



Intellect and Text

Prepared by:

**Prof. Dr. Muhammad Mukhtar Jumu'ah
Mabruk**

Minister of Awqaf
Chairman of the Supreme Council for Islamic
Affairs
A Member of Islamic Research Academy
Al-Azhar Al-Sharif

Translated By
Dr Kamal Boraiqa Abdelsalam Hassan

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Chairman

Dr. Haytham Alhaj Ali weaken



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*In the Name of Allah, the Most Merciful, the
Most Compassionate*

﴿This is a blessed Scripture, which We have sent down to you [Muhammad], so that people may think about its messages, and for those with understanding take heed.﴾ (The Qur'an 38: 29)



*In the Name of Allah, the Most Merciful, the
Most Compassionate*

Introduction

All Praise is due to Allah, the Lord of all worlds. May Allah's Peace and Blessings be upon our Master Prophet Muhammad Ibn 'Abdullah, the Last of Prophets and Messengers, and upon his Household, Companions and those who follow his guidance to the Last Day!

Many intellectual problems have arisen as a result of the dominance of indoctrination and memorization over understanding, discussion and analysis. The minor issues lead became the focus of educational and research programs, at the expense of the general Fiqhi and Usuli maxims and the approaches of logical thinking. This drives us to stress and insist on the importance of practicing reasoning in texts understanding and



applying, and when the Shar‘i rulings are applied to their due cases in the “real world. Texts should be reconsidered in the light of the developments of the modern time and the requirements of building our nation. Thus, addressing Fiqhi issues requires special qualification and scholarly preparation which contribute to making and harnessing the talent of the Jurist and Mufti. This requires attaining many tools including: Studying the sciences related to the Glorious Qur’an, as it is not possible for a person to be called a Jurist or a Mufti while he lacks knowledge about Naskh (abrogation), Mutlaq amd Mutlaq amd Muqayyad, Mujmal amd Mufassal, Muhkam and Mutashabih, ‘Amm and Khass, as well as the classifications of all these terms.

The Jurist should also be knowledgeable of the Sunnah of our Prophet (PBUH), the degree of Hadiths, and the way to give preference to one Hadith over another in case there is an apparent contradiction, in addition to being able to dis-



tinguish between the fixed rulings and changing ones, as well as the Sunnah that belongs to rituals and the Sunnah that belongs to customs.

The Jurist should also be familiar with the conditions of his time, people's affairs, customs and traditions, countries' laws and constitutions, as well as the international charters and covenants and their requirements, to be able to issue the Fatwa according to the circumstances of his time not according to the circumstances and conditions of other eras.

The Jurist should be open minded and deeply comprehend texts and apply them to the real world. Thus, When we talk about honesty and ask people to adhere to it, we also ask countries to adhere to it. Honest countries are the ones that fulfill their covenants and international obligations. As for countries that do not fulfill their conventions or treaties, or adhere to values and morals, will disappear and vanish. A poet said:

***Nations are but ethics, as long as they remain,
If their morals are gone, thus are they; gone.***



When we speak about the right of neighborhood, we must not forget the right of international neighborhood. Just as an honorable person does not harm his neighbor, and does not allow his neighbor to be harmed through him, also great countries respect the right of neighborhood and do not allow their neighbors to be harmed through their common borders.

Also, when we speak about the etiquettes of seeking permission, we should understand it in a broader sense than just asking permission to enter someone's house. The sanctity of states is the same as the sanctity of houses or even severer. Just as it is not permissible to enter someone's house without his permission, it is not permissible to enter a state without a valid legal permission.

Similarly, when we speak about being humble in walking as the Almighty Allah said, "Walk at a moderate pace and lower your voice, for the ugliest of all voices is the braying of asses," it means



to avoid arrogance and be modest in your walking, whether one is walking, riding a bicycle or driving a car. Being arrogant when driving a car is even more heinous as it breaks hearts of the poor. This implies also warning against breaking the traffic rules and laws that regulate the process of walking in order to preserve lives, properties and enable smooth movement.

Thus, the aim here is to forbid arrogance, and “walking” in the verse does not apply only to walking on feet. Rather, it is intended to forbid absolute arrogance and haughtiness. The Almighty Allah says, “Do not strut arrogantly about the earth: you cannot break it open, nor match the mountains in height.”

In this way, one use reasoning in understanding the texts in a way that facilitates people’s affairs and lives, with preserving the fundamentals of the Shari’ah and clearly distinguishing between what is sacred and what is not, and what is fundamental and what is not. To treat what is



not fundamental as the fundamental is a sort of stagnation and radicalism which leads to lagging behind the procession of human civilization.

In this book, we present a number of important topics and issues such as: broadening or limiting the text scope between scholars and the ignorant, insightful Da'wah and Fatwa, the right of international neighborhood, awareness making, the reasons for removing calamities, the basics of dialogue, etc.

Prof. Dr. Mohamed Mukhtar Jumaa

Minister of Awqaf

Chairman of the Supreme Council for Islamic Affairs

Member of the Islamic Research Academy

at Al-Azhar Al-Sharif





The Role of Intellect in Understanding a Given Text

It goes without saying that we cannot neglect the role of the intellect in understanding authentic texts and applying them to the cases of real world. Moreover, it is necessary to reconsider texts in light of the developments of the modern time.

To clarify this, let us take two examples:

The first example: Relying on Allah. The Prophet (PBUH) said to a bedouin who asked him about his she-camel, “O Messenger of Allah! Shall I tie it and rely (upon Allah), or leave it loose and rely (upon Allah)?” the Prophet (PBUH) said, “Tie it and rely (upon Allah).”⁽¹⁾ The Prophet’s statement stresses the balance between mak-

(1) Sunan Al-Tirmidhi, The Book of “The Description of the Resurrection”, Hadith No. 2517.



ing use of available means and surrendering to Allah's decree. This applies to all aspects of life. Thus, a student must strive in his study and rely in Allah regarding the results. Also, a farmer must make use of the available means of farming, then he must rely on Allah regarding the harvest.

In our current circumstances in dealing with Corona virus, we say: put on the mask, clean your hands, avoid shaking hands, adhere to social distancing, take all precautionary scientific and medical measures, and in all of this rely upon the Almighty Allah. This is the meaning of "Tie it and rely (upon Allah)"

The second example: walking in a moderate pace: The Almighty Allah says, **﴿Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly: these are things to be aspired to. Do not turn your nose up at people, nor walk about the place arrogantly, for Allah does not love arrogant or boastful people. Go at a**



moderate pace and lower your voice, for the ugliest of all voices is the braying of asses. ﴿⁽¹⁾

Walking in a moderate pace refers to avoiding arrogance. This is not confined to one walking on feet. Rather, it applies to the one riding a bicycle, or driving a car. In fact, being arrogant when driving a car is even more heinous as it breaks hearts of the poor. This implies also exceeding the traffic rules and laws that regulate the process of walking. Abiding by the general traffic rules aims to preserve one's life and the lives of others, which requires abiding by the prescribed speeds and traffic lights, instructions, etiquette and rulings without boasting over one's luxury car or bike.

The Almighty Allah says, **﴿Do not strut arrogantly about the earth: you cannot break it open, nor match the mountains in height.﴾** ﴿⁽²⁾

Thus, the aim here is to forbid arrogance, and walking in the verse does not apply only to walking on feet, but rather it is intended to forbid ab-

(1) The Qur'an, 31: 17-19.

(2) The Qur'an, 17: 37.



solute arrogance and haughtiness. Once a man was asked, “What is the most heinous sin?” He replied, “arrogance.”

A poet⁽¹⁾ said:

***Do not walk in the earth except in humbleness,
As too much people better than you are [buried]
inside the earth.***

***And if you are enjoy honor, welfare, and support,
Many people enjoyed more than you but they
passed away.***

In conclusion, we stress the importance of understanding the aims and purposes of the texts, and warn against those who adhere to the literal meaning of the texts, a matter that drive them and their followers to radicalism.

(1) See “Rawdat al-‘Uqalaa’ Wa Nuzhat al-Fudala’”, by Muhammad Ibn Hibban Ibn Ahmad Abu Hatem, al-Darimi (d. 354 H), ed. Muhammad Mohey al-Din Abd al-Hamid (Beirut: Dar al-kutub al-Ilmiyyah), (p. 61). The poet is Mansour Ibn Muhammad Al-Kurayzi, an Abbasid poet. He composed a number of poems that were reported by his contemporary: the author Rawdat al-‘Uqalaa’.



Broadening or Limiting the Text Scope Between Scholars and the Ignorant

Perhaps the most important difference between scholars and the ignorant is the extent of understanding the issues of permissibility and impermissibility as well as broadening or limiting the scope of the text. Real scholars realize that the basic rule of things is permissibility, while the prohibition is an exception. The Almighty Allah says, **«[Prophet], say, ‘In all that has been revealed to me, I find nothing forbidden for people to eat, except for carrion, flowing blood, pig’s meat- it is loathsome- or a sinful offering over which any name other than Allah’s has been invoked.’ But if someone is forced by hunger, rather than desire or excess, then Allah is most forgiving and most merciful»**⁽¹⁾ Our

(1) The Qur’an, 6: 145.



Prophet (PBUH) said, “Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them.”⁽¹⁾

He (PBUH) also said, **﴿What Allah made lawful is lawful, what He made unlawful is unlawful, and what He said nothing about is allowable. And the Prophet recited, “Your Lord is never forgetful.﴾**⁽²⁾⁻⁽³⁾

The ignorant people consider the basic rule of anything is prohibition and forbiddance. They use the terms of prohibition, Bid‘ah and takfir unwisely and unaware of the consequences of this usage. They even do not differentiate between what is prohibited and what is just dis-

(1) See “Sunan Al-Daruquni”, “The Book of Suckling,” Hadith No. 4396.

(2) The Qur’an, 19: 64.

(3) See “Musnad al-Shamiyyeen”, by Al-Tabarani, vol. 3, p. 209, Hadith No. 2102.



liked, and what is not preferable. Thus, they rendered everything difficult for people and caused alienation between people and religion, a matter that the Prophet (PBUH) warned against saying, “Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them).”⁽¹⁾ When some people complained to the Prophet (PBUH) that Mu’adh Ibn Jabal was the Imam in a congregational Prayer and he prolonged the prayer, the Prophet said, “Do you want to cause hardship to the people, O Mu’adh!”⁽²⁾

As for real scholars, they undoubtedly realize that religions have come to bring happiness to people, not hardship as Allah says, **﴿It was not to**

(1) Sahih al-Bukhari, “The Book of Wudu’, Chapter of “Pouring water on urination in the mosque,” Hadith No. 220.

(2) Agreed upon by al-Bukhari and Muslim, Sahih al-Bukhari, “The Book of the Azan,” Chapter of “Complaining about the Imam’s long Prayer,” Hadith no. 705; and Sahih Muslim, “The Book of Prayer,” Chapter of “Reciting Qur’an in Isha’ Prayer, Hadith No. 465.



distress you [Prophet] that We sent down the Qur'an to you,﴾⁽¹⁾ and said, ﴿He has chosen you and placed no hardship in your religion,﴾⁽²⁾ and ﴿Allah wants ease for you, not hardship.﴾⁽³⁾

They realize that genuine Fiqh allows a reliable scholar give a rukhsah (a concession) and that Fiqh means facilitation based on evidence. Whenever the Prophet (PBUH) was given a choice between two things, he would choose the easier of the two, as long as it was not sinful to do so.⁽⁴⁾ Thus, the scholar guides people to the pure path of Shari'ah which has nothing to do

(1) The Qur'an, 20: 1 - 2.

(2) The Qur'an, 22: 78.

(3) The Qur'an, 2: 185.

(4) A Hadith reported on the authority of 'Aisha in Sahih Muslim, "The Book of the Virtues of Avoiding Sins," Hadith No.2327. The full text of the Hadith is: "Whenever the Prophet (PBUH) was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it. He never took revenge upon anybody for his own sake; but when Allah's Legal Bindings were outraged, he would take revenge for Allah's sake."



with whims and ideological employment. In the meanwhile, we affirm that facilitation has nothing to do with negligence.

Facilitation should be governed by the rules of the Shari‘ah not personal whims.

Under the pretexts of commitment and caution, extremism has been adopted as the ignorant considered that faithful adherence to religiousness means to choose what is more hard in religious matters, and that the one who is more severe is the most religious. On the other hand, under the pretext of facilitation, some may deviate from the straight path. Our religion calls for moderation, that is, not to be on this extreme or that.



An Insight into Da‘wah and Issuing Fatwa

The Almighty Allah says addressing our Prophet (PBUH), ﴿Say (O Prophet,) ‘This is my way. I invite to Allah with insight—I and those who follow me. Glory be to Allah, and I am not one of the polytheists.’﴾⁽¹⁾ Insight means to have knowledge and evidence. The Prophet warned against daring to issue a Fatwa or speak about religion without knowledge or evidence. He (PBUH) said to the ones who issued a Fatwa for a man to perform ghusl (ritual Bathing) but the man died “They killed him, Allah kill them! Why did they not ask when they did not know? The only cure for ignorance is to ask. It would have been enough for him to use earth and tie a rag

(1) The Qur’an, 12: 108.



over the sore, then wipe over it and wash the rest of his body.”⁽¹⁾

Our Prophet (PBUH) also said, “The most ones who dare to issue a Fatwa are the first to enter Hellfire.”⁽²⁾ The Prophet also said, “Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray.”⁽³⁾ The Companions of the Prophet would be asked, and every one of them would refer

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- (1) Sunan Abu Dawud, “The Book of Purity,” Chapter of “Performing Tayammum for the Injured,” Hadith No. 336.
 - (2) Sunan al-Darimi, The Introduction, “The Book of Issuing Fatwa and Its Seriousness,” Hadith No. 159, narrated on the authority of Obayd Allah Ibn Abu Ja’far. The Hadith is graded as “Mu’dal.”
 - (3) Sahih al-Bukhari, “The Book of Knowledge,” Chapter of “How the (religious) knowledge will be taken away,” Hadith No. 100.



the questioner to another Companion until the questioner comes back to the first Companion because they realized the seriousness of Fatwa.

Issuing a Fatwa is something great, as the one who issues it should be:

Knowledgeable about the Qur'an and Sunnah, the issues of consensus, Arabic language, Principles of Jurisprudence, abrogation, Fiqh of priorities, as well as people's life and customs.

However, there are people who are not knowledgeable or scholars, or even specialized in the sciences of Shari'ah but they dare to accuse others of doing Bid'ah (religious innovation) or ignorance or label other as disbelievers (Takfir). Some of them even would commit bombings and kill others. This requires a quick, strong and unhesitant reaction to confront the stagnation and extremist thought together, in order to protect the society and humanity from the danger of intellectual extremism and terrorism as an approach and behavior.



In the area of Da‘wah, the insightful approach requires wisdom and good advice, as the Almighty Allah says, **﴿[Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided.﴾⁽¹⁾**

This is what the Prophet (PBUH) taught us in a practical manner. Mu‘awiyah Ibn Al-Hakam As-Sulami reported, “While I was in Prayer with Messenger of Allah (PBUH), a man in the congregation sneezed and I said, ‘Yarhamuk-Allah (Allah have mercy on you).’ The people stared at me with disapproving looks. So I said, ‘Woe be upon me. Why are you staring at me?’ Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allah (PBUH) finished his Prayer, I have

(1) The Qur’an, 16: 125.



never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. I swear that he did not scold, beat or revile me but said, ‘Talking to persons is not fitting during the prayer, for it consists of glorifying Allah, declaring his Greatness. and recitation of the Qur’an.’”(1)

We are in a dire need follow the etiquettes of Islam in issuing fatwas and to avoid daring to issue a Fatwa without knowledge, qualifications or specialization, and to adopt wisdom and good admonition in Da‘wah. The role of scholars is to convey the message not to drive people to the true path or to judge them. This is left only to Allah.

A Fatwa is a heavy duty that requires special training and Shari‘ah and linguistic preparation,

(1) Sahih Muslim, "The Book of Mosques and Places of Prayer," Chapter of "The prohibition of speaking during the prayer, and the abrogation of its former permissibility," Hadith No. 537.



which contributes to acquiring and developing the skill of the jurisprudence and issuing a Fatwa. It is not just a hobby or general culture, nor an open area for the unqualified. The Prophet (PBUH) said, “When authority is given to those who do not deserve it, then wait for the Hour.”⁽¹⁾ So, what duty is more critical than the intrusion of unqualified and non-specialists into the field of Fatwa?

Wisdom entails that everything is put in its due place and is given its due description. Thus, giving the title of Faqih or Mufti for the one who does not deserve it poses a grave danger to the intellectual security of states and societies. Both Fiqh and fatwas are a heavy duty that requires many tools, at the top of which are: studying sciences related to the Glorious Qur’an, especially Tafseer and Ulum al-Qur’an for it is not possible

(1) Sahih al-Bukhari, “The Book of Knowledge,” Chapter of “When one is asked about something while he is speaking, so he completed his speech before answering”, Hadith No. 59.



to describe a person as a Jurist or a Mufti, while he ignores about Naskh (abrogation), Mutlaq and Muqayyad, Mujmal and Mufassal, Muhkam and Mutashabih, 'Amm and Khass, as well as the relation between a text and its occasion of revelation.

Also, the jurist should be knowledgeable of the Sunnah of our Prophet (PBUH) and the degree of the Hadith and what should he do in case there is a contradiction between the apparent meanings of the Ahadith. It goes without saying that a jurist should be able to differentiate between the fixed rules and changing ones as well as the rituals and customs.

A jurist also has to master the sciences of the Arabic language, as no one can correctly understand the Qur'an and the Sunnah without mastering Arabic language. He cannot also do without the principles of Jurisprudence that help him differentiate between the agreed upon sources of



legislation and the disputed ones, and the methods of deduction.

Also, it is not possible for a jurist to have deep knowledge without carefully studying the opinions of the early jurists from among the Companions, the Taabi'un, and the founders of the four schools of Islamic jurisprudence: Imam Abu Hanifah, Imam Malik, Imam Al-Shafi'i, Imam Ahmad, and the great jurists of different schools.



The Message of the Scholars

The message of the scholars is great because of the greatness of the duty that they carry, which is the duty of knowledge, Da‘wah, and conveying the religion. As for conveyance, the Prophet (PBUH) said, “May Allah beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the Fiqh to one who has more understanding than him. There are three with which the heart of a Muslim shall not be deceived: sincerity in deeds for Allah, giving advice to Muslims, and sticking to the group (of believers).”⁽¹⁾ He (PBUH) also said, “Convey from me even an Ayah of the Qur’an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately

(1) Sunan al-Tirmidhi, “The Book of Knowledge,” Chapter of “Urging to convey Ahadith,” Hadith No. 2658.



forges a lie against me let him have his abode in the Hell.”⁽¹⁾

As for sincerity in the performing one’s duty, the Almighty Allah says, **﴿Be mindful of Allah, and He will teach you: He has full knowledge of everything.﴾**⁽²⁾ Also, the Prophet (PBUH) said, “Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (i.e. the knowledge which you have learned) for whoever does that, the Fire . . . the Fire (awaits him).”⁽³⁾ It is also said, “Whoever learns and then acts upon what he has learned and then teaches people, he will be called great in the kingdom and the heavens.

(1) Sahih al-Bukhari, “The Book of Hadiths on Prophets,” Chapter of “What has been said about the Children of Israel,” Hadith No. 3461.

(2) The Qur’an, 2: 282.

(3) Sahih Ibn Hibban, “Chapter on Knowledge,” Chapter of “Knowledge that may lead to the Fire on the Day of Resurrection,” Hadith No. 77.



If scholars are the inheritors of the Prophets, then they must realize the nature of the mission that Allah (Glory be to Him) has chosen them for, and that it is not a job to earn money, as the Almighty Allah says, **﴿Say, 'If I have asked you for any reward, you can keep it. It is Allah alone who will reward me: He is witness to everything.﴾**⁽¹⁾ Allah also said, **﴿Say, 'I am not asking for any reward for it, but anyone who wishes should take a path to his Lord.﴾**⁽²⁾ He also said reporting the statements of Prophets: Noah, Hud, Salih, Lot and Shuaib (peace be upon them): **﴿I ask no reward of you, for my only reward is with the Lord of the Worlds.﴾**⁽³⁾ This indicates the unity of purpose and approach and the sincerity to the Almighty Allah.

In addition, the real scholar does not promise people anything of the blessings of the world life,

(1) The Qur'an, 34: 47.

(2) The Qur'an, 25: 75.

(3) The Qur'an, 26: 109, 127, 145-164, 180



but he gives them glad tidings of the mercy of Allah, as He the Almighty says, ﴿Satan threatens you with the prospect of poverty and commands you to do foul deeds; Allah promises you His forgiveness and His abundance: Allah is limitless and all knowing”⁽¹⁾ and the Qur’an reports the saying of prophet Noah, **﴿I am not telling you that I hold Allah’s treasures, or have any knowledge of what is hidden, or that I am an angel. Nor do I say that Allah will not grant any good to those who are despised in your eyes: Allah Himself knows best what is in their souls. If I did this I would be one of the wrongdoers.﴾**⁽²⁾ Divine messages are sublime messages whose followers cannot be worldly merchants, or trade on the religion of Allah such as the deviated groups do.

With this in mind, we affirm two things: First: the Continuous process of learning and seeking knowledge all the time from childhood to the old age.

(1) The Qur’an, 2: 268.

(2) The Qur’an, 1: 31.



Second: Understand that all texts that praise knowledge are general and speaking about all sciences and are not confined to the sciences of Shari‘ah.

The Almighty Allah says, **﴿Say, ‘How can those who know be equal to those who do not know? Only those who have understanding will take heed.﴾**⁽¹⁾ Also, our Prophet (PBUH) said, “He who follows a path in quest of knowledge, Allah will make the path of Paradise easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact ac-

(1) The Qur’an, 16: 43.



quired an abundant portion.”⁽¹⁾ The word “knowledge” in the Prophet’s saying is “He who follows a path in quest of knowledge” is unidentified, so it implies generality and comprehensiveness.”

What is meant by “beneficial knowledge” is that any knowledge that avails people in their religious and worldly affairs in Islamic or Arabic sciences, or in medicine, pharmacology, physics, chemistry, astronomy, engineering, mechanics or energy, and all other sciences and branches of knowledge. I think that Allah’s sayings, **﴿How can those who know be equal to those who do not know? Only those who have understanding will take heed,﴾**⁽²⁾ and **﴿Ask those who have knowledge if you do not know,﴾**⁽³⁾ cannot be restricted to the sciences of Shari‘ah. “People of knowledge” refer to specialists in all fields.

(1) Sunan Abu Dawud, “The Book Knowledge (Kitab Al-Ilm),” Chapter: Regarding the virtue of knowledge,” Hadith No. 3641.

(2) The Qur’an, 39: 9.

(3) The Qur’an, 16: 43



Subtle Matters

Every science or art has its secrets and subtle issues that are known only to those who investigate them and comprehend all aspects and dimensions of that science.

Among these subtle matters is the relationship between religion and politics, and between religion and the State.

As for religion, it is a clear matter. It is about the relationship of the servant with his Lord (Glory be to Him), even his relations with others, society and the homeland - in the religious perspective - are an aspect of approaching Allah. Everything that leads to achieving the welfare of the country and citizens, construction, and noble morals is a part of the purposes of religions. However, whatever leads to demolition, destruction and harming others has nothing to do with religion.



As for politics, it may be public and partisan. The public politics means managing the affairs of the country, citizens, and institutions in a manner that achieves the interests of the country and its people. As for partisan politics, despite it is an indispensable democratic tool for enriching the general political scene, all state institutions, whether religious or not, must distance themselves from supporting any party at the expense of another or an electoral candidate at the expense of another.

As for the national aspects, they imply the issues that are necessary for building a nation and achieving its security, safety, progress and prosperity, and avoiding anything that hinders or undermines its progress.

When the religious discourse addresses national and social issues, it addresses them from the perspective of supporting them in order to uphold the public interest.



No one denies that the social dimension is one of the most important areas of society reform, a sign of its civilization and advancement, and one of the reasons for its progress. However, when the religious discourse isolated itself from addressing the societal issues, its members were accused of retardation and being outside of time. Therefore, when religious scholars took the lead in performing their duty towards society, some have accused them of mixing the religion with politics.

We stress that addressing national, social and societal issues is never a matter of mixing religion with politics. The core of the issue lies in the manner of this addressing. The professional and technical aspects are the work of specialists. However, the general reform aspects related to interests and corruption, and respecting the public order of society, are a noble message for all reformers from among scholars, thinkers and media professionals; reform is a common societal responsibility.



However, we emphasize that when the level of culture increases, the degree of awareness in any society will increase. As a result, everything will be put in its due place, institutions will be integrated, and agreement will replace the conflict and rivalry among citizens.

We must distinguish between two cases: the first is when the ruling is pure religious and the second is when the ruling is professional one taken from the specialists. In the last case, the religious ruling follows the professional one. For example, in medicine, the religious opinion is based on the medical opinion, and in the field of engineering, the legal opinion follows the engineering technical opinion. The rules and regulations of any work are the specialization of professionals. When one breaks these rules and causes harm to other people, his sin is measured according to the harm caused.

In the meanwhile, we affirm that the relationship between religion and the state is not



one of hostility and will not be, for the rational, correct, conscious and moderate religiousness contributes strongly to building and stabilizing a modern and democratic state based on solid national foundations. Also, the rational state cannot collide with the human instinct that searches for rational faith.

Religion and the state do not contradict. Religion and the state together establish the foundations of equal citizenship in rights and duties, and make us work together for the good of our country and the good of all people, and that we love goodness for others as we love it for ourselves. Religions are mercy, tolerance, humanness, and giving.

Religion and the state require from all of us social solidarity, and that we do not have amongst us hungry people, deprived, naked, homeless or needy.

Religion and the state call for work and production, excellence and perfection. They fight against unemployment and laziness, terrorism,



negligence, corruption, sabotage, stirring up unrest and seditions, and betrayal.

We affirm that those who imagine a conflict - which should not be - between religion and the state and see it as an inevitable conflict, either they do not understand religions correctly or they are not fully aware of the concept of the state. This defect has nothing to do with the correct religion or the rational state, but it arises from a misunderstanding of the nature of religion or to the nature of the state or both.

However, we stress on the necessity of respecting the constitution and laws of the state, upholding the rule of law, and that no authorities parallel to the authority of the state should arise, whatever the source of these authorities. It is only one banner of the state. To have another group or institution parallel to the banner of the state, this is an imminent danger that can destruct the state and religion.



The Right of International Neighbor- hood

The right of neighborhood is a basic right in Islam, as the Almighty Allah says, **﴿Worship Allah; join nothing with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbors near and far, to travelers in need, and to your slaves. Allah does not like arrogant, boastful people.﴾**⁽¹⁾ Once, a man asked the Prophet (PBUH) to teach him an action that will guide him to Paradise. The Prophet (PBUH) said, “Be beneficent!” The man asked again “How to know that I am a beneficent?” The Prophet replied, “Ask your neighbors, if they said that You are a beneficent, then you are beneficent, and if they say: You are not beneficent, then you are not beneficent.”⁽²⁾ In the past, Arabs knew the

(1) The Qur'an, 4: 36.

(2) Al-Mustadrak 'ala al-Sahihayn, by Al-Hakim, “The Book of



right neighbors. There was a proverb saying “A neighbor like Abu Douad.”⁽¹⁾ This man was one of best people for his neighbors. Whenever one of his neighbors died, he would pay his family a large amount of money, and whenever some of his neighbors lost something, he would help him with money.

Once the Prophet (PBUH) was asked, “O Messenger of Allah! A certain woman prays in the night, fasts in the day, acts and gives sadaqa, but injures her neighbors with her tongue.’ The Messenger of Allah, may Allah bless him and grant him peace, said, ‘There is no good in her. She is

the Funeral,” Hadith No. 1399. Al-Hakim rated this Hadith as “Authentic according to the condition of Al-Bukhari and Muslim.”

- (1) Tas-hifat al-Muhaddithun, by Abu Ahmad al-Hasan Ibn Abd Allah Ibn Said Ibn Ismail al-Askari (d. 382 AH). ed. Mahmoud Ahmad Meerah, (Cairo: Al-matba’ah al-Arabiyyah al-Hadithah), 1st edition, 1402, 2/840. This Proverb in Arabic is near in meaning to the English Proverb “Our neighbors respect our privacy, but they are always supportive and helpful.” [the Translator’s note]



one of the people of the Fire.”⁽¹⁾ And He (PBUH) also said, “The best of companions in the sight of Allah is the one who is best to his companions, and the best of neighbors to Allah is the one who is the best of them to his neighbor.”⁽²⁾ He (PBUH) also said, “Jibril kept recommending treating neighbors with kindness until I thought he would assign a share of inheritance.”⁽³⁾

The Prophet (PBUH) also said, “He who believes in Allah and the Last Day let him not harm his neighbor;”⁽⁴⁾ and said, “By Allah, he is not a

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- (1) Musnad Ahmad, vol. 15, p. 421, Hadith No. 9675.
 - (2) Sunan al-Tirmidhi, “Book of Righteousness and Maintaining Good Relations with Relatives,” Chapter the right of neighbors,” Hadith No. 1944.
 - (3) Agreed upon by al-Bukhary and Muslim, Sahih al-Bukhari, “The Book of Etiquettes,” Chapter of “Recommending to be Kind to one’s Neighbors,” Hadith No. 6015. Sahih Muslim, “The Book Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship,” Chapter of “Advice To Treat One’s Neighbor Well,” Hadith No. 2624.
 - (4) Sahih al-Bukhari, “The Book of Etiquettes,” Chapter of “Whosoever believes in Allah and the Last Day should not harm his neighbor,” Hadith No. 6018.



believer! By Allah, he is not a believer! By Allah, he is not a believer.” It was asked, ‘Who is that, O Messenger of Allah?’ He said, ‘One whose neighbor does not feel safe from his evil.’”(1)

It is the right of the neighbor to visit him in case of illness, congratulate him in case of good occasions, console him in case of calamities, help him in case of seeking help, protect him from any danger, with the necessity of treating him in the best way. Umar Ibn Al-Khattab considered neighbors’ recommendation as an accepted testimony because one cannot deceive his neighbors all the time.(2)

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- (1) Sahih al-Bukhari, “The Book of Good Manners,” Chapter of “The person whose neighbor does not feel safe from his evil,” Hadith No. 6016.
 - (2) Ibn Qutayba al-Daynuri mentioned something like that in his Book “Al-Mujalasa wa Jawahir al-Ilm.” Abu Bakr Ahmad Ibn Marwan al-Daynouri al-Maliki (d. 333 A.H.), ed. Abu Obaidah Mashhour Ibn Hassan Al-Salman, (Bahrain-Um Al Hassam: Islamic Education Society), Dar Ibn Hazm (Beirut, Lebanon) 1419 A.H., p. 86. The tradition reads: “A man said to Umar ibn al-Khattab so and so is a truthful man.” Umar replied, “Have you accompanied him in



Abu Dharr reported that the Messenger of Allah said, “When you make soup put in a lot of water and be mindful of your neighbors.”⁽¹⁾

Abd Allah Ibn Amr had a sheep slaughtered. He asked his family, “Have you given some to our neighbor, the Jew? Have you given some to our neighbor, the Jew? I heard the Messenger of Allah saying, ‘Jibril continued to advise me about (treating) the neighbors so (kindly and politely), that I thought he would order me (from Allah) to make them heirs.’”⁽²⁾

However, what we emphasize is that the right of neighborhood is not only for individuals, but

travelling?” “No,” said the man. Umar asked again: “Have you dealt with him in a transaction?” “No,” replied the man. Umar asked: “Have you put something in his trust?” the man replied: “No.” Umar commented, “Then you do not know him. You may saw him just praying in the Mosque.”

- (1) Sahih Muslim, “The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship,” Chapter: “Advice To Treat One’s Neighbor Well” Hadith no. 2625.
- (2) Sunan al-Tirmidhi, “Book of Righteousness and Maintaining Good Relations with Relatives”, chapter on “the rights of neighbor” Hadith no. 1943.



it is a right of states as well. Just as neighboring people have a right, the neighboring states have rights, the most important of which are: protecting the borders, adhering to treaties, covenants and agreements, and preventing any danger from your side and helping neighboring states if they seek help. This is what Egypt does in dealing with neighboring states, especially Libya.



Awareness Building

Awareness making is a difficult process more than the making of any other craft, especially when it requires changing some convictions or intellectual and ideological legacies, or modifying the intellectual course. Changing is more difficult than all processes of building. I think that the process of modifying the intellectual path and correcting misconceptions requires a great societal cooperation between all awareness-making institutions, whether they are religious, educational, media, cultural, intellectual, family or artistic, in order to save our children, youth and societies from the attempts of kidnapping, deception and falsification of awareness.

As for confronting the process of falsifying awareness, I think that it needs two basic things:



First: Collaboration among all institutions to build awareness and having mutual coordination to counter counterfeiting processes.

Second: It is direct contact, and this is the role of the Imam in Mosques, whether in his Mosque or in his community environment. It is also the role of the teacher in his school and his community environment, and the professor in his university and community environment. Moreover, every writer, thinker, media figure, intellectual, or artist should not limit his role to what he writes or presents. Rather, they must strive as best to communicate with their families, fans, and followers. Woman has a great role in this regard which is the role that the Ministry of Awqaf's women preachers do in cooperation with the National Council for Women, either in their lessons, in their social environment, or in cooperation with rural leading figures and health guides through door-knocking campaigns.

Bearing on mind that the formation of a nation's awareness does not happen at once, as it is



a difficult and complicated process, what is more difficult is to rebuild the nation's memory or restore its lost foundations that have suffered attempts of distortion or obliteration over decades or centuries?!

Throughout its long history, the nation's memory has been subject to many attempts of obliteration or change, not to mention the attempts of seizing and the cases of inactivity and stagnation. We are in dire need to recover this memory by reactivating it and purifying it of the impurities of distortion carried out by enemies and their agents to serve them including groups of extremism and terrorism.

If those who tried to seize the memory of our nation have used religious, intellectual, cultural and historical fallacies to capture this memory, then our duty is to race against time to reveal these fallacies and correct these misconceptions, and to clarify the truth through the dissemination of enlightened moderate thought. We need to



give the priority at this current stage to creating a state of enlightened awareness and the recovery of the nation's memory as a priority.

However, building awareness requires realizing the seriousness of the challenges facing us; because without realizing these challenges and without being aware of them, we cannot develop successful or effective solutions to them. If the logicians affirm that judging a thing is a result of conceiving it, then treating it or facing the challenges associated with it cannot take place without deeply understanding it.



Changing the Direction of Qiblah between Text and Reality

The Almighty Allah says, **﴿The foolish people will say, ‘What has turned them away from the prayer direction they used to face?’ Say, ‘East and West belong to Allah. He guides whoever He will to the right way.’ We have made you [believers] into a just community, so that you may bear witness [to the truth] before others and so that the Messenger may bear witness [to it] before you. We only made the direction the one you used to face [Prophet] in order to distinguish those who follow the Messenger from those who turn on their heels: that test was hard, except for those Allah has guided. Allah would never let your faith go to waste [believers], for Allah is most compassionate and most**



merciful towards people. ﴿⁽¹⁾ This strongly directs our attention to the danger of having those who spread seditions and evil among people, as Allah says about those who spread rumors, **﴿They would only have given you trouble if they had gone out [to battle] with you: they would have scurried around, trying to sow discord among you, and some of you would willingly have listened to them- Allah knows exactly who does evil.﴾** ﴿⁽²⁾ Allah also said, **﴿If the hypocrites, the sick at heart, and those who spread lies in the city do not desist, We shall rouse you [Prophet] against them, and then they will only be your neighbours in this city for a short while.﴾** ﴿⁽³⁾

This makes us understand the danger of rumors and the danger of their mongers, and the necessity of verifying the news before spreading it, as Almighty Allah says, **﴿Believers, if a trouble-**

(1) The Qur'an, 2: 142-143.

(2) The Qur'an, 9: 47.

(3) The Qur'an, 33: 60.



maker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done. ﴿⁽¹⁾

The Almighty Allah says, **﴿Goodness does not consist in turning your face towards East or West. The truly good are those who believe in Allah and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travelers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of Allah.﴾** ﴿⁽²⁾

The purpose of the Qiblah (Direction of prayer) is the compliance to the commands of Al-

(1) The Qur'an, 49: 6.

(2) The Qur'an, 2: 177.



lah and that one does what Allah commands and avoids what He forbids.

It is a grave mistake to focus in these matters on their form without understanding their essence and purpose. We suffered much from the holders of apparent religiousness and utilitarian religiousness. Both of them focus on form and appearance, even if it is at the expense of the core and essence. They give the outer appearance absolute priority, forgetting that such attitude is one of the most dangerous means of demolition and alienation. As for those who take religion as a means to reach power by exploiting religious emotions and deluding them that their goal in reaching power is only to serve a religion.

As for the greatest lesson that we learn from changing the Qiblah, it is the shift from evil to goodness, from selfishness to altruism, from stinginess and miserliness to generosity and giving, from attachment to this world to preparation for the Hereafter, from hatred and envy to love of



good for people, from ignorance to knowledge, and from anger to contentment, from despair to hope, from darkness to light, from abandoning the Qur'an to adhering to it in terms of its recitation and understanding, and complying with its commands and prohibitions, from obscenity and betrayal to chastity, from insulting others and immorality to kind words, and from harming the neighbor to being kind to him, from immorality to morality, and from everything that displeases Allah to everything that pleases Him and brings us happiness in this world and the hereafter.



The Qur'anic Discourse on Security

The Qur'an speaks about provisions and security and link between them in various occasions. For example Allah says, **﴿Allah presents the example of a town that was secure and at ease, with provisions coming to it abundantly from all places. Then it became ungrateful for Allah's blessings, so Allah afflicted it with the garment of famine and fear, for what its people had done.﴾**⁽¹⁾ When the town was safe and its people were collaborating in maintaining security, its provision was secured in abundance. However, when its people denied the bounties of Allah, Allah afflicted it with intimate hunger and fear as Allah said, **﴿We did not wrong them, they wronged themselves.﴾**⁽²⁾

(1) The Qur'an, 16: 112.

(2) The Qur'an, 16: 118.



The Almighty Allah says in Surat Quraysh (The Qur'an 106): **﴿[He did this] to make the Quraysh feel secure, secure in their winter and summer journeys, so let them worship the Lord of this House, who provides them with food to ward off hunger, safety to ward off fear.﴾**⁽¹⁾ In Surat Al-Qasas (The Qur'an: 28) the Qur'an refers that security and livelihood are linked to security saying, **﴿Have We not established for them a secure sanctuary where every kind of produce is brought, as a provision from Us? But most of them do not comprehend.﴾**⁽²⁾ In Surat Al-Anfal (the Qur'an: 8) Allah says, **﴿Remember when you were few, victimized in the land, afraid that people might catch you, but Allah sheltered you and strengthened you with His help, and provided you with good things so that you might be grateful.﴾**⁽³⁾ Moreover, Prophet Ibra-

(1) The Qur'an, 106: 1–4.

(2) The Qur'an, 28: 75.

(3) The Qur'an, 8: 26.



him (PBUH) invoked his Lord to provide his family and offspring a safe sanctuary and fruits, saying, **﴿Ibrahim said, 'My Lord, make this land secure and provide with produce those of its people who believe in Allah and the Last Day.'﴾**⁽¹⁾

The relationship between security and livelihood and the provision of an appropriate environment for investment is a direct relationship. When security and stability are achieved, growth, investment, work, production and the increase of livelihoods follow. However, under wars, extremism and terrorism, sabotage and destruction there is nothing but poverty, hardship of living and difficulty of life.

The Glorious Qur'an has linked security to faith and being grateful to Allah's blessings, saying, **﴿There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: 'Eat from what**

(1) The Qur'an, 2: 126.



your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.’ But they paid no heed, so We let loose on them a flood from the dam and replaced their two gardens with others that yielded bitter fruit, tamarisk bushes, and a few lote trees, In this way We punished them for their ingratitude- would We punish anyone but the ungrateful, Also, We had placed, between them and the towns We had blessed, other towns within sight of one another to which they could travel easily- ‘ Travel safely in this land by night and by day.’ ﴿1﴾

For all of this, Islam forbids everything that threatens the security of people and their lives. The Prophet (PBUH) said, “The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people’s lives and wealth are safe.”⁽²⁾ He (PBUH)

(1) The Qur’an, 34:15-18.

(2) Sunan al-Tirmidhi, “The Book of Faith,” Chapter of “The



also said, “He who is not trustworthy has no faith, and he who does not keep his covenant has no religion.”⁽¹⁾ The Prophet (PBUH) also said, “By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer. He was asked, ‘Who is that, O Messenger of Allah?’ He said, ‘One whose neighbor does not feel safe from his evil.’”⁽²⁾

Muslims Is the One From (The Harm Of) Whose Tongue And Hand (other) Muslims Are Safe,” Hadith No. 2627.

- (1) Musnad Ahmad, vol. 19, p. 376, Hadith No. 12383.
- (2) Sahih al-Bukhari, “The Book of Good Manners,” Chapter of Etiquettes, hadith No. 6016.





The Qur'anic Discourse on Truth

The word “Truth” has wide range of connotations, and it has been used in many and diverse contexts in the Book of Allah, the Exalted. In many verses of the Qur'an, Allah describes Himself as “the Truth”, He says: **﴿This is because Allah is the Truth; He brings the dead back to life; He has power over everything.﴾**⁽¹⁾

In a second verse, He, Glory be to Him, says: **﴿So it will be, because it is Allah alone who is the Truth, and whatever else they invoke is sheer falsehood: it is Allah who is the Most High, the Most Great.﴾**⁽²⁾

In a third verse, He, Glory be to Him, says: **﴿Then they will all be returned to Allah, their**

(1) The Qur'an, 22: 6.

(2) The Qur'an, 22: 62.



true Lord. The Judgement truly belongs to Him, and He is the swiftest of reckoners.﴾⁽¹⁾

Again, in a fourth verse, Allah glorifies Himself and tells His servants: **﴿Exalted be Allah, the true King, there is no god but Him, the Lord of the Glorious Throne!﴾⁽²⁾**

According to the aforementioned verses, Allah, the Exalted, is the “Truth” Who establishes the truth by His Words and Who ordered us to firmly uphold to truth and to establish it in all facets of life.

Besides, the glorious Qur’an is described more than once as “True Narrative” as mentioned in the third Surah of the Qur’an: **﴿This is the truth of the matter: there is no god but Allah; Allah is the Exalted, the Decider.﴾⁽³⁾**

(1) The Qur’an, 6: 62.

(2) The Qur’an, 23: 116.

(3) The Qur’an, 3: 62.



In another verse, Allah says: **﴿So they denied the truth when it came to them, but the very thing they laughed at will be brought home to them.﴾**⁽¹⁾ In Surat No. 103 of the Qur'an, Allah ordered the believers to: **﴿urge one another to the truth, and urge one another to steadfastness.﴾**⁽²⁾ Some exegetes held the opinion that the word "truth" in the previous verse refers to the Qur'an or to Allah's commandments included in the Qur'an.

The Day of Judgement is also described as "the Day of Truth" when all people will be witnessing the "Divine Truth" and will be held accountable for their deeds. In describing that day, the Qur'an tells: **﴿That is the Day of Truth. So whoever wishes to do so should take the path that leads to his Lord.﴾**⁽³⁾ In another verse, after relating some of the horrors and intimidat-

(1) The Qur'an, 6: 5.

(2) The Qur'an, 103: 3.

(3) The Qur'an, 78: 39.



ing scenes of the Day of Judgement, Allah, the Exalted, concluded: ﴿**This is the certain truth**﴾⁽¹⁾

The word truth means the fact which is firmly established and which corresponds to reality, Allah clearly proclaimed in the Qur'an, ﴿**Say, 'People, the Truth has come to you from your Lord. Whoever follows the right path follows it for his own good, and whoever strays does so to his own loss: I am not your guardian.'**﴾⁽²⁾ In addition, the word truth is sometimes mentioned in the Qur'an to refer to the undoubted "truthfulness" of the Qur'an, as indicated in the following verse, ﴿**It is He who created the heavens and the earth for a true purpose. On the Day when He says, 'Be,' it will be: His word is the truth. All control on the Day the Trumpet is blown belongs to Him. He knows the seen and the unseen: He is the All Wise, the All Aware.**﴾⁽³⁾

(1) The Qur'an, 56: 95.

(2) The Qur'an, 10: 108.

(3) The Qur'an, 6: 73.



Some other times, the word truth is quoted by the Qur'an in relation to the "rightful and due shares" which the rich should give of their wealth to the poor as an obligatory share. To this meaning, Allah states: **﴿Those who give a due share of their wealth, to beggars and the deprived.﴾**⁽¹⁾ In another verse, Allah orders: **﴿Give relatives their due, and the needy, and travelers- do not squander your wealth wastefully.﴾**⁽²⁾

There are certain rights which the Qur'an urges Muslims to fulfill completely. The right of honoring parents and treating them kindly is one of them. Allah says: **﴿Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfully.﴾**⁽³⁾

(1) The Qur'an, 70: 24-25.

(2) The Qur'an, 17:26.

(3) The Qur'an, 17:23.



This is because the great favors that parents grant to their children could not possibly be reciprocated, and honoring them is a small part of showing gratitude to them. It was narrated that Mu'awiyah Ibn Jahimah al-Sulami said: "I came to the Messenger of Allah (PBUH) and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking only the Pleasure of Allah and reward in the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honor her.' Then I approached him from the other side and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking only the Pleasure of Allah and reward in the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honor her.' Then I approached him from in front and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking only the Pleasure of Allah and reward in the Hereafter.' He said: 'Woe to you! Is



your mother still alive?’ I said: ‘Yes.’ He said: ‘Go back and serve her, for there is Paradise.’” (1)

Abu Firas al-Hamdani said:(2)

Mother of the captive, now that you are dead,
for whom will his locks and hair be grown?

When your son travels by land or sea, who will
pray for him and seek God’s protection for him?

By what prayer of woman shall I be shielded?
By the light of what face shall I gain comfort?

By whom shall I face the calamities of Fate or
overwhelm the difficult matters?

With that mentioned, Muslims should exert

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- (1) Sunan Ibn Majah, the book of Jihad, Chapter: A man who goes to fight when his parents are still alive, hadith No. 2781
 - (2) A part from a poem by Abu Firas al-Hamdani entitled «Mother of the Captive may your Grave be Refreshed by Rain». Abu Firas is Al-Harith ibn Abi'l-'Alà Sa'id ibn Hamdan al-Harith 'al-Adawi. Ibn Ashraf Al-Qirawani said about him that he was a knight either in the field of war or in composing poetry. P 234, edit. by Dar al-Kitab al-Arabi, Beirut, 1415 AH/1994 AC.



their utmost to please their parents and honor them, especially when they get older when they need a greater care and support. According to the Qur'an, Muslims are encouraged to pray Allah for them and say: **‘Lord, have mercy on them, just as they cared for me when I was little.’**⁽¹⁾

Ibn `Abbas reported that when the Messenger of Allah (PBUH) got up during the night to pray, he used to say: “O Allah, praise belongs to You. You are the light of the heavens and the earth and praise belongs to You. You are the Sustainer of the heavens and the earth and praise belongs to You. You are the Lord of the heavens and the earth and whoever is in them. You are the Truth, and Your words are true. Your promise is true, and the meeting with You is true. The Garden is true and the Fire is true and the Hour is true. O Allah, I submit to You and I accept You and I trust in You and I turn to You and I argue by You

(1) (The Qur'an, 17:24)



and I summon to You for judgement. Forgive me what I have sent before me and what I have left behind, what I have kept secret and what I have proclaimed, You are my god - there is no god but You.”⁽¹⁾

With all of the above mentioned in mind, Muslims should abide by truth in all their activities of giving and taking or granting and withdrawing. They should also observe the rights of parents, children, neighbors, and all people so as to be safe in the Day of Judgement which is the Day of Truth.

(1) Sahih Muslim, The Book of Prayer – Travellers, Chapter: The prayer and the supplication of the Prophet (saws) at night, hadith No. 769



The Qur'anic Discourse on Truthfulness

Islamic Shari`ah promotes noble values and sublime moral characters which bring human beings closer to their Lord and contribute in building civilized communities. One of these noble values which Shari`ah cherished very much is "Truthfulness". This noble value is highly commended in the Qur'an in many verses and contexts. Its nobility and loftiness is crowned when Allah, the Exalted, used it to describe Himself, His Words and His Speech; the following verses are few examples:

﴿[Prophet], say, 'Allah speaks the truth'﴾⁽¹⁾

﴿Who speaks more truly than Allah?﴾⁽²⁾

(1) The Qur'an, 3:95.

(2) The Qur'an, 4:122.



﴿Whose word can be truer than Allah's?﴾⁽¹⁾

﴿Allah fulfilled His promise to you﴾⁽²⁾

﴿The promise of Allah and His Messenger is true﴾⁽³⁾

The Qur'an has defined truthfulness as one of the noble characteristics of all Prophets and Messengers (PBUT) because their core mission is to convey Allah's Messages and Words. In many verses of the Qur'an, Allah described His Prophets and Messengers with this noble moral conduct:

- ﴿Mention too, in the Qur'an, the story of Abraham. He was a man of truth, a prophet.﴾⁽⁴⁾
- ﴿Mention too, in the Qur'an, the story of Ishmael. He was true to his promise, a messenger and a prophet.﴾⁽⁵⁾

(1) The Qur'an, 4:87.

(2) The Qur'an, 3:152.

(3) The Qur'an, 33:22.

(4) The Qur'an, 19:41.

(5) The Qur'an, 19:54.



- ﴿Mention too, in the Qur'an, the story of Idris. He was a man of truth, a prophet.﴾⁽¹⁾
- ﴿Truthful Joseph! Tell us the meaning of seven fat cows being eaten by seven lean ones, seven green ears of corn and [seven] others withered,﴾⁽²⁾

Prophet Muhammad (PBUH) is also described in many verses of the Qur'an as being a "truthful" Prophet who was sent with a truthful Message, Allah, the Exalted, tells: ﴿And the one who has brought the truth [i.e., the Prophet (PBUH)] and [they who] believed in it - those are the righteous,﴾⁽³⁾ and said, ﴿Rather, he [i.e., the Prophet (PBUH)] has come with the truth and confirmed the [previous] messengers.﴾⁽⁴⁾

He (PBUH) was known for his honesty and truthfulness among his community and con-

(1) The Qur'an, 19:56.

(2) The Qur'an, 12:46.

(3) The Qur'an, 39:33.

(4) The Qur'an, 37:37.



temporaries long time before his Prophethood. They used to call him “the truthful and honest” Muhammad because he had never abandon this character in his life.

In the same vein, the Qur’an has made truthfulness a distinguishing quality for the believers. The following verses are few examples:

﴿For men and women who are devoted to Allah- believing men and women, obedient men and women, truthful men and women, steadfast men and women, humble men and women, charitable men and women, fasting men and women, chaste men and women, men and women who remember Allah often- Allah has prepared forgiveness and a rich reward.﴾⁽¹⁾

﴿The poor emigrants who were driven from their homes and possessions, who seek Al-

(1) The Qur’an, 33:35



lah's favor and approval, those who help Allah and His Messenger- these are the ones who are true- [shall have a share].⁽¹⁾

﴿There are men among the believers who honored their pledge to Allah: some of them have fulfilled it by death, and some are still waiting. They have not changed in the least. [Such trials are ordained] so that Allah may reward the truthful for their honesty and punish the hypocrites, if He so wills, or He may relent towards them, for Allah is forgiving and merciful.﴾⁽²⁾

﴿The true believers are the ones who have faith in Allah and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in Allah's way: they are the ones who are true.﴾⁽³⁾

(1) The Qur'an, 59:8

(2) The Qur'an, 33:23-24

(3) The Qur'an, 49:15



In fact, truthfulness brings nothing except good. The Prophet (PBUH) is reported to have said: “There are four qualities if you have, you should never feel sorrow at what you have missed of this worldly life: Safekeeping of entrusted things, observing truthfulness in speech, good moral characters, and observing abstinence in what you consume.”⁽¹⁾

In addition, truthfulness is one of the most fundamental pillars of faith. Some scholars link it to faith considering that faith is all about “telling the truth although you may know that it might harm you, and refraining from telling lies although you may know it might benefit you because you are certain that what has come to you could not miss you, and that what has missed you could not come to you.”

In contrary, telling lies and falsehood is one of the distinguishing qualities of the hypocrites,

(1) Musnad Ahmad, Vol. 11, P. 233, Hadith No. 6652.



as the prophet told in the hadith: “There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.”⁽¹⁾

The word truthfulness is a very inclusive and comprehensive word in the Qur’an as it covers all deeds of good and kindness. Allah tells in the Qur’an:

﴿Goodness does not consist in turning your face towards East or West. The truly good are those who believe in Allah and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travelers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who

(1) Reported by al-Bukhari, Book of Belief, chapter of the signs of a hypocrite, hadith No. 33, and narrated by Muslim, Book of Faith, chapter the characteristics of the hypocrite hadith No. 117



keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of Allah. ﴿⁽¹⁾

Allah, the Exalted, has promised those who observe truthfulness in their talks and deeds of the great reward and the best compensation. The Qur'an tells:

﴿Allah will say, 'This is a Day when the truthful will benefit from their truthfulness. They will have Gardens graced with flowing streams, there to remain forever. Allah is pleased with them and they with Him: that is the supreme triumph.﴾⁽²⁾

Moreover, Allah, the Exalted, has ranked the "truthful people" right after the Prophets in the grades of paradise when He says:

(1) The Qur'an, 2:177.

(2) The Qur'an, 5:119.



﴿Whoever obeys Allah and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth, and the righteous- what excellent companions these are!﴾⁽¹⁾

In connection to this, the Qur'an has spoken about the incomparable "true promise". It tells:

﴿We accept from such people the best of what they do and We overlook their bad deeds. They will be among the people of Paradise- the true promise that has been given to them.﴾⁽²⁾

The glorious Qur'an has not only spoken about the "true promise", it also used the adjective "true" with various human actions or deeds to refer to the nobility of any deed or word if added to truthfulness. For example, the Qur'an has spoken about the "truthful entrance", the "truthful exit", the "truthful mention or reputa-

(1) The Qur'an, 4:69.

(2) The Qur'an, 46:16.



tion”, the “truthful and good place”, the “truthful and honorable status”. To explain these, one has to look carefully at the Qur’an and contemplate how it addresses each one of them. As for the “truthful exit”, it refers to every movement Muslim can do for the sake of Allah. Based on this, if a Muslim comes out his home with a good intention to offer a worship, help a needy, aid an afflicted person, etc. his movement is described as a “truthful exit”. In contrary, if a Muslim goes out of his home to spread evil, commit sins or harm people, his exit is deemed “mischievous exist”.

As for the “truthful and good place”, it refers in the Qur’an to the good and luxurious position in this worldly life. Allah tells about the Children of Israel:

﴿We settled the Children of Israel in a good place and provided good things as sustenance forthem.﴾⁽¹⁾

(1) The Qur’an, 10:93.



As for the “Seat of Truthfulness”, it refers in the Qur’an to the high rank of paradise. The Qur’an tells:

﴿Indeed, the righteous will be amid Gardens and rivers, at the Seat of Honor in the presence of the Most Powerful Sovereign.﴾⁽¹⁾

As for the “truthful mention”, it refers in the Qur’an to the honorable reputation among people in this worldly life. Allah relates the invocation of Prophet Abraham (PBUH) as saying:

﴿Bless me with honorable mention among later generations.﴾⁽²⁾

In another verse, Allah relates the story of Abraham with his people and concluded:

﴿When he left his people and those they served beside Allah, We granted him Isaac and Jacob and made them both prophets: We grant-

(1) The Qur’an, 54:54-55.

(2) The Qur’an, 26:84.



ed Our grace to all of them, and gave them a noble reputation.﴾⁽¹⁾

As for the “honorable status”, it refers to Allah’s generosity and benevolence with the believers in the Hereafter:

﴿and give good news to the believers that they will have an honorable status with their Lord.﴾⁽²⁾

Allah, the Almighty, has ordered His servants to abide by truthfulness when He proclaimed:

﴿O believers! Be mindful of Allah and be with the truthful.﴾⁽³⁾

In addition, the Prophet (PBUH) has urged us to tell the truth and clearly stated: “It is obligatory upon you to tell the truth, for truthfulness leads to virtue and virtue leads to Paradise, and the

(1) The Qur’an, 19:49-50.

(2) The Qur’an, 10:2.

(3) The Qur’an, 9:119.



man who continues to speak the truth and endeavors to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah.”⁽¹⁾

One of the remarkable examples of truthfulness is the story of the companion who came to the Prophet (PBUH) and announced that he believed in him and followed him, then he said: “I will emigrate with you.” The Prophet told one of his Companions to look after him. During one battle, the Prophet got some prisoners as spoils of war, and he distributed them, giving him (that companion) a share. His companions gave him what had been allocated to him. He had been looking after some livestock for them, and when

(1) Sahih Muslim, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The Abhorrence of Lying, and the Goodness and Virtue of Honesty, hadith No. 2607.



he came, they gave him his share. He said: "What is this?" They said: "A share that the Prophet has allocated to you." He took it and brought it to the Prophet and said: "What is this?" He said: "I allocated it to you." He said: "It is not for this that I followed you. Rather I followed you so that I might be shot here - and he pointed to his throat - with an arrow and die and enter Paradise." He said: "If you are sincere, Allah will fulfill your wish." Shortly after that, they got up to fight the enemy, then he was brought to the Prophet shot in the very spot he had pointed to. The Prophet said: "Is it him?" They said: "yes." He said: "He was sincere toward Allah and Allah fulfilled his wish." Then the Prophet shrouded him in his own cloak and offered the funeral prayer for him. During his supplication the Prophet is reported to beseech Allah saying: "O Allah, this is Your slave who went out as an emigrant for your sake and was killed as a martyr; I am a witness to that."⁽¹⁾

(1) Al-Mustadrak ala al-Sahihayn by Al-Hakim, the Book of



Finally, we would like to confirm that truthfulness is required from all people irrespective of their positions or titles. It is also incumbent upon individuals and states alike because the truthful states which fulfill their international promises, obligations and commitments shall enjoy the development and prosperity because they are established on noble values and moral conduct.

“Knowing the Companions”, It was narrated from Shaddad bin Al-Had, No. 6527



The Qur'anic Discourse on those who Sow Dissension and Spread Cor- ruption

The glorious Qur'an has ordained all that is good and upright, and forbidden all that is bad and mischief; Allah, the Exalted, says: **﴿And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.﴾**⁽¹⁾ The Qur'an has also clarified that Allah detests the corrupters and corruption, as it tells:

﴿Indeed, Allah does not like corrupters.﴾⁽²⁾

﴿And Allah does not like corruption.﴾⁽³⁾

(1) The Qur'an, 7:56.

(2) The Qur'an, 28:77.

(3) The Qur'an, 2:205.



If one has a careful look at the Qur'an, he would find that it spots more light on the people who sow dissension and spread corruption on the Earth and gives them a special focus. Many verses of the Qur'an have disclosed their malign intentions and decided their extreme danger to religions and homelands. In the contrary, Allah, the Exalted, describes His dutiful servants and Messengers as the people who used to forbid corruption on the earth. Not only should they forbid corruption but they should also warn their contemporaries against spreading corruption and mischief. Allah relates the advice of Moses to his brother when he said: **﴿Moses said to his brother Aaron, 'Take my place among my people: act rightly and do not follow the way of those who spread corruption.﴾**⁽¹⁾

In another verse, Allah says: **﴿If only there had been, among the generations before your**

(1) The Qur'an, 7:142.



time, people with a remnant of good sense, to forbid corruption on the earth!. ﴿⁽¹⁾

Furthermore, Allah, the Exalted, has set forth the characteristics of corruptors and disobedient people who sow dissension among people. These characteristics include but not limited to lying, deceitfulness, and pretension to be peacemakers. The following are some of the Qur'anic verses which disclose them:

﴿There is [a kind of] man whose views on the life of this world may please you [Prophet], he even calls on Allah to witness what is in his heart, yet he is the bitterest of opponents. When he leaves, he sets out to spread corruption in the land, destroying crops and live-stock- Allah does not like corruption.﴾ ﴿⁽²⁾

﴿When it is said to them, 'Do not cause corruption in the land,' they say, 'We are only put-

(1) The Qur'an, 11:116.

(2) The Qur'an, 2:204-205.



ting things right,' but really they are causing corruption, though they do not realize it.﴾⁽¹⁾

Corruptors are also described as rumor-mongers who spread lies and sow discord and dissension among people through Media and modern means of communication. Allah, the Exalted says:

﴿If the hypocrites, and those with sickness in their hearts, and rumor-mongers in Medina do not desist, We will certainly incite you 'O Prophet' against them, and then they will not be your neighbors there any longer.﴾⁽²⁾

In a second verse, Allah told Prophet Muhammad: **﴿They would only have given you trouble if they had gone out [to battle] with you: they would have scurried around, trying to sow discord among you, and some of you would willingly have listened to them- Allah knows exactly who does evil.﴾⁽³⁾**

(1) The Qur'an, 2:11-12.

(2) The Qur'an, 33: 60.

(3) The Qur'an, 9: 47



In a third verse, Allah tells: **﴿Allah knows exactly who among you hinder others, who [secretly] say to their brothers, ‘Come and join us,’ who hardly ever come out to fight﴾⁽¹⁾**

Treason is another characteristic of the corruptors. They are disloyal to their homelands and they rejoice when misfortunes strikes their people. Allah discloses their treason in many verses of the Qur’an, as follows: **﴿yet you [Prophet] will see the perverse at heart rushing to them for protection, saying, ‘We are afraid fortune may turn against us.’ But Allah may well bring about a triumph or some other event of His own making: then they will rue the secrets they harbored in their hearts﴾⁽²⁾**

﴿Among you there is the sort of person who is sure to lag behind: if a calamity befalls you, he says, ‘Allah has been gracious to me that I

(1) The Qur’an, 33: 18

(2) The Qur’an, 5: 52



was not there with them,' yet he is sure to say, if you are favored by Allah, 'If only I had been with them, I could have made great gains,' as if there had been no ties of affection between you and him. ﴿⁽¹⁾

﴿They grieve at any good that befalls you [believers] and rejoice at your misfortunes. But if you are steadfast and conscious of Allah, their scheming will not harm you in the least: God encircles everything they do.﴾⁽²⁾

In fact, spreading corruption on the earth is a disease that is resulted from the corruption of hearts, as the Prophet (PBUH) emphasized: "Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart."⁽³⁾

(1) The Qur'an, 4:72-73

(2) The Qur'an, 3:120.

(3) Agreed upon Hadith: Related by al-Bukhari, Book of Belief, Chapter: the superiority of that person who leaves all



It goes without doubt that confronting corruption is one of the most important principles of good governance because corruptors and rumors-mongers and those who sow dissension and discord among people are tools for demolition and destruction of their communities. Thus, they should be confronted vigorously and resolutely. The Prophet (PBUH) once asked his companions: “Shall I tell you who is the worst of you?” “Yes,” they replied. He said, “Those who go about slandering, causing mischief between friends in order to separate them, and desiring to lead the innocent into wrong action.”⁽¹⁾

The Glorious Qur’an has set clear the punishment of the corruptors who seek to sow discord among people both in this worldly life and in the Hereafter; it tells: **Those who wage war against**

doubtful (unclear) things for the sake of his religion, hadith No. 52, and Muslim, The Book of MUSAQAH, Chapter: Taking that which is lawful and leaving that which is unclear, hadith No 1599.

(1) Musnad Imam Ahmad, vol 45, p. 577, hadith No. 27602.





Allah and His Messenger and strive to spread corruption in the land should be punished by death, crucifixion, the amputation of an alternate hand and foot, or banishment from the land: a disgrace for them in this world, and then a terrible punishment in the Hereafter,﴾⁽¹⁾

In another verse, Qur'an tells: **﴿And those who violate Allah's covenant after it has been affirmed, break whatever 'ties' Allah has ordered to be maintained, and spread corruption in the land—it is they who will be condemned and will have the worst abode.﴾⁽²⁾**

As for the rumors-mongers and those who spread lies with the malign intention to topple governments and destabilize the communities, Allah warned them and declared: **﴿If the hypocrites, the sick at heart, and those who spread lies in the city do not desist, We shall rouse you**

(1) The Qur'an, 5:33

(2) The Qur'an, 13:25.



[Prophet] against them, and then they will only be your neighbors in this city for a short while. They will be rejected. Wherever they are found, they will be arrested and put to death. ﴿⁽¹⁾

Some Qur'an exegetes explained that the phrase "they will be arrested and put to death" comes in the form of a statement although it has the meaning of a command. This means that the punishment of betrayal of one's homeland through spreading lies and conducting intelligence contact with foreign powers in order to commit a hostile act against one's homeland, which tantamount to High treason, is killing as per the constitution and law.

There are certain kinds of people who spread corruption publically, and other kinds who prefer to plot and conspire secretly. The first group is identified as "Khawarij" or rebels and dissidents, and the second group is identified as the coward

(1) The Qur'an, 33:60-61.



hypocrites who plot against their communities secretly and who spread lies and rumors among their people. It should be understood from this that traitors, collaborators and agents of the fifth column groups constitute a very serious danger against their homelands and they should be stopped and confronted.

No doubt that the most dangerous type of treason is that is committed under the disguise of religions. It is therefore a religious and patriotic duty to disclose those traitors and reveal their plots in order to protect communities from their evils and detrimental effects. History attests to the fact that no one country has ever destroyed except because of the internal disputes and the domestic traitors.

Finally, one of the most distinguishing characters of the hypocrites and collaborators is that their determined attempt to disrupt the economic development process in their homelands. They try very hard to spread lies



among people in order to stir their feelings of mistrust in governments and thus rebelling against them. The Qur'an described them in a very detailed way when it states: There are some 'hypocrites' who impress you with their views regarding worldly affairs and openly call upon Allah to witness what is in their hearts, yet they are your worst adversaries. And when they leave 'you', they strive throughout the land to spread mischief in it and destroy crops and cattle. Allah does not like mischief.⁽¹⁾

In another verse, it tells: ﴿They grieve at any good that befalls you [believers] and rejoice at your misfortunes. But if you are steadfast and conscious of Allah, their scheming will not harm you in the least: Allah encircles everything they do.﴾⁽²⁾

(1) The Qur'an, 2: 204-205.

(2) The Qur'an, 3: 120.



The Qur'anic Discourse on Crops and Fruits

Agriculture has always been one of the fundamental pillars of civilization, and this is the reason why the Qur'an attaches a special care to it, deciding that it is one of the great favors that Allah has bestowed upon His servants. In many verses of the Qur'an, Allah describes what the land produces of fruits, palm trees, grapevines and crops as "paradise or gardens". Allah, the Exalted, says:

There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: 'Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.' But they paid no heed, so We let loose on them a flood from the dam and replaced their two gardens with others that yielded bitter fruit, tamarisk bushes, and a few lote



trees. In this way We punished them for their ingratitude- would We punish anyone but the ungrateful? ﴿١﴾

It is worth to note here that the people of Sheba were ordered to be grateful for Allah's favors, but they paid no heed, therefore Allah punished them for their ingratitude and replaced their two gardens with others that yielded bitter fruit, tamarisk bushes, and a few lote trees. This tells how important it is for people to be thankful to Allah. The Qur'an tells: **﴿And 'remember' when your Lord proclaimed, 'If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe.﴾** ﴿٢﴾

The Prophet (PBUH) once advised his wife 'Aishah (May Allah be pleased with her): "O 'Aishah, show honor to the favors of Allah, because if the blessing departs a household, it never comes back again."^{﴿٣﴾}

(1) (The Qur'an, 34:15-17)

(2) (The Qur'an, 14:7)

(3) Related by al-Bayhaqi in Shu'ab al-Iman (the Branches



In this context, the greenery of the land is counted as a great favor which Muslim should take care of and ponder on. Allah, the Exalted, says: It is He who sends down water from the sky. With it We produce the shoots of each plant, then bring greenery from it, and from that We bring out grains, one riding on the other in close-packed rows. From the date palm come clusters of low-hanging dates, and there are gardens of vines, olives, and pomegranates, alike yet different. Watch their fruits as they grow and ripen! In all this there are signs for those who would believe.⁽¹⁾

In another verse, Allah says: There are, in the land, neighboring plots, gardens of vineyards, cornfields, palm trees in clusters or otherwise, all watered with the same water, yet We make

of Faith), the twenty-six branch, Al-Jihad (Fighting in the Cause of God), hadith No. 4236.

(1) The Qur'an, 6:99.



some of them taste better than others: there truly are signs in this for people who reason.⁽¹⁾

In the same vein, the Qur'an directs us to the importance of water in the process of agriculture when it tells: **﴿We sent water down from the sky in due measure and lodged it in the earth— We have the power to take it all away if We so wish— with it We produced for you gardens of date palms and vines, with many fruits there for you to eat, and a tree, growing out of Mount Sinai, that produces oil and seasoning for your food.﴾⁽²⁾**

With all of the aforementioned, the Qur'an decides that agriculture is very important for human beings as it helps in the way of development and prosperity.

(1) The Qur'an, 13:4.

(2) The Qur'an, 23:18-20.



The Reality of the Worldly Life

Scholars, men of letters, poets and people of wisdom have always been eager to disclose the reality of the worldly life to their audience. In a way to warn people against its temptations and deceitfulness, some said: “the one who seeks to secure the complete comfort in this worldly life would never be granted this and he will die while he is searching for it. Moreover, Allah puts it clear in the Qur’an, **﴿We have created man for toil and trial.﴾**⁽¹⁾

Abu al-Baqa’ al-Rundi⁽²⁾ said:

(1) (The Qur’an, 90:4)

(2) He is Abu Muhammad Şalih Ibn Abu al-Ḥassan Yazeed ibn Şalih ibn Sharif ar-Rundi. He was a poet, writer, and literary critic from Andalusia who wrote in Arabic. He was born in Sevilla in 1204 and fled that town in 1248 and lived in Ceuta until his death in 1285. He wrote one of the most famous pieces of Andalusī poetry: the Ratha’ al-Andalus (“Lament for al-Andalus”) in the late thirteenth century.



Everything declines after reaching perfection, therefore let no man be beguiled by the sweetness of a pleasant life.

As you have observed, these are the decrees that are inconstant: he whom a single moment has made happy, has been harmed by many other moment.;

Great poet Mahmoud Sami al-Barudi⁽¹⁾ also said:

If the world life is good with you one day, it will be bad the next one,

Its goodness turn into a harsh sword upon everyone;

(1) Mahmud Sami al-Barudi (1839–1904) was a significant Egyptian political figure and a prominent poet. He served as 5th Prime Minister of Egypt from the 4th of February 1882 until the 26th of May 1882. His father belonged to an Ottoman-Egyptian family while his mother was a Greek woman who converted to Islam upon marrying his father. He is known as Sha'ir al-Nahḍa ("the poet of the renaissance"), and he holds an important place in the early modern literary and political history of Egypt.



***It nourishes man till he reaches perfection,
then devours him as the butcher does with the cattle.***

The fifth Rightful Caliph ‘Umar Ibn ‘Abd al-‘Aziz is reported to have said in one of his sermons: “O people, you were not created in vain, nor will you be left to yourselves. Rather, you will return to a place in which Allah the Almighty will judge among you and distinguish between you. Destitute and lost are those who forsake the all-encompassing Mercy of Allah Most High, and they will be excluded from Jannah, the borders of which are as wide as the heavens and the earth. Don’t you know that protection tomorrow will be limited to those who feared Allah [today], and to those who sold something short-lived for something permanent, something small for something great, and fear for protection? Don’t you realize that you are the descendants of those who have perished, that those who remain will take their place after you, and that this will continue until you are all returned to Allah Most High? Every day



you follow the coffin of so and so who died after the end of his lifetime, then you place him in the ground and leave him without a pillow or a bed. He has parted from his loved ones, severed his connections with the living, and taken up residence in the earth, whereupon he comes face-to-face with his reckoning, carrying only his good deeds. Indeed, he needs his accomplishments, but not the material things he left on earth.”⁽¹⁾

In the same vein, Al-Hasan al-Basri also said: “O son of Adam! Sell your current life for your latter life, and you will win both. Do not sell your latter life for this life, for you will lose them both. The period of stay is short, and the righteous ones went away before you, so what are you waiting for? By Allah, it is about to come, and then the latter ones will join the former ones among you.”⁽²⁾

(1) Abu Muḥammad al-Masri, “Sirat ‘Umar ibn ‘Abd al-‘Aziz ‘ala ma Rawahu al-Imam Anas ibn Malik wa-Aṣḥabih” ed. Aḥmad ‘Ubayd, ‘Alam al-Kutub, Beirut, 6th edition 1404, P.34.

(2) ‘Amr Baḥr Ibn Maḥbub al-Kanani, famous as Abu ‘Uthman al-Gaḥiẓ, Al-Bayan wa-al-Tabyin, al-Hilal Book House, Beirut 1423, p. 90.



Allah, the Exalted, declared in the Qur'an:

﴿The life of this world is like this: rain that We send down from the sky is absorbed by the plants of the earth, from which humans and animals eat. But when the earth has taken on its finest appearance, and adorns itself, and its people think they have power over it, then the fate We commanded comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished just the day before. This is the way We explain the revelations for those who reflect.﴾⁽¹⁾

In another verse, Allah tells: **﴿People! Allah's promise is true, so do not let the present life deceive you. Do not let the Deceiver deceive you about Allah.﴾⁽²⁾**

These verses and many others serve stand as clear calls to human beings to be alert as death

(1) The Qur'an, 10:24.

(2) The Qur'an, 35:5.



approaches them suddenly without prior notice. Therefore, they should always be ready for this moment and should have a good depository for good deeds in order to attain the pleasure of Allah in the Hereafter.

A last point to emphasize, knowing the reality of the worldly life does not in any way mean to abandon it completely or to sit idle in taking the reasonable causes of development and advancement of your life. This is the distorted meaning of asceticism (zuhd) which only cares for the outer appearance and fake formalities. In Islam, asceticism does not mean poverty or even abject poverty; it rather means to abandon, by heart, the temptations of life and not to let it divert you from your ultimate goal, i.e. pleasing Allah. With that said, if the heart of the Muslim is really content and ascetic, there will be no harm if the person has the treasures of Korah.



Imam Ahmad Ibn Hanbal⁽¹⁾ once was asked: “shall we describe a person who owns a thousand Dinars as an ascetic?” to this he replied: “yes in condition that he does not rejoice when they increase and in the contrary does not feel sad when they decrease.”

“As much as you can, keep dunya (worldly life) in your hand--not in your heart.

(1) Abu ‘Abd Allah Ahmad Ibn Muhammad Ibn Hanbal al-Shaybani (780–855 CE/164–241 AH). He was an Arab Muslim jurist, theologian, ascetic, Hadith traditionalist, and founder of the Hanbali school of Sunni jurisprudence — one of the four major orthodox legal schools of Sunni Islam. Throughout Sunni Islamic history, Ibn Hanbal was venerated as an exemplary figure in all the traditional schools of Sunni thought, both by the exoteric scholars and by the mystics, with the latter often designating him as a saint in their hagiographies.



The Inviolability of Public Properties

The preservation of properties is one of the six higher objectives of Shari'ah that our true religion has given a great attention and care. The Almighty Allah warned against consuming people's properties unjustly saying, **﴿You who believe, do not wrong fully consume each other's wealth but trade by mutual consent. Do not kill each other, for Allah is merciful to you. If any of you does these things, out of hostility and injustice, We shall make him suffer Fire: that is easy for Allah.﴾**⁽¹⁾ Prophet Muhammad (PBUH) said, "Some men unjustly acquire for themselves Allah's Property, and they will go to Hell on the Day of Resurrection."⁽²⁾ He (PBUH) also said, "O Ka'b

(1) The Qur'an, 4: 29-30.

(2) Sahih al-Bukhari, The Book of "One-fifth of Booty to the Cause of Allah Fard al- Khumus, Chapter: The Statement of Allah Taa'la: "Verily one-fifth of it is assigned to Allah and to the Messenger saws [The Qur'an 8: 41], Hadith No. 3118.



Ibn Ujrah! There is no flesh raised that sprouts from the unlawful except that the Fire is more appropriate for it.”⁽¹⁾ The Prophet (PBUH) also said, “He who misappropriates the right of a Muslim by taking a false oath, Allah will condemn him to the fire of Hell and will forbid Jannah for him.” A person asked, “O Messenger of Allah, even if it is something insignificant?” He replied, “Yes, even if it is the twig of the Arak tree.”⁽²⁾

To preserve people’s wealth, Islam enjoined the Hadd (legal punishment) of theft, as well as enjoining the principles of Daman (responsibility for financial coverage), Kafalah (Guaranty Contract), Wakalah (contract of agency) and Hajr (prevention of dispositions of one’s properties). Moreover, the Hadd of Hirabah (banditry) is pre-

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- (1) Sunan al-Tirmidhi, The Book of Traveling, Chapter: What has been mentioned about the virtue of the salat, hadith No. 614.
 - (2) Sahih Muslim, The Book of Faith, Chapter of “Warning of the Fire for the one who swears a false oath in order to unlawfully take the right of another Muslim”, Hadith No. 218.



scribed to preserve people's properties. In addition, Islam orders us to record debts in written and insists on the obligation of paying debts back. The Prophet (PBUH) said, "Whoever accepts other people's wealth intending to pay it back, Allah will pay it back for him. And whoever accepts it intending to waste it, Allah, the Most High, will waste (destroy) him."⁽¹⁾ He (PBUH) also said, "He who is not trustworthy has no faith, and he who does not keep his covenant has no religion."⁽²⁾

The consequences of consuming unlawful wealth are of grave in the world and the Hereafter. Our Prophet (PBUH) once made mention of the person who travels for a long period of time, his hair are disheveled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Lord! My Lord!' But his food is unlawful, his drink is unlawful, his clothes are un-

(1) Sahih al-Bukhari, The Book of Borrowing, Chapter of "Whoever takes the money of the people with the intention of repaying it or spoiling it," Hadith No. 87.

(2) Musnad Ahmad, vol. 19, p. 376, Hadith No. 12383.



lawful and his nourishment is unlawful, how can, then his supplication be accepted?”⁽¹⁾

Unlawful money includes everything that is acquired by illegal means, such as cheating either in quantity or quality. The most hideous and dangerous forms of cheating for societies are those related to people’s lives, food and treatment. Whoever cheats in any of these things while knowing that it leads to killing someone is a considered a killer, and if he knows that it is harmful for people’s health and it led to the death of anybody then he is considered a semi-intentional killer.

Among the most heinous forms of this unlawful money is money earned through bribery, embezzlement or consuming a worker’s wage. The Prophet (PBUH) said, “The Almighty Allah said, ‘I will contend on the Day of Resurrection

(1) Sahih Muslim, The Book of Zakat, Chapter of “Acceptance of charity that comes from Lawful Earnings”, Hadith No. 1015.



against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.”⁽¹⁾ Thawban said, “The Prophet (PBUH) cursed the one who bribes, the one who takes bribes and the ra’ish (i.e. is the go-between regarding a bribe).”⁽²⁾

We affirm that the losing money out of negligence is the same as consuming it unlawfully. Thus, he who fails to protect public money is a sinner according to Shari‘ah law.

In conclusion, we affirm that the abuse of public money is more sinful and dangerous than private money, because it belongs to many people, therefore the responsibility is greater.

(1) Sahih Al-Bukhari, The Book of Sales and Trade, Chapter: The sin of a person who sells a free man”, Hadith No. 2227.

(2) Musnad Ahmad, vol. 37, p. 85, Hadith No. 22399.



Reasons for Relieving Affliction

There are different reasons to relieve affliction, which include:

- 1- Correcting the wrong understanding of the meaning of tawakul (reliance upon Allah). Some people misunderstand Tawakkul, and when one asks those people to make use of means, they would reply: we rely on Allah. It is true that we must rely on Allah, but we have also to understand the genuine meaning of tawakkul and apply it properly. Once the Prophet (PBUH) said to a bedouin who asked him about his she-camel, “O Messenger of Allah! Shall I tie it and rely (upon Allah), or leave it loose and rely (upon Allah)?” the Prophet (PBUH) said, “Tie it and rely (upon Allah).”⁽¹⁾

(1) Sunan al-Tirmidhi, The Book of the Description of the Resurrection, Hadith No. 2517.



‘Umar Ibn Al-Khattab condemned a group of people from Yemen, who were performing Hajj without having provisions. ‘Umar asked them, “Who are you? They said, “We are those who trust Allah.” ‘Umar commented, “No, you falsely understand Tawakkul. The one who truly rely upon Allah works and then relies upon Allah.”⁽¹⁾

2- The second point is to not to rely only on one’s own power, but to refer everything to the power of the Almighty Allah. Allah is the Sovereign and the One who is All-Able to make reasons work or idle. Fire has the power to burn, but when Prophet Ibrahim (PBUH) was cast into fire, it did not burn him. Knife has the ability to slaughter, but it did not slaughter Prophet Ismail (PBUH). Also, a whale can digest what it devours, but it did not digest Prophet Yu-

(1) Al-Tawakkul ala Allah, Abu Bakr Abdullah Ibn Muhammad Ibn Ubaid Ibn Sufyan Ibn Qais al-Baghdadi, known as Ibn Abi al-Dunya (d. 281 AH), ed. Mustafa Abd al-Qader Ata , Mu’assat al-Kutub al-Thaqafiyah, 1st edition, 1413 AH - 1993 AD. p. 50.



nus (PBUH). Thus, no matter how powerful we are, we should not neglect the power of our Creator Who said: “But when the earth has taken on its finest appearance, and adorns itself, and its people think they have power over it, then the fate We commanded comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished just the day before. This is the way We explain the revelations for those who reflect.”⁽¹⁾

- 3- Adhering to obedience to Allah and asking His forgiveness. The Almighty Allah said, “If the people of those towns had believed and been mindful of Allah, We would have showered them with blessings from the heavens and earth, but they rejected the truth and so We punished them for their misdeeds.”⁽²⁾ Allah also said, “If they had taken to the right way, We would have given them abundant water to

(1) The Qur'an 10: 24.

(2) The Qur'an 7: 96.



drink,”⁽¹⁾ and said, “Vegetation comes out of good land in abundance, by the will of its Lord, but out of bad land only scantily: We explain Our Revelations in various ways to those who give thanks.”⁽²⁾ The Prophet (PBUH) said, “Whoever persists in asking for forgiveness, Allah will grant him relief from every worry, and a way out from every hardship, and will grant him provision from (sources) he could never imagine.”⁽³⁾

- 4- Invoking the Almighty Allah, as He, the Almighty, said: “If only they had learned humility when suffering came from Us.”⁽⁴⁾ We can take a lesson from the story of Prophet Ayyub as the Almighty Allah said about him, “Remember Job, when he cried to his Lord, ‘Suffering has truly afflicted me, but you are the

(1) The Qur’an 72: 16.

(2) The Qur’an 7: 58.

(3) Sunan Ibn Majah, The Book of Etiquettes, Chapter of Asking Allah for Forgiveness, Hadith No. 3819.

(4) The Qur’an, 6: 43.



Most Merciful of the merciful. We answered him, removed his suffering, and restored his family to him, along with more like them, as an act of grace from Us and a reminder for all who worship Us.”⁽¹⁾

- 5- Making use of available means. For example, one has to take medicine and ask Allah to heal him. Doctors and treatments are just causes, but it is Allah Who is the cures. Allah says, “When He wills something to be, His way is to say, “Be”- and it is.”⁽²⁾

(1) The Qur'an 21: 83-84.

(2) The Qur'an 36: 82.



Feeding the Poor

Islam is the religion of humanness, loftiness and solidarity. It stated that helping others to fulfill their needs is a duty, especially when it comes to providing them with necessary means of life especially food. Abd Allah Ibn Salam said, “When the Messenger of Allah (PBUH) came to Medina, the people rushed towards him and it was said: ‘The Messenger of Allah (PBUH) has come!’ I came along with the people to see him, and when I looked at the face of the Messenger of Allah (PBUH), I realized that his face was not the face of a liar. The first thing he said was: “O people, Promote greetings, offer food to people and pray at night when people are sleeping, you will enter Paradise in peace.”⁽¹⁾

(1) Sunan al-Tirmidhi, The Book of The Day of Resurrection, Hadith No. 2485; Sunan Ibn Majah, The Book of Foods, Hadith No. 3251.



Our Prophet (PBUH) mentioned in the Hadith four reasons for entering Paradise: three of them are related to human aspects, namely: promoting greetings, feeding the poor, and maintaining good relationship with one's relatives. The fourth is related to the relationship between man and his Lord, which is Prayer at night while people are asleep.

The Almighty Allah says: **﴿Goodness does not consist in turning your face towards East or West. The truly good are those who believe in Allah and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travelers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are**



aware of Allah﴾⁽¹⁾ The Almighty Allah also said, ﴿We feed you for the sake of Allah alone: We seek neither recompense nor thanks from you. We fear the Day of our Lord—a woefully grim Day.﴾⁽²⁾

He, the Almighty, also said, **﴿Yet he has not attempted the steep path. What will explain to you what the steep path is. It is to free a slave, to feed at a time of hunger, an orphaned relative, or a poor person in distress.﴾⁽³⁾** The idea of feeding the poor is not limited to only giving them just food. It means also to give them money that helps them buy whatever they need or even giving food to relatives and neighbors. Giving the poor money instead of food may be more convenient and useful to the poor.

We have to bear in mind the great reward for spending in the cause of Allah as He said, **﴿But those who spend their wealth in order to gain**

(1) The Qur'an 2 177.

(2) The Qur'an 76: 8, 9.

(3) The Qur'an 90: 11-16.



Allah’s approval, and as an affirmation of their own faith, are like a garden on a hill: heavy rain falls and it produces double its normal yield; even if no heavy rain falls, it will still be watered by the dew. Allah sees all that you do,⁽¹⁾ and said, **﴿ Say, ‘My Lord gives in abundance to whichever of His servants He will, and sparingly to whichever He will; He will replace whatever you give in alms; He is the best of providers.﴾**⁽²⁾ The Prophet (PBUH) said, “Everyday two angels descend and one of them says, ‘O Allah! Compensate (more) to the person who gives (in charity)’; while the other one says, ‘O Allah! Destroy the one who withholds (charity).’”⁽³⁾

(1) The Qur’an 2 265.

(2) The Qur’an 34:: 39.

(3) Agreed upon by al-Bukhari and Muslim. Sahih Bukhari, The Book of Zakat, Chapter of “Allah’s Saying “There is the one who gives, who is mindful of Allah (The Qur’an 92: 5) , Hadith No. 1443. Sahih Muslim, The Book of Zakat, Chapter of “The one who gives or holds money in charity”, Hadith No. 1010.



Tending Mosques ... Glorification of Rites of Allah

The Almighty Allah says, **﴿The only ones who should tend Allah's places of worship are those who believe in Allah and the Last Day, who keep up the prayer, who pay the prescribed alms, and who fear no one but Allah: such people may hope to be among the rightly guided﴾**⁽¹⁾ and said, **﴿Shining out in houses of worship. Allah has ordained that they be raised high and that His name be remembered in them, with men in them celebrating His glory morning and evening﴾**⁽²⁾

Mosques have their status and sanctity. The Almighty Allah said, **﴿Mosques are for Allah alone-**

(1) The Qur'an 9: 18.

(2) The Qur'an 24: 36.



so do not pray to anyone other than Allah. ﴿⁽¹⁾

These are His Houses whose sanctity should be shown veneration. He, the Most High, Said,

﴿Anyone who honors the sacred ordinances of Allah will have good rewards from his Lord.﴾ ﴿⁽²⁾

There is no doubt that it is an act of venerating Mosques to clean or participate in cleaning them. Part of this is Mosques' workers keenness to preserve Mosques and doing their best in this regard. The Almighty Allah says, **﴿All this [is ordained by Allah]: those who honor Allah's rites show the piety of their hearts.﴾** ﴿⁽³⁾

Serving the Houses of Allah is an honor. One's status in the sight of Allah is identified by the work He guides him to. So, do your best in serving Houses of Allah and make this a message. If the reward for serving the Houses of Allah is a

(1) The Qur'an 72: 18.

(2) The Qur'an 22: 30.

(3) The Qur'an 22: 32.



great reward and a blessing in this world and mercy in the Hereafter, negligence in doing this has severe consequence for those who are entrusted with this job.

It is part of the preservation of the cleanliness of Mosques to visit them in the best and most complete form of cleanliness and purity either materially or morally. Allah said, **﴿Children of Adam, dress well whenever you are at worship.﴾**⁽¹⁾

Allah, The Most Exalted, has praised in the Glorious Qur'an those who purify themselves saying, **﴿A mosque founded from its first day on consciousness of Allah: in this mosque there are men who desire to grow in purity- Allah loves those who seek to purify themselves.﴾**⁽²⁾

He, the Most Exalted, also said, **﴿Allah loves those who turn to Him, and He loves those who**

(1) The Qur'an 7: 31.

(2) The Qur'an 9: 108.



keep themselves clean. ﴿⁽¹⁾ He, Glory be to Him, addressed our Prophet (PBUH): **﴿You, wrapped in your cloak, arise and give warning; Proclaim the greatness of your Lord; cleanse yourself.﴾** ⁽²⁾ Our Prophet (PBUH) said, “Purity is half of Iman (faith).”⁽³⁾

Islam did not pay attention only to cleanliness. Rather, it called for perfection in it. Therefore, the Prophet (PBUH) stated that performing ablution perfectly leads to high degrees in paradise saying, “Shall I not tell you something by which Allah effaces the sins and elevates ranks (in Jannah)?” The Companions said, “Certainly, O Messenger of Allah.” He (PBUH) said, “Performing Wudu’ properly even in difficulty, frequently going to the mosque, and waiting eagerly for the next Salah (Prayer) after Salah is over. Indeed, that is

(1) The Qur’an 2 222.

(2) The Qur’an 74: 1-4.

(3) Sahih Muslim, The Book of Purification, Chapter of “The Virtue of Ablution”, Hadith No. 223.



al- Ribat (being always mindful of Allah).”⁽¹⁾ Also the Prophet (PBUH) urged us to bathe in several occasions, especially on Fridays and in congregations such as the two Eids to stress the importance of cleanliness and purity of the body.

Our religion paid attention to honor those who serve the community, especially in the field of cleanliness. Once, there was a woman who used to clean the Mosque. The Prophet (PBUH) missed her and asked about her. He was told that she had died. He (PBUH) said, “Why did you not inform me?” Then he (PBUH) said, “Show me her grave.” The Prophet (PBUH) offered funeral prayer over it.”⁽²⁾ The Prophet did so to show honor for her service to the House of Allah and her keenness to clean it.

(1) Sahih Muslim, The Book of Purification, Chapter of Performing Ablution Perfectly, Hadith No. 41.

(2) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, The Book of Prayer, Chapter: Sweeping (cleaning) of the mosque and removing rags, dirt and sticks from it, Hadith No. 458. Sahih Muslim, The Book of Prayer - Funerals, Chapter of “Praying over the grave, Hadith No. 956.



Underage Marriage... an Injustice to Girls and the Society

The true Shari‘ah is based on observing the interests of the state and people. So wherever the interest lies, it is the law of Allah.

Though customs are to be considered, this does not apply to the customs of a specific tribe, village, or a group of people. Rather, it is the general customs which people accept but do not codify it. So, what is the case about customs that are codified and stated in the constitution that all people accept as a way to regulate their affairs? In addition, Shari‘ah gives the ruler the right to restrict permissible matters according to the considered interests as long as this does not contradict the clear and authentic texts of Shari‘ah.

The issue, we are discussing here, is one of the daily life issues in which there is no definitive



text that determines the age of marriage neither in the clear Qur'anic verses nor the authentic Sunnah. Therefore, it is an issue subject to personal reasoning from jurists who can determine it according to the interest. To determine the accurate view in this regard, it requires careful considerations before issuing any opinion. Moreover, I think the Fataw in such matters requires a collective Ijtihad which is to be done by considerable institutions, and not to depend on individual views especially if some of those individuals cannot perceive the requirements of our modern time, and may even be unqualified to issue Fatwas.

Undoubtedly, issuing a Fatwa in such issues cannot only depend on our information from the literature of Jurists written in times and environments that have greatly changed. The one who assumes the responsibility of issuing Fatwas on such contemporary issues urgently need to be familiar with the principles and rules of juris-



prudence as well as the jurisprudence of our age and reality and its developments, repercussions, challenges and social, economic and health conditions. This requires the necessity of consulting specialized experts such as doctors, psychologists and sociologists. In fact, we may be in dire need to a broader view of what is going on around us in various countries of the world and the obligations and commitments of countries in the light of the international covenants they have signed. This stems from the idea that countries' ability should be considered such as the ability of individuals.

If the jurists have talked in marriage about the ability to fulfill the right of marriage, we should realize that this ability is not limited to sexual ability, but it refers to the general ability to lead a successful marital life with its economic requirements and social responsibilities. It is an injustice to our sons and daughters if we burden them with these responsibilities without being able to do so



or being unaware of the requirements of marriage to the other party. We need to make sure that they will be able to make this marriage successful. This is why; we now witness a high rate of divorce among newly married young people, because they are not aware of the requirements of building successful family that contributes to making a coherent society.

Undoubtedly, marriage is a great responsibility and a solemn covenant, legislated by Islam so that both spouses live together happily and lovingly, as the Almighty Allah says, **﴿Another of His signs is that He created spouses from among yourselves for you to live with in tranquility: He ordained love and kindness between you. There truly are signs in this for those who reflect.﴾**⁽¹⁾ We should be sure that both the husband and wife are aware of the consequences of the marital relationship towards each other and towards their future children.

(1) The Qur'an 30: 21.



Undoubtedly, marriage of underage girls is unfair to them, and for the expected children. It is an injustice also for the society due to its social repercussions as well as the psychological impact on girls themselves.



Principles of Dialogue

The Almighty Allah says, “[Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided.”⁽¹⁾

He, The Most Exalted, also said, **﴿Say, ‘People of the Book, let us arrive at a statement that is common to us all: we worship Allah alone, we ascribe no partner to Him, and none of us takes others beside Allah as lords.’ If they turn away, say, ‘Witness our devotion to Him.﴾**⁽²⁾

Dialogue is an interactive process that requires the participation of more than one member. It is unreasonable that one person engages in a dialogue alone.

(1) The Qur’an, 16: 125.

(2) The Qur’an 3: 64.



Thus, dialogue requires that one should deal with others in the best manner. As one likes other to listen to him, he should listen to them. Otherwise, dialogue will not go on properly.

Successful dialogue is that sort of dialogue based on truthfulness and honesty, not on lying, falsehood, fabrication, or sophistry, or the lust to win just for the sake of defeating others.

Dialogue does not mean conflict or bias. It does not transform secondary issues into fundamentals, nor does it turn the non-holy into a sacred. Dialogue has nothing to do with falsely accusing others of dealing with them subjectively in order to embarrass them or suppress them by force. This sometimes happens when two persons engage into a dialogue regarding an intellectual issue, then the dialogue turns into attacking the other party, his family, tribe, nation, out of inability to refute his arguments by counter arguments.



All such conducts have nothing to do with sound dialogue. The Almighty Allah said to Prophet Moses, **﴿Go, both of you, to Pharaoh, for he has exceeded all bounds. Speak to him gently so that he may take heed, or show respect.﴾**⁽¹⁾ Thus, the Almighty Allah commanded them to respond to the tyranny of Pharaoh with wisdom, good admonition, and good speech, and not to respond to his tyranny in the same manner.

We need to consider the etiquettes of the Father of Prophets “Prophet Abraham” (PBUH) in his dialogue with his father when his father told him, **﴿Abraham, do you reject my gods? I will stone you if you do not stop this. Keep out of my way!﴾**⁽²⁾ Abraham replied to his father with the utmost degree of kindness and politeness saying, **﴿Peace be with you: I will beg my Lord to forgive you- He is always gracious to**

(1) The Qur'an 20: 43-44.

(2) The Qur'an 19: 46.



me.﴾⁽¹⁾ In the dialogue between him and Nimrod Ibn Canaan, as reported in the Qur'an, Abraham said, ﴿**It is my Lord who gives life and death, he said, 'I too give life and death.**﴾⁽²⁾ At this point, Abraham did not contradict the statement of Nimrod directly. Rather, he resorted to another argument saying, "So Abraham said, 'Allah brings the sun from the east; so bring it from the west.'" As if he said that "if you are truly able to give life, then you will be able to bring the sun from the west."

Also, We have the example of Prophet Jesus in his Speech with Allah when he said, ﴿**If I had said such a thing You would have known it.**﴾⁽³⁾ Jesus did not say directly "I did not say..." out of glorifying Allah.

One of the principles of dialogue is to listen adequately to the other party, not to interrupt

(1) Qur'an 19: 47.

(2) The Qur'an 2: 258.

(3) The Qur'an 5: 116.



him, not to ridicule his speech, not to show unwillingness to listen to him, not to mock at him or show any form of disrespect. It goes without saying that a key principle is not to speak arrogantly.

Meaningful dialogue protects a participant from all forms of stubbornness and arrogance, guiding him to respect the other's opinion and appreciate it as Imam al-Shafi'i (My opinion is right with the possibility of being wrong and that of others is wrong with the possibility of it being right."

Even, we go further to say that both opinions may be right, but one is more likely. The more likely opinion is not infallible, and the less likely one is not to be disregarded.

The most serious obstacles to dialogue are two: dogmatization and utilitarianism. As for dogmatized scholar or writer, he blindly follows his group without being able to perceive the truth. He may accept others to argue with him on a Qur'anic verse of a Prophetic Hadith, but not to



argue on the views of his leader.

The utilitarian people, who manipulate religions, will not defend the truth or values. Rather, they care only for their own interests.

As the reward comes in this world and the Hereafter of the same of the deed, Prophet Abraham (PBUH) received the same good treatment from his son Ismail as he did with his father. The Qur'an narrates for us in Surat Al-Saffat (The Qur'an 37) that Prophet Abraham asked Allah to grant him a righteous son. So, the almighty Allah gave him our master Ismail, then gave him Isaac. Regarding Ismail, the Qur'an says, **‘Lord, grant me a righteous son,’ So We gave him the good news that he would have a patient son. When the boy was old enough to work with his father, Abraham said, ‘My son, I have seen myself sacrificing you in a dream. What do you think?’ He said, ‘Father, do as you are commanded and, Allah willing, you will find me steadfast.’**⁽¹⁾

(1) The Qur'an 37: 100 – 102.



We note that our master Ismail (PBUH) addressed his father in the same manner and politeness which Prophet Ibrahim had shown to his father, and this proves what Allah said, **“They are descendants of one another.”**⁽¹⁾ It is also said, “what you makes for other will be made for you.”

(1) The Qur'an 3: 34.



Contents

Introduction	5
The Role of Intellect in Understanding a Given Text	11
Broadening or Limiting the Text Scope... Between Scholars and the Ignorant	15
An Insight into Da'wah and Issuing A Fatwa	21
The Message of the Scholars	29
Subtle Matters	35
The Right of International Neighbourhood	41
Awareness Building	47
Changing the Direction of Qiblah between Text and Reality	51
The Qur'anic Discourse on Security	57



The Qur'anic Discourse on Truth	63
The Qur'anic Discourse on Truthfulness	73
The Qur'anic Discourse on Those Who Sow Dissension and Spread Corruption	89
The Qur'anic Discourse on Crops and Fruits	101
The Reality of the Worldly Life	105
The Inviolability of Public Properties	113
Reasons for Relieving Affliction	119
Feeding the Poor	125
Tending Mosques ... Glorification of Rites of Allah	129
Underage Marriage... an Injustice to Girls and the Society	135
Principles of Dialogue	141



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