hakim bi-Amr Allah was killed.

After Al-Hakim bi-Amr Allah, his son Al-Mustansir rose, and after the death of Al-Mustansir, the Fatimid call split into two conflicting factions, the Nizari sect and the Mustansiriya sect. Then the Fatimid call was eliminated at the hands of Salah al-Din al-Ayyubi, may Allah have mercy on him, and al-Aadid was the last of the Fatimid caliphs, as he was sick and isolated in his house, and thus the Fatimid caliphate fell in Egypt in the year 567 AH.^[3]

Druze

The Druze are an Ismaili sect that was characterized by an esoteric nature, as they concealed their belief from other Islamic sects. They grew up during the Fatimid era in Egypt, and remained withdrawn into themselves, avoiding their belief to be broadcasted and keen on their beliefs being known among the people.

The Druze live in separate parts of Lebanon, the regions of Syria, Palestine, and the Hashemite Kingdom of Jordan in Azraq and the city of Zarqa.

As a result of this introversion, gossip abounded around them, and suspicions were scattered around them, most of which depended on intuition and conjecture.

And they prefer to be called (the monotheists), although they do not deny calling them Druze. Historians have differed in the term (Druze), is it (Druze), and it is the famous relative to Abi Mansour Anushtakin Al-Druze, and he is one of the leaders of Al-Hakim bi-Amr Allah.

Or is he (Ad-Druzi), related to Muhammad bin Ismail Ad-Darzi, and he is one of the advocates for the deification of Al-Hakim bi-Amr Allah, the Fatimid caliph. He spread his sect in Wadi Al-Taym, the first home of the Druze, and he has Jewish and Magian leanings. It is said that the Druze killed him, and he is known as (Nashtekin Ad-Druzi).

It is said that the sect is attributed to the first rather than the second, and the Druze still curse Nashtakin and reverse Anushtakin.

Whatever the case, we complain about the divinity of al-Hakim in the valley of Taymullah ibn Thalabah, and he found some supporters who were deceived by his call, and these remained an element of corruption in their ranks and advocates of heresy and sect, as their goals implied ill-will towards Islam and the ranks of the Muslims.

The Druze are pure Arabs, they are from Lakhm and Tanukh, and they are two Arab tribes. They fought the Crusaders under the banner of Saladin, and fought the Tatars under the banner of Baybars. They also confronted the French in the battles of Jabal al-Arab under the leadership of Sultan Pasha al-Atrash.

It is noted that all the Druze cannot adopt the reasons for religiosity. There are the wise, who are the sheikhs of the religion, and there are the ignorant, who are non-religious men. They cannot know the matters of their religion and learn about it except after a long and arduous examination and struggle.

The Druze Islamic creed to Historians:

The nature of the concealment that they follow in their faith has made people go to various schools of thought. Some of the writers tried to attribute to them what deviates from Islam, rather what offends their moral path. They, in turn, keep their manuscript books in safe places, and only trusted scholars can see them.

In sum, the Druze are a sect of the Ismailis who claim the divinity of al-Hakim bi-Amr Allah, and his claim of divinity led to a major strife among the Ismailis in Egypt, which prompted Hamid al-Din al-Kirmani, the greatest scholar of the Ismailis, to leave his headquarters in Iraq and come to Egypt to participate in killing them. On that belief, and to write a letter known as "The Preaching Message" in which he writes the disbelief of those who

(1)Tareekh Al-Khulafa, Imam As-Suiuti, ver. Yasir Ramadan & Muhammad Seif, Dar Alam Ath-Thaqafa, Amman, Jordan, Introduction 5-6

(2)See Islam Bila Mazahib, p.p224-249

(3)See for details: Taqiuddein Bin Daqeeq Al-Eid, Dr. Muhammad Ramiz Al-Azizi, p.p12-13

spoke to himself of deifying al-Hakim bi-Amr Allah. Al-Karmani did not leave Egypt until after he killed Al-Hakim bi Amrillah, as we have previously shown.

It was narrated that one day the ruler went out for seclusion on the Mokattam Mountain, as usual, to look at the stars, and did not return, and after a few days they found his clothes stained with blood, so they claimed that he had gone out to the blue pond, from which he ascended to the sky.

The Druze believe that the ruler, by the command of Allah, is hidden, lives in disguise, and that he will return and appear.

Hamzah bin Ali, who took over the leadership of the Druze after Druzi, the founder of the Druze faith and is called Al-Raqeeb Al-Atid. he established a charter that he called the Charter of the Guardian of the Time, in which he went to deify the ruler by the command of Allah in an explicit deification.

The late Dr. Muhammad Kamel Hussein says that the Druze deify the ruler by the command of Allah, and he is a human being in the naked eyes of those who do not know him. As for the Druze, who know his truth, they go to the fact that the worshiped god took a human form for himself, which people called al-Hakim bi-Amrillah, just as a person takes his clothes, puts them on, and then throws them off. And the clothes are not of the same as who wear them, and they do not resemble him in any way. In every era in which he appeared, he took a human nature image.

Likewise, the worshiped deity is not of the same kind as the image that he took, nor is it similar to him, and he appears in this changing human image that differs from the other ..⁽¹⁾

The Druze believe in the faith of reincarnation and reincarnation, meaning that if a person ends his life and his soul ascends, it does not go to the isthmus life that is recognized by Islamic sects, but it takes on the reincarnation of a newborn. A man's soul takes on a newborn child, and a woman's soul takes on a newborn

The Druze do not accept anyone in their religion and do not allow anyone to leave it, and even those who leave the Druze do not admit that they have left, and therefore the number of Druze under this theory and the theory of reincarnation does not increase or decrease..⁽²⁾

However, there are still those among the Druze who maintain prayer in the manner practiced by Ahl al-Sunnah wal-Jama'ah, and they frequent attendees to mosques, especially on Eid al-Adha as well they pay zakat out of faith and contentment, embodied in the noble verse: (Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted 'to the faith', for 'freeing' slaves, for those in debt, for Allah's cause, and for 'needy' travellers. 'This is' an obligation from Allah. And Allah is All-Knowing, All-Wise.] (At-Tawbah: 60.)

Rather, a number of Druze perform Hajj every year and circumambulate the Sacred House. Thirty-six Druze from the villages of Damascus alone stood at Arafah in the year (1304 AH). The same is true with regard to fasting Ramadan properly and seeking reward, while urging others to fast and give alms during it, and increase worship.

Aga Khanate:

It is an Ismaili sect that originated in Persia. After the fall of the Fatimid state in Egypt, an Ismaili state arose in Persia at the hands of Al-Hassan Al-Sabah in the year (483 AH - 1090 AD), and their last ruler was Rukn al-Din Khor Shah, but the Mongols were on their way to sweep the Muslim kingdoms and their homes. The Ismaili state fell in Iran Year (654 AH - 1256 AD) at the hands of Hulagu.

After the fall of their state in Iran, a large number of them immigrated to India and lived there as individuals seeking life in peace, far from seeking political booty or power.

Some of them spread the faith among some Indian sects, especially among the untouchables, and they met with some success in that, but their faith was subjected to some modification due to its influence on ancient Indian rituals and ideas.

The Ismailis continued to live in India in this way until an Ismaili man named Hassan Ali Shah appeared in Iran in the first third of the nineteenth century AD, gathered around him a number of Ismailis and others, threatened security and cut off the road, and mediated the convoys until his fame spread throughout Iran and he became a legend on People's tongues, so the Iranians admired his heroism, so they joined him in greed for the spoils that they get.

The British at that time had ambitions in Iran, so they exploited him in leading a revolution that threatened security, so that they could find a pretext to intervene and impose their authority, but Hassan Ali Shah failed in his revolution, and he was arrested, so the British hastened to mediate and release him on the condition that he be exiled from all of Iran, so he went to Afghanistan out of desire The British, but he could not offer anything to his allies because of the vigilance of the Afghans.

So he went to India and lived in the city of Bombay, where the British recognized him as an imam of the Ismaili sect and called him (Aga Khan.) He was affiliated with the Fatimid Imam Nizar ibn al-Muntasir, and was considered an imam of the Nizari Ismailis until his death in 1881 AD.

His son, Agha Ali Shah, succeeded him in his position, and he was called Agha Khan II. His father had prepared him for the Imamate in a complete preparation, and he had prepared for him the means of extensive culture. He was fluent in several languages except Arabic, and he worked to spread education in the sect and facilitated it for the children of Muslims in general, without looking at their sects, so his position was elevated among all Muslims. India, and he married an Iranian princess who bore him his son Muhammad Al-Husseini Shah, who was known as (Aga Khan III.)

Muhammad Al-Husseini Shah (Aga Khan III) was born in the city of Karachi in the year 1877 AD, and when his father died in the year 1885 AD, he was eight years old, so he assumed the Imamate at a young age. His mother supervised the affairs of the community and watched over her son's upbringing until he reached the age of sixteen (16). She left him to deal with the affairs of the community. To return to it whenever needs advice.

The Aga Khan III was keen to organize the affairs of his community, which is spread over many countries.

(1) See Ta'ifat Ad-Drouz, Dr. Muhammad Kamel Hussein, p.p106

(2) Islam Bila Mazahib, p.p313

In 1948, he issued a constitution for the Ismaili community in Africa, which made it three centers:

Dar es Salaam, Nairobi, Kampala, Ismailia Zanzibar, Madagascar and Zaire follow the center of Dar es Salaam.

He made the center of leadership of the Nizari Ismailis in the whole world the city of Karachi and introduced the Aga Khan III to things strange for an imam of an Islamic sect such as gambling and horse-racing gambling, taking reasons for sensual pleasures, and not adhering to custom in choosing his wives whom he chooses solely because of their beauty, regardless of other essential qualifications that he should Availability in the wife of a Muslim leader.

His followers evaluated it with gold and diamonds several times, and it was weighed twice with the equivalent of its weight in gold, three times with platinum, and once with diamonds, but the common news is that the value of these treasures was not added to his bank balances, but rather was spent on the people of the sect, and when Aga Khan III died, he was He had two sons, one of whom was named (Ali Suleiman Khan) and he was from an Italian mother, and the second (Sadr al-Din Khan) from a French mother, but he did not entrust one of them with the mandate of his covenant, but he made it in his grandson (Karim bin Ali bin Suleiman)⁽¹⁾

Bohras

After the death of the Fatimid Al-Mustansir in Egypt in the year 487 AH, the Ismaili sects divided into two sects: The Nizari: The Nizari lived in Iran and the Levant, then in India, including the Aghakhaniyya, as we have explained.

Al-Musta'ali in relation to Al-Musta'ali bin Al-Muntasir, who was not more than five years old at the time of his father's death, and when he became adult he turned to fun and pleasures, which facilitated his assassination because of his rivals, the Nizaris, as he crossed the Al-Rawdah Island bridge in Cairo, heading to his Arab wife in the year (524 AH - 1129 AD).

Upon his death after his assassination, he had no male offspring, so his uncle Abd al-Majid assumed the imamate, who was called al-Hafiz. The Musta'li in Egypt went from bad to worse, and Salah al-Din al-Ayyubi eliminated it in Egypt in the year (567 AH-1171 AD.)

But there were other Musta'ilis in Yemen who founded their state, the preacher Ali bin Muhammad al-Sulayhi (439 AH) and made it subordinate to al-Mustansir, then to al-Musta'li, then to al-Amir. these people took an imam for them other than Al-Hafiz, and the Ismaili Musta'lian sect continued to exist among them even after Salah al-Din ruled over the Egyptian Musta'ilis, because at the time of the death of the Imam Al-Amir, Queen Arwa, the daughter of one of the Sulayhids, was ruling Yemen, and she and her group refused to recognize the imamate of Abd al-Majid, who was called al-Hafiz. Where she claimed that one of the wives of the Imam al-Amir gave birth to a child named (At-Tayib), and one of the preachers, fearing that he would be killed, helped him to flee to the Sulayhid queen in Yemen. So she made herself his guarantor and his representative.

Thus, the Tayibah Musta'li sect appeared in relation to al-Tayyib ibn al-Amir, who entered the role of concealment according to the Sulayhid allegations.

When the Sulayhid state became extinct in Yemen in the year (511 AH - 1117 AD), the followers of the Tayibh sect left their preoccupation with politics and made most of their activities confined to commercial business, and they did not announce their faith, intending to use the principle of dissemination of one's belief that most Shiites believe in, and their preachers were able to spread their call in India And in the state of Gujarat in particular.

Quite a few Hindus joined their sect. Since those in charge of the Taybih Musta'li call were merchants, the name Bohra was adopted among the Indians (and its meaning in India is merchants), although the Bohras, in turn, were soon divided into two groups:

-Dawoodi Bohras: related to the preacher Qutbuddin Dawood, who died in the year (1021 AH - 1612 AD) and is based in India and in the city of Bombay in particular.

-Sulaymaniyah Bohras: followers of the preacher Suleiman bin Hussein, who died in the year (997 AH - 1588 AD), and their headquarters are still in Yemen. And when they perform the prayer, they say that it is for the hidden imam from the sons of al-Tayyib Ibn al-Amir, and when they perform the Hajj, they believe that the Kaaba is the symbol of the imam.

In the last quarter of a century, motives of ambition arose to return to Egypt, hoping that they would restore it and make it the center of their call, and they recently tried to seize the Fatimid Mosque of Al-Hakim bi-Amr Allah in Cairo, after the Egyptian government allowed them to restore it and make some improvements to it, but they did not wait long. That they went out of their agreement with the Egyptian government and began to invite the poor Egyptians residing around the mosque to their sect, and prevent the masses of worshipers from entering the mosque and limiting its attendance to their group who were still flocking to Egypt, so the Egyptians confronted them and took the mosque back from their hands.

Among the remnants of the Fatimid Ismaili Shiite sect is what we see of some Egyptians holding ceremonies in Al-Hussein Square, Sayyidah Zainab and Sayyidah Aisha on certain days.

.255 – 253 ص. مصطفى الشكعة، د. انظر إسلام بالام مذاهب، (1) See Islam Bila Mazahib, Dr. Mustafa Ash-Shaq'ah, p.253-255

Ahlu As-Sunna Wal-Jamaa (Sunnis)

The term Ahl al-Sunnah wal-Jama'a is applied to the majority of Muslims, with the exception of the Shiites and the Kharijites, including al-Hasan al-Basri, Ibn Sirin, and the owners of the four schools of thought Abu Hanifa, Malik, al-Shafi'i, Ahmad ibn Hanbal, and the mujtahids and followers of these schools.

Likewise, the owners of hadith books who collected the hadiths of the Messenger of Allah that were narrated from his companions, may Allah be pleased with them, such as the four rightly guided caliphs, Abdullah bin Omar, Abdullah bin Abbas, Aisha, the mother of the believers, Abu Hurairah, Anas bin Malik and other companions, may Allah be pleased with them all, as the owners of the six books of hadith, Imam Al-Bukhari, Imam Muslim, Al-Tirmidhi, Al-Nasa'i, Abu Dawud, Ibn Majah and other scholars of hadith and the most authentic books of hadith according to them are Sahih Al-Bukhari and Sahih Muslim.

Scholars of interpretation such as Ibn Jarir al-Tabari, al-Razi, al-Alusi, and others, and the followers of these schools of thought exist in every era up to the present time, and their scholars used to give advice to the caliphs and rulers, without the blame of a critic taking them away from Allah.

Some of them were harmed in order to speak the word of truth because of their denial of some of the actions of rulers and sultans.

The long Islamic history has lost great exploits recorded by these scholars in their immortal positions, those positions that were characterized by honesty, daring, and devotion to Allah and His true religion, and they were shining stars that guide rulers and the ruled in the darkness of life, including Saeed bin Jubair, the revolutionary imam, Ibn Taymiyyah, Ibn al-Qayyim, al-Izz bin Abd al-Salam, and Ibn The flour of Eid, Imam al-Nawawi and other scholars to this day.

They see that the Rightly Guided Caliphs are Abu Bakr, Umar, Othman, and Ali, may Allah be pleased with them all, and that Muawiyah bin Abi Sufyan is not one of them. Al-Suyuti narrated in his book tareekh al-khulafa (History of the Caliphs) on the authority of Al-Hassan Al-Basri, may Allah be pleased with him, that he said: The matter of this nation was corrupted by two: Amr bin Al-Aas on the day he referred to Muawiyah by raising the Qur'ans, and Al-Mughira bin Shu'bah when he referred to Mu'awiyah to pledge allegiance to Yazid, had it not been for that, it would have been a Shura until the Day of Resurrection.().⁽¹⁾

Some of them went to the fact that Omar bin Abdul Aziz was one of the Rightly Guided Caliphs, and they revered the family of the House.

It is no secret that there are some scholars in every era who obey in the rulers who sold their religion for their world ⁽²⁾ (), and they twist the texts of the Book of Allah and the Sunnah of His Messenger to please the rulers, and they issue fatwas according to the whim of the authority who appointed them to these positions, so they do not represent Islam in their fatwa, but they represent the opinion of those who appointed them.

(1)Tareekh Al-Khulafa, As-Suioti, p.p79

(2)See more in, Al-Islam Baina Al-Ulama Wal- Hukam, Abdul-Aziz Badawi, Mawqif Al-Khulafa Al-Abassein Min A'emat Ahl As-Sunah Al-Arba'a, Abdulhussein Ali Ahmed

Sufism

What is called the doctrine of Sufism appeared in the late first and early second centuries AH, and people, ancient and modern, differed greatly in Sufism due to their different phases, so we find many definitions for it.

Its foundation is devotion to worship, asceticism in this world, observing Allah and not being heedless of His remembrance.

It is one of the paths of behavior in life, which was chosen by a group of Muslims, due to the abundance of strife and the division of Muslims among themselves into sects and parties in their era.

* Asceticism in the world is not intended to hate the world and not pay attention to it, but what is meant is; not loving the world, and a big difference between the two levels is there, as hatred calls for distancing, pushing, aversion and fleeing. The lack of love is nothing more than a lack of interest, a lack of attention, anticipation, and a lack of aspiration.

If the world came upon them, they did not accept it with their hearts, but they used to describe it with their minds and good management, so when the truth came to it asking for it from their hands, they said it like this, and thus they spent it, pleasing themselves, with pleasure in their eyes, and if honors aspired to it, they would be more generous than the wind sent, neither withholding nor extravagant. Rather, it is justice and benevolence, and that is because they saw the Noble Qur'an mentioning the world and describing it as a pastime and a game, and that the Hereafter is the real life Allah says: (This worldly life is no more than play and amusement. But the Hereafter is indeed the real life, if only they knew). (Al-Ankabout:64) And Allah Almighty says : (Rather, seek the 'reward' of the Hereafter by means of what Allah has granted you, without forgetting your share of this world.

And be good 'to others' as Allah has been good to you] (Al-Qasas: 77-]

*As for what is meant by observing Allah: it is evoking His greatness and observing Him at any work they do. this world or the Hereafter, whether secretly or publicly.

Evoking Allah's greatness and observing Him in any action that a person performs is the kind that the Prophet ﷺ explained in the hadith of Gabriel, which was narrated by Omar ibn al-Khattab, may Allah's prayers be upon him: "If you worship Allah as if you see Him, if you do not see Him, then He sees you." The believer observes Allah secretly and openly in all his deeds. He is ashamed of Allah that his Lord should see him doing what he does not like. Allah and his greatness so that every creature other than Allah gets smaller in himself.

What is meant and meant by the remembrance of Allah Almighty:

The remembrance of Allah is on two levels, the first level: it is with the heart and thinking about the evidences of His existence, the proofs of His oneness, and the signs of His majesty and greatness, with what He has set up in the universe of witnesses of His wisdom in His creation, the wonderful of His work, the perfect of His arrangement, the greatness of His bounty, and the vastness of His goodness.

The second level: remembering Allah with the tongue with the vigilance of the heart and understanding what the tongue says, and in that he combines the work of the limbs with the work of the heart.

This is the Sufism that corresponds to the spirit of the Sharia and its texts, which the pious scholars followed, and among these Sufis were those who assumed power and had decisive positions with the caliphs that no blame would take with them in speaking the word of truth and advising them, such as the likes of al-Izz bin Abd al-Salam, who was called the Sultan of the Scholars, and his student Taqi al-Din bin Daqiq al-Eid, They were not mounts for the rulers to justify their actions that contradict Allah's law, and some of those who claim to be Sufis in this era were working Sufis who denounce those who deviate from the rule of reason and religion, and ask their disciples to obey them in that with blind obedience as well as not argue their actions, words or orders.

Chapter 3 Ethics in Islam

The moral sense is an internal, innate emanation in the soul, and the moral law has been imprinted in the human soul since its inception, as evidenced by His saying, Glory be to Him, the Most High: And by the soul and 'the One' Who fashioned it, then with 'the knowledge of' right and wrong inspired it! (As-hshams:7-8).

In fact, the average person can distinguish, to some extent, in all the types of behavior he performs, between what is "good" and what is "evil," and between what is "neutral" that does not benefit or harm, just as he distinguishes in the sensible world between "beautiful" and "ugly."

The matter is not limited to mere "knowledge", but rather the appearance of a good act or an ugly act raises in us very different feelings, so we praise some types of behavior such as honesty and integrity, and we deplore others such as lying and betrayal.

The distinction between good and evil is an internal inspiration concentrated in the human soul before it is a heavenly law, and that virtue - in the end - takes its birth from its own nature and its own value, and that reason and revelation - on this - are nothing but a double guiding light for one subject, and a doubled translation to an authentic reality that extends its roots in the depths of things

However, this moral law imprinted in us is deficient and insufficient because habit, heredity, the influence of the environment, and direct interests spoil our spontaneous impulses and cast various kinds of shadows on the light of our innate insight. And not only because the concerns of life in this world absorb part of our conscious activity.

Rather, the practice of ethics in the best and appropriate circumstances faces a major difficulty, which is that if conscience is limited to its innate sources alone, it often finds itself incapable of providing in all circumstances a rule of a general nature that accounts for the recognition of all. If we cross a certain limit, we find that moral certainty He left his place for possibilities, indecision and labyrinths.

This is the reason for which Allah sent people from time to time distinct souls inspired by divine revelation that they can, throughout human history, carry out the message of awakening consciences, and removing the veil from the innate light that Allah has deposited in us.

These chosen souls, with their accurate teachings that they indoctrinate to people, work to limit the differences between them in the narrowest possible range, especially with regard to the appreciation of moral judgment.

Thus, the innate light finds what complements and strengthens it from the revelation of the divine light (light upon light).

This positive teaching is not presented to us as an arbitrary order or a judgment that is abstract from everything that justifies it and gives it the shar'i legal character. On the contrary, we find it presented to us with two advantages:

On the one hand, it addresses our consciences to obtain their approval, and on the other hand, the "ideal example" emerges in itself to support its legitimacy. These two features are a double and necessary condition for establishing the concept of (the moral law), because the law - any law - if it does not obtain the consent of the people, it remains alien to them and they do not acknowledge it.

Such a law can compel them, but it does not obligate them morally, and on the other hand, if our consent is not based primarily on the truth in itself, then the law to which we submit is only a personal or relative case, as if we are running behind the shadow of the law or yielding to idolatry.

It should be noted that there is no place for ethics without faith, and faith belief here is related to ethics itself, and it means faith in moral truth as a self-contained fact that "transcends" the individual and imposes itself on him, regardless of his whims, interests, and desires, and the believer recognizes this inner call on the voice of his Lord, and translates in the folds of his heart the heavenly message of his Creator, and feels that he is bound by the deepest feelings of respect mixed with the tenderest feelings of love.

This passionate flame which stirs his intellectual faith at the same time fuels his creative energies, relying on that immense power from which he draws succor.

Thus, it can be said: Ethics does not find a more fertile place in which to flourish than the conscience of the believer.

True morality is what puts the human conscience in a middle position between the ideal and the realistic and makes it merge between them..⁽¹⁾

Meaning of Ethics:

The meaning of morals in language: nature, character, and chivalry, as in language books..⁽²⁾

And in terminology: Imam Al-Ghazali defined it by saying: Creation is a well-established form in the soul, from which actions are issued easily without the need for thought and deliberation.

If the form is such that beautiful actions that are praiseworthy rationally and shr'i emanate from it, then that appearance is called a good morality, and if it results in ugly actions, then that form is called a bad morality.

This is the special meaning of morals and it is in harmony with the linguistic meaning, and noble morals in general are sometimes applied to the whole religion, and it was reported on the authority of Ibn Abbas where he interpreted the saying of Allah, the Blessed and Exalted, in describing His Messenger) And you are truly 'a man' of outstanding character) means that you follow a great religion.

As Mrs. Aisha, may Allah be pleased with her, was asked about the character of the Messenger of Allah ﷺ, she said: (His character was the Qur'an)⁽³⁾, and in that Ibn Al-Qayyim says: Religion is all morals, so whoever exceeds you in morals increases you in religion⁴..⁽⁴⁾

(1)See Dustour Al-Akhlaq fi Al-Quran, Dr. Muhammad Abdullah Diraz, the Introduction

(2)See Al-Qamous Al-Muheet, Al-Fayrouz Al-Abadi, p.3, p.p336. Lisan Al-Arab, Ibn Manzor, p.1, p.p889

(3)Ahmed Al-Musnad, A'ish-May Allah be pleased with her- hadith, p.6, p.p216, Hadith No.25855, Editor said its chain is authentic on the condition of two sheikhs

(4)See Usul Al-Akhlaq fi Al-Quran Al-Kareem, Dr. Omar Yousuf Hamza, p.p9

The relationship between religion and ethics

Religion and morals are two different realities, language and shari'a, and this is the origin of the different words.

Religion is: belief in a divine being worthy of obedience and worship.

This is if we look at religion in terms of a psychological state in the sense of religiosity.

As for the meaning of morals, we have previously mentioned its meaning in language and terminology, but the meaning that is often meant by the words religion and morals in our speech in the present era finds between the two words flexibility in overlapping at times and independence at other times, which makes them always in ebb and flow, and makes it difficult to determine what is meant by their word firmly, but it appears to us that these two words are still subject in their use to the well-known rule in Arabic words that are from one family; Such as (compassion, mercy, righteousness, piety, faith, Islam, and so on).

It is that these twin words, whenever they meet in a phrase, they separate in meaning, and whenever they separate in a phrase, they gather or tend to consensus in meaning as much as possible.

If we say: So-and-so has a religion and morals, then in order for the phrase to be free from the defect of repetition and idle talk, each of the two words should have an independent meaning, completely isolated from the other, as religion is concerned with the divine aspect and morality with the human aspect, so the meaning of religion is faith or piety that is specific to the meaning of carrying out the duties of worship, and the meaning of manners is to show virtues and social etiquette.

But if we suffice with our saying: So-and-so is religious, and it is assumed that the religion we are referring to is one of the well-known ethical religions, then the word religion here is characterized by the meaning of its sister (morality also), and then what is meant by it is comprehensive and complete piety, and it means fulfilling the divine and human obligations together.

Likewise, if we suffice with our saying: So-and-so has morals, and it is understood that the accepted morals do not include divine and human rights. It was specific to creation without religion) ⁽¹⁾

The difference between ethics and trying to be ethical:

Ethics are instincts and natures, but imagining is a cost on the part of a person, by which he tries to show his morals other than what is concealed.

The difference between character and behavior:

Every willful action is called a behavior such as telling the truth, lying, generosity, miserliness, and good manners is a moral force that pushes a person to choose certain actions, but behavior is a person's method in his conduct and his directions in his actions. With this consideration, behavior is a manifestation or a mirror of morality, and by a person's behavior we can judge his ethics and describe him as having good ethics, morals.

Ethics can be changed:

Ethics in Islam are subject to change and refinement, and the evidence for that is as follows:

If ethics change were not possible, there would be no justification for the revelation of the heavenly books and the sending of messengers, and there would be no meaning for the laws, laws and calls of reformers and educators.

As for the fact that Allah sent messengers to people giving good news and warnings, and revealed His guidance and law with them to reform souls and their natures and traits, this is the greatest proof of that.

The status of morals in Islam

Islam is a belief, shari'a (law), and ethics. Faith and morals are among the common elements in all religions. As for the divine laws, they differ between religions. Some of them supersede others so that each law is compatible with the era and the environment in which the Messenger is sent, so that it is compatible with the situation of people, their different systems, and their ways of life; Allah said: (To each of you We have ordained a code of law and a way of life) Al-Ma'idah: 48.(

The foundations of faith and the foundations of morals do not change or alter between the heavenly religions. What Islam commanded of virtues and what it forbade of vices is the same as what it commanded and forbade the message of Abraham, Moses, Jesus and other prophets and messengers, may Allah's prayers be upon them.

Qur'an, in terms of its being a preserver of the foregoing of morals, has been distinguished from it by that broad expanse in which it contains the essence of the moral law entirety. It is the one who remained dispersed in the teachings of the apostles, saints, and wise men among the founders and reformers, some of whom diverged from each other in time and place, and perhaps some of them did not leave a trace after him that preserves his teachings..

The importance of ethics in Islam

Ethics in Islam is of great significance, as it is the spirit that applies in all its legislations of worship, transactions, systems and etiquette.

It is the established principle in all its rulings, orders, and prohibitions, whether they are related to the individual, family, society, governance, or international dealings.... The acts of worship that were legislated in Islam are not vague rituals that have no wisdom in their legitimacy. The Holy Qur'an explains the wisdom of the legality of prayer with the words of Allah Almighty : ((establish prayer. Indeed, 'genuine' prayer should deter 'one' from indecency and wickedness. The remembrance of Allah is 'an' even greater 'deterrent'. And Allah 'fully' knows what you 'all' do. (Al-Ankabut: 45).

(1)See Kitab Ad-Dein, Dr, Mohammad Abdullah Diraz, p.49-52.

The imposed zakat is not a tax that is taken from Muslims, rather, it is first of all instilling feelings of tenderness and compassion and consolidating the relations of acquaintance and familiarity between the various classes. The Qur'an stipulates the purpose of paying zakat by saying: (Take from their wealth 'O Prophet' charity to purify and bless them) ([At-Tawbah: 103], so cleaning oneself from the impurities of imperfection such as miserliness, and elevating society to a more noble level is the first wisdom of the imposing zakat.

Likewise, Islam legislated fasting, and it was not seen as a temporary deprivation of food, drink, and things that break the fast, but rather considered it as a step towards permanently depriving the soul of its forbidden desires and reprehensible impulses. Acknowledging this meaning, the Messenger of Allah ﷺ said: (Whoever does not give up false statements (i.e. telling lies), Allah is not in need of his (fasting) leaving his food and drink.)¹(

He, peace and blessings be upon him, said (Fasting is not from eating and drinking, rather fasting is from idle talk and obscenity, so if someone insults you or is ignorant of you, then say, "I am fasting, I am fasting" (Ibn Khuzaymah, Hadith No. 1996.)

And the Holy Qur'an mentions the fruit of fasting with the Almighty's saying(: O believers! Fasting is prescribed for you—as it was for those before you¹—so perhaps you will become mindful 'of Allah'.(Al-Baqarah:183).

Allah has explained what must permeate the worship of Hajj of morals by saying: ('Commitment to' pilgrimage is made in appointed months.¹ Whoever commits to 'performing' pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage. Whatever good you do, Allah 'fully' knows of it. Take 'necessary' provisions 'for the journey'—surely the best provision is righteousness. And be mindful of Me, O people of reason! (Al-Baqarah:197)

This is a summary of some of the acts of worship for which Islam is famous and known as its authentic pillars, and it is clear from them the strength of the bonds that link religion with ethics.

Ethics relationship with transactions:

It is evidenced by his saying: The Messenger of Allah [SAW] said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe.) Narrated by Al-Tirmidhi and Al-Nisa'i.

Likewise, a man came to Omar Ibn Al-Khattab, may Allah be pleased with him, in a case, and he said to him: Go and bring me someone who knows you, so the man went and then came back with another, so Omar asked him: Do you know the man? He said: Yes. He said: Are you his nearest neighbor who knows his entrance and exit? He said: No. He said: Did you treat him with dinars and dirhams, which is evidence of the man's piety? He said: No. He said: Have you lived with him while on a journey that proves good manners? He said: No. Omar, may Allah be pleased with him, said: I think you saw him standing in the mosque, lowering his head while reciting the Qur'an at one time and raising it at another time? He said: Yes, he said: Go, you do not know him.

As for the relationship of morals to building individuals and societies, we find that morals cultivate in the soul of the individual honesty, integrity, chastity, modesty, humility, sincerity and honesty...

Likewise, morals are the basis for building human societies. Good deeds based on faith in Allah, supported by enjoining the truth, enjoining good and forbidding evil, and recommending patience in the face of temptations and dangers, would build a fortified society that is not affected by the factors of deterioration and downfall.

Allah, the Blessed and Most High, says(: By the 'passage of' time! Surely humanity is in 'grave' loss, except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance. (Al-Asr)

Our Islamic morals contribute to building a single society far from fragmentation, a society dominated by the spirit of love, sympathy and interdependence, a society that believes in servitude to Allah, enjoining what is right and forbidding what is wrong, according to the words of Allah Almighty: (And hold firmly to the rope of Allah¹ and do not be divided (Ali-'Imran:103) And according to the hadith of the Messenger also, when he says: (The example of the believers in their mutual love, mercy and sympathy is like the body, if one part of it complains, the rest of the body responds with sleeplessness and fever) Narrated by Al-Bukhari.

And Allah Almighty said) :You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah ([Al-'Imran: 110].()

Manners are a reason for happiness in this world and the hereafter, and Allah Almighty praised His Messenger for his good manners by saying() ﷺ And you are truly 'a man' of outstanding character.(Al-Qalam: 4], and the Messenger of Allah ﷺ said: (I was only sent to perfect noble morals) narrated by al-Bukhari, and in the hadith narrated by the two sheikhs on the authority of Anas, may Allah be pleased with him. About him, the Messenger of Allah was the best of people in morals.

Corruption of morals leads to the collapse of the nation in front of its enemies. The collapse of France in the face of the Nazi advance on a day and night in the Second World War was a moral collapse in its essence, as noted by the right of Marshal Petain, President of the French Republic during the occupation, in his message that he addressed to the conscience of the French nation on the morning or eve of defeat.

(1)Al-Bukhari, As-Sahih, p.3, p.p26, Hadith No.1903, Qawl Az- Zour chapter, Dar Tawq An-Najah, 1422H.

What befell the Arab nation in terms of the defeat of 1967 AD in front of the Zionist forces, as the Egyptian Air Force was destroyed within six hours, and the leaders of the Air Force slept after a singing party until after midnight, just as the Sinai desert fell and the West Bank, which includes Jerusalem, Nablus, Hebron, and some Palestinian cities, also The Golan Heights, which was a fortified fortress during that time, as a result of the moral decay of the nation's leaders, armies and peoples.

The area occupied by the Zionists has become three times what it was, and the effects of that defeat will remain in the conscience of the nation, and that country will not return unless the nation returns to adhering to its faith, shari'a, and morals that came in the Book of Allah and the Sunnah of His Messenger.

What is the state of the nation today except that it is more corrupt than it used to be? The wars between Muslims in Iraq, Syria, Libya, and Yemen, and the dispute between the Gulf states, are nothing but the result of distance from the application of Allah's law and distance from Islamic ethics, which considers a Muslim to be the brother of a Muslim, neither oppressing him nor forsaking him, let alone killing him.

In the hadeeth on the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah ﷺ said: Avoid jealousy between yourselves, do not outbid one another (with a view to raising the price), do not harbor hatred against one another, do not bear enmity against one another, one of you should not enter into a transaction when the other has already entered into it; and be fellow brothers and slaves of Allah. A Muslim is a Muslim's brother. He does not wrong, desert or despise him. Piety is found here (pointing three times to his chest), despising his Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim." Related by Muslim" (Narrated by Muslim)

Likewise, it was stated in the hadith of the Prophet, peace be upon him: "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever." (Al-Bukhari)

The nation will not return to its glory, dignity, and unity, and to recover its lands that were seized by its enemies, unless it adheres to its faith, sharia, and ethics.

Verses about Islamic ethics:

The Holy Qur'an includes many verses that show noble ethics in all areas of life, whether those are related to the life of the individual, the life of the family, society or the state, which distinguishes the true Muslim from other non-Muslims.

We mention here some verses that are related to Islamic ethics, as follows:

1-Giving food to the needy:

Allah Almighty said:(If only they had attempted the challenging path of goodness instead! And what will make you realize what 'attempting' the challenging path is? It is to free a slave, or to give food in times of famine to an orphaned relative or to a poor person in distress) [Al-Balad: 11-16]. In these verses, Allah Almighty urges the Muslim to do good deeds, by freeing and liberating the soul from slavery and feeding an orphan of a relative on a day of famine to console his kin and relieve him of his poverty, or feeding a poor person who does not have what he needs due to his severe poverty.

2-Spending in the cause of Allah and not being miserly:

Allah Almighty said :Surely the ends you strive for are diverse. As for the one who is charitable, mindful of Allah', and 'firmly' believes in the finest reward,

We will facilitate for them the Way of Ease. And as for the one who is stingy, indifferent to Allah', and 'staunchly' denies the finest reward,

We will facilitate for them the path of hardship. (Al-Layl: 4-10). Allah Almighty explained in these verses that whoever spends in the way of Allah and he feared his Lord and avoided His prohibitions and was certain of Islam, so We will prepare him for the trait that leads to ease and comfort by directing him to the path of goodness. As for the one who is miserly with his money, does not fulfill Allah's right with it, dispenses with it what Allah has, and disbelieves in Islam, then we will prepare him for the trait that leads to hardship and eternal misery.

3 -Self-purification:

Allah Almighty said And by the soul and 'the One' Who fashioned it, then with 'the knowledge of' right and wrong inspired it! Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it! [Ash-Shams: 7-10]. Allah Almighty has inspired the human soul and made it understand the path of obedience and the path of disobedience, and granted it the ability to know good from evil.

4 -Encouraging repentance from sins:

Allah Almighty said And Paradise will be brought near to the righteous, not far off. 'And it will be said to them,' "This is what you were promised, for whoever 'constantly' turned 'to Allah' and kept up 'His commandments'— who were in awe of the Most Compassionate without seeing 'Him',¹ and have come with a heart turning 'only to Him'. (Qaf: 31-33], that is, Paradise was brought near, adorned for those who feared their Lord by doing what He commanded and avoiding what He prohibited to enjoy seeing it. This bliss is for every repentant who returns to Allah from his evil deeds and who strictly preserves his religion from those who fear Allah and worship Him as if they see Him, and come with a heart that repents of disobedience and is free of sins.

5- Uprightness:

Allah Almighty said about uprightness: (So be steadfast as you are commanded 'O Prophet', along with

those who turn "in submission to Allah" with you) .(Hud: 112], that is, you and the believers with you persevere in adhering to the straight path as Allah has commanded you.

6-Lowering gaze and decency:

Allah Almighty said about lowering gaze and decency: "O Prophet!" Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do. And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments¹ except what normally appears.² Let them draw their veils over their chests, and not reveal their "hidden" adornments³ except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those "bondwomen" in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful. ﴿ An-Nur: 30-31. [

That is, tell the believers, O Prophet, to the believers, warning them of what leads to adultery and exposes them to accusations that they are commanded not to look at what is forbidden to look at from the private parts of women and the places of their adornment, and to protect their chastity by covering it and not to have unlawful contact. This decency is more honorable and purer for them, for He is fully aware of all that they do, and He rewards them for that.

Also, tell the believing women that they are commanded to refrain from looking at things that are forbidden to look at, and to protect their private parts by covering them and avoiding unlawful contact, and not to show men what tempts them of moral beauty and adornment, such as the chest, upper arm, and necklace, except for what appears without showing, such as the face and hands.

Moreover, ask them to cover the places that appear from the openings of the clothes, such as the neck and the chest, by covering their heads, and not to allow their beauty to be revealed except to their husbands and relatives who are forbidden to marry them permanently, such as their fathers, their husbands' sons, their sons, their husbands' sons from others, or their brothers or sisters' sons Or the children of their brothers, and Muslim women without infidels, and the men who live with them and do not have the need and inclination for women such as those who are very old, as well as children who have not reached the point of desire.

Furthermore, ask them not to do anything that draws the men's attention to the hidden adornment, such as hitting the ground with their feet to hear the sound of their anklets that are hidden by clothes. And repent to Allah and avoid the acts of ignorance of immorality, obscenity and reprehensible, so that you may attain Allah's pleasure and His paradise and He will shower you with His mercy.

7-On the issue of chastity:

Allah the Most High said ﴿ And let those who do not have the means to marry keep themselves chaste until Allah enriches them out of His bounty. } [An-Nur: 33], that is, to strive for chastity and suppress lust for those who do not find the reasons that facilitate marriage from dowry, alimony, and housing until Allah expands for them and makes it easy for them to marry.

Allah Almighty said (As for elderly women past the age of marriage. there is no blame on them if they take off their "outer" garments, without revealing their adornments. But it is better for them if they avoid this "altogether") An-Nur: 60. [

That is, older women who do not aspire to marry, so there is no sin or embarrassment for them to reduce their clothing, such as the robe that is over the clothing, and to appear in front of men without displaying adornments that arouse lust.

8 -In mentioning some of the characteristics of the believers:

Allah Almighty said: Successful indeed are the believers: those who humble themselves in prayer; those who avoid idle talk; those who pay alms-tax;¹

those who guard their chastity²except with their wives or those "bondwomen" in their possession,¹ for then they are free from blame,

but whoever seeks beyond that are the transgressors; "the believers are also" those who are true to their trusts and covenants; and those who are "properly" observant of their prayers. These are the ones who will be awarded Paradise as their own.¹ They will be there forever. (Al-Muminun:1-11).

In these verses, Allah Almighty shows some of the characteristics and morals of the believers, who will win the pleasure of Allah on the Day of Resurrection and the highest levels of Paradise. He said: They are the ones who perform the prayer as prescribed by Allah in the fullest way, their hearts are humbled in prayer and their senses are calm, and they are the ones who turn away from everything that is useless in this world and the Hereafter of words and deeds, they pay the zakat of their wealth and guard their private parts from what Allah has forbidden of abominations and reprehensible things, except for their wives and slave girls, so there is no sin on them and there is no harm in enjoying them because they are lawful for them, and whoever wants to enjoy other than that then he is one of the transgressors of Allah's limits, exposed to His wrath, and those who perform the trusts They fulfill promises and contracts, so they do not betray or deceive.

9 -In mentioning some of the characteristics of the Prophet's wives:

Allah Almighty said (:O wives of the Prophet! You are not like any other women: if you are mindful "of Allah", then do not be overly effeminate in speech "with men" or those with sickness in their hearts may be tempted, but speak in a moderate tone. Settle in your homes, and do not display yourselves as women did in the days of "pre-Islamic" ignorance (Al-Ahzab 32 -33)

In these verses, Allah Almighty addresses the wives of the Prophetﷺ showing them that they are not like other women in virtue and honor, because Allah honored them by being wives of the Prophet Muhammad, who is a role model for the world. And let their words be unrecognized and unquestioned, and that they stay in their

homes and do not go out except for the need of Allah's law to go out to fulfill it, and do not show their beauty and adornment to men when they go out, as the women of the pre-Islamic period did before Islam.

Allah Almighty wants with these commands to purify you and to protect you from disobedience, O people of the House, and to purify you with a purification that is not mixed with suspicion. This matter pervades every believing woman to be among the truthful and Allah-fearing, and to attain the pleasure of Allah and His Messenger ﷺ, because the wives of the Messenger ﷺ are the role models for other believing women.

10- Not following one's desires:

Allah the Most High said :And as for those who were in awe of standing before their Lord and restrained themselves from 'evil' desires, Paradise will certainly be 'their' home(An-Nazi'at:40-41)

That is, as for the one who fears the greatness and majesty of his Lord, and fears that he will stand before his Lord for reckoning and recompense, he will prevent himself from inclination and deviation towards committing sins and prohibitions, for his abode and abode is Paradise, the abode of bliss and eternity.

11- Regarding the obligation to bear and give testimony:

Allah Almighty said) :The witnesses must not refuse when they are summoned.1 (Al-Baqara: 282)

And Allah the Most High said: (And do not conceal the testimony, for whoever conceals it, their hearts are indeed sinful) [Al-Baqara: 283].

And Allah Almighty said: (So do not let your desires cause you to deviate 'from justice'. If you distort the testimony or refuse to give it, then 'know that' Allah is certainly All-Aware of what you do.) (An-Nisa:135)

That is, O you who believed in Allah and what His Messenger brought, be just, bearing witness to the truth, standing up for testimony in the correct manner, even if the testimony is against yourselves, or against your parents, or against your relatives from among the children and brothers. Even if the testimony is on the rich, then the richness of the rich and his authority and position do not prevent you from giving the true testimony, and also the sympathy, mercy and pity for the poor do not compel you not to establish the testimony against him, but rather establish it. Testimony for them, and if you distort or conceal the testimony, Allah is aware of that and will reward you for your work.

12-With regard to touching a woman during menstruation:

Allah Almighty said: (They ask you 'O Prophet' about menstruation. Say, "Beware of its harm! So keep away, and do not have intercourse with your wives during their monthly cycles until they are purified.1 When they purify themselves, then you may approach them in the manner specified by Allah. Surely Allah loves those who always turn to Him in repentance and those who purify themselves." (Al-Baqara: 222).

They ask you, Muhammad, about the coming of women when they are menstruating, is it permissible or forbidden? Tell them that menstruation is a dirty thing that is harmful to the spouses, so avoid cohabitation with them in this state and do not approach them with sexual intercourse until they are cleansed of menstruation and washed. If they purify themselves with water and wash themselves, then let them go to the place that Allah Almighty has permitted for you, which is the place of the offspring and the children. Allah loves those who repent of sins and those who abstain from immorality and filth.

13-With regard to controlling anger and pardoning when one is able::

Allah Almighty said :control their anger, and pardon others. And Allah loves the good-doers. (Al-Imran: 134).

Allah Almighty mentioned that one of the characteristics of the righteous is that they hold themselves back from letting their anger lead to punishment for those who wronged them, and they overlook those who offended them, and this is benevolence.

14-In urging honesty:

Allah the Most High said O believers! Be mindful of Allah and be with the truthful.

(At-Tawbah: 119), and He also said :O believers! Be mindful of Allah, and say what is right.(Al-Ahzab: 70)

In these verses, Allah encourages truthfulness and commands speaking the word of truth.

15-In enjoining good and forbidding evil, patience, moderation in walking, and not raising one's voice:

Allah Almighty said in what Luqman mentioned to his son ﷺ: "O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to. "And do not turn your nose up to people, nor walk proudly upon the earth. Surely Allah does not like whoever is arrogant, boastful. Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys." (Luqman: 17-19), and He, Glory be to Him, said The 'true' servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them 'improperly', they only respond with peace.

(Al-Furqan: 63).

16-Verify the authenticity of the news and consider the liar an evildoer:

Allah the Most High said: O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done.1 (Al-Hujurat: 6).

17- In the matter of reconciliation between Muslims:

Allah Almighty said ﷻ: And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they 'are willing to' submit to the rule of Allah. If they do so, then make peace between both 'groups' in all fairness and act justly. Surely Allah loves those who uphold justice] The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy.(Al-Hujurat: 9-10.[

18- Prohibition of ridicule and insulting with disliked nicknames:

Allah Almighty said :O believers! Do not let some `men` ridicule others, they may be better than them, nor let `some` women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the `true` wrongdoers ﴿

(Al-Hujurat:11)

19 -The prohibition of suspicion, spying, and backbiting:

Allah the Most High said: O `believers! Avoid many suspicions, `for` indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that!¹ And fear Allah. Surely Allah is `the` Acceptor of Repentance, Most Merciful. (Al-Hujurat:12)

20 -Fulfilling Treaties:

Allah Almighty said :O believers! Honour your obligations) (Al-Ma'idah: 11. and Allah Almighty also said But if they seek your help `against persecution` in faith. it is your obligation to help them, except against people bound with you in a treaty. Allah is All-Seeing of what you do). (Al-Anfal: 72)

Allah Almighty commands His faithful servants that if their believing brothers ask them for victory over those who persecuted them in religion, then they must help them, except in the case when the people made a covenant with them and did not break the covenant with you, so do not answer your brothers to fight them.

And the Almighty said: `The faithful are` also those who are true to their trusts and covenants; (Al-Ma'arij: 32), and Allah Almighty also said :Honour Allah's covenant when you make a pledge (An-Nahl: 91).

21 -The call for world peace

Allah Almighty said: If the enemy is inclined towards peace, make peace with them. And put your trust in Allah. Indeed, He `alone` is the All-Hearing, All-Knowing. But if their intention is only to deceive you, then Allah is certainly sufficient for you. He is the One Who has supported you with His help and with the believers. He brought their hearts together. Had you spent all the riches in the earth, you could not have united their hearts. But Allah has united them. Indeed, He is Almighty, All-Wise ﴿

[Al-Anfal: 61-63.]

22 -Determining the principles of human brotherhood among people of different colors, races and religions:

Allah Almighty said : (O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. (An-Nisa: 1.[

And God Almighty said: O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may `get to` know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.¹ (Al-Hujurat: 13)

23 -Contentment with Allah's will and trust in Him, and encouragement to be patient and not despair of His mercy:

Allah Almighty said: We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure—who, when faced with a disaster, say, "Surely to Allah we belong and to Him we will `all` return." (Al-Baqarah:155-156), and the Almighty said (:So in Allah let the believers put their trust.(Ali-Imran:122) . He said also: (And do not lose hope in the mercy of Allah, for no one loses hope in Allah's mercy except those with no faith).(Yusuf: 87], and the Almighty also said(And keep the pledges they make; and who are patient in times of suffering, adversity, and in `the heat of` battle. It is they who are true `in faith`, and it is they who are mindful `of Allah`. (Al-Baqarah: 177)¹

24 -Avoid sitting with those who delve into the verses of Allah:

Allah Almighty said: (And when you come across those who ridicule Our revelations, do not sit with them unless they engage in a different topic. Should Satan make you forget, then once you remember, do not `continue to` sit with the wrongdoing people.

He has already revealed to you in the Book that when you hear Allah's revelations being denied or ridiculed, then do not sit in that company unless they engage in a different topic, or else you will be like them.¹ Surely Allah will gather the hypocrites and disbelievers all together in Hell. [An-Nisa: 140.]

25 -Not swearing by God often and the obligation to fulfill the oath and reconcile between people:

Allah Almighty said :Do not use Allah's Name in your oaths as an excuse for not doing good, not guarding against evil, or not making peace between people. And Allah is All-Hearing, All-Knowing.] (Al-Baqara: 224], He said, Glory be to Him: So be mindful of your oaths) Al-Ma'idah: 89.(

26 -Economy in spending:

Allah Almighty said :`They are` those who spend neither wastefully nor stingily, but moderately in between) (Al-Furqan: 67)

(1)APatience in adversity: Patience in times of calamity other than one's self, such as the loss of a child or money

Patience in adversity: Patience when a person is afflicted in himself, such as a disease

Patience when fighting: Patience when fighting hard for the sake of God

27 -Not giving false testimony and avoiding idle talk:

Allah Almighty said (:‘They are’ those who do not bear false witness, and when they come across falsehood, they pass ‘it’ by with dignity.(Al-Furqan: 72.(

28- The obligation of justice even with enemies and cooperation in doing good, and not cooperation in doing evil:

Allah the Most High said: Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression.(Al-Ma’idah:2).

29- With regard to altruism:

Allah Almighty said (They give ‘the emigrants’ preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are ‘truly’ successful) (Al-Hashr:9) Allah also said: and give food—despite their desire for it—to the poor, the orphan, and the captive, ‘saying to themselves,’ “We feed you only for the sake of Allah, seeking neither reward nor thanks from you. (Al-Insan:8-9)

30 -The obligation to honor parents even if they are unbelievers, and with the obligation to honor relatives, orphans and the poor:

Allah the Most High said :be kind to parents. relatives. orphans and the needy: speak kindly to people: establish prayer; and pay alms-tax.” But you ‘Israelites’ turned away—except for a few of you—and were indifferent.] (Al-Baqarah: 83.[

And Allah Almighty said) : And We have commanded people to ‘honour’ their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return. But if they pressure you to associate with Me what you have no knowledge of,¹ do not obey them. Still keep their company in this world courteously, and follow the way of those who turn to Me ‘in devotion’. Then to Me you will ‘all’ return, and then I will inform you of what you used to do.] (Luqman:14-15.[

This is the tip of the iceberg of what is mentioned in the Book of Allah regarding virtuous and generous morals and forbidding bad qualities.

Hadiths about Islamic ethics:

There are many hadiths reported from the Prophet, peace be upon him, urging adherence to virtuous morals, among which we mention:

1- From what was mentioned in the exhortation to truthfulness and warning against lying, what was narrated on the authority of Abdullah Ibn Masoud, may Allah be pleased with him, that he said, The Messenger of Allah ﷺ said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar." Agreed upon, and the wording is from Muslim.

2- Among what was mentioned in the trust is what was narrated on the authority of the Messenger of Allah ﷺ that he said: (All of you are shepherds and every one of you is responsible for his herd. A leader is a shepherd and is responsible for his herd. A man is the shepherd over his family and is responsible for his herd. A woman is the shepherd over the house of her husband and is responsible for her herd. A servant is the shepherd over the wealth of his master and is responsible for his herd) Narrated by Al-Tirmidhi

Also, Imam Ahmad narrated on the authority of Anas, he said: (The Messenger of Allah did not address us except that he said: There is no faith for the one who has no trust, and there is no religion for the one who has no covenant). Narrated by Ibn Hibban.

3- Among what was stated in the fulfillment of the covenant, what was narrated by Imam Al-Bukhari that the Messenger of Allah ﷺ said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him.) Narrated by Al-Bukhari.

4- Among what was mentioned about sincerity is what Imam Muslim narrated that the Messenger of Allah ﷺ said: (God does not look at your bodies or your forms, but looks at your hearts) Imam Muslim.

On the authority of Abdullah bin Amr bin Al-Aas, he said: I said, O Messenger of Allah, tell me about jihad and conquest. If you fight or are killed, God will send you to that state." Narrated by Abu Dawud.

5- In forbidding of interfering in people's affairs and protecting one's tongue, the Messenger of Allah ﷺ said: (Part of a person's good faith is leaving what does not concern him) Narrated by Al-Tirmidhi.

He. peace and blessings be upon him. also said: "The faith of a servant is not upright until his heart is upright, and his heart is not upright until his tongue is upright." Narrated by Imam Ahmad.

6- Etiquette of sitting on the road, on the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, who said, the Messenger of Allah ﷺ said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet ﷺ said, "If you must sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, advocating good and forbidding evil." Agreed upon.

There are hadiths that collect many etiquette that a Muslim should have, including:

7- He, peace and blessings be upon him, said: "Shall I not tell you of what is better in degree than extra fasting, prayer, and charity?

They said, "Of course!" The Prophet said: Reconciliation between people. Verily, corrupted relations between people is the razor. Narrated by Attarmathi.

8- On the authority of Abdullah bin Abbas, may God be pleased with them, the Messenger of Allah ﷺ said: "Whoever makes Allah angry with people's approval, Allah will be angry with him and whoever pleases him in his displeasure, and whoever pleases Allah with people's displeasure, may Allah be pleased with him and be pleased with him is he who displeases him with his pleasure until he beautifies him and beautifies his saying And his work is in his eyes." Narrated by al-Tabarani.

9- On the authority of Abdullah bin Abbas, may Allah Almighty be pleased with them both. he said: "I was behind the Prophet (PBUH) one day. and he said: "Young man. I shall teach you some words [of advice] : Be mindful of Allah. and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah.

Ibn Daqeeq al-Eid said, and what is meant by his saying, "The pens have been lifted and the pages have dried up," means that it will only be what I told you about.

10- On the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah ﷺ said: "The rights of a Muslim over a Muslim are six: If you meet him, greet him with peace, if he calls you, answer him, if he asks you for advice, advise him, if he sneezes and praises God, then you smell him, if he is sick, visit him, and if he dies, follow him." Narrated by Muslim.

11- On the authority of Al-Nawwas bin Samaan, he said: I asked the Messenger of Allah ﷺ about righteousness and wrongdoing, and he said: "Righteousness is good character, and wrongdoing is what wavers in your heart and you hate that people find out about it." Narrated by Muslim.

12- On the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah ﷺ said: "Look at those who are below you, and do not look at those who are above you, for it is more appropriate that you do not despise the grace of God upon you." Agreed upon.

13- On the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, he said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: "The young person greets the elderly, the passer-by greets the sitting person, and the few greet the many." Agreed upon.

14- On the authority of Abu Saeed Al-Khudri, may Allah be pleased with him, he said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: "Whoever among you sees an evil, let him change it with his hand, and if he is not able, then with his tongue, and if he is not able, then with his heart, and that is the weakest faith". Muslim

- 14- On the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: The Messenger of Allah ﷺ said: "Eat, drink, wear clothes, and give alms without extravagance or imagination." Narrated by Abu Dawud and Ahmad.
- 15 -On the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, peace be upon him, who said: "Whoever relieves a believer's distress from the distress of this world, Allah will relieve him of a distress from the distress of the Day of Resurrection. The help of the servant The servant is not in the help of his brother, and whoever takes a path seeking knowledge in it, Allah facilitates for him a path to heaven, and no people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them among those who are with Him, and from those who are with Him. His deeds slowed him down, his lineage did not speed him up." Narrated by Muslim.
- 16 -On the authority of Abu Hurairah, may Allah be pleased with him, he said, the Messenger of Allah ﷺ said: "Whoever loves that his provision should be extended for him, and that his life should be shortened, let him uphold his ties of kinship." Narrated by Al-Bukhari.
- 17 -On the authority of Al-Mughirah bin Shu'bah that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "Allah has forbidden you to be disobedient to mothers and the infanticide of daughters, and to prevent and disdain for you gossip and gossip, and to ask a lot and waste money" Agreed upon.
- 18- On the authority of Al-Nu'man bin Bashir, may Allah be pleased with them both, he said, I heard the Messenger of Allah ﷺ say: "The lawful is clear and the forbidden is clear and between them are doubtful matters that many people do not know about. About the fever is about to fall into it, except that every king has a fever, and that Allah has protected His prohibitions, and that in the body there is an embryo that if it is good, then the whole body is good, and if it is spoiled, then the whole body is corrupted, and it is the heart." Agreed upon.
- 19 -On the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah ﷺ said: "The strong man is not the one who wrestles, but the strong man is the one who controls himself when angry." Agreed upon.
- 20-On the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah ﷺ said, "The signs of a hypocrite are three: if he speaks he lies, if he makes a promise he breaks it, and if he is trusted he betrays it." Agreed upon
- 21- On the authority of Hakim bin Hizam, he said: The Messenger of Allah ﷺ said: The two sales are by choice as long as they do not separate.
- 22- On the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah ﷺ said: "Do not envy one another, do not quarrel with one another, do not hate one another, do not turn away from one another, do not sell one another against another, and be servants of Allah as brothers. Three times a person considers it evil that his Muslim brother belittles all Muslims for a Muslim, his blood, his wealth and his honor are inviolable." Narrated by Muslim
- 23- -On the authority of Ibn Masoud, may Allah's prayers be upon him, that the Messenger of Allah ﷺ said: "A believer is not a slanderer, a curser, an indecent person, or an obscene person." Narrated by Al-Tirmidhi.
- 24-On the authority of Abu Darda', may Allah's prayers be upon him, he said, the Messenger of Allah ﷺ said: "There is nothing in the scale heavier than good manners." Narrated by Abu Dawud and Al-Tirmidhi.
- 25 -On the authority of Ibn Masoud, may Allah's prayers be upon him, he said, the Messenger of Allah ﷺ said: "From what people realized from the words of the first prophethood, if you are not ashamed, then do whatever you want." Narrated by Al-Bukhari.
- 26 -On the authority of Abu Darda', may Allah's prayers be upon him, he said: The Messenger of Allah ﷺ said: "Whoever denies his brother's honor in secret, Allah will turn away from his face the Fire on the Day of Resurrection." Al-Tirmidhi included it.
- 27 -On the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah ﷺ said: "No charity diminishes a person's wealth, and Allah does not increase a servant by his forgiveness except in honor, and no one humbles himself to Allah but Allah Almighty exalts him." Narrated by Imam Muslim.
- 28-On the authority of Tamim al-Dari that the Messenger of Allah ﷺ said: "Religion is advice three. We said: "For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders of the Muslims and their masses".[Muslim].
- 29-Abu Hurairah (RAA) narrated that the Messenger of Allah (ﷺ) said, the most frequent reason for someone entering Paradise "Taqwa and good character. Related by Attarmathi and Al-Hakim from Abu Hurairah
- 30-Abu Hurairah (RAA) narrated that the Messenger of Allah (ﷺ) said:
"You (people) cannot satisfy people with your wealth but satisfy them with your cheerful faces and good morals." Related by Abu Ya'la and Al-Hakim graded it as Sahih.
- 31-Jaber (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "May Allah's mercy be on him who is lenient in his buying, selling, and in demanding back his money." Bukhari
- 32-Abu Hurairah (May Allah be pleased with him) reported that Messenger of Allah (ﷺ) said, "Do you know who the bankrupt is?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others,

shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire". [Muslim].

33-It was narrated that Hakim bin Hizam said: "I asked the Messenger of Allah ﷺ and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: 'O Hakim! This wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand. Hakim added. "I said. O Allah's Apostle! By Him Who has sent you with the Truth I will never demand anything from anybody after you till I die." Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then 'Umar called him to give him (something) but he refused. Then 'Umar said. "O Muslims! I offered to him (i.e. Hakim) his share which Allah has ordained for him from this booty and he refuses to take it." Thus Hakim did not ask anybody for anything after the Prophet, till he died--may Allah bestow His mercy upon him.

34-Monther bin Jareed narrated from his father that The Messenger of Allah said: 'Whoever introduces a good practice that is followed, he will receive its reward and a reward equivalent to that of those who follow it, without that detracting from their reward in their slightest. And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" Narrated by Muslim

35- Abu Huraira reported: It was said, "O Messenger of Allah, pray against the idolaters! The Messenger of Allah, peace and blessings be upon him, said, "Verily, I was not sent to invoke curses, but rather I was only sent as mercy." (Muslim)

Aisha -may Allah be pleased with her- said: messenger of Allah ﷺ said: Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire." (Muslim)

36- Abu Huraira reported: The Messenger of Allah ﷺ said. "Verily, among the worst of people is one with two faces, he who comes with one face to these and another to those." narrated by Bukhari

**We only want reform as much as we can
May Allah grant us success**

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Author's biography

personal information:

Name: "Mohamed Ramez" Abdel Fattah Mustafa Al-Azizi.

Date of birth: 1932 AD.

Address: The Hashemite Kingdom of Jordan - Amman.

Phone number: 5050474 Amman.

Cellular: 0790320450.

Religion Muslim.

Nationality: Jordanian.

Qualifications:

- 1- -Certificate of Religious Specialization in Islamic Sciences - 1952, Institute of Islamic Sciences Amman - Jordan.
- 2- High Certificate from the Faculty of Sharia (Bachelor of Sharia) / 1956 AD, Faculty of Sharia - Al-Azhar University.
- 3- -A year study in education and methods of teaching Islamic education and the Arabic language 1957 AD, Faculty of Arabic Language - Al-Azhar University / Cairo.

-4Master of Comparative Jurisprudence, grade very good, 1982 AD / Faculty of Sharia and Law - Al-Azhar University / Cairo. Subject of the thesis: Muhammad bin Ali bin Daqiq Al-Eid and his impact on jurisprudence.

- 5PhD in Comparative Jurisprudence with honors 1998 AD / Faculty of Sharia and Law - Al-Azhar University / Cairo. Thesis topic: The activity of the Jordan Islamic Bank for Development and Investment and its shar'i Judgment in Islamic Sharia.

Educational experiences:

-1A teacher of Islamic education - Ministry of Education - Jordan 1957-1963 AD.

-2Seconded to teach Islamic education and its teaching methods - Teachers Institute in Madinah - Saudi Arabia 1963-1966 AD.

- 3Teacher of Islamic Education - Ministry of Education - Jordan 1966-1968 AD.

- 4Seconded to teach at the Islamic University - Madinah - Saudi Arabia 1968-1971 AD.

- 5Educational Supervisor of Islamic Education at the Ministry of Education - Jordan 1972-1982 AD.

-6Supervising practical education programs at the University of Jordan, 1980-1981.

-7Head of Educational Supervision Department - Ministry of Education - Amman - Jordan. 1982- 1986.

- 8Member of Islamic Education Research - Director of Curricula and Learning Technologies - Ministry of Education, Jordan 1986-1988.

- 9Head of the Educational Follow-up and Development Department - Ministry of Education - Jordan 1988 AD.

He was retired at his request.

- 10Teaching at the Intermediate University College - Amman, Jordan 1988-1989 AD.

- 11Teaching at the Teachers Qualification College (Later joined the University of Jordan) - Amman 1990 AD - 1991 AD.

-12Part-time teacher - Al-Balqa Applied University - Jordan 1999-2000.

Training courses:

-1Leading training courses for Islamic education and methods of teaching it (with teaching) for teachers of Islamic education - Ministry of Education - Jordan 1973-1985 AD.

- 2Participation in the Arab seminar on educational evaluation and means of development - Regional Center for Training Educational Leaders in cooperation with the Ministry of Education - Jordan 1985 AD.

Publications of the author, Dr. "Mohamed Ramez" Abdel-Fattah Al-Azizi

It is requested from the author Jordan - Amman - and from Amwaj House

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س	Book	subject	Year published	Pages
1	Some legal violations in the investments of the Islamic Bank and legal solutions to these transactions	economy	2000	164
2	The legal ruling on investments and banking services carried out by Islamic banks (comparative jurisprudence)	economy	2004	614
3	Principles of the economic system in Islam and its characteristics (comparative jurisprudence)	economy	2003	177

4	Statement of the legal ruling on bank interest and a response to all the justifications that were accepted to justify dealing with usury (comparative jurisprudence)	economy	2003	132
5	Selling by installments with an increase in the price of the commodity due to the deferred term (comparative jurisprudence)	economy	2005	96
6	Prohibition of usury in the Holy Quran and Sunnah	economy	2001	317
7	A project to establish an Islamic bank that is not based on usury tricks and Sharia violations (comparative jurisprudence)	economy	2008	322
8	Statement of the legal ruling on commercial insurance with the statement of Islamic insurance (comparative jurisprudence)	economy	2003	46
9	Statement of the Sharia ruling on the Murabaha sale to the one who ordered the purchase	economy	2005	140
10	Al-Badr Al-Munir in the biography of the Master of the Messengers with participation	Seera	2015	336
11		Education	2011	190
12		Historical	2010	248
13		Historical	2008	140
14	Educational haste in general teaching methods with guidance in setting questions and a statement of methods of teaching Islamic education and a note on the science of intonation	Hadith	2006	96
15	Gaza massacre, historical documents, political analyzes and medical reports	Islamic Culture	2006	456
16	Fundamentals of jurisprudence in the new dress and (Sources of legislation in Islamic jurisprudence), the first part, in collaboration with the professor at the University of Jordan, Dr. Jamila Al-Rifai	Usul Fiqh	2008	431
17	The Messiah, Jesus son of Mary, in the Holy Qur'an with a response to the pope's fabrications against Islam and the Messenger of Allah ﷺ (first edition).	Aqida Faith	2007	287
18	The Messiah, Jesus son of Mary, in the Holy Qur'an, with a response to the pope's fabrications regarding Islam and the Messenger of Allah ﷺ (second edition).	Aqida	2011	332
19	Interpretation of the meaning of seeking refuge, Basmala, Surat Al-Fatihah and Al-Fath	Tafsir	2006	144
20	Interpretation of the meaning of seeking refuge and the basmalah, and the interpretation of Surat Al-Fatihah and Surat Al-Fath	Tafsir	2013	80
21	Rulings of inheritance and the Islamic legal will (first edition)	Fiqh	2004	145
22	They are terrorists as Allah commanded them, with an explanation of the ruling on the loyalty of Muslims to non-Muslims and Al-Qusaibi's poem (The Martyrs), second edition	Islamic culture	2003	40
23	Al-Aqsa Mosque in Islam and the conditions for the demise of the alleged Jewish state as stated in the Holy Quran	Historical	2002	72
24	Iqbal al-Din Muhammad bin Ali bin Daqiq al-Eid and its impact on jurisprudence and hadith. (Comparative jurisprudence)	Comparative Fiqh	1990	230
25	Interpretation of Surat Al-Hujurat (Surat Al-Ethics).	Tafsir	2013	50
26	The butter of interpretations in explaining the meaning of seeking refuge and basmalah and the interpretation of Surat Al-Fatihah and Juz Amma in partnership with Dr. Hamza Ibdah.	Tafsir	2016	68
27	Muslim faith painting in question and dialogue.			
28	Hold yourselves accountable before you are held accountable.			
29	Several separate researches were published in the Teacher's Message (Ministry of Education), the Islamic Sharia Journal, and the Journal of the Ministry of Awqaf and Islamic Sanctities.			

Done, Praise Be To Allah