



Ro'aya

Correcting Some Concepts for Understanding the Sirah and Sunnah

by:

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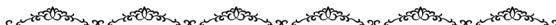
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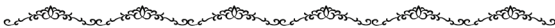
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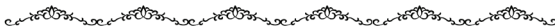


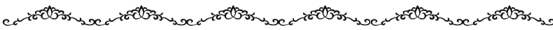


*In the Name of Allah,
the Origin of mercy, the Giver of mercy*

**(So, accept whatever the Messenger
gives you, and abstain from whatever he
forbids you)**

(59:07)







Introduction

Praise be to Allah, Lord of the Worlds. Prayers and peace be upon the last of His Prophets and Messengers, our master Muhammad ibn Abdillah, and his righteous family and companions, and those who followed his guidance until the Day of Judgment.

Islam is a piece of gold that needs nothing more than removing some of the flying, or even accumulated, dust, on it to glow with brightness, luster, and shine. Precious metals neither corrode nor get damaged, regardless of whatever may afflict them.

There is no doubt that the Sirah and Sunnah of our Prophet Muhammed (PBUH) are a practical application, and a theoretical and realistic elucidation of many Ayas of the Ever-Glorious Qur'an. The scholars know for sure that the Sunnah of the Prophet has



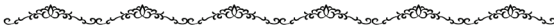


explained, detailed, illustrated, complemented, and clarified Allah’s Book (Glory be to Him).

Hence, comes the importance of scrutinizing the authenticity of what was related to our master, the Messenger of Allah (PBUH) on the one hand, and the need for proper understanding of its purposes on the other, coupled with diligence to put right some misconceptions relating to understanding the Sirah and the Sunnah. Our Prophet (PBUH) says: “This knowledge is carried in every generation by the competent scholars who clear it of the distortions invented by the perverts, the falsehood of the radicals, and the interpretation of the ignorant”.

Among the most important topics that need to be put right is the issue of the days when the Prophet (PBUH) met his enemies, which were referred to in some books of history and Sirah by the term ‘invasions’.

Here we must only use the expression used by the Ever-Glorious Qur’an, where it named things by their most precise names. There was no mention in





the Ever-Glorious Qur'an of the word 'invasion' to refer to the encounter of the Prophet (PBUH) with his enemies. Rather, it verbally used the word 'day' to denote the victory of the Muslims on the 'day of Badr', which was named by Allah, Glory be to Him, in His Ever-Glorious Qur'an by the phrase 'the Day of the Decision'; He said: **"Know that one-fifth of your battle gains belongs to Allah and the Messenger, to close relatives and orphans, to the needy and travelers, if you believe in Allah and the revelation We sent down to Our servant on the day of decision, the day when the two forces met. Allah has power over all things "**(8:41).

Likewise, the Ever-Glorious Qur'an spoke about a day of Hunayn, as He, Glory be to Him, said: **"Allah has helped you (believers) on many battlefields, even on the day of Hunayn. You were well pleased with your large numbers, but they were of no use to you: the earth seemed to close in on you despite its spaciousness, and you turned tail and fled. (25) Allah sent His calm down to His Messenger and the believers, and He sent down invisible forces. He punished the disbelievers – this is what the disbelievers deserve. But after all this, Allah turns in His**

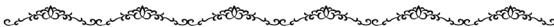




mercy to whoever He will. Allah is most forgiving and merciful”(9:25-27).

Verily, the wars of the Prophet (PBUH) were defensive, either as a deterrence of aggression or as a response to an attack, as a payment for betrayal or conspiracy, or for the enemies breaking their covenant with him (PBUH). None of them was an assault on anyone, as Islam has never been eager to spill blood, but rather it has been a model in saving and preserving it. It would have been more appropriate and more accurate to express it in the word ‘day’, not in the word ‘invasion’, which has been used by many writers who talked about the days of the Arabs in pre-Islamic and Islamic eras.

The book also includes corrections of some misconceptions on extremely important issues, including: How the Prophet (PBUH) administered the state, the confusion between customs and acts of worship, some issues of family and population, the reality of asceticism, the concept of useful knowledge, and unjustified insistence on applying some surface meanings of some Hadiths relating to optional and





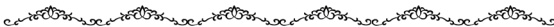
preferable worships (sunnan and mustahabbat).

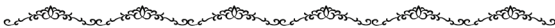
I hope that I have contributed to lightening the way and opening the door for informed and enlightened reading of our changing intellectual heritage which should be based on correct understanding of the unchangeable text in, taking into account the reality of the age and its considerable circumstances.

It is Allah Whom we seek to please, it is Whom we ask for help.

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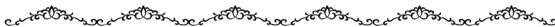


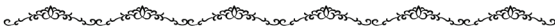




First treatise:

**War in Islam
Invasions or days and responding to
aggression?**





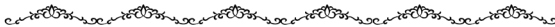


first treatise

War in Islam: Invasions or days and responding to aggression?

Honorable Prophetic Sirah is the practical application of many aspects of our Prophet's Sunnah (PBUH), it is a guiding light for us to the Day of Judgement. But most of the radical groups in our age have concentrated in their reading, writing, and teaching on the topic of invasions, and made it the only or - at least – the most prominent aspect in the Prophetic Sirah, because they are good at using this aspect to irritate the feelings and infuriate the enthusiasm of their elements and cadres and actually used it as a means of exciting the public many times.

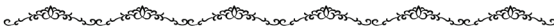
The Ever-Glorious Qur'an named the things by their most precise names, and there was no mention in the Ever-Glorious Qur'an of the word 'invasion' for expressing the encounter of the Prophet (PBUH)






with his enemies. Rather, it verbally used the word ‘day’ to express the victory of the Muslims on the day of Badr, which He called the day of the decision, He said: **“Know that one-fifth of your battle gains belongs to Allah and the Messenger, to close relatives and orphans, to the needy and travelers, if you believe in Allah and the revelation We sent down to Our servant on the day of decision, the day when the two forces met in battle. Allah has power over all things”** (8:41).

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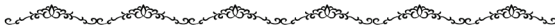




Verily, the wars of the Prophet (PBUH) were defensive, either as a push for aggression and as a response to an attack, or as a payment for betrayal or conspiracy, or for the enemies breaking their covenant with him (PBUH), and none of them was an assault on anyone. It should have been more appropriate and more accurate to name them ‘day’ and not ‘invasion’, which is what we adopt and see it more accurate for expressing the meaning, in order to set the things in their proper order and name them with their names that the Ever-Glorious Qur’an called them and preferred them to others. This is also what has been adopted by the writers and historians who accurately expressed it in their works under the title “Days of the Arabs in pre-Islamic and Islamic eras”.

We affirm that war is neither an end nor a goal for any rational state or governance, nor is it a walk or picnic. Our Prophet (PBUH) used to say: “Do not wish for the enemy to meet (i.e. in war), and ask Allah that you may avoid it, so if you meet them, be patient”.

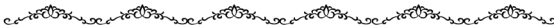
However, war may be a necessity for defending oneself, honor, money, homes and countries, the





entity and existence of states, and protecting them from the dangers that threaten them.

War in the sight of Islam is a defensive war legislated for deterring aggression. It is restricted to this aim alone. Allah Almighty says: **“Those who have been attacked are permitted to take up arms because they have been wronged- Allah has the power to help them”**. (22:39), and says: **“Fight in Allah’s cause against those who fight you, but do not overstep the limits; Allah does not love those who overstep the limits”** (2:190), and says: **“Do not fight them at the Sacred Mosque unless they fight you there. If they do fight you kill them – this is what such disbelievers deserve – but if they stop, then Allah is most forgiving and merciful. Fight them until there is no more persecution, and worship is devoted to Allah. If they cease hostilities, there can be no (further) hostility, except towards aggressors”** (2: 191-193). Islam has urged us to be fair and just with all peaceful people, and to protect them if they should ask for protection. Allah says:





“He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes; Allah loves the just” (60:8), and says: “If any one of the idolaters should seek your protection, grant it to him so that he may hear the word of Allah, then take him to a place safe for him, for they are people who do not know” (9:6).

These quotations assert that Islam does not know aggression or wrongdoing. Fighting was legislated only to deter aggression. Therefore, Allah has permitted only those who were attacked to take up arms to defend themselves, if they do not overstep the limits, cheat, excessively shed blood, or overstep the limits prescribed for them for deterring aggression.

Our religion has forbidden us to take as patrons those who fight us or drive us out of our homes or work on that. So, Allah Almighty says: **“But Allah forbids you to take as allies those who have fought against you for your faith, driven you out of your**

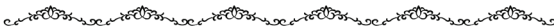




homes, and helped others to drive you out: any of you who take them as allies will truly be wrongdoers” (60:9).

Even in war, which is allowed for deterring aggression, Islam has explicitly forbidden destroying inhabited areas, or demolishing buildings. The Prophet’s (PBUH) followers used, when mobilizing an army, to order their army leaders not to cut a tree, burn plantations, destroy inhabited areas, or demolish buildings, unless the enemies took them as shelters, and the army couldn’t find any other solution, and not to harass farmers in their farms, monks in their hermitages, kill women, children, or elderly people unless they have actively engaged in fighting.

The Prophet and his followers stayed in Makkah thirteen years enduring the harm inflicted on them by the idolaters without being allowed to fight or even defend themselves for reasons; the most important of them are: To exhaust every peaceful means for conveying the Message which is based on wisdom and most favorite admonition, bring Muslims up on controlling themselves to the utmost





point possible, bear any harm in Allah's cause, prove the opponent as erroneous, lack of equivalence in numbers and arms between the Muslims and their enemies at the time, hence, any confrontation will end in favor of the enemies according to human calculations, which mean heavy casualties on Muslim's part if they sought confrontation. Islam is very keen on saving blood, all bloods, let alone the blood of Muslims, who defend it and are ready to sacrifice everything they have for its sake. Among those reasons also: To draw our attention to the importance of being well prepared before engaging in any confrontation unless it was inevitable, as happened with the Prophet (PBUH) in Badr, Uhud, and other battles. Emphaizing the necessity of good preparation, Allah Al- mighty says: **“Prepare against them whatever forces you can muster, including warhorses, to frighten off enemies of Allah and of yours and warn others unknown to you but known to Allah. Whatever you give in Allah's cause will be repaid to you in full, and you will not be wronged”** (8:60).

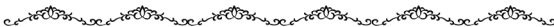
However, the aim and purpose of this verse is to inhibit the enemy from attacking us, for deterring ag-






gression without fighting is the most noble and desired objective, so, Allah Almighty says about the battle of Joint Forces (Al-Ahzab): **“Allah sent back the disbelievers along with their rage – they gained no benefit – and spared the believers from fighting. He is strong and mighty”** (33:25). And says about the battle of Hudaibiyah as He reminds the believers of His grace on them by making them evade killing and fighting: **“In the valley of Makkah it was He who held their hands back from you and your hands back from them after He gave you advantage over them – Allah sees all what you do”** (48:4). But after the Prophet (PBUH) and his honorable followers im- migrated to Makkah and had a state and home, they had to defend them, therefore, they were permitted to fight by Allah’s saying: **“Those who have been at- tacked are permitted to take up arms because they have been wronged - Allah has the power to help them”** (22:39). But we must consider the following:

- 1- Permission to fight is expressed in the passive form of the verb, to mean that this permission is






to be measured by the degree of necessity, not to be used as an open permission, which may lead to excessive blood-shedding.

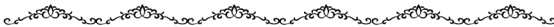
2- Allah Almighty has not said the Muslims, believers, oppressed people, or those who have been driven out of their homes, have been allowed to take up arms, as these excuses do not make them qualified to take up arms, except in case of attack, and such attack must be initiated by the enemy. Therefore, the Prophet (PBUH) and his orthodox caliphs used to admonish their army leaders not to initiate a fight and wait until the enemy initiates it, not to deceit anyone even if they knew that he wants to deceit them, as Allah says: **“And if you learn of treachery on the part of any people, throw their treaty back at them, for Allah does not love the treacherous”** (8:58), meaning that the Prophet (PBUH). or any Muslim leader should announce the treaty null and void before starting fight.

3- The Qur’anic text justified permitting Muslims to fight with the fact that they have been wronged.



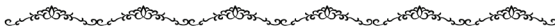
So, fighting was permitted only to repulse the aggression, hence comes the Divine promise “Allah has the power to help them”, even if they were a little minority, as long as their aim is to rebuff the injustice practiced on them and to protect the state and home, not to transgress.

When we look at the Prophet’s biography in this respect, we find that when he knew of the arrival of Quraysh’s army to the battle of Badr, he gathered his followers and said to them: “O people! Give me your council”. Abu-Bakr raised and said a favorite speech, then ‘Umar raised and did the same, so did Ali. Then Al-Miqdad ibn ‘Amr raised and said: “O Messenger of Allah! Go ahead to whatever Allah has directed you to, we are with you, and we will not say to you as what the children of Israel said to Moses: “So you and your Lord go in and fight, and we will stay here”, but we say to you: “ Go you and your Lord and fight; we are with you. I swear to the One who sent you with the truth that if you lead us to the furthest place on earth, we will follow you till you reach it”. The Prophet (PBUH) praised what he said and invoked Allah for him.





The first three speakers were immigrants, but the Prophet (PBUH). wanted to know the Ansars' (Supporters) opinion, as the treaty of 'Aqaba which he signed with them did not oblige them to fight with him outside Madinah; they pledged to protect him inside Madinah against anything they protect themselves, honor, and wealth against, as long as he is with them inside Madi- nah. So, he repeated: " O people! Give me your council", and repeated it more than once, until Sa'ad ibn Mu'adh the Ansars' leader got it, so, he said: "Do you mean us? The Prophet (PBUH) said: "Yes" He said: "We believed you, testified that your Message is the Truth, and gave you our pacts and treaties to listen and obey. So. Go ahead O! Messenger of Allah to whatever or wherever you want. I swear to the One who sent you with the Truth that if you headed to that sea to cross it, we would cross it with you, none of us will lag behind. We do not hate to face our enemy with you tomorrow, we are the best of fighters, and may Allah show you of us what pleases you, so, go ahead with Allah's blessings". The Prophet (PBUH). was pleased with Sa'd's words, and said: "March, and get Allah's glad tidings,





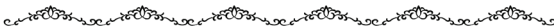
as He promised me one of two, I swear to Allah that I feel as if I am looking at the enemy tombs”.

For this and many other standpoints Sa’d ibn Mu’adh was highly rewarded and got glad tidings; when he died the Prophet (PBUH) said: “Allah’s Throne was shaken for the death of Sa’d ibn Mu’adh”⁽¹⁾.

The battle of Banu-Qainuqa’, however, was launched due to the hatred and aversion that induced the Jews against the Prophet (PBUH) and his followers having Allah conferred victory on them in the battle of Badr, so, they said: “O Muhammad! Do not be deceived by killing some people of Quraish; they are ignorant of the tactics of fighting, had you fought against us, you would have known that we are the

fighters, and that you have not met fighters like us”. Some of them uncovered a weak spot of a Muslim woman in the market, when a Muslim tried to cover and defend her, they gathered and killed him,

(1) Narrated by Al-Bukhari, Book of Al-Manaqib.





so, it became incumbent on Muslims to get ready for fighting them. The Prophet (PBUH) mobilized an army which immediately besieged their forts for fifteen nights, until they had to surrender and accept his decision of driving them out of their homes.

In the battle of ‘Uhud, Quraish came back to avenge the blood of their victims in Badr. They came in myriads to eradicate him and his followers. So, the Prophet (PBUH) and his followers went out to meet, but didn’t start fighting.

In the battle of Hamra’ul-asad, after the battle of ‘Uhud, Abu-Sufiyan determined to liquidate the Muslims. So, the Prophet (PBUH) called upon the Muslims to go out to meet them and restricted his followers to those who were with him in ‘Uhud. They went with him although the wounds of some of them were still bleeding. Abu-Sufiyan and those with him feared that the Prophet (PBUH) may have mobilized a new army to them, so, they preferred to run away in order that they may not lose the victory they won in ‘Uhud. The Prophet (PBUH) and his followers stayed there for three days safe and secure. In this





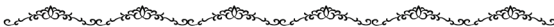
respect. Allah has revealed: **“Those who responded to Allah and Messenger after suffering defeat, who do good and remain conscious of Allah, will have a great reward. Those whose faith only increased when people said to them, ‘People have gathered against you, so fear them’ and who replied, ‘Allah is enough for us: He is the best protector. So, they returned with grace and bounty from Allah; no harm befell them. They pursued Allah’s good pleasure, Allah’s favor is great indeed”** (3:172-174).

In the battle of Banun-Nadeer, the Jews broke their treaty with the Muslims and tried to kill the Prophet (PBUH)

In the battle of Dawmatul-Jandal, the infidels’ tribes were preparing to raid the Muslims’ caravans in Madinah, then attack Madinah.

In the battle of Banil-Mustaliq, their tribes were preparing for attacking Madinah, so the Prophet went out to deter them.

In the battle of the Trench (Khandaq), all the dis-





believers' tribes massed to besiege Madinah, so Muslims had to fight for defending themselves, home, land, and honor. Allah has depicted this incident in the Qur'an by saying: "You who believe, remember Allah's goodness to you when mighty armies massed against you: We sent violent winds and invisible forces against them. Allah sees all that you do. They massed against you from above and below; your eyes rolled (with fear), your hearts rose into your throats, and you thought (ill) thoughts of Allah. There the believers were sorely tested and deeply shaken; the hypocrites and the sick at heart said: **Allah and his Messenger promised us nothing but delusions!** Some of them said, **'People of Yathrib, you will not be able to withstand (the attack), so go back!'** Some of them asked the Prophet's permission to leave, saying, **'Our houses are exposed'**, even though they were not – they just wanted to run away" (33:8-13).

Then Allah depicted the true believers by saying: "When the believers saw the joint forces, they said, **'This is what Allah and his Messenger promised us: the promise of Allah and his Messenger is**



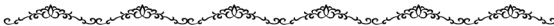


true’, and this only served to increase their faith and submission to Allah* There are men among the believers who honored their pledge to Allah: some of them have fulfilled it by death, and some are still waiting. They have not changes in the least* (Such trials are ordained) so that Allah may reward the truthful for their honesty and punish the hypocrites, If He so wills, or He my relent towards them, for Allah is forgiving and merciful. Allah sent back the disbelievers along with their rage – they gained no benefit - and spared the believers from fighting. He is strong and mighty” (33:22-25).

Bani-Lihyan were the immediate reason of the battle of Bani-Lihyan, as they betrayed ten of the Prophet’s r followers, and exposed them to be killed and martyred.

A group of the Bedouins of Najd, of Bani-Fazarah attacked some of the Prophet’s r camels and followers, killed their guard, kidnapped the guardian’s wife together with the, and fled towards Najd. They had to be deterred and punished.

All the people of Khaibar massed against the Mus-

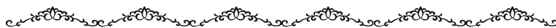




lims, and instigate Bani-Quraidhah to betray them, then, they started to prompt the hypocrites, the tribes of Ghatafan, and the neighboring Bedouins against the Muslims, and they themselves were preparing for the fight. So, the situation prompted the Muslims to deter them.

Then came the battle of Mu'atah which was a revenge for the murder of the noble follower of the Prophet (PBUH) Al-Harith ibn 'Umair Al-Azdi, whom the Prophet (PBUH) sent with a message to the King of Busra, in Sham (may Allah be pleased with him). Shurahbil ibn 'Amr, the King's deputy in this area tied up his hands, then killed him. Killing envoys was – and still – the most heinous crime. This incident grieved the prophet (PBUH), and made him mobilize an army and sent it to them.

Before the conquest of Makkah, Quraish broke their treaty with the Prophet (PBUH), and helped their al- lies of Bani-Bakr to kill Khuza'a; the Prophet's allies. So, they lurked and killed them near a water-spring called Watir near Makkah. 'Amr ibn Salim Al-Khuza'iy came to the Prophet g asking for help, with a long poem.





*O! my Lord, I am asking Muhammad's help to rein-
force our inherited treaty*

*You were young, and we were old Then we embraced
Islam and supported you*

So, lead us, for Allah's sake, to victory.

*And call the people to join us Among them Allah's
Messenger has joined*

*His face reflects when he is wronged in a troop like the
sea, when it runs fast*

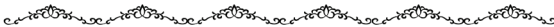
*As Quraish have broken your sworn treaty and sent
people to ambuscade us*

*And thought I will not ask you for help Although they
are weaker and less in number They made us spend the
night by the lake*

And killed us as we were kneeling and prostrating.

The Prophet (PBUH) responded to him. In a while, a cloud passed by and the Prophet said: This cloud is a glad tiding of the victory of Bani-Ka'ab.

However, when the victorious Prophet entered

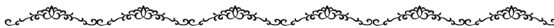




Makkah, he announced a public amnesty to all the inhabitants of Makkah and said his famous saying: “O folk of Makkah! What do you think I am doing to you?” they said: “A noble brother and a son of a noble brother” He said r: “Go, you are free”. This public amnesty entailed saving a lot of souls.

The battle of Hunain; Aggression was commenced by the tribes of Huwazin and Thaqif, when Malik ibn ‘Awf mobilized an army and headed towards Makkah, a matter that compelled the Muslims to face and repel it.

The battle of Tabuk was launched as an attempt by the Muslims to repel the Roman aggression, who strived to eliminate them. They saw the Muslims as a danger threatening them, so, they started to attack their frontiers, and prepare to assault them. The Prophet g had to call on his followers to prepare themselves to go out, despite the fact that they were facing very hard times, but they could not wait until the Romans storm their city; the Muslim army forced the Romans army to run away and withdraw without fighting. The Prophet



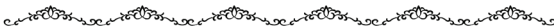



(PBUH) did not like to chase them to save the blood of both armies, and was content with this end.

Tracing the battles and expeditions led by the Prophet (PBUH) shows that they were restricted to deterring aggression and repelling assaults and conspiracies against him and his followers.

Among the most noble manners Islam has originated in the philosophy of war is the prohibition of killing civilians or non-fighters. He (PBUH) used to advise his followers saying: “Go ahead in the name of Allah, and the manners of Allah’s Messenger, do not kill an elderly person, a child, young person, or a woman and do not cheat in the battle gains”. In another narration: “And do not cheat in the battle gains, deceive, mutilate, or kill a newly-born child”.

Abu-Bakr (may Allah be pleased with him) advised one of his leaders: “I advise you of ten: Do not kill a woman, young boy, or elderly people, cut fruitful trees, demolish inhabited places, slaughter a goat or a camel except for food, burn palm trees or drawn it, cheat in the battle gains, nor act cowardly”.

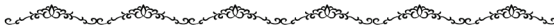




The Prophet (PBUH) has strongly emphasized the prohibition of killing children. Once he was told that some children have been found killed, he stood u shouting at his soldiers: “How come that some of you have stepped out of limits to kill children? Do not kill children, do not kill children”.

He also forbade killing peaceful people, especially women. Once a woman was found killed, and the Prophet (PBUH) saw that she was too feeble to fight, he strongly condemned it and said: “Who killed this woman? She does not seem to be able to fight”. All these incidents stress the fact that fighting was not for religion, but it was for deterring aggression and repelling assault. Allah says: **“If Allah did not repel some people by means of others, many monasteries, churches, synagogues, and mosques, where Allah’s name is much invoked, would have been destroyed. Allah is sure to help those who help his cause – Allah is strong and mighty”** (22:40).

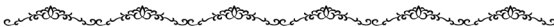
So, fighting in Islam is restricted to deterring aggression without overstepping the limits, Allah Almighty says: **“Fight in Allah’s cause against those**





who fight you, but do not overstep the limits – Allah does not love those who overstep the limits” (2:190), He also says: “So, if anyone commits aggression against you, attack him as he attacked you, but be mindful of Allah, and know that he is with those who are mindful of Him” (2:194).

Islam has ordained some manners and deportments in the way war captives may be treated, a matter that reflects the concept of war in Islam. Allah has depicted in the Qur’an how Muslims treat their captives in the verses: “They give food to the poor, the orphan, and the captive, though they love it themselves, saying: **“ 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 and grim Day. So, Allah will save them from the woes of that Day, give them radiance and gladness, and rewarded them, for their steadfastness, with a Garden and silk (robes). They will sit on couches, feeling neither scorching heat nor biting cold, with shady (branches) spread above them and clusters of fruit hanging close at hands” (76: 8-14).**





Our Prophet (PBUH) called on his followers to be kind with captives, as he said: “I commend you to be kind with captives”, and advised his followers on the Day of Badr to honor the captives, so, they gave priority to the captives in food.

We have another example in the story of Thumamah ibn Athal when he was captured and tied to a post in the mosque, the prophet went to him and asked him: “What do you have to tell me Thumamah? He said: “Good news Muhammad, if you kill me, you kill a man with blood, and if you set me free, you set a thankful man free, if you need money you can ask whatever you want. On the next day, the Prophet (PBUH) went to him and asked him: “What do you have to tell me Thumamah? He replied: “What i have already told you, if you set me free, you set a thankful man free” So the Prophet (PBUH). came to him the next day, and Thumamah gave the same answer. The Prophet (PBUH). ordered his followers to set him free. The man headed to a water stream nearby the mosque, washed himself up, then came back to the mosque and said: “I witness that there is no god but Allah, and Muhammad is the Messen-





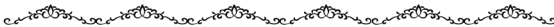
ger of Allah, O Muhammad! Your face was the most abominable face on earth to me, now your face is the most beloved face to me, your religion was the most abominable religion to me, now your religion is the most beloved religion to me, your town was the most abominable town to me, now your town is the most beloved town to me, your horsemen captured me while I was heading to make 'Umrah, so what do you order me to do? The Prophet (PBUH) gave him glad tidings and ordered him to go to make 'Umrah. When he arrived at Makkah, a man asked him: Have you converted? He said: No, but I believed in Muhammad r, I swear to Allah, not even a grain of wheat will come to you from Yamamah without the Prophet's permission.

This way of treating war captives was depicted by the poet Al-Firazdaq by saying:

We kill not war captives, but release them

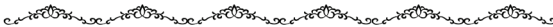
If ransoms were a heavy burdened for them

But, if we were forced to fight, we do not hesitate to defend our lands, and sacrifice our souls for them.





Our token for this is: It is one of the two best things: victory or martyrdom; Allah Almighty addressed the Muslims in the battle of Badr saying: **“Remember how Allah promised you that one of the two enemy groups would fall to you: you wanted the unarmed group to be yours, but it was Allah’s wish to establish the truth according to His Word and to finish off the disbelievers”** (8:7), i.e., the aggressors of the disbelievers, who drove you out of your homes for no reason except that you believed in Allah and His Messenger. Allah says: **“If you are suffering hardship, so are they, but you hope the receive something from Allah for which they cannot hope. Allah is all knowing and Wise”** (4:104), and says: **“If you have suffered a blow, they too have suffered one like it. We deal out such days among people in turn, for Allah to find out who truly believes, for him to choose martyrs from among you – Allah does not love evildoers”** (2: 140), and says: **“Allah helped you at Badr when you were very weak. Be mindful of Allah so that you may be grateful. Remember when you said to the believers, ‘ Will you**

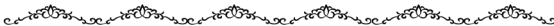





be satisfied if your Lord reinforces you by sending down three thousand angels? Well, if you are steadfast and mindful of Allah, your Lord will reinforce you with five thousand swooping angels if the enemy should suddenly attack you!’ and Allah arranged it so as a message of hope for you to put your hearts at rest – help comes only from Allah, the Mighty, the Wise” (3:123-126), and says: “But if they incline towards peace, you (Prophet) must also incline towards it, and put your trust in Allah: He is the All Hearing, the All Knowing. If they intend to deceive you, Allah is enough for you: it was He who strengthened you with his help and with the believers and brought their hearts together. Even if you had given away everything in the earth you could not have done this, but Allah brought them together: Allah is Mighty, and Wise” (8:61-63).

I wrote stressing the fact that we are a people of peace as long as war was not imposed upon us, but if happened, then we are its men:

Whoever seeks peace, we ally with him,



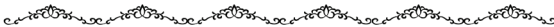


*but if he sought war, then we are its men,
we never transgress, nor accept aggression,
Nobility is the meaning we know for it,
one of two things we'll get, nothing more,
Victory is victory, or martyrdom will prevail.*

One of the Roman leaders provoked the Arab poet Abu-Firas Al-Hamdani when he said to him: "You Arabs, are a people of words, you know nothing about war" Abu-Firas answered him with full dignity with some eloquent, compelling verses of poetry that made him feel ashamed, although Abu-Firas was a captive in their prisons and under their hands.

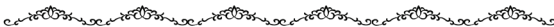
*Do you claim you double-chinned that we -
The ions of war – do not know about war
We met before this war
Ans we were lions, and you were a dog
Have we defeated you by pens or swords?
And which we drove to you: Books or lions?*


We are quite sure that the martyr's rank is the





highest ever in Allah's order, as martyrs will join the prophets, and those whom Allah has blessed. Allah Almighty says: **“Whoever obeys Allah and the Messenger will be among those He has blessed: the prophets, the truthful, martyrs, and the righteous, what excellent companions these are. That is Allah's favor. No one knows better than Him”** (4:69- 70), and says: “Allah has purchased the persons and possessions of the believers in return for the Garden – they fight in Allah's way: they kill and are killed – this is a true promise given by Him in the Torah, the Gospel, and the Qur'an. Who could be more faithful to his promise than Allah? So be happy with the bargain you have made: that is the supreme triumph (9:111), and says: **“Do not say that those who are killed in Allah's cause are dead: they are alive though you do not realize it”** (2:154), and says: **“Do not think of those who have been killed in Allah's way as dead. They are alive with their Lord, well provided for. Happy with what Allah has given them of His favor; rejoicing that for those they have left behind who have yet to join them there is no fear nor will they grieve”** (3:169-170). It is cer-





tain that martyrdom in Allah's way is a divine favor which Allah confers on His best beloved bondmen after the Prophets and the truthful. Many Hadiths have been narrated in the purified Sunnah on the virtues of martyrdom, among them:

*- Anas ibn Malik narrated that the Prophet g said: "No one would wish to come back to this world even if he were given the whole world and whatever is in it after entering Paradise, except the martyr who would like to come back to this world and get killed ten times, for what he entertains of honor"⁽¹⁾.

*- Jabir ibn Abdullah said: "The Prophet (PBUH) met me and said to me: "O! Jabir, why are you sad?" I said: "O Messenger of Allah! My father was martyred and left me children and debt" He said: "Shall I give you the glad tidings of what Allah Has met your father with? I said: "Yes please" He said: "Allah Has never talked to anyone except from behind a screen, but He revived your father and talked to him without any screens; He said to him: "My servant, ask, you

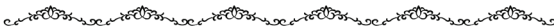
((1) Narrated by Al-Bukhari in the Book of Jihad.



will be given” he said: **“O my Lord! Send me back to be killed again in your way”** The Lord said: **“I have already decreed that none will be send back to it again”**, then this verse was revealed **“Do not think of those who have been killed in Allah’s way as dead. They are alive with their Lord, well provided for”** (3:169).

*- It was narrated by Abu-Hurairah that the Prophet (PBUH) said: “By Him in Whose hands my life is, whosoever is wounded in Allah’s cause – and Allah knows well who gets wounded in His cause – will come to the Day of Resurrection with his wound having the color of blood but the smell of musk”.

*- Al-Miqdam ibn Ma’dicarib related to the Prophet (PBUH) that he said: “Allah Has six merits for the martyr: He will be forgiven in the first forgiven group, will be shown his place in the Paradise, will be protected from the torture of the tomb, will be secured of the big fear, he will be crowned with the crown of respect; one piece of its jewelry is more precious than this world and whatever is in it, will be married to seventy two of the Paradise maids, and





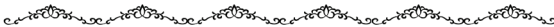
will be given the right to intercede for seventy of his relatives”. We also unequivocally believe that no soul will die before it has consumed its full age and providence, as Allah says: “ **When their time comes, they cannot delay it for a moment, nor can they bring it for-ward**” (16:610), and says: “No soul may die except with Allah’s permission at a predestined time. If anyone strives for the rewards of this world, We will give him some of them. If anyone strives for the rewards of the Hereafter, We will give them some of them: We will reward the grateful. Many prophets have fought, with large bands of godly men alongside them who, in the face of their sufferings for Allah’s cause, didn’t lose heart or weaken or surrender: Allah loves those who are steady. All they said was, ‘**Our Lord, forgive us our sins and our excesses. Make our feet firm, and give us help against the disbelievers, and so Allah gave them both the rewards of this world and the excellent rewards of the Hereafter: Allah loves those who do good**” (3:145-148).

Finally, we assert that if humans spent for the sake of peace, building, welfare, development, care





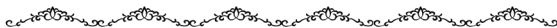
for the weak and needy, and the forgotten people, one tenth of what they spend on wars and arms, and if those selfish people abandoned their selfishness, the world would have completely been reformed, and the whole world would have lived in peace and security. But if they cannot fully do this, so, let them bear in mind that some is better than none. Every mindful peace-loving person who believes in humanity, should line up with the side of peace and construction, not in the side of fighting and destruction. Anything that calls for peace and inhabiting the globe conforms with sound religious teachings, and anything that calls for fighting and destruction contradicts with all Divine religions, morals, human values, and international declarations. This urges us all to work together for establishing and consolidating all meanings of peace, and to align together in the face of war mongers for the sake of the happiness of mankind, and for securing their security and safety.

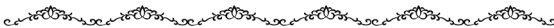




second treatise:

Recommended Acts of Worship and Habitual Deeds



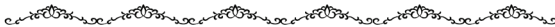




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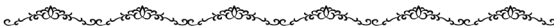
One of the grave mistakes is to confuse the recommended acts of worship with habitual deeds and vice versa. What is even worse is to accept and insist on stagnation and rejection of renewal without giving rational justification. Here we clearly state that the original ruling concerning Al-A'mal Al-Masnunah (recommended acts of worship) is that whoever does them shall be rewarded in return, and whoever does not do them will not be punished. This is evidenced by the Hadith of the Prophet (PBUH) in which he (PBUH) was asked: ' A person with disheveled hair, one of the people of Najd, came to the Messenger of Allah (PBUH). We heard the humming of his voice but could not fully understand what he was saying, till he approached close to the Messenger of Allah (PBUH). Then I came to know that he was






askin about Islam. The Messenger of Allah (PBUH) said: “There are five (obligatory) Salat during the day and the night.” He said: “Am I obliged to perform any other (Salat) besides these?” The Messenger of Allah (PBUH) said, “No, but whatever you observe voluntarily.” He (PBUH) added, “There is the Saum of Ramadan.” The inquirer asked: “Am I obliged to do anything besides this?” The Messenger of Allah (PBUH) said, “No, but whatever you do out of your own free will. You may observe voluntary fasting.” And the Messenger of Allah (PBUH) told him about the Zakat (obligatory charity). The inquirer asked: “Am I obliged to pay anything besides this?” The Messenger of Allah (PBUH) said, “No, but whatever you pay voluntarily out of your own free will.” That man turned back saying: “By Allah! I will neither make any addition to this nor will I decrease anything from it.” (Upon hearing this) the Messenger of Allah (PBUH) remarked, “He is successful if he proves truthful (to what he is saying).”⁽¹⁾ He (PBUH) is also reported to have said, “Guarantee for me six things and I will

((1)See Al-Bukhari, Sahih, Book of Belief, Chapter: Zakat is from Islam; Hadith no. 46.





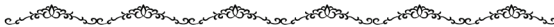
guarantee Paradise for you: tell the truth when you speak, fulfill your promises, be faithful when you are trusted, safeguard your private parts, lower your gaze, and withhold your hands (from harming others).”⁽¹⁾ Furthermore, when he (PBUH) was asked concerning the deed which will be foremost to lead people to Paradise, he replied, “Fearing Allah and the goodconduct.”⁽²⁾

In actuality, most of his (PBUH) answers to the questions of those people who used to ask him about the deeds that would lead man to be admitted into the Paradise revolved around the performance of religious duties, refraining away from major sins, and maintain of good conduct and doing what benefits all mankind. In this regard, when he (PBUH) was asked about a man to instruct him to a deed that will lead him to the Paradise, he replied, “Remove harm from people’s roads.”⁽³⁾ He (PBUH) also says:

(1)See Ahmed, Musnad, vol. 37, p. 417; Hadith no. 22757.

(2)See Al-Tirmidhi, Sunan, Book of Al-Birr Wa Al-Silah, Chapter: Ma Jaa’ fi Husn Al-Khuluq; Hadith no. 2004.

(3)See Al-Bukhari, Al-Adab Al-Mufrad (Beirut: Dar Al-Basha’er Al-Islamiyyah), ed., Muhammad Fu’ad Abd Al-Baqi; Hadith no. 89.

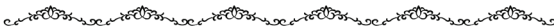




“... and the removal of harm from people’s road is counted a charity.”⁽¹⁾ That is because the religion of Islam was mainly revealed to realize the interests of countries and people and to maintain all what secures security, social peace and humanity happiness at the same time.

Even though we stress the undeniable fact that we should adhere to the Sunnah of the Prophet (PBUH) so as to attain reward, we should clearly distinguish between the recommended acts of worship and the habitual deeds. For example, when he (PBUH) urges us to fast during the day of A’rafa or A’shura’, this comes under the category of the recommended acts of worship, and so is the case when he (PBUH) starts his ablution with washing his hands, rinsing, and sniffing, for all of these come under the category of the recommended acts of worship. But, as for clothes, means of transportation, etc., they are under the category of habitual deeds in light of what was available at his (PBUH) time.

((1)See Muslim, Sahih, Book of Zakat, Chapter: Bayan Ann Ism Al-Sadaqt Yaqu’ A’la Kull Anwa’ Al-Ma’ruf; Hadith no. 1009.



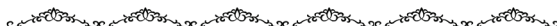


Just as it is not conceivable for a man of sound judgment to say: “I will not travel by cars or planes, and I will travel by camels as the Prophet (PBUH) used to do, it is inconceivable to say that this garment or that is in conformity to the purified Sunnah of the Prophet, as long as it conceals one’s private parts.

People’s customs and traditions are based on u’rf, and what people believe suitable for their age, environment, and work nature, as long as this is not against the purified Sharia.

We know that man’s A’wara includes what is between his navel and his knees, so all what conceal this part of the body is lawful and cannot be denied, whether he puts on a suit or a garment, for ruling on this point is based on the people’s customs and traditions. Scholars of the Principles of Jurisprudence believe that “custom is the basis of judgment.”

In truth, there is no harm at all if clergymen have their own garments that distinguish them from others, and so is the case for doctors, lawyers, army

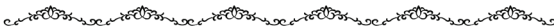




men, policemen, and judges. Yet, to declare wearing a particular garment as a religious action has nothing to do with the religion, nor is it accepted by any of scholars.

Here we must know that some scholars made some rulings in light of the customs of their people, time, and place. For example, Imam Al-Shaf' ^{“(1)}, may Allah have mercy upon him, viewed man's turban as one of the requirements of virility,⁸ because he considered the conditions of his environment and time. Accordingly, we in the past decades knew about some contemporary environments that did believe that not to cover one's head is something that compromises one's virility, in accordance with the customs of this particular group of people. Yet, to regard this as part of the religion or a sign proving one's righteousness and piety and accusing anyone who does not do that as disobedient, or to try to compel people to do that on grounds that it is a religious act, a recommended act, or an opinion of a jurist that must be carried out, this is actually the essence of ignorance and stagnation.

((1)See Abu Ishaq Al-Shirazi, Al-Adab Al-Mufrad (Beirut: Dar Al-Kutub Al-'Ilmiyyah), vol. 3, p. 438.

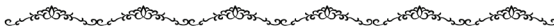




Stressing the fact that the entire matter has to do with customs, environment, and time, Imam Al-Shatibi, may Allah have mercy upon him, said in his *Muwafaqat*: “The ruling on man’s unveiling of his head differed from one particular place to another. That is why people of eastern countries view it as something bad, while those of the western countries view it as something normal. As such, the Sharia ruling differed based on the customs of each region; that is to say that what may be reprehensible in the view of the people of the east may not be so in the view of the people of the east.”⁽¹⁾

There is no doubt that Imam Al-Shatibi, may Allah have mercy upon him, himself took into account the conditions of his time, not ours, a point upon which he laid emphasis “the original ruling on customs is based on knowing about the meanings. Depending on induction, we found that the Law-giver intends to bring about the benefits of people, and that normal rulings are revolving around that whenever it is, to the extent that something may be declared prohibit-

(1) See Al-Shatibi, *Al-Muwafaqat*, 489/2.





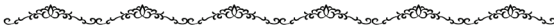
ed because it does not entail an interest for people, yet when the interest is assured, then it is declared lawful.”⁽¹⁾

In the same connection, Imam Al-Qarafi, may Allah have mercy upon him, cast light on that point, saying: “Rulings based on people’s customs shall be made in light of that; otherwise they will be against Ijma’ (consensus), and ignorance of religion. If I come out from this country to another of different customs, I shall judge among them based on their own customs, not paying any attention to those of the country we were in. Accordingly, if some- one came to us from a country whose customs are against those of ours, we shall not judge him except on the customs of his own country, not ours.”⁽²⁾

Ibn Al-Qayyem, may Allah have mercy upon him, said: “Whoever makes legal verdicts to people based only on what is recorded in books, irrespective of their u’rf, customs, times, places, circumstances, and surroundings, he has gone far away from the Right

((1) Ibid., vol. 2, p. 50.

((2) See Al-Qarafi, Al-Ihkam fi Tamiyz Al-Fatawa A’n Al-Ahkam, p. 218.





Path and even caused others to get astray.”⁽¹⁾

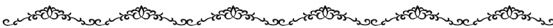
Ibn A'bdin,⁽²⁾ may Allah mercy upon him, said:“-Jurisprudential issues are either proven by clear text or personal reasoning, and most of them are based on people’s customs, to the extent that if new customs had been emerged, he would have to change his previous judgment accordingly. For this reason, they believe that one of the stipulations for Ijtihad is that: the Mujtahid must be fully aware of people’s customs, and that is why most rulings differ as a result of the change of the customs of a particular time.”⁽³⁾

((1)See Ibn Al-Qayem, I’lam Al-Muwqqi’in, vol. 3, p. 16.

((2) He is Muhammad Amin ibn U’mar ibn Abd Al-A’ziz Abdin Al-Dimishqi. He was the most prominent scholar in Al-Sham and the Imam of the Hanafi School of Law at his time. The list of his most important writings includes Radd Al-Muhtra A’la Al-Durr Al- Mukhtar known as Hashyat Ibn Abdin and Rafa’ Al-Anzar A’mma Awradahu Al-Halabi A’la Al-Durr Al-Mukhtar, as well as a number of treatises. He died in 1252 A.H. See Al-Zirikli, Al-A’lam, vol. 6, p. 42

((3)See Ibn Abdin, Rasa’el Ibn Abdin: Risalat Al-U’rf (Beirut: Dar Al-Kutub Al-Ilmiyyah), vol. 2, p.172.

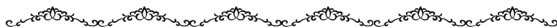


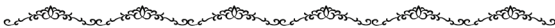




third Treaties:

**The dangers of formal rigidity in
applying surface meanings of some
Hadiths concerning optional and
preferable worships
(sunnan and mustahabbat).**



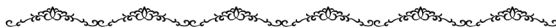




third Treaties:

The dangers of formal rigidity in applying surface meanings of some Hadiths concerning optional and preferable worships

No doubt that rigidity in applying the surface and literal meanings of some texts, without understanding their purposes and goals reflects narrow-mindedness that leads to distress, agony, and self-isolation from the reality, and maybe to clash with it, while if we deeply contemplated the general purposes of Sharia, and considered in depth what the honorable Sunnah bears of wisdom and easiness in a way that clarifies its objectives, we would have demonstrated the greatness of our noble religion and its clear and lenient essence, and changed the negative image caused and propagated by misunderstandings and misinterpretations invoked by terrorist, radical, and fanatic groups, and by the views of narrow-minded rigid and fossilized people alike. May Allah merc





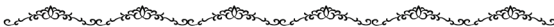
Al-Hassan Al-Basry who said: “There exist some people who sought worship and abandoned knowledge, until they raised their swords against the followers of Muhammad (PBUH), had they sought knowledges, they would not have done that”.

We need an enlightened religious discourse based on an understanding of the general purposes of true Sharia.

Scholars, jurists and theologists have emphasized the importance of understanding the general purposes of the legislation, as it is the accurate scale with which the fatwa and the process of renewing religious discourse are controlled.

There is no doubt that we need a modern reading of the purposes of Sunnah, that keeps pace with the spirit and developments of the time, and brings the great prophetic Sunna closer to the people instead of those understandings and interpretations that alienate people from the Sunnah, and from the religion itself, and do not bring them closer to either.

Let us take two models for the understanding of purposes:





The first: understanding the hadiths of miswak.

The second: the understanding the hadiths of bed cleaning before sleep.

First Example

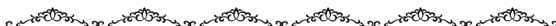
Understanding of the Hadith of the Siwak

Abu Hurayrah (Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: “Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswak (tooth-stick) before every prayer.”⁽¹⁾

Zayd ibn Khaled Al-Juhani (Allah be pleased with him) narrated that he heard the Messenger of Allah (PBUH) saying: “Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswak (tooth-stick) at the time of every prayer.”⁽²⁾

(1) See Al-Bukhari, Sahih, Book of Friday; Chapter: Al-Siwak Yawm Al-Jumua'; Hadith no. (887)

(2) See Abu Dawud, Sunan, Book of Purification; Chapter: Al-Siwak; Hadith No. (46); see also Ibn Majah, Sunan, Book of Purification and Its Manners; Chapter on Al-Siwak; Hadith No. (287).





Abu Hurayrah (Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: “Had I not thought it difficult for my Ummah, I would have commanded them to use the Miswak (tooth-stick) before every ablution.”⁽¹⁾

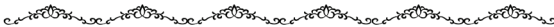
Hudhyafat (Allah be pleased with him) narrated: “Whenever the Messenger of Allah (PBUH) got up (from sleep), he would rub his teeth with Miswak (tooth-stick).”⁽²⁾


Miqdam Ibn Shurayh narrated that his father (Allah be pleased with him) said: “I asked A'isha what Allah's Messenger (PBUH) did first when he entered his house, and she replied: He used tooth-stick (first of all).”⁽³⁾

((1) See Abu Dawud, Sunan, Book of Purification; Chapter: Al-Siwak.

((2) See Al-Bukhari, Sahih, Book of Ablution; Chapter on Al-Siwak; Hadith No. (245); see also Muslim, Sahih, Book of Purification; Chapter on Al-Siwak; Hadith No. (255). The meaning of the Arabic sentence “Yashus fahu” is “rub it with the tooth-stick.”

((3) See Muslim, Sahih, Book of Purification; Chapter on Al-Siwak; Hadith No. (253).





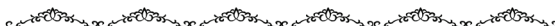
Amer Ibn Rabi'at said: "I saw the Prophet (PBUH) using a tooth-stick while he was fasting."⁽¹⁾

Prophet Muhammad (PBUH) highlights the wisdom why we should continually use the tooth-stick in his (PBUH) Hadith: "Siwak is a means of purification for the mouth and is pleasing to the Lord."⁽²⁾

Had the ultimate objective behind the use of Siwak is to purify one's mouth and to keep it healthy and of good smell in addition to removing any bad odor and protecting teeth and gum, this objective can be fulfilled by any means that introduce the same purpose, exactly as it is maintained by the Siwak taken from the tree of Arak. In other words, there is no blame whatsoever to realize all the aforementioned points with the use of the Siwak specifically, or with the use of any other item like toothpaste, the toothbrush, etc. In actuality, to firmly adhere to the apparent meaning of the text, and confines the matter to the use of the Siwak taken from the tree of the Arak,

((1) See Al-Bukhari, Sahih, Book of Fasting; Chapter: Siwak Al-Ratb wa Al-Yabis Li Al-Sa'em.

((2) Ibid.

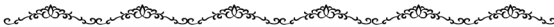





believing that the use of this particular is a sign of righteousness and piety, thus placing two or three sticks in one's pocket in spite of the fact that they might be contaminated by dust and climatic pollutants, is the essence of stagnation and narrow-mindedness. That is because this shows clearly that those people do not properly understand the ultimate objective of this action, that is, Prophet Muhammad (PBUH) and his Companions (Allah be pleased with them all) used what was available at their time, and had they lived in our today's world, they would have used the best, the latest, and the most useful of the scientific findings.

Second Example Understanding the Hadiths on Cleaning Beds

Abu Hurayra (Allah be please with him) narrated that the Messenger of Allah (PBUH) said: "When one of you goes to bed, he should undo the inside of his lower garment and dust the bed with it. He does not know what has come on his bed since he left it. He should lie down on his right side and say, 'In Your Name I have laid down on my side. If You take my



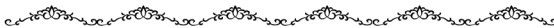


soul, then have mercy on it. If You release it, then preserve it in the manner in which You preserve the menofrightaction.”⁽¹⁾

Abu Hurayrah (Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: “When one of you leaves his bed then returns to it, then let him brush it off with the edge of his Izar three times, for indeed, he does not know what succeeded him upon it after him. When he lies down, let him say: ‘In Your Name, my Lord, I lay my side down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshipers. And when he awakens, let him say: All praise is due to Allah, Who healed me in my body, and returned to me my soul, and permitted me to rememberHim.”⁽²⁾

((1)See al-Bukhari, Sahih; Book of Supplications; Chapter on Al-Ta’wudh wa Al-Qir’ah I’nd Al-Manam; Hadith No. (6320); see also Muslim, Sahih, Book of Remembrance, Supplication, Repentance and Forgiveness; Chapter on Ma Yaqul I’nd Al-Nawm Wa Akhdh Al-Ma’dja; Hadith No. (2714).

((2)See al-Bukhari, Sahih; Book of Monotheism; Chapter on Al-Su’al Bi Asmaa’ Allah Ta’la Al-Hunsa Wa Al-Isti’adhat Biha; Hadith No. (7393); see also Al-Tirmidhi, Sunan, Book of Supplications of the Messenger of Allah (PBUH); Hadith No. (3401)

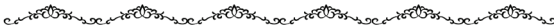




The Arabic word “Dakhelat Al-Izar” means its ends, and the Arabic word “Sanifat Al-Izar” means its edge that has not frill. These Hadith clearly indicates that it is recommended to brush one’s bed off before he sleeps so that he would not be afflicted with harm.

Had we restricted the apparent meaning of the text, how would a person who wears a garment that has no edge act in such a condition?!

Yet, if we considered the ultimate objective behind these Hadiths, which is cleansing of one’s bed and ensuring that it is free from all what may hurt man like insects, etc., we will realize that man can do that with the use of any modern means whereby he could achieve the purpose. For example, he might use a brush or what alike. That is to say that the essence of the Prophetic order is not to catch the edge of the garment; but rather to let your place clean and assure that it is free from all what might cause harm. Actually, this objective in hand might be even be better achieved with the use of a brush than with the use of the edge of the garment. Yet,





Prophet Muhammad (PBUH) addressed his people and instructed them to an act which was consistent with their customs at that time, as if he (PBUH) was saying to them: “cleanse your beds before you lie on them even if you use the edge of your clothes.”

Some scholars believe that the reason why the Prophet (PBUH) instructed the companions to do that with the edge of their clothes, lest that their hands might be hurt with a sharp tool, pointed wood, dust, any other kind of dirt, a snake, a scorpion, a small stick that might hurt the person while he does not feel, etc.⁽¹⁾ This actually ascertains our understanding of these Hadiths.

Yet, those who have the same way of life like the companions will not be blamed if applied the apparent meaning of the Hadiths, thus cleanse their beds with the edges of their garments. Nonetheless, any attempt to drive people away from the actual mean-

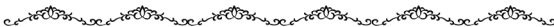
((1)See Al-Nawawi, Sharh Al-Nawawi Ala Sahih Muslim (Beirut: Dar Akhbar Al-Turath Al-Arabi), 37/17; see also Tuhfat Al-Ahwadhi Bi Sharh Jame' Al-Tirmidhi (Beirut: Dar Al-Kutub Al-Ilmiyyah), 244/9; and Ibn Hubaiyrah, Al-Ifsah A'n Manai Al-Sihah (Dar Al- Watan), p. 281.






ing of the Hadiths and to make them restrict to the apparent meaning only is some sort of stagnation that makes people's life difficult.

In addition, those, who believe that they are only ones who have the true understanding of the Hadiths of the Prophet (PBUH) while others are not in spite of all the developments of our life, have wronged the Sunna of our Prophet Muhammad (PBUH). They actually do not have proper understanding of the ultimate objectives of the Sharia of these hadiths that clearly urge people to have the highest levels of cleanness and beauty, as long as this is permissible, which is based on the maxim reading: "Permissibility is the original ruling of everything as long as there is no text on prohibition" In this regard, Abu Tha'lbah Al-Khushni (Allah be pleased with him) is reported to have said: "The Prophet of Allah (PBUH) said: 'Verily Allah ta'ala has laid down religious obligations (fara'id), so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of



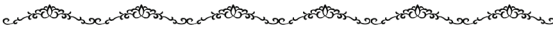


compassion for you, not forgetfulness — so do not seek after them.”⁽¹⁾

Ibn Abbas (Allah be pleased with them both) is also reported to have said: “The people of pre-Islamic times used to eat some things and leave others alone, considering them unclean. Then Allah sent His Prophet (PBUH) and sent down His Book, marking some things lawful and others unlawful; so what He made lawful is lawful, what he made unlawful is unlawful, and what he said nothing about is allowable. And he recited: “Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it. ” up to the end of the verse.”⁽²⁾

((1) See Al-Daraqutni, Sunan, Book of Nursing (Beirut: Mu’assast Al-Risalah), 325/5; Hadith No. (4396)

((2) See Al-Hakim, Al-Mustadrak, 128/4; Hadith No. (7113).

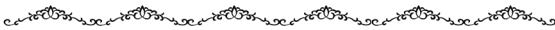




fourth Treatise

Understanding the reality of asceticism







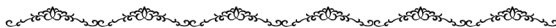
fourth Treatise

Understanding the reality of asceticism

It is related to Sahl ibn Sa'd that he said: A man came to the Prophet (PBUH) and said: "O Messenger of Allah, direct me to an act which, if I do it, (will cause) Allah and people to love me? Then the Messenger of Allah (PBUH) said: "Renounce the world and Allah will love you, and renounce what people possess, and people will love you".

And it is narrated by 'Abdullahi ibn 'Amr ibn Al-'Aas that the Messenger of Allah (PBUH) said: "Who adopts Islam, gets a little providence, and is content with what he is given, verily succeeds".

And it is related to 'Abdullah ibn 'Umar (May Allah be pleased with them) that he said: "The Messenger of Allah took me by shoulder and said: "Be in the world as though you were a stranger or a wayfarer". Ibn 'Umar used to say: "Do not wait for the morning

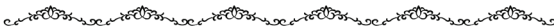




if you are in the evening, neither for the evening if you are in the morning, and take from your health for your illness, and from your life for your death”.

And it is related to ‘Abdullah ibn Mas’oud (May Allah be pleased with him) that he said: “The Messenger of Allah (PBUH) slept on a mat and stood up with a trace on his side, so we said: O Messenger of Allah! If we made a mattress for you? He said: “What do I have to do with this world? I am only in the world as a passenger who stayed in the shadow under a tree and then set off and left it”.

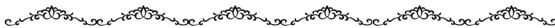
So, asceticism is an act of hearts, not a formal appearance, neither it means isolation from life, letting go of the reasons of solidarity, nor failure to build the universe and make life. However, some people may not understand the true face of asceticism, as asceticism in the minds of some of them is related to formal aspects that have nothing to do with its reality, so they mistakenly assume that asceticism is the equivalent of poverty or even extreme poverty, and this is due to the fact that the ascetic in the perception of some people necessarily has a little money,





perhaps unskilled, perhaps with shabby clothes or rags, his voice is barely visible, and his hand barely touches whom he shakes hands with. Then, the matter may develop with such a person into a more negative state by neglecting his work, and perhaps he leaves his scientific study or becomes indifferent to it, and gets out of the world altogether to a world that is as close to false imaginations as it is to the real world. He may also be in a state of disrupting repulsion of reasons in a strange, abnormal, and anomalous way. In fact, that is one thing and asceticism is something else.

The scholars said: The ascetic is not the one who has no money, but the ascetic is the one who cleared his heart of the world, even if he possesses as much as Qarun had. Imam Ahmad bin Hanbal (may Allah Almighty have mercy on him) was asked: Will a man be ascetic while having a thousand dinars? He said: "Yes, if he does not rejoice if it increases and does not grieve if it decreases". That is why it was one of the righteous' supplications: "Oh Allah, make the world in our hands, not in our hearts". And on the authority of Abu Dhar al-Ghifari (may Allah

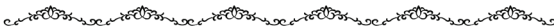




be pleased with him) that some of the companions of the Prophet (PBUH) said: “O Messenger of Allah, the affluent have made off with the rewards, they pray as we pray, and fast as we fast, and give away in charity the surplus of their wealth”, he said: “Has not Allah granted you what you can give in charity? Verily, every Tsbihah (saying: Subhanallah) is a charity, every Takbirah (saying: Allahu Akbar) is a charity, every Tahmidat (sayinh: Alhamdu-lillah) is a charity, every Tahlilah (saying: La ilaha illa Allah) is a charity, to enjoin good action is a charity, to forbid an evil action is a charity, and in the sexual act of each of you there is a charity”, they said: O Messenger of Allah, when one of us fulfills his sexual desire, will he have some rewards for that? He said: “Do you not think that where he to act upon it unlawfully he would be sinning? Likewise, if he acted upon it lawfully, he will have a reward”. (narrated by: Muslim). When the affluent raced with them in Tsbih, Takbir, and Tahlil, they talked with the Messenger of Allah about that, he said: “This is Allah’s favor, He gives it to whomever He likes”.

How beautiful it is to combine religion and the world

And how ugly it is to combine disbelief and poverty in a man





There is no doubt that the erroneous view of asceticism led to negativity, dependency, unemployment, laziness, dependence and being dropped behind the nations, although our religion is the religion of work, production, perfection and adopting the means of success; our Prophet (PBUH) says: “If you trust in Allah, the right way to trust in Him, He would had provided for you as He provides for birds; they leave their nests hungry, and go back full”, that is, they go out and go back for seeking providence.

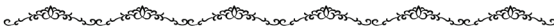
The Ever-Glorious Qur’an has brought together those who seek for their livelihood and those who fight in His cause, so, He said: **“He knew some of you will be sick, some of you travelling through the land seeking Allah’s bounty, some of you fighting in Allah’s way, so, recite as much as is easy for you, keep up the prayers, pay the prescribed alms, and lend Allah a good loan. Whatever good you store up for yourselves you will find with Allah, better and with a greater reward. Ask Allah for his forgiveness, He is most forgiving, most merciful ”** (73:20). Our Prophet (PBUH) said: “Whoever provides for the





widow and the needy, is as the Mujahid in the cause of Allah, or the one who prays most of the night, and fasts during the day”. When the companions of the Prophet (PBUH) saw a solid strong man, and they saw from his patience and his activity what pleased them, they said: “O Messenger of Allah, if this were (fighting) in the cause of Allah? Then the Messenger of Allah (PBUH) said: “If he is providing for his young children, he is in the cause of Allah, and if he is providing for two elderly parents, he is in the cause of Allah, and if he is providing for himself to keep himself from begging, he is in the cause of Allah, and if he is providing for his wife, he is in the cause of Allah, but if he is seeking pride, self-importance, and making money, he is in the cause of Satan”.

Islam is based on a balance between the need of the soul and the need of the body, Allah the Almighty says:“ **Believers! When the call to prayers is made on the day of congregation, hurry towards the remem- ber of Allah and leave off your trading – that is better for you, if only you knew,10, - then when the prayer has ended, disperse in the land and seek out Allah’s bounty. Remember Allah often**

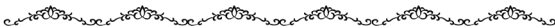




so that you may prosper” (62:9-10). ‘Irak ibn Malik (may Allah be pleased with him) used to head to the mosque’s door after finishing the Jum’a prayer and says: “Oh Allah, I answered your invitation, and I prayed your prayer, and dispersed as you commanded me, so bless me with your grace and you are the best provider”.

Real asceticism is not a partner of poverty. Rather, it may be the partner of wealth, that is, a man may possess then renounces; this is the asceticism of the rich, not the asceticism of the needy. Also, asceticism is not incompatible with the adoption of diligence, although diligence is one thing and asceticism is another thing, they complement but not contradict each other. When the Prophet (PBUH) said: “Will not enter the Paradise he who has a weight of an atom of arrogance in his heart”, a man said: O Messenger of Allah, a man likes to wear good clothes and good shows, so the Prophet (PBUH) said: “Verily Allah is beautiful and loves beauty, arrogance is denying the truth, and underestimating the people”

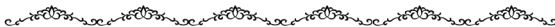


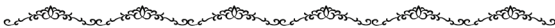




fifth Treatise:

The Philosophy of Governance





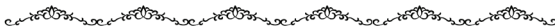


fifth Treatise:

The Philosophy of Governance

In Islam, the philosophy of governance is based on caring for the interest of the people. Wherever the interest exists, Allah's Sharia exists. So, whatever makes safety, security, and settlement materialize, and works on inhabiting the universe conforms with the purposes of religion. To the contrary, whatever leads to injustice, corruption, or backwardness, has nothing to do with religion; it clearly contradicts the true religions and their purposes. However, Islam has not laid a specific absolute system for governance, but laid down some bases and criteria for ensuring a prudent system of governance that can be admitted by Islam. This system becomes defective by the same degree the bases become defective.

The main rubric of any prudent regime is how far



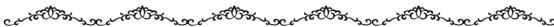


it has achieved of the people's interests, or at least how far it strives for securing their interests. So, any regime that endeavors for attaining the people's interests within the framework of justice, equality, and controlled freedom far from chaos, favoritism, or giving preference to loyalty rather than competence is a respected prudent regime.

Under this rubric comes many details that aim in general to achieve justice between all people in all its political, social, judicial aspects, far from discriminating between them because of color, race, or blood. It is ascertained that there is no compulsion in religion, and that no one must be forced to unwillingly adopt it.

So, a prudent regime that is admitted by Allah and the people, except for those who are envious, hating, stubborn, or treacherous, is any regime that works on achieving this goal, and strives for providing the main needs of the society, i.e., food, drink, accommodation, and infrastructure of: health, education, roads, and other indispensable needs.

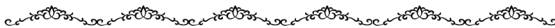
The people of knowledge assert that Allah Al-





mighty gives victory to the just nation even if it were infidel, and deprive the unjust nation His victory even if it were a believing nation; that is, nations can continue with infidelity and justice, but cannot continue with belief and injustice. When true Islam prevails, neither injustice nor unfairness may prevail.

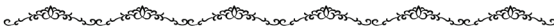
Those who make of the issue of Caliphate a cover for trading by religion and playing with the emotions of the lay people, quote some texts that do not support their claims, but they try to manipulate them in a distorted way to serve their purposes. They also make it a fundamental token that distinguishes between faith and infidelity. We reply to them by quoting what the grand Imam of Al-Azhar has asserted in the speech he delivered at the conference of “Al-Azhar in the face of terrorism and radicalism”: “Authentic scholars are unanimous that, in the ‘Ash’ari doctrine, Caliphate is a branch not an origin of the Islamic Sharia”, which considers it a branch not a principle. His eminence quoted the book of “Sharh Al-Mawaqif” (the explanation of stances), which is a main reference in the “Ash’ari” doctrine, wherein the author said about Caliphate: “It is not a principle





of our religion or creed, but one of the branches”. His eminence commented saying: “How has this issue become a crucial element for those young men that distinguishes belief from infidelity, and led to blood-shedding, destruction, and defaming this upright religion, whereas it is nothing but a branch in the view of Ahlus-Sunnati wal-Jama’a?

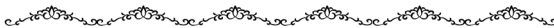
When the Prophet (PBUH) talked about Faith, Islam, and Sincerity, he has not made Caliphate a pillar of faith or Islam. ‘Umar ibn Al-Khattab (RA) said: “While we were sitting with the Messenger of Allah r, there appeared before us a man whose clothes were exceedingly white, and his hair was exceedingly black; no sign of journeying was seen on him and none of us knew him. He walked up and sat down by the Prophet (PBUH), resting his knees against his, and placing the palm of his hands on his thighs. He said: O Muhammad, tell me about Islam. Allah’s Messenger r said: Islam is to testify that there is no god but Allah, and Muhammad r is the Messenger of Allah, to perform the prayers, to pay the Zakat, to fast in Ramadan, and to make the pilgrim to the House if you are able to do so. He said: You have





spoken rightly, and we were amazed at him asking him and saying that he has spoken rightly. He said: Then tell me about Iman (faith). He (PBUH) said: It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof. He said: You have spoken rightly. He said: Then tell me about Ihsan (sincerity). He (PBUH) said: It is to worship Allah as though you are seeing Him, and while you see him not, yet truly He sees you. He said: Then tell me about the Hour. He (PBUH) said: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. He (PBUH) said: That the slave-girl will give birth to her mistress, and that you will see the barefooted, the naked, and destitute herdsmen comparing in constructing lofty buildings. Then he took himself off and I stayed for a while, the Prophet (PBUH) said: O 'Umar, do you know who the questioner was? I said: Allah and His Messenger know best. He (PBUH) said: It was Gabriel, who came to you to teach you your religion.

However, the hadiths that mention the Caliphate and pledging loyalty to the ruler, can be understood

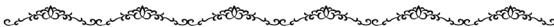




in general as necessitating the establishment of a just mindful regime led by a president and institutions that work on achieving justice between people, and securing the interests of the people and state, making us, for this purpose, consult the expertise and specialists in different walks of life. No problem should be aroused after that regarding the labels or the names given to such regimes if the ends and the goals that Islam urges its followers to achieve have materialized.

Legislating laws for regulating the people's life, achieving justice and equality, eliminating all kinds of crime, inhabiting the universe, and attaining security, stability, and welfare, is a major purpose that is required for building well-established nations and attaining their stability. Such laws are indispensable for jurisdiction in cases where we lack a decisive text admitted by notable scholars. Studying novel cases and contemporary issues needs jurisprudential and legislative diligence that suits the time and place.

Allah Almighty has not restricted knowledge to a certain people rather than another, nor to a gener-





ation rather than another. To the contrary, notable scholars assert that there is nothing more dangerous than inflexibility, abstruseness, and imposing some Fatwas that were suitable for a certain time, on current time. We ascertain that Fatwas are liable to change from time to time, and in certain cases they must be changed for the sake of the good of the people, a matter that requires close cooperation between religious and parliamentary institutions to bravely and objectively handle the inflexible reality, without entailing any negative effects on the principles of religion.

In this respect, we emphasize some points; the most important of them are:

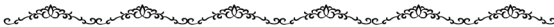
There is no contradiction between mental and textual justification, i.e., there is no contradiction between discerning mind and authentic text. And it is enough in this respect to point to some verses that call upon contemplation, pondering, deliberating, and thinking; as Allah's saying: **"Only the wise can grasp them"** (29:43), and saying: **"There is a lesson in the stories of such people"** (12:111), and saying:






“Say “Travel throughout the earth and see what fate befell those who rejected the truth”, and saying: **“Have the (disbelievers) not travelled through the land and seen the end of those who went before them? For those who are mindful of Allah the home in the Hereafter is better. Do you (people) not use our reason?”** (12:109), and saying: **“Have these people (of Makkah) not travelled through the land with hearts to understand and ears to hear? It is not people’s eyes that are blind, but their hearts within their breasts”** (22:46), and saying: **“Have you (Prophet) not seen how Allah sends water down from the sky and that We produce with it fruits and varied colors; hat there are in the mountains layers of white and red of various hues, and jet black; that there are various colors of human beings, wild animals, and livestock too? It is those of His servants who have knowledge who stand in true awe of Allah”** (35:27).

When Allah’s saying: **“There truly are signs in the creation of the heavens and earth, and in the alter-**





nation of night and day for those with understanding” (3:190), was revealed, the Prophet (PBUH) said: “Woe to whoever reads it without pondering on it”.

However, there is no contradiction between Islam and science. Islam is the religion of science, and its followers are ordered to “read”; the first Qur’anic verse sent down was: **“Read in the name of your Lord who created. He created man from a clinging form. Read! Your Lord is the Most Bountiful One, who taught by the pen, who taught man what he didn’t know”** (96:1-5), and said: **“Say: How can those who know be equal to those who do not know?”** (39:9), and says: **“If you do not know, then ask people who know”** (22:7).

Islam call upon us to pursue all means that lead to acquiring knowledge, and stick to them. It forbids us from wandering in the darkness of ignorance and backwardness. Our Prophet r had made the ransom of the war literate captives is that: each of them had to teach ten Muslim young men how to read and write; an indication of how much he cared for acquiring knowledge and promoting its status.

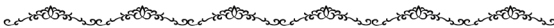




Likewise, there is no contradiction between religion and state. Rational regime is the safety valve of rational religiosity, and the relationship between religion and state is not a relationship of enmity, and will never be if we adopted a rational way of a sound, and moderate religiosity, that strongly contributes to building and stabilizing a democratic modern state based on deep rooted, national, and complete grounds. That is, a rational state cannot collide with the human instinct that seeks rational sound faith.

However, we must clearly distinguish between religiosity and extremism. Rational religiosity is a strong motive to tolerance, mercy, truthfulness, good manners, and peaceful co-living with oneself and the other, and that is what we all support. But extremism and terrorism that call for corruption, demolition, destruction, and blood shedding, is an incurable illness to which we all should be always on the watch, and face it with whatever power we have until we eliminate and uproot it.

We must, in this unchallenging equation, differentiate between religion, which is the truth, and terrorist pervert thought, which is the utter falsehood,

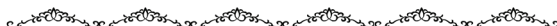




taking into consideration that the conflict between truth and falsehood is endlessly continuing until Allah inherits the globe and whatever is on it. We certainly believe that victory will line up with the truth sooner or later, as Allah says: **“No! We hurl the truth against falsehood, and truth obliterates it – see how falsehood vanishes away! Woe to you (people) for the way you describe Allah”** (21:18).

The similitude of truth and falsehood is like a good word, which is true, and a bad word, which is false. Allah says: **“Do you not see how Allah makes comparison? A good word is like a good tree whose root is firm and whose branches are high in the sky, yielding constant fruit by its Lord’s leave – Allah makes such comparison for people so that they may reflect, but an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure”**(21:24-26).

Victory, we believe, is destined for the truth and its followers, as Allah Almighty says: **“Our word has already been given to Our servants the Messengers:**

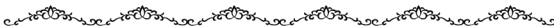





it is they who will be helped, and the ones who support Our cause will be the winners” (17:171-173), and says: “If you help Allah, He will help you and make you stand firm” (47:7), and says: “We make it Our duty to help the believers” (30:47).

Our case is fair, a case of religion and a case of a homeland. So, whatever calls to building, inhabitation, work, production, making people happy, and securing their safety is the real religion and the real humanity, whereas whatever calls to corruption, destruction, and killing is in fact a call to what contradicts religion and all other noble values and the right human instinct.

Religion and state do not contradict one another; they, together, establish the principles of equal citizenship in rights and duties, working together for the good of our country and the whole human beings, wishing good for others as we wish it for ourselves. Religions are mercy, religions are tolerance, religions are humanity, and religions are unrestricted contribution.





Religion and state require us all to care for each other, not to have among us a hungry, bereaved, clothless, homeless, nor a needy person.

Religion and state urge us to work and produce, to be distinct and competent. They do not accept unemployment, indolence, terrorism, negligence, corruption, destruction, demolition, instigating instability, discord, agency. And treachery.

We ascertain that those who invent conflicts between religion and state, and see them inevitable, are either ignorant of true religions, or are not fully aware of the concept of state. Misconduct has nothing to do with true religion or rational state, it is nothing but a misunderstanding of the nature of religion, the nature of state, or the nature of both.

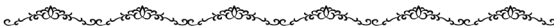
However, we stress the necessity of respecting the constitution of the state and its laws, boosting the law, prohibiting establishing authorities parallel to the state's authority, whatever the source of those authorities might be. There must be only one banner under which other banners should convene. Having





a banner for each group or organization is an utter threat to both religion and state.

The most important factor that distinguishes rational regime in Islam is justice. Justice in case of contentment and anger, with the friend and the enemy, as Allah says: **“Allah commands justice, doing good, and generosity, and He forbids what is shameful, blameworthy, and oppressive. He teaches you so that you may take heed”** (16: 90), and says: **“Allah commands you to return things entrusted to you to their rightful owners, and if you judge between people, to do so with justice. Allah’s instructions to you are excellent, for He hears and sees everything”** (4:58), and says: **“You who believe uphold justice and bear witness to Allah, even if it is against yourselves, your parents, or your close relatives. Whatever the person is rich or poor, Allah can best take care of both. Refrain from following your own desire, so that you can act justly – if you distort or neglect justice, Allah is fully aware of what you do”** (4:135), and says: **“You who believe, be steadfast in**





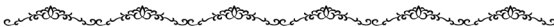
your devotion to Allah and bear witness impartially: do not let hatred of others lead you away from justice, but adhere to justice, for that is closer to awareness of Allah. Be mindful of Allah: Allah is well aware of all that you do” (5:9). Our Prophet r says: “ Allah will give shade to seven (kinds of) people on a day when there will be no shade but His: a just ruler, a youth who grew up worshipping Allah, a man whose heart is attached to the mosques, two persons who love each another for the sake of Allah, they meet and part in Allah’s cause only, a man who refuses the call of a charming woman of noble birth (for an illicit intercourse), but he said: I am mindful of Allah, a man who gave a charity so secretly that his left hand does not know what his right hand has given, and a man who mentioned Allah in seclusion and his eyes flooded with tears” (narrated by Al-Bukhari), and says: “ The most beloved by Allah, and the nearest to Him on the Day of Resurrection is a just ruler, and the most detested and disliked by Allah is an unjust ruler” (narrated by Ahmad) and says: “ Three (kinds of) people Allah does not reject their supplications: a just ruler, a fasting person





until he breaks his fast, and a wronged person; Allah elevates his supplication over the clouds and opens the Heaven's gates for it, and the Lord says: With my omnipotence and majesty I will help you even after a time" (narrated by Ibn Majah), and says: "Anyone takes the responsibility of ten people will come on the Day of Resurrection with his hands shackled to his neck, so, his good deeds will free him, or his bad deeds will annihilate him; its beginning (authority) is blameworthy, middle is regret, and shame in the end ", and says: "Just people are on minarets of light, on Allah's right hand; they are those who were just to their subjects, relatives, and whomever they ruled" (narrated by Muslim).

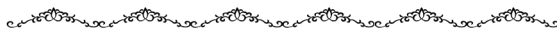
The same meaning was asserted by Abu-Bakr (RA) in the first speech he gave when he took over; he said: "O people, I have been installed on you, whereas I am not the best of you. So, If I did good then help me, but if I didn't, you must rectify me. Saying the truth is a duty, and lying is treachery. The weak among you is strong until I bring back his right, and the strong is weak until I take the right from him Allah willing. Obey me as long as I have obeyed Al-





lah and His Messenger, in case I disobeyed Allah and His Messenger you do have to obey me”. It was not enough for him to say that, but he acted accordingly.

‘Umar (RA) followed the same track when he was installed as Caliph, and he repeated the same meanings in his first speech. These meanings were depicted in the message he sent to Abu-Musa Al-Ash’ariy in which he said: “Judiciary is a prescribed obligation, and a maintained practice. So, fully understand the case in hand, as it is nonsensical to say what you can’t understand. Treat all people as equal in your session, in order that no one may be excessively hopeful or hopeless. The evidence must be submitted by the plaintiff, and oath should be taken by the denier. Reconciliation between Muslims is a must, except for a reconciliation that turns the forbidden into lawful, or the lawful into forbidden. Do not refrain from correcting your judgement if you realized that it was wrong, that is, right is right and nothing should nullify it. Recursion to right is much better than persistence in doing wrong. Do your best to understand what is ambiguous. Do what you feel content with, and what is nearest to the right in your view. Give





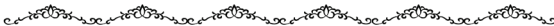
a fixed time to the plaintiff to submit his evidence, otherwise you should put him to trial, for this is nearer to making things clear, and leave no doubt in the minds. Muslims are just to each other, except for that who is punished for sinning, that who has given a false witness before, or that who expects a favor from the judge. Allah knows your inner thought, and keep you from error by urging you to stick to clear evidence. Beware of getting bored, anxious, having hard feelings towards some people, or snubbing litigants who have the right. Whoever has a good relationship with Allah, Allah will rectify his relationship with people, and whoever adorns himself with false adornments, Allah will put him to shame. Allah does not accept from His servants but that which has been done for Him alone. So, what do you think about Allah's reward, His sustenance, and treasure of mercy? Allah's peace and mercy be upon you".

Hafiz Ibrahim wrote a long poem in praise of 'Umar ibn Al-Khattab for his fairness and justice.

Cesare's envoy was dismayed when he saw 'Umar

An ordinary man between his people

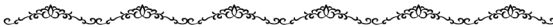
He knows that the Persian kings have a big





*Fence of guards and soldiers for protecting them
He saw him falling in deep sleep, so he saw
The majesty in its most supreme form
On the earth, under a tree shadow, covered with
A very old garment, about to dissolve
So, he realized how little what he used to glorify
From the Cesaris who own the whole world
So, he said a very true statement
That is narrated by successive generations
You felt safe for being just with them
So, you slept deeply with no fear
When they get hungry, you share hunger with them
Until they all have what they need
The Caliph's hunger, in whose hand all the power
Is a clear message of nobility granted by Allah
Who is that who compares with 'Umar?
Or even tries to draw nearer to him?*

One of the governors once wrote to 'Umar ibn Abdul-'Aziz saying that the thieves became so many



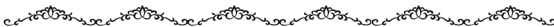


in the city, ‘Umar replied him; “Shield your city with justice”. An eloquent scholar once wrote: Justice is Allah’s scale which He set for His creation, and prescribed for attaining the right. So, do not be against His scale, nor oppose Him in His authority. Seek help for attaining the right by two qualities: less greed and more piety.

Ibn Hazm used to say: The best merit Allah Has bestowed on man is ingraining justice in his soul and making him love it, and to be right.

Working on strengthening the national state is a religious national requirement. Whoever works on destabilizing the bases of the state, hindering its progress, destroying its infrastructures, or terrorizing peaceful people, is a criminal in the eyes of his religion and homeland.

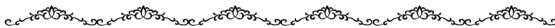
Authority has become an end not a means in the views of radical groups and their ideologies. The thought of these groups revolves around one meaning: to rule or to destroy, and everything is allowed for reaching this end. So, any means that can con-





tribute to attaining their goals is a lawful means that should be followed, even if it led to blood shedding, terrifying peaceful people, toppling regimes, or disuniting countries or destroying them, or exposing those countries to dangers or risks. Therefore, we do not expect any good from those groups to their countries, to the contrary, they are evil and threat wherever have been. They do not believe but in themselves, and are ready to collaborate with the enemies, or with Satan himself and whoever entices them with helping them reach power and authority. They do not consider such an act a treasury, but just temporary or strategic coalitions, as long as they will help them attain the authority about which they know nothing but materializing their dreams. They cover their intentions with religious covers, and cheat the lay people. Religions are totally clear of what they do.

In order that they may attain their goals, they adopt some pretexts such as: the rulers do not apply Allah's legislations. But when you come to discuss them in this statement, you will be amazed by the fact that they know nothing about Allah's legislations. We

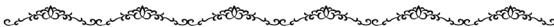




have already expounded on this point in some other books, among them “Concepts to be put right” and “Refuting terrorist’s fallacies”, where we stressed the fact that committing oneself to Allah’s rulings does not collide with legislating some laws and applying them for the good of the nation, as long as they do not turn the lawful into unlawful, or the unlawful into lawful, nor contradict the origins of Shariah or distort it.

The most important point of which we caution is the hatred they have against the society, and their diligence to topple the regimes in every way possible, be it direct destruction, or distortion of the facts for delaying the progress of the nation. They have their own ways, which cannot occur to anyone but these destructive groups, for attaining this aim. Some of them abandon the native product and buy the foreign product to impair the national products, which leads to impairing the state. They think that this may give them access to power. May they get lost; Allah says: **“They scheme and so does Allah: He is the best of schemers”** (8:30).

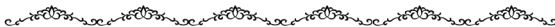
We also caution of the distortion campaigns launched on social media, and some other media

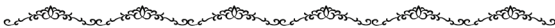




that are penetrated by those groups. We must make sure of and investigate their allegations, in order that we may not be trapped by those groups. Allah Almighty says: **“Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret that you have done”** (49:6).

We are in an urgent need to reread our heritage accurately and scrupulously, so that we can differentiate between the unchangeable and the changeable, that which suited its time and place, and the new reading – by our specialists and scholars - that suits our age, in order that we may find some solutions to our current problems; especially in the rulings of war, peace, and governance. Some dissertations must be directed in this direction, so that the universities can contribute to serving the society, as well as the academies and scholarly institutions.

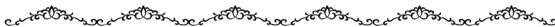


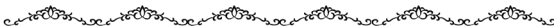




Sixth Treatise:

Understanding some Hadiths on marriage and having children







Sixth Treatise:

Understanding some Hadiths on marriage and having children

Our Prophet (PBUH) says: “O young men! Whoever among you can marry, let him get married, it helps him lowering the gaze, and preserving chastity, and whoever is not able to do it, let him fast, it helps him control his desire” (Narrated by Al-Bukhari and Muslim).

We notice in his saying (PBUH) “Whoever among you can marry, let him get married” that he put a condition, i.e., the ability which covers the ability to provide for the family, and to bear the responsibility. It is more relevant to be a condition for procreation, so, how would it be with multiple reproduction?! Did not the Prophet (PBUH) say: “It is a sufficient sin for a man to disattend those he sustains”.

And even if the intended ability did not include the ability to perform all the financial and social con-

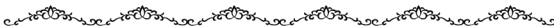




sequences of marriage, he would not have said (PBUH) “And whoever is not able to do it, let him fast”, for if he meant the physical strength alone, he would suffice with his saying (PBUH): “O young men, whoever can marry, let him get married”, and there would not be a need to complete it by saying (PBUH): (and whoever is not able to do it, let him fast).

As for his saying (PBUH): “Marry the amicable procreative woman; I shall vie with you in glory”, so the meaning is directed to the beneficial, productive and strong procreation, about which our Master (PBUH) said: “The strong believer is better and more loved by Allah than a weak believer, and there is goodness in each of them” . And this strength, which includes all aspects of strength - in thought, culture, faith, education, economy, and military, with devotion to Allah (the Almighty) in word and action - is the subject and core of pride.

As for the multitude that inherits weakness, ignorance, or failure to embrace civilization, which is a heavy burden that the state’s resources and potentials cannot bear nor can tolerate or meet its require-

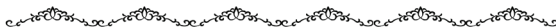




ments, it is the multitude that our Prophet (PBUH) described as the flood scum which yields neither benefit nor profit; it is a multitude with a lot of harm and does not help.

All of this is in addition to the child's rights to care and breastfeeding. Allah Almighty says: **“Mothers suckle their children for two whole years, if they wish to complete the term”** (2:233). Suckling is a child's right, so, some scholars called the milk that a child suckles from another mother “the coerced milk”, as if the alien child has taken the other's milk by force.

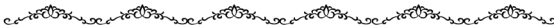
Likewise is his right to proper upbringing, food, dress, health, and education. Neglecting the child's rights or unfulfilling his needs to proper upbringing is an act of injustice to him. And the Prophet (PBUH) makes it clear to us that we are responsible for our children for whom we are entrusted, as he says: “It is a sufficient sin for a man to disattend those he sustains”. And says (PBUH): “Every one of you is a guardian and is responsible for what is in his custody. The ruler is a guardian of his subjects and is respon-





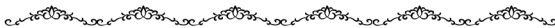
sible for them; a husband is a guardian of his family and is responsible for it; a wife is a guardian of her husband's house and is responsible for it; so all of you are guardians and responsible for whatever is under your care" (narrated by Al-Bukhari and Muslim).

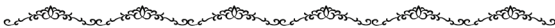
In tackling this case, we should not confine ourselves to the economic aspects only, but we have to include all other aspects such as health, psychological, family, and social aspects, especially those which have effects on the life of children, parents, and family, then the society and the state. Uncontrolled overpopulation does not have negative effects on the individual or the family alone, rather, it could seriously harm countries that do not resort to science in addressing their population issues. However, we assert that the ability or inability in this case is not measured by the measures of individuals in isolation from the conditions and capabilities of countries, and the services they can provide in the fields of health, education, housing, roads, and public facilities that meet the needs of a steady population increase.





However, any judgement that may be made on this case must consider the nature of time, place and situation and the circumstances of each country or society separately. So, we shouldn't make general judgements, but whenever some countries may need labor and have employment opportunities, constituents, capabilities, space expansion, and many resource capacities, procreation becomes a requirement, and multitude converts into beneficial factors and boastful merits. But in the conditions experienced by some countries which face some circumstances that do not enable them to provide the basic needs of health, education and infrastructure due to undisciplined useless overpopulation, then , any sane person understands that if the quality and quantity are opposed, then the priority must be given to the quality, not the quantity, as the strong few are better a thousand times than the weak multitude.

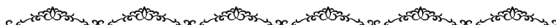


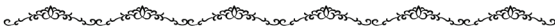




Seventh Treatise:

**Understanding the Hadith
(Allah makes the way to Jannah
easy for him who treads the path in
search of knowledge)**





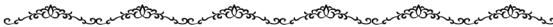


Seventh Treatise:

Understanding the Hadith

(Allah makes the way to Jannah easy for him who treads the path in search of knowledge)

Our Prophet (PBUH) says: “Allah makes the way to Jannah easy for him who treads a path in search of knowledge. 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 acquired an abundant portion.” (Abu Dawud and At-Tirmidhi).

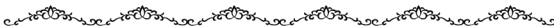




What is meant by knowledge is the absolute useful knowledge, and not only the knowledge of Sharia. The word “knowledge” came as an indefinite noun to denote the generality and comprehensiveness.

What is meant by useful knowledge is any knowledge that benefits the people in their religious and worldly affairs, be it knowledge of Sharia, Arabic language, medicine, pharmacology, physics, chemistry, astronomy, engineering mechanics, power, or any other kind of knowledge and information. I see that knowledge in Allah’s saying: **“Say, ‘How can those who know be equal to those who do not know? Only those who have understanding will take heed”** (39:9), and in His saying: **“You (people) can ask those who have knowledge if you do not know”** (16:43) are too comprehensive to be confined to any sort of knowledge, or to the knowledge of Sharia alone. It is so wide to accommodate any useful knowledge, and what is meant by “those who know” is the specialists, each in his field.

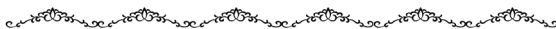
The value of knowledge includes superiority in all sciences that benefit people in the affairs of their





religion or the affairs of their world. Therefore we see that Allah's saying: **"It is those of His servants who have knowledge who stand in awe of Allah"** (35:28) came in the context of talking about worldly sciences, as it came after His saying: "Have you (Prophet) not seen how Allah sends water down from the sky and that We produce with it fruits of varied colors; that there are in the mountains layers of white and red of various hues, and jet black; that there are various colors among human beings, wild animals, and livestock too?" **"It is those of His servants who have knowledge who stand in awe of Allah. Allah is almighty, most forgiving"** , and says: **"There truly are signs in the creation of the heavens and earth, and in the alteration of the night and day, for those with understanding. 191 Who remember Allah standing, sitting, and lying down, who reflect on the creation of the heavens and earth: Our Lord! You have not created all of this without purpose – You are far above that! – so protect us from the torment of the Fire"** (3:190-191).

Allah Almighty says: **"From each community, a group should go out to gain understanding of the**

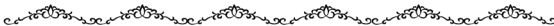




religion, so that they can teach their people when they return, and so that they can guard themselves against evil” (9:122). So, if what is required is that a group from each community should go out in order to acquire the knowledge of religion, and to show their people the wisdom and rulings of their religion, preaching to them so that they may take heed, the rest of the people of this group must also strive for benefiting the country and other people. So, a group should avow to learn medicine, another to learn engineering, a third to work in agriculture, a fourth to work in industry, and a fifth to engage in trade, and so on in other arts, crafts, and industries.

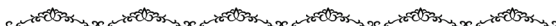
There is no doubt that we need all the sciences by which we can inhabit our world and achieve our self-sufficiency in all aspects of our lives, and through it we achieve our mission in inhabiting the universe and building civilizations. We also need the science by which our religion is accomplished, and by which we rid it of the falsehood and misguidance invoked by stray and deviant groups.

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Subject	Page number
Introduction	5
first treatise	11
War in Islam: Invasions or days and responding to aggression	
Second treatise:	45
Recommended Acts of Worship and Habitual Deeds	
third Treaties:	57
The dangers of formal rigidity in applying surface meanings of some Hadiths concerning optional and preferable worships	
fourth Treatise	71
Understanding the reality of asceticism	





Fifth Treatise	81
The Philosophy of Governance	
Sixth Treatise:	107
Understanding some Hadiths on marriage and having children	
Seventh Treatise:	115
Understanding the Hadith Allah makes the way to) Jannah easy for him who treads the path (in search of knowledge	
Table of contents	121

