



**Jurisprudence
of the Era**



Tadabbur

International Commission
for Holy Quran Meditation

Qur'an and the Making of Man and Life

A new jurisprudential reading of the short surahs:
Treatments for the soul and contemporary life:
Establishing and applying jurisprudence, thought,
and purification



Author

Dr. Fadhl Murad

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BOOK TITLE

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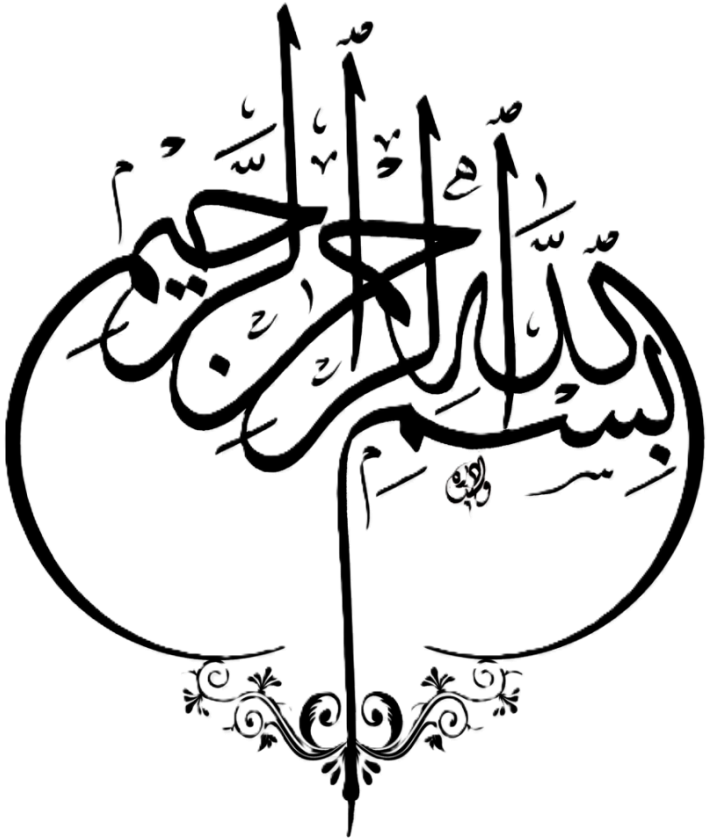
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﴿فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا
فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُونَ﴾ [التوبة: 122]

For there should separate from every division
of them a group [remaining] to obtain
understanding in the religion and warn their
people when they return to them that they
might beware 'of evil'. [At-Tawbah: 122]





Preface

Praise is due to Allah, Lord of the Worlds

With all types of praise befitting Him, glory be to Him.

With all types of praise, matching His blessings and seeking His mercy and more blessings.

With all types of praise that please Him.

With all types of praise that He knows and teaches to whomever He wills among His creation.

With all types of praise in His hidden secrets that He likes.

With all types of praise with which His messengers, prophets, saints, and close angels have praised Him.

Praise for everything for which He loves us to praise Him.

With every name of His names that He loves us to praise Him with.

With every expression that He loves us to praise Him with.

And for everything for which He loves us to praise Him.

Praise that, by His grace and mercy, enables us to achieve the highest level of Paradise.

Praise that protects us from every calamity and opens every blessing.

Praise that helps us remember Him, thank Him, and worship Him properly

Praise with which He responds to our needs, answers our prayers, forgives our sins and mistakes, and grants us comfort in our religion and ourselves, outwardly and inwardly.

And the comfort of my eyes in my mother and father, may Allah have mercy on them and my forefathers, and the comfort of my offspring in religion and worldly life, outwardly and inwardly, and the comfort of my eyes in our spouses, families, sheikhs, wealth, religion, and worldly life.

Praise for what He has opened of the hidden treasures of His knowledge.

Praise for the completion of these papers which are meant for understanding His Book.

Praise which helps us to continue our endeavour to serve His Book, the Sunnah of His Prophet, and His Shariah (Islamic Law) ...

Praise as much as the number of what He has created and the fullness of what He has created, and the number of

everything and the fullness of everything, the number of what His Book has counted, and for what His Book has counted, the number of what His knowledge has encompassed and what His Pen has written...

Praise that is renewed without limit, count, time or place.

And I offer prayers and peace upon the Seal of the Messengers, Mohammed, and upon his family and companions and those who follow him in righteousness until the Day of Judgment... a prayer that is renewed with every atom of time... eternal and everlasting in the earth and the heavens and on the Day when the witnesses stand, connected to the eternity that is in the knowledge of Allah...

A prayer that will enable us to attain the rank of accompanying him in Paradise of eternity.

A Journey for Understanding the Qur'an, the World's Preserved Constitution...

Introducing the Project

I will begin here with the Short Qur'anic Chapters (Surahs), which were revealed first... because Allah chose them to be the first of His words and His message to Human Beings. That is only for a wisdom He intended, and the special nature in their meanings, explanations, precise verses, and rulings...

I have experienced a profound journey in understanding the Qur'an and Sunnah, the world's preserved constitution, since the year 2000, during which major rules, holistic constitutional principles and obligatory laws were revealed to govern life and the world, and shape humanity to be worthy of the mission of succession with which it was entrusted.

Then, I launched the revival project, which I called the Comprehension of the Age, which includes three major projects.

1 - The Project of the Comprehension of the Qur'an, the World's Preserved Constitution

It consists of six sections:

- The Qur'an and the Making of Man and Life.
- Features of the Major Governing Constitutional Verses.
- Comprehensive Comprehension of Rulings and Its Contemporary Applications
- International and Humanitarian Comprehension.
- The Comprehensive Summary of Qur'anic Comprehension.
- The Rules of Legislation, and Its Objectives and Reasons in the Qur'an.

2 - The Milestones of Ijtihad in the project of the Comprehension of the Age:

From this project, he has already launched the Introduction to the Comprehension of the Age, which will be followed by the Encyclopaedia of Milestones of Ijtihad in the Comprehension of the Age, the first edition of which we will soon publish, Allah willing. Then, there are small books for each category. There is a book suitable for employees, as well as another for doctors, another for the politicians, and many more.

3- The Approximation and Revival Project, which includes the addition of all issues of the Age to the authentic hadith encyclopaedias, in which all contemporary chapters are addressed through the Sunnah...

It has another branch, which is the approximation of the main foundational, jurisprudential, and maqasid-based heritage.

Therefore, this is the first collection of Comprehension of Qur'an, the world's preserved constitution.

Another feature that must be mentioned here is that the number of surahs in the Qur'an is 114, half of which are 57 surahs...

Do you know where this half is exactly?

It is from the beginning of Surat Al-Mujadilah to end of the Surat An-Nas. There are fifty-seven surahs, representing half of the Qur'an in number. So, what is the secret?

I have researched this for years, and paused for a long time, searching in books of interpretation and jurisprudence, and looking closely, with the heart and mind. The surprise was that these last three parts contain the essence of the comprehension of the main sources of the Sharia.

They are distinguished, especially in Juz' 'Ammah, by the brevity of their surahs and verses, yet they truly govern the soul and life. Because they are short, a lot of Muslims memorize them, and those who have not memorized them at least recall many of them.

Not the elite memorize them, but the masses too ... and they recite them in their prayers and recitations.

Why?

Yes, this is a question worth asking.

The answer: So that the arguments may be established for all of creation, and the major teachings may be conveyed in these short surahs which are easy to memorize and understand. They contain faith, values, morals, the financial concept, the concept of life and universe, and they contain responses to the major questions that have perplexed philosophers...

They contain human rights and human cooperation.

So, with a quick glance...

Look at the six issues in Surat Al-Ma'un. You will find that they include religion, human life, prayer, building morals, and cooperation among human beings...

Surat Quraysh consists of the four pillars of stability.

Surat Al-Fil (The elephant) reflects Allah's absolute power.

The Humazah (The Backbiter) is about the duality of values and money.

Surat Al-'Asr (The era) talks about the value of time, and the four pillars to save the world from loss.

Surat At-Takathur (Competition in worldly increase/ The mutual rivalry for piling up of worldly things) discusses the values of human loss, and the management of worldly pleasures.

Surat Al-Qari'ah (The Striking Disaster) expounds the fate of humanity.

Surat Al-'Adiyat (the Racers) and Surat Al-Zilzilah (the Earthquake) that shape the image of the ungrateful human being and the scale weighing an atom or an ant.

Al-Bayyinah (The Clear Evidence) that clarifies answers the question of identity: Who are you and who are the others? So that the misguiders do not lead you astray.

Do you know who you are, O you who have believed and done righteous deeds? You are the best of creatures.

Do you know who are those who disbelieved? They are the worst of creatures.

And today I wonder how the best of creatures accepts to be led by the worst of creatures...

- Thus, in brief, Surat Al-Sharh contains the five elements of happiness.

Psychological element: "Have We not expanded your breast for you?"

Faith element: "And We removed from you your burden."

Social and global elements: "And have We not raised high your fame?"

And the element of knowledge of the nature of life: “For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease”

And practicality in your worldly life and with your Lord: “So, when you have finished [your duties], then stand up [for worship], and to your Lord direct your longing.”

-And similarly, Surat At-Tin contains the duality of creation and rulership.

And Surat Al-A’laq represents the birth of a nation, clarifies the duality of knowledge, and answered the major questions that puzzled philosophers: where I came from, why, and where to, and many more.

- And Surat Al-Balad (The Country) redirected the expenditure of money and corrected the morals of its owners.

- Al-Fajr (the Dawn) discusses the factors that destroy civilizations and humanity, human beings’ perceptions and correcting them. And others.

We have discussed a number of them in the first group, and we will complete the project in a second group. The Book of Allah is full of what improves life and humanity, encompassing doctrinal, humanitarian, legal, financial, political, moral, societal, and international aspects.

You will see this clearly in this group of short surahs.

Therefore, within our contemporary revival project - the Comprehension of the Age - we have chosen this series of Qur'anic comprehension to discuss.

I will formulate its comprehension in the language of the era, in the language of the public audience, and explain what it contains of the objectives of the Sharia, the legislative semantic methodology, and the great constitutional landmarks contained in each Surah, the scope of the Dawah comprehension therein, and the concise deductions of an expert at the end of each Surah resemble an inclusive, concise survey of that comprehension it contains from all its aspects, inspired by the jurisprudence of the unique imams and their schools, not by their words, which may have been difficult for all except for the specialists.

Our era is in dire need of understanding the Qur'an and Sunnah, this perfect divine constitution, the world's preserved constitution, in a manner that enables us to understand the guidance and goodness contained therein, without the complexity of words and the rigidity of texts, relying on Allah Alone, praying and hoping that He will make us and you understand, and expand our hearts. For each verse, I have referred to the main books of knowledge in interpretation, such as at-Tabari, Ibn Kathir, al-Qurtubi, Ibn al-Arabi, Ash-Shawkani, Ibn A'ashur, and others. In jurisprudence, what the people of knowledge have relied on is what is known and approved from our jurisprudential encyclopedias, such as al-Mughni by Ibn Qudamah, al-Majmu' by al-Nawawi, al-Istidhkar by Ibn Abd al-Barr, and the schools of jurisprudence and commentaries on Sahih, along with contemporary research and sciences, the most

important references of which I will mention at the end of
the book.



The First Article of the Constitution

There is no book, constitution, legal text, collective or individual encyclopaedia, or council, collective, or international decision that begins with: "There is no doubt about this" except the Book of Allah Almighty, the world's preserved constitution."

After the opening with Surat Al-Fatihah, which contains the five components of worship and happiness, the opening of Surat Al-Baqarah contains the first truth in the two verses, "Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah." [Al-Baqarah: 1-2]

Why is this opening with this rule which is 'the Book about which there is no doubt', which represents the first article of the divine constitution?

Certainly, it is a truth that must be implanted and rooted in the depths of the subconscious mind until it becomes a belief in the heart, upon which the thought and the work entrusted to every accountable person are tied...

Do you know why this opening?

The person who intends to undertake a matter must have psychological conviction about what he reads. If he does not have that conviction, what he reads cannot be reflected in any change, nor can it be translated into reality and action, since actions stem from convictions.

The Qur'an and the Making of Man and Life

And consider this in the various aspects of your practical life: in your relationships, in your profession, in your education.

If you are not convinced of these matters, you can only result in wasted days and psychological distress, which are part of the product of your conviction with what you do without contentment.

Hence this noble verse came in this constitution, which falsehood cannot approach from before it or from behind it.

Introduction as the first article: It does not change or alter...

You are having an integrated approach of life teachings contained in this Qur'an - the eternal divine constitution - whether psychological, personal, familial, woman, child, society, governance, politics, finances, borders, internal security, local, popular, regional, and international relations, and various dialogues.

Therefore, it must be stated at the beginning that there is no doubt about this constitution.

Is there a constitution that is strong, steadfast, flexible, and realistic at the same time?

It has enjoyed multiple attributes that form the standard for dealing with it. He once called it a Ruh (a Revelation), "And thus We have revealed to you Ruh (spirit) of Our Command" (Ash-Shura: 52), so that we know that it is a spirit that is set free by thought and reason, and man by the power of the gigantic spirit has a spirit (soul), because if we were to abandon it, we would be dead.

And once, Allah says to us, describing this constitution:
"Falsehood cannot come to it from before it or from behind
it." [Fussilat: 42]

Thus, be convinced that it is the pure truth, and whoever
acts in accordance with it will attain the pure truth.

And another time, our Lord said about it at the beginning
of Surat al-Kahf: "Praise be to Allah, who has sent down to
His servant the Book and has not made therein any
crookedness." So that we may be reassured that we are on
the straight path, and that the crookedness of those who
deviate from this approach may be recognized, and that we
may be reassured of its preservation. He said in the ninth
verse of Surat al-Hijr: "Indeed, it is We who sent down the
Message and indeed, We will be its guardian."

And therefore, to deal with it with absolute submission
and a hundred percent psychological conviction, he opened
it with the verse which says: "there is no doubt about it".



Surat Al-Ma'un and the Six Major Issues

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۱ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۲ وَلَا يَحْضُ
عَلَىٰ طَعَامِ الْمِسْكِينِ ۳ فَوَيْلٌ لِلْمُصَلِّينَ ۴ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ
سَاهُونَ ۵ الَّذِينَ هُمْ يُرَاءُونَ ۶ وَيَمْنَعُونَ الْمَاعُونَ ۷



1. Have you seen him who denies the Recompense?

2. That is he who repulses the orphan (harshly),¹

3. And urges not on the feeding of Al-Miskîn (the poor),¹

4. So woe unto those performers of Salât (prayers) (hypocrites),

5. Those who delay their Salât (prayer from their stated fixed times).

6. Those who do good deeds only to be seen (of men),

7. And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).



The Project and the Awareness Creation from the First Glance....

1. The Major... This is how this Makkan surah begins, most likely, with the issue.

It is the religious issue and the position of denying it. Before I discuss this issue, a general introduction is necessary about this surah, which has a few short verses with great meanings.

Only seven verses, which the majority of Muslims have almost memorized.

But these verses contain jurisprudence, legislation, and holistic rules in major issues in belief, jurisprudence, principles, objectives, and legislation for life and society.

It contains major central issues of the project that the message of Islam brought and that Mohammed, peace and blessings be upon him, and his Ummah carried to the country.

2. This surah, as we mentioned, is most likely Makkan and one of the short surahs. However, just as it focuses on religious affairs and was initiated with it, it also calls for the rights of vulnerable segments of society, for prayer, and the building of a righteous, value-based personality that is neither hypocritical nor fickle, and for communal, international, and humanitarian cooperation, with which it was concluded.

All of these are alongside each other. ... This tells us that the nature of this religion is based on legislative comprehensiveness that is consistent with life and reality, and comprehensive legislation that shapes life and humanity, and addresses doctrinal, societal, and moral imbalances.

It is truly a great religion. It is a comprehensive approach to all aspects of life.

- There is an important point that must be noted. This comprehensiveness is clearly observed and explicitly stated, not merely derived from obscurity. It requires the jurist's soul, and his keen mind and knowledge of the mechanisms of deduction and deriving rulings.

No... It requires a mind and a heart: a mindful mind and an insightful heart only.

4 - And then there is another important point as well. These instructions are in a Makkan surah, meaning that the great project carried by Mohammed was not isolated from the issues of society and its vulnerable segments, nor was it isolated from an imposed reformative legislation, not a recommended one, that merely addresses the rights of the orphan and the desperate.

At the same time, it addresses the issue of personal, familial, societal, and international Al-Mâ'ûn (small kindnesses like salt, sugar, water), and it addresses morals and the building of an honest personality that does not know hypocrisy, whether religious or life-related.

5- This legislation in the Makkan period was not postponed to Medinah, no...

Rather, it clarifies its foundations, generalities, and complexities from the first dawn, so that its followers know that they are carrying a reform project for life and humanity, reshaping it and directing it to its true purpose of existence. That is to say if its details come later, it will not be surprising or burdensome. This means creating awareness right from the first moment.

After this important overview with which we began, we now start tackling the topic of "The Comprehension of the Qur'an,".

From this seven-verse surah, which contains six general, specific, and important issues.

The six issues:

1- The religious issue.

2- The rights of orphans.

3- The rights of the poor.

4- Tampering with the pillar of religion, which is prayer.

5- Showing-off and hypocrisy.

6- Al-Mâ'ûn in its various forms: personal, societal, and international. And now let's go to the first issue.



The First Issue: The Crime of Denying the Deen

Allah Almighty said: “أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ”

“Have you seen the one who denies the *Deen* (Religion or Recompense or the final judgment)?”

The meaning of *Deen* here is Allah's commands, prohibitions, law, and judgment, as mentioned by Ibn Jarir, and some have quoted it from Ibn Abbas (Al-Tabari, Jami' al-Bayan, Hijr edition (24/657)).

This is, in fact, more likely than limiting the meaning of *deen* to accountability and recompense, because it is more comprehensive. The one who denies the religion denies the reckoning, because it is part of faith.

The same applies to the Almighty's saying: "Owner of the Day of *Deen* (Religion or Recompense or the final judgment)" [Al-Fatihah: 4].

In addition to its well-known meaning that it is the Day of Recompense, here is a deeper meaning to this word of *Deen*, as what is meant is that the Day of Resurrection is a 100% religious day.

All standards on it are religious. All civilizations, nations, politics, money, morals, deeds, personalities are checked and evaluated only on the scale of the *deen*, and their closeness or distance from it, and the extent of their adherence to it and their practice of it.

Therefore, the Day of Judgment and Reckoning is called the Day of *Deen* because it is based on the support of Allah's religion and its bearers.

“We will certainly support Our messengers and the believers, both in this worldly life and on the Day the witnesses will stand forth.” [Ghafir: 51]

This interrogative opening, "Have you seen?", is not intended to be a real question, but rather to alert and establish an important truth that must be revealed. This is what some Qur'an commentators have noticed.

Ibn Atiyyah said: This is a warning and a reminder so that the listener's soul may remember every characteristic that he knows by this characteristic.¹

Certainly, the verse lifts the veil on the character of those who deny the Resurrection and Allah's judgment and law, and how they deal with creation, with society, and with the vulnerable.

The text seems as if saying: Do you want to know who denies the Sharia? Do you want to know the irreligious? Do you want to know the enemies of Allah's judgment, commands, and prohibitions?

They are the ones who exaggerate in their statements: they are with humanity, human rights, and the rights of the vulnerable, but they are the ones who abandon the orphan

¹ Ibn Atiyyah. Al-Muharrir Al-Wajeez fi Tafsir Al-Kitab Al-Aziz (5/527)

and push him away from his rights, and do not give any weight to the rights of the poor.

This conclusion inferred from the opening of this surah has been pointed out and stated by many commentators.



Az-Zamakhshari said: "Do you know the one who denies reckoning?"

If you don't know him, then the one who denies reckoning is the one who drives away the orphan, that is, he pushes him away violently with harshness and harm, and turns him way with rebuke and rudeness.

He does not urge nor does he encourage his family to give food to the poor. He made the sign of denial of reckoning the withholding of kindness and the rush to harm the vulnerable.

This means that if he had believed in reckoning and been certain of the threat, he would not have done that because of his fear of Allah Almighty and His punishment. When he did it, he would know that he was lying. What harsh words, what a terrifying position, and how sufficient a warning against sin. It is worthy of being used as evidence of faith weakness and the laxity of certainty."²

From that, we can affirm important matters and derive governing laws of obligation, including:

1- Exposing those who deny the *deen* and demonstrating their corruption and danger is a Qur'an ic methodology that must be followed, and the means to achieve that must be followed. This is indicated in Allah's saying: "Have you seen him who denies the *Deen*?, That is he who repulses the orphan (harshly), And urges not on the feeding of Al-Miskîn (the poor),"

² Al-Kashshaf a'n Haqaiq Ghawamidh At-Tanzil (4/803)

This is a legislation to expose and lay bare those who deny the *Deen* before the world.

Because Allah Almighty exposed them in a human form, which they often claim and embellish and adorn their words for the public in this regard.

This great rule and this important manner are frequently stated by Allah in His Book.

I have tracked this rule in the verses of the Qur'an and found that it mentions their positions and exposes their obsessions, feelings, and psyches, known by Allah only. This is accompanied by exposing their human, societal, ideological, financial, and other positions.

At the beginning of this brief surah, He uncloses those who deny reckoning and accountability and those who deny the *deen* (religion), its dominance, its commands, and its prohibitions.

These are the ones who exploit the rights of the weak on earth, or stand against them or prevent them.

This law is part of the battle with the enemies of Allah who deny His religion and His messages. Therefore, it appears clearly and abundantly in the Qur'an. Because the battle has various means, it is Islamically required that each means be used in its right place.

The enemies of Allah's religion misrepresent public awareness and strive to distort His religion and His law with lies and slander so that they turn people away from Allah's path. It is incumbent upon us to respond to them in the same manner. However, the difference between us and them is that we only speak about them with the correct facts, as

lying and fabrication are forbidden for a Muslim to commit, even against his non-Muslim enemy.

Allah Almighty said: “And let not the hatred of a people make you avoid justice. Be just; that is nearer to piety.” [Al-Ma'idah: 8].

Hence, we see the Holy Qur'an directing this battle for correcting awareness in three directions.

The first: introducing Allah and His religion and the principles of values, justice, benevolence, and peace it conveys to the world, and making them aware of the reality of the transitional life we live in this world and its role in investing in the afterlife, which is the stable and eternal truth.

The second: refuting the doubts raised against Allah and His religion.

The third: exposing the misguidance, corruption, and aggression of His enemies.

These three will be explained with full induction in this series, Allah willing.

This is the Qur'an's approach in the battle to correcting awareness.

- Preparing the means is obligatory to achieve this approach in our contemporary world using this era's media and research tools.

Because the assignment through objectives and means is based on the sphere of ability and what achieves the intended purpose, and this can only be achieved by employing the means of the age.

This is within our power today, so it was a shariah-based duty.

And among the most important means of the era is the study of wonderment, its means, and its encyclopaedias to acquire sufficient knowledge of what the enemies of religion and humanity want; because what they have done today by misrepresenting global awareness of Islam and its followers poses a threat to Muslims, their call to Islam, and their lives.

Preventing this threat is the duty of countries and the nation, the individual and society, each within their assigned scope of responsibility.

However, institutional work can only be prevented through another institutional work.

Therefore, establishing research centers, media systems, and information networks to confront these evils is an unavoidable duty, as they are a means of preventing these major evils from Islam, the individual, the family, and society.

4 - Correcting awareness is an important part of Islam's approach to reshaping and making life and building a reforming human being on earth in accordance with the tasks of divine vicegerency.

That is because an individual cannot be led by an idea while his mind is filled with distorted perceptions of it and his heart is charged with misleading beliefs about it.

It is known that a person's societal and everyday customs deal with this idea according to this mental perception and the doctrinal charge of the heart.

This trilogy creates influence and shapes opinion and action, with regard to mental perception, heart belief, and societal action.

This trilogy dictates that a person deals according to its data, dealing with recognized facts and deeply rooted customs.

That is why deniers often claim under the justification of following fathers and inherited customs confronting Islam, which called them to monotheism. This exists today in many forms.

The Western powers, with their media and financial power and global networks, create ideas, perceptions, and distortions about Islam and its followers, which are transformed into perceptions, beliefs, and societal action.

The famous preacher Zakir Naik told me in Makkah that one of the most difficult challenges they face is the distortion of the image of Islam in the consciousness of citizens, whether in the West or where its influence has reached in East Asian countries and the world. This clarifies that Muslims are required to globally communicate with others through the three directions we mentioned.

E- Those who deny religion are enemies of humanity.

This is what is indicated by the Almighty's saying: "That is he who drives away the orphan and does not encourage the feeding of the poor."

Thus, with the demonstrative pronoun (*fa-thalika*), which conveys clarity and distinction.

Ibn A'ashur said: The reference to the one who denies the religion with the demonstrative pronoun is to distinguish him more fully, so that the listener may have insight into him and his description, or to place him in the position of the obvious and clear, such that he is pointed to³.

So here, it clearly demonstrates the aggression of those who deny the religion against humanity, especially the vulnerable, such as orphans and the poor.

Oppressing the vulnerable is even more hideous, vile, and criminal, because it is, in reality, domination of a weak orphan who has no one to defend him.

Then, what did the orphan do to be treated like this?!

There is no justification for this except that this is an enemy of humanity.

Then, why doesn't he burden himself to do an act that does no harm to him, which is urging and encouraging the feeding of the poor?!

This is evidence that they do not stand with humanity or with the vulnerable in the slightest kindness.

The beginning of this surah explains to us the hostile, immoral action led by Western countries against Islamic

³ At-Tahrir wal-Tanwir (30/564)

charitable organizations and institutions, and the efforts to close them down and restrict them under various justifications.

These countries denying Allah's religion do not protect the rights of these people or care about them. What we hear from their media's noise and their speeches' hiss about human rights has been unclosed to be fake and deceitful. A simple scrutiny at the West reveals how it has been transformed into a giant hoard of money in the hands of certain individuals, while the others live like a consumer herd in the market of capitalism.

Does it pay attention to orphans and the vulnerable segments of society?!

Does it give the poor their rights?!

Dogs' rights are protected before human rights.

What have the countries of the system that denies Allah's religion done to humanity on earth?! It claims to be the defender of human rights and to adopt the secular and liberal system.

It has killed millions in its ferocious wars with the deadliest nuclear weapons, destroyed countries, and displaced hundreds of millions under gang-like justifications that everyone knows they are false, but no one dares to confront them.

Rather, with ridiculous lies, as happened in Iraq in the historical lie of nuclear weapons.

Millions were displaced, hundreds of thousands were killed, and a country was occupied.

Similarly happened in Afghanistan.

And the massacre of Bosnia and Herzegovina.

The capitalist system used nuclear weapons directly on civilians, not on a military facility or anything related to that in Hiroshima and Nagasaki.

The communist system has committed the most atrocious crimes against humanity and extended its hand to take all their wealth in the name of nationalizing the state. Thus, humanity in those countries to which communism spread lived in a large slaughterhouse like cattle prepared for slaughter or service and milk. These countries denying religion represent the axis of universal evil, domination, and superiority.

Civilizations only in the media spotlight, and mere thieves in the dark. They actually live by stealing the wealth of vulnerable peoples. They practice international theft, nuclear warfare, superiority, and domination on earth. They can only be stopped by a global system of the Islamic State with its values, justice, humanity, and apparent and hidden cleanliness.



The Second Issue: The Orphan's Rights

He, the Exalted, the Majestic, says: “فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ”
“For that is he who repels the orphan.”

Thus, with this comprehensive and exclusive word,
“yad'u.”

With this word, full of meanings of rudeness, harshness,
cruelty, and humiliation.

Its root consists of two letters, written “يَدُعُّ” (yda'u) with
a shaddah (stress on the letter) on the 'ayn. These are three
letters, with the 'ayn assimilated into the 'ayn to give
strength to the pronunciation, infuse moral strength, and
provide a profound dimension in the comprehension of
dealing with orphans.

Many Qur'an commentators have indicated that its
meaning is “he who repels the orphan from his rights.”⁴

Ibn Abbas said: “That is he who repels the orphan,”
meaning he repels him from his rights.

In my opinion, this meaning is one of the aspects implied
by the word “yad'u.”

It has three dimensions:

a. A moral dimension,

⁴ Al-Qurtubi's interpretation - The Compendium of the Rulings of the
Qur'an (211/20)

- b. A psychological dimension, and
- c. A right-based dimension.

As for the moral dimension, the one who repels an orphan is undoubtedly humiliating and degrading him, which is the opposite of honoring him. This is explicitly stated in the Almighty's saying: "No! Rather, you do not honor the orphan" Surat Al-Fajr: 17.

As for the psychological dimension, "repulsion" leads to compulsion, injustice, and psychological complexes. This is why Qatada said that the meaning of "yad'u" is to compel and oppress him. This is what is implied in the other text, which criminalizes and prohibits it: "As for the orphan, do not oppress him." As for the right-based dimension, the one who repels the orphan is far away from fulfilling his rights and improving his wealth and life.

This is the dimension stipulated in the Almighty's saying: "Say: "The best thing is to work honestly in their property." [Al-Baqarah: 220]. These three dimensions are obligatory in the comprehension of dealing with orphans

These are the principles of the comprehension of the orphan. We have mentioned the comprehensive aspects of its comprehension elsewhere, and in the introduction to the Comprehension of the Era.

In the text, "He repels the orphan" contains much comprehension derived from what it gives through the explicit and implicit meanings.

As for the explicit meaning, this word in the language has meanings that do not go beyond:

1. He pushes him away violently and is harsh with him.
2. He pushes him away from his right.
3. He subdues and wrongs him.
4. The one who does not care about the orphan and leaves him neglected, as Al-Zajjaj said⁵.

This is what was transmitted from the linguists from the Prophet's Companions and their followers, and the word of the people of interpretation as fully listed by Ibn Jarir⁶ was agreed upon.

It indicates what we said about the three dimensions:

They are the psychological and physical dimensions, the right-based dimensions, and the moral dimensions.

All of these dimensions are considered and intended by this holistic word.

And upon these dimensions is built the obligation to honor the orphan, and the forbiddance of oppressing, abusing, and humiliating him, and the forbiddance of physical harm, and the forbiddance of oppressing him in his rights and wealth, and the forbiddance of neglecting him.

⁵ The Meanings and Grammar of the Qur'an by Al-Zajjaj (5/367)

⁶ Tafsir al-Tabari named Jami' al-Bayan, Dar al-Tarbiyah and al-Turath (22/465)

All of these are obligatory duties upon which the comprehension of the orphan is built, and these meanings came in detail in the Qur'an in places:

1- Among them is undertaking all comprehensive improvement measures for his wealth and life, as is understood from Allah Almighty's saying: "And they ask you concerning orphans. Say: "The best thing is to work honestly in their property (improvement), and if you mix your affairs with theirs, then they are your brothers." [Al-Baqarah: 220].

2- It is forbidden to consume their wealth, as Allah Almighty says: "and devour not their substance (by adding it) to your substance." [An-Nisa: 2].

3- Training them to manage their money and affairs and testing them to know the extent of their maturity, which is included in Allah Almighty's saying: "And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them." [An-Nisa': 1]

4- Sponsoring and caring for orphans and not neglecting them. There are many authentic texts that urge people to do this, including:

First: The sponsor of an orphan will be with Allah's Messenger, may Allah's blessings and peace be upon him, in Paradise. Sahl ibn Sa'd said: Allah's Messenger, may Allah's blessings and peace be upon him, said:

I and the sponsor of an orphan will be in Paradise like this.” And he pointed with his index and middle fingers, separating them. Narrated by Al-Bukhari, Abu Dawud, and Al-Tirmidhi.

Second: Taking an orphan into one's family until he is self-sufficient necessitates Paradise. It was narrated by Zurarah ibn Abi Awfa reported that a man from his tribe named Malik or Ibn Malik heard the Prophet, may Allah's blessings and peace be upon him, say:

Whoever includes an orphan among Muslims and provides him with food and drink until he is self-sufficient, Paradise is guaranteed for him. Whoever finds his parents or one of them alive and does not treat them well will enter Hell, so Allah will distance him. Any Muslim who frees a Muslim slave will be his ransom from Hell. Narrated by Abu Ya'la, At-Tabarani, and Ahmad in an abridged form with a good transmission chain.

Third: Caregiving for orphans softens the heart and fulfills needs. Abu ad-Darda' (may Allah be pleased with him) said: A man came to the Prophet (may Allah's peace and blessings be upon him) complaining of the hardness of his heart. The Prophet said: “Would you like your heart to be softened and your need to be met? Have mercy on the orphan, stroke his head, and feed him from your food; your heart will be softened, and your need will be met.” Narrated by al-Tabarani and it is sound.

Abu Hurairah (may Allah be pleased with him) said: A man complained to the Messenger of Allah (may Allah's peace and blessings be upon him) of the hardness of his heart, so he said: "Stroke the head of the orphan and feed the poor." Narrated by Ahmad, and its chain of narrators is that of the sound hadith.

Fourth: Its reward is equivalent to that of one who strives in jihad and one who fasts and prays. Abu Hurairah reported that the Prophet said:

The one who strives on behalf of a widow, or a poor person is like one who strives in the cause of Allah. I think he also said: And like one who stands in prayer without slackening, and like one who fasts without breaking his fast. Narrated by Al-Bukhari, Muslim, and Ibn Majah; except that he said: "The one who strives on behalf of a widow, or a poor person is like one who strives in jihad in the cause of Allah, and like one who stands in prayer at night and fasts during the day."

It was narrated on the authority of Al-Muttalib ibn Abdullah Al-Makhzumi that he said: I entered upon Umm Salamah, the wife of the Prophet, and she said: O my son, shall I tell you what I heard from the Messenger of Allah?

I said: Yes, O mother.

She said: I heard Allah's Messenger say:

"Whoever spends on two daughters or two sisters or female relatives, seeking reward for his spending on them

from Allah's bounty until he makes them independent or suffices them, they will be a shield for him from the Fire." Narrated by Ahmad and At-Tabarani, and it is sound

There are many chapters on this, and it indicates the attention our religion places on rights and the protection of the vulnerable, which crystallized and took shape in the laws imposed and required in the texts of the Qur'an and Sunnah.

Some of them are commands, some are prohibitions, some are encouragement and intimidation, explanation and foundation, and the establishment of rules, principles, and objectives for the care of people and their rights, especially orphans and others like them, to integrate them into the social fabric: "But if you mix with them, they are your brothers" (Al-Baqarah: 220).

Dealing with them according to a general constitutional law is Allah Almighty's saying: "Say, the best thing is to work honestly in their property." [Al-Baqarah: 220], and building a sound personality free from oppression, violence, repulsion, and insults, surrounded by honor, preserved within the family and household, neither excluded, nor pushed out of doors, nor thrown out on the side of the road.

Who is an orphan and what are his most important jurisprudential and Qur'anic rulings?

From the constitutional texts in the Qur'an and Sunnah, the discourse of the schools of jurisprudence in the five

schools of opinion emerged, and before that, the time of the Companions and the Followers.

I mentioned a summary of the jurisprudence of the orphan, what is related to our contemporary reality, and how Sharia deals with it in the introduction to the jurisprudence of the era⁷ and I singled it in a special chapter called the Jurisprudence of the Orphan, so that this chapter is part of the jurisprudential system of Islamic jurisprudence.

Here, I will mention brief tasks from his jurisprudence for the benefit of the observer and the institutions responsible for orphans.

1- An orphan is one whose father died before reaching puberty. This is his definition according to the jurists⁸, 2, because he is not an orphan after reaching puberty, as in the hadith.

2 - The law regarding the disposal of an orphan's wealth is Allah Almighty's saying: "Say, the best thing is to work honestly in their property." [Al-Baqarah: 220].

And in the Almighty's saying: "And do not approach an orphan's property, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed,

⁷ Al-Muqaddimah fi Fiqh al-Asr (2/709)

⁸ Radd al-Muhtar a'la ad-Durr al-Mukhtar 5/440, Hashiyat al-A'dawi ala Kifayat at-Talib ar-Rabbani 2/285, Asna al-Mataleb Sharh Rawdh at-Talib 2/88), Matalib uli an-Nuha fi Sharh Ghayat al-Muntaha 4/361

the commitment is ever [that about which one will be] questioned.” [Al-Isra': 34].

So, one should only manage it in a way that is in the orphan's predominant and overriding interest.

It is not permissible to sell an orphan's wealth except with a predominant awareness and a clear interest.

Otherwise, it is forbidden by consensus of the jurists. For this reason, scholars have been strict about selling an orphan's property, because the property is preserved by itself. Therefore, selling it, even at a profit, is not in the interest of the orphan. The basic jurisprudential view on the issue is that the sale of real estate is forbidden and strictly prohibited. The only exceptions are situations in which the orphan's property is saved from destruction or ruin, in which case it is sold to buy a better one.

Or the orphan needs necessary expenses, and it is impossible to find a source to spend on him. In such case it is permissible to sell part of the property for necessity⁹.

To prevent the corruption of tampering with the orphan's wealth, the majority of jurists, including the Malikis, Shafi'is, Hanbalis, and the two companions of Abu Hanifa,

⁹ Al-Mughni by Ibn Qudamah - ed. al-Turki (6/341), Al-Tahdhib fi Fiqh al-Imam Ash-Shafi'i (3/549)

forbade a guardian from selling an orphan's property to himself or selling his own property to an orphan¹⁰.

Malik strictly emphasized that in such cases, the judiciary should solely interfere.¹¹

- For the orphan's interest, his wealth should be invested in any commercial activity in which there is a clear profit and a significant benefit. This opinion was adopted by all scholars, from the Companions and those who came after them, and all schools of Islamic Law, because this is a benefit-based matter for the orphan.

And in order to avoid tampering with this, it is forbidden for the orphan's guardian to trade in it himself for a wage or a percentage.

Imam Ahmad issued a fatwa that all the profit goes to the orphan.¹²

- Therefore, it is impermissible to give a donation, a gift or a loan from the orphan's wealth, because it causes damage to the orphan's wealth without benefiting him. This is not wise. Allah says: "And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfil [every] commitment. Indeed, the commitment is ever [that about which one will be]

¹⁰ Al-Ikhtiyar li Ta'lil al-Mukhtar 68/5, Al-Dasuqi's commentary on Al-Sharh Al-Kabir 453/4, Qalyubi and Umaira's commentaries on Al-Mahalli's commentary 305/2)

¹¹ Hasiyat Ad-Dusooqi A'la Ash-Sharh Al-Kabir 4/453

¹² Al-Mughni by Ibn Qudamah - T. Al-Turki (6/338)

questioned.” [Al-Isra: 34]. Giving a donation, a gift or a loan from the orphan's wealth is not from the best. It is impermissible to lend an orphan's money according to all other schools of Islamic law except in the case of fear of it being plundered due to security reasons. In such case it can be loaned to a wealthy person with a guaranteed income to return it to him within a specified period of time.¹³



¹³ Al-Mughni by Ibn Qudamah - T. Al-Turki (6/344) and the previous references

The third issue: The rights of the vulnerable groups

The poor

“وَلَا يَحْضُرْ عَلَى طَعَامِ الْمَسْكِينِ”

“And he does not encourage the feeding of the poor”

This is the third law in this surah, indicated by the Qur'anic text, which includes classifying the failure to ask for food for the poor with emphasis and insistence as a heinous crime. This is because associating it with those who deny religion is evidence of its contradiction with belief in Allah and the Last Day. This indicates a severe prohibition, and it is not permissible for a Muslim to commit it..

1 - It is evidence of the obligation to encourage the feeding of the needy groups to remove their poverty and destitution.

An obligation is that which entails sin upon the one who abandons it, and it has degrees.

Therefore, whoever abandons this legal obligation of urging is a sinner. This sin may reach the level of a major sin, as evidenced by the fact that Allah made it one of the reasons for entering Hell in another place: “[Allāh will say], "Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him. Indeed, he did not used to believe in Allāh, the Most Great, Nor did he encourage the feeding of the poor.” [Al-Haqqah: 30-33].

It reaches the level of major sins if it is constant and continuous, as is indicated by the verb “and nor did he encourage,” which is evidence of the continuity and repetition of this abandonment of encouraging people to help the poor.

2. Encouragement is urging, which is to ask someone else to do something with emphasis.

From this unique linguistic style, the jurist derives the obligation to encourage and demand the rights of the poor with emphasis and insistence.

It is evidence that mere exhortation without showing seriousness and emphasis does not absolve the obligation. This is from the subtle methodology of legislation in the Qur'an.

3- Encouragement is a means of feeding the poor.

The jurists, scholars of Fundamentals of Islamic jurisprudence (Usul-Al-Fiqh), and maqasid scholars have established a great rule in our religion, which is that "the means have the rulings of the objectives," or " That without which an obligation cannot be fulfilled is itself obligatory."

This text and others like it are evidence of that rule and indicate by way of priority which is one of the strongest indications—that not feeding him is a crime, a fortiori, as in the Almighty's statement: “So do not say to them a word of contempt, nor repel them” [Al-Isra': 23]. Where exhortation is forbidden, and anything above it is greater

4- This verse is evidence that encouraging the feeding of the poor is Islamically required through various tools and means, because any means that fulfills the requirement is required by Sharia law. Thus, the obligation includes all means, because encouraging can be done through various means, and among the contemporary means of this is media with its various tools and means. The media has become one of the major drivers of society, the individual, and the family. It is one of the four drivers that exert a tangible and visible influence.

It is one of the tools of change and influence that experts have drawn attention to:

- The media.
- The mosque.
- Education (school).
- Family and society.

Because of its important and pivotal role in directing the world, it must be used as a means of delivering goodness to humanity.

The media must contribute to alleviating the suffering of the oppressed people on earth, giving them their rights, and supporting them.

The verse, "He does not encourage the feeding of the poor," is evidence of the use of available and permissible means to launch campaigns urging and encouraging donations through TV channels, mobile messages, events, celebrations, Mosque sermons, billboards, newspapers, magazines, websites, and social media

All of these are important and general means in our time, which deliver the message to public opinion in a better, faster, and more effective way. Therefore, they are among the means covered by the obligation, and they must be used to carry out these humanitarian campaigns in relief and charity, and to deliver food and medical supplies, housing needs, and other things.

From this it can be deduced that media activity is required as a means of requesting and presenting these matters to donors. It is not hypocrisy, but rather an encouragement and a confirmed request for the rights of the poor. Allah Almighty says: "If you disclose your charitable expenditures, they are good" [Al-Baqarah: 271]. However, the poor and needy should not be degraded by displaying their pictures to the general public in that state, because that would be an insult to them. That will have psychological impact on their personality, their future, and their reputation in society. The Islamic Shari'ah intended to feed them, and also to honor them. Feeding does not negate honoring, but rather they are both preserved together. It is possible to document the family's needs without photographing them, but rather by surveying, studying, and asking questions. If the donor requests this in order to be reassured about his money, then it can be said that it is permissible to display it to him only, not to the general public, because necessity is measured according to its degree.

5- Islam treats people as human beings

Denying this noble deed to those who deny religion gives the impression that the believer is not like that, but rather he is with humans, their concerns, and their sufferings.

Human beings are human beings. This is another dimension that must be pointed out here, which is that the term 'poor' is not restricted, but rather it is general to include orphans and the poor among human beings without discrimination based on color, geography, intellectual orientation, or spiritual affiliation.

Islam stands with the needy wherever they are. It stands with humanity and provides for their needs, because they are human beings and that is it, and because it is the religion of the entire world, and the religion of humans.

Islam is not limited to a specific spot on Earth, nor to a particular race or nation, but rather is based on the universality of mercy from the first moment. "And We have not sent you, [O Moḥammed], except as a mercy to the worlds." (Al-Anbiya: 107). This generalization, without any specifications or restrictions, really caught my attention, as I realized that this is indeed one of the characteristics and features of Islam, because it is the religion of humanity and humankind. For this reason, people are treated with mercy, justice, kindness, and honor.

Yes, there is a requirement of faith in certain situations for those who receive money, but that is in limited situations, namely zakat.

Although there is no restriction in the verse on zakat, which specified the categories of Zakah receivers, the jurists derived this from the Prophet's statement: "It is taken from their rich and returned to their poor."¹⁴

¹⁴ Sahih Al-Bukhari (2/104) No. 1395 Sahih Muslim (1/50) No. 29

In addition to the consensus among the majority on the requirement of Islam for those who receive zakah.

This consensus was reported by Imam Ibn Qudamah in Al-Mughni, where he said: We do not know of any disagreement among the scholars that zakah on wealth is not given to a disbeliever.

Ibn Al-Mundhir said: All the scholars from whom we have recorded have agreed that a dhimmi (protected person) is not given anything from zakah on wealth.

However, in another position, an exception is made regarding the permissibility of giving zakat to a non-Muslim if he is one of those whose hearts are to be reconciled. A non-Muslim is not given zakah unless he is one of those whose hearts are to be reconciled¹⁵.

This last transmission from him is what Al-A'mrani, the author of Al-Bayan (Al-Bayan by Al- A'mrani 3/441), transmitted from Al-Zuhri and Ibn Sirin. Al-Sarakhasi Al-Hanafi said in Al-Mabsut: Zakat is not given to a non-Muslim except for Zufar whose opinion is that it is permissible to give it to a dhimmi, based on analogical reasoning, because the aim is to enrich the poor and needy as a way of drawing closer to Allah, and this has been achieved¹⁶.

In any case, what the majority have adopted has been agreed upon by consensus, as transmitted by Ibn Qudamah and Ibn Al-Mundhir.

¹⁵ Al-Mughni 4/108

¹⁶ Al-Mabsut 2/202

An exception is made in the case of reconciling to Islam, in which case he is given from the share of those whose hearts are to be reconciled

This applies particularly to zakat. As for other types of charity, relief aid, alms, and righteousness are general and apply to all those in need, based on the generality of Allah Almighty's statement: "And Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." [Al-Mumtahanah: 8].

The generality of the Allah Almighty's saying: "And they give food in spite of love for it to the needy, the orphan, and the captive" [Al-Insan: 8].

It was reported in Sahih Al-Bukhari that Asmaa said to the Allah's Messenger, "My mother has come, and she was a polytheist, and she was eager to visit me. Should I maintain ties with my mother?" He said: "Yes, maintain ties with your mother."¹⁷

This issue is well-known in jurisprudence.



¹⁷ Al-Bukhari: 2620

The fourth issue: The three-pronged structure

The Absolute King said:

”قَوْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَاءُونَ وَيَمْنَعُونَ
الْمَاعُونَ“

“So, woe unto those performers of Salât, those who delay their Salât. Those who show off and prevent Al-Mâ‘ûn (small kindnesses like salt, sugar, water).”

This text declares this type of behavior affecting religion, morals, and society criminal.

Once again, the legislations in an integrated manner address the various imbalances that, if left unaddressed, serve chaos and rebellion against religion, values, and society.

With the same manner in structure and legislation, the surah began with the issue of religion, then requiring moral action with the oppressed groups or those exposed to poverty and destitution, such as orphans and the poor, with everything they need in terms of spiritual nobility and material giving.

And here the text turns to other two treatments, devoting more consideration to the most important personal components that form the building block of the healthy, faithful person.

The text began with prayer as an issue that represents the pillar of religion and the spirit of obedience. It was directly linked to an explicit and clear treatment of the self from a dangerous moral illness(hypocrisy); to conclude with the issue of societal and human cooperation to eliminate the Ma'unic practice of hypocrisy in all its forms. These are three issues...

The text explicitly criminalized them with this opening...

So, woe unto those performers of Salat (prayer), Those who delay their Salat.

Woe is evidence that this act is a major sin and a terrible crime.

The three issues fall within the scope of this ruling...

The one who tampers with this great pillar is considered a person whose faith is shaken, who has surrendered to the whims of the soul and the temptations of the devils, and whose innermost thoughts consider establishing prayer as Allah wants insignificant, so they have defied their Lord by disobeying Him and being indifferent with His command.

1 - Woe is evidence that this act is a major sin according to the jurisprudence fundamentalists, jurisprudents, and others.

Consider the expression “a'n” (about), which means a comprehensive transgression in time or manner.

He either performs it outside of its proper time and allows himself the choice and desire to decide when to pray or not, or he transgresses against the way of performance, not observing its pillars and conditions.

This also includes someone who does not recite or remember Allah in it.

He may treat prayer as a religious deception only, to mislead the viewer who sees him bowing and prostrating. He is practicing hypocrisy, pretense and falsehood, then he is detached from prayer, and he is absent-minded and heedless of it¹⁸.

It was reported in the two Sahihs regarding delaying prayer past its first time out of playfulness and negligence, that the Messenger of Allah, may Allah's blessings and peace be upon him, said: "That is the prayer of the hypocrite, that is the prayer of the hypocrite, that is the prayer of the hypocrite. He sits watching the sun until it is between the horns of Satan, then he stands up and pecks four times, not remembering Allah in them except a little." So, he delayed the A'sr prayer, which is the middle one, as is inferred from the text, until the end of its time, which is a time of abhorrence. Then he stood up for it and pecked it like a crow, not reassured or concentrated in it either. For this reason, the Prophet said: "He does not remember Allah

¹⁸ These statements were transmitted by most of the scholars of tafsir. See Tafsir al-Qurtubi = al-Jami' al-Ahkam al-Qur'an (20/211)

in it except a little." Perhaps what drove him to stand up for it was to show off to people, not seeking Allah's face.

What is meant here is not forgetfulness in prayer, for there is an obvious difference between them. The one who forgets about prayer did so consciously and deliberately, while the one who forgets in prayer does not intend to forget. Ata' ibn Dinar said: Praise be to Allah who said: "A'n salatihim sahoon (Delaying their prayer)," and did not say: "fi salatihim sahoon (forgetful in their prayer)"

The Messenger of Allah forgot (in one of the prayers), as stated in the two Sahihs and Sunans. The wisdom behind that is to teach people and legislate for them.

Here we must mention the rules of this issue for the benefit of all¹⁹:

1 - If a praying man forgets one of the pillars of prayer and omits a pillar, it is not compensated for by sujud of forgetfulness. Rather, he must perform it, otherwise his prayer is invalid. This is similar to someone who forgets to bow or prostrate by mistake. He must perform it and resume the pillars that follow it if he remembers immediately while he is still praying. In addition, if he exits the prayer and remembers immediately. He must perform the pillar and continue his prayer. (There are details on this in the branches of jurisprudence.)

¹⁹ See the issue in detail in al-Mudawwana (1/220) and al-Umm by Ash-Shafi'i (1/147)

However, if he exited his prayer and remembered a long time later that he forgot a pillar or condition, he must repeat the prayer.

2 - If he forgets one of the obligatory acts, such as someone who omits the middle tashahhud, he must compensate for this by prostrating for forgetfulness. This was mentioned in the authentic Sunnah from the hadith of Al-Mughira, who said that he led a group of people in prayer and omitted the middle tashahhud. When he finished his prayer, he gave the salam, then performed two prostrations, and said, "This is how the Messenger of Allah (peace and blessings be upon him) did with us." Narrated by Ahmad and Al-Tirmidhi, who authenticated it.

Whoever omits the middle tashahhud should prostrate for forgetfulness before or after the salam, as stated in the texts in several places, and this is evidence of choice

If he remembers it after he has completed standing, it is disliked for him to go back. If he goes back, his prayer is not invalidated. Whoever says that it is invalid has not provided a clear argument, and not being invalidated is the opinion of the majority (three out of four schools of Jurisprudence scholars),

as Ibn Abd al-Barr²⁰ said,

²⁰ It was said in al-Tamhid - Ibn Abd al-Barr (56/7, T. Bashar).

The Messenger of Allah, may Allah's blessings and peace be upon him, did not return to sitting after standing. Likewise, anyone who stands after two rak'ahs should not return. If he returns to sitting after standing, his prayer is not invalidated according to the majority of scholars, although they differed regarding the prostration of forgetfulness upon returning. Some of the later scholars said that his prayer is invalidated. This is a weak opinion that has no basis, because the basic principle is what he did, and not returning is a dispensation and a warning that the sitting was not obligatory. And Allah knows best.

The scholars differed on this issue. Malik said that whoever stands after two raka'ahs continued and did not sit, and prostrated for his forgetfulness before the greeting of peace, based on this hadith of Ibn Buhayna. If he returns to sitting after standing, his prayer is complete, and the two prostrations of forgetfulness suffice for him

Ibn al-Qasim and Ashhab said that he should prostrate them after the salam. Ali ibn Ziyad said that he should prostrate them before the salam, because it was obligatory for him to do so while standing and returning to sitting, so it is as if he added and subtracted.

Ash-Shafi'i said that if he remembers but does not stand completely, he should sit. If he stands completely, he should not return. This is the opinion of Alqamah, al-Aswad, Qatadah, al-Dahhak ibn Muzahim, and al-Awza'i.

According to a statement by Ash-Shafi'i, if he returns to sitting, he should perform the two prostrations of forgetfulness. According to a statement by al-Aswad and Alqamah, he should not prostrate for forgetfulness if he returns. Hammad ibn Abi Sulayman said: If he remembers when he is about to stand, he should sit.

Ibrahim al-Nakha'i said: He should sit as long as he has not begun to recite.

and it was the opinion of Ahmed if he did not start reciting.²¹

Ibn Abidin said, citing the truth in their opinion, that it does not invalidate.²²

However, I mentioned this issue, because the opinion of its invalidity has spread while the reality is contrary to it among most scholars²³...

It was narrated from Malik that if the ground leaves the buttocks of a worshipper and he intends to stand, he should continue as he is and not return.

Hassan ibn Atiyyah said: If his knees leave the ground, he should continue.

Al-Hasan Al-Basri said: He should return to the forgotten sitting, even if he began reciting, as long as he did not bow.

²¹ Al-Mughni by Ibn Qudamah – T. Turki (2/419).

²² Radd al-Muhtar ala al-Durr al-Mukhtar 1/499 - 501.

²³ The hadith about this issue was criticized in *Khulasat Al-Badr* Al-Muneer (1/162).

The hadith of Al-Mughirah bin Shu'bah is that the Messenger of Allah, may Allah Almighty's prayers and peace be upon him, said: "If one of you stands up from the two raka'ahs and does not stand up completely, let him sit. If he stands up completely, then he should not sit down and prostrate two prostrations."

Narrated by Abu Dawud, Ibn Majah, and Al-Bayhaqi. He said in *Al-Ma'rifah* that it cannot be used as evidence, but it was narrated from two other sources and became famous among the jurists. Al-Rafi'i said, in a narration: "And if he remembers it before standing up, he should sit down without considering it forgetfulness."

- As for forgetting the Sunnah in prayer, it does not require the prostration of forgetfulness, according to the opinion of most scholars.

- As for the position for prostration of forgetfulness, it came from the hadith of Ibn Buhaynah. The Messenger of Allah, may Allah's blessings and peace be upon him, prayed two rak'ahs for us, then he directly stood up and did not sit, so the people stood with him. When he finished his prayer, he prostrated two prostrations while sitting. Narrated by Al-Bukhari and Muslim²⁴.

And the hadith narrated by Ahmad and Ibn Majah and Al-Tirmidhi, who authenticated it, Abdul Rahman bin Awf

said: I heard Allah's Messenger, may Allah's blessings and peace be upon him, say: "If one of you is in doubt and does not know whether he prayed one or two, let him make it one. If he does not know whether he prayed two or three, let him make it two. If he does not know whether he prayed three or four, let him make it three. Then, when he finishes his prayer while sitting, let him prostrate twice before ending the prayer with the salam²⁵."

²⁴ Al-Bukhari 3/92 No. 1224-1225 and Muslim 1/399 No. 570)

²⁵ Al-Tirmidhi in the Book of Prayer Times, No. 398, and Ibn Majah, No. 1209. Ibn Hajar said: Al-Talkhis Al-Habeer (11/2) (Ilmiyah edition).

It is defective, as it is narrated by Ibn Ishaq on the authority of Makhul on the authority of Kurayb. Ahmad narrated it in his Musnad on the authority of Ibn Ulayyah on the authority of Ibn Ishaq on the authority of Makhul, as a mursal. Ibn Ishaq said: I met Husayn ibn Abdullah, and

And the hadith of Abu Sa'id al-Khudri, who said: The Messenger of Allah, may Allah's blessings and peace be upon him, said: "If one of you is in doubt during his prayer and does not know whether he prayed three or four, let him put aside the doubt and build on what he is certain of, then let him prostrate twice before ending the prayer with the salam."²⁶ This is evidence that the prostration of forgetfulness comes before ending the prayer with the salam.

A hadith was reported that he prostrated after ending the prayer with the salam. This is the hadith of Dhu al-Yadayn and the hadith of Ibn Mas'ud, which is mentioned in the two Sahihs and others: that the Prophet prayed the noon prayer with five raka'ahs. It was said to him: "Has there been an addition to the prayer?" He said: "No, and what is that?" They said: "You prayed five," so he prostrated twice after ending the prayer with the salam²⁷."

A group of scholars agreed with each of them, and this is evidence of making the choice.

Some scholars gave details if forgetfulness was due to a decrease, then he should prostrate before, and if the forgetfulness was due to an increase, then he should

he said to me: Should I attribute it to you? I said: No. He said: But he told me that Kurayb told him about it, and Husayn is very weak.

²⁶ Muslim 1/400, No. 571.

²⁷ Al-Bukhari 3/93/1226 and Muslim 1/401, No. 91/572

prostrate after. This is a type of reconciliation between the hadiths²⁸.



²⁸ Ibn Rushd said in *Bidayat al-Mujtahid wa Nihayat al-Muqtasid* (1/202):

They differed regarding the positions of prostration of forgetfulness into five opinions: The Shafi'is held that the position of prostration of forgetfulness is always before ending the prayer with the salam. The Hanafis held that its position is always after ending the prayer with the salam.

The Malikis made a distinction and said: If the prostration was due to a decrease, then it is before ending the prayer with the salam, and if it was due to an increase, then it is after ending the prayer with the salam.

Ahmad ibn Hanbal said that one should prostrate before ending the prayer with the salam in the positions where the Messenger of Allah, may Allah's blessings and peace be upon him, prostrated before the greeting of peace, and one should prostrate after ending the prayer with the salam in the positions where the Messenger of Allah, may Allah's blessings and peace be upon him, prostrated after ending the prayer with the salam. Any prostration performed in positions other than those positions should always be performed before ending the prayer with the salam.

The scholars of the Zahir school said that one should not prostrate for forgetfulness except in the five positions in which the Messenger of Allah, may Allah's blessings and peace be upon him, prostrated only. Otherwise, if it is obligatory, he should do it, but if it is voluntary, then nothing is required of him.

The Fifth Issue: Human Hypocrisy System and International Mau'n..

(الَّذِينَ هُمْ يُرَاءُونَ وَيَمْنَعُونَ الْمَاعُونَ)

“Those who show off, and prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).”

This is how this text addresses a psychological problem and dilemma that is reflected in normal and religious behavior.

It is the show-off... which is hidden polytheism as mentioned in the Noble Sunnah.

The person afflicted with this illness remains inconsistent in his attitudes.

He lies in his relationships and flatters in his feelings and logic.

He phones you for flattery. Then, he rings someone else to criticize you to him. What a sick person he truly is.

He compliments, flatters, praises... This is part of society's problems and a burden on life.

He is useless in criticism or evaluation, and he cannot be trusted with refutation and modification for he takes attitudes in front of the public while he adopts different attitudes from them if he turns away...

He makes a vague, foggy, deceptive, and lying statement in front of the media and camera flashes

He may appear to be trying to resolve a dispute, but he is the one fueling that dispute. He may join a committee to resolve it, but he is part of the problem.

Woe to This dangerous type and it is included in a well-deserved group of manipulators of daily prayers and deniers of small kindnesses and rights.

Political hypocrisy, with its widespread attitudes of deception, camouflage, vagueness, and statements, is a primary factor in this, due to the severe damage they cause to the state and the structure of relations in general, and the misleading of public opinion they practice.

Selective interest is what drives the world's attitudes today. There is no place for the oppressed or the downtrodden in a world that only treats the strong fairly.

Attitudes of political hypocrisy are extremely blatant in our world...

It is practiced from the highest echelon of the international community to the lowest party leader, whose party is nothing more than a paper party with no existence on the ground, with the exception of him and the party leadership, who are less than the number of fingers...

Let me draw your attention to another confirmation of this text: "Those who show off."

Journalistic and media hypocrisy...

It is show-off for fame, and a cheap price that does not respect the truth or his conscience, which he buried alive. Rather, he works with whoever will pay, or fulfills his fallen desire for fame, or revenge, even at the expense of the country, the people, and the public interest...

This elite, which is called the fourth estate, has a major role in causing the rift between Arab, Islamic, and global harmony.

Although the duty of the elite is to offer the truth and serve the public, not to direct the compass of their conscience and the whims of their pens to what only fulfills their personal desires, woe to them.

This text addresses the conscience to be pure, honest, and steadfast, not fluctuating in the lap of hypocrisy, pragmatism, and ego...

Thus, international organizations in our world do not stand with humans, but with hypocrisy. They only show off to the world with words and actions that have nothing to do with the truth or with serious striving for humanity.

This great constitution that we carry addresses the problems and dilemmas of the world

It has made honesty obligatory and made hypocrisy a major crime. It has stated this in this short surah that everyone has memorized, and which was revealed in Makkah as definitive verses that do not accept abrogation

or customization. It has holistic rules to rehabilitate mankind to carry out the mission of divine succession according to the approach that Allah wills so that we achieve the virtuous nation, not just the virtuous city, which Plato and his philosophers hoped for. This is because the creation of the virtuous nation will lead the world out of whims, desires, and ego and redirect them to peace, justice, and goodness. Its existence will remove their burden and the shackles upon the world...

Types of hypocrisy and hypocrites

Al-Ghazali stated: Hypocrisy, according to what one shows off with, is divided into five categories²⁹:

These are just a few highlights of Al-Ghazali's sayings, as we are in dire need of them in our time. Whoever wants to have more knowledge on them can refer to *Ihya' Ulum ad-Din*...

First: Hypocrisy in religion with the body

This is done by showing thinness and yellowness, to give the impression of intense effort and great sorrow over religious matters and overwhelming fear of the Hereafter. Thinness indicates his little food, and yellowness denotes his staying up at night, much effort, and great sorrow over religion. He also shows off by disheveling his hair to indicate preoccupation with religious concerns and lack of time to comb it. However apparent these reasons are, people

²⁹ *Ihya' 'Ulum al-Din* (3/297).

use them to prove these matters, and the soul finds comfort in knowing them. Therefore, the soul calls him to show them to attain that comfort. Similar to this is lowering the voice, making the eyes dark, and the lips wither, to indicate that he is regularly fasting, and that it is the awe of the Sharia that lowered his voice, or the weakness of hunger that weakened his strength. Therefore, Ibn Mas'ood said: While fasting in the morning, put oil on your skin.

Showing-off in bodily appearance for worldly gains

As for the people of this world, they show off by showing their fatness in some countries, or by showing off their clear complexion, moderate height, handsome face, and body cleanliness, and their strong and proportionate limbs.

Second: Showing off with formalities and appearances

It is divided into that which has a religious connection and that which has a worldly connection. Showing off with appearance and dress is one of the following:

As for appearance, it is by disheveling the hair of the head, shaving the mustache, walking with the head bowed, moving calmly, leaving the traces of prostration on the face, wearing thick clothes, wearing wool, rolling them up close to the shins, shortening the sleeves, not cleaning the garment, leaving it torn - all of that is for showing-off, to show that he is following the Sunnah and following the example of the righteous servants of Allah. This includes praying on a prayer mat, wearing blue clothes in imitation

of the Sufis while being inwardly bankrupt of the true meanings of Sufism. This includes wearing scholars' clothes by those devoid of knowledge, to give the impression that he is a person of knowledge. People showing off in clothing are of different classes. Some of them seek status with the righteous by showing asceticism, so they wear dirty, short, rough, torn clothes to show off by their thickness, dirt, shortness, and tearing, that they do not have concern in this world. Another class seeks acceptance with the righteous and with the people enjoying the world, such as kings, ministers, and merchants.

As for the people of this world, they show off by fine clothing, fine mounts, and various forms of luxury and adornment in clothing, housing, and home furnishings, and in the abundance of horses, and in dyed clothing and fine cloaks. This is apparent among the people, as they wear coarse clothing in their homes, and it would be difficult for them if they appeared to the people in that state, unless they exaggerated in adornment.

The third type is: Showing off by statements:

The religious people show off in preaching, reminding, speaking wisdom, and memorizing prophetic hadiths and companions and their followers' statements, for the sake of use in conversation, and to show the abundant knowledge and to indicate great concern for the conditions of the righteous predecessors, moving the lips in remembrance in public, enjoining good and forbidding evil in public,

showing anger at reprehensible acts, and expressing regret over people committing sins.

As for the people of this world, their show-off is in words: by memorizing poetry and proverbs, eloquent expressions, and displaying culture and knowledge of books, thought, politics, and sciences. All is for the sake of being mentioned in chats and gossip.

Fourth: Showing off by actions:

Such as **showing off** by standing in prayers for a long time, extending the back, prolonging prostration and bowing, lowering the head, not turning around, showing calmness and stillness, and keeping the feet and hands straight. The same applies to fasting, military conquest, and Hajj, and to charity and feeding the poor, and to walking quietly when meeting, such as lowering the eyelids and lowering the head, and to speaking with dignity.

As for the people of this world, their showoff is in actions:

By strutting and swaggering, and all movements that indicate prestige and modesty, for the sake of showing off in front of people.

Fifth: Showing off to friends, visitors, and associates.

These are the types of hypocrites show off with, and all of them seek fame and status in the hearts of the people. Look at the Qur'an reciter, the scholar, and the mujahid who are not sincere to Allah. Where is their fate?

Abu Hurairah, may Allah be pleased with him, reported:

I heard Allah's Messenger, may Allah grant him blessings and peace, say: "The first of the people to be judged on the Day of Resurrection will be a man who was martyred. He will be brought and told of his blessings, and he will recognize them. Allah will say: 'What did you do with them?' He will say: 'I fought for You until I was martyred.' Allah will say: 'You have lied, but you fought so that it would be said that he was brave, and it has been said.' Then he will be ordered to be dragged on his face until he is thrown into the Fire. In addition, a man who learned knowledge and taught it, and recited the Qur'an, will be brought and told of his blessings, and he will recognize them. He will say: 'What did you do with them?' He said: I learned knowledge and taught it, and I recited the Qur'an for your sake. Allah will say: You have lied, but you learned knowledge so that it would be said: He is a scholar, and you recited the Qur'an so that it would be said: He is a reciter, and it has been said. Then he ordered that he be dragged on his face until he was thrown into the Fire. Also, a man whom Allah had given abundantly and given all kinds of wealth was brought to him, and Allah made known to him His blessings, and he recognized them. He said: What did you do with them? He said: I did not leave any path on which you would like people to spend except that I spent it for you. He said: You have lied, but you did it so that it would be said: He is generous, and it has been said. Then

he ordered that he be dragged on his face and thrown into the Fire.³⁰

For this reason, the condemnation of show-off was reported on the tongues of the scholars from the early generations and the surmount scholars.

Consider what al-Ghazali reported in Ihya' from the people of knowledge regarding the exposition of show-off and its people.

Ikrimah said: Allah gives a servant based on his intention what He does not give him based on his action, because there is no show-off in intention.

Al-Hasan said, "The person who shows off wants to overcome the decree of Allah Almighty, and he is a bad man wanting people to say he is a righteous man. But how can they say that when he has chosen to be among the wicked against his Lord? So the hearts of the believers must recognize him."

Qatada said, "When a servant shows off, Allah Almighty says, 'Look at my servant, he is mocking me.'"

Malik bin Dinar said, "The reciters are three: the reciters of the Most Gracious, the reciters of this world, and the reciters of kings." Mohammed bin Wasi' was one of the reciters of the Most Gracious.

³⁰ Sahih Muslim (6/47), no. 152 (1905)

Al-Fadh1 said, "Whoever wishes to look at a person who shows off, let him look at me."

Mohammed bin al-Mubarak as-Soori said, "Show your good appearance-mode at night, for it is more honorable than your appearance during the day, because the appearance during the day is for the created, and the appearance at night is for the Lord of the Worlds."

Abu Sulayman said, "Avoiding showing off while attempting a good deed is more difficult than doing it."

Ibn al-Mubarak said, "A man might circumambulate the Kaaba while he was in Khorasan. He was asked how that is. He said, he wants to be mentioned as a resident of Makkah."

Ibrahim bin Adham said, "Whoever wants to be famous is not sincere with Allah."



Issue 6: They Prevent Small Kindnesses

It is necessary to refer to the meanings of the word "Mau'n" in the Dictionary of Lisan Al-A'rab and their usages. This has been comprehensively and concisely compiled by Al-Qurtubi, who listed twelve meanings.

1. Zakat on their wealth.
2. They prevent wealth.
3. They prevent household goods, such as an axe, a cooking pot, and fire.
4. Anything that is beneficial.
5. Loans.
6. Those known among people.
7. Water and pasture.
8. Water only.
9. Preventing a right.
10. Preventing a little thing.
11. Preventing obedience and submission.
12. Aid.

These meanings are what the Arabs use to mean "ma'un," and from here we learn the breadth of meanings of this preserved divine constitution that was revealed in the Arabic language...

This great language that Allah honored by being the language of His preserved book, and the language of the Arabs who carry the message to the world.

Today, people are being deliberately made ignorant of this language, its arts, and how to communicate with it. Language is the cornerstone of identity, history, civilization, and understanding religion from the Qur'an and Sunnah.

Thus, what is the goal of what is happening with a systematic tactic to make Arab generations ignorant of the Arabic language?

Let me say that we are participating in this campaign with our actions and our dealings with family and society, with irresponsible indifference toward their ignorance of their standard language, the language of revelation, Sharia, and the preserved divine constitution.

Learning it is a duty, in general, and specializing in it is a collective duty.

... Ask your children whether they know the text of the Muqaddimat Al-Ajrumiyyah in syntax.

Have they heard of this before? This is a precise indicator of our connection to the simplest and first book on grammar taught to children and similar adult beginners.

This is what can be said about this five-letter word.

So, we are talking about an Arabic word consisting of only five letters, "ماعون" (ma'un).

As for the jurisprudence it provides, it includes:

The prohibition of withholding ma'un in all its forms and manifestations that this single word encompasses.

Today, in our highly sophisticated era in which materialism and interest have overcome the meanings of humanity and values, ma'un takes various forms.

For example, let's consider preventing zakat, which is an obligation and one of the pillars of Islam, or talk about withholding ma'un and providing it to people in an apparent manner, which is one of the genuine values of this religion and its important general obligations, Allah Almighty says: "And cooperate in righteousness and piety" [Al-Ma'idah: 2].

Preventing providing assistance to others or meeting their needs, if necessary, is considered one of the sins that is included in the group who deserve woe: "So woe unto those performers of Salât (prayers) Those who delay their Salât (prayer from their stated fixed times)." However, if it is not necessary, it is an ugly act in violation of sense of honor, as Al-Qurtubi and others have stated. This is a good detail.

Our cognitive culture has limited the term "ma'un" to household tools and furniture only. Although this is narrow in meaning, the jurist will make a primary or equivalent analogy to it.

But the word "ma'un" made this analogy unnecessary, as it included types that we could call personal ma'un, societal ma'un, and even international ma'un, which denied rights to others and prevented the scientific and developmental aid that is the right of nations.

On the contrary, countries, refugees, and civilians were besieged and prevented from the most basic aid. So woe to those who deny ma'un, whoever they may be.



Brief Jurisprudential Deductions

- The legality of exposing those who deny religion, their tricks, and the falsity of their humanitarian claims.

- Denying religion is the primary crime and sin, because it was mentioned at the beginning of the list of six other crimes in the Surah.

- The indication of the present tense in the three verbs “yukaththibu” (denies), “yahudhdhu (urges), “yadu’u” (repulses), indicating that punishment is related to continuity.

It includes that the evidence of something in internal matters takes its place, so their actions indicated what was in their hearts of denial.

It includes that the means take the rulings of the ends, because urging feeding is a means to it, so it was commanded.

- It includes giving the poor the right to food, because the food of the poor is attributed to it as ownership, so it is as if the food of the poor is with the rich, just as it is said that so-and-so's car is with so-and-so, and that is because Allah has given him a right to the wealth of the rich man, for it is his money, and it is his food. So the addition is real and moral in this respect. The meaning may be the act of feeding him, for it is a source given to its benevicairy, and its meaning is providing him with aid and assistance to feed him.

And in it is the general text that indicates that Islam protects rights of orphans, the poor, and the weak, whether Muslim or non-Muslim.

- It emphasizes the need to urge and demand feeding the poor and to adopt appropriate means in our time to fulfill this duty.

- It states that it is impermissible to offer prayer beyond its appointed time or to deliberately delay it by tampering with or neglecting it.

- It states that it is impermissible for the praying person to violate the prayers' pillars and conditions or the mention of Allah Almighty in prayers. These ones and the ones before them are part of the meaning of "regarding their prayer."

- It states that the project of Islam is a comprehensive reform project for religion, the rights of the weak, worship, morals, and human cooperation.

It states that showing off is a forbidden moral characteristic, and for this reason, it is mentioned in the context of criminalization with woe due to the severity and emphasis of the prohibition.

- It prohibits withholding ma'un in all its meanings at the individual, familial, societal, international, and humanitarian levels.



Constitutional dutiful Premises

The First Constitutional Dutiful Premise: Denying religion is the first of the major crimes, leading to major crimes related to humanity.

Exposing deniers of religion and demonstrating their corruption and danger is a Quranic approach that must be adopted, and the means to achieve that are necessary.

The Second Constitutional Dutiful Premise: Islam is a religion of rights, mercy, and justice. Thus, it legislated the protection of the vulnerable in the human society, whether Muslims or non-Muslims. It specified orphans for preserving their material, moral, and psychological rights. It obligated demanding the rights of the poor and feeding them. Feeding the poor is an obligation, urging others to do so is an obligation, and neglecting this is forbidden.

The Third Constitutional Dutiful Premise: Preserving the establishment of Allah's rituals, foremost among which is prayer, which is compulsory and one of the greatest duties in Islamic law. Tampering with it is a forbidden crime.

The Fourth Constitutional Dutiful Premise: Building the Muslim personality on the highest values, morals, and credibility is a religious obligation, while the opposite of that, such as showing off, hypocrisy, and immoral behavior, is forbidden.

The Fifth Constitutional Dutiful Premise: Giving *ma'un* in all its individual, societal, humanitarian, and international meanings is Islamically required.

The Sixth Constitutional Dutiful Premise: Islamic Shariah is a comprehensive reform legislation carrying a project of justice, benevolence, and goodness for the world in all walks of religious life, human, societal, faith-based, and moral rights, and cooperation between individuals, peoples, and societies.



Objectives (Makasi) of Sharia

The first objective: protection of Religion (Deen),

with which the surah began. It criminalizes denial of it, and tampering with its most imperative obligation, the five daily prayers.

The second objective: protection of Life (Nafs),

suggested by protecting orphans and feeding the poor.

The third objective: Maintaining and protecting human rights,

denoted to by many texts in the Qur'an and Sunnah, whether the person is a Muslim or a non-Muslim. Here, surah imposed the rights of orphans in all their forms and the right of the poor to food. Withholding ma'un in all its meanings is criminalized, as offering it is a human, societal, and international right.

The fourth objective: Fostering noble morals, as stated in the hadith: " I have only been sent to perfect noble morals." In this surah, this objective is clearly highlighted in the mercy and kindness shown to orphans and the poor, the offer of ma'un, and the fight against hypocrisy and showing off.



Legislative Methodology

1. The occurrence of the common word in meanings originally indicates that those meanings are intended. Here, religion means the Shariah, and it also means the Day of Judgment, as indicated by the interpretation of Ibn Abbas and others.

Likewise, the word "*ma'un*" has twelve meanings, all of which are intended and proposed here. However, a particular meaning that refers to the prohibition of preventing *ma'un* may be specified here.

2. Acting on the general and absolute principles based on their generality and absoluteness. In the case of the orphan and the needy, there is absoluteness, but also in it there is generality with the definite article, so it applies to every orphan, Muslim and non-Muslim, rich or poor. This is similar to the generality of the omitted dependents in "And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water)" ... It could be said: "The prohibition of preventing is from whom?" So, when the restriction or specification was omitted, the ruling was general for withholding *ma'un* from both Muslims and non-Muslims

3- Using the linguistic structure of the word to instigate a ruling from it is an intentional matter in the style of the Qur'an, because it was revealed in clear Arabic tongue, containing a decision in which falsehood cannot approach it from before or behind it. So, every word, sentence, and context is intentional in its occurrence.

Here, encouragement is not a mere request, but an emphasized and insistent request, indicating the seriousness of the follow-up, request, and confirmation of the rights of orphans and the poor.

4 - Whatever falls within the scope of denunciation, woe, and criminalization is all included, whether individually or in combination.

All that are included in Allah Almighty's saying: "فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ" which means (4. So, woe unto those performers of Salât (prayers) (hypocrites), 5. Those who delay their Salât (prayer from their stated fixed times).)

These three matters that fall within the scope of woe: each characteristic is considered forbidden individually, and it is not necessary to combine them, because whatever falls within the scope of woe, prohibition, and criminalization is forbidden individually and collectively.

Because if showing off and preventing *ma'un* were not prohibited independently, there would be no meaning in mentioning them in the context of threat and woe.

- The meanings of prepositions have connotations from which rulings are derived, and here the word "a'n" in Allah Almighty's saying: "فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ" {about their prayer they are heedless.} which means 'from'.

It indicates transgression, so the meaning is transgression in time, manner, or performance, which is what the people of interpretation revolve around.



The jurisprudence of da'wah

In this surah, the jurisprudence of da'wah includes:

1 - The preacher must understand the holistic project of Islam, to present it in its comprehensive form, as it is religion, prayer, rights, morals, and human cooperation.

2 - Focusing on the diverse central rulings of Islam, such as these six issues in the surah.

3- Providing a comprehensive summary to introduce Islam and its virtues. This surah is a holistic example of this.

4- Exposing the actions of the enemies of religion related to humans, such as orphans and the poor, and the way Islam protects their rights.

5 - Raising these six issues in sermons, lectures, seminars, tweets, and writings.

6 - Activating the jurisprudence of the Qur'an, especially in the short surahs, and understanding it in real life.



Surat Al-Humazah, Duality of Values and Money Heaps

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۱ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۲ يَحْسَبُ أَنَّ مَالَهُ
أَخْلَدَهُ ۳ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۴ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۵ نَارُ
اللَّهِ الْمُوقَدَةُ ۶ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۷ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۸ فِي
عَمَدٍ مُّمَدَّدَةٍ ۹



1. Woe to every backbiter, slanderer,
2. Who collects wealth and [continuously] counts it.
3. He thinks that his wealth will make him immortal.
4. Nay! Verily, he will be thrown into the crushing Fire.
5. And what will make you know what the crushing Fire is?
6. It is the fire of Allah, [eternally] kindled,
7. Which mounts directed at the hearts.
8. Indeed, it [i.e., Hellfire] will be closed down upon them,
9. In extended columns



This Qur'anic text in this blessed Surah, Surah Al-Humazah, addresses two important issues:

1. First: society's morals.
2. Second: a type of incorrect financial policies.

This text which was revealed in Makkah gives us a profound cognitive dimension to the early project of our religion, the value-based project, and the project of wealth management, circulation, and distribution. It is a project of monotheism and faith, a project of values and morals, and a project of economy and wealth.

The discussion about these projects was not delayed and postponed until the Madinah period, the era of establishing the state and empowerment on earth. Rather, Allah legislated them early in the Makkah era in well-established major principles which are societal, faith-related, legal, financial, and international, as you will see in this series. Allah revealed these principles in short surahs so that all people can have no excuses to escape them and claim they did not know. It was an answer to a question asked by mankind at the dawn of the Islam and by contemporary man with his various orientations and motivations that drive him to ask.

What is the project of Islam?

This is a question, either for interrogation, mockery, or challenge. An interrogation is from someone who wants to learn about this great religion, a mockery from someone who has been overcome by arrogance and has prevented

him from accepting the truth, and a challenge from someone who thinks this religion is incapable of managing life and dealing with its problems.

This trilogy is the drive for this question.

Man is man in the atomic age, or the age of the camel, with his feelings, enquiries, characteristics, and nature.

Treatments are for this man, whether he is in the age of Adam, the Pharaoh of Moses, Abu Jahl, or in the age of robotics and digitization.

Hence comes the generality, realism, and applicability of legislation at every age.

The clear and explicit answers have been provided in the texts of the short surahs since the dawn of the call to Islam in Makkah.

We carry a civilizational mission-based project for the world built on faith, values, managing, circulating, and distributing wealth, and the honoring of man.

Its topic is this man and his actions, and its purpose is to build life according to the divine constitution of Khilafah (vicegerency). This religion came to revitalize life and correct the path. Through investigation, it became clear to me that Islamic law is based on a methodological quartet in legislation: correction, completion, establishment and cancellation. Correction is for the crooked, completion is for noble morals and everything that requires completion, establishment is for new legislation, and abolition is for pre-

Islamic ignorance and everything that the Shariah came to prohibit.



The First Issue: Values and Morals

This is the first explicit issue with which the Surah begins. It is an issue related to a major religious goal, a great purpose, and a stated objective of the mission: “Verily, I have only

been sent to perfect righteous character.”³¹

The beginning of this Surah clearly establishes:

the first objective-based principle in the surah, which is:

Preserving human value security.

This objective-based principle represents a constitutional system inferred from the Holy Qur'an and the pure Sunnah, which represent the preserved constitution of the world. This constitutional-based principle will be clearly demonstrated through this intellectual deductive journey into the depths of this Qur'anic text. In addition, the texts

³¹ Musnad Ahmad (14/513) (Al-Risalah edition).

Abu Hurayrah reported that Allah's Messenger, may Allah grant blessings and peace, said: “Verily, I have only been sent to perfect good character.” Fath Al-Bari by Ibn Hajar (6/575).

Al-Bazzar narrated it from this source with the word “nobles” instead of “good.” Al-Tamhid by Ibn Abd Al-Barr (24/333, Al-Maghribiyah edition)

And in the Muwatt'a of Malik, it was reported to him that the Messenger of Allah, may Allah grant blessings and peace, said: “I have only been sent to perfect good character.”

of the Holy Qur'an and the Prophetic Sunnah are full of
evidence for this purpose.



Criminalization without exception...

“Woe to everyone”. Thus, with this major premise, which indicates a major, central law that criminalizes, without exception, slipping into the mire of moral and ethical vice. Whether the meaning of "woe" is shame, torment, and destruction, or a valley in Hell, it indicates that neither of these two characteristics may be committed.

The significance of this word for criminalization and prohibition may denote that this act is a major sin, as is known in the definition of a major sin.

It is every sin that is described by the text of the Qur'an, Sunnah, or consensus as a major or great sin, or for which a severe punishment has been reported, a prescribed penalty has been imposed, censure has been strongly condemned, then it is a major sin. (End quote from Fath al-Bari)

So, this criminalization has no exceptions, as indicated by the phrase "to everyone...", which indicates generality. In fact, it is the strongest and most explicit form of generality, as is known in Usul Al-Fiqh (the principles of jurisprudence).

Thus, the ruling is made clear with such strength and clarity

.. All types of backbiting and slandering are criminalized and forbidden, with no exceptions. There is no permissible backbiting or slandering that can be committed.

Rather, all types of backbiting and slandering are included in this woe that is suggestive of prohibition.



The Linguistic Dimension of the Humazah and Lumazah and the Jurisprudential Investment

This Qur'an was revealed in the Arabic language, which carries a torrent of meanings within a single word. Here comes the role of the jurist... He must reveal these meanings and their dimensions and invest them in deducing rulings. This is what we want to clarify here:

1- The indication of the word's structure and the jurisprudence extracted from it:

A- The *humazah* and *lumazah* are on the morphological pattern *fua'lah*, which is a descriptive form indicating exaggeration and abundance. The letter *ha'a* in this word indicates extreme exaggeration, abundance, and mastery of this reprehensible behavior.

Until it became a habit he grew accustomed to with strong attachment... (The meaning of al-Zamakhshari's expression).

With this indication and linguistic dimension, this criminalization and woe is to those who have become experienced and professional in backbiting and slandering.

Merely slandering and backbiting is undoubtedly prohibited, and it is a sin, but repetition, insistence, and persistence have led to upgrading the act to the category of major sins.

B- The word *lamz* itself in the language means breaking, any form of breaking. This linguistic meaning has a real, tangible, and real existence.

There are many offensive words and actions in society that break pride, self-esteem, dignity, and the law, humiliating and degrading them.

Preserving human dignity is one of the objectives of Islamic Shariah, and no one has the right to squander it, because it is a pure gift from Allah to every human being, not a royal gift or a favor from anyone.

We will further clarify the meaning when we discuss the relative, tribal, societal and political layers of backbiter, that have touched human dignity with blisters of torment, humiliation, and squandering.

C – Linguistically, the original meaning of *Lamz* (slandering) is to assault, and here it includes assault on one's honor/reputation, even indirectly, whether the assault is on lineage, character, or status.

This linguistic formation yields many meanings that cover vast areas of human value security.

Seven meanings for humazah (backbiting) and lumazah (slandering) that are prohibited

The first: the *humazah* is the backbiter and the *lumazah* (slanderer) is the faultfinder, as stated by Ibn Abbas.

The second: The *humazah* is the one who backbites a person to his face. The *lumazah* is the one who slanders him if he turns away from him, as stated by Al-Hasan, A'ta'a, and Abu Al-Aaliyah.

The third: The *humazah* is the one who slanders people, and the *lumazah* is the one who attacks people's lineage, as stated by Mujahid.

The fourth: The *humazah* is with the eye and the *lumazah* is with the tongue, as stated by Qatadah

The fifth is that the *humazah* is the one who backbites and hits people with his hand, and the *lumazah* is the one who slanders them with his tongue, as stated by Ibn Zayd.

The sixth is that the *humazah* is the one who backbites with his tongue, and the *lumazah* is the one who slanders with his eye, as stated by Sufyan ath-Thawri.

The seventh is that the *humazah* is the one who backbites, and the *lumazah* is the one who slanders a person to his face, as stated by Muqatil.

This is the kernel of their meanings. They are then applied to backbiting, gossiping, and defaming people, and slandering them, whether with words or actions, or even the slightest of actions.

Ibn Kaysan even said that the *humazah* is the one who hurts his companions with bad words, and the *lumazah* is the one who scorns his companion and points with his eyes, head, and eyebrows.

To this extent, Islam protected honor and built morality.

This Makkan surah carries legislation to protect values and morals from decadence and inferior behavior.

It protects honor from grapevine and rumor ... It wants a pure, clean, and chaste society... that is clear in its dealings with others.



Body Language taken into Account

According to our religion's legislation, as can be seen in these verses and others, a person must attend a gathering and then leave it, feeling secure in his honor from the slightest thing that might degrade or harm him. Of course, even the slightest thing...

The slightest hurt to feelings, the slightest diminution, the slightest movement.

Even the constriction of the movement of the eyebrows is a result of the constriction of the heart first. Also, from the slightest things is the movement of one eyebrow indicating superiority, pride, and arrogance, or a glance from the corner of the eye...

Or even through averted eyes, indifference, or unconcern intended to backbite or slander.

Sufyan ath-Thawri said, "He backbites with his tongue (by nudging) and slanders with his eyes (by winking)," meaning that the movement of the tongue is accounted, and so is the movement of the eyes...

How awesome this religion is! It protects feelings from the slightest scratch and raises moral levels to sublime standards.

Certainly, you must preserve the feelings of others, even with eye movement and body language, including the movement of the head, eyebrows, and other movements, as Ibn Kaysan and others pointed out in the meaning of the

humazah (backbiting by nudging) and the lumazah (slandering by winking).

Sharia came to protect religion, life, wealth, and reason and honor.

We have proposed a sixth objective, which is the preservation of the public community. We have established this in other places. The evidence here is that preserving honor is one of the major objectives brought by the honorable Shari'ah.

Be safe, O human being, if you are among Muslims. Be safe from all aspects of comprehensive security, even including feelings of being hurt by degradation or defect.

This great constitution has criminalized anyone who does this.

It is comprehensive security in this religion. This indicates that the law of the jungle, the violation of honor, the terrorizing of the secure, and the killing of the innocent have no relation to our religion.

Live securely in every sense of the word, for this religion preserves for you necessities, needs, and embellishments.

Our societies must adhere to this great legislation, not only to show the world the religion, its morals, values, and virtues, but also to worship Allah thereby. This is what distinguishes the Muslim individual and society from others.

Definitely, he worships Allah with this straight behavior.

He does not adhere to Islam for the sake of showing off, nor to attract clients with a broad, yellow smile that is unconcealable at first glance...

Rather, he adheres to Islam because Allah commanded him to do so, because His religion stipulated it. Adherence to morals and the commitment to values and principles are part of a unified system of worshipping Allah alone.

Look at the gathering places, how have they become? At the pens, how they insult and backbite each other; at the poets, how they backbite each other; at our society, our countries, our politicians; at the elites; and at the public and the private....



The Contemporary Form of Backbiter and Slanderer ...

Development and Spread

Backbiting and slandering are not a trait that ends by itself. Rather, they multiply if reformers do not stop them, multiplying like a consecutive physical sequence, until they become a phenomenon for society and nation...

I will quickly highlight the variations of this phenomenon here.

1 - Societal Backbiting

Just as slandering people is forbidden, societal backbiting is based on disparagement, arrogance, conceit, and superiority of one society over another.

You can see societies speaking about others with phrases filled with arrogance and disparagement.

2- Similarly, tribal backbiting and slandering practiced by one tribe against another,

so some tribes become examples of tribal disparagement. Some tribes boast over others about their numbers, strength, wealth, or societal or geographical position.

3- Thus, regional slandering is based on hateful regions,

So the transactions get affected with psychological geography. This is what I can call it: Where are you from? Which country? From which region?

Using regionalism for slandering or boasting is an animalistic meaning and nothing else.

From a legal perspective, Allah Almighty located peoples and tribes in specific geographic locations on the earth, and divided livelihood among them, making some of them need each other for this.

4- And so is the genealogical and ethnic backbiting and slander.

Here, disasters befell the nation. And some people claimed that Allah favored their lineage over others, so they waged wars, legalized forbidden wealth for themselves, and claimed themselves masters and the others their slaves.

Today the nation is experiencing this calamity which is the claim of superiority and divine right for a group of people.

Disparaging lineages and claiming the preference of one lineage over another simply because of the clay lineage is a detestable form of backbiting, because it implies superiority, arrogance, and belittling of the human being whom Allah has honored. Allah made the standard of

distinction: “Surely the most noble of you in the sight of Allah is the most righteous among you.” (Al-Hujurat: 13).

5- The denominational and intellectual backbiting and slandering,

which contain belittling, denial, backbiting, misleading, declaring someone a heretic, and excommunicating others simply because of sectarian and intellectual disagreement, causes tears to be shed.

6. Political Backbiting and Slandering

We often hear the degradation of certain parties, perspectives with numerous banners, and demonizing other figures and political parties, with the aim of defaming, distorting and harming them.

7- Media-Based Backbiter

With the proliferation of media and social media, the meanings of backbiting have multiplied and evolved. Media has become a dangerous means of backbiting, attacking, calumniating, distorting, and bullying.

In the media, the most hazardous and atrocious types of moral inferiority are practiced in an alarming way, to the point that it has become an instant nature and practice that swiftly and efficiently reaches everyone. Here, the linguistic dimension of constructing the words *al-humazah* (backbiter) and *al-lumazah* (slanderer) is realized, indicating abundance, exaggeration, ferocity, power, and swiftness.

8- The meanings of al-humazah (backbiter) and al-lumazah (slanderer) are broad,

And this surah begins by prohibiting all their forms. Many Prophetic hadiths have been reported on this topic.

Here is a list of some of them. Huthaifah, may Allah be pleased with him, said: Allah's Messenger, may Allah grant him blessings and peace, said: "A *nammam* (backbiter or a slanderer) will not enter Paradise", and in another narration: "*Qattat* (a slanderer) (Sahih Al-Bukhari (8/17) 6056. Sahih Muslim (1/101) 169 - (105)). Narrated by al-Bukhari, Muslim, Abu Dawud, and at-Tirmidhi

Al-Hafiz said: "Al-Qattat" and "An-Nammam" have the same meaning. And it was said: "*An-Nammam*" is the one who sits with a group of people talking about something and then he slanders about them. "*Al-Qattat*" is the one who eavesdrops on them without their knowledge, then he slanders (Fath Al-Bari by Ibn Hajar (1/170))

Ibn Abbas reported that Allah's Messenger passed by two graves being tortured, and he said: "They are being tortured, but they are not being tortured for a major sin. Certainly, it is a major sin. One of them used to go around slandering (to make enmity between friends), and the other never protected himself from being soiled while urinating..." The hadith was narrated by Al-Bukhari - and the wording is his - and Muslim³²

³² Sahih al-Bukhari (1/53). 216 Sunan Ibn Majah (1/125) 347

Abd Al-Rahman bin Ghanm reported that the Prophet said: "The best of Allah 's servants are those who cause the remembrance of Allah, when they are seen. The worst of Allah 's servants are those who go around slandering, separate between loved ones, and seek to make the innocent faulty." Narrated by Ahmad, and it is authentic³³

Abu Hurairah, may Allah be pleased with him, reported that Allah's Messenger, may Allah grant him blessings and peace, said: "Do you know who the bankrupt is?"

They said: "The bankrupt among us is the one who has neither dirhams nor wealth." He said: "The bankrupt among my nation is the one who comes on the Day of Resurrection having prayed, fasted, and paid zakat, but he has insulted this one, slandered that one, consumed the wealth of this one, shed the blood of this one, and struck this one. So, someone will be given some of his good deeds and another some of his good deeds. If his good deeds run out before he has paid off what he owes, some of their sins will be taken and placed upon him, then he will be thrown into the Fire." Narrated by Muslim³⁴.

This is a disgraceful act, whether committed by a Muslim or a Non-Muslim, as is indicated by the generalization in the hadith. Most scholars have tended toward this meaning based on the evident meaning of the wording.

³³ Musnad Ahmad (29/521) 17998

³⁴ Sahih Muslim (4/1997) (2581).

This is true, and it is what the language implies, and is indicated by the hadith narrated by Al-Bukhari in *Al-Adab Al-Mufrad* with a good transmission chain.

Asma' bint Yazid, she said: The Prophet said: "Shall I tell you about the best of you?"

They said: "Yes."

He said: "When seen, they are the ones who remind one of Allah. Shall I tell you about the worst of you?"

They said: "Yes."

He said: "Those who go about slandering, causing corruption between loved ones, and seeking disavowal and injustice to the innocent person."³⁵ This is a general term that includes refraining from

Islam is a religion that causes and protects happiness for people. It fights gangs and individuals having professionally caused sadness in the hearts of others and implanted sorrow and brokenness in souls and feelings.

These gangs and individuals are classified among the worst of creation.

The Shari'ah is realistic, deals with life, accompanies people and straightens their feelings, and problems. It pinpoints spots of pain, sadness, and frustration. It

³⁵ Al-Adab Al-Mufrad (p. 133).

diagnoses, classifies, and treats them with the lights of the Qur'an and Sunnah.

This is what the surah revealed, focused on, and treated.

The Qur'an with its approach introduces man to life and reveals to him that its testing nature includes the existence of both goodness and its opposite.

The behaviors of these people and what they do in society are regarded corruption and harm which the Shariah prevents, reduces, and disrupts; however, they include important benefits.

Their presence grants the believer, over the long journey of struggle, a cumulative immunity against weakness, resignation, and frailty: "And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast." (Aal Imran: 146)

The presence of the alhumazah allumazah system in life is a kind of test, but at the same time, it carries benefits that help the believer. It provides him with the awareness to avoid falling into this baseness and reveals to him the people of this type so that he can deal with them properly.

It prompts him to practice the worship act of patience in the face of harm, and not to occupy himself with the struggle with this trivial type of backbiters and slanderers.

It makes him pay attention to educating himself and society on virtue and spreading it, and to burying and getting rid of base values.

It also gives him the strength to draw closer to his Lord and His path, so that he may walk on the path of those upon whom Allah has bestowed favor, who were not spared from campaigns of backbiting, slandering, mockery, and distortion.



The second issue: the management and circulation of Wealth

The second issue addressed by the Surah is the financial issue.

Allah Almighty says, describing that: (Who accumulates wealth and [unceasingly] counts it.)

Therefore, it is the duality of greed...

a- Moral greed in (Humazah Lumazah).

b- Financial greed embodied in hoarding and accumulation, both of which are disastrous for the soul and society: “And whoever is protected from the stinginess of his soul - it is those who will be the successful.” [Al-Hashr: 9] These verses point to an important generality of the generalities of the objectives in Islam, which is:

The second generality of objectives

One of the objectives of the Shariah is moving and administratively circulating wealth, not hoarding and monopolizing it.

This generality is indicated by the texts of the Qur'an and Sunnah and their practices

Allah created wealth only for the purpose of establishing and managing life, and for personal benefit, and for the general benefit of the market and the public. Therefore, He

established rules and enacted many laws in financial management.

By financial management, we mean the definition of the nature of wealth and its benefits, methods of ownership, preservation, transactional and investment management, organizing its spending, and distribution...

This behavior described in this blessed *surah* is explicitly classified as wrong behavior in dealing with wealth.

The way to obedience is what we mentioned, or some of it. The wrong financial policy is explained here in two aspects:

The first is from the Almighty's saying: "Jama'a malan". In Hamzah's mode of recitation, with the letter doubling, "Jamma'a malan" which, through the doubling, conveys the meaning of piling up and hoarding wealth.

The second is: "*Wa a'ddadah* (and [unceasingly] counts it).":

- Hoarding and counting.
- Or preparing for calamities.
- Or a multiplicity of categories and types.

These are the three dimensions conveyed by the word "*Wa a'ddadah*."

This financial policy is rejected and reprehended according to the Islamic Shariah, because it deviates from its objectives and freezes it from its benefits in life

Hoarding capital in safes harms the market and capital, because withdrawing wealth from the market leads to a

wave of transaction stagnation and commercial recession. This is reflected in the labor force and unemployment, and the resulting poverty, crises, and many societal problems.

Therefore, wealth was created to enter the market; to grow, not to be hoarded and accumulated in number and quantity.

How many factories and companies will be built, services will be established, and energies and minds will be occupied when money enters the commercial market?

Everyone enjoys because the owner, the worker, the merchant, and the speculator benefits...

Even the purchasing, architectural, and touristic movement, and all the networks of public and private interests move with the movement of wealth. Therefore, Allah Almighty condemned this owner, this millionaire, whose concern is collecting, counting, and increasing balances in this wrong way.

This observation is one of the reasons for the prohibition of usury, because it is an accumulative interest that is multiplied many times over with no benefit to the people or the market.

Therefore, wherever usury is found, there is hoarding, greed and poverty. Also, classes and financial injustices at the expense of the laymen, who are the most numerous and the most widespread.

Therefore, what is called treasury bills is definitely prohibited and is an economic disaster for the country³⁶.

In order to address this point, Islam made zakat obligatory, leading the owner of wealth to resort to invest his wealth, not hoarding it, otherwise it will be consumed by the obligatory zakat until it is exhausted.

Therefore, it is stated in the hadith: “Trade with the orphan’s wealth so that it will not be consumed by zakaah³⁷.”

Although there is disagreement about its authenticity with regard to orphans, and the famous fiqh issue based on it, which we have detailed in other places, namely: Is there zakat on the wealth of an orphan? The most correct opinion among the imams is zakat, and this is what we see and issue fatwas according to, but with regard to things other than orphans, it is valid in meaning.³⁸

³⁶ Countries issue treasury bills and bonds to cover the state's general budget deficit. The government resorts to financing the budget deficit by issuing treasury bonds and bills as borrowing instruments, and government banks are the largest buyers of them. Treasury bills are short-term debt instruments, with maturities ranging from three months to one year. This is pure usury.

³⁷ Muwatta' Malik - Narrated by Yahya (2/353) 863.

³⁸ We have discussed the issue in detail in the Encyclopedia of Milestones of Ijtihad in Contemporary Jurisprudence. We ask Allah to help us reach its completion and printing. The bottom line is that he followed the general evidence we presented from the Companions, including Omar, Ali, A'ishah, Ibn Omar, Jabir, and Ibn Mas'ud. No one among the Companions is known to have disagreed with them. Jabir bin Zayd, Mujahid, Ibn Sirin, and al-Hasan are among the Followers. Among the imams of the Maliki, Shafi'i, Hanbali, and Hanafi schools of Islamic Jurisprudence regarding the minor's agricultural wealth, A'taa', Ibn Hayy, and al-Layth bin Sa'd. Abu Thawr followed this view.

3- And wealth has rights in the form of expenditures, gifts, and reliefs; therefore, Islam urged spending it, and doubled the rewards of those who give, pay zakat, and give charity, and strongly condemned miserliness and its people in the texts.



See al-Istidhkar (3/156), Bidayat al-Mujtahid wa Nihayat al-Muqtasid (2/5), al-Mudawwanah (1/308), al-Muhalla bi al-Athar (4/11), al-Tajrid by al-Qudduri (12203), al-Umm by al-Shafi`i (2/30), and al-Mughni by Ibn Qudamah, edited by al-Turki (4/70).

Wrong Calculations and Beliefs Behind Monopoly and Financial Hoarding

Allah Almighty said: “He thinks that his wealth will make him immortal.” [Al-Humazah: 3]

This is the reason motivating for hoarding and accumulating wealth without spending or fulfilling obligations.

From this it is learnt that knowing the motive is important to address it, because addressing the result may be futile.

The person's motive here is seeking safety by accumulating wealth, or in other words, achieving financial security, which means that life security is linked to wealth and its accumulation. This is very shallow thinking, so much so that Al-Suddi said: the meaning of this verse: “He thinks that his wealth will make him immortal” is that it will keep him immortally alive.

For Allah's sake, do these mindsets exist? Does someone think that money will prolong his life and immortalize him?

If mentality has reached this point, how weak and low it is!

Safes pf hoarded money may give this feeling to some rational people who do not use their reason.

And Ikrimah said a meaning similar to this, when he said: That is, it increases his lifespan...

And when a person accumulates naive financial convictions that lead him to believing that without wealth, he would not have lived or extended his lifespan and survival. Then only he has lost the path of truth, the beacon of guidance, and the guidance of the path.

This is another mentality that believes at such low level. He may even say that without wealth, he would not be here...

He would not have been in good health...

He would not have been given a position, and he would have ended a long time ago. This is a false perception resulting from a lack of awareness of the purpose of money, and weak or non-existent faith.

The reason is that faith corrects the perception of wealth, life, reasons, and results, and links humans to Allah Almighty and His way.



Financial Constitutional Generalities

Islam has established clear constitutional generalities in organizing wealth, its management, and its circulation. It has become clear that the Sharia intends to mobilize money, not freeze it, and to circulate it, not monopolize it among a group or elite. This is what is indicated by the surah, which threatens the monopolistic and hoarding personality in dealing with wealth with such short-sighted view and wrong, greedy, selfish behavior. This causes harm to the market and life, which is clearly stated in this verse in which Allah Almighty says: “so that wealth may not merely circulate among your rich amongst you.” [Al-Hashr: 7].

The reasoning is one of the most famous and greatest explanations of the wise Islamic legislation.³⁹

The fundamentalists have classified this reasoning as the first class so much so Al-Shirazi said that it is the most evident⁴⁰ (2), and this is a response to some of the fundamentalists who say that there is no causation by negation, or what is called Al-i'llah al-a'damiyyah (causation of non-existence) the nihilistic cause. This disagreement is verbal as Ibn Al-Amir As-Sana'ani said⁴¹.

³⁹ Ahkam al-Qur'an, Al-Kiya al-Harasi Ash-Shafi'i (407/4), Fath al-Qadeer (236/5), Al-Jami' ahkam al-Qur'an al-Qurtubi (16/18).

⁴⁰ Al-Lam' fi Usul Al-Fiqh by Al-Shirazi, Dar Al-Kutub Al-Ilmiyyah, second edition (99 pages).

⁴¹ Answer to the questioner, Explanation for the purpose of hope, Al-Resala Foundation - Beirut, first edition, (p. 188).

This legislative principle is evidence that the Holy Sharia, in its financial policies, is based on sharing and non-class-based circulation of wealth, but rather on societal circulation and sharing.

Hence this clear reasoning was provided to be a clear principle regulating the distribution and circulation of wealth and money...

This leads us to examine the law of wealth distribution in Islamic jurisprudence so that it reveals to us with crystal clarity the great value and vast scope of wealth circulation and its sharing with the whole society, not with a class, caste, or any regional or elite form.

We are truly having a great constitution that saves the world from a capitalist group that monopolizes wealth and benefits, diversifies it, concentrates it, and accumulates it in a small number of people.

Until the world heard about the richest hundred persons, who have concentrated wealth and money in their hands, while billions of people share famine and poverty.

A documentary report stated that 1810 billionaires, including 190 women, had a net worth of 6.5 trillion dollars in 2016.⁴²

A report specializing in global wealth management showed that the number of wealthy people in the world rose

⁴² <http://www.aljazeera.net/multimedia/infograph>

in 2010 to 10.9 million people, with a growth of 8.3%⁴³. The British non-governmental organization Oxfam said that the wealth of 1% of the world's the richest people exceeds the wealth of the rest of the world combined. In its report, released ahead of the World Economic Forum summit in Davos, Oxfam urged world leaders to take appropriate measures to address the inequality in global wealth ownership. The organization drew on research conducted by the Swiss banking company Credit Suisse starting in October.

The organization said that the wealth of 62 persons of the world's richest people is equivalent to the entire wealth of the poorest half of the world's population.

It criticized the work of lobby groups and the smuggling of huge sums of money into so-called tax havens⁴⁴.

Therefore, one of the objectives of Sharia is the circulation of wealth and justice in the wealth distribution. Ibn A'ashoor said, "The Sharia objectives regarding all wealth are five elements: its saleability, clarity, preservation, stability, and justice."

Wealth saleability is the circulation of wealth among as many people as possible in a legitimate manner. It is a great legal objective indicated by the encouragement to deal with

⁴³ <https://www.traidnt.net/vb/traidnt>

⁴⁴ http://www.bbc.com/arabic/business/2016/01/160117_wealth_world

wealth and the legitimacy of ensuring the transfer of wealth from one hand to another⁴⁵.

Then he explained that, due to the saleability among people, transactions were legislated, some of which are binding and some are not, some of which are exempt from uncertainty and some of which are not, even trade was legislated during Hajj... until he said: one of the intended meanings of saleability is the mobility of wealth amongst many hands in the nation in a way that does not place any blame on its acquirer. This is done through trade and currency exchanges paid to them from the money of the owners of the wealth. Facilitating the circulation of money among the people of the nation and preventing it from being fixed in one hand or moving from one person to another is a legitimate objective, the reference to which was understood from the Almighty's saying regarding the division of war's spoils: "so that wealth may not merely circulate among your rich amongst you." So, the doolah is the circulation and succession of wealth, that is, so that the wealth of the spoils will not be received by one rich person from another, such as the firstborn son from his father, for example, or a friend from his friend.

The Sharia has attained this objective in a subtle manner, taking into consideration the right of the acquirer of wealth to enjoy it. It has not confiscated his right in his wealth in a way that would embarrass his innate nature of the desire for

⁴⁵ **Maqasid al-Sharia al-Islamiyyah, Qatar (3/470).**

penny-pinching. It has stipulated two rulings for the state of the wealth: the first is during the lifetime of its owner, and the second is after the death of its owner⁴⁶.



⁴⁶ The previous reference (3/470).

'Kalla' (Nay!)... a Strongly Worded denial and a threat of the Crushing Fire

Nay! Thus, with this stern expression, He invalidates all these behaviours.

He is saying, "You have lied, as interpreted by Omar (may Allah be pleased with him) , and "your behaviors and thinking have lied." So, wealth, backbiters, and slanderers all will be thrown into "the Crushing Fire" which is the Hell that crushes everything thrown into it, and whose horror is known only to Allah. " And what will make you know what the Crushing Fire is?"

This is evidence that the Crushing Fire has already been created, now being [eternally] kindled, not extinguished, as the word *muqadah* suggests.

It is a Crushing Fire in which all deceptive senses and hopes end, as does all arrogance and pride, and all haughtiness and tyranny.

It crushes the wealth and its owner, who skimp on it, prevented giving it to the people, used it to practice superiority on the earth and ridicule creation with backbiting, slandering, and degrading.

the Crushing Fire reaches the heart, which arrogance, suspicion, and conceit stem from, and encompasses it with destruction, burning, and torture, so it mounts directed at the hearts.

Mounting directed at the hearts has another deep, correct meaning, that is it knows the amount of torture that each one of them deserves, equivalent to the amount of injustice, disbelief, evil and stubbornness he has. Thus, it gives him his share of punishment. These are two correct meanings.

And yet it will be locked and closed down upon them in a terrifying form, made up of extended columns.⁴⁷

The Shari'ah has warned against solvency with hoarding wealth in the extremist form of warning in texts from the Qur'an and Sunnah. Al-Bukhari and Muslim narrated that Abu Tharr said: I went out one night and saw Allah's Messenger walking alone, and no one was with him. He said: I thought that he disliked anyone walking with him. So, I started walking in the light of the moon. He turned and saw me, and said: "Who is this?" I said: "Abu Tharr. May Allah make me sacrifice myself for you." He said: "O Abu Tharr, come here." Abu Tharr said: I walked with him for some time, and he said: "Certainly, those who have abundant hoards of wealth will have less rewards on the Day of Resurrection, except for he to whom Allah has given wealth, and He has distributed it on his right and his left, in front of him and behind him, and he does good with it."

He said: I walked with him for an hour, and he said to me: Sit here. He said: he made me sit in a ground surrounded by stones, and he said to me: "Sit here until I return to you." He said: He went into the stony ground so that I would not

⁴⁷ (1) Tafsir al-Tabari - Jami` al-Bayan (24/626), and it says in it: And God knows best how He tortured them with it, and no news has come to us that would establish proof of the manner in which they were tortured with it, nor has He provided us with evidence for it, by which we could understand the manner of that.

see him. He stayed away from me for a long time, then I heard him approaching, and he said: Even if he steals, and even if he commits adultery? He said: When he came, I could not wait so I said: O Allah's Prophet, may Allah make me sacrifice myself for you, who were you talking to on the side of the stony ground? I did not hear anyone respond to you with anything? He said: "That was Gabriel. He appeared to me on the side of the stony ground and said: Give good tidings to your nation that whoever dies without associating anything with Allah will enter Paradise." I said: "O Gabriel, even if he steals or commits adultery?" He said: "Yes." I said: "Even if he steals or commits adultery?" He said: "Yes, and even if he drinks alcohol."⁴⁸



⁴⁸ Sahih al-Bukhari (8/94). No. 6443 Al-Adab al-Mufrad - (p. 279) No 803.

Brief Jurisprudential Lessons

- In the text of this blessed surah, Islam is a constitution combining values and materialism. It has organized the moral theme and at the same time, defined the limits of the financial system...

Contemporary theories have failed to achieve that. They are divided either around material things or around morals, negatively or positively. Therefore, each theory contradicts the other.

- It prohibits degradation in speech or body language.

- It is generally prohibited to mock, slander, or backbite both Muslim and non-Muslim people regarding their character, honor, lineage, or even their religion, because it leads to ridiculing Allah and His Messengers. For this reason, it is explicitly forbidden.

- It asserts that there are no exceptions to the prohibition of slandering and backbiting.

- It forbids hoarding and monopolizing wealth and not spending it properly, as indicated by the holy texts.

- It dispraises financial obsession and the confinement of its goal to merely collecting, hoarding, counting, diversifying, and accumulating wealth.

- It focuses on understanding the motives behind actions. In this surah, He explains that the motive for hoarding is a false perception: "He thinks that his wealth will make him immortal" (Al-Humazah-3)

- It corrects misconceptions and deters and prevents them, as denoted to by the word, 'Nay!'.

- It includes belief in the unseen and the Last Day.

- It warns from Allah's wrath, power, and punishment.

- It confirms the existence of Hellfire and that it is already created, as indicated by the word 'kindled'.

- It confirms the Hellfire contains horror, imprisonment, and severe torture, from which may Allah protect us.

- It asserts the existence of gates in Hellfire and that they will be closed on its dwellers.

- It confirms that there is a specific punishment for some sins, like the imprisonment of backbiters and slanderers in 'extended columns'.

-And in this surah, it is confirmed that the infidels will eternally be in Hellfire, because He confirmed that by saying, " Nay! Verity, he will be thrown." This clearly indicates that the intended address is to the infidel. As for the Muslim, if he does that, he is included in the woe and prohibition due to the generality of the verses. However, the punishment for that in Hellfire is up to Allah. If He wills, He will punish him, or forgive him, as evidenced by the Almighty's saying: "Indeed, Allah does not forgive associating partners with Him, but He forgives what is less than that for whom He wills."



Constitutional dutiful Premises included in the Surah

The first constitutional dutiful Premise: Commitment to social morals and values is of of the noble traits and beauties of Islam. Thus, protecting honor is a religious obligation that is forbidden to violate by word, deed or insinuation.

The second constitutional dutiful Premise: Hoarding and monopolizing wealth, not investing it for its intended purpose, and preventing using it in what is required of it is religiously forbidden and contradicts the financial objectives imposed by the Shariah.



The Major Shari'ah Objectives of the Surah

The First Objective: Preserving and protecting honor from all offensive behaviors, whether in the form of word, deed or insinuation.

The Second Objective: It is maintaining wealth whose means include its investment and circulation, prohibition of hoarding it, denials of rights related to it, and restriction of its circulation to a specific group.

The Third Objective: It is the definition of the Last Day and the severe punishment in it upon those who violate honor, monopolize wealth, and divert it from its rightful purpose.



Legislative Methodology

1. The word '*wail*' (woe) and its connotations all denote that the act is one of the major sins.

2. The use of '*kull*' (all) suggests the generalization of woe to all individuals who are described as '*humazah* and '*lumazah*' (Backbiter and slanderer).

3. The generalization in the phrase of '*jama'a malan wa a'ddadah*' which means the one who has accumulated wealth and counted involves everyone who has not fulfilled the rights of wealth imposed by Allah.

4. The deterrence and reproach derived from '*kalla*' (nay) are evidence of the emphasis on prohibition, and it is as strong as a forbiddance here.

5. The morphological structure of a word has significance in its meaning, and the jurist must be aware of this. Here, the word '*humazah* and '*lumazah*' (Backbiter and slanderer), are based on the morphological structure of "fua'lah" indicating abundance, empowerment, and repetition. The addition of a ta'a marbuta (round ta'a) at the word's end indicates fullness and abundance, like '*a'llamah*' (religious expert).

The jurist is the one who seeks evidence that criminalization and woe apply to this type. Whoever does not possess the characteristics of the '*humazah* and '*lumazah*' (Backbiter and slanderer) is a sinner, but he is not at the level of this type.



Of the Jurisprudence of Da'wah

1. Offering values and morals space in da'wah and education and focusing on preserving honor and Allah's sacred ordinances among individuals, communities, and peoples.

We live in a contemporary reality in which defamation of honors, and degradation, haughtiness, and contempt for people have profusely become widespread. Islam has combated and prohibited this phenomenon.

2. The prevention of clarifying the jurisprudence of wealth and its dues results in penalties, particularly in a capitalist system ruling and dominating the world, hoarding wealth for groups, individuals, and classes. This has led to injustice, usury, and financial corruption, and the emergence of problems of unemployment, poverty, recession, and financial crises that have shaken the world. All these ills are rectified by Islam's financial system, which began by correcting the perception of wealth, its purposes, and objectives, seeking purely lawful sources, investment, and distribution, cooperating in righteousness and employing it to be a tool for humanity and the development of the earth according to Allah's way.

The preacher should clarify this important aspect, because the Qur'an has explicated it and the Sunnah has detailed it.

3. Real-life problems should be diagnosed and addressed. This *surah* addresses two realistic complications: moral and financial.

4. One of the greatest objectives of da'wah is to remind people of the Hereafter. Founding this awareness and belief in the heart will undoubtedly result in reforming humans, and one's interactions with life, relationships with people, and relationship with his Lord, Exalted be He.

5- The precise description in the Qur'an of the Last Day's details is a style with great influence on the human soul, because generalization is not as effective as details.

Because detailing matters makes them tangible and visible. Consider the description of Hell here as 'hutamah' (crushing) and why? He scrutinized the details of the torment and the description of the tormented, down to the details of their bodies and hearts, which the Fire will look over. He also described their terrible confinement as closed and locked, yet they are inside it, enclosed in columns. It is a prison within a prison.



**Surat Quraysh:
The purpose of blessings is to
worship Allah alone**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة قريش

لَا يَلْفُ قُرَيْشٍ ۱ إِكْلَفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۲ فَلْيَعْبُدُوا رَبَّ
هَذَا الْبَيْتِ ۳ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۴



1. For the accustomed security of the Quraysh
2. Their accustomed security [in] the caravan of winter and summer
3. Let them worship the Lord of this House,
4. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.



The four essentials of international and societal stability...

And their devotional meaning

Surat Quraysh talks about these four essentials:

- Commercial movement and economic coalition is indicated to in “لِيَأْلَفَ قُرَيْشٍ” (For the accustomed security of the Quraysh)
- Food security: “الَّذِي أَطْعَمَهُم مِّن جُوعٍ” (Who has fed them, [saving them] from hunger).
- Security and stability: “وَأَمَّنَّهُم مِّنْ خَوْفٍ” (and made them safe, [saving them] from fear).
- The goal of all this is “فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ” (Let them worship the Lord of this House)

Let me talk in general terms about the first item that comes at the beginning of the Surah, which is the commercial alliance, and as for the objective-based dimension, it is “لِيَأْلَفَ قُرَيْشٍ” “For the accustomed security of the Quraysh.”

“Let them worship the Lord of this House” The text suggests:

The goal for which Allah provides you with this stability, food security, and this commercial movement leading to commercial alliances locally in the local markets, and regionally with two journeys in four directions: the Levant, Persia, Abyssinia, and Yemen is to worship the Lord of this House. This legal purpose, which is determined by the text, remains today and tomorrow, as it is general in the era of the camel and the digital era...

Today's oil and gas blessings, security, stability, geographical middle location, and lavish status have an ultimate goal and purpose defined by this surah: worshipping the Lord of this House. This is the central purpose that the surah provides right from the beginning.

The Almighty's statement: "For the accustomed security of the Quraysh, their accustomed security [in] the caravan of winter and summer" contains the first essential which Quraysh enjoyed. It is the commercial alliance they obtained through international and regional agreements that led to a steady trade movement, bringing stability and prosperity to society.

This commercial alliance is well-known⁴⁹, and one of its fruits is that it led to being accustomed to trade, their habit

⁴⁹ Ibn Ashur said in *At-Tahrir wa'l-Tanwir* (30/559)

The two journeys continued as part of the Quraysh's *ilaf* until Islam came, and they continued on that path. It is well-known that the one who established *ilaf* was Hashim, as narrated by Ibn Abbas. Ibn al-Arabi reported on the authority of al-Harawi that the owners of *eelaf* were Hashim and his three other brothers, Abd Shams, al-Muttalib, and Nawfal, and that each of them took a rope, that is, a covenant, from one of the kings through whose country they passed in their trade, and they were the King of Syria, the King of Abyssinia, the King of Yemen, and the King of Persia. Hashim took this from the King of Syria, who was the King of Rome, Abd Shams took it from the Negus of Abyssinia, al-Muttalib took it from the King of Yemen, and Nawfal took it from Khosrau, King of Persia. They would give the chiefs of the tribes and the leaders of the clans a stipend also called *eelaf*. They would give them some of the profit, carry provisions to them, and drive camels to them with their camels, to spare them the burden of journeys, and they were sufficient for the Quraysh to repel the enemies. Thus, they

of it, and the continuity of their journeys. It is known that continuity is an important factor in stability and commercial growth.

This led to their understanding, unity and non-dispersion.

These are the three meanings around which the linguists and interpreters among the Companions and those who came after them revolved, because '*eelaf*' refers to the commercial alliance they established with the nations. This agreement was known as '*eelaf*'.

Accordingly, the winter and summer journeys are in the accusative case, with the preposition removed, meaning that trade agreement and *ilaf* during the journeys of winter and summer.

'*Eelaf*' also refers to being accustomed to something and being used to it. It refers to agreement and gathering. All of these are correct, as this word carries the three meanings⁵⁰.

Thus, the meaning of the text is, for the sake of the blessing of the economic agreement (*eelaf*), which led to being accustomed to the trade movement, being used to and continuous with it, and not being interrupted by it. All of that led to their unity, social stability and lack of dispersal

were guaranteed security on the entire road to Yemen and Syria, and they were called the protectors.

⁵⁰ This is the result of all the statements about it, based on the words of the scholars and linguists, the Imams of interpretation, who transmitted the meanings of that from the Companions and those who came after them, and from the linguists.

and movement from place to place seeking food, as others did.

They should thank and worship Allah, for He is the trustworthy Lord of this house Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear, through this familiar commercial activity and these agreements that secured commercial activity for them.



Thirteen Issues of Jurisprudence from Surat Quraysh

“لَا يَلْفُ قُرَيْشٌ إِلَّا فِيهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ” (For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer) has the following lessons:

1 - The impact of commercial activity on stability, because Quraysh did not settle in their homeland except through commercial activity reinforced by internal security gained from the security of the Sacred House...

2 - It shows that food security is a result of financial and commercial activity. Therefore, the Quraysh's trade which was geographically four-way and seasonally throughout the year was an important factor in combating the specter of hunger and poverty.

3- It shows that Islam is commercially open to all nations, Muslims and non-Muslims. Allah mentioned this in this surah as a sign of gratitude. They used to travel regionally and internationally, so Allah approved of it and even made it a favour.

4- It shows Allah's wisdom in the different seasons of the year, and their commercial impact in particular.

5- It shows the exploitation of the fluctuation in time in seasonal commercial activity.

6- It contains Allah Almighty's blessing in the environmental diversity on Earth, which enhances economic growth and increases trade exchange, diversity, and abundance...

7- It also permits speculation, because this trade in the verses was a type of speculation contract, in which one party pays the money and another party executes the work.

8- It also permits establishing commercial alliances with the world, because Allah bestowed this favor upon Quraysh in this surah, and they formed commercial coalition and alliances in the four directions: north with the Romans, east with Persia, south with Yemen, and west with Abyssinia.

9- It also indicates that the purpose of wealth, trading transactions, and economy is the worship of Allah in its comprehensive sense: "So let them worship the Lord of this House."

10- It also indicates that the most prominent and greatest blessing is food security, so He specifically mentioned it and presented it first because the objective of preserving life and existence depends directly on it: "Who has fed them, [saving them] from hunger."

11- It states that stability in the security aspect is one of the greatest blessings, as it reflects its impact on the preservation of lives, wealth, honor, and religions. It is made subsequent to food security because food is a direct means of preserving human existence, and the security aspect is a means of preserving and providing food. It is the method of means, and the methods of means are governed by the rules of means.

12- Therefore, there is no economy without security, no renaissance without economy, and no economy without free trade, internally and externally. There is no solution for nations and humanity unless they employ all of that to fulfill the right of succession on earth, which is the worship of Allah...

13- It states that this quartet constitutes the factors of stability, structure and renaissance: commercial activity, food security, national security, and the worship of Allah alone.



Surat Al-A'sr:

**The Value of Time and
Comprehensive Profitability**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْعَصْرِ ۱ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۲ إِلَّا الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۳



1. By time,
2. Indeed, mankind is in loss,
3. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.



This great surah offers a project to save humanity, pulling it out from misery, despair, hardship, corruption, and injustice to the revealed way of Allah as a constitution for the vicegerency with which Allah has honored man.

We have said that the short surahs establish fundamental duties, representing definitive generalities that govern life, shaping man by reshaping his awareness, perception, beliefs, values, morals, behavior, and relationships with the universe, life, and mankind.

It is an essential craft that qualifies man for the great mission for which Allah created him: "Indeed, I will make upon the earth a successive authority."

This surah clarifies to us the circumstance of the duty and the tasks of the duty that saves life.

The circumstance of the duty is the time by which Allah swore.

The tasks of the duties are fourfold, brought together by this surah and include: faith, doing good deeds, enjoining one another to truth, and enjoining one another to patience.

Because of the significance of this surah, the Companions of Allah's Messenger, may Allah grant him blessings and peace, would recite it when leaving a meeting. This is a matter that is based on tradition, because there is no room for opinion about it:

At-Tabarani said: Muhammad bin Hisham al-Mustamli told us: U'bayd Allah bin A'ishah told us: Hammad bin

Salamah told us, Thabit al-Banani said Abu Madinah al-Darimi, who was a companion of the Prophet, reported that When two men from the Prophet's Companions, may Allah grant him blessings and peace, met, they would not part until one of them had recited to the other: "By time, indeed, mankind is in loss" [Al-Asr: 2], then one of them should greet the other. Ali bin al-Madini said: Abu Madinah's name is Abdullah bin Hisn.

I said: This is a good and sound hadith with a uninterrupted chain of narrators who are trustworthy⁵¹.

⁵¹ Al-Mu'jam al-Awsat by al-Tabarani (5/215), no. 5124. I said: The one dictating was the sheikh of al-Tabarani, trustworthy. Al-Khatib said: He was trustworthy, and al-Daraqutni mentioned him and said: There is nothing wrong with him. See: Tarikh Baghdad and its appendices, Scientific edition (4/131). Likewise, Ubayd Allah ibn A'ishah is trustworthy. The authors of the Sunan narrated from him, except for Ibn Majah.

Al-Haythami said in Majma' al-Zawa'id wa Manba' al-Fawa'id (10/307): It was narrated by al-Tabarani in al-Awsat, and its men are the men of Sahih except for Ibn Aisha, and he is trustworthy. I said: He is one of the men of Abu Dawud, al-Tirmidhi, and al-Nasa'i. Al-Mizzi mentioned him in Tahdhib al-Kamal fi Asma' al-Rijal (19/147) under number 3678 - and he gave him the symbol DTS. Al-Hafiz mentioned him in Tahdhib al-Tahdhib (7/45), but the symbol of al-Nasa'i was omitted from the copy, so be aware. He said about him in Taqrib al-Tahdhib (p. 374):

A trustworthy and generous man, he was accused of predestination, but it was not proven. He was one of the great ten. He died in the year 28H. Sheikh al-Albani made a mistake in counting Ubaydullah among the

This is evidence of the importance of this surah, to the point that the Companions made it their motto in their gatherings, as Ibn Ashur said⁵².



men of Muslim, as he said after mentioning the aforementioned chain of narration of al-Tabarani, *Silsilat al-Ahadith al-Sahihah wa Qushayrih Fiqh wa Fawa'iduhu* (6/307). This is a sound chain of narration, and its men are trustworthy men of Muslim except for Muhammad ibn Hisham al-Mustamli. His words finished.

⁵² At-Tahreer wat-Tanweer (528/30).

The Value of the Moment

And with this we commence, since the oath is by *al-a'ssr*. Allah is the only One who can swear by whatever He wills. All people can swear only by Allah. *Al-a'ssr* has many meanings as follows:

1. Whether it is all of time, i.e., the age, or the night and day.
2. Or particular to what is between noon and sunset, as Hasan and Qatadah said.
3. Or the Afternoon Prayer, as Muqatil said.
4. Or the era of the Prophet, peace and blessings be upon him.
5. Or the era of Islam.

This word carries all of these meanings, and this is the opinion of the scholars of interpretation. All of them are correct. The word "*Al-a'ssr*" includes all of them. This is from the jurisprudence of the Qur'anic expressions revealed in clear Arabic Language.

This oath urges us to know the value of time, with all of its parts, from the entire age to a single hour and its parts, all of which are from *Al-a'ssr*.

This expounds to us the difference of opinion between Malik and Ash-Shafi'i regarding someone who swears not to speak to a person for a period of *A'ssr*. Malik said he

should not speak to that person for a year. As for al-Shafi'i, he said he should fulfil his oath by only one hour, as Ibn al-Arabi narrated.

This indicates the possibility inhered in the word "*al-A'ssr*" and its comprehensiveness of time and its parts.

Why does Allah swear by time?

Allah swears by this matter to draw humanity's attention to the value of time, as it is the capital of the individual, the people, the nation, and humanity ... It is the true capital.

Civilizations are not built but by time and its moments. In addition, knowledge is not produced, the earth is populated, and the call to Islam is not spread but by investing in the moments of time.

Fractions of a second bring about change and a difference in the lives of individuals and nations.

You may give free rein to your thoughts regarding this meaning as you want. A decisive moment in acts of worship may enable one to perform a *raka'h* (one unit of Islamic Prayer)

before the time runs out for those who have an excuse, as the jurists say. Some of them even say that it is sufficient to perform the opening *takbir* (saying Allah is Great to start a prayer) before the time runs out⁵³.

⁵³ Ibn Rushd said in *Bidayat al-Mujtahid wa Nihayat al-Muqtasid* (106/1): As for the times of necessity and excuse, the jurists of the

It is inferred from the hadith in Al-Bukhari: Abu Nua'ym told us: Shaiban told us that Yahya, from Abu Salamah reported that Abu Hurairah said: Allah's Messenger, may Allah grant him blessings and peace, said: "If one of you catches a prostration in the Afternoon Prayer before sunset, let him complete his prayer. And if he catches a prostration of the dawn prayer before sunrise, let him complete his prayer."⁵⁴

Whoever stands at Arafat Area for a moment, or catches a moment of it between the noon of the Day of Arafat and the dawn of the Day of Sacrifice, his Hajj is valid according to all scholars⁵⁵. According to the Maliki school, it must be a moment of the Night of Sacrifice.

If the rulings on the moment were collected in a study, it would be nice and good. This is one of the subtleties of Islamic jurisprudence...

This denotes the value of time.

We are the best nation brought forth for mankind to populate and build the earth and revive hearts with monotheism and happiness. Celebrating and paying great attention to time is one of the labels of the people of Islam

regions have confirmed them, as we have said, and the people of the Ath-Thahir (followers of the obvious meaning) have denied them.

⁵⁴ Al-Bukhari (116/1).

⁵⁵ Ibn Qudamah mentioned it, and he transmitted consensus from Ibn Abd al-Barr. See al-Mughni by Ibn Qudamah (5/275).

No wasting time or lives is allowed. Therefore, Allah swore by the time in a short surah that everyone memorizes, alerting everyone to time, its moments, and its movement, which comprises profit and loss.

Loss is for everyone except for four pillars of profitability.

A nation that does not appreciate the value of time has no value in the civilization course.



Opening of Time

Imam Ahmad said: Wakee' told us, Israel told us, from Abu Ishaq, from Mujahid that Ibn Omar reported that Allah's Messenger, may Allah grant him blessings and peace, recited in the two rak'ahs before dawn and the two rak'ahs after sunset, twenty-something or ten-sometimes: "Qul ya ayyuha al-kafiroon" (Say, 'O disbelievers!) and "Qul hwa Allah 'ahad" (Say, 'He is Allah, the Only One).⁵⁶

I said: This is a sound chain of transmission with trustworthy narrators from the two sheikhs (Al-Bukhari and Muslim).

Therefore, it is Sunnah for the praying person to recite Surat al-Kafirun in the first raka'h of the Sunnah of Dawn Prayer, and Surat al-Ikhlās in the second. He should also do the same in the two raka'hs of the Sunnah of Sunset Prayer.

Why is this? The important cause for this is to attest disavowal of polytheism and sincerity in monotheism.

It is an opening morning and evening declaration in each of them, severing the bond and rope of polytheism, and clinging to the firmest handhold that will never break.

What a great meaning our Lord wants to establish in the depths of souls and conscience. At these two times, you are opening the time, because All time is either night or day, with no middle ground. This is life, briefly and concisely.

⁵⁶ Musnad Ahmad (8/381) No. 4763

Therefore, you must label it "Pure Monotheism," which includes two great principles: affirmation and negation. Surat Al-Kafirun includes the meaning of negation and disavowal of all polytheism and its actions. It disavows every religion except the religion of monotheism, with complete separation, without equivocation. Similarly, Surat Al-Kafirun includes the meaning of affirmation... affirmation of the true religion, which is Islam. "For you is your religion, and for me is my religion."

This is the meaning of "There is no true Allah but Allah," for it contains negation and affirmation. Likewise, the negation and affirmation in Surat Al-Ikhlās are affirmation of oneness and negation of equivalence. It also carries the meaning of "There is no true Allah but Allah." This is the truth with which time must begin and with which life must be colored.

Moreover, there is an important meaning in the issue, which is that the one who is present in this act of worship and performs it at this virtuous time is the bearer of this monotheism and the one who is qualified of promoting its call

Fajr prayer is only attended by people of faith and piety who are prepared to attend the first act of worship, beginning with the declaration of the oneness of Allah, Lord of the Worlds. Yes, Fajr prayer is the first act of worship for those who are rightly guided...

And its Sunnah (optional/voluntary prayer) is the first of this first act, so let them confirm this meaning by reciting these two Surahs in the voluntary Sunnah.

If religion weakens in hearts, the rows of worshippers will decrease in number.

Do you know who misses this prayer? It is according to the ruling of Allah's Messenger: No one misses it except he who has a disease in his heart. This is the prophetic description mentioned in Sahih al-Bukhari.

According to Abu Hurairah: The Prophet said: There is no prayer heavier on the hypocrites than Fajr and I'sha'a. If they knew what is in them, they would come to them even crawling. I was about to order the muezzin to call for the iqamah, then order a man to lead the people in prayer, then take a lighter and burn anyone who does not come out to prayer after him.⁵⁷

The Sunnah of reciting Surat al-Kafirun and Surat al-Ikhlâs in the Sunnah of Fajr indicates that time must be dominated by the religion of Allah. In addition to that, times and moments should be filled with guidance, remembrance, and acts of worship, opened and concluded with monotheism.



⁵⁷ Sahih Al-Bukhari (1/132)

A Jurisprudence Council on Important Rulings on Oaths

1. Allah has sworn by the time, and He, the Exalted, may swear by whatever He wishes. It is not permissible for any person to swear except by Allah. It is not permissible to swear except in the name of Allah, or by an attribute of Him, as mentioned in the evidences, such as the hadith of Ibn Omar, narrated by Muslim and others, that the Prophet, may Allah grant him blessings and peace, heard Omar swearing by his father, so he said: "Allah has forbidden you to swear by your fathers. So, whoever swears, let him swear by Allah Almighty, or remain silent." In another version: "Whoever swears, let him swear by Allah alone."

In the hadith of Abu Hurairah, narrated by Abu Dawud, al-Nasa'i, Ibn Hibban, and al-Bayhaqi, he said: Allah's Messenger, may Allah grant him blessings and peace, said: "Do not swear except by Allah, and do not swear except when you are truthful."

Abu Dawud, al-Tirmithi, who authenticated it, and al-Hakim, who authenticated it, narrated that the Prophet, may Allah grant him blessings and peace, "Whoever swears by other than Allah has committed an act of disbelief." In another version: "He has committed an act of polytheism." It is also narrated by Ahmad from this source, and in a version by al-Tirmidhi and al-Hakim: "He has committed an act of disbelief and polytheism." There are hadiths on this topic

And Allah's Messenger used to swear by the One Who turns hearts, as in the hadith of Ibn Omar in Sahih al-Bukhari and others. He said: The most common way the Prophet of Allah used to swear was: "No, I swear by the One Who turns hearts."

And in the two Sahihs, from the hadith of Omar, the Prophet of Allah said about Zayd bin Harithah: "By Allah, he is certainly qualified for leadership." Thus, the oath was proven from him by his saying: "By the One in Whose Hand is my soul."

The Prophet narrated that Gabriel said: "By Your Glory, no one hears about it except that he will enter it," meaning Paradise. This is also in the Sahih, and there are many hadiths on this theme.

2. It is impermissible to swear by '*Amanah*' (trustworthiness) or divorce. As for swearing by *Amanah*, it has been surely narrated that it is strongly forbidden to swear by it, as in the hadith of Buraydah bin al-Husaib al-Aslami that the Prophet, may Allah grant him blessings and peace,, that he said: "Whoever swears by *Amanah* is not one of us."⁵⁸

Ibn Hajar al-Haytami counted swearing by *Amanah* as the four hundred and twelfth major sin in his book *Al-Zawaajir 'an Iqtiraaf al-Kaba'ir*.

⁵⁸ Narrated by Abu Dawud (3253) and this wording is his, and Ahmad (22980).

As for swearing by divorce, it is an oath by other than the name of Allah, so it is included in the prohibition of swearing (by anything or any person) except by Allah.⁵⁹

3. Whoever swears and says, "Allah willing," has made an exception and is not required to pay expiation.

⁵⁹ As for its occurrence, there is a strong disagreement among the scholars of knowledge. Ibn Abd al-Barr said in *al-Tamhid* - Ibn Abd al-Barr (12/439):

Abu Omar said there is no disagreement among the scholars of the ummah, past and present, that there is no expiation for divorce, and that an oath by divorce is like a conditional divorce, and that it is binding as the condition is obligatory. Ibn al-Qayyim transmitted from the Companions that it does not occur, and he said: The Commander of the Faithful, Ali, may Allah be pleased with him, and Shuraih and Tawwus said: Nothing of that is binding, and divorce is not decreed for someone who swears by it and breaks his oath. It is not known that anyone of the Companions disagrees with Ali in this issue, and this is his exact wording. This is the fatwa of the Companions of the Messenger of Allah regarding oaths to free slaves and divorce. We have already presented their fatwas regarding the occurrence of a divorce contingent on a condition, and there is no contradiction between them. The person swearing did not intend divorce to occur, but rather intended to prevent himself, by swearing, from something he did not want to occur. (I'lam al-Muwaqqi'in 'an Rabb al-'Alamin (3/52)). Ibn Taymiyyah chose this opinion, saying: The third type of phrase is when he makes divorce, emancipation, or a vow conditional, such as saying, "If such-and-such happens, then I will divorce my wife." or "I will perform Hajj," or "My slaves are free," and so on. In this case, his intention should be considered. If his intention was to swear by that, and his aim was not for these matters to occur—like someone whose aim is not for divorce to occur if the condition is fulfilled—then his ruling is the same as the ruling for someone swearing, and it is a type of oath.) *Majmoo' al-Fatawa* (33/60)

Al-Nawawi reported the consensus on this, saying: "The Muslims are unanimously agreed that saying, 'Allah willing,' prevents the oath from being valid, provided it is connected to the utterance of the oath."⁶⁰

This is supported by the hadith of Abu Hurairah, may Allah be pleased with him, who said: Allah's Messenger, may Allah grant him blessings and peace, said: "Whoever swears and says, 'Allah willing,' has not broken his oath." Narrated by Ahmed, at-Tirmidhi, Ibn Majah, and an-Nasa'i.

The meaning of "has not broken his oath" is that he is not obliged to pay expiation for an oath.

Abu Dawud narrated on the authority of I'krimah that the Prophet, may Allah grant him blessings and peace, said: "By Allah, I will invade Quraysh." Then he said: "if Allah wills". Then he said: "By Allah, I will invade the Quraysh." Then he said: "If Allah wills." Then he said: "By Allah, I will invade the Quraysh." Then he was silent. He said: If Allah wills. Then he did not invade them. Abu Dawud said this has narrated by chained narrators by more than one person from Ibn Abbas. Al-Bayhaqi narrated it in both connected (Completely Transmitted Hadith) and mursal (Incompletely Transmitted Hadith) forms.

And in Al-Bukhari, it is narrated that Sulayman bin Dawood said: "I will go around to seventy women tonight." The hadith is in it, and the Prophet said: "If he had said

⁶⁰ An-Nawawi's commentary on Muslim (11/119).

Allah willing, he would not have broken his oath.” Ash-Shawkani said after narrating that: “According to the scholars, if the exception is connected to an oath, then he does not break his oath.”

4. Whoever swears an oath about something and then finds something else better than it, he can do what is better and expiate for his oath, based on the Hadith in the two Sahihs and others that Abdul-Rahman bin Samurah said: Allah’s Messenger said: “If you swear an oath and then find something else better than it, then do what is better and expiate for your oath.” In another version: “Expiate for your oath and do the one which is better.” And in a version by Al-Nasa’i and Abu Dawud: “Expiate for your oath and then do the one which is better.”

Muslim and others narrated from the hadith of A’di bin Hatim, may Allah be pleased with him, and from the hadith of Abu Hurairah, may Allah be pleased with him, something similar. In the two Sahihs, from the hadith of Abu Musa, may Allah be pleased with him, said: “I do not swear an oath and then find something better than it, except that I do what is better, and Expiate for my oath.” There are other hadiths on this topic.

5. The perjury oath is one of the major sins, which is one in which the one swearing knows that it is a lie. The evidence for that is from a hadith that Abdullah bin Amr, said: A Bedouin came to the Prophet and said: O Messenger of Allah, what are the major sins? He said: “Associating partners with Allah.” He said: “Then what?” He said: “Then

disobeying parents.” He said: “Then what?” He said: “The perjury oath.” I said: “What is the perjury oath?” He said: “One who seizes a Muslim’s wealth, in which case he is a liar.” Narrated by al-Bukhari and Muslim

Malik said in Al-Muwatta: As for the one who swears an oath about something, knowing that it is a sin, and swears a lie, knowingly, to please someone, or to apologize to someone else, or to snatch money, then this is too great for expiation⁶¹. And because it is a tremendous crime, some scholars have said that there is no expiation for it, such as the Hanafis.

Ash-Shafi’i said that there is expiation for it, and the schools of Malikis and Hanbalis said that there is no expiation for it if it is about a past or present matter in which he swore falsely. However, if he swore falsely about a future matter, such as saying: By Allah, I will pay you the money tomorrow, while he knows for certain in his heart that he is lying, or he is doubtful, then this is a perjury oath, one of the major sins, and there is expiation for an oath.⁶²

6. There is no accountability for someone’s unintentional oath, based on the Almighty’s statement: “Allah will not punish you for what is unintentional in your oaths.” In Al-Bukhari, A’ishah said: This verse was revealed: “Allah will not punish you for what is unintentional in your oaths,”

⁶¹ Muwatta’ Malik - narration of Yahya (3/680) (A’zami edition).

⁶² See Fath al-Qadir (3/4). Al-Sharh al-Saghir with the commentary of al-Sawi (1/330 -), (331) The Most Sublime (240/4) - (241) The Demands of the People of Understanding (368/6).

regarding a man saying, “No, by Allah,” and “Yes, by Allah.”

Ibn al-Mundhir narrated something similar to this from Ibn Omar, Ibn Abbas, and other Companions, and a group of the Followers. Abu Dawud narrated that A'ishah, who said: The Messenger of Allah, may Allah grant him blessings and peace, said: “It is a man saying in his house, ‘No, by Allah,’ and ‘Yes, by Allah.’”

Scholars have other opinions on its meaning, five of which were transmitted by Ibn Rushd. The Companions' interpretation of a text is more appropriate⁶³.

⁶³ Bidayat al-Mujtahid wa Nihayat al-Muqtasid (2/171). Malik and Abu Hanifa held the opinion that it is an oath about something. For example, a man thinks he is certain of something, but he does something contrary to what he swore.

Ash-Shafi'i said: An unintentional oath is invalid if the intention is not formed, such as when a man says during conversation, "No, by Allah," which is what people usually say without believing it to be binding. This opinion was narrated by Malik in Al-Muwatta' from A'ishah. The first opinion was narrated by Al-Hasan bin Abi Al-Hasan, Qatadah, Mujahid, and Ibrahim Al-Nakha'i.

The third opinion is that a man swears while angry. This transmitted from Ismail Al-Qadi, one of Malik's companions.

The fourth opinion is that he swears to commit a sin. This was narrated from Ibn Abbas.

The fifth opinion is that a man swears not to eat something that is permissible for him by Islamic law.

7. It is the right of a Muslim upon his brethren to fulfill his oath, as stated in the two Sahihs of Allah's messenger's command to do so, as in the hadith of al-Baraa' and others.

Ahmad narrated from the hadith of Abu Hurairah that a woman gave A'ishah dates as a gift. She ate some of them and some remained. She said, "I swore that you eat the rest." The Messenger of Allah, may Allah grant him blessings and peace, said, "Fulfil her swear, for the sin is upon the one who breaks the oath." The chain of transmission is that of the Sahih.

If he does not fulfill his oath, then by following the words of the scholars, it is concluded that if someone swears an oath against someone else, intending it to be against himself and making it conditional on someone else's action, then he must pay expiation according to the majority of scholars.

Ibn Qudamah said: If he says, "By Allah, so-and-so will do such-and-such," or "will not do such-and-such."

Or he swears an oath against someone present and says, "By Allah, you will do such-and-such," and breaks his oath, for he does not do it, then the expiation is on the one who swore. This is adopted by Ibn Omar, the people of Medina, A'ta'a, Qatadah, Al-Awza'i, the people of Iraq, and Ash-

Shafi'i, because the one who swore is the one who broke his oath, so the expiation is on him.⁶⁴

⁶⁴ Al-Mughni by Ibn Qudamah (13/502). See: Al-Insaf fi Ma'rifat Al-Rajih min Al-Khilaf (11/34).

The Hanafis said in Al-Fatawa Al-'Alamkiriyyah - Al-Fatawa Al-Hindiyyah (2/60): A man says to another, "By Allah, you will do such-and-such," and he did not intend to make the person addressed swear or directly swear against himself, then neither of them is liable if the person addressed does not do it. If the speaker intended to swear by that, then he has sworn.

It says in Al-Mudawwanah (1/580): What do you think if he says, "I swear by Allah that I will not do such-and-such?" He said, "There is no doubt that this is an oath in my opinion." I said, "What do you think if a man says, 'I swear to you by Allah that you eat,' but he refuses to eat, is there expiation on the one who makes the oath or the one to whom it is made, according to Malik's opinion?" He said, "I did not hear anything from Malik about it, but as to me I do not see anything on either of them." He said, "Because this is like saying, 'I ask you by Allah that you do such-and-such,' and he refuses, then neither of them is liable." Al-Qayrawani added in Al-Nawadir wa'l-Ziyadat, in addition to what is in Al-Mudawwanah from other sources (16/4):

As for his saying, 'I swear to you by Allah that you do such-and-such,' then the one who swore breaks his oath if He did not answer him, and it is like saying I swore to you by Allah. But if he did not say in them by Allah, nor did he intend it, then there is nothing upon him. And he said in At-Taj and Al-Iklil for Mukhtasar Khalil (4/401): If he says to a man, "I strongly urge you by Allah to do such-and-such," but he refuses, it is like saying, "I ask you by Allah to do such-and-such," but he refuses, so neither of them is liable.

As for Ash-Shafi'i's, they have made a distinction in this matter. Whoever swears to another or takes an oath from him, such as: I swear to you by Allah to do such-and-such, or I ask you by Allah to do such-and-such, then she has four situations:

If he intended an oath that was conditional on the action of another, then it is an oath and he must atone for it because he is the one who swore. However, if he intended to burden another with an oath, or merely intended to confirm the request for a question, or did not intend anything at all, then neither he nor the other person must make atonement. See Al-Hawi Al-Kabir (15/279). Al-Rafi'i said in Al-Aziz (12/230): If someone says to another, "I ask you by Allah," or "I swear to you by Allah," or "I swear to you by Allah that you must do such-and-such," if he intended thereby intercession or an appeal to achieve the goal, then it is not an oath. If the speaker intended to make an oath to himself, then it is not an oath, neither for him nor for the speaker. As for him, this is because neither the words nor the intention were present. As for the speaker, this is because the words were not explicit in the oath, and he intended to make an oath to someone else, not to himself. If he intended to make an oath to himself, then it is an oath.

Ahmad has another narration that contradicts his well-known opinion, which is that there is no expiation upon him, and that the expiation is upon the person who swore to do it but did not do it.⁶⁵

Sheikh Al-Islam explained that if he swore an oath to someone else, not knowing whether he will obey him or not, so this is considered a mere request, not an oath. Thus, there is no expiation.

And if he knows that he will obey him, like his son, for example, then he must expiate for his oath, because it is like his swearing an oath against himself,⁶⁶ Al-Shawkani said that there is no expiation for him⁶⁷.

Ibn Battal said: It was narrated from Abu Hurairah and O'baydullah bin Abdullah bin O'tbah bin Masoud: that they consider an expiation for that. O'baydullah said: Do you not see that Abu Bakr said to the Prophet about the dream: I swore to you to tell me what I did wrong, so the Prophet said: "Do not swear." Ibn Battal said: And it was not reported to us that he ordered him to expiate. Ibn Al-Mundhir said: The claim that the expiation is obligatory on the one sworn to can be refuted by commenting that the expiation should be obligatory on the Prophet when Abu Bakr swore an oath to him and he did not tell him⁶⁸.

⁶⁵ See: Al-Insaf fi Ma'rifat al-Rajih min al-Khilaf (34/11).

⁶⁶ Majmu' al-Fatawa (1/206).

⁶⁷ as-Sayl (1/686).

⁶⁸ Sahih al-Bukhari (9/43).

What appears to me is that the opinion of there is no expiation on that is more correct, and the evidence for it is what was reported in the hadith of Abu Bakr, when he said to Allah's Messenger: By Allah, you should tell me what I erred in. The Prophet, may Allah grant him blessings and peace, said to him: "Do not swear."⁶⁹

This is evidence that fulfilling someone's oath has a certain limit, because it may relate to explaining what Abu Bakr erred in regards to the interpretation of the vision because it is a general matter that there is no interest in revealing it. He used it as evidence that fulfilling an oath is recommended, and the refutation of this is that fulfilling someone's oath is obligatory if no harm results from it.

⁶⁹ al-Bukhari said (7046): Yahya ibn Bakir told us, al-Layth told us, on the authority of Yunus, on the authority of Ibn Shihab, on the authority of Ubayd Allah ibn Abdullah ibn Utbah, that Ibn Abbas used to narrate that man came to Allah's Messenger (may Allah grant him blessings and peace) and said: Last night I saw in a dream a cloud dripping with ghee and honey. Then, I saw people collecting from it with their hands. Some collect a little and some others collect a lot. Then, I saw a rope extending from the earth to the sky. I saw you grabbed it and you climbed it, then another grabbed it and you climbed it, then, another man grabbed it and you climbed it, then another man grabbed it and it broke and then it got connected once more. Abu Bakr said, O Allah's Messenger, by Allah, may my father be sacrificed for you, let me interpret this dream. The Prophet said, "Interpret it". He said, as for the cloud, it is Islam. As for honey and ghee which drips, it is the Qur'an, its sweetness drips. So, some persons learn much of the Qur'an some learn a little. As for the rope that connects from the sky to the earth, it is the truth that you (the Prophet) are upon. You took it and Allah elevated you. Then, a man after you took it and Allah elevated himself by it. Then, another man took it and Allah elevated himself by it. Then, another man took it but it broke. Then, it is reconnected for him and elevated himself by it. So, tell me, O Allah's Messenger, may my father be sacrificed for you, was I right or wrong? The Prophet said, "you got some of it right and erred some of it." He said, by Allah, you should tell me what I erred in. He said, "Do not swear". See the explanation of Sahih al-Bukhari by Ibn Battaal (6/111).

Ibn Qudamah said: It is possible that he must fulfill it if there is no harm in it, and the Prophet's refusal to fulfill Abu Bakr's oath is because he knew there is harm in it⁷⁰.

8. As for the expiation for an oath, it is what Allah says in His Noble Book: "Allāh will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So, its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allāh make clear to you His verses [i.e., revealed law] that you may be grateful." (Al-Ma'idah: 89)



⁷⁰ al-Mughni by Ibn Qudamah (13/503).

The Pillars of Comprehensive Profitability

These are four pillars listed in the verses of this surah, which humanity must adopt to emerge from the dark tunnel into the world of eternal profitability. The verse reveals them through this vital, standard exception.

"illa" (except for) is the well-known word of exception, which is the mother of all exceptions. Without it, the excepted, which comes after it, would fall under the excepted from, that preceded it, as grammarians say.

What comes after it is a human type verbalized by a matrix of standard actions and specifications that made them successful.

1. Those who believe.
2. And do righteous deeds.
3. And enjoin one another to truth.
4. And enjoin one another to patience.

It is the fourfold principle of comprehensive profitability, beginning with faith and followed by three matters that encompass its extremities, its generalities, and its subsections, the top of which is "there is no Allah but Allah," and the lowest of which is removing harmful objects from the road

Certainly, the system of faith and its subsections are equal in the Qur'anic discourse to those who believe and do

righteous deeds in summary. It is a single sentence, but it is the summary of the obligation and its outcome.

The inner and outer aspects of faith are strongly attached to reform on earth in its generality.

And do righteous deeds, in this generality indicated by the Arabic definite article 'al' in "righteous deeds," as established in the principles of Islamic jurisprudence.

In general, self, familial, societal, and international righteousness and improvement are required as an obligation. Indeed, it is one of the four pillars that lead humanity on the safe path of assurance. Such state is required as an obligation.

This is a semantic, fundamentalist view from a well-rooted perspective. On the other hand, the text reflects the duality of faith and righteous deeds, that never split. It also corresponds with the reality of this religion and its connectedness to life and humanity. It is a religion that resides in the heart and flows with life like a sweet spring, calmly flowing so life adorns in its elegant ornament.

Islam is not a pale, abstract philosophical idea that has been entrenched in the world of fantasy and hypotheses, which when interacting with life, it turns it into ruin, as communist philosophy did. Nor is it a huge market greediness in which people and values are sold, as capitalism did. Nor is it a ridiculous theological illusion that contradicts reason, nature, and life.

Faith reshapes life to a level appropriate to humanity, far from the animalistic and satanic profundities and the piles of absurdities, whims, and recklessness.

It is a formation proper for this succession of this noble and honoured successor, as Allah, the Exalted, “And We have certainly honoured the children of Adam.”

If faith does not influence life and shape it resulting in thought and construction, then it is merely a claim without truth.

Faith and reform on earth are mentioned with each other in the Wise Revelation. I have statistically found that this literal phrase, “believe and do righteous deeds,” was repeated fifty times in the entire Qur'an.

There are similar-meaning expressions which need to be tracked down.

This refutes the ridiculous idea of postponement, which separates faith from deeds, because it clashes with the revelation and its texts in the Qur'an and the Sunnah.

Faith and its subsections are distributed among the heart, the tongue, and the limbs, and they are sixty plus subsections, or seventy, as in the two Sahihs:

Abu Hurairah said: Allah's Messenger said: “Faith has seventy plus - or sixty plus subsections, the best of which is the statement, ‘There is no Allah but Allah,’ and the least of

which is removing harmful objects from the road, and bashfulness is a subsection of faith⁷¹.”

Al-Hafiz summarized the subsections of faith from what Ibn Hibban and others have stated⁷², and that is because these subsections emanate from the heart-related actions, the tongue-related actions, and the body-related actions.

First: the heart-related actions include beliefs and intentions, involving twenty-four items:

Belief in Allah, which includes belief in His Self and Attributes, and His Oneness, that nothing is like Him, and belief that all entities and things other than Him are created, and belief in His angels, His books, and His messengers, and in destiny, both good and bad, and belief in the Last Day. In addition, it includes questioning in the grave, resurrection and the Hereafter, the reckoning, the scale, the path, Paradise, and Hell, and love of Allah, and love and hatred for Him, and love of the Prophet, and belief in his Glorification. Moreover, it includes praying to him and following his Sunnah, and sincerity.

It also includes abandoning showing-off and hypocrisy, and repentance, and fear and hope, and gratitude and loyalty, and patience and contentment with fate, and trust in Allah, and mercy, and humility. It also includes respecting the elderly and showing mercy to the young, and

⁷¹ Sahih al-Bukhari (11/1), No. 9. Sahih Muslim (1/63), No. 57.

⁷² Fath al-Bari (1/52).

abandoning arrogance and conceit, and abstaining from envy, hatred, and anger.

Second: tongue-related actions include seven subsections of faith:

Uttering the declaration of monotheism, reciting the Qur'an, learning and teaching knowledge, supplication, and remembrance, which includes seeking forgiveness and avoiding pointless talk.

Third: The body-related actions include thirty-eight subsections of faith, some of which are specific to every accountable person, namely fifteen items:

The physical and juridical Purification, which includes avoiding impurities, covering the private parts, obligatory and optional prayer, zakat, and freeing slaves, generosity including feeding the poor, honoring guests, obligatory and optional fasting, Hajj and Umrah, circumambulation, seclusion, seeking the Night of Decree, fleeing for the sake of religion including emigration from the land of polytheism, fulfilling vows, being cautious in oaths, and performing expiations. Some of these are related to the family, which has six items: chastity through marriage, fulfilling the rights of one's family, and being dutiful to one's parents by avoiding disobedience to them, raising children, and maintaining kinship ties.

And among them are those related to the public and society, which are seventeen subsections: assuming leadership with justice, following the group, obeying the

ruling authority, reconciliation between people such as fighting the Khawarij and rebels, and cooperating in righteousness such as enjoining what is right and forbidding what is wrong, implementing the penalties, jihad including guarding one's quarter, fulfilling trusts such as paying the fifth of war loot, paying loans back, honoring one's neighbors, and treating the others well such as collecting money lawfully and spending money in its proper manner such as abandoning extravagance and wastefulness, returning greetings, saying "May Allah have mercy on you" to one who sneezes, refraining from harming people, avoiding amusement, and removing harmful objects from the road. These are sixty-nine.



The two pillars of salvation...

“And enjoin one another to truth and enjoin one another to patience.”

Practicing faith and reforming the earth is not enough to reach safety. Two very important matters are required:

A. And enjoin one another to truth.

B. And enjoin one another to patience.

"Tawasā" is in the form (tafa'ala), and this indicates the transformation of this characteristic from a mere individual activity to a general and private societal, familial, and social interaction.

"Tawasā" is in this form in the past tense, indicating stability, verification, and continuity, which gives legitimacy, encouragement, and recommendation to continue with this.

Rather, it gives a request indicating obligation, as evidenced by it being a way out of manifest loss, and so it was a condition for salvation.

Therefore, this interaction is obligatory, and this enjoining is required by Islamic law, and its continuity and continuity are also required.

These are two issues in this matter.

So, the issue is not a matter of now and then, of whims and desires, or of being in a state of cheerfulness and

pleasantness, but rather it is a continuous and permanent matter.

If we adhere to this legislation, our psychology and behavior will inevitably change, because society as a whole is a watchdog over one another.

It is not a watchdog of spying or monitoring for mistakes, but rather it is a correction and reform that flows without violence, aggression, or harshness.

It is an act that has become mingled with life, becoming part of it without effort or difficulty.

This is what the Shari'ah intends by this: "And advise one another."

It is a more precise, general, and complete rank than enjoining what is right and forbidding what is wrong, because it is general and encompasses life, not merely stances and violations here and there, as is the act of enjoining what is right and forbidding what is wrong

Therefore, the obligation to enjoin what is right and forbid what is wrong is mentioned in several places in the Wise Remembrance specifically: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." [Al Imran: 110]. "Of you" is a partial

And after that came: "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah" (Al Imran: 110) to give the

meaning that this group's undertaking of this matter is attributed to everyone, because if some people perform it, the obligation of sufficiency is dropped from the others.

As for "enjoining one another to truth and enjoining one another to patience," it is an ongoing action.

The target group of this obligation is everyone... that is, everyone who has escaped loss.

Recommending others is an act that does not require a group to undertake it, ordering and forbidding. Rather, it is an act performed by the father and mother, the family, the neighbor and friend, the teacher and the official, the employee, and so on.

It is noteworthy that the expression "enjoining good and forbidding evil" is thus expressed in the form of command and prohibition, and what they contain of a type of guidance, deterrence, and severity. A group of fundamentalists even stipulated that the technical term "command" in Islamic law must be superior or haughty.

Although it is not part of our research, we will mention something about it because of its similarity, since the command in the original Arabic context has a type of superiority over the one commanded; otherwise, it would be a supplication or an acquiescence.

So, whoever says to his friend, "Give me a pen," is asking, not ordering. Whoever says to his child, "Perform the prayer," is an order, not a plea. Whoever says to his

teacher, "Give me time to do my duty," is a question, not a command

So, this is an important difference between exhortation and command and prohibition. Exhortation becomes more delicate and gentle for the soul, because it is in its form like a warning or advice, and it is known what tenderness and warm feelings it contains that motivate adherence to exhortation.

Exhortation is an act that flows smoothly with life, without affectation. It falls within the usual life activity that generates love and repels resentment, because of what it contains of tenderness, a touch of mercy, and a gentle, full style of urging.

With nobility and humility, so it was reported on the authority of Ibn Abbas that he said: "They enjoin one another," meaning: they loved one another, recommended one another, and urged one another. This is a precise meaning from someone whom Allah taught interpretation through the blessing of the Prophet's supplication.

In conclusion, "they enjoin one another" includes:

1. Verification and steadfastness in it, as the past tense form indicates.
2. Public and private societal interaction.
3. It is required by Islamic law.

4. It is more general, complete, and comprehensive than enjoining good and forbidding evil.

This is the first matter related to the understanding of this word.

So, what is it related to and what is enjoining one another?

1. The truth.

2. Patience.

So, what is the truth?

This is a common word with multiple meanings, all of which are correct.

The truth is one of the names of Allah Almighty. Based on this, they enjoin one another to obey the truth, glory be to Him, and to adhere to His commands and laws. This is the most general and comprehensive meaning.

It is possible that "the truth" refers to the Qur'an or monotheism, as Al-Shawkani mentioned, after which he preferred the generality of all of these meanings

The "al" in the word "al-Haqq" means "all," which indicates generality. So here, rights come in all their types:

1. Financial rights: "And those in whose wealth there is a recognized right." Verses.

2. The rights of the social segments: Give the relative his right, and the poor his right, and the wayfarer.

3. The right to agricultural production. And give its due on the day of its harvest.
4. The rights of the neighbor, the neighbor who is a relative, and the neighbor who is a stranger.
5. The right of the companion, friend and friend by your side.
6. The right of the wayfarer, who is outside his country and needs money, even if he is rich in his country and cannot reach it.
7. The right to justice among the subjects, children and wives.
8. And giving. - The right of a Muslim over another Muslim in terms of support, relief and aid.
9. Human rights both general and private.
10. The shepherd's right over the shepherdess and the flock's right over the shepherd.
11. Parental rights.
12. rights of Allah Almighty.
13. The rights of the Messenger of Allah, his family and companions.
14. Human rights, employee rights, and minority rights... to the end of this legislative system of rights.

The meaning of enjoining one another to do what is right is that I tell you and you tell me. It is like a father teaching his son and a teacher teaching his student.

That the media play its pioneering role in spreading the message of “and enjoin one another to truth.”

Truth is what the heavens and the earth have been built upon, with a scale of justice from which there is no deviation or inclination.

It is a religious duty to uphold truth and enjoin one another to it.

Look at “and enjoin one another to truth” and what it contains of kindness and tolerance that soothe the heart of the troublesome foolishness and coarseness who practice various forms of aggression when guiding and directing.

“And enjoin one another to truth” does not mean this method.



A Journey with “and advised each other to patience”

Patience (sabr) is one of the greatest sources of strength a servant needs in his journey to Allah, on a path overwhelmed with costs, desires, doubts, and hardships. It is one of the greatest pillars of comprehensive profitability, the most important of which is in both religion and in worldly life. Humanity must dye life with patience as part of a harmonious quartet explained in this noble Surah: faith, righteous deeds, advising to truth, and advising to patience.

Indeed, patience is required for faith, and righteous deeds in the earth and building it based on the divine way of vicegerency (*istiklāf*).

Implementing this rightly requires patience. Indeed, truth, advising to it, persisting in it, and remaining firm upon it requires patience.

That is why patience is a cornerstone of salvation. Allah has commanded it side by side with prayer, twinned together in parallel: “Seek help through patience and prayer” (al-Baqarah 2:45), which is dual source of strength, recommended by the Lord of the worlds, Who knows what His servants need for their journey, their movement, and their constant turns in life.

Life, with its consequences, burdens, problems, distractions, and countless pressures, invents ways of diversifying trials. It afflicts the human soul with pangs of hardship, pressures and crises.

The Muslim faces these challenges, not with negativity and boredom which are the signs of weakness and helplessness, but He encounters them with acceptance, flexibility, coexistence, and interaction, remaining in all circumstances committed to the truth with which Allah entrusted him.

This indeed requires true patience.

Patience is the gateway to all virtues. It restrains the soul from whims, desires, weakness, and anger. It drives perseverance, consistency, endurance. It prevents boredom, restlessness, and hastiness for results. It is one of the loftiest virtues Allah praised when He said: “We found him patient, an excellent servant.” (Şad 38:44)

Thus, the patient earns the company of Allah:

“Indeed, Allah is with the patient” (al-Baqarah 2:153).

Certainly, He is with them in support, victory, guidance, and aid, in all the great meanings contained in the word *ma'a* (“with”). He even commanded that they be given glad tidings:

“And give glad tidings to the patient” (al-Baqarah 2:155).

Then He blesses upon the patient people:

“Upon them are blessings from their Lord” (al-Baqarah 2:157).

And He enveloped them in mercy:

“and mercy” (al-Baqarah 2:157).

And He bore witness that they are rightly guided: “And it is they who are guided” (al-Baqarah 2:157).

Allah, the Exalted, said:

“155. And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, 156. Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return.” 157. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.” (al-Baqarah 2:155–157).

Patience is needed by everyone, without exception, throughout the entire path of life. The politician and reformer need it as self-control, rising above foolish provocations, rash reactions, and impulsive statements.

The husband needs it with his wife, and she with him.

Patience is recommended for life with all its ups and downs, contradictions and conditions. “and who are patient in times of suffering, adversity, and in ‘the heat of’ battle.” [Al-Baqarah: 177] The youth need it before the strain of adolescence and the temptations of desire in a world open to triviality and consumerism, where human dignity is commodified in the market of greed.

The scholar needs it in scrutinizing issues, extracting them from obscurity, and bearing the toil of reflection and research.

The warrior needs it as his arsenal on the frontlines, as he sees death around him.

The writer needs it as the weapon of his free pen, as his ink flows in black lines that illuminate the nation’s path.

In total, any deed we do requires ongoing rays of patience amidst shocks, hardships, and pains that darken the way and constrict circumstances.

That is why the Prophet (may Allah grant him blessings and peace) said: “Patience is a bright brilliance.”⁷³

The early and later eminent scholars extensively talked about patience.

Al-Halimi said: Patience is of three kinds: Patience in obeying the Almighty, patience in avoiding His disobedience, and patience upon endurance in continuing to obey Him and avoiding disobeying Him.⁷⁴

Ibn al-Qayyim (may Allah have mercy on him) added another meaning: “patience on Divine decrees”. This is the state of contentment which is a lofty rank with Allah.

To be patient with what Allah decrees of calamities.

The sages have said: patience is the key to relief in hardships and crises. And it is no exaggeration to say that many deadly diseases afflict people due to lack of patience, or the eruptions of anger, anxiety, and grief in the heart.

Allah described Ya'qoob (may Allah grant him peace), showing the direct effect of grief when it overwhelmed him: “and his eyes became white from grief, for he was [of that] a suppressor.” (Yusuf:84).

⁷³ Sahih Muslim, Kitab at-Taharah, no. 223

⁷⁴ Madarij as-Saalikin (165/2).

This shows that grief and anxiety can devastate the most delicate vital organs, like sight and others essential to life. Grief confuses the insight and clouds it with the fogs of worries and sorrows, affecting the world's view, the mind's thinking, the delicacy of the senses, and the penetrating insight. The impact on mental health can be more dangerous than visible pain that drives one to seek a doctor's help, because hidden anguish silently corrodes decision-making and distorts one's life.

Apparent pain is unbearable for a person to live with, so it must be treated immediately. This can lead to psychological disorders that impact life, impair coping, disrupt sound thinking, and disrupt sound decision-making, which can be critical to life.

However, a person may be reluctant to complain about or reveal this. In fact, psychological disorders can develop into dangerous thinking. The mentally ill may believe they are superior to others and engage in hallucinations of arrogance, narcissism, and delusion if they do not address the situation. They may resist being taken to a doctor, avoiding social accusations of having a mental illness.

The Prophet (may Allah grant him blessings and peace) himself sought refuge from eight psychological afflictions. Anas reported:

I used to hear Allah's Messenger (may Allah grant him blessings and peace) often say: "O Allah, I seek refuge in You from worry and grief, from incapacity and laziness, from miserliness and cowardice, from being burdened by debt, and from being overpowered by men."⁷⁵

⁷⁵ Sahih Al-Bukhari (35/4) No. 2893

Likewise, A'ishah (may Allah be pleased with her) reported that the Prophet (may Allah grant him blessings and peace) used to say in his prayer, after seeking refuge from the tests of life and death:

“O Allah, I seek refuge in You from sin and heavy debt.”

When asked why he often sought refuge from debt, he replied: “Indeed, when a man is in debt, he talks but he lies, and he promises but he breaks his promise.”⁷⁶

Thus, Allah the Exalted commanded His Messenger (may Allah grant him blessings and peace): “Do not grieve.” (al-Nahl 16:127) and He also says: “So let not your soul waste away in regret over them.” (Fatir:8) This means do not kill yourself with regret for them, even if this regret is for the sake of calling to Allah. Thus, what if the regret is for the sake of the worldly gains?

Shaikh al-Islam Ibn Taimiyyah said: “Allah has mentioned patience in His Book in more than ninety positions.”⁷⁷

Brothers and sisters, the great scholars, thinkers, and inventors who enriched their nations with meaning and value were all, undoubtedly, leaders in patience. If you study the lives of great men and women in various areas, you will find wonders in this regard. By patience, they contributed to humanity in ways that fulfilled both religious and worldly interests. This reveals the secret behind the Prophet (may Allah grant him blessings and peace)’s statement:

“And patience is a bright brilliance.”⁷⁸



⁷⁶ Sahih Al-Bukhari (286/1).

⁷⁷ Majmoo' al-Fatawa (39/10).

⁷⁸ Sahih Muslim, (203/1) No. 1

The Major Constitutional Duties Contained in Surat Al-A'sr

The first constitutional dutiful Premise: All humans are charged with believing in Allah and His messages, and confronting atheism, its tools and opposing its advocates, because they are the cause of humanity's affliction and current and resultant huge loss.

The second constitutional dutiful Premise: It is incumbent upon the human and international community to reform the earth and develop it according to what Allah has legislated.

The third constitutional dutiful Premise: All humans must cooperate in the pursuit of truth and be patient in establishing it.

The fourth constitutional dutiful Premise: The individual, the society, the nation, and humanity as a whole are equal in these four duties.



The Objectives of Sharia in the Surah

The first objective: Preserving the religion “those who have believed”.

The second objective: Reforming the earth is one of the greatest objectives of Sharia.

The third objective: The means of the objectives are governed by their preservation. Therefore, it is commanded to advise one another to truth and to advise one another to patience, because they are the means of preserving the religion and reforming the earth.



Duty-based Methodology

1. Clarifying the duty-based obligation by exception from loss, which indicates that what follows the exception is an obligation, and does not require a direct command here, as this expression is more eloquent than an explicit command.

2. Human beings, whether Muslims or non-Muslims, are the focus of the obligation, and the address is directed to all, which is known as the inclusion of non-Muslims in the discourse of obligation.

3. The general obligation related to advising truth and patience includes advising truth even with non-Muslims, which is a form of da'wah.

4. The generality of the obligation regarding the four matters has gradational ranks of implementation. Some are individual obligation to the individual, some are individual obligation to community, and some are collective obligation for society, and are waived by the actions of some.



Fiqh al-Da'wah (The Jurisprudence of Da'wah (Islamic Call))

1. The ultimate aim of Islam is to bring people out of misguidance, misery, and loss into happiness, success, and success. This Surah implies that meaning. It clarifies the path of misery and loss and unveils the path of success and happiness. Carriers of the da'wah and the Divine message must be fully aware of this goal so that the call does not deviate from its target. History has shown some movements that began with this aim clearly in sight, but along the long journey, they forgot about it. They eventually transformed into mere political parties with no relation to the objectives of inviting to and informing about Islam, even declaring their detachment from the mission of da'wah, concentrating solely on political programs. By doing so, they failed both in their political slogans and in the duty of da'wah, which had initially drawn people to them.

2. The Islamic message has a project and a methodology, with clear landmarks for rescuing humanity. Carriers of da'wah are obliged to articulate this vision.

Every surah in the Qur'an conveys this reality in different ways. This particular surah offers a concise summary in its own unique style, employing it within the context of Islam's salvation project for mankind, saving it from struggle, distress, deviation, corruption, injustice, and falsehood.

There is no solution to escape this grumpy syndrome (vicious matrix) except through the methodology of Islam. The pillars of this salvation project rest upon four great

pillars, which together form a safety haven for humanity. These pillars must be upheld collectively, without selectivity or partiality. They are the elements encompassed in this surah.

3. Islam's salvation methodology is based upon the creed of faith in Allah and His Messages, attached to righteous deeds on earth. It is a religion of creed and action. The da'iyah (caller to Islam) must make this methodology clear and emphasize that faith without righteous deeds is of no benefit.

It is essential to warn against the destructive ideology that separates faith from reform on earth, from active engagement with life and building civilization.

Furthermore, society must advise to truth in all its dimensions. This undoubtedly leads to confronting and disabling falsehood and resisting its advocates and carriers. Likewise, raising society's awareness of advising to patience over the hardships of life, in worship and obedience to Allah, in avoiding sin, in conveying the message of Islam, or with Divine decrees and contentment with them. This awareness provides both individuals and society with resilience against shocks. It shapes strong, optimistic people of resolve who do not falter or collapse when faced with sudden calamities and losses.

Patience is a quality we must instill in our children, our generations, and our societies.

Here lies the role of the da'iyah to utilize the minbar (pulpit) and the means of era to firmly root these grand concepts.



Brief Jurisprudential Inferences

Twenty-two jurisprudential issues inferred from Surat Al-'Asr.

1. By time, indeed, mankind is in loss, except for those who have believed, done righteous deeds, advised each other to truth and advised each other to patience. [Al-'Asr: 1-3]

1 - This verse indicates that Allah may swear by any of His creation He wishes. This is not permissible for a person who is accountable, as it is forbidden in the authentic Sunnah.

2 - This verse emphasizes paying attention to time in all its parts, its hours and moments. Swearing by it indicates paying attention to it. Hence, Malik and Ash-Shafi'i differed regarding someone who swore not to talk to someone for a time. Ash-Shafi'i said, "It is to be interpreted as an hour," while Malik said, "It is to be interpreted as a year."

3. It contains Allah's mercy toward His creation, as He has revealed what saves them from destruction.

4. It contains the confirmation of human loss except under four conditions: faith, righteous deeds, mutual advice to truth, and mutual advice to patience.

5. It implies the complete encompassment of humanity loss, as denoted by the adverbial "fi."

6. It points out that this loss is surely realized, as the oath suggests. This oath is sworn by Allah who indeed knows the secret and what is more hidden, and it is confirmed with “an” (certainly) and “lam,” (definite article) and the emphatic lam in “lafi khusar”.

7. It suggests the surety and confirmation of salvation for those who act upon these four conditions.

8. It has the factors of salvation from loss are determined by Allah and are not left to humans’ speculation and whims.

9. It confirms the loss and perdition of atheists, disbelievers, and hypocrites due to their lack of faith.

10. It reflects that faith and righteous deeds are two pillars of salvation. They have been associated in the Qur'an in more than fifty positions, according to my research. This refutes the illogical innovation of Irja’a, which claims faith is sufficient without doing righteous deeds.

11. It forbids corruption on earth, as it is the path to perdition and loss, as understood from “And do righteous deeds.”

12. It necessitates the participation of individuals, a society, and a nation in doing righteous deeds, as indicated by the generality of the collective ‘waw’.

13. It confirms that words only are not sufficient without good deeds.

14. It encompasses all types of reform on earth: religious, familial, educational, political, economic, and media, as indicated by the generality indicated by the definite article 'al' in "Wa A'miloo al-Salihah". Every righteous deed is required in every field.

15. It indicates that advising one another to truth and patience is obligatory, as salvation is attained through them.

16. It denotes the obligation of steadfastness in advising one another, because the past tense indicates acquisition and permanence, such as "and they established prayer and died giving zakat," it is evidence of steadfastness in performing them.

17- This surah emphasizes the obligation of community interaction and participation in giving advice, because the word "tawasawa" (advising one another) in the form of "tafa'ala" (commanding one another) indicates community interaction and participation.

18- This surah emphasizes that having wisdom and kindness is obligatory in calling to Islam and advice, as suggested by "*tawasoo*" (advise each other), because it is a word that denotes wisdom and kindness. Thus, saying to someone, "I advise you to do such-and-such," is not like saying "Do it."

19- This verse emphasizes that advice is a public, ongoing obligation, with no exceptions to anyone, unlike enjoining virtue and forbidding vice, which is a

fractionation precisely stated in the text, "And let there be [arising] from you."

With the action of some people, the obligation was dropped from all, and the verse, "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." was attributed to them. You enjoin what is right and forbid what is wrong. Enjoining one another is gentler and wiser; therefore, Allah made it general to Muslim community. Enjoining what is right may involve a degree of harshness, which is why the scholars of the Fundamentals of jurisprudence differed over whether the command requires superiority or arrogance. Enjoining one another includes the command of a parent to his child, a neighbor to his neighbor, and a friend to his friend. In all cases, it is a shared act that flows within the societal structure, human and political relations, and many others.

20- It emphasizes the obligation to sustain and adhere to the truth in all conditions. Truth is a general term that encompasses all rights. The salvation of nations, societies, and individuals lies in enjoining one another to the truth, adhering to it, and speaking it, even if it is against oneself, and being just, even with one's enemy. Since this requires continuity and entails consequences, Allah has commanded having patience which is the fourth pillar of salvation.

21. It stresses the necessity to be patient in adhering to the truth and advising one another to it, patience in faith and

doing good deeds, and patience upon patience, because patience is essential for each of these four pillars.

22. It stresses continuity, avoiding boredom, seasonality, reactionary behavior, and the temporary fleeting opinions, without which effectiveness will be inactive in the individual or society. The past is evidence of verification and steadfastness, which leads to continuity in "advising one another."



Surat At-Takathur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْهَآكُمُ التَّكَاثُرُ ۱ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۲ كَلَّا سَوْفَ
تَعْلَمُونَ ۳ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۴ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ
الْيَقِينِ ۵ لَتَرَوُنَّ الْجَحِيمَ ۶ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۷ ثُمَّ
لَنُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۸



1. Competition in [worldly] increase diverts you
2. Until you visit the graveyards.
3. Nay! You are going to know.
4. Then, nay! You are going to know.
5. Nay! If you only knew with knowledge of certainty.
6. You will surely see the Hellfire.
7. Then you will surely see it with the eye of certainty.
8. Then you will surely be asked that Day about pleasure.



A Glimpse from Surat At-Takatur

Management of Pleasure and Its Responsibilities

For now, I will discuss the concluding verse of this surah only, in our first group in this series. I will return to discuss the rest of the surah in the next group.

Allah Almighty says: “Then you will surely be asked that Day about pleasure.”

Thus, Surah At-Takathur is concluded, for it seeks to reposition and advance Muslim society and its cultural status, far from the vulgarities of matters, and the areas of amusement, its cultures and absurdities.

I will return to this in the next meeting, as I will discuss only the conclusion of the surah, which strictly legislates responsibility for pleasure.

The text attests the personal, public, and private responsibility for pleasure, its sources, the directions for its revival, and the mechanisms of that.

That is ‘about pleasure’ in its general term, since the question about it was general and was not restricted, so it encompassed all of these matters.

It is a real, certain, and definitive responsibility, as indicated by the stress with the ‘*lam*’, the present tense, and the ‘*noon*’ in “latus-‘alunna”.

It is one of the most powerful and comprehensive forms of affirmation in the tongue, so that the ruling is confirmed without doubt, suspicion, or obsessive possibility for a soul that sometimes repeats and sometimes fails. Certainly, we are responsible for pleasure and all its components.

Do you know what pleasure is? This pleasure is a kind of entertainment beyond what is necessary, and all other recreational possibilities and means fall under this as well.

Pleasure is not banned, but rather permissible. However, it is not a burden without question, but rather a burden of additional responsibility.

Luxury is permissible to the degree of permissibility, but it is fraught with costs and responsibility, and is carefully regulated. The Prophet, may Allah grant him blessings and peace, has included drinking cold water in this category. Abu Hurairah narrated that Allah's Messenger, may Allah grant him blessings and peace, said: "The first thing, of the bliss, that a person will be asked about on the Day of Resurrection will be: Did We not give you a healthy body and provide you with cold water to drink?"⁷⁹

⁷⁹ I said: It was narrated by al-Tirmidhi (376/5) (Bashshar) and it is authentic. All of its narrators are trustworthy, some of them heard from others. Al-Tirmidhi's statement is strange, meaning that he only narrated it with this chain of transmission, and it does not mean weakness. This is made clear by al-Bazzar's statement after he narrated it in his Musnad al-Bahr al-Zakhar (239/16):

The words of the exegetes revolve around ten meanings, among which are the triad of life: health, security, and food. Their words are correct and beyond reproach.

Al-Qurtubi and others have completed this, adding a section on the pleasure of a blissful sleep and the shade of tranquility. What a subtle, profound gesture that jolts the depth of souls to awaken from their long slumber, rushing toward the state of gratitude and the feeling of accountability.

Na'eem (pleasure) is actually a comprehensive term for every indulgence beyond the necessities. We infer this from the Prophet's (peace be upon him) designating cold water as one of the pleasures for which a person is accountable for, not just water. Coolness is an additional description that elevates it from the level of mere pleasure to a pleasure which encompasses it and more than it.

I found what supports this inference in what al-Qurtubi narrated from al-Qushairi, where he said: "Among the things a person will not be reckoned for are clothing to cover his private parts, food to sustain his back, and a place to protect him from the heat and cold..."

We do not know of these words being narrated from the Prophet, may Allah grant him blessings and peace, except through this chain of transmission, through Abu Hurayrah, may Allah be pleased with him. Al-Manawi said in Faidh al-Qadeer (443/2): The chain of transmission of al-Tirmithi is good. He transmitted the authentication of al-Hakim and the approval of al-thahabi. It was authenticated by Ibn Hibban (7364) and al-Hakim (138/4).

Sufyan ibn U'yaynah said: "A person will not be asked about whatever satisfies his hunger and covers his private parts, such as rough food and clothing, on the Day of Resurrection." However, he will be reckoned for indulgence in pleasures⁸⁰.

At-Tahawi and others narrated in Sharh Mushkil al-Athar:

Al-Zubayr said: When the verse, “تُمْ لِنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ” (Then you will surely be asked that Day about pleasure) (At-Takathur: 8) was revealed, we said, “O Allah’s Messenger, what pleasure for they are the two black ones?” Allah’s Messenger said, “It will be.” We reflected on this hadith and found in it the statement of the Companions of Allah’s Messenger to Allah’s Messenger when this verse was revealed about what pleasure for they are the two black ones and the answer of Allah’s Messenger, “It will be.”⁸¹

⁸⁰ Tafsir al-Qurtubi - al-Jami' li 'Ahkam al-Qur'an (177/20).

⁸¹ Sharh Mushkil al-Athar (1/407), which is recorded by Ahmad with a good chain of transmission, no. (1405). Imam Ahmad said: Sufyan narrated to us, on the authority of Muhammad ibn Amr, on the authority of Yahya ibn Abd al-Rahman ibn Hatib, on the authority of Ibn al-Zubayr, on the authority of al-Zubayr, may God be pleased with him, who said: When the verse, "Then indeed, on the Day of Resurrection, before your Lord, you will dispute" (Az-Zumar 39:21) was revealed, al-Zubayr said: "Messenger of God, with our disputes in this world." He said: "Yes. And when it was revealed, why are we not asking about daily comforts?" al-Zubayr said: "Messenger of God, what comforts are we asking about, and he only means the two black ones, dates and water?" He said: "Indeed, that will

That is, you will have food other than the two black ones, and you will be questioned about it. Thus, we understand that what they will be questioned about is what more than the two black ones is, beyond what they can sustain themselves, and that they will not be held accountable for what they cannot sustain themselves without.

We found evidence of this narrated from him in other hadiths.

Abu U'sayb said: Allah's Messenger, peace and blessings be upon him, went out at night and passed by Abu Bakr and called him. He came out to him. Then, he passed by U'mar and called him. He came out to him. Then he walked on, and we were with him until he entered one of the groves of the Ansar. He said, "Feed us with unripe date." He brought them a bunch of dates, and they ate from it. He also brought them water, and they drank. Allah's Messenger, peace and blessings be upon him, said, "This is part of the peasure you will be questioned about." Omar said, "Will we be questioned about this on the Day of Resurrection?" He said: "Yes, except for three things: a piece of bread with which a man can satisfy his hunger, a rag with which he can cover his private parts, and a room to step into from the heat and cold." End quote.

These texts show that the nutritional and life necessities are not among the blessings that are questioned about, but rather what is more than that. Some types of blessings have been specified in the prophetic texts, some of which is

happen." It is in the Sahih al-Musnad, which is not in the Two Sahihs (1/284).

stated in Sahih Muslim: Abu Hurayrah said: Allah's Messenger, may Allah grant him blessings and peace, went out one day or night and found Abu Bakr and Omar. He said: What brought you out of your homes at this hour? They said: Hunger, O Messenger of Allah. He said: "By Him in Whose Hand is my soul, I have been brought out by the same thing which brought you out. Get up." So, they got up with him. Then he came to a man from the Ansar, but he was not in his house. When the woman saw him, she said: Welcome. Allah's Messenger said to her: "Where is so-and-so?" She said: He went to get us some fresh water. At this time, the Ansari man came and looked at Allah's Messenger and his two companions, then he said: Praise be to Allah, no one today has had more honored by his guests than me. Abu Hurayrah said: So, he went and came back to them with a bunch of dates containing unripe dates, dried dates, and fresh dates. And he said: Eat from this, and he took the knife. Allah's Messenger said to him: Do not slaughter the milking ones. So, he slaughtered a sheep for them, and they ate from the sheep and from that cluster of dates, and drank.

When they were full and satisfied, Allah's Messenger said to Abu Bakr and Omar: "By the One in Whose Hand is my soul, you will surely be asked about this bliss on the Day of Resurrection. Hunger drove you from your homes, and then you did not return until you enjoyed this bliss."⁸²

According to Ibn Hibban, the Prophet said: "Bread, meat, dried dates, unripe dates, and fresh dates. His eyes welled up with tears. By the One in Whose Hand is my soul, this is the bliss you will be questioned about." Allah Almighty said: "Then you will surely be asked about Us on the Day of

⁸² Sahih Muslim (116/6).

Resurrection, about the multiplying pleasures.” This is the bliss you will be questioned about on the Day of Resurrection⁸³.



⁸³ Divisions and Types (2/490). Al-Qurtubi mentioned ten opinions regarding bliss, the gist of which is as follows: Tafsir al-Qurtubi, al-Jami' al-Ahkam al-Qur'an, (20/176): One of them is security and health, as stated by Ibn Mas'ud. The second is health and leisure, as stated by Sa'id ibn Jubayr. The third is perception through the senses of hearing and sight, as stated by Ibn Abbas. And in the Qur'an, "Indeed, the hearing, the sight, and the heart - about all those one will be questioned." [Al-Israa': 26] In Sahih Muslim, it is narrated that Abu Hurairah and Abu Sa'id said: Allah's Messenger said, "Allah will bring a person on the Day of Resurrection and say to him, "Did I not give you hearing and sight, wealth and children?" (Hadith). Narrated by al-Tirmithi, who described it as a good and authentic hadith. Fourth: The food and drink that are due, as stated by Jabir bin Abdullah al-Ansari. The hadith of Abu Hurairah supports this. Fifth: It refers to lunch and dinner, as stated by al-Hasan. Sixth: Makhul ash-Shami said: "It refers to full stomachs, cool drinks, shaded dwellings, balanced character, and the pleasure of sleep." Seventh: Malik Allah said, "It refers to a healthy body and a pleasant soul." Eighth: Mohammed ibn Ka'b said: "Bliss is what Allah bestowed upon us through Mohammed." Ninth: Al-Hasan also said: "The preferred meaning is the facilitation of religious laws and the facilitation of the Qur'an." Tenth: It has also been said: "Sleep with security and well-being."

Civilizational Responsibility for Managing Pleasure

Dear honorable reader, let me tell you that attaining the degree of pleasure that brings joy to the soul and increases blessings entails other civilizational, moral, social, physical, familial, and human responsibilities.

Man is permitted to indulge in pleasures, but he is responsible for it. He is responsible for managing and exploiting this pleasure, its sources, and its resources. Therefore, the text states that man will be asked about where his wealth is from, and what is it for.

In Sunan al-Tirmithi, Abu Barzah al-Aslami reported that Allah's Messenger, may Allah's blessings and peace be upon him, said: "A person's feet will not move on the Day of Resurrection until he is asked about how he spent his life, about what he did with his knowledge and, about how he acquired and spent his wealth and, and about how he wore his body out." This is a good and authentic hadith⁸⁴.

It is a responsibility that is not a joke, a responsibility that is shared with others, with the rights specified in the text

"And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully." [Al-Isra: 26].

"Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the

⁸⁴ Sunan Al-Tirmithi (4/612).

near neighbour, the neighbour farther away, the companion at your side,¹ the traveller, and those whom your right hands possess.” [An-Nisa: 36]

When the individual, society, nation, and state reach the stage of pleasure, they must experience changes in their adornment, architecture, and luxury in various walks of life.

Here, new morals, customs, behaviors, values, transactions and interactions, and policies, imposed by the stage of pleasure, arise.

Their interactions with each other, with others, with themselves, their religion, and their nation's civilizational project are evident, as dictated by the state of extravagance, arrogance, vulgarity, injustice, and lusts, or as imposed by the Sharia, which has placed responsibility on this bliss... an inevitable crossroads, and each has its own consequences, good and evil.

Therefore, this constitutional text, "You will surely be asked on that Day about pleasure" (At-Taquddum: 8), requires the development of a strategy for dealing with the wave of pleasure and its overwhelming influence.

This strategy is obligatory, because whatever fulfills a duty is itself a duty, and abandoning that leads to immersion in entertainment, extravagance, and wastefulness, which are forbidden by the Sharia, leading to corruption and personal, societal, or civilizational deviation, each of which has its own price.

And because asking about pleasure may result in penalties for violation, we conclude from this the necessity of proper and correct management of blessings, their resources, sources and uses, so that asking does not result in punishments for disobedience from God in this world and the hereafter.



Constitutional Duties Related to Bliss

The First Constitutional Generality: Allah has permitted man, as an individual, a society, and a nation, to enjoy a great degree of luxury and pleasure, and has condemned reaching the level of distractive competition to increase, due to its harmful consequences for awareness and action, and the responsibilities of rightly guided vicegerency.

The Second Constitutional Generality: Man bears the responsibility of managing pleasure in a rightly guided manner, and dealing with it through acquisition, use, distribution, and preservation, so that it fulfills the responsibilities of duties, achieves the worship of Allah, and the objectives of vicegerency on earth.



The Legislative Approach

1. The generality of the discourse includes both Muslims and non-Muslims in terms of responsibility for pleasure.

2. The question is confirmed and emphasized with the letter '*lam*' and the letter "*noon*" to negate any doubt or suspicion. This is evidence that questioning is not left out against anyone.

However, the method and intent differ. The non-Muslim will be questioned to establish proof against him and be punished for his transgression and disbelief in his Lord and His blessings, while the believer is otherwise. We have cited the texts of the hadiths that indicate the questioning of believers.

3. The definite article in "*Al-Na'eem*" indicates generality, and it is used to prove the generality of the question about every pleasure. Ibn Jarir said, "The correct statement in this regard is to say: Allah informed us that He will question these people about pleasures, and He did not specify in His statement that He will question them about one type of pleasures rather than another. Rather, He generalized the statement in this regard to all of them, so He will question them, as He said, about all pleasures, not about some rather than others."⁸⁵

⁸⁵ Tafsir at-Tabari, Jami' al-Bayan, Hijr edition (24/611) and Tafsir Ar-Razi, Mafatih al-Ghayb or at-Tafsir al-Kabir (32/275). It is stated that it is preferable that it is applicable to all pleasures, and there are several aspects that indicate this, one of which is that the definite article indicates generality.

4. One of the ways of making Sharia obligatory is to inform people that they will be questioned about it on the Day of Resurrection, as well as here. From this, it is understood that it is obligatory to rightly manage pleasures and seek what is permissible in its sources and resources, and to dispose of and use it in both quality and quantity. This is a unique way in the Qur'an and Sunnah.

5. The use of the conjunction '*thumma*' (then) indicates that the questioning will take place after seeing the Fire and its presentation to the world on the Day of Resurrection.



Surat Al-A'laq ... The Mission and the Birth of the Nation of Knowledge

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢
أَقْرَأُ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا
لَمْ يَعْلَمْ ٥



1. Recite in the name of your Lord who created –
2. Created man from a clinging substance.
3. Read, and your Lord is the most Generous -
4. Who taught by the pen –
5. Taught man that which he knew not.



These verses were the first to be revealed from the Qur'an, as stated by the scholars of Tafsir (Qur'anic exegesis).

Allah commanded the Messenger, may Allah grant him peace and blessings, to read. The command was very difficult for him, because he could not read. He said, "I cannot read." Allah taught him what to read from that moment on. He is the illiterate man who changed the world.

'Read'. This is the command with which a nation was born, and a civilization was built, reforming the world and liberating it from ignorance and darkness, leading it to light and guidance.

His reading, may Allah grant him peace and blessings, without prior knowledge of writing or use of a pen, was a miracle, in itself, for the people. This was for him. As for the nation, this was legislation for reading and a request for it, not limited to our Prophet, may Allah grant him peace and blessings.

It is like Allah 's saying: "Say, 'He is Allah, the Only One.'" This is an address commanding our Messenger, may Allah grant him peace and blessings, and every individual from mankind and jinn, to say this.

With this command, the nation was born... the nation of the mission ... the nation of 'Read' ...

It is the birth of science, jurisprudence, and thought. It is the birth of mankind and the enlightenment of him in a

world slumbering in ignorance and naive, ignorant conceptions on the universe, life, origin, and resurrection.

The obligation here is general and related to the type of reading, while its details have specific rules.

Reading has become a general obligation in our Sharia, except for those who are unable...and the obligation is conditioned to ability.

Therefore, it is compulsory to learn to read, because it is the gateway to all kinds of knowledge, starting with knowledge of Allah and His message, to knowledge of the cosmic powers that Allah made essential for vicegerency on earth. In addition, it is essential for the knowledge of creation, the soul and its secrets: "And in yourselves. Then will you not see?"

The letter is the key to life, through which the worlds of knowledge and the vast stores of empowerment are discovered.



Means-based Duty on the State and Society

Whatever a duty cannot be achieved without is itself an obligation, and whatever a commandment cannot be achieved without is itself commanded. This is one of the most important rules of jurisprudence. Accordingly, it is an individual obligation on the state to build and disseminate edifices of knowledge, and to eradicate cognitive and scientific illiteracy, not just alphabetical illiteracy, because it is charged with establishing public interests, which is at the top.

Society also has a share of this duty, because the duty to care for public interests is imposed on everyone, and because eradicating corruption is an obligation. Nothing is more corrupt than ignorance and its consequences.

Reading is a means of eradicating corruption within a package of procedures and means that are governed by their performance in fulfilling duties. Whatever is a means to an obligation is itself an obligation.

A father must educate his child, because guardianship over him is a guardianship of consideration and interest, and abandoning his education is not from consideration and interest, but rather it is a form of corruption

Allah's Prophet did not know how to write in order to make his message to the world miraculous, and to dispel the doubts of the falsifiers, as Allah stated: "And you did not recite before it any scripture, nor did you inscribe one with

your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt." However, his nation was charged with reading, writing, and learning.

Moreover, the statement of Allah's Prophet: "We are an illiterate nation; we neither write nor calculate," means that our Shari'ah can be understood by the illiterate and the simple man, not only the educated and the scholar.

It does not contain a command or an encouragement for to be illiterate, neither explicitly nor implicitly. Rather, the commands explicitly call for reading and increasing one's knowledge. The nation is charged with reading, and at the forefront of all is reading the Qur'an and the rulings of the Shari'ah. It is also charged with the instrument of reading, which is the pen, because it is a means to it. Hence, it is mentioned immediately after the command to read.

The duty to read will continue as long as the Shari'ah remains on earth, because the duties of the Shari'ah will remain until the Day of Judgment, one of which is adopting the tools of knowledge and learning.



Reading is a pure interest ... a Cognitive Rule

The legislation of reading is general because the omitted related word is general. If you were to say what I should read, the answer would be implied and generally assumed.

This made the doors of knowledge and information wide open. From here, I can say that our Sharia has granted academic freedom of all kinds. It is actually the Sharia of knowledge and learning.

There are no restrictions on what you read in Sharia. There are no limits to what you read and what you choose. Sail in this ocean of knowledge whenever you want, however you want, and in any direction, both quantitatively and qualitatively.

There is no harm associated with reading at all.

From here, I can say that reading is a pure interest. The harms come from the mechanisms of employing knowledge or the convictions that it produces.

I do not know of any area of knowledge that causes cognitive harm except (and the exception is separate) books on magic, sorcery, lascivious desires, questioning fundamental religious principles, or distorting and falsifying history. Readers of books on sorcery and magic are inevitably heading to learn what is purely harmful. Thus, this knowledge is prohibited in this regard.

Similarly, this is true to the naive reader of books that cast doubt on God and His messages and and challenge the validity of His Book and the Sunnah of His Messenger, may Allah grant him peace and blessings, because these cause harm to him, while they may benefit the eminent and the great scholars. All knowledge is pure benefit, so any knowledge that causes harm is not knowledge, but rather compound ignorance.

Therefore, books of doubts, desires, magic, sorcery, and misguidance are not knowledge at all, because permissible reading leads to benefits, not harm. When these intellectual channels direct us towards doubt, desire, or falsehood, we know that it is ignorance, not knowledge. Thus, reading them is forbidden, because they are not knowledge, but rather ignorance. Scholars are exempt from this forbiddance, for they help readers understand the truth with knowledge and scientific information that exposes the forbidden books' deviation.

The other two types, namely books on lascivious desires and magic, should not be read by a scholar or anyone else, because reading about the methods of magic is pure ignorance and pure harm. Thus, it is forbidden by the Qur'anic text: "And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew." (Al-Baqarah: 102). Reading books on

voluptuousness related to lustful obscenities is lust, not knowledge, and corruption, not benefit. Reading in historically falsified books produces individuals who are blind followers with no identity, whom others manage as mere tools. Scholars are only permitted to read books on doubts so that they expose and refute falsehood.

From the above, we conclude the following rules:

- Reading is a pure interest.
- Knowledge is a pure interest.
- Books of misguidance, magic, doubts, and lusts are pure ignorance, so reading them is not recommendable.
- Two types which are books of misguidance or doubts are exempted from the prohibition. The type that is permitted is for a scholar capable of preventing their harm.

Books of misguidance are books or writings that falsifies or distorts historical truth or scientific information.

This perspective necessitates the protection of the young, the youth, and the intellect from these four aforementioned types, whether in curricula and textbooks, or in publications and printed materials.

School curricula and textbooks at various levels are emphasized, because they are the gateway to shaping the future of any nation.

It is obligatory to protect them from the four aforementioned types. The books of misguidance, for

example, that falsify truth or scientific information produce a pile of historical and scientific falsehood that generations will carry on.

Thus, a mobile mass of ignorance is formed and a tool in someone's hands with which the nation is slaughtered and enslaved politically, economically, and intellectually.

These great evils must be prevented by working towards a true educational revival that brings good to the nation and the world.

Before I leave this forum, I remind you that the Sharia'h was established to protect the six essential objectives: religion, life, wealth, reason, offspring, and I add the community.

What we mentioned earlier constitutes tools and means for preserving the mind, and these means are governed by the same rules as the objectives.

We shall not forget that reading is the key to divine honor. "Read, and your Lord is the most Generous."

Any nation, state, or individual that gives concern to reading will receive divine honor. Even if reading had no fruit except this, it would be sufficient, because divine honor is connected to all matters of good and all interests.

Therefore, nations that read advance, because they hold the keys to knowledge. Their advancement is only from the gift of your Most Generous Lord: "And never has the gift of your Lord been restricted." [Al-Isra'a: 20]

Since this command was addressed particularly to the Prophet, may Allah grant him blessings and peace, and his recitation of the Qur'an and the Sunnah was from his memorization, the inclusion of reading the Qur'an and the Sunnah in divine honor was a primary consideration

Since this command, "Read," generally include all those addressed, and all types of sciences and knowledge so the divine honor encompass all that.



The Secret of the Letter Ba'a

Let us think about the letter Ba'a in the Almighty's saying, "*Iqr'a bi-ismi rabbika allathee khalaq*" (Read in the name of your Lord who created) (Al-A'laq: 1) and what follows, so that we can move on to provide some views about various surahs. Thus, we say:

The letter Ba'a in "*bi-ismi rabbika*" (In the name of your Lord) has several meanings, because Ba'a originally has many meanings in the Arabic language in which the Qur'an was revealed. Ibn Hisham mentioned fourteen meanings for Ba'a in Al-Mughni, so here it gives many meanings from which we have deduced rulings.

It has the meaning of "on," that is, read on the name of Allah for supremacy, as Al-Akhfash said. This meaning stresses the dominance of His name over all that is read material, science, and knowledge.

That means that it is under His name and His honor. Consider what Ibn 'Aashoor said, for he had important insights based on what we stated, inspired by the meanings of the language⁸⁶.

The letter Ba'a also means accompaniment. That means that sciences, knowledge, and readings are accompanied by the name of the Lord, the Creator. This helps in directing and employing them to serve the task of vicegerency on earth which should be developed and reformed as Allah Almighty has commanded. In addition, a person's

⁸⁶ At-Tahrir wa Al-Tanwir by Ibn Ashur (3/436).

knowledge of Allah Almighty's Greatness increases as he increases in knowledge.

The preposition "bi" here also has an important meaning: seeking help, i.e., seeking help from Allah. The reader and scholar seeking help from Allah in their research is extremely important because, first, it is an intended act of worship; second, they are provided with assistance from Allah. This is one of the most important things a researcher and reader need. If Allah fails you and does not help you, you will not read a single letter or realize anything.

These meanings of supremacy, accompaniment, seeking help, and initiation are intended here because the Qur'an was revealed in the language of the Arabs, and a single letter is interpreted according to its meanings established in their language, as appropriate to the situation.

If its meanings are multiple and appropriate in a single situation, it is interpreted according to all of them, because interpreting them according to a single meaning and neglecting the other meanings is an unsupported judgment, a deficiency in research, or simply brevity.

Based on the aforementioned meanings, the preposition "bi" is parsed as relating to an omitted adverb i.e., read while seeking help from Allah, initiating or accompanying.



The Duality of Knowledge

"الَّذِي عَلَّمَ بِالْقَلَمِ 4 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ 5"

“He Who taught by the pen, Taught man that which he knew not” With such words, He says...

And in such way, He directs the nation to manage the pen which is the tool of knowledge and the instrument for building civilizations ...

Let me ponder about this text in which the duality of knowledge is formed.

Certainly, here the duality of knowledge: reading and the pen is formed.

Pens are the lair, repository and means of knowledge, and the letter is the key to life. In the jurisprudential and fundamental view, it is the means that has the same ruling as objectives.

Humanity cannot read knowledge of all kinds except by this means and tool, ‘the pen’.

Whether it is a traditional pen or a contemporary one, including modern means of writing on computers and others.

This is the human custom and the divine way.

Hence, the Prophet's recitation of the Qur'an and his reading of the Sunnah - while he does not write - was an intentionally miraculous matter.

His reading of the Qur'an and the Sunnah (orally) was the only source to receive it from him by heart and writing, and then document it for the world in written and preserved form. The Qur'anic text is preserved and written.

The Sunnah has been preserved and written. Its authenticity and goodness are known. The established sunnah is known and unestablished sunnah which is not called Sunnah at all is also known.

The Noble Sunnah has been uniquely distinguished, through its wording, meticulous preservation, trustworthy transmitters, specialized sciences, conditions of authenticity, and laws of transmission, in a way granted to no other knowledge since Allah, Exalted is He, created creation until the Day of Resurrection.

The text indicates that practicing writing is a means of increasing information and discovering the stores of knowledge. This is what the text refers to in Allah Almighty's saying: "Who taught by the pen – Taught man that which he knew not" (Al-A'laq: 4-5).

This is the truth. Writing down knowledge is itself a kind of learning. Whoever wants to learn should write and document knowledge. How much information, jurisprudence, issue, and idea are revealed while writing. This is well-known and experienced.

The pen is a tool for transmitting knowledge and experience. This knowledge, experience, and sciences are cumulative phenomena, formed and increased by the efforts

of successive generations, with each generation benefiting from them and adding to them. With that, civilizations arose, and industry and technology emerged.

And nations were founded...

With the tool of writing, humanity now has a vast storehouse of history and its experiences, politics and its tools, governance and its means, war and its planning, disasters and the mechanisms for confronting them, diseases and epidemics and the mechanisms for preventing and treating them...

In our Islamic heritage, there is a treasure of knowledge in all the arts and sciences from which Europe benefited in its industrial and scientific renaissance.

Human knowledge is a right for humanity. It cannot be monopolized by a nation or generation. Therefore, monopolizing it to make the world ignorant and control it, or to cognitively dominate it, is unacceptable in Islam. Knowledge is for reforming mankind and life, building civilizations, and bridging cooperation and peace between nations.

Therefore, preventing it falls under the words of Allah Almighty: "And withhold [simple] assistance," among whose meanings are cooperation and assistance in righteousness and goodness. Knowledge and sciences are undoubtedly among these.

Among the greatest forms of knowledge is that by which a person knows his Lord and gets the answers to the major questions of life, followed by that which establishes life, civilization, and architecture in general.

Although the world today possesses important components for progress and material life, it lacks knowledge that guides it to purposes, values, the principles of faith, and the truth of existence.

Therefore, it was the duty of the people of Islam to offer the greatest knowledge to the world by conveying the message and what it carries of truth, rights, monotheism, justice, benevolence, mercy, peace, moral values, life reform, and a system that protects nature and existence, respects the family, women, childhood, society, and vulnerable groups, distributes wealth among the world, and calls for acquaintance and cooperation among humanity.



Combating Transgression and Understanding Its Motives

The Almighty's saying, "Nay! [But] indeed, man transgresses," contains deterrence and demoralization against transgression, regardless of its source, as indicated by the general 'al' (the). This includes the person for whom it was said to have been revealed, namely Abu Jahl.

The use of '*kalla*' (nay) to express deterrence and reproachment corresponds to the situation, contrary to those who say it here means 'truly'. This is because the meaning of 'truly' is derived from the emphases in the verse, namely '*inna*' and '*lam*'. Therefore, interpreting it in its original meaning, which is deterrence and reproachment, is the basic meaning.

This great Shari'ah rejects, fights, deters, and reprimands transgression, as a decisive legislative stance from its first days. This is because the first five verses of this surah were the first revealed verses, while the rest of it is from the first revealed verses.

Certainly, this Shari'ah does not accept or coexist with transgression. Therefore, it confronted it right from the very beginning, with complete clarity and in clear and numerous texts that do not accept debate or interpretation.

Islam's fight against human transgression occurred right from the first moments of the Dawah's emergence, due to the severe harm it causes to human community, to man

himself, and to the message of the Qur'an and its call to the world. This transgression functions as an armored arsenal to fight the religion, its preachers, and its call, and to stand as a barrier against achieving his goals. Therefore, the surah began with it, and the message warned of its danger, and this is what actually happened. These verses were revealed about specific transgressors who stood against the Noble Prophet, may Allah grant him blessings and peace, and his call.

Human transgression is pure and dangerous corruption; therefore, the Shari'ah cautioned against it in its first revealed verses, and showed a very bad form of transgression, represented by fighting a defenseless believer who possesses nothing of the tools or instruments of power. The believer carries nothing but faith and prayer, which is the ultimate civility and peacefulness, and yet he was a target for transgression.

What are the causes of transgression?

Now, the causes and motives for transgression will be revealed: "Because he sees himself self-sufficient."

These are matters that overwhelmed his suspicions and calculations, as indicated by the heart-based phrase of "ra'ah" (he sees him), which means suspicion and calculation, as al-Qurtubi and others reported from al-Farra'.

This reveals to us another side of this human being and his transgression.

This depends on mere calculations, assumptions, blind delusions, and a distorted and inaccurate vision. Despite this, these calculations and erroneous viewpoints lead him to transgression. Therefore, Allah Almighty said at the end of the surah: “Nay! [But] indeed, man transgresses.”

The mistake here includes these false assessments, which made him a transgressor merely because of these calculations, assessments, and assumptions.

So, how would it be if the view were visual and certain?

And notice, dear reader, that the prepositional phrase that should follow "*istaghna*" was omitted, because a question might be raised: what is he self-sufficient with?

With his wealth? With his clan? With his children? With his power of protection? With his financial strength? With his social and political status?

This omission makes the context include all these possibilities and other motives leading to this arrogantly superior feeling. For this reason, some commentators believed that his self-sufficiency was due to wealth and treasure, while others think that it was due to his clan, supporters, and helpers. All of this is correct.

Another important issue emerges from this arrangement and from the actual reality.

It should be thought whether these tools of financial, human, social, political, and influential powers can lead to

transgression. In other words, does whoever possess them become a transgressor?

The answer: Absolutely not.

Due to the fact that these potentials are divinely harnessed for the empowerment of vicegerency on earth according to Allah's path, they are placed within the intended shariah-based objectives. Therefore, they are the tools for developing and reforming the earth, and they are not the cause of transgression. Rather, the cause of transgression is related to the superior, self-sufficient vision of the one who owns it, or a grateful, vicegerent vision. The angle through which these potentials are viewed is the cause from which everything that follows them results.

If the view is from a correct angle, it will yield correct results.

This is what happened to Sulaiman (Solomon) when he saw Allah's blessings and tremendous potentials harnessed for him, as he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself." [An-Naml: 40].

This correct, interest-based, divine, and grateful vision yielded a wise use of this great kingdom that he was granted, so he directed it to achieve the divine purpose of vicegerency and the divine purpose of these resources and potentials.

Had his perspective of these matters been wrong, based on narrow assessments and personal and selfish calculations, he would have sought to spread corruption and transgression on earth. Through this, we understand why Allah made the cause of transgression the incorrect vision and interpretation of the tools of wealthiness and power, as He said, “Because he sees himself self-sufficient.”

If wealth and self-sufficiency were the cause of transgression, then the expression would be, “A person transgresses by his self-sufficiency.”

There is another issue arising from the question whether a person can reach the stage of being self-sufficient of need.

It was estimated by need because it is more general. This estimation is another query what he is independent of, because the first estimation was by what he is independent of.

So... is it really possible for a person to be independent of need, to be independent of others, to be independent of aid?

The answer is No.

No individual, nation, or state—regardless of its resources—can ever be free from needing others. It may reach a level of sufficiency, but never a state of complete self-sufficiency.

Therefore, we say that whoever believes that their resources will enable them to be free from need has a deceptive and erroneous view.

This exposes to us the error, superficiality, naivety, and blindness of this person.

The matter is not limited to him alone, because the verses do not concern him alone, but rather applies to every person who deals with potentials with this superior, self-sufficient view.

This short-sighted, narrow, and superficial view resulted in Abu Jahl's disbelief in the religion out of arrogance and pride. He is the one about whom the verses were revealed, as the commentators have stated. However, the matter is not confined to him alone, but rather applies to every person who is like him. We must draw attention to another methodological issue, which is that this justification is legislation for knowing the causes of phenomena and corruption in general, and of soul and its fluctuations. When Allah mentioned transgression, He gave its causes: Shariah-based, specific manifestations, legislation for knowledge, research, and study of motives, causes, and reasons.



A Challenge Between the Transgressor and the Praying Person

The issue of human transgression is a pure menace, as we have previously stated. It is ready to tremble on any meaning that might contradict it, and to eliminate any person who carries nothing but peace, faith, and Allah's word.

It is equipped to eliminate everyone calling for justice, maintaining kinship ties, caring for the poor, the monotheism of Allah Almighty, liberating humanity from the worship of slaves, distributing wealth, and ending caste system and domination over people, ethnicities, and races.

This is the summary of the message of Mohammed (may Allah grant him blessings and peace). With this brevity and ease, even non-Muslims understood it and its terminologies. That was evident when Heraclius asked Abu Sufyan before his conversion to Islam about Mohammed's message, he mentioned it fully easily.

In the hadith of Abu Sufyan in Al-Bukhari: Heraclius asked him, "What does he command you?" I said, "He says: Worship Allah alone and do not associate anything with Him, and abandon what your fathers say. He commands us to pray, be truthful, be chaste, and maintain kinship ties."⁸⁷

⁸⁷ Sahih Al-Bukhari (9/1).

This reflects the great efforts made by the Prophet, (may Allah grant him blessings and peace) to clarify the message until it became part of the people's archives, both Muslims and non-Muslims.

In addition, it demonstrates the simplicity of presenting Islam. In a minute, you can define Islam through these major landmarks that are concentratedly mentioned in the short surahs.

I say: Transgression is prepared to fight this ideology and message for nothing except for it calls to what transgressors cannot coexist with such as justice, rights, and observance of Allah.

Therefore, they are ready to eliminate anyone who calls to Allahodness and truth and Allahes against their wishes. They do not consider kinship, lineage, or Allahod and pure conduct. They have cast all of this to the wind and decided to confront Mohammed who was their relative and brother.

The Qur'anic text here depicts for us the outcomes of transgression on the call and the message.

They confronted their defenseless cousin and wanted to harm him in the holiest place, while he was praying next to Allah's House. It hurt them that his face (may Allah grant him blessings and peace) was covered in dust while prostrating next to Allah's House.

Think about the context of the story in Sahih Muslim: He said: U'bayd Allah bin Muath and Mohammed ibn Abd al-

A'la al-Qaysi told us. They said: Al-Mu'tamir told us that his father. Na'im bin Abi Hind told me that Abu Hazim, said that Abu Hurayrah said: Abu Jahl said: Does Mohammed rub his face in the dust (in prostration) among you? It was said: Yes. He said: By Al-Lat and Al-U'zza, if I see him do that, I will step on his neck. Or I will rub his face in the dust (in humiliation). Abu Hurayrah said: So, he came to Allah's Messenger (may Allah grant him blessings and peace) while he was praying. He intended to step on his neck. He said: They were stunned that he retreated on his heels and protected himself with his hands. It was said to him: What is the matter with you? He said: There is between me and him a trench of fire, terror, and wings. Allah's Messenger (may Allah grant him blessings and peace) said: "If he approached me, the angels would snatch him away, limb by limb."

He said, so Allah, Exalted be He, revealed - we do not know whether it is in the above-mentioned hadith of Abu Hurairah, or something that he was informed of: "No! [But] indeed, man transgresses. Because he sees himself self-sufficient. Indeed, to your Lord is the return. Have you seen the one who forbids A servant when he prays? Have you seen if he is upon guidance Or enjoins righteousness? Have you seen if he denies and turns away - Does he not know that Allāh sees? No! If he does not desist, We will surely drag him by the forelock – A lying, sinning forelock. Then let him call his associates; We will call the angels of Hell. No! Do not obey him." [Al-A'laq: 6-19]. U'baidullah added in his hadith: And he commanded him with what he

commanded him. Ibn Abd al-A'la added: "Then let him call his associates", meaning his tribe⁸⁸.

Consider Allah Almighty's words: "Have you seen the one who forbids a servant when he prays?" This indicates the utmost denunciatory wonder of this situation. How a rational person could show off his strength against a servant while he was praying!

This threat and wonder is general for all times and places, and it occurs when a transgressor forbids prayer and fights the praying persons.

This is the secret behind using the indefinite article before 'servant' even though the intended person is Mohammed.

Its generalization is to criminalize every perpetrator of this ugliness and harm in the world until the Day of Resurrection⁸⁹.

⁸⁸ Sahih Muslim (4/2154) 38 - (2797).

⁸⁹ Ibn Ashur was aware of this and said in *At-Tahrir wa At-Tanweer* (30/447):

The term "servant" here denotes one of Allah's servants, i.e., a person, as in the Almighty's statement, "We sent against you servants of Ours - those of great military might" (Al-Isra': 5), meaning men. He refrained from expressing this with the second-person pronoun because the wonder stems from the prohibition of prayer itself, regardless of the specificity of the person praying. Therefore, its inclusion of his prohibition of the Prophet's prayer is more appropriate, and the present

A question arises here: What is the motive of this transgressor in fighting those who pray?

The answer is because transgressors are against the callers of guidance and reform on earth, against the advocates of piety that rectifies life and makes it all for Allah alone.

Therefore, the word prayer is not confined to its indication, but rather the dimension is greater, and the objective is higher. This is indicated by the Almighty's saying: "Have you seen if he is upon guidance or enjoins righteousness?"

It is another wonder at fighting an individual, believing slave. Why all this?

The justification for that is by declaring his motives, since fighting him because he is upon guidance, and his guidance does not extend to people. So, he is not satisfied with practicing prayer and carrying out guidance in his own person but rather spreading it all over the world. This is what is indicated by the Almighty's saying: "Or enjoins righteousness".

In fact, this constitutes the trilogy of change and reform.

1 - Prayer.

tense form in his statement, "abandons," is to evoke the astonishing situation. Otherwise, his prohibition would have already occurred.

2. The penetration of guidance into the heart, and its institution in the believing soul and personality, as indicated by the letter “a’la” (on), which indicates institution and supremacy. Supremacy here does not mean over creation, but rather being proud in his religion.

3. Conveying that guidance to the people to save humanity from the transgression of tyrants, and to guide them safely to the straight path. This is indicated by the command to piety.⁹⁰

And there is another meaning to this wonder, which is that the text is addressing the transgressor with sound logical arguments and assumptions. He tells him to assume two situations for this praying person: either he is guided

⁹⁰ Then I read what supports this from the words of Al-Farra', which he quoted in Al-Bahr Al-Muheet in the interpretation (10/509).

Al-Farra' and others said the same. Al-Farra' said the meaning is, “Have you seen the one who forbids a servant when he prays?”, meaning while he is upon guidance, and Or enjoins righteousness? And the one who forbids is a liar and has turned away from the remembrance of Allah. In other words, how strange this is! Didn't Abu Jahl know that Allah Almighty sees him and knows his actions? This is both a confirmation and a rebuke. End quote. He said whoever made the pronoun in "إن" refer to the praying person, but he added the command to piety to the act of prayer, because Abu Jahl found two things difficult to do with Allah's Messenger, may Allah grant him blessings and peace: prayer and supplication to Allah Almighty, and because he could only do two things: reforming himself by performing prayer, and reforming others by commanding to piety.

and pious, or he is a liar and a deviant. If he is guided and pious, is it appropriate to fight him? Would you fight him if he is in the second situation? Or is war limited to praying, guided people who command to righteousness?

As for the liars and deviants, there is no discussion with them...

Making assumptions to establish arguments is common in the style of the Qur'an, such as the Almighty's saying: "Say, "Who provides for you from the heavens and the earth?" Say, "Allāh. And indeed, we or you are either upon guidance or in clear error." [Saba: 24]

Linguists and Qur'an's commentators have had various opinions on this. This is evidence of the miraculous nature of the Qur'an, as it uses words and sentences in contexts that can be interpreted in more than one way, conveying and intending both, with no confusion or difference.

The bottom line is that fighting the praying people is a crime in the Islamic Shariah. In addition to this criminalization, the texts have clearly made fighting mosques and preventing the remembrance of Allah in them a crime. Allah Almighty says: "And who are more unjust than those who prevent the name of Allāh from being mentioned [i.e., praised] in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment." (Al-Baqarah: 114)

This is an extremely explicit, severe, and clear menace.

Therefore, the praying people, mosques, and Allah's rituals must be protected, and whoever fights or seeks to destroy them must be punished in a way that makes him an example and a warning. This is what the verse denotes.

And at the end of Surat Al-Alaq, He threatened him with a great threat and challenged him, but he failed...

“Nay! If he does not desist, We will surely seize him by the forelock, a lying, sinning forelock. Then let him call his associates; nay! Do not obey him. But prostrate and draw near [to Allah].”

It is a threat of a severe prehension and seizing by the forelock, which is what was explained in the previous hadith in Sahih Muslim: “If he approached me, the angels would snatch him limb by limb.” It is a reliance on the protection of Allah alone, who is able of all things

So, O praying person, leave these people alone, and do not respond to or conform to what they want from you in your religion and prayer. You should know that you are under Allah’s protection, so prostrate to Him, for prostration makes you close to Him.

And strive to do so and make an effort to draw near, as is indicated by the phrase “and draw near”.⁹¹

⁹¹ Al-Tahrir wa al-Tanwir (30/453) And approaching is an inflammatory verb from proximity, expressed in the inflammatory form because it contains the meaning of effort and demand, meaning strive to get closer to Allah through prayer.

This is evidence that the believer must not only prostrate, but also eagerly request, make an effort, and strive to prostrate and draw near to Allah.



A Central Issue ... The Eternal Journey of Return

Allah shows us here one of the greatest pillars of faith and fundamentals of religion: “Indeed, to your Lord is the return.” It is the final journey of return.

It is an issue that Allah named “the Return,” to indicate that it is a return to where man was, to his Lord and his final abode, which represents the outcome of his strife, toil, and work in this worldly life.

There, he will find the outcome according to a cumulative accounting list of all his actions, attitudes, beliefs, and interactions with the message and the revealed path of Allah.

Declaring this truth in the first verses revealed is evidence of several important matters.

1- First, it is one of the greatest issues that humanity must know, as this worldly life represents only a step towards it.

2- It also emphasizes the prohibition of transgression, as the verse “Indeed, to your Lord is the return.” contains an implied threat and a general warning that instills awe in the soul.

3- From the outset, the Shari'ah has given good concern to this issue because it encounters corruption on earth and the transgression of the individual and the state, and curbs transgression in general.

4- The text also discloses a major feature of this legislation which is an extension between two points: a transient being worldly beginning and an eternal end, the final abode.

The earthly laws dominated by absolute materialism are straight within the legal monitoring but constantly break it in the dark. However, Islamic law relies on the sense of inner oversight. It is the sixth sense that makes the responsible person observe Allah in secret and in public. It is faith and perfection that result in oversight.

Muslim society, the individual, and the nation sow this seed deep within the generations from childhood.

This is not a voluntary social initiative, but rather a religious duty imposed by Shariah on every father and mother in the first seat of education, the house of "The leader of people is a guardian and is responsible for his subjects."⁹² This faithful familial sense constitutes a protection for every individual in society, accompanying him wherever he is and working to combat whims, desires, obsessions, the evils of the soul's thoughts, and the masses of deviant ideas that are abundantly present in our time and vary from every direction and at all times...

Shariah intended to develop and protect this sense because it represents the true depth of religiosity.

⁹² Sahih al-Bukhari (13/111, Hadith 7138) and Sahih Muslim (3/1459 - 1829).

Protecting and nurturing this sense undoubtedly supports the objective of preserving religion. Indeed, it is the essence and truth of religion. Therefore, the Noble Messenger placed it at the top, the level of perfection, as in the authentic hadith: “It is to worship Allah as if you see Him, and if you do not see Him, then indeed He sees you.”⁹³

5- The issue of ‘the Return’ is the measure of truth that guides the world. Therefore, it is obligatory for them to know it as the first obligatory, pillar-based duty. This is why the Qur’an began with it in the first verses revealed in this surah.

And at the beginning of the Qur’an, in the Fatiha, where Allah Almighty said, “The Only Owner (and the Only Ruling Judge) of the Day of Recompense,” to clarify that it is the Day of Reckoning for the final sum of the accounts of this worldly life, and a day of honor for the people of religion, so He called it the Day of Judgment, to combine the two truths. This observation was not realized by many, because they went with the linguistic word, which is recompense, and did not notice what was understood from the name. The style of the Qur’an is to use a single word to denote several meanings, as He repeated this issue at the beginning of Surat Al-Baqarah: “Who believe in the unseen.”



⁹³ Narrated by Al-Bukhari in Zakat, Chapter No. 41, and Muslim No. 29

The Major Questions of Life in the First Surah Revealed

The Holy Qur'an is light and guidance Allah revealed to humanity to save, have mercy on, and guide them throughout their lives.

It fills the heart with the doctrine of piety and enlightens the mind with insights of guidance.

The Shari'ah's care for humanity is reformative and addresses both the outward and inward, the material and the spiritual. The first surah revealed answers the major, fundamental, and central questions that recur in the conscience and on the tongues of the bewildered, atheist philosophers and all who deny anything but material.

But their innate nature groans inwardly with these questions:

- Who has created me?
- Why has He created me?
- How has He created me?
- Where will the destination be after death?

Allah answered them at the beginning of this blessed surah, to reveal that He, glory be to Him, is the Lord, the Creator of all things, and the Creator of man from a clinging clot.

And He created him to worship and unify Him, and taught him knowledge so that he might implement it in the name of Allah, Lord of the Worlds, the Creator of creation by reforming it, not by transgression and superiority.

And He reveals to him the truth of what will be after death, to tell him that it is not annihilation, but rather an eternal journey back to Allah for judgment and reward.



The Major Constitutional Duties in the Surah

The First Constitutional Generality: Allah alone is the Creator of creation, the Giver of knowledge and sciences. To Him belongs judgment and compensation. He has absolute power. He alone is worthy of worship, with no partner.

The Second Constitutional Generality: The nation is obliged to gain knowledge, continue learning, provide their tools, and employ them in the name of Allah to know the Creator of everything, worship Him alone, and learn the secrets of His creation of man. This is a general task. The entire nation must strive to attain this while the state and society must spread knowledge and science and facilitate this with public funds, as it is one of the greatest interests.

The Third Constitutional Generality: Transgression is a crime and forbidden in all its forms and types, whether it is the transgression of an individual, a nation, or a society. This major constitutional generality is instigated from Allah Almighty's saying: "Nay! Indeed man transgresses," in a manner of deterrence and rejection, and in a context of prohibition and denial, which indicates its prohibition.

The Fourth Constitutional Generality: Protecting religious people and scholars is a religious obligation because they are the ones who perform its major rituals, top of which is particularly prayer, and because they are the ones who uphold guidance and command the world to piety.

Therefore, harming, fighting, and banning them from their worship is a crime.

This indicates that protecting religious people is protecting religion.



Objectives of Shariah

First Objective: Preserving religion

The verses declare the greatest pillars and foundations of religion. At the beginning, they emphasize Allah's uniqueness in creation, blessings, and lordship, because He alone, with no partner, is worthy of worship. They remind humanity of the truth of their destiny after death. They criminalize aggression against the people of religion who uphold its major milestones and rituals, such as prayer, guidance, and commanding people to be pious. Protecting the people of religion and its scholars is a protection of the religion itself, its rituals, and its milestones.

Second Objective: Protecting the mind by enjoining reading, learning, and religiosity.

Third Objective: Combating transgression, aggression, and corruption on earth is one of the greatest objectives of Shariah. The Qur'an and Sunnah contain many commands, prohibitions, bans, criminalization, and clarifications.

Fourth Objective: The means to objectives are governed by the same rulings as objectives. Preserving the mind is a great objective, and knowledge is its means. Reading, pen, and writing are the means to achieving this, so they are sought after just like seeking their objective.

Fifth Objective: Introducing Allah, His Names, Attributes, and His Uniqueness in creation, Lordship, and

worship are the greatest objectives of the message. Indeed, they are the objectives of all objectives.

The sixth objective: Getting humanity to know the Last Day is one of the greatest objectives of the mission and the message...



Jurisprudence of the Duty-Based Methodology

1- The occurrence of the imperative verb to Allah's Prophet (may Allah grant him blessings and peace) is basically general for his nation.

2- "Kalla" (Nay) indicates deterrence and warning. It can mean prohibition according to its context, because it may be a mere reproach, as in the Almighty's saying: "Nay, verily, this (Qur'an) is a reminder. then whoever wills will remember it." This is a reproach to the Prophet (may Allah grant him blessings and peace), but it is not for deterrence and warning.

3- It contains the affirmation by rational implication. At the opening of the Surah, Allah is identified as the One Who is unique in creation and Lordship, and that people will return to Him for judgment. He is the One Who bestows knowledge, education and awareness upon mankind. This entails the prohibition of associating partners with Him and the command to single Him out for worship.

This is what is required from this statement, because if it did not require that He be singled out for worship, then there would be no benefit in mentioning that. Thus, this is false, so what we have said imposes it.

4- The generality of the word "human" is evidence that this is a part in every human being's nature and can only be prevented by guidance. It is like the Almighty's saying:

“Indeed, mankind is in loss, Except for those who have believed ...”.

5- The contextual significance is considered in explaining the meanings of the Qur'an. Here, the intended meaning is the Almighty's saying: “Indeed, to your Lord is the return.”

A declaration of the reality of what will be after death, while at the same time containing a threat, as inferred by the context.

6- The expression in the Almighty's saying: "But prostrate and draw near [to Allah]" indicates a Shariah-based ruling which denotes striving to seek nearness to Allah and prostrate to Him, as inferred by the construction of the phrase “and draw near.” Ibn Ashur said: "Drawing near" is a causative verb from "proximity." The causative verb is used because it implies effort and request, that strive to draw near to Allah through prayer⁹⁴.

7- The indefinite noun, ‘a servant’, in Almighty's saying: “A servant when he prays” indicates generality. It is general for every servant who prays, even if it is mentioned in a specific context.

Drawing attention to the generality of the ruling by stating the punishment that will result from it. In this surah, Allah threatened those who prevent people from worship by dragging them by the forelock and destroying them. This

⁹⁴ At-Tahrir wa At-Tanwir (30/453).

punishment results from His prevention of a servant who offers prayers, and who is guided and commanded to be pious.

This is a ruling which exists if its cause occurs, as it is evidence of the generalization of the ruling to everyone who does the cause⁹⁵.

Jurisprudence of Da'wah

1- Knowledge and science are of the best things the Islamic Shariah has had. It has commanded knowledge, contemplation, reflection, reasoning, and understanding a lot of times. Many texts have been revealed about the virtue of seeking that and urging it, and the status of those who undertake this. Those who carry out the Da'wah and convey it are the first to take the initiative in seeking, reading, and documenting knowledge. The caller to Islam must be well-versed in reading, addicted to documenting knowledge, and well-informed about what is useful in conveying the Da'wah (Islamic Mission), because we are a nation of reading, knowledge, and science. Our Islamic Message was established from the first moment on the obligation to do so.

⁹⁵ In Al-Qurtubi's interpretation = Al-Jami' li Ahkam Al-Qur'an (20/125), Al-Qurtubi said: So, the verse - even though it is about Abu Jahl - is a lesson to the people, and a threat to whoever refuses or prevents others from obedience.

2- Part of the jurisprudence of Da'wah is clarifying the status of knowledge and science in Islam and urging people to heavily take it.

3- Clarifying the danger of transgression and its impact on the individual, society, and life in general, and warning against it in order to create societal awareness of transgression and the calamities and corruption it brings upon the nation.

Transgression is the greatest and most significant cause of our nation's backwardness, poverty, and division, and it has made it game to its enemies...

4- Society should be informed about the goals of money, wealth, and riches, and correctly direct them to prevent the evils of short-sightedness, deviant management of money, and corrupt use of wealth.

The rights of wealth and the ethics of financial blessings should be focused on, so that they are not taken as a bridge to arrogance, vanity, superiority, and self-conceit.

5- One of the most important things preachers must clarify are the major questions and how Islam answered them in the first surah revealed. This is recurrently mentioned throughout the Qur'an and Sunnah, refuting the arguments of atheists and skeptics, and protecting society, children, and youth from intellectual, ideological, and moral deviation, in a world teeming with methodological and ideological evils, doubts, and desires, reaching

everyone via mobile devices and various means of communication.

We are confronting a very great challenge that we must stand up to and encounter. The Qur'an has abundantly provided us with conclusive rational arguments, clear explanations, and details that guide us to the straight path. Therefore, preachers must reflect on and understand the Allah's Book, and make it a fortress for themselves, the society, the family, youth and children against destructive ideas

6- Focusing on the issue of returning to Allah and reviving it in the Islamic Dawah discourse through the Qur'an and Sunnah is an obligation. It is considered a major reformative matter due to its effect on souls and hearts, which is reflected in actions and behaviors, and diminishes evils and corruption.

7- Trusting in and relying on Allah and His protection must be the kit of the preacher to Allah in confronting difficulties, challenges, and threats.

8- We should not compromise on constants such as prayer, guidance, and the command to piety, or pay attention to the threats, temptations, or intimidation of Allah's enemies.

Constants are not subject to discussion, blandishment, or half-solutions. The preaching movements failed today when they accepted discussing the major, explicit constants. Because preachers of misguidance took the task to justify

them under self-interest, realism, and other satanic temptations, Allah let these preachers down and left them to their own ways with the tyrants, so they tortured and humiliated them.

9- Striving to offer more prayers and prostration and drawing closer to Allah in the positions of prostration, is an obligation ordered by the Prophet, may Allah grant him blessings and peace. Any scholar or preacher carrying the Prophet's legacy and undertaking to teach or convey it, is on his path that Allah has commanded him to follow. It is not appropriate for the heir of Mohammed, may Allah grant him blessings and peace, but to hold fast to this, and he will see Allah's promise, support, and grant of success.



Major Truths and Brief Inferences

There are major truths in this Surah.

First: The fact that Allah Almighty is alone the creator entails His oneness in Lordship, Rulership, and Legislation.

Second: Allah created the whole universe, humanity, and everything in this life.

Third: The duty to use the duality of reading and pen, because they are the gate to knowledge and science, the establishment of divine vicegerency and building the earth.

Fourth: Deterrence and reproach against transgression in all its forms from any human being, and exposure of its motives.

Fifth: transgression is an attribute deeply rooted in the oppressive and superior soul.

Sixth: Confirmation of the return to Allah and the Last Day.

Seventh: The duty of prayer and prostration under any circumstances. Allah commanded His Messenger to pray and prostrate regardless of the presence of threats and prohibitions.

Eighth: Confirmation of the world of angels, and their divisions, among which are the Az-Zabaniyyah (angels of Hell).

Ninth: Criminalization of fighting worshippers, harming them, and preventing them from their worship.

Tenth: Challenging and threatening the falsifiers with Allah's absolute power. "Then let him call his associates; We will call the angels of Hell."

Eleventh: Prostration is the secret of closeness to Allah, and it is the essence of prayer and its greatest ritual, as it is dedicated to remembrance. Therefore, he said: "But prostrate and draw near [to Allah]."

- It states that this nation is a nation of knowledge and science, and it is commanded to use the tools of knowledge such as reading and pen. It is general to include all types of knowledge and sciences.

- It confirms Allah's Lordship, and it entails managing creation.

- It confirms Allah's Oneness in Lordship, because there is no Creator but Him.

- It opens the door to sciences, reading, writing, and contemplation.

- It encourages all to start reading and learning with the name of Allah.

- It proves that sciences and knowledge are linked to the name of Allah for the sake of achieving the goal of this blessing, which is unifying Him with no partner.

- It states that the pen and writing knowledge are a means for scientific expansion and increase which was not known before as indicated by the Almighty's saying: "Who taught by the pen."

- In it, our religion honours the pen and reading, as the first verses revealed to our Prophet, may Allah grant him blessings and peace.

- It confirms that Allah Almighty is the source of knowledge for He is the One who taught man with the pen and revealed to him what he did not know.

- It invites people to use the means, since the means of learning is the pen and reading, even though Allah is the one who taught with them and taught the sciences. However, Allah made means for this to legislate working with the means, so the pen is both a tool and means.

- It contains the answer to life's major questions: Who created me, why? How? And where to?

It states who is the Creator, and what is wanted from created, which is man. It also shows how he was created from a clot, and that to Him is the return.

- It declares that the most important evidence for proving Lordship is "He Who created." So, whoever claims Lordship must prove that He created the creation. Therefore, the first evidence Allah revealed, in the first verses was His statement: "... your Lord who created man from a clot (a clinging substance)."

Thus, all claims to Lordship, whether idols or deities, are overturned, because they do not create.

In addition, it invalidates the Christians' claim of Jesus's Lordship. He cannot be Lord for he is incapable of creating.

Allah's saying, "He who created," is an attribute that denotes a cause. It is a convincing cause, because someone who did not create anything, how could he claim Lordship? The evidence of Lordship is creation.

- It provides evidence for claims, so whoever claims something should provide evidence for it.

- It uses the strongest arguments in citing evidence, because the strongest evidence for Lordship is creation

- It establishes the greatest rules of Islamic Shariah from the very first verses of the first revealed surah, where monotheism is established, Allah Almighty is known for His Lordship and His control over creation, and His favor to man is explained by teaching him knowledge.

- It draws man's attention to the origin of his creation and his Creator. This invalidates the theory of evolution.

- It states that this Qur'an is revealed by Allah, because only He knows the creation of man from a clot, a truth that has recently been discovered only by modern science.

- It proves that the universe, creation, and man came into existence by Allah. This invalidates the claims of the

philosophers and their absurdities regarding theology and the unseen.

- It proves that man was created from the fluids of the man and the woman, because the clot is formed from them after their intercourse.

- It confirms that man is essentially ignorant of knowledge until he learns.

- It affirms Allah Almighty's generosity in the first revealed surah, describing Him as “the most Generous” to indicate His favor, mercy, and great mercy toward His servants. This is glad tidings for them.

- It contains an emphasis on established and clear facts with the aim of increasing the power of speech. Look at how Allah emphasized the return with the letter “inna” and by mentioning His name, glory be to Him, before the return. The emphasis is not for the truth itself, because the return to Allah is certain in itself, but it is an emphasis on what is in the psyche of the addressed.

- It demonstrates Allah's Oneness, Glory be to Him, in holding His creation accountable and sanctioning them with no one shares this with Him.

This is understood by preposing the subject complement, “ila rabbika” (to your Lord) before the subject, “ar-ruja'a” (the return), as it is well-known in Arabic language and has been conveyed by Qur'anic exegetists.

- It confirms the return to Allah Almighty. The use of the word "return" indicates the return to the first home.

- In it, the reminders people of the Last Day so that it curbs and confines transgression. Therefore, Allah implicitly threatens human transgression.

- It exposes the causes of social phenomena and human behavior and the contemplation of the motives. Therefore, Allah stated that the cause of transgression is the false perception of wealth and power, and that they are signs of superiority and self-sufficiency. This is the cause of tyranny and transgression. Sociology studies social phenomena, their relationship to life, and their motives and drives.

- It contains the way of tribulation in the path of the Messengers and their followers. Our Prophet, may Allah grant him blessings and peace, encountered the transgression of the Quraysh tyrants. They annoyed him even during his prayer and tried to prevent him from entering Allah's House by force of arms, even though he was armless and carried nothing but the word of Allah.

- It states that fighting those who pray, uphold guidance, and command people to be pious is one of the greatest crimes.

- It contains not responding to the transgressors' demands to abandon the rituals of Islam, such as prayer, guidance, and commanding people to be pious.

It involves Allah Almighty's care and protection of those who carry out His call and messages.

- It includes that the believer must do his best in prostration and strive to draw near to Allah Almighty, as the word “draw near” indicates, because it linguistically denotes effort exertion, eager request, and doing one's best.

- It includes the virtue of prostration, as Allah Almighty has singled it out for mention and closeness to Him, glory be to Him.

- It considers the protection of the people of religion and guidance, who enjoins piety to be a protection of the religion, because the religion cannot be established without them.

- It regards fighting religion's scholars as fighting the religion, lest attention is paid to the claim of separating the religion from its bearers. This is what we have seen in our contemporary era of fighting scholars, preachers, circles of knowledge and preaching, universities, colleges, and centers, by drying up their resources, and classifying them as terrorists. That is a false accusation fabricated by Satan and his followers among the disbelievers and their countries, led by America, Zionism, and the international Crusaders.

America, Zionism, and the international Crusaders engaged supporters from the rulers of Muslim countries, who contrived evil plots, great harm, and abuse against the scholars and knowledge, its incubators and methodologies.

With this devilish idea, They claim that they are not fighting Islam, but rather Islamism and Islamic terrorism.

This is a great slander. They are the masters of terrorism and global tyranny, for they killed millions of people with nuclear and biological weapons, and mass destruction weapons; and have stolen tremendous wealth from people in the oppressed world. They have distorted human nature, destroyed the family, spread obscenities and immoral and detestable deeds and ethics. They have even enacted laws to protect these deviations in the name of personal freedom.

Their corruption on earth is vast, and it is documented in publications and in audio and video.

- It is silly and negligent for Muslims to be fooled by these fallacies and misguidances. Whoever fights the religion's scholars and preachers is fighting religion; whoever fights doctors is fighting medicine; whoever fights teachers, scholars, and thinkers is fighting science and knowledge.



Surat At-Tin: The Duality of Creation and Judgment

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّتَيْنِ وَالزَّيْتُونَ ١ وَطُورِ سِينِينَ ٢ وَهَذَا الْبَلَدِ الْأَمِينِ ٣ لَقَدْ
خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ٤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ٥ إِلَّا
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٦ فَمَا
يُكَذِّبُكَ بَعْدُ بِالذِّينِ ٧ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ٨



1. By the fig and the olive
2. And [by] Mount Sinai
3. And [by] this secure city [i.e., Makkah],
4. We have certainly created man in the best of stature.
5. Then We return him to the lowest of the low,
6. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.
7. So, what yet causes you to deny the Recompense?
8. Is not Allah the most just of judges?



The Duality of Creation and Judgment

And the Quaternity of Man's Best Stature and His Depravities

The four successive sections to emphasize this issue.

The best of stature of Human Creation.

This invalidates the obsolete theory of evolution, for Allah created man in the best stature, without any imaginary development or gradual progression resulting from shortsightedness, and scantiness and weakness of human knowledge. Allah Almighty said: "And We have certainly created you, [O mankind], and given you [human] form. Then We said to the angels: Prostrate to Adam."

The issue of creating Adam is stated in the Holy Qur'an in several positions, and it is a text with absolute proof and interpretation that invalidates these claims.

Allah created man in a unique and miraculous manner and prepared him to take hold of the reins of vicegerency on earth by a divine decree: "Indeed, I will make upon the earth a successive authority."

And as Allah created him in the best stature, He prescribed for him the best judgment: "Is not Allah the wisest of judges?"

These are two clear issues in this surah:

1. Human creation is in the best stature. -

2. And the legislation for man is the wisest legislation.

Satan and his soldiers tried to make these two issues a pivotal part in war and plotting so he listed distorting, altering, and changing creation among his major tasks.

Similarly, governance and legislation have long been of great interest, appearing and taking shape in a series of plots of ideas and opinions, and in campaigns on Allah's judgement, Shariah, and methodology.

Our discussion emphasizes the following issues:

The issue of changing creation is prohibited in Islamic Shariah. Allah Almighty said:

“117. They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan,

118. Whom Allāh has cursed. For he had said, "I will surely take from among Your servants a specific portion.

119. And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allāh." And whoever takes Satan as an ally instead of Allāh has certainly sustained a clear loss.”
[An-Nisa: 117-119]

2. This issue has been controlled by other governing texts other than this verse, such as Allah Almighty's statement: “and I will command them so they will change the creation

of Allah.” This issue directly is related to the verse which says: “We have certainly created man in the best of stature.”

Let me go through the commentators’ words about the meaning of this change. Ibn Abbas said that it is castration⁹⁶, because it is a change to Allah’s creation.

This issue involves both humans and animals. As for humans, it was mentioned in a hadith in Sahih al-Bukhari: “If he (the Prophet) had been given permission, we would have castrated ourselves.”⁹⁷

It is prohibited without dispute among scholars, as Ibn Hajar said. The ruling which prohibits castration applies to taking medications that lead to sterilization and infertility.

The same can be said on the operations to cut the spermatic cord on both sides of a man or to remove the uterus or ovaries in a woman.

This is a well-known matter on which a decision number 1/5/39 was issued by the Islamic Fiqh Council.

For the sake of clarifying and simplifying the understanding of the verse in our articles, we will not delve into the depths of fatwas, for they have considerations, restrictions, and arguments that may not be appropriate to mention here.

⁹⁶ Ibn Jarir’s Tafsir 9/219

⁹⁷ Al-Bukhari (9/117 Fath Al-Bari). Marriage, Chapter on what is abhorred about celibacy and castration. Muslim (9/176) Marriage, Chapter on the desirability of marriage for one whose soul yearns for it.

And because Allah created man in the best stature, and said, informing us about Satan: “and I will command them so they will change the creation of Allah,” Ibn Atiyyah compiled the changes that occur in creation into an important rule, saying: The basis for interpreting this verse is that every harmful change is forbidden, and every beneficial change is permissible.

Therefore, the changes were divided into types:

- a. Some of them are explicitly stated.
- b. Some of them are to correct a congenital defect, or what is caused by an accident, fire, or the like.
- c. Some of them are to change gender, color, or outlook.

Think about the matters that happen in the time we live.

As for the first type, some of it is mentioned in the authentic hadiths.

In the two Books of Sahih: “Allah cursed the tattooers and the tattooed, the pluckers of eyebrows and the ones who get their eyebrows plucked, and the ones who file their teeth to look beautiful, changing the creation of Allah.”

And in Al-Nawawi's commentary on Muslim (14/106):

As for tattooing, it is to insert a needle, awl, or the like into the back of the hand, wrist, lip, or other part of a woman's body until blood flows, then fill that place with kohl (a cosmetic dark substance) or dew, turning it green. This may be done with circles and engravings, and she may

do a lot or a little. The one who does this is a tattooer. If she asks for this to be done to her, then she is the one being tattooed. It is forbidden for the tattooer and the tattooed. It may be done to a female child, so the one who does it is sinful, while the girl is not, because she is not obligated in that case. As for the eyebrow plucker, she is the one who removes hair from the face, and the one who is being plucked is the one who asks for this to be done to her. This act is prohibited. As for the one who does teeth filing, they are those who file their teeth by filing the space between their incisors and canines, to show their youth and beautiful teeth.

A'aishah reported that a young girl from al-Ansar got married and then she fell ill. Then, her hair got messy, so they wanted to add hair extensions to her hair. They asked Allah's Messenger (may Allah grant him blessings and peace) about that. He cursed the one who adds hair extensions and the one who gets it added.

The one who is a hair extender is the one who adds hair extensions to a woman's hair, and the one who gets it added is the one who asks someone to do that for her. She is called the one who gets it added. These hadiths clearly prohibit adding hair extensions, and they curse the one who adds hair extensions and the one who gets it added absolutely. This is the explicitly preferred opinion.

Judge Iyadh said: The scholars differed on this issue. Malik, at-Tabari, and many, or most scholars said: Adding hair extensions is forbidden in any way, whether you add

extensions to hair, wool, or rags. They cited as evidence the hadith of Jabir, which Muslim mentioned after this, in which the Prophet (may Allah grant him blessings and peace) forbade a woman from adding anything to her hair. Al-Layth bin Sa'd said: The prohibition is specific to adding hair extensions to hair, and there is nothing wrong with adding wool, rags, or other things.

In the two books of Sahih, Abu Hurayrah said: Allah's Messenger (may Allah grant him blessings and peace) said: There are two types of Hellfire dwellers whom I have not seen: people with whips like the tails of cows with which they beat people, and women who are clothed yet naked, *mumilat* (enticing others to evil) *mayilat* (they themselves will be inclined to it). Their heads are like the leaning humps of camels. They will not enter Paradise, nor will they smell its fragrance, although its fragrance can be detected from such-and-such a distance.

In An-Nawawi's commentary on Muslim: Clothed yet naked: it was said that it means covering some of their bodies and uncovering some, showing off their beauty and the like. It was also said that it means wearing thin garments that show the color of their bodies. *Mumilat* (Enticing others): it was said that they teach others to be swayed, and it was said that they encroach on their shoulders. *Mayilat* means they walk with a haughty gait. It was also said that they walk with a swaying gait, which is the gait of prostitutes, and that others walk with that gait. *Bukht* means their heads are like the humps of camels, meaning they

enlarge and magnify them by wrapping them in a turban, headband, or the like⁹⁸.

As for the second type, what is done to correct a congenital defect or an emergency resulting from an accident, fire, or the like, is considered legitimate treatment.

Thus, the hadith explains the reasoning behind filing teeth for beauty.

Al-Nawawi said in his commentary on Sahih Muslim: “It indicates that what is forbidden is what is done for the sake of beauty. However, if she needs it for treatment or correction of defect in the teeth or the like, then there is no problem.”⁹⁹

This is precise reasoning.

It is consolidated by the hadith of Arfajah, in which Allah’s Messenger permitted him to have a nose made of gold, when his nose was cut off in battle. Narrated by Abu Dawud. It is an authentic and sound hadith. It is evidence that there is no blame with beautification to remove defects resulting from accidents and the like.

As for the third type, changing gender, color, or appearance, and cosmetic surgeries aiming at changing Allah’s creation according to moods, whims, and desires are included under the general prohibition on changing Allah's

⁹⁸ Al-Nawawi’s commentary on Muslim (14/109).

⁹⁹ The previous reference 13/107.

creation. The bottom line is that cosmetic surgery is of two types:

A permissible type whose purpose is to remove harm, pain, defect, or deformity, and

A forbidden type whose purpose is only to seek beauty and aesthetics based on whims and desires.



Regulating the Issue of Beautification, Its Causes and Principles, and Verifying and Investigating It in a Way That Regulates Every Calamity

Regulating a specific issue for enacting a single act for all its related matters, whether having been considered or not, requires the reference to the six fundamentals of the issue: the Qur'an and the Sunnah, consensus, analogy, public interest and objectives, and the rules established by comprehensive induction, meaning those related to this particular issue from a holistic or partial perspective.

The jurist should consider the linguistic meaning of the word contextually, rationally, and intentionally. He should also take into consideration the Companions' treatment of these principles in that specific issue, because they are the people who understand the language, the objectives of the Shari'ah, and its consequential and revelational dimensions.

Especially if they are about the meanings of words, contexts, and objectives.

This is if they agreed, or if a statement had no opposition, diverting its intended meaning and touching other details in this regard. For this reason, the term "Sunnah" is applied to the Companions' unanimous actions, due to their superiority in understanding, observation, and experience.

Ash-Shatibi said: The term Sunnah also refers to what the Companions practiced, whether it was found in the Book or the Sunnah or not, because it follows a tradition that was established among them but not transmitted to us, or a unanimous opinion among themselves or that of their successors. Their consensus is a unanimous act, and the actions of their successors also refer to the reality of consensus in terms of urging people to practice it, as required in their view of public interest under whose generality al-Masalih al-Mursalah (the unrestricted public interests), al-Istihsan (Juristic preference) as had been done with regard to the alcohol's penalty, Tadhmeen as-Sunnaa (Liability of Artisans/Manufacturers), the compilation of the Qur'an, urging people to recite the Qur'an with one of the seven letters, the recording of records, and the like are included. This generality is indicated by the saying of the Prophet (may Allah grant him blessings and peace): "Adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs."¹⁰⁰

Undoubtedly, the preferred generation of this nation was truly a revelation-oriented group; presenting the image of the merciful Shariah in a practically earthly form, not merely texts of the Qur'an and Sunnah recited by tongues.

This blessed segment of the nation witnessed the descent of the revelation and lived it, saw and heard it, and acted

¹⁰⁰ Al-Muwafaqat (Vol. 7/4) Author, published by Dar Al-Ma'rifah - Beirut, edited by Abdullah Daraz.

upon it under the hearing and observation of Allah's Messenger.

For this reason, the first generation achieved the exemplary role of applying Islam on the ground.

Hence, their understanding of the Qur'an and Sunnah is considered a reference relied upon by jurists and those who came after them in understanding the jurisprudence of revelation.

Since most of the texts from the Qur'an and Sunnah were not revealed initially, but rather as general treatments of specific, actual issues which the Companions experienced, and whose occurrence they lived and people and causes they knew with infinite precision, reaching the point of visible certainty, or the knowledge of certainty transmitted viscerally through social dissemination.

It is absolutely known that understanding something depends on its preconception, and nothing is clearer than this lived preconception, and nothing is clearer than the understanding based on it.

This is one important aspect. The other is the divine confirmation (or Certification) of the justice and integrity of the Companions in the Noble Qur'an in many positions, and informing them that Allah is pleased with them.

Hence, these people deserved that Allah was pleased with their approach and that Allah's Messenger made it a Sunnah alongside his Sunnah, while he made the other people's

sayings and actions innovations that must be avoided: “Adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs after me.”¹⁰¹

These steps are followed with the step of revelation:

By this, we mean revelation in accordance with the reality of time and place, and what is necessary for that in terms of clarifying the representation of the issue as it is, verifying the question of its nature by the experts and scholars who are specialized in that matter.

These are the most important steps in establishing the foundations, so that we can move from them to contemporary practical matters.

These important issues include matters of beautification, or plastic surgeries.

I have observed the issue of plastic surgeries for a long time, and contemplated its texts, wording, objectives, motives, and reasons. Thus, it became clear to me that it can be only four reasons that determine the rulings of the issue.

These reasons are change, deception, reconstruction, and beautification.

To apply the above-mentioned steps of establishing jurisprudential foundations by induction, the governing

¹⁰¹ Ahmad in Al-Musnad (126/4) - (127) No. 17184, Abu Dawud in the Book of Sunnah - Chapter on Adhering to the Sunnah (329/4) No. 6407, and Al-Tirmidhi in Knowledge - Chapter on What Was Said About Adhering to the Sunnah (44/5) No. 2676.

principles here are divided into holistic and partial, which we summarize in two sections.

The first section: Examining the holistic principles:

As for the holistic, Allah Almighty says:

1. "We have certainly created man in the best of stature."
[At-Tin: 4].

This is a comprehensive and precise text that indicates the excellence of creation and human stature, and that man was originally created with this excellence as part of his nature with which Allah created him. This text opens the way to deduction in the issue of plastic surgery, so it blocks the path of whims, moods, and desires that seek specific shapes and images. This shift has no justification, as Allah created man in the best stature. By tracking the scholars' opinions regarding the excellent stature and low nature mentioned in the verse, I see that the issue can be divided into four sections:

2- Allah created man in the best stature.

This includes four stations: the rational, the verbal, the instinctive, and the visible body.

The best of these four is knowledge for the mind.

And the best stature of logic refers to the speaking power.

Islam is for innate nature, and beauty and stature in the image, and its low nature.

The low nature of the mind which can be manifested in the mental ignorance, admittance and justification of injustice, temptations and deviations, acceptance of inferiority and humiliation, and baseness of speech are evident in our era in discourse, information, media, and means of communication.

And the lowness of innate nature reach so low level that man worshiped a stone which cannot understand him, or a despicable and lowly creature, like the worshippers of animals, insects, and nature. Therefore, he deteriorated to the lowest level of low.

The infidels of Quraish worshiped one stone, and the nature worshipers worshiped every stone, tree, and insect in the name of nature.

As for the atheist, who claims to be created from nothingness, he is on the list of insane, not rational people. How can nothingness create when it is nothing?

And the lowness of the form is seen in changing the human being his countenance and gender by various types of plastic, change and deceptive surgeries, and genetic, sexual, and formal deviations, all of which are forms of lowness. What I mentioned is the comprehensive statement of all the meanings of the excellent stature and low nature.

Ibn Jarir said: The most correct of the sayings on this matter is to say: The meaning of this is that We have created man in the best and most just form, because His saying: (the best stature) is only an attribute of something omitted, which is in a stature that is the best stature, so it is as if it was said: We created him in a stature that is the best stature¹⁰². Az-Zamakhshari said: "In the best adjustment of his form and shape and the alignment of his limbs"¹⁰³.

Scholars differed about what the stature of man is. An-Nakha'i, Mujahid, and Qatadah said: It is the beauty of his form and senses. Some of them said: It is the erectness of his stature. Others said: It is his mind and perception which adorned him with discernment. Ikrimah said: It is youthfulness and strength. The correct view is that all of this can be the meaning of the best stature except for the saying of Ikrimah, since his saying may indicate the superiority of some animals¹⁰⁴.

Maintaining human beings in the best possible stature, physically, psychologically, and socially, is a fundamental objective of Islamic Shariah. Medicine, like Shariah, as Imam al-'Izz bin 'Abd-is-Salam says in Qawa'id al-Ahkam, was established to bring about the benefits of safety and well-being, and to ward off the harms of illness and disease. The One who established Shariah is the One who established medicine, for each of them was established to

¹⁰² Tafsir al-Tabari (24/508).

¹⁰³ al-Zamakhshari (4/774).

¹⁰⁴ Ibn 'Atiyah (5/500). al-Qurtubi (20/114).

offer the benefits to people and prevent their harms¹⁰⁵. An example of this text is the Almighty's saying: "O mankind, what has deceived you concerning your Lord, the Generous, who created you, shaped you, proportioned you? In whatever form He willed has He assembled you." Al-Infitar: 6-8"

So, human creation is sound, proportionate, and harmonious in form and content, as is indicated by the phrase (and proportioned you). Thus, these two principles unclothe the falsehood of any justification and invalidate any claim to change the form, image, and creation, because Allah created him in the best stature and most complete proportion.

3- Also, the Almighty says: "[Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion" [Ar-Rum: 30] This is evidence that creation is the nature of Allah, the Almighty, and that it is forbidden to change creation, and that preserving that natural disposition is part of the correct religion. Definitely, there is a strong connection between this verse and the verse in Surat An-Nisa: "and I will command them so they will change the creation of Allah." [An-Nisa: 119].

It was said that the meaning of Allah's creation is Allah's religion. Thus, there is a connection between religion and creation. Expressing that is thus to teach that creation and

¹⁰⁵ Health insurance, Journal of the Islamic Fiqh Academy (13/1409).

preserving it is a religion upon which Allah created creation¹⁰⁶. And the word '*fitrah*' refers to both the Sunnah and creation.

An-Nawawi said: "In the word '*fitrah*', the letter fa' is pronounced with a *kasrah* (short vowel i), and its root is creation."¹⁰⁷

4- And the Almighty said, reporting Satan: "and I will command them so they will change the creation of Allah." [An-Nisa'a: 119].

This verse is the main reference for prohibiting changing Allah's creation, and that it is the work of Satan and his temptations. The Council's decision prohibiting human cloning is based on these general texts, which states: "Allah created man in the best form and honored him with the utmost honor. The Almighty said: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference." [Al-Isra'a: 70]. He adorned him with reason, honored him with duty, made him a vicegerent on earth and settled him in it, and honored him by carrying His message, which is in harmony with his nature. Indeed, it is nature itself, as the Almighty said: "So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the

¹⁰⁶ Reports of Ibn Abbas, Mujahid, Ikrimah, and others. See at-Tabari's Jami' al-Bayan (7/497).

¹⁰⁷ Al-Majmu' Sharh al-Muhaththab (1/284), al-Dhakhira (13/279).

fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah” [Ar-Rum: 30]. Islam has been keen to preserve the sound nature of man by preserving the five holistic objectives: religion, soul, mind, offspring, and wealth, and protecting them from any change that would corrupt them, whether in terms of cause or result. This is indicated by the sacred hadith that Al-Qurtubi reported on the authority of Judge Ismail: “I created all of My servants upright, but the devils came to them and led them astray from their religion...” until His saying: “And they commanded them to change My creation.”¹⁰⁸

The Second Section: Partial Principles:

The explicitly stated partial principles in the Sunnah include the curse of the eyebrow-hair plucker and eyebrow-hair plucked, the tattooer and the tattooed, and the teeth filer. In other texts, the curse of the hair extender. It was narrated that Ibn Omar reported that Allah’s Messenger cursed the hair extender and the one who has her hair extended, the tattooer and the tattooed¹⁰⁹.

With a chain of transmission traceable to the Prophet (may Allah grant him blessings and peace), Abdullah said: “Allah has cursed the tattooers and the tattooed, the eyebrow-hair plucker and eyebrow-hair plucked, and the

¹⁰⁸ Journal of the Islamic Fiqh Academy (10/1409).

¹⁰⁹ Sahih Muslim (3/1677).

teeth filer for the sake of beauty, changing Allah's creation¹¹⁰.”

These partial principles center around change, as indicated by the Arabic linguistic meanings of these words.

Al-Farra' said: The *namisah* (plucker) is the one who plucks hair from the face, and from this the word '*minmas*' is the tool used to pluck, and the *mutanamisah* (plucked) is the one who gets her eyebrow plucked.

Al-Washirah: The one who spaces her teeth, meaning she files them so that they have points. *Al-Ashirah* is the marking of a leaf at the edges of the teeth. From this it is said: a mouth's pointed front teeth. This only occurs in the teeth of young people whom a woman does this to resemble.

- As for the extender and the one who has it extended, it is in the hair, meaning that she attaches it to other hair.

The tattooer and the tattooed - tattooing is on the hand, as the woman would prick the back of her hand and wrist with a needle or an awl until it affects it. Then, she would fill that with kohl, turning it green. This is done with circles and engravings. It is said from this: *washamat* (she has tattooed), *tashimu* (she tattoos), and *washman* (tattooing) so she is *washimah* (a tattooer), and the other is *mawshoomah* and *mustawshimah* (tattooed)¹¹¹.

¹¹⁰ Sahih Muslim (3/1678).

¹¹¹ Gharib al-Hadith (166/1).

Therefore, hair plucking, teeth filing, and tattooing are all changes to appearance and creation.

Likewise, it was not permissible to extend the hair of a bride who would have her procession to her husband, because her hair fell out due to illness. Asmaa bint Abi Bakr said: A lady came to the Prophet and said: O Allah's Messenger, I have a daughter who is a bridegroom and she has measles and her hair has fallen out. Should I extend it? He said: "May Allah curse the one who extends hair and the one who gets it extended."¹¹²

The reason for prohibiting hair extensions is in the two Sahihs. Muawiyah came to Al-Madinah and addressed us, and he took out a ball of hair and said: I did not think that anyone would do that except the Jews. Allah's Messenger (may Allah grant him blessings and peace) heard it and called it falsehood.¹¹³

Forgery or falsity is known to be lying, and it is a form of deception and fraud.

Among the textual principles is what was reported regarding the permissibility of treatment and seeking it in general comprehensive texts, but here a specific, explicit exception is mentioned in the hadith on the authority of Ibn Mas`ud, who said: "I heard the Allah's Messenger (may Allah grant him blessings and peace) forbid the plucker, the

¹¹² Sahih Muslim (1676/3).

¹¹³ Sahih Muslim (1680/3).

teeth filer, the hair extender, and the tattooer except for illness¹¹⁴.”

Ash-Shawkani (may Allah have mercy on him) said: His saying: (except for illness) appears to mean that the aforementioned prohibition only applies to the purpose of beautification, not for illness or disease. In such case it is not prohibited¹¹⁵.

And the same is reported through Ibn Abbas, according to Abu Dawud.

These hadiths were used by Companions as evidence for their specific revelations in reality. It was reported that Ibn Maso'od was asked a question about that. Also, it was reported through others, as mentioned above, through Mu`awiyah.

It was reported that Abdullah said: “May Allah curse the tattooers and the tattooed, the eyebrow-hair pluckers and the eyebrow-hair plucked, and the teeth filers for the sake of beautification, changing Allah’s creation.” He said: News of this reached a woman from Bani Asad called Umm Ya’qub, who used to recite the Qur’an. She came to him and said: What is the hadith that I have heard from you, that you cursed the tattooers and the tattooed, the eyebrow-hair pluckers and the eyebrow-hair plucked, and the teeth filers for the sake of beautification, changing Allah’s creation? Abdullah said: “Why don’t I curse the ones whom Allah’s

¹¹⁴ Ahmed, Al-Musnad, No. (3945).

¹¹⁵ Nayl Al-Awtar (6/229).

Messenger cursed, and it is in Allah's Book?" The woman said: "I read what is between the covers of the Qur'an and I did not find it." He said: "If you have read it, then you should have found it.

Allah said: "And whatever the Messenger has given you - take; and what he has forbidden you - refrain from." [Al-Hashr: 7]. The woman said: "I noticed something of this on your wife now." He said: "Go and look." He said: So, she ente red upon Abdullah's wife and did not see anything. She came to him and said: "I did not see anything." He said: "If that had been the case, I would not have had intercourse with her."¹¹⁶

Through these holistic and partial principles, we carried out an inductive process for this issue in order to arrive at its justifications. It became clear to us through induction that it goes back to the cause of change, the cause of deception, the cause of treatment and reform, and the cause of adornment, and what is disputed by causes. These are four themes which we will discuss in detail in the following section:



¹¹⁶ Sahih Muslim (1678/3).

Induction of the Causes on Which the Jurisprudence of Plastic Surgery Is Based

By investigation and induction, we found that this issue relies on suitable, comprehensive reasoning that encompasses all its matters and new developments. I can confidently say that this refers to four reasons: change, deception, reform, adornment, and conflicting reasons.

These reasons are as follows:

1- The reason for change

To deal with this issue and many similar to it, the jurist must clearly identify the related issue of prohibition based on the texts to which this matter refers. By identifying the prohibited matters, the rest of the issue will be identified because the Shariah has detailed and explained the prohibited matters. Allah Almighty says: “He has explained in detail to you what He has forbidden to you” [Al-An’am: 119].

Once the prohibited issue is identified, the observer must apply its effective causes to current events. This is what the jurisprudential fundamentalists call *Tahqeeq al-Manaat* (applying a general rule’s effective causes to an individual case) which is the application of the legal description to reality¹¹⁷. By applying this here, we find in this section that Allah Almighty has prohibited changing

¹¹⁷ Al-Mustasfa by Al-Ghazali (p. 282), Rawdat Al-Nazir wa Jannat Al-Masih by Ibn Qudamah (145/2)

His creation in clear and comprehensive texts, as previously mentioned. He explained the prohibition of change, explaining that He created man in accordance with his fitrah (natural disposition), and that alteration of Allah's creation is not permitted, which is the correct religion.

This is compiled in one verse in which Allah Almighty says: "So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know." [Ar-Rum: 30] Allah Almighty also explained that He created man in the best stature [At-Tin: 4]. Any deviation from this has no justification except that it is an alteration of the fitrah and a change of creation.

These are the matters upon which Allah has prohibited changing creation which He called the work of Satan in the verse of Surat An-Nisaa'. Thus, this indicates the severity of its prohibition, as is the case with this type of severe prohibition.

That is like what Allah Almighty says, " O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it ." [Al-Ma'idah: 90]

Therefore, the jurist's role here is to apply the semantic meaning of the phrase "changing Allah's creation" to

specific real occurrences. He examines its application to the real-life context to give it the appropriate legal ruling.

By considering our issue, there is no doubt that the significance of the word "change" includes the following:

1. Genetic change by cloning or therapy¹¹⁸.
2. Qualitative change, like sex transition from one type to another, from male to female and vice-versa.
3. Change of the natural form which is from the original creation and corrective nature, such as the process of changing the face or nose, and changing the lips.

Human cloning is a major crime against creation. It involves fiddling with and destroying human existence. It is forbidden because of the corruption it causes on earth and

¹¹⁸ Cloning is a process in which a genetically identical copy of a cell, tissue or living organism is produced. The new copy is called "clone."

The Scottish sheep, Dolly, is regarded to be the most famous clone. Scientists rely on cloning technology to develop tissues and organs to treat injured or damaged tissues or organs in the human body.

There are three types of cloning:

- Genetic, in which a new, identical copy of genes or a portion of genetic material (DNA) is produced.
- Reproductive, in which a completely new animal is produced that is identical to the original, such as the sheep, Dolly.
- Therapeutic, which produces embryonic stem cells that are used to treat diseases

the emergence of malignant mutations that eliminate or distort human existence. It disrupts family structures, masculinity, femininity, reproduction, and societal ties. Consequently, permissibility and forbiddance are disrupted in all of this.

This is definitely forbidden. That is why the councils have issued fatwas prohibiting it for humans¹¹⁹.

As for sex change, it is undoubtedly a serious sin, because changing a man into a woman is worse than changing by filing teeth, tattooing, or plucking eyebrows, whose perpetrator is explicitly cursed. It also leads to immorality by changing Allah's apparent and hormonal creation with treatments and operations.

According to all the Islamic Shariah rulings, he is a male, so it must be prevented from changing Allah's creation and altering human nature.

Similarly, the transformation of a woman into a man through operations, hormones, and so on is a crime against human nature, human existence, and the divine laws and natural principles of creation. Based on all the rulings of Islamic shariah, she is a woman. However, these changes have no effect other than the sins and crimes that result from them. So, they are punishable.

¹¹⁹ Journal of the Islamic Fiqh Academy (10/1409).

The final say is that these alterations are definitely prohibited, because they are primarily included in the forbidden change.

Similarly, changing some creation, such as the nose, for example, is included in this prohibition, because it is a change to the creation's nature and innateness.

The evidence for its ban is the principles previously mentioned regarding the prohibition of changing Allah's creation, and that it is the work of Satan, and because it contradicts human nature and preserving it is obligatory because Allah said: "So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created mankind. No change should there be in the creation of God. That is the right religion." [Ar-Rum: 30].

These principles prohibit changing Allah's creation, so it becomes clear from the revelation of this word that it encompasses the above-mentioned three meanings. This is in terms of *Tahqeeq al-Manaat* (applying a general rule's effective causes to an individual case)

From the perspective of Islamic jurisprudence derivation, considering the partial texts on the issue, these texts curse the woman who tattoos and curses the women who file their teeth because they change creation. This is the justification is mentioned in the prophetic text against those who change Allah's creation. This is the strongest type of justification according to the scholars of the Islamic jurisprudence derivation.

Tattooing is a permanent deformity of the body, and filing teeth is to create gaps between them. Older ladies used to do it to appear young, as scholars have said¹²⁰.

The hadith states the reason for that curse, as the Prophet (may Allah grant him blessings and peace) said, "The teeth-filed for the sake of beauty are those who change Allah's creation."

Scholars have noticed this reason. An-Nawawi said: This deed is forbidden for both the one who does teeth-filing and the one whom teeth-filing is done to, based on these hadiths, because it is a change, forgery, and deception in Allah's creation. His statement, "The teeth-filed for the sake of beauty" means that they do it seeking beauty, and it indicates that what is forbidden is the deed to seek beauty. However, if it is necessary for treatment, or for a defect in the teeth or the like, then there is no problem¹²¹.

Based on this explicit reasoning, it can be said that since filing teeth is forbidden because it is a change in Allah's

¹²⁰ Al-Minhaaj, Sharh Muslim bin Al-Hajjaj (14/106), states: As for those who file their teeth by filing the space between their incisors and canines. This is from "falaj" with a fathah (A-vowel) over the "fa" and the "lam," which is a space between the incisors and canines. Old women and those close to them in age do this to show their youth and beautiful teeth, because this nice space between the teeth is for young girls. If a woman is unable to do this, she will grow old and feel lonely. So, she files them with a file to make them appear nice and pretty, and to give the impression that she is young. It is also called "washr," for which Allah's Prophet curses the teeth-filer and the teeth-filed.

¹²¹ Al-Minhaj, a commentary on Sahih Muslim ibn al-Hajjaj by al-Nawawi (14/107).

creation, then the same applies to altering the nose because it is more visible. This is a priori analogy.

It is clear from the texts that changing creation is forbidden, whether the change is permanent, such as tattooing, filing teeth, and related things such as changing the shape of the nose, or temporary plucking of hair, as stipulated, which is narrowing the eyebrows by removing the hair created according to natural disposition and normal nature¹²².

It is also forbidden to use Botox to change the shape of the lips, by way of meaning and analogy. It is a temporary change to natural creation.

All these categories represent impermissible changes, driven by whims, desires, and dissatisfaction with what Allah has chosen for the person.

These objectives are evident in these three categories, and they denote the severity of the prohibition, as it involves following whims and desires.

It may imply dissatisfaction with Allah's creation and choice, which leads to deviling faith and belief, as the believer must be satisfied with what Allah has chosen for him.

¹²² Al-Minhaj, a commentary on Sahih Muslim ibn al-Hajjaj by al-Nawawi (14/102). Commentary on Sunan Abi Dawud by Ibn Raslan (16/493). Fath al-Bari by Ibn Hajar by al-Asqalani (10/372).

In short, this type is a case of applying the legal term to the actual situation. It is called *Tahqeeq al-Manaat* (applying a general rule's effective causes to an individual case)¹²³, or it is a case of priori analogy by consensus or equivalent analogy.

The evidence of prohibiting some common changes, such as nose surgery, is the Prophet's curse to the tattooer and the teeth-filer, both of whom alter Allah's creation, as stated in the text. If such a woman is cursed, then that woman and what preceded her are even more deserving. This is a consensus-based priori analogy, or it may be an equivalent analogy.

It is noteworthy that this category, with its aforementioned sections, applies the effective causes of the general rules to individual cases and is fulfilled by priority. Changes in it are permanent in most cases, or temporary, such as plucking eyebrows, Botox, and the other similar deeds.

2- The reason for deception

We said that after investigation, the causes of plastic surgeries are four: change, deception, treatment, adornment, and what can be committed by many conflicting causes.

¹²³ Al-Mustasfa by Al-Ghazali (p. 282) Rawdat Al-Nazir wa Jannat Al-Masih by Ibn Qudamah (145/2)

By considering the cause of deception and fraud, we find it apparent in the cursing of hair extenders, who extend hair in a way that is a cause of prohibition.

If this type is classified according to the causes of the whole issue, we find that the cause of change is not realized here in hair extensions, because they did not change or alter the creation.

In addition, treatment and healing are well-known terms, and their application is well-known, and do not overlap with change or deception. Rather, they are corrections you for deviation from the original nature, so they do not apply in the issue of hair extensions.

Since the part of hair extension is devoid of the causes of change and treatment, we know that there is another reason for the prohibition and cursing. What remains is the reason of deception and fraud, so it is what is intended. It is clearly indicated by the aforementioned hadith of Muawiyah, which classified hair extension to be falsehood. Falsehood is what we mentioned of deception and fraud, as is indicated by the fact that the Prophet, may Allah grant him blessings and peace, forbade hair extensions even though they are not a change in creation, but rather may be a type of adornment or treatment. However, since the intended meaning was deception and fraud, he prohibited it. This is because even though hair extensions are for adornment, since they include deception and falsehood, the cause for the prohibition is more likely. This is because if the reasons conflict between what tends toward permissibility and what

tends toward prohibition, then prohibition is more likely, because it is a departure from the original.

What clarified that is the fact that permissible adornment is known, and the treatment for correction is known in both manner and nature. Hair extension is not of either type totally. All that remains is the motive of deception. For this reason, the Noble Messenger, may Allah grant him blessings and peace, forbade, as mentioned above, a woman who wanted to extend her daughter's hair that had fallen out as a result of illness, not because it was a change, but rather because it appeared to be a form of treatment.

However, since hair loss is widespread among both males and females, it does not belong to the realm of illness but is considered a normal nature. Therefore, it does not require true treatment. Thus, treatment here is either mere adornment or mere deception. If it is for deception, as is the case with this bride whose hair fell out due to illness, it is therefore forbidden. The Prophet, may Allah grant him blessings and peace, did not permit her family to do hair extensions, but rather cursed those who did so, because the money, the goal, and the motive were to deceive the husband who had proposed to her, which is forbidden.

This leads to the problems of family disputes between spouses, as this will be revealed sooner or later. This will lead to divorce, or problems and aversion.

Unlike the case of sending the bride to the bridegroom without hair extensions, he would clearly know that the hair

loss was due to a temporary illness, so he would treat and fix it.

Scholars mentioned another reason for hair extensions, which is not explicitly stated, but it is a real reason. This is because the reality in the time of Allah's Prophet, may Allah grant him blessings and peace, was that hair extensions could only be human hair or impure hair, so Islamic Shariah forbade that.

But today, in our era, with the spread of artificial extensions, human hair extensions almost do not exist, but if human hair extensions are found, scholars have explained the prohibition causes.

Given the fatwa's relevance to real life, scholars have restricted this prohibited type of hair extension to human hair or impure hair. As for the others, there are details for them. According to the Hanafi school, it is not permissible to sell human hair or benefit from it, because the human being is honored, and should not be degraded. It is impermissible to humiliate or degrade any part of a person. The Prophet, may Allah grant him blessings and peace, said: "Allah has cursed the one who adds hair extensions and the one who requests them." The hadith only permits the use of wool to extend women's hair buns and braids¹²⁴.

¹²⁴ Al-Hidayah in explaining the beginning of the beginner by Al-Marghinani (46/3) Badai' Al-Sanai' in arranging the laws by Al-Kasani (125/5).

Al-Kasani said: It is disliked for a woman to attach the hair of another human to her own hair, because the Prophet (may Allah grant him blessings and peace) said: “Allah has cursed the one who adds hair extensions and the one who requests them.” That is because all parts of a human being are honored, and making use of the detached part is a degradation to him. For this reason, selling it is disliked. Nonetheless, using animal hair or wool is not wrong, because it is a way of beautification, which is acceptable. For this reason, it is permitted to use them in all aspects of benefit, including adornment. This is the saying of the Shafi’i: “As for connecting hair, if the hair is extended with impure hair or human hair, then it is prohibited. And if it is animal hair, then if she is unmarried, then it is prohibited due to suspicion and deceit. If she is married, it is also prohibited due to deception, based on the saying of the Prophet (may Allah grant him blessings and peace): “He who pretends to have something he does not have is like one who wears two garments of falsehood.”(1) If her husband permits, there are two views.

The first is prohibition due to the generality of the hadith, and because that is an act of changing natural creation. The second is permissibility, according to analogical reasoning, since the reason of prohibition is deception¹²⁵. This is what the Hanbalis held: “It appears that what is prohibited is only deception, which is attaching hair to hair, because it

¹²⁵ Badai’ al-Sana’i’ in the arrangement of the Sharia’s by al-Kasani (125/5).

involves deception, and using hair whose impurity is disputed. Other than that, it is not prohibited because it does not involve deception or impurity, particularly if they serve the interest of beautifying a woman's appearance for her husband without causing harm." Thus, the hadiths of prohibition are interpreted as meaning dislike rather than absolute prohibition. And Allah knows best." (3)

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The Malikis generally prohibit both, but the reason is deception, as mentioned previously¹²⁹.

“The reason for the forbiddance of hair extensions and similar practices is deception and conceit. The author of *Al-Muqaddimat* said: “Notice: I have not seen the Maliki and

¹²⁶ Narrated by al-Bukhari in his *Sahih* (9/317), Book of Marriage, Hadith No. (5219). Narrated by Muslim in his *Sahih* (3/1681) Book of Clothing and Adornment Hadith No. (2129).

¹²⁷ *Al-Waseet fi al-Madhhab* by al-Ghazali (2/169).

¹²⁸ *Al-Sharh al-Kabir ala al-Muqni`* by Ibn Qudamah (1/263).

¹²⁹ *Al-Muqaddimat al-Mumhidat* by Ibn Rushd al-Jadd (3/458). It includes extending hair and what is similar in meaning to it, and dyeing. It is not permissible for a woman to extend her hair or to perfume her face or body.

Shafi'i jurists and others offer any explanation for this hadith except that it is a deception to the husbands in order to increase the dowry, that becomes problematic if the husbands are aware of it.¹³⁰

A group of scholars, among whom is at-Tabari, asserted prohibition in general. Rather, Ibn Al-Mundhir considered the prohibition of hair extensions to be a type of worship, as he said: "Allah has cursed the woman who extends hair and the one who requests it extended." So that is an absolutely general statement as conveyed in the hadith: "It is not permissible for a woman to extend her hair with hair of something whose meat is eaten, or of something that is not eaten, whether living or dead." Therefore, the apparent meaning of the hadith does not give anyone the right to make exceptions without a hadith from the Prophet (may Allah grant him blessings and peace). This prohibition is not due to impurity in the extended hair, but it is an act of worship that women are commanded to observe, like his cursing the eyebrow plucker and the eyebrow plucked, the tattooer and the tattooed, and the one who files teeth for the sake of beauty¹³¹.

This is why we observe that, when these reasons are no longer present, the jurists almost unanimously agree on the

¹³⁰ Al-Dhakhira by Al-Qarafi (13/315).

¹³¹ Al-Awsat fi al-Sunan wa al-Ijma' wa al-Ikhtilaf by Ibn al-Mundhir (2/277).

permissibility of hair extensions in the four schools of Jurisprudence.

This is why the Shafi'i school hold that hair extension for the husband is permissible, because the underlying reason, which is deception, is no longer applicable, and because it does not fall under the category of changing Allah's creation¹³².

If the reason for deception is no longer present, the matter is relegated to the domain of beautification, which is originally permissible; therefore, scholars disputed over the ruling on hair extensions, as a result of this consideration of the underlying motive, intended purpose, and eventual consequences.

We find that they permit it for a husband, as is the correct view according to the Shafi'is, Ahmad in one narration, and the Hanafis in general¹³³. This is because the reason for prohibition according to them was meant to address a specific reality, which is the extension of human hair or impure hair. So, when this reason was nor more present, it was permitted in general. The Malikis sometimes considered the same justification, so they permitted every extension that does not involve deception, either with silk,

¹³² Al-Wasit fi al-Madhhab by Al-Ghazali (2/169).

¹³³ Bada'i' as-Sanai' fi Tarteeb al-Shara'i' by al-Kasani (5/125); Al-Waseet fi al-Madhhab by al-Ghazali (2/169); Ash-Sharh al-Kabir 'ala al-Muqni' by Ibn Qudamah, T. at-Turki (1/263); Fath al-Bari by Ibn Hajar (10/378); Al-Bayan fi Madhhab al-Imam ash-Shafi'i by al-'Amrani (2/95); Nail al-Awtar by ash-Shawkani (6/228).

or synthetic hair in our time. And sometimes they took into account the literal meaning of the term extension itself, and accordingly, they see nothing wrong with wearing a wig, because it is a placement, not an extension¹³⁴.

And according to other scholars, the ruling is based on the cause and intended purpose, because it is considered to be shifter from the domain of changing creation to the domain of adornment, which is originally permissible, by ensuring that it is free of deception and fraud. The difference in this particular case results from investigating the underlying cause: Is the prohibition due to changing creation, or is another cause intended? We observe throughout this entire discussion that the ruling is based on understanding the term's meaning, conceptualization, and practical application. This is the original approach, and it is only abandoned when such understanding is impossible.

Therefore, when the meaning of change in the context of hair extensions looked unattainable, scholars resorted to searching for alternative meaning which is known by

¹³⁴ Al-Fawaakih al-Dawani on the Epistle of Ibn Abi Zayd al-Qayrawani by al-Nafrawi (2/314). It is stated in Al-Fawaakih al-Dawani by al-Nafrawi on the Epistle, when Ibn Abi Zayd said: "Women are forbidden from adding hair extensions..."

The meaning of "hair extensions" is that if a woman places something on her head without actually attaching it to her own hair, it would be permissible, as stated by Al-Qadhi 'Iyadh. In that case it resembles twisted threads like the braids of wool and silk that a woman uses for adornment. Therefore, there is no blame on her for doing so, as it is not regarded as prohibited and is considered among the types of permissible beautification.

tracing the context of the prohibition, particularly the story of the bride mentioned in the hadith. Through this context, it clearly clarifies the cause, and the ruling is evidently influenced by the objectives and motives.

However, since in the first category in which the meaning is clear and evident, the jurist only needs to apply the term to the actual case. There is no need to investigate for the intent, the reason, or suspense of its ruling. The mere realization and application of the change and its application is considered an application of the intent and an action according to it. This is because the objective of the Sharia is to protect natural creation from change, tampering, and alternation, which is clear and obvious.

It should also be noted that there is no such thing as adornment through alteration. Rather, this is a case of mixing truth with falsehood. Change is prohibited, while adornment is permissible. The two concepts cannot be combined, contrary to what some may assume that adornment is permissible, and this is from beauty and adornment. This is because the reason behind adornment does not align with that of change. Whatever changes natural creation can never be considered adornment. Groups of jurists have stated that the reason for this category is deception and fraud.

Al-Maziri said: “Hair extensions are forbidden in our view, based on the hadith.” Judge Abdul-Wahhab said: “The meaning is that they involve deception and fraud.”¹³⁵”

3- The reason for treatment and repair

As for this category and the one that follows it, they fall clearly within the domain of permissibility, because the reason for treatment and restoration is well-defined. When it occurs, it can be applied to specific situations, such as illness, congenital deformity, or an emergency resulting from an accident or the like. In fact, the text explicitly states this, as in the previous hadith: “Except for disease,” and the Prophet’s permission for the man whose nose was injured to replace it with one made of gold.

This evidence clearly confirms the permissibility. Everything done for the purpose of treatment does not fall under the reason of change or deception, both of which lead to prohibition. Based on this foundational rooting and reasoning, many contemporary cases involving medical care, healing, and repair can be included within this permissible category, such as treating skin lesions and melasma.

This includes treating unnatural obesity that causes diseases, such as gastric bypass if it is for treatment, and liposuction of unnatural fat, because it is a type of treatment, unlike if it is for imitating others, in which case

¹³⁵ Al-Mu'allim bi-Fawa'id Muslim by Al-Mazari (3/139).

it is forbidden, because its motive is desire, passion, and dissatisfaction with what God created. Here, the motive and purpose influence the fatwa, because the issue allows for multiple possible intentions, and its ruling cannot be determined merely by applying the wording, such as the case discussed in the first section so liposuction and gastric bypass may be undertaken for treating diabetes or preventing obesity-related illnesses. In such cases, they are considered permissible, as they fall under the categories of treatment and prevention.

If it is not for that purpose, then it stems from the arousal of desire and tampering with creation, and thus falls under the category of prohibition, because it constitutes a change of natural creation without justification or legal justification.

4- The reason for pure adornment and what is disputed by other reasons:

First: The reason for pure adornment

It is the adornment that does not involve change of creation, deception, treatment, or therapy. Here, pure adornment is clearly permissible. Prohibition of such adornment is external only, such as resembling the adornment of immoral women, prostitutes, or ill repute women. Then, it should be deterred, and may become prohibited, depending on the reason.

An example of this category is teeth whitening, whose reason is neither change, nor deception, nor treatment or

therapy, so it remains within the realm of adornment. However, if it involves removing healthy, natural teeth to replace them with artificial teeth, seeking what is called a 'Hollywood smile', then this is more severe than filing and spacing teeth, as mentioned in the hadith, because it entails a complete removal without a therapeutic justification, motivated by aesthetic motives to changing Allah's creation. Beautification by changing creation is forbidden. However, if this comes because of treatment, such as treating a disease in the teeth, requiring filling the teeth cavities and correcting teeth discoloration, then a dentist performs teeth color correction. In such cases, it is permissible, because it is a medical treatment. The text of the hadith excludes treatment of illness.

This category also includes eyebrows bleaching, because it is not plucking, even if it gives a similar appearance. However, it is preferable to avoid it.

Among the adornments is nail polish. Some scholars have stated that anything that prevents the hair from reaching the skin during ablution, such as nail polish, paint, and similar substances, is forbidden. This requires further clarification to verify its impact on ritual purity.

All types of adornment are permissible, based on the broad meaning of the verse: "Say, "Who has forbidden the adornment of [i.e., from] Allāh which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believed during the life of this world, exclusively [for them] on the Day of Resurrection."

Thus do We detail the verses for a people who know.” [Al-A'raf: 32]

Women have a special status in relation to adornment, rooted in their innate nature, as stated in the verse: “So is one brought up in ornaments while being during conflict unevident [attributed to Allāh]?” [Az-Zukhruf: 18].

All adornments are permissible as long as they do not involve changing Allah's creation, deception or trickery, or displaying them to someone who is not permitted to see them.

Second: What the fundamental principles dispute:

Among the issues debated within the fundamental principles is the wearing of a wig, as previously discussed. It swings between adornment, deceit, and the priori analogy to the prohibition of hair extensions. The jurist is tasked with issuing the fatwa based on the underlying reason.

This category includes artificial eyelashes. If they are used to deceiving, they fall into the second category, which is prohibited due to the reason of deceit and trickery. However, it is permissible for a husband if devoid of this reason. The basic ruling is that it is permissible, because it does not involve a change or deception, so it is considered an adornment.

The third and fourth categories are clearly permissible. The fourth category involves those that may be influenced

by conflicting reasons. Thus, this makes them doubtful. And the believer is cautious at doubtful matters.

The first and second categories are clearly prohibited. The first is more severe, because it is not hesitant and leaves no room for interpretation. The second depends on the motive and reason. If it involves deception and fraud, it is considered prohibited. And Allah Almighty knows best, and grants success.

Relapse:

A reflection on the exception: “Then We return him to the lowest of the low, Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.” [At-Tin: 2-3] Allah Almighty created man in the best stature, and here He mentioned the occurrence of a relapse and a return to the lowest of the low.

So, what is this relapse?

The meaning of this does not go beyond a worldly or otherworldly response, which the scholars' views are directed towards.

As for the worldly response, it is the physical changes in the human body if one gets very old. That is why the verse uses the gradual expression “then”.

Indeed, weakness undoubtedly afflicts a person who advances in age.

These are, in fact, types of warnings and messages that each one of us must read. Some scholars have interpreted “the warner” as gray hair in this verse: “And the warner had come to you”.

Certainly, they are warnings, premonitions, and transitions that signal the approach of inevitable departure, from which exempts no one, not even prophets or messengers.

They are messages and warnings that we should not ignore without reflection and contemplation. “Then You returned him to the lowest of the low, except for those who believed and did righteous deeds.” Even if such individuals reach the most decrepit stage of life, or their bodies weaken with age, they are granted a reward that is uninterrupted. Ad-Dahhak said: A reward without work.

Certainly, without work, because when strong, he fulfilled his obligation, followed and adhered to it, thus earned Allah's pleasure. He rewarded him with continued reward even when their ability to work ceases due to age or illness.

This is supported by authentic hadiths, such as the one narrated by al-Bukhari from Abu Musa, which states:

“If a servant falls ill or travels, he will be credited with the same reward he would have done if he had been healthy and at home.¹³⁶”

There is also another valid meaning for the other type of human being, which is the one who denies his Lord and disbelieves in Him. Allah returns him to a different kind of relapse, which is the ultimate downfall in Hellfire. What we see is that the meaning is further and deeper than it may first appear. This will be explained in the following discussion:



¹³⁶ Narrated by Al-Bukhari 17/4, Book of Jihad and Expeditions, Chapter: What the traveler did during his stay will be recorded for him.

The Four Stations of Evaluative Bestness and the Four lowest States

Allah Almighty says: “And We have certainly created man in the best stature; then We return him to the lowest of the low.” Allah created man in the best stature, and this encompasses four stations, resulting from my speculation through the scholars’ words, the meanings of the texts and their rational, articulate, and innate implications, and the outward physical body.

The bestness (excellence) of these four is due to knowledge for the mind, the refinement of logic for the rational faculty, Islam for the innate disposition, and beauty and proportion in the outward form. However, their lowness is manifested in the mind through intellectual ignorance, acceptance and embellishment of injustice, succumbing to temptations and deviations, and acceptance of inferiority and humiliation.

The lowness of speech is evident in our age in discourse, media, and means of communication

Then He excluded the believers from the lowest state. This is a clear, contiguous exception, and it cannot be discontinuous due to the presence of the letter "fa" in “*falahum ajrun ghayrumamnoon*” (for they will have a reward uninterrupted,) which is connected to what precedes it. Ibn Aashoor stated this clearly: "The interruption of the exception here is not possible, because the presence of the

letter "fa" in His statement, “*falahum ajrun ghayrumamnoon*” categorically rejects¹³⁷.

This contiguous exception saves the believers from falling into the mire of lowest state, baseness, and mental, instinctive, verbal, or physical decadence.

Faith shields and protects humans from ignorance and foolishness.

Look at non-Muslims and you will see a pile of mental and intellectual baseness that has clouded the mind and convinced it of animality, so you see obscenities and effeminate behavior.

And those who have made their bodies a place for play, damage, distortion, and change.

Their innate nature has deviated from the straight path to worshipping a mouse, a cow, nature, or Satan, and their morals to lusts in the name of freedom.

¹³⁷ At-Tahrir wa at-Tanwir (30/429) Ibn Ashur spoke about mind and nature, and others spoke about creation and form, and others about eloquence. Ibn Ashur said in At-Tahrir wa at-Tanwir (30/426): Ibn Atiyyah narrated it on the authority of al-Tha'labi through Abu Bakr ibn Tahir that he said: The improvement of a person is his mind and perception, which have ornamented him with reasoning. His wording according to Al-Qurtubi is close to this with the addition that he takes his food with his hand. Al-Fakhr narrated on the authority of Al-Asamm that the best improvement is the most perfect mind, understanding, etiquette, knowledge, and eloquence. So, their total words indicate what we have said.

Western capitalist and communist thought have been a disaster for humanity in our world. They have sought to control humanity, states, and nations with military, soft-power economic, media, cyber, sexual, and intellectual power.

They have globalized deviation, eradicated innate nature, and destroyed the family. They have supported perversion and effeminate men, calling them homosexuals and granting them rights protected by the power of the state.

These lowest states lead to the lowest of the low in this world, morally, ethically, physically, and instinctively, and in the Hereafter to the lowest of the low in Hell...

The people of faith have been saved from the circle of lowest state by Allah's Grace and Mercy. They will have an uninterrupted reward, and there will be no harm or interruption in it.



The Great Issue: Rulership

Then Allah concludes with an important issue: “So what yet causes you to deny the Recompense? Is not Allah the most just of judges?” [At-Tin: 7-8].

It is a call to humanity, to this creature.

It is a rhetorical shift (*iltifat*) to him, as is well-known in the science of rhetoric.

A rhetorical shift to the address of this servant.

A rebuking interrogative questions the motives for his denial of religion as a whole, and of the reckoning and the resurrection, despite seeing Allah Almighty's creation.

This man witnesses how He created him and transferred him from one state to another until He returns him to Him. So, he is either a disbeliever or a believer.

Therefore, “Is not Allah the most just of judges?”

This verse encompasses the two meanings of *ahkam alhakimeen* (the most just of judges): wisdom and judgment, as indicated by its linguistic structure.

His legislation and religion, glory be to Him, have combined the most perfect wisdom and the most just judgment.

Just as He, glory be to Him, possesses the power to create and govern His creation, He also possesses the power to rule. Just as He created man perfectly, He, Exalted be to Him, perfected legislation for him. “But who is better than

Allah in judgement for a people who are certain [in faith]?" [Al-Ma'idah: 50].

All man-made legislative approaches are subject to desires, whims, caprices, human deficiencies, limited perceptions, and are governed by personal interests and other considerations.

Except for Allah Almighty's method and judgment which is free from whims, desires, deficiencies, contradictions, and confusion. Therefore, when you open the Qur'an at its beginning, you see the first verse after Al-Fatihah: "Alif, Laam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah" [Al-Baqarah: 1–2] Yes, Allah opens His Book with this assertion to inform every reader that they are engaging with a system established by the Wisest of Judges—perfected and refined, free from contradiction, doubt, confusion, or inconsistency.

The issue of *hakimiyyah* (Rulership) is pivotal and central in Islamic legislation. There is no division of authority between Allah and governments or peoples, nor any form of partnership in any percentage or proportion.

Hence, the statement of some constitutions in Muslim countries that Islamic Sharia is one of the sources or a primary source of legislation was a grave error and a violation of Sharia.

If Sharia is merely one of the sources, then there are other sources not derived from it. And if it is *a primary source*,

then there are secondary sources from outside the Sharia. Both are forbidden, as Allah Almighty says: “The decision is only for Allah. He relates the truth, and He is the best of deciders.” [Al-An‘am: 57]

This is a restriction. And He also says: “Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.” [Al-A‘raf: 54]

In that verse, both creation and judgment belong solely to Allah.

And He Almighty says: “And judge, [O Mohammed], between them by what Allāh has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allāh has revealed to you. And if they turn away - then know that Allāh only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient. Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].” [Al-Ma’idah: 49–50]

This is an explicitly stern warning from Allah Almighty against compromising some of the revealed rulings of Allah. The constitutional articles and objectives stipulating that Sharia is a source of legislation or the main source have codified things that contradict Sharia.

When we and the scholars explained this to them, their only justification was to claim that there are laws that are not in Sharia, and this is false.

Sharia is complete and comprehensive in the Qur'an, Sunnah, consensus, and analogy, from which rulings on every aspect of life can be taken.

If it is not explicitly stated, it falls under the universal general principles of the Qur'an and Sunnah and is derived from the jurisprudence of public interest, objectives, rules, and independent reasoning (ijtihad) in the schools of jurisprudence.

It is obligatory to form scholarly committees of jurists and legal experts to codify Sharia and formulate a law derived from Sharia. This is an extremely easy task, but the difficulty lies in self-interest (hawa), inability, ignorance, or international pressure, which are invalid excuses. Furthermore, Muslims must demand this of their governments. Demanding that is obligatory on the parliaments, the Shura Councils, the Peoples' Assemblies, and all councils that represent the people to do so. Thus, whoever falls short is sinful and bears responsibility before Allah. responsibility falls upon those in authority, whether king, prince, sultan, or president.

The political parties must have a role in this, otherwise they will be committing a sin, because this is one of their greatest duties, which is to reform legislation. If they prioritized and committed to it, it would be better for them than competing over the fleeting pleasures of this world.

Committees were actually formed to codify Sharia; for it is in the House of Representatives that the oath (of duty) resides.

The Ottoman Empire issued the Majallat al-Ahkam al-Adliyyah (Judicial Rulings Magazine) by Imperial Edict in 1293H (1876), and it became a judicial reference throughout the vast Ottoman Empire.

It contained 1,851 legal articles on the provisions of transactions, and was based primarily on Hanafi jurisprudence and considerations of public the interest, even if it was less favoured in terms of school of jurisprudence.

Then the codification of Sharia expanded in many Arab countries between 1920 and 1953, and included transactions, social, financial, administrative, and other rulings. It was based primarily on deriving and taking contemporary rulings from Shariah, which were then used to draft the legal articles were written based on that.

Among the codification efforts is the Majallat al-Ahkam al-Shari'yyah (The Journal of Shariah Rulings) by Judge Ahmad ibn Abdullah al-Qari al-Hanbali, in which he drafted a project to codify the School of Hanbali Jurisprudence, which was issued in the Kingdom of Saudi Arabia in 1401H (1981).

In some Arab countries, there were laws that contradicted Shariah law in matters that are stipulated, such as inheritance, polygamy, and penalties.

We ask Allah to guide everyone to complete this.

Major Constitutional Duties

The First Constitutional Generality:

Allah is unique in creation and judgment. He is the best of creators and the wisest of judges. His creation is the best creation, and His judgment is the best and wisest judgment.

The Second Constitutional Generality:

Accordingly, He created man in the best stature in his body, mind, nature, logic, inward appearance, and outward appearance. Any action in human creation by changing it is tampering with creation and is forbidden, whether it is in genes, cloning, gender change, or changing the shape of a healthy organ.

The Third Constitutional Generality:

Deviating from the judgment of Allah is foolishness and self-interest, because it is a departure from the judgment of the wisest of judges and the best of creators to the judgment of a creature afflicted with deficiency, self-interest, and desires. This is considered a turning away from and opposition to Allah and His Messenger and one of the greatest crimes in Shariah.



Legislative Methodology

1- Using clear rational arguments. Allah, the Exalted, has clarified that He created man in the best stature. This proves His divinity and His exclusive right to be worshipped and affirmed in monotheistic. Sound reason inevitably necessitates this conclusion. How can someone who did not create be worshipped and be referred to for judgment?

2- It uses the Arabic superlative adjective, which implies that someone is better than a group. So, you say, "So-and-so is better than so-and-so." In this context, man is better stature than whom? The answer is: better than other created beings. This is understood naturally by Arabs in their language and idiom, as it signifies an honor bestowed upon mankind. This is evidence of man's superiority over other creatures.

3. It involves the derivation of legal rulings through stating bestness and most perfectionism, so phrases like this is better, more perfect, or wiser are used.

Its implication and meaning denote that deviating from what is best is considered frivolous and driven by desire, both of which are prohibited in Shari'ah. Such deviation is inevitably a move from what is best and wisest to what is inferior. This expression appears in the surah in the context of creation, "in the best stature," and in the context of judgment, "the most just of judges."

This indicates the vainness and self-interest of those who tamper with the creation of man, who is in the best stature and who turns away from Allah's judgment which is the best of judgments issued by the most just of judges.

4. Part of the legislative methodology is the use of words and phrases that possess multiple connotations, all of which are intended. For example, all meanings of the phrases '*ahsan taqwim*' (the best stature) and '*asfal safilin*' (the lowest of the low) are correct and conform to the eloquent Arabic style. Another example is the phrase, '*ghayr mamnun*' (without interruption/without favor) which simultaneously conveys both meanings: uninterrupted and without favor or harm.

5- The frequent association of one thing with another in the Qur'an indicates that this *Iqtran* (association) is intended in the legislative ruling. For this reason, *Zakah* (obligatory charity) is equated with the ruling on *salah* (prayer), due to the frequent association between them in the Qur'an. The Companions derived from this the command to fight those who withhold *Zakah*.

Similarly, the connection between performing '*amal al-salihah*' (good deeds) and *iman* (faith) appears in the Qur'an in nearly fifty positions, according to my observation. This is clear evidence that performing good deeds and faith are two inseparable conditions for salvation.

The command to obey Allah and His Messenger is often associated in the Qur'an, indicating that both are required

together. Whoever obeys Allah must also obey the Messenger, and whoever obeys the Messenger has indeed obeyed Allah. Obedience to the Messenger means the adherence to his Sunnah (the Prophet's way of life).

In addition, the association of creation with the entitlement to command, judgment, *rububiyyah* (lordship), and *u'budiyyah* (servitude) to Allah. This is frequent in the Qur'an, signifying that the One who created has the sole right to be worshipped and the sole right to *hakimiyyah* (rulership). This association is indivisible.

As for association with a description, it is a form of *taqyeed* (restriction) or *takhsis* (specification), and it is well-known in *usul al-fiqh* (the fundamental principles of Islamic jurisprudence). In another example, the association of fighting with the description of "*fi sabil Allah*" (in the way of Allah) indicates that this specific kind of fighting is the intended meaning of Islamic law.

6. Legislation frequently employs styles of amazement, denunciation, rebuke, or confirmation in the Qur'an, so the jurist must observe that. This is manifested in this surah in the verse: "So, what yet causes you to deny the Recompense?" (95:7). The style here is one of *istinkar* (denunciation) against those who deny Islam and the Hereafter. This implies that this act is *munkar* (reprehensible) in Islamic Shariah.

In addition, the saying of Allah Almighty: "Is not Allah the most just of judges?" (95:8) is delivered in the style

of confirmation and affirmation, following the presentation of the previous proofs and arguments, namely, that He alone created man in the best stature. Therefore, He alone is the Best of Judges in all matters among which is that He is the Best of Judges in punishing those who deny His religion and His message, thereby carrying an implicit threat to them.

Therefore, this must be established, accepted, and affirmed in the Muslim mentality, in human consciousness, and in practical application across all walks of life, governance, and the state.

This truth must be established and confirmed in the hearts, consciousness, and thoughts of generations so that the source of knowledge and legislation from Allah alone is unified for them.



Brief Inferences from the Jurisprudence of the Surah

- This verse affirms that Allah can swear by whatever He wills of His creation.

- It emphasizes the virtue of figs and olives,

because swearing by them draws attention to their significance.

- It reminds man of Allah's blessings, for He created great and varied blessings on which people's interests and lives depend.

- It highlights the honor of Makkah by swearing by it.

- It states that Holy Makkah is a safe city for which He establishes a special, obligatory rule. This rule includes security for whoever enters it as in Allah's saying: "And whoever enters it [i.e., the Haram] shall be safe.", and includes security for its inhabitants, and even to its game and trees, as in Allah's saying: "and made them safe, [saving them] from fear".

- It also demonstrates that security in the Sacred Sanctuary of Makkah was established by Allah Almighty, so no one can alter or change it. The Prophet (may Allah grant him blessings and peace) said: " Indeed, Allah made Makkah sacred, and it was not lawful for me [to fight in it] except for one hour of a day." (Transmitted by Al-Bukhari)

- Mentioning the fig, the olive, the Mount At-Tur, and Makkah functions as a reminder of the locations of the divine messages, all of which were from Allah. The place where the fig grows is a reference to Mount Judi, where Noah's Ark rested, and which was abundant with figs, as said by Ibn Abbas. The olive refers to the Levant (Ash-Sham), Jerusalem (Bayt Al-Maqdis) which was the land of many prophets, including the message of Jesus. Mount At-Tur is a reminder of the message of Moses. Makkah is a reminder of the religion of Abraham and the message of Mohammed, (may Allah grant him and all the Prophets blessings and peace).

- All of this is supported by Arabic text and style. Therefore, Ibn Abbas and others had two interpretations of the fig and the olive, the tree and the place. This is evidence of the unity of divine messages.

- It confirms the Creator.

- It indicates that Allah created man in His image, not in a developed form, as evolutionary theories claim.

- It honors man over other creatures, so the comparative form is used to indicate the excellence of his creation and constitution.

- It indicates that changing the creation of man is a departure from the best constitution, so it is a matter of vanity and desire, which is forbidden.

- It indicates the permissibility of modifying any distortion of creation that occurs due to accidents, fires, or genetics, because it is not in vain, but rather a treatment of an illness so that it may return to the best constitution, as is the original creation

- It includes that the One who created deserves to be worshipped rationally and legally, because He informed us that He created man in the best stature in the context of explaining His grace, His blessings, and His uniqueness in creation.

Thus, it is understood that He is the One who deserves to be worshipped rationally, because it is not rational for Him to say: I created you in the best stature, so that you would disbelieve in Me and not thank Me.

- It states that everything is by Allah's decree, control, and will. Therefore, He said, "We created and returned," and attributed that to Him, glory be to Him.-

- It states that the unbelieving person will fall into various lowly states in this world, then be returned to the lowest of the low in the Hereafter.

- It states that the people of faith and righteous deeds are exalted and saved from falling into lowly states, because Allah has exempted them.

- It states that Allah's blessing is upon the people of faith and righteous deeds.

- It states that there is no faith without deeds, and no salvation except through them, because they are linked in the condition and the exception.

- It states that doing righteous deeds is a condition for salvation from lowly states in this world and the Hereafter, because doing righteous deeds is linked to faith in the context of the exception, indicating that it is a condition for that.

- It states that Allah's favor is upon the people of faith and righteous deeds, with a continuous, uninterrupted reward, free from harm and trouble

- It states that the jurist must provide evidence based on rational proofs. Consider the statement that the One Who created has the right to be worshipped and to rule, and people of reason do not disagree on this.

It includes diversifying the discourse of man in calling to Allah. Observe how He addresses man in a rhetorical style of amazement, saying to him: What makes you deny the religion after presenting these clear proofs?

It explains the dangers or results that arise from actions and explicates reward and punishment. This is an important method for dealing with the human soul.

This surah warns of the troubles, torment, and penalties that a person will face if he disbelieves, and how he will be freed from these dangers if he believes.

- The Surah uses a phrase that leads to the soul's aversion and caution against falling into it. Here, he uses "*Asfal Safleen*" (the lowest of the low), because the human soul does not like the lowness or degradation.

- It emphasizes the necessity of applying Allah's Shariah (Islamic Law), because He is the One Who created, and He is also the Wisest of Judges. Deviating from His judgement is a frivolous and capricious act. It is equivalent to giving the exclusive right of the One Who created to someone who did not create. Therefore, this is the very definition of injustice, oppression, and aggression.

- In summary, this surah is full of subtle rulings, decisive matters, and general Sharia principles. Ibn Taymiyyah even said: "The wonders of the Qur'an never end, and Allah Almighty has made His intention clear in the most perfect explanation. However, confusion befalls those who are not firmly grounded in the knowledge of the demonstrative evidence, for this surah and others contain wonders that never end."¹³⁸



¹³⁸ daqa'iq at-Tafsir (3/161).

Jurisprudence of Da'wah

1. Directing attention to the origin of the messages and explaining that they all come from one source, and all call for monotheism and the worship of Allah without any partner. The polytheism that occurred in Judaism and Christianity is a later deviation that has no connection to the origin of the message.

2. Reminding people of Allah's blessing in creation and His honoring of humans, and the bestness of their creation in their stature, instinct, mind, and speech. Warning against distorting, changing, and tampering with creation, and explaining contemporary practices that fiddle with Allah's creation and tamper with it based on whims and desires.

3. Warning against the path of deviation that leads people to the lowest of the low.

4. Using rational arguments in da'wah and dialogue.

5. Focusing on the issue of rulership, the merits of legislation, and its perfection, because it was revealed by the Most Wise of Judges.



Surat Al-Balad: Human Hardship Syndrome and Its Treatments

سورة البلد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُفْسِمُ بِهَذَا الْبَلَدِ ١ وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ٢ وَوَالِدٍ وَمَا وَلَدٌ ٣ لَقَدْ خَلَقْنَا
الْإِنْسَانَ فِي كَبَدٍ ٤ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ٥ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ٦
أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ٧ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ٨ وَلِسَانًا وَشَفَتَيْنِ ٩ وَهَدَيْنَاهُ
الْأَنْجِدِينَ ١٠ فَلَا أَفْتَحُمُ الْعَقَبَةَ ١١ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ١٢ فَكَيْ رَقِيبَةً ١٣ أَوْ
إِطْعَمٌ فِي يَوْمٍ ذِي مَسْعَبَةٍ ١٤ بَيِّنًا ذَا مَقَرَّبَةٍ ١٥ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ١٦ ثُمَّ
كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ١٧ أُولَئِكَ
أَصْحَابُ الْمَيْمَنَةِ ١٨ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ١٩ عَلَيْهِمْ نَارٌ
مُؤَصَّدَةٌ ٢٠



Al-Balad

1. I swear by this city [i.e., Makkah]
2. And you, [O Muḥammad], are free of restriction in this city
3. And [by] the father and that which was born [of him],
4. We have certainly created man into hardship.
5. Does he think that never will anyone overcome him?
6. He says, "I have misspent wealth in abundance."
7. Does he think that no one has seen him?
8. Have We not made for him two eyes?
9. And a tongue and two lips?
10. And have shown him the two ways?
11. But he has not broken through the difficult pass.
12. And what can make you know what is [breaking through] the difficult pass?
13. It is the freeing of a slave

14. Or feeding on a day of severe hunger
15. An orphan of near relationship
16. Or a needy person in misery
17. And then being among those who believed and advised one another to patience and advised one another to compassion.
18. Those are the companions of the right.
19. But they who disbelieved in Our signs - those are the companions of the left.
20. Over them will be fire closed in.



Enduring Hardship and the Potential for Confrontation...

- The delusion of wealth
- Obstacles to giving... Who will overcome them?
- Compassion, its rhetorical dimension, and its duty-based impact

These are the central themes of Surat Al-Balad, which begins with three oaths; to emphasize these central issues, which focus on the human hardship, which Allah swore by and which the Surah unveils in multiple forms.



The First Issue: The Siege of Hardship and the Possibilities of Confrontation

"لَا أَقْسِمُ بِهَذَا الْبَلَدِ ١ وَأَنْتَ جِلُّ بِهَذَا الْبَلَدِ ٢ وَوَالِدٍ وَمَا وَلَدٌ ٣ لَقَدْ خَلَقْنَا
الْإِنْسَانَ فِي كَبَدٍ ٤ أَيَحْسَبُ"

(I swear by this city [i.e., Makkah], And you, [O Muḥammad], are free of restriction in this city, And [by] the father and that which was born [of him], We have certainly created man into hardship. Does he think that) [Al-Balad: 1-5]

The city is Makkah. "And you, [O Muḥammad], are free of restriction in this city" has four meanings:

1. I swear by this city where you resided,
2. I swear by this city where Quraish allowed killing you,
3. I swear by this city which will be made permissible for you on the Day of Conquest, and
4. I swear by this city where you are absolved from sins, not having committed any sin in it.

These are the four meanings of the word "hillun" (free of restriction/permissible) according to the scholars of interpretation.

This demonstrates the miracle of the Qur'an, that one word contains all of this.

Therefore, Allah swore by Makkah, the Sacred City, connected to the beloved Mohammed (may Allah grant him

blessings and peace), with his various present and future circumstances.

And these four correct meanings are an evident part of the nature of human life and the hardship surrounding it by which Allah, the Exalted, will swear.

And that this hardship, effort, and struggle are part of the nature of life, even for the prophets. This means that this is an unavoidable divine law, whether on the path of good and guidance or evil and misguidance.

The Prophet (may Allah grant him blessings and peace) endured much hardship in his mission, as it is well known.

But this term refers to four stages: the stage of his stay in Makkah, the stage of declaring his blood permissible to be shed in Makkah, the stage of declaring Makkah permissible for him on the day of the conquest, and the comprehensive and continuous stage which is his absolute freedom from sin.

These stages evidently highlight the hardships of life and the confrontation of its difficulties, even for those who carry the message.

The second oath, “And [by] the father and that which was born [of him],” encompasses every father and every newborn, according to Ibn Abbas and at-Tabari.

These oaths refer to the secure City of Makkah, its Messenger with his circumstances, and life with its

newborns and their parents to emphasize this fundamental reality: the hardship of life.

That is to develop mechanisms for facing and dealing with it...

This is evident in this surah in four issues.

“We have certainly created man into hardship.” [Al-Balad: 4]. Certainly, the troubles and hardships of life are inherent in the structure of this world at all its stages, so man must be patient and not despair, for this is the nature of its creation.

And look at the meanings of “al-kabad” (the hardship) which give a towering, branching group that takes the imagination to every distant path.

Let me discern some of these hardships of life.

The journey of struggle begins with the first cries after birth which is a cry in the very first moments of the journey in this trial-laden life, filled with both hardships and joys.

Both paths must touch every human being, for even the joys and successes in this life are not attained except through toil and struggle, and so are the calls to faith and the message.

It is, therefore, a world of deeds and trials in its many forms and colors; thus, hardship surrounds man like an envelope surrounding its contents. This is why the Quranic expression uses the prepositional phrase “into hardship” to

convey that this creature exists within the toil and the struggle, and to indicate it encompasses him from every side.

And for this reason, Allah provided him with the means to confront and overcome all kinds of circumstances to achieve the purpose of the trial-like task. The most prominent and greatest of these means are the tools of knowledge and science including intellect, sight, and speech “And have shown him the two ways?”.

The hardship surrounding life, and its four Manifestations in the Surah

The manifestations of hardship are revealed to us, and surround man from every side, as indicated by the preposition “*fi*” (in) which denotes circumstantial surroundings, “*fi kabad*” (in hardship).

In this life reality, Allah provides man with the potentialities to confront this hardship.

He provided him with the tools of science, knowledge, and eloquent speech, eyes, a tongue and lips ...

In addition, He provided him with knowledge of the two paths of evil and good and revealed to him a guiding book for that.

The Surah showed a crude image of an extravagantly wealthy man, whose perceptions of life, humanity, and the divine guidance that Allah revealed were corrupted.

His attachment to money lead him to think that no one can overcome him. This is a dangerous corruption of perception, resulting from wrong ideas that wealth, money, and riches offer him absolute power.

Financial corruption is another form of corruption in handling of money and its resources.

This person deals with wealth with destruction after which he would boast: "I have misspent wealth in abundance."

This extravagantly wealthy man with his dangerous dealings with money, destructive ideas and shameless actions is a recurring image of hardship in the surahs in *Juz' Amma*, he will harm life and humanity.

In Surat Al-Humazah, the image of the greedy, multifaceted, selfish, monopolistic, and miserly collector of wealth is told to us, exposing his imperfect perception of linking his immortality, life, and destiny to wealth.

Here the meaning is repeated. It was repeated at the beginning of Surah Al-Alaq, in which he linked tyranny of wealth with distorted perceptions about it, leading to a state of self-sufficiency, independent of the world and everyone else, "Because he sees himself self-sufficient" [96-7].

Life's misery includes financial and material greed, accumulating wealth by any means, and spending it not on life itself, but on destabilizing safety, values, and perceptions.

He, with his wealth and distorted perceptions, constitutes a part of the world's life hardships.

This is a recurring image of life's hardships that the Surah has denoted to.

And there is another image revealing a part of the hardships of this worldly life and its product.

Commentators of the Holy Qur'an have argued whether this refers particularly to every disbeliever, or generally to any person who commits such an act.

It is evident that it includes every disbeliever, hypocrite, or immoral, arrogant, and rebellious Muslim who commits such an act.

The structure of the context is structured for each type based on its relevance, in the assessment of the obstacle and the subsequent linguistic considerations...

And then there is another form of hardship clarified by the surah. It is the misery of having one person's neck in the hands of another, whether through slavery, captivity, or imprisonment.

And another image of a different type of hardship, manifested by emergency conditions which adds to the hardship and difficulty of a life already full of troubles...

These are the calamities that directly affect the vulnerable such as the orphans and the poor.

The text directs wealth towards confronting hardship, its produce, and its calamities...

And it directs man to be among the believers who do good deeds, enjoining one another to truth and compassion. Also, it warns him against the opposite path.

The path of disbelief and misfortune, and its inevitable fate in the sealed prison of Hell.

From this point, the text begins with an oath... concerning the nature of life and its hardships.



The second issue: The Hardship of wealth and its Delusion

"أَيَحْسَبُ أَنْ لَنْ يَغْفِرَ عَلَيْهِ أَحَدٌ ٥ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ٦ أَيَحْسَبُ أَنْ لَمْ
يَرَهُ أَحَدٌ ٧ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ٨ وَلِسَانًا وَشَفَتَيْنِ ٩ وَهَدَيْنَاهُ النَّجْدَيْنِ ١٠ فَلَا

“Does he think that never will anyone overcome him? He says, "I have misspent wealth in abundance." Does he think that no one has seen him? Have We not made for him two eyes? And a tongue and two lips? And have shown him the two ways? But he has not” (90:5-11)

This is another portrayal of life's hardship resulting from the delusion, abuse and mismanagement of wealth.

Certainly, wealth and power grant a person additional sense of superior tendency in his reasoning, views, feelings, behaviors, and relationships with life and with others. This tendency may grow day after day unless restrained by faith that prevents its spread and inhibits it from the outset.

This inflation will undoubtedly lead him to delusions and illusions about the extent of his power and superiority, which no one can challenge.

Thus, this text treats, restrains and guides this patient to the right path. “Does he think that never will anyone overcome him?”

Thus, he reached the point where he became convinced that he was outside the realm of weakness.

These are calculations and measures of false assumptions and corrupt illusions that led him to this state. The word, “lan” (will not), indicates negation and negative future tense which are confirmed and supported within the framework of time. Similarly, the prepositional phrase “alaihi” (upon him) is placed first, which adds further emphasis and certainty.

He claims that no one, whoever they may be, will be able to overcome him. This is a general claim applies to everyone.

It is nothing but boundless vanity.

Then he followed with vanity of words after arrogance and extravagance of beliefs.

Look how he boasts and flaunts in his excessive indulgence in and tyranny with wealth.

He didn't even say “anfaqtu” (I spent)," but rather “ahlaktu” (I squandered).

This indicates his complete indifference to this wealth's value and benefits.

It is squandering and wasting of wealth, and using it for transgression, conceit, and arrogance... and so on, down the list of reprehensible traits.

Shariah forbids this approach to wealth, because Allah the Exalted only made this wealth for the construction and

improvement of life and the fulfillment of the rights of vicegerency.

However, employing it for deviation, crisis-creation, and the building of empires of transgression and domination is absolutely rejected.

If a person reaches this emotional and mental state that Allah described as “Does he think that never will anyone overcome him?”, What do you think he will do to society, to humanity, to life?

Will he make peace, goodness, and love? Or will he fuel conflicts, create problems, and strive to be unrivaled and without rival or competitor to his desires and limitless plans?

It is certainly a hallucination of grandeur.

And the first response to this deluded is the reproachful, rebuking interrogation: “Does he think that never will anyone overcome him?” and “Does he think that no one sees him?”

Certainly, we are capable of him and of silencing him. He is within our sight and observation.

It is Allah who grant him these powers of sight, without which he would be nothing: “Have We not made for him two eyes?”

and powers of expression, “wa liasnan” (and a tongue), and a touch of necessary beauty “a shafateen” (and two lips); otherwise, he would be like the ugliest of creatures.

This text contains a brilliant rhetorical structure, for while it describes the state of this arrogant fool who squandered wealth on destructive things, with the lofty ceiling of his vanity.

It simultaneously rebukes and reprimands him, telling him that he is more powerless than he perceives, and too insignificant to be notice.

He is under divine power, divine observation, and the absolute authority that governs the workings of this universe and its atoms, and knows their resting place and their final destination.

In addition, these types are a manifestation of hardship in life. We said, and based on the words of the Qur'an commentators, it is possible that this person may refer to the disbeliever, the hypocrite, or the disobedient transgressor, even though the ranks differ in the sight of Allah Almighty.



The Third Issue: Life and additional hardships and the Necessity to Address Them

فَلَا أَفْتَحَمَ الْعَقَبَةَ ١١ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ١٢ فَكَرَقَبَةَ ١٣ أَوْ إِيَّاهُ فِي
يَوْمٍ ذِي مَسْجَبَةٍ ١٤ يَتِيمًا ذَا مَقْرَبَةٍ ١٥ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ١٦ ثُمَّ كَانَ مِنَ
الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ١٧ أُولَئِكَ أَصْحَابُ
الْمَيْمَنَةِ ١٨ وَالَّذِينَ كَفَرُوا بآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ١٩ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ
(سورة البلد) ٢٠

But he has not broken through the difficult pass. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave Or feeding on a day of severe hunger An orphan of near relationship, Or a needy person in misery And then being among those who believed and advised one another to patience and advised one another to compassion. Those are the companions of the right. But they who disbelieved in Our signs - those are the companions of the left. Over them will be fire closed in. (90: 11-20)

A Great Challenge... Al-Aqaba (the difficult pass) and Its Humanitarian Choices

The second image of human hardship is the additional hardship, which comes and goes, as is the nature of life. It is an emergent situation and a luxurious calamity.

At its outset, comes the greatest hardship that a human being may endure, which is to have one's fate in the hands of another ... whether that other one treats one well or inflicts the worst kind of torment upon one ...

Whether one is a slave, a captive, or a prisoner...

Indeed, human freedom is among the most precious possessions one has.

Freedom is a gift from Allah Almighty, one that aligns with humanity's vicegerent status in life, as fulfilling the responsibilities of this vicegerency is impossible without being free from servitude, imprisonment, or captivity.

The third image of hardship: the calamities of famine (severe hunger) that devour their first victims, the orphans and the destitute in misery, with its broad meanings as will be explained:

This is the third central issue in the Surah, opening with this presentation... and this eloquent Arabic style, which means, “Why has he not broken through”.

I will pause later to discuss this breakthrough and its rhetorical implications, and why it was expressed in this way, but here I want to focus on the first requirement of this challenge: “But he has not broken through the difficult pass. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave.”

He thought that no one could overcome him; he claimed that he had squandered wealth profusely and without limit.

So, before him lies a formidable challenge. Will he dare to face it?

Will he attempt ‘the difficult pass’?

The difficult pass is about Man.

O you who squander wealth without measure, can you replace squandering of wealth toward using it for the revival of life?

Towards *freeing any person* from slavery, captivity, or imprisonment. Or, alternatively, towards feeding.

Absolutely, it is the feeding in times of famine, disasters, and starvations, particularly the orphaned relative, or the destitute poor who find nothing but dust.

Emancipating those in severe hardship.

This is the difficult pass, and these are its alternatives.

Foremost among them is "fakku raqabah" (the Emancipating those in severe hardship), absolutely, without restriction to gender, color, race, religion, or sect, because the aim here is to regard the human being as a human being: to restore their freedom and save them from harm. In the matter of warding off harm, Islamic law regards the human being simply as a human being. Here the humanity of this religion is manifest—this faith that carried the torch of freedom, and came with the duality principle of equality and the unity of the soul, as indicated in the opening of *Surat An-Nisaa*, from which naturally emerged the sole measure of honor: "*Indeed, the most noble of you in the sight of Allah is the most God-conscious among you.*" (Al-Hujurat 13)

And the duality of justice and benevolence involve all of humanity, as in Allah Almighty's saying: "Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." [16:90]

The greatest harm that befalls a human being is the restriction of his freedom, which is the effective instrument of vicegerency. Thus, the generalization of the verse is intended because emancipating the human as a human is one of the objectives of the Shariah. For this reason, Asbagh see that generalization of the verse accords with the apparent meaning, while those who restricted it to believers relied on evidence not inherent to the matter itself.

Nevertheless, its objective-based dimension considers that only the people of faith can fulfill this vicegerency according to Allah's will. Hence, giving them precedence in emancipating those in severe hardship serves the purpose of the Shariah from this perspective.

Islam is the religion of liberating the world from worshipping humankind to worshipping the Lord of humankind.

Thus, Islam opened the door to emancipating mankind with various means, and even made it obligatory, commanding believers to offer them mukatabah (manumission agreements) with their slaves.

This legislation, expressed in the imperative "then make a contract with them" (24:33), is really an opening of the door to freedom from slavery.

The *mukatabah* (written contract of manumission) is fair compensation paid to the slave owner in installments, so that the slave may become free.

This is social justice: neither party is wronged nor harmed, so the rights of all parties are observed. Islamic jurisprudence contains many detailed rulings that opened the gates of freedom wide. In this regard, we emphasize that the command to contract manumission is a general proclamation of emancipation in every sense of the word. Apparently, this indicates the meaning of obligation, as adopted by Omar (may Allah be pleased with him) and those who followed him. Whoever opposes this view is outweighed, for they diverted the command from its apparent sense with a weak justification.

Besides, the Shariah did not suffice with the command to contract manumission with them; it also commanded financial assistance: “And give them from the wealth of Allah which He has given you.” (24:33)

This gives yet another human dimension that the purpose of the *mukatabah* contract is not profit, but humanitarian aid and benevolence in freeing a human in difficulty.

Therefore, the Muslim jurists established a well-known rule which is the Islamic Shariah inclines towards emancipation, meaning it aspires to it in its rulings.

There is no verse in Allah’s Book that commands enslavement; rather, the command is to eradicate it. Nor is there any text in the Qur’an or the Sunnah that instructs the

enslavement of people. Instead, all of its texts revolve around mechanisms for liberating mankind from slavery, or regulating it based on human rights. For this reason, the verse, memorized by children and laymen alike, begins with the liberation of the human through the principle of "Fakku raqabah" (freeing a human in difficulty). Therefore, this issue is positioned within the hierarchy of divine legislation as a mandatory priority, one that the Shariah established as early as the Makkan period's religious obligation when this surah was revealed.

“But he has not broken through the difficult pass.” (90:11) Thus, the text explaining the meaning of *Iqtiham al'al'qabah* (breaking through the difficult pass) is opened. Traversing the difficult pass linguistically means entering and crossing it with speed, pressure, and intensity, according to Ibn A'tiyyah.

These are the meanings of *Iqtiham* (breaking through), which are correct linguistic meanings, because *fakku raqabah* (the freeing a person in difficulty), the feeding, the relief efforts, and the care of the orphan, all of which are righteous financial actions require these meanings of pressurizing on the soul and the nerves, and overcoming the whispers and temptations that sometimes suggest and other times delude one and allure that stinginess and hoarding are beneficial.

Indeed, it is a breaking through, and indeed it is a difficult pass, beginning with great hurdles, hindrances, and doubts,

whose end is with the most difficult pass, which is the Hellfire (may Allah protect us all from it).

Indeed, breaking through, this difficult pass is “the freeing of a slave, or the feeding on a day of severe hunger...”

Analogous to the freeing of a slave, which is emancipating and liberating them, is the release and ransom of a captive. By analogy also is the release of a financially insolvent prisoner by settling their debt.

As for the other way, it is feeding in times of famine, because *al-Masghabah* in Arabic refers to a general widespread famine.

This is an important foundation for relief operations for the poor, the destitute, and the orphans who are crushed by this general famine.

In such circumstances, the first to suffer are two segments of the society:

The first is the orphans, because the famine begins with the one who has no father, destroys him, as everyone else is preoccupied with themselves, their children, their families, and their relatives.

Usually, no one will pay attention to him, even to his own relatives. Due to his urgent and intense need, the Islamic legislation was directed to rescue him at the very top of the list of those to be aided.

From this, it is inferred that relief efforts should begin with the urgent cases.

And the dual case (the second category) for this is *al-miskeen al-matrabah* (a needy person in misery).

I did not say the “second case,” but rather the "dual" case; because the Islamic legislation did not order it second but brought it with the option of "or" (أو), which signifies that the cases are equal in entitlement (for relief).

Who is *al-miskeen al-matrabah* (the destitute person in misery and clinging to the dust) whose description with *matrabah* (clinging to the dust) has six meanings?

Its implication has revolved around six meanings for this word.

He is the one who has nothing, so he is clinging to the dust because of poverty, having nothing and no shelter but the dust. He may sleep on the sidewalk because he has no home, as indicated by Ibn Abbas’s saying.

He is the one who has no clothes, such that the dust reaches him. This includes everyone who lacks clothing, bedding, or a dignified shelter. This is the reality of this description: “A needy person lying in the dust.”

This reveals an extremely poor segment of society that is unable to find the simplest human needs. Therefore, it is a

religious obligation to assist them, provide relief, and support them materially and morally.

This group includes *sahib al-I'yaal* (the destitute person with dependents), as stated by Qatadah, *al-madyoon* (the indebted), as stated by I'krimah and *thu az-zumanah* (The very old, poor, infirm person), as stated by Abu Sinan. Furthermore, it includes the lone individual who has no one to care for him, as stated by Ibn Jubair, the stranger who is far from his homeland as maintained by Ibn Abbas, because he is "lying in the dust" that is he is far from his homeland.

All these dual meanings are valid because the language can suggest them, and applying these verses to real life interprets them.

This expands the meaning of the “*al-miskeen al-matrabah*” (destitute person clinging to the dust) to encompass the poor individual literally covered in dust, the one with dependents, the stranger, the lone individual, the indebted, and the elderly.

These types of people exist in society, and the religious law has commanded their rights through the Shariah texts and their meanings.



Major Duty-based Issues in the Surah

The First Duty-based Issue: Providing food relief is one of the most essential obligations under the Sharia, especially during famines, with clear priorities given particularly to orphans and the destitute.

The Second Duty-based Issue: Freedom is an objective the Sharia strongly seeks to achieve, and it encompasses numerous legal obligations.

Third Mandate: The prohibition of mismanaging wealth and squandering it on useless things, as well as using it for purposes other than its prescribed Shariah objectives.



The Objectives of Islamic Shariah

1. The Preservation of Wealth, which includes preventing its squandering on useless things.
2. The Preservation of Life, which includes protecting it from famine.
3. Freedom is an objective of Islamic Shariah (e.g., emancipating a person in difficulty).
4. The Preservation of Religion. Faith is a prerequisite for the acceptance of deeds, as suggested by the verse: “And then being among those who believed”.



The Legislative Approach

1. It employs intense motivation and strong encouragement, as seen in the verse: "But he has not broken through the difficult pass," which, according to one interpretation, carries the meaning of "Why did he not break through it?"
2. The unrestricted mention of the orphan and the needy indicates the generality of benevolence to both non-Muslims and Muslims.
3. The multiple, weighty potential meanings in a verse or phrase necessitate adopting them all, with preference given to the interpretation indicated by the context or other established texts.



The Jurisprudence of Da'wah

1. Highlighting the elevated status and reverence of the Holy City.
2. Preachers must highlight the merits of Islam and its deep care for mankind, particularly for the vulnerable, such as orphans and the needy.
3. Employing the linguistic dimension to clarify and present the meanings of the Qur'anic verses. For example, the phrase "*al-miskin thu al-matrabah*" (the poor person with dust/on the ground) has six meanings, including the stranger, one with a family, one without shelter, and others. These meanings reveal the greatness of Islam, and those who call to Allah should invest this knowledge and explain it to people.
4. Refuting misconceptions about Islam related to the issues of slavery, freedoms, and rights. This is achieved by preachers being mindful of the jurisprudence (*Fiqh*) of these and similar verses and bringing them to the fore.
5. The preacher must state the function of wealth in life and the legal rights associated with it.



Brief Inferences from the Surah

In this Surah, one of the inferences is the glorification of Al-Balad al-Haram (the Sacred City) because of Allah's oath by it.

Another inference is the prohibition of violating sacred ordinances. Because when Allah, the Exalted, swore by the Sacred City, He expressed disapproval and implicit reproach at how the polytheists permitted violating the Prophet's honor and blood in it, although he was in the Sacred City, where Allah had secured its inhabitants and prohibited its trees and game.

Another inference is the permissibility of entering Makkah without *ihram* (Hajj or Umrah garment) for those who do not intend to perform Hajj or Umrah. This is derived from the meaning of: "wa anta hillun" (And you are free), which meaning: permitted. The word refers to the person entering Makkah, as Al-Zamakhshari said that the meaning is "And you are in this town free from the state of *ihram* for Hajj or Umrah." There is a difference of opinion among scholars on this matter. Malik and Ahmad permitted those with a recurring need such as woodcutters, drivers, and modern-day laborers to enter without *ihram* garment. The Hanafis permitted it for those within the appointed boundaries of *ihram*. The Shafi'is permitted it for anyone who does not intend the rituals at all, whether they have a recurring need or not. The notion that it was made

permissible only for the Prophet for an hour of a day refers to entering it with the army and the consequences thereof.

Another inference is that the certainty of enduring hardship in this worldly life is the main theme of the Surah. This certainty is inferred from Allah's oath on that.

It indicates that hardship, difficulties, and trials surround mankind, as denoted by the preposition “in” (*fī*).

It holds that if trials and hardship are certain and inevitable, then the way out is to adhere to the teachings of Allah that He prescribed in His Book and the Sunnah of His Messenger.

It denotes to the mercy of Allah Almighty, because when He created mankind in hardship (*kabad*), He sent messengers to guide them to the right path and provided them with solutions to help them face the hardship and adapt to the nature of life.

It indicates Allah's wisdom in making life a test.

It contains the division of humanity into two types in the face of life's hardship: some dedicates it to Allah and some struggle for Allah's sake, while others endure hardship and strive in the path of misguidance which is what the verses mention and refer to in Allah the Most High's saying: “Does he think that no one has power over him?”

It also contains the jurisprudence of dealing with wealth, beginning with statements, assumptions, and disposal.

The assumptions stem from Allah Almighty's saying: “Does he think that no one has power over him?” and “Does he think that no one sees him?”

Allah mentioned these erroneous misconceptions and calculations within the context of solutions in the jurisprudence of dealing with wealth. This exposes a type of person whose imaginations are corrupted and whose financial thinking is filled by ego, greed, conceit, vanity as indicated by His saying: “He says, 'I have spent wealth in abundance.’” This verse describes his irresponsible spending and extravagant use of his wealth.

The purpose and objective of these verses are to guide the course of financial life with sound and correct standards, free from arrogance, pride, and recklessness in thought, word, and deed.

It also shows that errors in speech and action are preceded by deviations in thought and beliefs concerning issues. The Holy Qur'an revealed the initial assumptions and calculations of this character, who is the object of condemnation and scorn, showing how he thinks, with such crudeness, foolish display, and base superficiality, that no one could overpower him or see him.

This type of thinking is produced by large financial masses coloured with arrogance, pride, and conceit.

At this point, we conclude that we must address the underlying motives and what lies behind the words and actions, because wrong words and actions stem from wrong

beliefs. Therefore, the verses begin with them in this critical and condemnatory campaign against these accumulated erroneous thoughts, words, and actions regarding wealth.

It also prohibits financial extravagance, squandering, and frivolity, which is taken from the context of condemning the destruction of wealth mentioned in the verses.

Wealth is the cornerstone of human life and one of the five major necessities that Islamic Law came to preserve. Therefore, the Sharia has organized its acquisition, preservation, management, circulation, and distribution in the most comprehensive manner.

Wealth acquisition must be through clear, transparent, and legal means, free from suspicious and forbidden ways. Wealth acquisition transactions can be permissible only if they are free from six major prohibitions identified through thorough textual analysis of tracking and induction: usury, gambling, uncertainty in the contractual obligation, prohibition of the commodity or contract itself, breach of mutual consent, and public or specific harm.

Wealth preservation involves protecting it from loss, destruction, reckless financial or commercial ventures, or extravagance and waste on useless things. Its management must be in trustworthy hands and under safe, and wise administration.

Wealth Circulation can be acquired through five means:

1. Acquisition through purely transactional exchanges intended for profit like buying, selling, partnerships, commercial trading, currency exchange.
2. Acquisition through incomplete exchanges intended for generosity such as dowries, maintenance expenses, or for social reconciliation such as blood money, compensation for injuries.
3. Charity, benevolence, and good deeds (donations).
4. Prescribed religious obligations like Inheritance Science, and the like.
5. General permissible acts such as reviving barren land.

Wealth distribution includes all types of fair distribution of wealth lest it accumulates in the hands of a select few, convert the global market to become a capitalist shop owned by individuals who exploit the rest of the world, commodify human beings to become a market for consumption. For doing that, they use a media arsenal that promotes the financial industry day and night on major social media platforms such as Facebook, Twitter, YouTube, which know things about a person that he himself might not know. With no exaggeration, it is true that these social media have converted humans to commodities about which data are collected to analyze their personalities, desires and aspirations so that they satisfy and feed them, and make humanity move without feeling bad about them.

These social media tools have become a true addiction for people. They are stuck to them day and night, resulting in severing the ties of relationships, relatives, and family. They have their heads enslaved to this new tool: the handphone that made them mentally allured, psychologically destroyed, and addictively lost. It increased people's superficiality and stupidity because they find themselves obsessed with these devices.

It is the magic of this era, the shackles of modern slavery but by people's consent and willful payment. What an irony! Slaves in the past preceded us in this, where one of them would seek money to free himself, exploiting the Sharia's permission of the manumission contract to save a person from slavery. Therefore, they performed the manumission contract because of the order of obligation as stated by Omar and others.

However, we pay money to celebrate being enslaved by these devices today.

You reproach yourself in a moment of manifestation and honesty. How can you waste long hours with these devices? How can you ignore your child who repeatedly calls out to you while you are absent-minded?

How can you leave him to emotional starvation?

You return from your errand or work to your home to begin a stupid relaxation session with the nonsense device, connecting with the space called the virtual world, which

you have hugged as your real child, while your real family and child are treated as a mere margin.

We are in dire need to reboot minds that restore our brilliant connection to life and its splendid human drama. We must truly stop applauding those who steal us and kidnap our freedom, and our true happiness with the life around us.

Now remove your eyes from this device, observe the world as it is truly, and begin your journey as a conscious human being who knows his role and purpose in life, and fulfills the rights of his Lord, himself, and his compassion.

It contains a prohibition against wasting and squandering wealth.

It prohibits vanity and pride, for Allah condemned the proud whom Allah described them as “He says, ‘I have wasted wealth in abundance.’”

It refutes the claims of the liars, as Allah rejected the claim of the squanderer of wealth and proved him a liar: “Does he think that no one has seen him?”

It includes Allah's mercy upon creation, as He adorned and beautified them with the blessings of hearing, sight, and speech. This obliges man to offer his worship, gratitude, and obedience to Him.

It states that man's choice is based on free will, for Allah guided him to the two paths: the path of good and the path of evil.

It asserts that giving charity is difficult for the soul except for those whom Allah makes it easy for; therefore, it is called “the difficult pass”, according to one interpretation.

It states the great reward for giving charity, especially during disasters and famine. Therefore, He said, emphasizing its greatness: “And what can make you know what is [breaking through] the difficult pass?”

It shows Islam's yearning for freedom; therefore, it began with freeing the neck, which includes emancipation from slavery and release from prison and captivity.

It legislates providing food and relief during periods of public and specific famine and severe hunger.

It establishes that spending in times of severe hardship is greater; therefore, Allah called it “the difficult pass.”

It gives priority to the orphan who is a relative over others regarding rights.

It includes feeding the needy person in misery, whether they are homeless, without furnishings, without clothing, or an immigrant far from his homeland in his poverty and misery.

It declares the permissibility of feeding and relieving a non-Muslim, as the text does not restrict this to Muslims.

It highlights Islam's concern for the rights of the weak, the poor, orphans, displaced persons, and people in need, and the enactment of laws to support and care for them,

build homes for them, and provide them with food and relief.

It asserts the condition of faith in Allah for winning His rewards: " And then being among those who believed."

It includes the virtue of advising one another to patience and compassion, which is more profound than mere mercy, as indicated by the word of *marhamah* (compassion).



Key References

I have referred to numerous references of Qur'anic Tafsir (exegesis), linguistics, and jurisprudence (Fiqh) of the four main Sunni Schools of Islamic Law, the Zahiri School, and others.

A selection of the most prominent works of tafsir will be listed here, followed by a selection of the most important references for this research, without aiming to be exhaustive.

First: The Most Essential Works of Tafsir:

1. *Tafsir at-Tabari* called *Jami' al-Bayan a'n T'awil Ayi al-Qur'an*, edited by al-Turki, published by Dar Hajar for Printing, Publishing, Distribution and Advertising.
2. *Tafsir Ibn Kathir*, published by Dar Tayibah.
3. *Al-Durr al-Masun* by as-Sameen al-Halabi, published by Dar al-Qalam, Damascus.
4. *Daqa'iq at-Tafsir* by Ibn Taymiyyah, published by Mu'assasat U'lum al-Qur'an, Damascus.
5. *Tafsir az-Zamakhshari*, published by Dar al-Kitab al-A'rabi, Beirut.
6. *Tafsir Ibn A'tiyyah*, published by Dar al-Kutub al-I'lmiyyah, Beirut.
7. *Tafsir al-Qurtubi*, published by Dar al-Kutub al-Misriyyah, Cairo.

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8. *Tafsir ar-Razi*, published by Dar Ihya'a at-Turath al-A'rabi, Beirut.
 9. *Tafsir al-Manar*, by Mohammed Rashid Ridha, Egyptian edition.
 10. *Ruh al-Ma'ani fi Tafsir al-Qur'an al-A'thim wa al-Sab' al-Mathani* by al-'Alusi, published by Dar al-Kutub al-'Ilmiyyah, Beirut.
 11. *Fath al-Qadir* by ash-Shawkani, published by Dar Ibn Kathir.
 12. *Al-Bahr al-Muhit* by Abu Hayyan, published by Dar al-Fikr, Damascus.
 13. *Tafsir Ibn A'rafah*, Tunisian edition.
 14. *At-Tahrir wa at-Tanwir* by Ibn A'ashur, published by al-Dar al-Tunisiyyah for Publication, Tunisia.

Secondly: Other important references:

15. *Fath al-Bari* by Ibn Hajar, Dar al-Ma'rifah, Beirut, 1379H.
16. *Sharh Sunan Abi Dawood* by Ibn Ruslan, published by Dar al-Falah.
17. *Al-Muqaddimah* by Ibn Majah, published by Dar al-Fikr, Beirut, edited and annotated by Mohammed Fuad Abd al-Baqi.

18. *Lisan al-Arab* by Ibn Manthur, published by Dar Sader, Beirut.
19. *Al-Awsat fi as-Sunan wa al-Ijma' wa al-Ikhtilaf* by Abu Bakr al-Naisaburi, published by Dar Tayibah, Riyadh, Saudi Arabia.
20. *Sunan Abi Dawood as-Sijistani*, published by Dar al-Kitab al-A'rabi, Beirut.
21. *Al-Majmoo' Sharh al-Muhaththab* by an-Nawawi, published by Dar al-Fikr.
22. *Musnad al-Imam Ahmad ibn Hanbal*, published by al-Risalah.
23. *Bada'i' as-Sana'i' fi Tarteeb ash-Shara'i'* by al-Kasani.
24. *Takmilat Al-Ma'ajim Al-A'rabiyyah* by Mohammed Salim al-Nu'aymi, published by the Iraqi Ministry of Endowments.
25. *Al-Mwafaqat* by ash-Shatibi, published by Dar al-Ma'rifah, Beirut, verified by Abdullah Darraz.
26. *Ash-Sharh al-Kabir a'la al-Muqni'* by Ibn Qudamah al-Maqdisi, published by Hajar for Publishing and Distribution, Egypt, verified by al-Turki.
27. *Nayl al-'Awtar* by ash-Shawkani, published by Dar at-Tiba'ah al-Muniriyyah.

28. *Rawdhat al-Nathir wa Jannat al-Manathir* by Ibn Qudamah al-Maqdisi, published by Riyadh University, Imam Mohammed ibn Saud.

29. *Al-Mustasfa* by al-Ghazali, published by al-Kutub al-'Ilmiyyah.

30. *Al-Waseet fi al-Mathhab* by al-Ghazali, published by Dar as-Salam.

31. *Fawatih al-Rahmoot* by al-Kanawi, published by al-Amiriyah, Bulaq al-Kulliyyat.

32. *Dastur al-U'lama'a or Jami' al-U'loom fi Istilahat al-Funoon* by al-Qadhi Nakzi, published by Dar al-Kutub al-'Ilmiyyah.

33. *Mu'jam al-Lughah al-A'rabiyyah al-Mu'asirah* by Ahmad Mukhtar O'mar, published by A'alam al-Kutub.

34. *Al-Mu'allim bi-Fawa'id Muslim* by al-Maziri, published by the Tunisian Publishing, Printing, and Translation House.

35. *Al-Muqaddimat al-Mumahhidat* by Ibn Rushd, published by the Ministry of Endowments, Qatar.

36. *Al-Fawakih al-Dawani a'la Risalat Ibn Abi Zayd al-Qayrawani* by al-Nafrawi, published by Maktabat al-Thaqafah al-Diniyyah.

37. *Al-Hidayah fi Sharh Bidayat al-Mubtadi* by al-Marghinani, published by Ihya' at-Turath, Beirut, Lebanon.

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