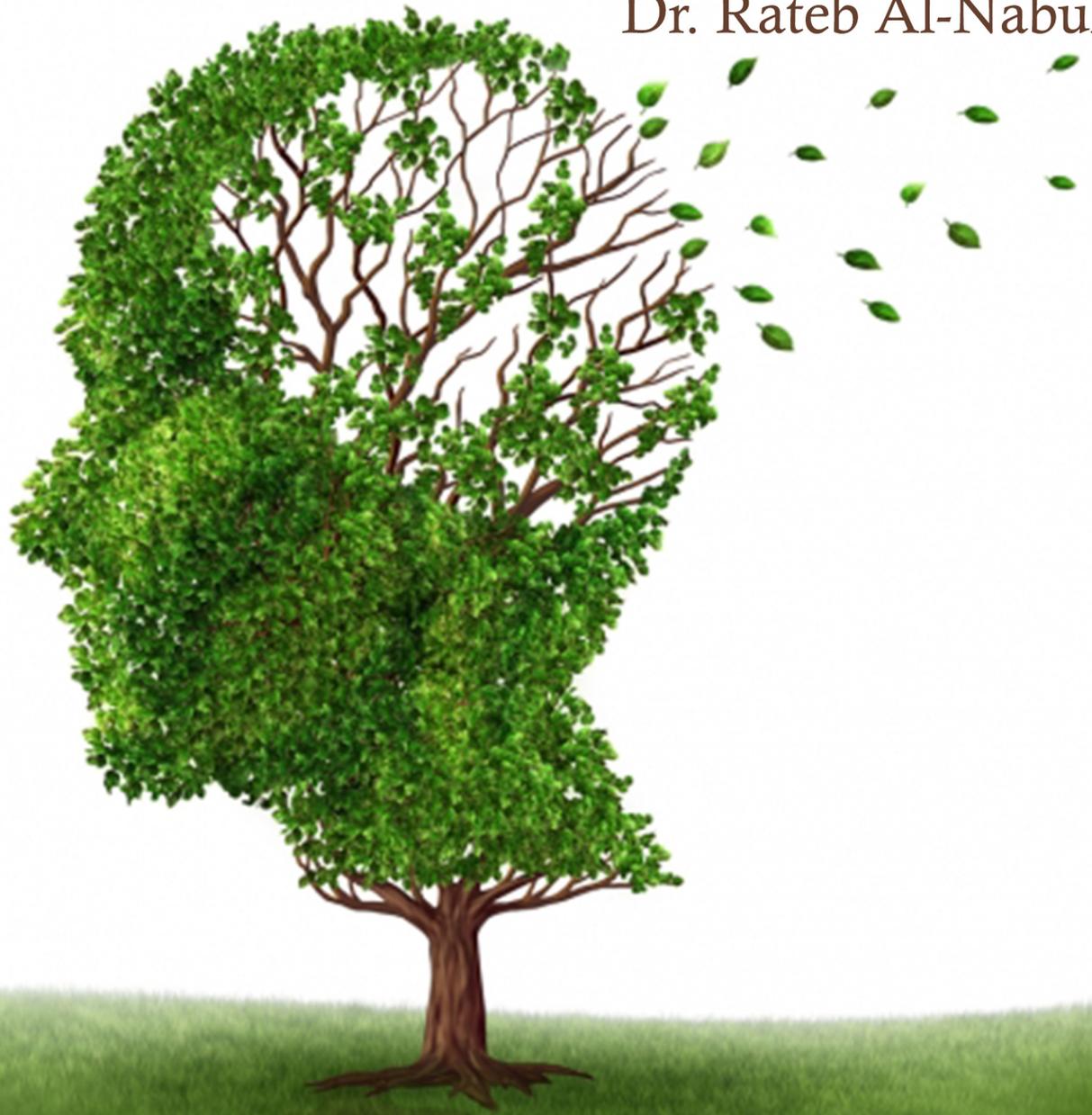


**Nabulsi Encyclopedia of Islamic Science**

# **The Constituents of the Divine Assignment**

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## Introduction (Paragraph 1-2)

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

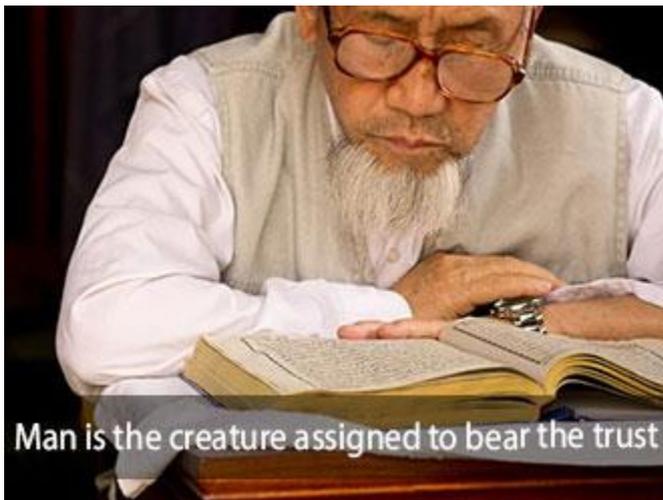
Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Man is the only creature who is assigned to bear the trust. Allah says:

**﴿Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).﴾**

[Al-Ahzab, 72]



It is also a fact that man is the honored creature. Allah says:

**﴿And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.﴾**

[Al-Isra', 70]

Allah says in another Ayah:

**﴿And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.﴾**

[Al-Jathiyah, 13]

One more-self-evident fact is that the one to whom everything is subjugated ranks over whatever is subjugated to him. Furthermore, man is the creature who is assigned to worship Allah. Allah says:

**﴿And I (Allah) created not the jinns and humans except they should worship Me (Alone).﴾**

[Adh-Dhariyat, 56]

Worship by definition is to know Allah first, to obey Him second and to acquire happiness by drawing close to Him (as a result of obeying Him). In other words, there are three major matters in Islam; the first one is about knowledge, the second is about reacting properly and the third is the amazing outcome of the reaction. Knowledge is what causes the reaction, whereas the outcome is the effect of such a reaction. Accordingly, after you get acquainted with Allah, you obey Him, and as a result you will gain happiness in being close to Him in the worldly life and in the Hereafter.

Allah commands us to purify our souls, and the path to do so is to get this soul acquainted with its Lord, to force it to obey Him and to bring it closer to Him. By doing so, we will be fulfilling the purpose of our existence due to the following Ayah:

**﴿Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success,﴾**

[Al-A'la, 14]

Prosperity, success, triumph and excellence are achieved by purifying the soul since Allah the Almighty says:

**﴿The Day whereon neither wealth nor sons will avail\* Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].﴾**

[Ash-Shu'ara', 88-89]

He comes to Allah with a pure flawless and spotless soul, which deserves to be admitted to Allah's Paradise for eternity. Hence, man is prepared in the worldly life for a sublime honoring life as we live in the abode of toil(i.e. worldly life):

**﴿O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did).﴾**

[Al-Inshiqaq, 6]

The Hereafter is the abode of honoring; Allah says:

**﴿There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic).﴾**

[Qaf, 35]

Abu Huraira narrated that the Prophet PBUH said that Allah said in Qudsi Hadith:

**((I have prepared for My pious servants which no eye (has ever) seen, no ear has (ever) heard and no human heart has ever perceived, leaving apart (those bounties) about which Allah has informed you.))**

[Al-Bukhari, Muslim, At-Tirmizi and Ahmad]

Allah has assigned us to purify our souls, to get acquainted with Him and to worship Him after He gave us the means of purification and knowledge.

## Introduction (Paragraph 2-2)

Praise be to Allah. the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

### First: The Universe:

This universe, with all its galaxies, planets, comets, constellations, heavens, and the earth including its mountains, rivers, fish, birds and countless types of plants and animals, speaks out loud the following facts: It says that Allah exists, He is One and He is Perfect.



This universe is a manifestation of The Beautiful Names and The Exalted Attributes of Allah the Almighty. If you want to get acquainted with Allah, the universe leads you to Him. Allah says:

**﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾**

[Aal-'Imran, 190]

Allah says:

**﴿And among His Ayat (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.﴾**

[Ash-Shura, 29]

In another Ayah, Allah says:

**﴿And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.﴾**

[Fussilat, 37]

Allah also says:

**﴿And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.﴾**

[Ar-Rum, 23]

Talking about Allah's signs in the universe takes a long time, but I will mention examples of these great signs.

A new galaxy is discovered recently, and it is 300 thousand billion light years away from us. It is worth mentioning that in order to reach the closest blazing star to earth (which is only 4 light years away from us) you need 50 million years to reach it using an earthy vehicle, so how many years would it take man to reach this far galaxy?

Allah says:

**﴿So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know.﴾**

[Al-Waqi'ah, 75-76]

The size of a small star (to the observer on earth) called the heart of scorpion is as big as the sun and the earth and the distance between the two.

Allah says:

**﴿Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.﴾**

[Al-An'am, 102]

Allah says:

**﴿Say: "Behold all that is in the heavens and the earth," but neither Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.﴾**

[Yunus, 101]

Allah the Almighty draws our attention to His signs, and He forbids us from overlooking them without reflecting and pondering over them.

Allah the Almighty says:

**﴿And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.﴾**

[Yusuf, 105]

Allah the Almighty makes it clear to us that His Great Signs shall be revealed one after the other.

Allah says:

**﴿We will show them Our Signs in the universe, and in their ownelves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴾**

[Fussilat, 53]

If man starts to reflect on his body, he will find miracles.

Allah says:

﴿Have We not made for him a pair of eyes?﴾

[Al-Balad, 8]

In the retina of the eye, there are 130 million rods and cones and it has 900 thousand nerves, each of which has a vein, an artery and three sheathes.

The universe is one of the elements of the Divine Assignment (to mankind) and this universe is subjugated to man for two purposes: the first one is to get acquainted with its Creator (i.e. Allah) and the second one is to honor mankind.

**Qatadah narrated: The Prophet of Allah (PBUH) used to say upon seeing the new moon: "a new moon of good and right guidance; a new moon of good and right guidance; a new moon of good and right guidance. I believe in Him Who created you" three times. Then he used to say: "Praise be to Allah Who has made such and such a month to pass and has brought such and such a month."**

[Abu Dawod from Qatadah]

This means that this moon is a useful means to man and it guides him to his Lord.

The same rule is applied to everything else, such as food, drink, plants, birds, fish, the terrains of earth, seas, mountains, rivers, low lands, deserts, lakes and plains.

Therefore:

**"A new moon of good and right guidance"**

This means that the universe is subjugated to man for two purposes, the first one is to know Allah and the second one is to honor mankind.

The best stance that man takes towards the subjugation (as a means to know Allah) is to believe in Him, and the best stance that man takes towards the subjugation (as a means of honoring mankind) is to thank Allah. When man believes in Allah and thanks Him, he will fulfill the purpose of his existence.

Allah says:

﴿Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.﴾

[An-Nisa', 147]

## Second: The reasoning:

Allah the Almighty mentions reasoning and its means in the noble Quran in about 1000 Ayahs.

Allah says:

﴿Will they not then understand?﴾

[Ya-Sin, 68]

﴿Have you then no sense?﴾

[Al-Baqarah, 44]

Allah also says:

﴿Thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.﴾

[Yunus, 24]

In another Ayah, Allah says:

﴿We have detailed Our Revelations for a people who take heed.﴾

[Al-An'am, 126]

Allah also says:

﴿And whatsoever He has created for you on this earth of varying colours [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember.﴾

[An-Nahl, 13]



Due to the fact that the mind is the means to get acquainted with Allah and because the mind's ways of cognition accord with the laws of the universe, the mind never comprehends anything without a reason and this is the principle of causality. Moreover, the mind never comprehends anything without a purpose, and this is the principle of teleology. Furthermore, the mind never comprehends any contradiction and this is the principle of harmony.

Thus the principles according to which the mind cogitate accord with the laws of the universe, given the mind is our means to know Allah.

Congratulation to the one who uses his mind to fulfill the mission for which it is created, and woe to the one who uses it for other purposes such as cunning, deceiving, misleading, misguiding and swindling.

Those, who have reached unbelievable scientific achievements, have done so by using their minds, and had they used it even in a small way to get to know Allah, they would have acquired the happiness of closeness to Him in the worldly life and in the Hereafter.

Allah says:

**﴿Be cursed (the disbelieving) man! How ungrateful he is! From what thing did He create him? From Nutfah (male and female semen drops) He created him, and then set him in due proportion; Then He makes the Path easy for him; Then He causes him to die, and puts him in his grave; Then, when it is His Will, He will resurrect him (again). Nay, but (man) has not done what He commanded him.﴾**

[Abasa, 17-23]

The human mind is an effective means in knowing Allah the Almighty.

### **Third: The human nature (Fitra):**

Allah installed in mankind a transcendent nature (Fitrah).

Allah says:

**﴿So set you (O Muhammad ) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. [Tafsir At-Tabari, Vol 21, Page 41]﴾**

[Ar-Rum, 30]



This Fitrah means that man loves Haqq (the truth) and hates Batil (falsehood), he loves goodness and hates evildoing, he loves justice and hates oppression and he loves mercy and hates harshness, given this Fitrah is installed in all people.

However, there is a difference between Fitrah and Sibghah (traits), for Sibghah is to be just, merciful and fair, whereas Fitrah is to love being just, merciful and fair.

The human Nafs (self) is in harmony with the religion in the sense that it doesn't live in peace, it doesn't become stable, it is not secured and it doesn't feel happy unless it gets acquainted with its Lord and rests in the Shade of The Almighty.

Among the Ayahs which assert Fitrah is the following Ayah where Allah the Almighty says that the companions of the prophet PBUH were happy with the Divine Revelation.

Allah says:

**﴿Those to whom We have given the Book (such as 'Abdullah bin Salam and other Jews who embraced Islam), rejoice at what has been revealed unto you (i.e. the Qur'an), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad): "I am commanded only to worship Allah (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."﴾**

[Ar-Ra'd, 36]

What made them so happy? What made them so happy is being congruent with Allah's Share' (Allah's Laws).

## Proofs of the Fitrah of man:

﴿And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him;﴾

[Ash-Shams, 7-8]

The first meaning: If Nafs does wrong, it knows that very well without being told so.

Allah the Almighty says:

﴿Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds]. Though he may put forth his excuses (to cover his evil deeds).﴾

[Al-Qiyamah, 14-15]

If Nafs does the right thing, it knows that it fears Allah without being told so.

Therefore, the Fitrah is an efficient evidence to testify for what people do.

The second meaning: Allah showed man the path of Taqwah (what is right) and the path of Fujoor (what is wrong), and since the mind is man's means to reach Allah and know Him, therefore, Fitrah is the self-detector of rightness and wrongness of things.

**Nawwas bin Sam'an (May Allah be pleased with him) reported: I asked the Messenger of Allah (PBUH) about virtue and sin, and he said, "Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it."**

[Muslim and At-Tirmizi]

This is the precise definition of Fitrah.

**Wabisah bin Ma'bad (may Allah be pleased with him) said: I came to the Messenger of Allah (peace and blessings of Allah be upon him) and he said, "You have come to ask about righteousness and wrongdoing." I said, "Yes." He (peace and blessings of Allah be upon him) said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]."**

[Ahmad and Ad-Darami]

If man achieves financial success and becomes very wealthy, still there will be a void within him that can't be filled with money. If man reaches the highest positions, still there will be a void within him that can't be filled with power. If man's physical health is perfect, still there will be a void within him that can't be filled with health. If man becomes a leader who is followed by lot of followers, still there will be a void within him that can't be filled by them. Thus, there is a void in man's Nafs that can be only filled with believing in Allah and being close to Him, and this is Fitrah.

It is like a car that is designed to be driven on a paved road, so if it is driven on a bumpy road, it will make terrible sounds. This is not a flaw from the manufacturing company, but these sounds are rather due to using it contrary to the company instructions. On the other hand, if man drives this car on a paved road, he feels comfortable because he follows the instructions of the company.

Allah gives health, power, beauty and money to a lot of people, but only the chosen ones are given tranquility.

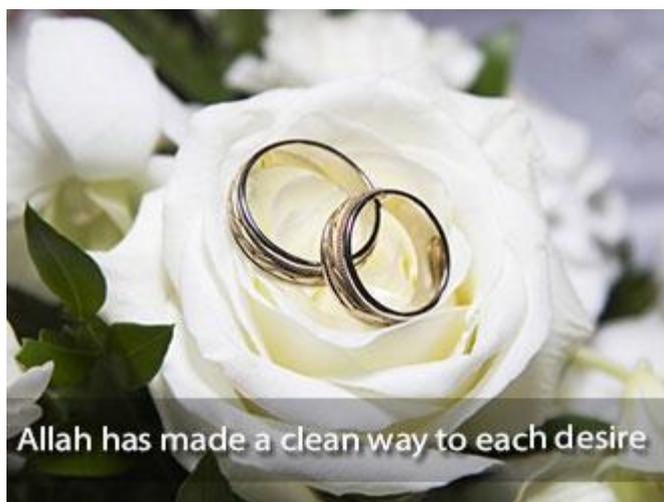
Tranquility can't be described, for when Allah gives it to someone, the latter will become the strongest, the richest, the most happy, the most forbearing, the most secured, the most stable and the most devoted person on earth.

#### Fourth: Lusts:

The first fact: Allah installed lusts in mankind so that they will be our means to exalt in the sight of the Lord of the heavens and the earth.

Therefore, lusts are our means to sublime, but they also can be the reasons of hitting rock bottom. Accordingly, lusts are neutral and it is up to man to make them a means to exalt in the Sight of Allah or to hit rock bottom, Allah forbids.

The second fact: Every lust installed in man by Allah has a right path to fulfill it, for there is no deprivation in Islam, but rather there is regulation and discipline.



Take for example the lust for women, this lust can be fulfilled through marriage, and fulfilling it as Allah decreed will bring happiness to man and will spread happiness around him. On the other hand, if this lust is fulfilled in ways forbidden by Allah, it will bring misery to man and will spread misery around him.

Hence, lusts are like the fuel in the car, so if this fuel is filled in its sealed tank and runs through the tubes and is ignited at the right moment, it will produce a beneficial movement in the car, but if this same fuel is spilled all over it and it is given a light, it will burn the car and the people in it.

Hence:

**“Allah will not punish a heart because of a lust deserted by man for the sake of Allah”**

[Abu Na’eem in al Hilyah]

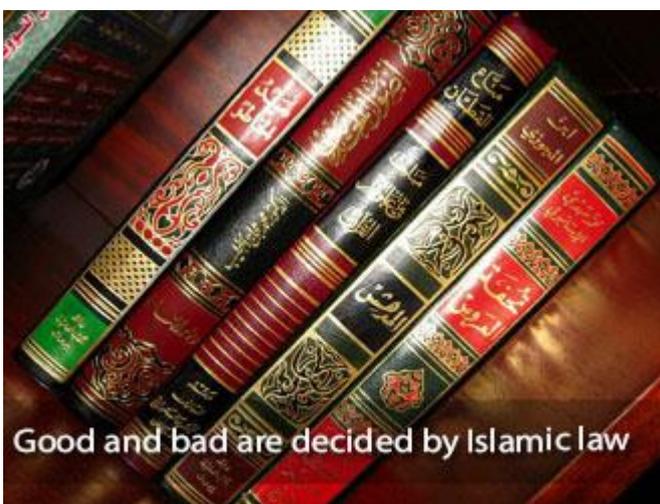
**((No slave (mankind) leaves anything for the cause of Allah but will be compensated with better substitute by Allah in his religion and his life))**

[Fayd Al Qadeer]

**((Three eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah, an eye which spends the night in guarding in the Cause of Allah and an eye refrains from looking to Haram.))**

[At-Tabarani in Al Kabeer]

## **Fifth: Tashree’ (Islamic Laws):**



If the mind is the means to discover the universal laws and if the Fitrah is the detector of right and wrong, Tashree’ is the frame of reference to the mind and the Fitrah in the sense that whatever is considered as right in Tashree’ is right, and whatever is considered as wrong in Tashree’ is wrong, so if your mind and reasoning accord with this Tashree’ then congratulations, but if it

does not, then it is a deviated reasoning because Tashree' is the only frame of reference and it is the foundation.

Allah says:

**﴿Verily, he thought and plotted; So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought; Then he frowned and he looked in a bad tempered way; Then he turned back and was proud; Then he said: "This is nothing but magic from that of old; "This is nothing but the word of a human being!" I will cast him into Hell-fire ﴾**

[Al-Muddathir, 18-26]

Allah the Almighty created the universe as a means to lead us to Him and He sent down His Tashree' so that we worship Him. Thus, the only path to worship Allah is to follow His Tashree', and if man wants to draw close to Allah the Almighty, Tashree' is his path to reach Him:

**﴿O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). ﴾**

[Al-Ahzab, 70-71]

## **Sixth: The free will:**

Allah the Almighty gave man the free will.

Allah says:

**﴿Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)."**  
**Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." ﴾**

[Al-An'am, 148]

Allah also says:

﴿And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them



(disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, etc.)! ﴿

[Al-Kahf, 29]

These two Ayahs are the proofs that man owns the free will.

Allah says:

﴿For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things. ﴿

[Al-Baqarah, 148]

Allah also says:

﴿Verily, We showed him the way, whether he be grateful or ungrateful. ﴿

[Al-Insan, 3]

In another Ayah Allah says:

﴿And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn. ﴿

[Fussilat, 17]

Allah's orders and prohibitions are enough evidence that man owns the free will.

Had Allah compelled us to obey Him, rewarding would have been nullified, had Allah compelled us to disobey Him, punishment would have been nullified, and had Allah left man neglected, this would have indicated incapability (Allah is sublimed above that). Thus, Allah orders His servants so that they choose, He forbids them after warning them, He assigned them to matters they can offer and didn't assign them beyond their scope. He gives abundantly for little deeds. He is not disobeyed due to being overpowered. He is not obeyed against His Will and He didn't send prophets and Divine Books purposelessly or to play.

A man who drank wine was brought to our Master Umar Ibn Al Khattab, so Umar ordered him to be whipped (for wine abuse), the man said: Allah decreed that I do that, so Umar ordered that he should be whipped twice, once for drinking wine and the other for falsely accusing Allah for his sin, and he said: "woe unto you man, Allah's decree will never take away your free will". Man owns the free will and this is proven against him, he has the freedom of choice in taking or leaving what he is Divinely assigned to and he is compelled in other matters (like disease, death and calamities), given this compelling is in man's best favor. I will talk about this in details in the topic of Takhyeer (freedom of choice) and Tasyeer (being compelled).

## Seventh: Time:

Time is but man's life bestowed to him by Allah, and according to a Divine profound wisdom, which leads to the absolute goodness, the length of man's age is determined by Allah so that man's life time will be his vessel of his deeds, his opportunity to get acquainted with his Lord and his means to offer good deeds and to call to Allah.

Allah says:

**﴿By Al-'Asr (the time). Verily! Man is in loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).﴾**

[Al-Asr]

## Conclusion:

Man is the honored creature (by Allah) who is Divinely assigned to purify his Nafs. This purification needs a subjugated universe (as a guidance to know Allah), a means for this knowledge (and this means is the mind), a Fitrah which should be congruent with the rulings of the religion, motivating lusts, choices to be evaluated, and a regulating Tashree'.

## 1st Constituent - Paragraph (1-7), The Universe

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

There are more than 1.300 Ayat in the Noble Quran where the universe is mentioned. Have you ever asked yourself what the purpose of these Ayat in the Quran is? If we are not assigned to reflect, what is the purpose of these Ayat then? Is it acceptable to say that Allah says purposeless Ayat (Exalted be He above such a claim)? No, it is not.. Since we have these Ayat about the universe, this means that there is an act of worship that is called Tafakkur (reflection), and it is one of the most exalted acts of worship, simply because it puts you face to face with the Greatness of Allah the Almighty. Unfortunately, this act of worship is on hold in the Muslim world although Allah says:



﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding\* Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth,

(saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. ﴿﴾

Allah also says:

﴿Say: "Behold all that is in the heavens and the earth," but neither Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.﴾

[Yunus, 101]

Allah says in another Ayah:

﴿And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.﴾

[Yusuf, 105]

We recite so many Ayat about astrology, galaxies and our food, but we do not ponder over them:

﴿Then let man look at his food,﴾

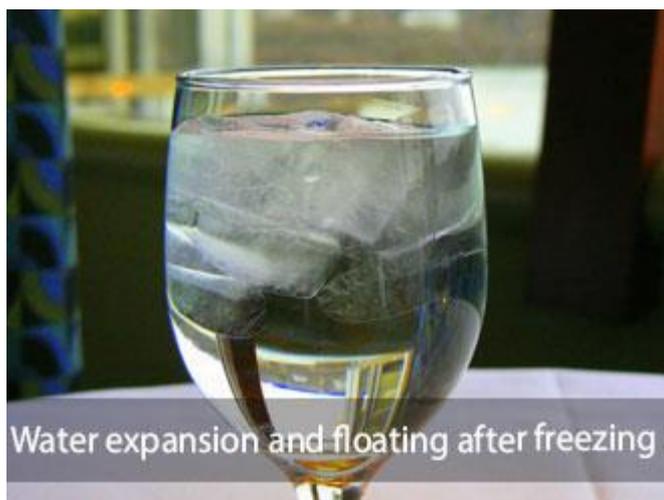
[Abasa, 24]

This is a Divine Order, and every order in the Quran entails obligation. Allah says:

﴿So let man see from what he is created!\* He is created from a water gushing forth﴾

[At-Tariq, 5-6]

There is an amazing phenomenon in the universe. This phenomenon is related to the characteristics of water. Water is like any other material that shrinks upon cooling and expands upon heating, but it has a unique quality that makes it different from all other materials. When



the temperature drops lower than +4 degrees centigrade, water begins to expand instead of shrinking, and so its density decreases which makes it float on the surface upon freezing. (The density of water increases as the

temperature decreases, but only until approximately 4 degrees Celsius, where density starts to decrease at any point lower than that. When water freezes, turning into ice, it has a density lower than liquid water, which allows it to float). Due to this quality we exist. Without it you would not be able to read this book, and there would not be any living soul on the earth, how is that? Without this quality in water, there would not be any life on earth. If water shrank upon freezing, and its density increased, it would sink in the deep sea water which would cause the freezing of all oceans, and no evaporation would take place, no rain would fall down, and thus plants, animals and human race would die, and life would be over. Who has given this quality to water? Allah the Almighty has.

## 1st Constituent - Paragraph (2-7), The Available Hints About Reflection

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

We will discuss the hints about reflection in the Noble Quran, Sunnah and the sayings of Tabi'een (followers of the companions). In the Quran Allah says:

**﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding\* Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.﴾**

[Aal-'Imran, 190-191]

**﴿and think deeply﴾**

[Aal-'Imran, 191]



"Yatafakkaru" (think deeply) is a verb that is used in the present tense, and in its form it is informative, but in its content it is compositional and imperative. When Allah says:

﴿nor commit illegal sexual intercourse﴾

[Al-Furqan, 68]

This means, beware of committing adultery, so the negation of committing a wrongdoing is sometimes stronger than forbidding it, for when you forbid something you give the other person a room for thinking of doing it, but if you negate it, it will be more effective. Allah says:

﴿The mothers shall give suck to their children﴾

[Al-Baqarah, 233]

In this Ayah, Allah does not say; O mothers, give suck to your children, simply because mothers usually breastfeed their babies, and so the informative style is used in the compositional and imperative style. Allah says:

﴿and think deeply﴾

[Aal-'Imran, 191]

This means that the believers usually think deeply in the creation of the heavens and the earth, and this act marks their faith, it distinguishes them and it is one of their characteristics.

**((It is related in Sahih Ibn Habban by Ataa' that Aishah, may Allah be pleased with her, said: "It was a night among my nights. The Prophet PBUH said: 'O Aisha, let me worship my Lord tonight.' I said; 'By Allah, I love to be close to you and I also love your privacy.' Then, he performed ablution and he stood for prayer. He did not stop weeping until his lap was wet, and then he did not stop weeping until his beard was wet, and then he did not stop weeping until the ground was wet. Bilal came to perform the call to prayer and when he saw him weeping, he said; 'O Messenger of Allah, why are you crying when Allah has forgiven your past and future sins?' The Prophet PBUH said: 'Shall I**

**not be a grateful servant? A verse has been revealed to me tonight and woe to whoever reads it without reflecting upon it.' Aisha said, 'It was the verse: Verily, in the creation of the heavens and the earth... (3:190), and all of its verses. Woe on the one who recites it and does not reflect on it.'"))**

[Sahih Ibn Habban]

Imam Al-Awza'i was asked, "How can we reflect on these Ayat?" He answered, "By reciting and comprehending them." It is reported that the Prophet PBUH said:

**((Nine things the Lord has commanded me: fear of Allah in private and in public; justness, whether in anger or in calmness; moderation in both poverty and affluence; that I should join hands with those who break away from me; and give to those who deprive me; and forgive those who wrong me; and that my silence should be meditation; and my words remembrance of Allah; and my vision keen observation.))**

[Al-Kada'ee]

**((Abu Huraira reported: The Messenger of Allah (PBUH) said: If the people were to know what excellence is there in the Adhan and in the first row, and they could not (get these opportunities) except by drawing lots, they would have definitely done that. And if they were to know what excellence lies in joining the prayer in the first takbir (prayer), they would have vied with one another. And if they were to know what excellence lies in the night prayer and morning prayer, they would have definitely come even if crawling (on their knees).))**

[Al-Bukhari, Muslim, At-Tirmizi and Ahmad]

**((Anas bin Malik narrated that the Messenger of Allah PBUH said: "Whoever prays Fajr in congregation, then sits remembering Allah until the sun has risen, then he prays two Rak'ah, then for him is the reward like that of a Hajj and Umrah." He said: "The Messenger of Allah said: 'Complete, complete, complete.'"))**

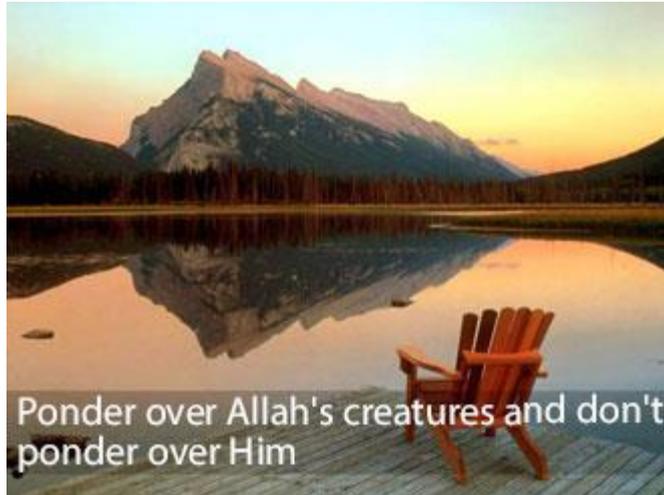
[At-Tirmizi]

Is reflecting not considered one side of remembering Allah? When man offers Fajr Salah, recites the Quran, ponders over one of Allah's Ayat, and then he remembers Allah, he will be greatly rewarded by Allah the Almighty.

**((It is reported by Ibn Abbas, may Allah be pleased with both of them that the Prophet PBUH saw some people talking about the physical entity of Allah, so he said to them: "You may ponder on the creation of Allah and do not contemplate on Him, for you can never measure His Divine Essence."))**

[Al-Firdawas]

Hence, thinking about the physical Character of Allah is forbidden and it destroys man, whereas reflecting on the creatures of Allah is one of the most exalted obligations (acts of worship) in Islam.



**((The Prophet PBUH once ran into a group of people while they were pondering, and he said, "Why are you silent?" [He asked them though he knew the reason why they were silent]. They answered, "We are pondering over the Creations of Allah the Almighty." Then he PBUH said, "This is how pondering should be; ponder over His Creation, and not over His Divine Character."))**

[Tafseer Ibn Katheer]

One of At-Tabi'een said, "I came to Umm Dharr after Abu Dharr died, and I asked her about his worship, so she said, "He used to spend the day sitting on one of our house' corners pondering over Allah's Signs. Al-Hasan said, "One hour of reflection is better than offering night prayers all night long." Al-Fudail said, "Reflection is like a mirror which shows you your good deeds and your bad ones." It is said to Ibrahim, "You reflect for a long time", to which he said, "Reflection is the gist of the mind." Sufiyan Ibn Uainah used to say the following lines of poetry:

**When man reflects  
He will get the morals of everything**

Imam Al-Hasan said, "If man's words are not wise, they are nonsense, if man's silent is not out of reflection, then it is out of forgetfulness, and whoever does not learn morals from what he beholds, it will be mere playing." Another Tabi'ee (singular of Tabi'een) said, "Whoever reflects a lot will learn, and whoever learns will act upon what he has learned." Umar bin Abdul Aziz said, "Reflecting on Allah's Graces is the best act of worship." Bishr said, "If all people reflect on Allah's Greatness, none will disobey Him." Hence, sinning is the outcome of being fearless of Allah, which is in its turn the outcome of ignorance. Therefore, the matter is all about swinging between knowledge, fearing Allah and obeying Him and being ignorant, fearless of Allah and disobedient to Him.

Abu Sulaiman Ad-Darani said, "Accustom your eyes on crying and your heart on reflecting." A scholar said, "Thinking of the worldly life draws a veil between man and worrying about the Hereafter, and thinking of the Hereafter makes man wise and brings life to his heart." Reflecting is knowledge, behavior and action, but do you know in what sense? When you reflect you will acquire knowledge and when you have Islamic knowledge, your heart will be in a special state, due to which you will be motivated to offer deeds. Therefore, reflection is the foundation of knowledge, knowledge is the foundation of motivations, and motivations are the foundation of behavior. Hence, when your concepts are right, your perception, motivation and deed will be right as well, and so you will be admitted to Paradise. The heart is made at ease due to remembering Allah, whereas reflection enriches man's knowledge. If you are in a dark room where there is a candle, a matchstick pebbles and a diamond which worth hundreds of thousands on a table, and you lit the candle with matchstick, there will be light in the room, enabling you to see the diamond on the table and be very happy, and you will take it. This is the normal steps of your reaction. Much in the same line, reflection needs a present mind in remembering Allah, and reflection leads to knowledge, whereas knowledge makes the heart in a special sate that gives man a motivation due to which he acts, and the deed he performs is the price for Paradise, but this sequence of events starts with reflection.



If someone is relaxing in a garden, and suddenly he spots a serpent, the image of this serpent will be reflected on the retina, which transfers it to the brain. At this level sensation occurs and the brain comprehends the situation.

After realizing the danger, this man bounces and runs. Hence, man's relation with the outer

environment is established according to a rule, which consists of three things (or stages): comprehension, reaction and behavior. Similarly, when man acquires knowledge, the state of his heart changes, and this causes changes in the actions of the limbs. Thus, whatever we do is based on a special state of our heart which is the outcome of knowledge, whereas knowledge comes from reflection which comes from Tathakkur (present mind in remembering Allah). The steps are as follows: remembering Allah, reflecting on His Signs, acquiring Islamic knowledge, having the state of the heart changed, taking action (like performing good deeds) and then being admitted to Paradise.

## 1st Constituent- Paragraph (3-7) The Purpose of Reflection

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Getting acquainted with Allah is one of the foundations of Islam, and Allah is known through His Creations (His Signs in this universe), through pondering over His Words (the Ayat of the Quran) and through observing His Actions. In fact, reflection is the widest gate to Allah and the fastest way to Him. In other words, it is the means of getting acquainted to Allah, and the outcome of knowing Allah is manifested in the devoted obedience to and fear of Him, in pinning hopes on Him due to His Mercy and in offering more deeds to deserve His Paradise and avoid His Hellfire. Hence, the more you know Allah the more obedient to Him you will become, given reflection elevates man's level of knowledge.



When man sees an advanced machine, a laptop or a plane, he admires their designer, as he knows that this person owns a sophisticated taste, accuracy and knowledge. Hence, people of the worldly life acknowledge one another, whereas the believer glorifies the Lord of this universe due to His Creations. Man eats,

drinks and makes use of everything in this universe, but he should not overlook signs like rain, clouds, mountains, lakes, vegetables and fruits which are available to him.

This universe is subjugated to man for two purposes; to honor him and to be his means to know Allah. Accordingly, this universe has two functions: the first one is to be beneficial to man. However, this purpose is nothing compared with the second function, for making use of the universe ends with death whereas the second function which is to be man's means to get to know Allah never ends, but rather it is beneficial to man forever and ever (i.e. in the Hereafter).

**((Qatadah narrated: When the Prophet of Allah (PBUH) saw the new moon, he said: "a new moon of good and right guidance; a new moon of good and right guidance; a new moon of good and right guidance. I believe in Him Who created you" three times. He would then say: "Praise be to Allah Who has made such and such a month to pass and has brought such and such a month."))**

[Abu Dawod from Qatadah]

This means that the new moon guides us to Allah, and it is beneficial to us in the worldly life. We keep making use of the moon every day, but we should not ignore the second purpose it is created for, which is to get us acquainted with Allah the Almighty. If a rich man eats honey every day, he makes use of all the mundane benefits of honey..

On the other hand, if a poor person who cannot eat honey at all because of his limited income reads an essay about honey's benefits and about the miraculous creation of this nutrition, and he weeps out of fearing Allah while reading, this man fulfills the Hereafter-oriented purpose for which Allah creates honey.



Try not to overlook any sign in this universe before fulfilling the purpose for which it is created. Every creature on earth is subjugated to man and has two purposes, one of them is to be beneficial to him in his lifetime on earth, and the second one is to be beneficial to him in the Hereafter. Thus, do not drink a glass of water before you reflect on the greatness of creating it, and always remember to praise Allah after you drink it. Drinking water without doing anything is an act of settling for the less, namely, you are just quenching your

thirst and are satisfied with the worldly function of water. It is worth mentioning that our Master Umar, may Allah be pleased with him, once held an apple in his hand, and he said, "If I eat it, its benefit will be over, but if I give it as Sadaqah to someone else, its benefit will go on." Hence, whenever you eat an apple without remembering its Creator, its benefits will be over, but if you remember how Allah creates it for you (and be thankful to Him for it), its benefits will go on since it will be beneficial to you in the Hereafter, and its benefits in the Hereafter (which are manifested in pondering over Allah's creation of this apple and in being grateful to Him for it) are more precious than the temporary mundane nutrients the apple contains.

### A question and an answer:

If someone says, "My domain is basically in science, for I am a physician, and my knowledge about the creation of man is very deep, so this is a sort of reflection, isn't it?" What should we answer him? Well, scientists see many incredible Signs of Allah in their laboratories, which denote His Greatness, yet they do not believe. They use, for example, armored pigboats provided with floodlights which are able to navigate under the deep sea water in the Mariana Trench (the deepest part of the world's oceans), where you can see the different kinds of fish, sea creatures and plants. Also, those who reached the moon were able to see the earth as a round sphere, and they took photos of it.

Some scientists are able to see the very small bacteria, others are able to see the giant galaxies through huge observatories and other scientists can grow human tissues which is unbelievable, but why don't these scientists believe? Why don't their hearts submit to Allah? Why don't they get acquainted with Allah given they are face to face with amazing miraculous signs? The answer to this question is that when man has a purpose other than getting acquainted with Allah, he will not be guided to Him even if he sees thousands of signs in front of him. There are so many signs in medicine, physics and chemistry that leave the prudent dazzled, yet some specialists in these fields are not touched by any of these signs, simply because they are aiming at fulfilling something else, as man is only after his need.

**﴿Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah?**

**Will you not then remember? ﴿﴾**

[Al-Jathiyah, 23]

Whoever aims at fulfilling his lusts, making fortune and having fame does not see facts, and he is like the very advanced camera which has no film in it, so even if the snapshots are very beautiful, it cannot take shots, because it lacks the film. Some scientists swim in amazing facts, yet these facts never bring them close to Allah, because they have never intended to know Allah. If you want to take photos, it is enough to use an old camera with a film instead of having a very advanced one without a film.

Reflection is an intellectual process which needs raw materials to be done. To elaborate, if someone reads an article about birds, his reading is not reflection, but the pieces of information in this article are the raw materials the brain use to go through the intellectual process (of reflection). Reflecting on the creatures of Allah is a leap upward, given reflecting without means goes nowhere, and having the means without reflection also goes nowhere. Westerners own the means, only they do not reflect at all although they have the accurate facts about the universe, and they have references which dazzle minds. The most perfect thing is to own the accurate facts about the universe and to use these facts in taking the leap in getting acquainted with Allah the Almighty.

## 1st Constituent - Paragraph (4-7): How do we Read the Universe?

praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

We should make a just estimate of Allah such as is due to Him through seeking Islamic knowledge. Allah the Almighty expresses the importance of this knowledge by using key words (read):

﴿Read!﴾

[Al-Alaq, 1]

"Read" in Arabic is a transitive verb, so when its object is omitted in the sentence, its meaning refers to reading in general. Thus, we read in Allah's Book (Quran), in the Sunnah of the infallible (the Prophet PBUH) and in the book of the universe. The universe is a silent Quran, the Quran is a speaking universe and the Prophet PBUH is a walking Quran. Hence, the first Ayah revealed in Quran is:

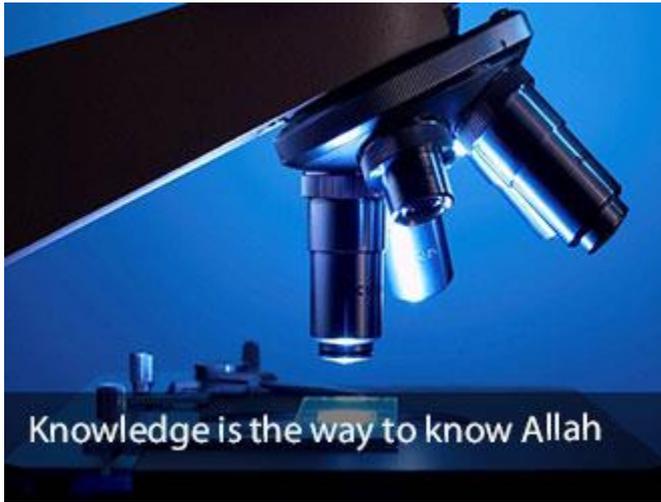
﴿Read!﴾

[Al-Alaq, 1]

The first kind of reading is the religious one which leads to believing in Allah as the Existing Entity, the One, the Perfect, the Creator, the Educator and the Disposer of affairs. Allah says:

﴿Read! In the Name of your Lord, Who has created (all that exists),﴾

[Al-Alaq, 1]



This reading is in man's potential, because it starts from the closest thing to him; it starts from his own self. Allah says:

**﴿Read! In the Name of your Lord, Who has created (all that exists)\* Has created man from a clot (a piece of thick coagulated blood).﴾**

[Al-Alaq, 1-2]

The second kind of reading is the one that reflects gratitude and acknowledgment (to Allah):

**﴿Read! And your Lord is the Most Generous,﴾**

[Al-Alaq, 3]

This reading is based on praising the Bestower of the graces of existence, provision, guidance and rightness. Allah has created man to grant him happiness in the worldly life and in the Hereafter. Allah says:

**﴿Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islamic Monotheism) and for that did He create them.﴾**

[Hud, 119]

As I said, the first reading is the religious one.

Allah has subjugated this universe to man to honor him and to use it as his means to know Allah since everything in the heavens and the earth speaks out the Existence, the Oneness and the Perfection of Allah and manifests His Beautiful Names and Exalted Attributes. Let alone, everything is a wide scope for reflection on the creation of the heavens and the earth. Allah the Almighty says:

**﴿They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!﴾**

[Az-Zumar, 67]

This means that the path for a just estimate of Allah such as is due to Him is to reflect on the creation of the heavens and the earth. Allah says:

﴿**And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for**

**a people who think deeply.**﴾



**Whoever believes and thanks Allah fulfills the purpose of his existence**

[Al-Jathiyah, 13]

The first purpose of having this universe subjugated to man is to be his means to get acquainted with Allah. As for the second purpose for which the universe is subjugated to man, it is to honor him. Allah the Almighty says:

﴿**And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.**﴾

[Al-Isra', 70]

Man's duty towards the subjugation as a means to know Allah is to believe in Him, and his duty towards the subjugation out of Divinely honoring him is to thank Allah, and when man believes and thanks Allah, he fulfills the purpose of his existence, and only then the Divine Discipline and Treatment come to an end. Allah the Almighty says:

﴿**Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.**﴾

[An-Nisa', 147]

The third kind of reading is reading the Divine Revelation and Reporting. Knowing part of the truth about the Divine Entity, about its Perfection, about the distant past, about the far future, about the reality of the worldly life, about the reality of the Hereafter, about the reality of man, about the reason of his existence, about the purpose of his creation, about the reality of Prophethood and the Divine Messages and about the reality of the Divine Method with all its details, assignments and rulings, is taken only from the two sources of Revelation, the Quran and authentic (sahih) Sunnah. This fact is deduced from the following Ayah:

﴿Has taught man that which he knew not.﴾

[Al-Alaq, 5]

In fact Muslims nowadays are not fulfilling these three readings, and had they done so, no one would have ever got to them. These are the three readings which Muslims are suppose to fulfill. When man reads this universe only for the purpose of using it, and he neglects the other readings, he will be trespassing to tyranny and oppression.

﴿Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.)\* Because he considers himself self-sufficient.﴾

[Al-Alaq, 6-7]

This is the tyranny caused by man's scientific knowledge, and it makes him read the universe only to serve his own interests away from believing in Allah and acknowledging Him. Also, this kind of lame reading guides man to become powerful and tyrannical, so he starts to build his glory on the wreck of others, make his wealth on impoverishing others, establish his life on the death of others, acquiring his power on the weakness of others, maintain his security on scaring others and maintain his superiority on their humiliation. This oppression is the outcome of science as long as man uses it for the purpose that is different from the one meant by it.

Allah gives us an example in the Quran of the people of 'Ad, and this example repeats itself over and over again. This example manifests the one who reads this universe in a way that serves his interests, and which leads him to oppression and tyranny and makes him forget the start, the end and the Superb Potentate, the Most High (i.e. Allah). 'Ad were very advanced in their era in all fields. Allah says:

**﴿Did you (O Muhammad PBUH) not see (thought) how your Lord dealt with 'Ad (people)?\* Who were very tall like lofty pillars, The like of which were not created in the land? ﴾**

[Al-Fajr, 6-8]

'Ad were advanced in construction, such as building palaces and facilities. Allah says:

**﴿"Do you build high palaces on every high place, while you do not live in them?\*" "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever. ﴾**

[Ash-Shu'ara', 128-129]

'Ad were also advanced in their military power. Allah says:

**﴿"And when you seize, seize you as tyrants? ﴾**

[Ash-Shu'ara', 130]

'Ad were advanced scientifically:

**﴿And 'Ad and Thamud (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitan (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent. ﴾**

[Al-Ankabut, 38]

The only Power that was greater than 'Ad is the Power of Allah, and this is deduced from the fact that whenever Allah destroyed a people, He would remind them that there were more powerful people than them, save 'Ad, for when Allah destroyed them He said:

**﴿As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our Ayat (proofs, evidences, verses, lessons, revelations, etc.)! ﴾**

[Fussilat, 15]

Because 'Ad were advanced but far from Allah, and because they read the universe only to serve their own interests, they became arrogant in the land without right, they surmounted others, they became haughty and they oppressed not only their own people but other nations as well in all lands. Allah says:

**﴿As for 'Ad, they were arrogant in the land without right, and they said:  
"Who is mightier than us in strength?"﴾**

[Fussilat, 15]

What was the result of all that materialistic superiority? They were arrogant transgressors in their lands and in others'. Allah refers to this fact indicating that they were not transgressors in their own land only, but rather they were the lands of the others too.

**﴿Who did transgress beyond bounds in the lands (in the disobedience of Allah).﴾**

[Al-Fajr, 11]

This means that they transgressed in all lands, and this describes their massive spread tyranny and their mischief. Allah does not say they were corrupted, but He says that they spread their mischief in all lands.

The destiny of 'Ad is mentioned in the Quran, but it is not exclusively theirs; it is the same destiny of any other nation that may follow their steps. Thus 'Ad's example is a repeated one, and the proof is in the following Ayah:

**﴿And that it is He (Allah) Who destroyed the former 'Ad (people),﴾**

[An-Najm, 50]

This means that there is other 'Ad, or it gives a hint to wait for witnessing people other than Ad. 'Ad were destroyed by the winds which perished everything it passed through. Allah says:

**﴿And as for 'Ad, they were destroyed by a furious violent wind\* Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!﴾**

[Al-Haqqa, 6-7]

What was the result? Allah says:

﴿So your Lord poured on them different kinds of severe torment\* Verily, your Lord is Ever Watchful (over them).﴾

[Al-Fajr, 13-14]

This means that Allah watches those among other nations who may follow the steps of 'Ad.

## 1st Constituent- Paragraph (5-7) Why are Muslims Falling Short in their Life?

praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

If one of us asks himself, "Why am I falling behind? Why do I err? Why am I not pious as I should be?" We answer him by saying, "Because You lack knowing



Allah". When man gets acquainted with the Law-Giver, and he knows the order, he will devotedly carry the order out, but when he knows the order without knowing the One Who gives it, he will skillfully elude it.

When man knows that Allah encompasses him by His

Knowledge and His Omnipotence, he will carry out His Orders. Let me give you an example from our daily life: the red traffic light is a sign for drivers to stop and not to pass it, and they all abide by it, because they know that the traffic police will reach them by the power of law, but when does the driver pass the red light? He does that only in two cases; The first case is when the time is very late at night (like midnight), so there is no traffic policeman on duty, and no one will know of his violation, and the second one is if this driver is more powerful than the one who has put the traffic laws, and in this case the power of law is not enough. Allah the Almighty says:

﴿It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge.﴾

[At-Talaaq, 12]

The reason behind creating the heavens and the earth and everything in them is to make man know that Allah's Omnipotence and Knowledge reach him, and only then, he would not disobey Allah. Muslims neglected Allah's Orders, so Allah neglected them, but why did they neglect Allah's Orders in the first place? They did that, because they stopped acknowledging Allah's Greatness:

﴿(It will be said): "Seize him and fetter him\* Then throw him in the blazing Fire\* "Then fasten him with a chain whereof the length is seventy cubits!"\* Verily, He used not to believe in Allah, the Most Great,﴾

[Al-Haqqa, 30-33]



He believed in Allah but not as the Greatest. I would like to explain to you the difference between worshipping and having knowledge by giving you this example; If the professor who has been teaching at a university for 30, is used to greet the janitor every day, and the latter stands up to him out of respect and greets him, does this mean that the janitor gets to know this professor more and more as time passes? No, it does not, while the student who attends the professor's lectures gets to know him more as long as he attends his lectures regularly. Much in the same line, when man is satisfied only with offering his acts of worship to Allah, his resistance to temptations will be fragile, and he will not be able to resist any seduction or pressure, whereas the believer who got acquainted with Allah, will be steadfast, and he will not change his stance even if he is offered the shiny gold, or if he is tortured by the vigorous whips of the whippers.

**((It was narrated that Ibn 'Abbas said: "The Messenger of Allah said: 'One Faqih (knowledgeable man) is more formidable against the Shaitan than one thousand devoted worshippers.'"))**

[At-Tirmizi and Ibn Majah]

## 1st Constituent - Paragraph (6-7): The Ways of Reflection According to the Noble Quran

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

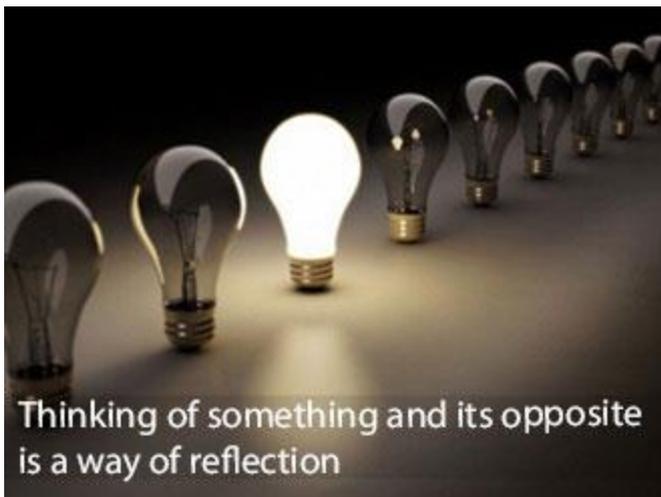
Allah the Almighty says:

﴿Has created man from a clot (a piece of thick coagulated blood).﴾

[Al-Alaq, 2]

﴿Say (O Muhammad PBUH): "Tell me! If (all) your water were to be sunk away, who then can supply you with flowing (spring) water?"﴾

[Al-Mulk, 30]



What is the worth of any town without water?

﴿Say (O Muhammad PBUH ): "Tell me! If Allah made night continuous for you till the Day of Resurrection, who is an ilah (a god) besides Allah who could bring you light? Will you not then hear?"﴾

[Al-Qasas, 71]

If man decides in the morning to ponder over one of Allah's Signs, and he chooses to ponder over the eye, for instance, he will ask himself, "Where does this eye start from? How are its retina and iris formed?" He will go on asking himself other questions, and he will always remember that man starts in one of the walls of the mother's womb as an 'Alaqa (a clot). Then, this man will imagine himself without sight, and if he assumes that Allah created us without eyes, what would the worth of having colors in the world be? What would the worth of having flowers and birds be? What would the worth of beauty without eyes to see it be? He will think how things will be if man had only one eye, if it were not protected in the eye socket or if it were in another place like in the chest, the back or behind his head.

## 1st Constituent - Paragraph (7-7): Divine Signs in Life for Reflection

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

### some tangible Signs to ponder over:

There are great Divine Signs in the life of each one of us which denote Allah's Greatness. One of these Signs and the closes to us is our body. Every one of us has 300.000 hairs, and each hair has a vein, an artery, a nerve, a muscle, sebaceous glands and a pigment.

In the retina there are 10 layers, and it has 140 million rods and cones as photoreceptors. There is a nerve that connects the eye with the brain, and it consists of 500.000 nerve fibers.

The ear, has 30.000 auditory cells to transfer even the slightest sounds to the brain. When the brain receives a sound from both the right and left ears it makes it easier to locate the direction, but how? The brain uses the time difference between the sound which comes from the right ear and the one which comes from the left ear and which is down to one fraction out of 600 fractions of one second in order to determine the direction from which the sound comes.

9.000 taste buds cover the surface of the tongue. Taste buds are collections of nerve-like cells that connect to nerves running into the brain to differentiate between the common tastes; sweet, sour, bitter, and salty. The tongue enables us to articulate a letter with the help of 17 muscles.

In the mouth we have mucous membrane that contains 500.000 cells. Half a million cells die every five minutes to be replaced by half a million new ones.

If we place the red blood cells in a row, the length would exceed six times that of the perimeter of the earth. Furthermore, in every cubic millimeter of blood there are 5 million red blood cells, and each blood cell travels 1.500 rounds in the body, and it crosses 1.550 kilometers.

The heart pumps throughout an average human's life what fills the biggest skyscraper in the world, and it beats 60 to 80 beats per minute, the heart beats a 100.000 times during a day; it pumps 80 cubic meters of blood every day, and while you may consume one cubic meter of fuel in a whole year, your heart pumps 80 cubic meters of blood every day which makes it pumps 56 million gallons through the lifetime, given one gallon equals 5 liters.

Man uses 120 million cells every second. In the human brain there are 14 billion neurons in the cerebral cortex, and there are 140 billion cells of the cerebral grey matter whose function has not been discovered yet. Although the brain is the most complicated part in the human body, it is unable to know all its functions.

In the lungs we have 700 million alveoli, which look like the grape cluster, and if the alveolus were stretched, they would occupy 200 square meters; the lungs breathe 25.000 times per day, and they inhale 180 cubic meter of oxygen.

In the liver there are 300 billion cells which have the ability to regenerate completely every 4 months. The functions of the liver are so many, and they are crucial and amazing. In fact, man cannot live without a liver more than 3 hours.

In the wall of the stomach there are a billion cells, and they secrete several liters of hydrochloric acid per day. Scientists have been trying to answer the critical question, "Why does the stomach not digest itself? This indicates the miraculous nature of the stomach.

In each square centimeter in the intestines there are 3.600 villi. These villi regenerate every 48 hours which means that your intestines are regenerated completely every 48 hours.

In the kidneys, there are 2 million functioning units; each kidney contains around a million units called nephrons, each of which is a filter of blood. These units are about 100 kilometers long, and the blood passes through the kidneys 5 times a day.

Under the skin there are 15 million sweat glands which function as temperature regulators; in hot weather the sweat glands secrete sweat from the body to regulate the body temperature, and when you sweat the moisture in your body evaporates and provides cooling effects for the body.

Our body is the closest Divine Sign to us, and the aforementioned facts were proven and known by physicians tens of years ago, and they are non-negotiable facts. Allah says:

**﴿And also in your ownelves. Will you not then see?﴾**

[Adh-Dhariyat, 21]

### **the eye is one of the Divine Signs:**

Allah the Almighty says:

**﴿And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah).﴾**

[An-Nahl, 78]

Allah also says:

**﴿Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!﴾**

[As-Sajdah, 9]

In another Ayah, Allah says:

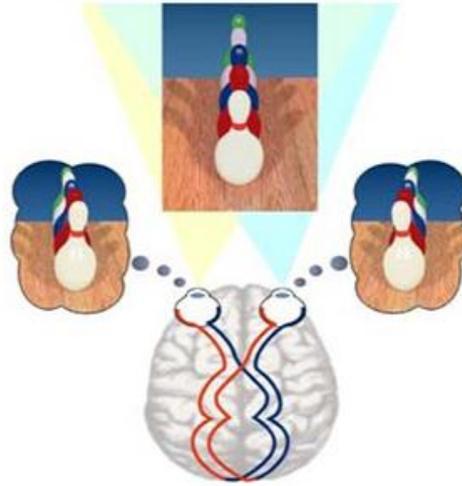
**﴿Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.﴾**

[Al-Mulk, 23]

Allah says:

**﴿Have We not made for him a pair of eyes?﴾**

[Al-Balad, 8]



Eyes help us see the three dimensions of things

Have you given any thought to how you see with your relatively small eye the things in their real dimensions? The best camera gives you a shot as small as your palm! How can you see the mountain as a mountain, the sea as a sea and the sun as the sun? How can your eye see things in their real sizes? This answer could not be answered by any scientist. One more thing, every color has 800.000 shades, so if we take the green color as an example, the human sound eye is able to differentiate between these shades. Allah says:

﴿Have We not made for him a pair of eyes?﴾

[Al-Balad, 8]

Think about the answer to this question, how can the human eye see the third dimension? The third dimension is the depth of things, so the human eye can see the length, the width and the depth of things. If Allah gave us only one eye, we would see things flat, and not in 3 dimensions. Hence, we can estimate the distances in front of us by using the two eyes, whereas the distances on the side of the eye can be estimated by using that eye alone.

How can the image moves to the brain after it is received by the retina in less than one fifteenth of a second? In fact, 50 images are received by the eye every second, and they are transferred to the brain which decodes them, and this process happens without developing any film (which is the case with cameras). Also, the sound human eye can distinguish two lines which are 20 millimeters apart. There are other things about the eye but the time of this lecture is not enough to mention them all. The retina is about 1 mm and a quarter, and it has 130 million rods for black and white and 7 million cones for colors and the details of images. Allah says:

﴿Have We not made for him a pair of eyes? And a tongue and a pair of lips?﴾

[Al-Balad, 8-9]

The human eye has cornea which is an extremely transparent layer, and it is transparent, because it has special properties. The peculiarity of the eye is that the cells of the cornea are fed by lymph (a transparent fluid), not by the capillaries. If the cells were fed by the capillaries, we would see through a net, but Allah has made this layer in the eye purely transparent in order to have a clear vision, and it is nourished through osmosis according to which the outer cells take their nutrition and the nutrition of the neighboring cells. Thus, nourishing the cornea through osmosis keeps the vision sound, clear and transparent.

The colored iris in the eye contracts and expands automatically according to the light brightness, so if the brightness of the light is low, the iris expands, but if the light is bright, it contracts without even man's knowledge (or control). The proof is that when you come from a very bright place to a dark one, you will be unable to see anything until the iris expands automatically. The eye also has the lens which functions in a way that cannot be done by the most brilliant scientist on earth, for the eye automatically changes the curvature of the lens (the process is called "accommodation") in order to change the focus on near or far objects, let alone the aqueous humor which has a special pressure. Allah the Most High, Who has created the heavens and the earth with the truth, says:

## The universe:

﴿We will show them Our Signs in the universe, and in their ourselves, until it becomes manifest to them that this (the Qur'an) is the truth.﴾

[Fussilat, 53]

Al-Haqq (The truth) denotes stability, constancy, exaltedness and transcendence, whereas Al-Batil (falsehood), which is the opposite of Al-Batil denotes evanescence, vanishing, corruption and purposelessness. Allah says:

﴿We will show them Our Signs in the universe﴾

[Fussilat, 53]

Where are these Signs in the universe? The number of the stars in the sky is proved to be more than the number of the rocks, pebbles and soil particles on earth. Astronomers in the past considered the number of the stars in thousands, but after the observatories have become more complicated and advanced, they have been able to count starts in billions so far. Our galaxy alone (the milky way) has 30 billion stars given its size is medium (comparing to other galaxies), and it is one amongst tens of thousands of millions galaxies whose number is known by Allah Alone. Allah the Almighty has spoken the truth when He says:

﴿Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?﴾

[Qaf, 6]

This is about the number of stars, but what about their sizes? The earth's volume is about 1 billion cubic kilometers. The sun is one million and 300.000 times larger than the earth, whereas the distance between the sun and the earth is 150 million kilometers. One of the stars of the scorpion constellation can consume the sun, the earth and the distance between the two. Another star called Betelgeuse (the brightest star in the constellation of Orion) is larger than our sun by 100 million times. Allah has spoken the truth when He says:

﴿With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.﴾

[Adh-Dharyyat, 47]



This is about stars' sizes and numbers, but how about the distances between them? The distances between stars are measured by the light year, and the light travels 300.000 kilometers per second, so in one year the light travels 10.000 billion kilometers. The moon is far from us one light second, whereas the sun is far from us 8 light minutes. The diameter of the entire solar system is 13 light hours, whereas the closest blazing star to earth is 4 light years away.

To know how far the 4 light years are, let us say that we would like to travel this distance from the earth by a vehicle whose speed is like the one of a spaceship. In this case, the journey to the closest blazing star will take more than 100.000 years, but if we travel by a vehicle whose speed is like the one of a car, the journey will take 50 million years, and this is the meaning of having a star that is 4 light years away from us.

Andromeda galaxy is 2 million light years away from us, can you imagine the distance? A Newly discovered galaxy is 20.000 million light years far from us. Allah has spoken the truth when He says:

**﴿So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse)\* And verily, that is indeed a great oath, if you but know.﴾**

[Al-Waqi'ah, 75-76]

We have not discussed the movement of stars, their astronomical speeds, their huge orbits, their bright lights, their power of gravity which connect them together or their stability, but actually, admitting our disability to comprehend all these things is a comprehension unto itself.

**﴿They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!﴾**

[Az-Zumar, 67]

Among the Signs which denote Allah's Greatness is the following Ayah:

**﴿Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah).﴾**

[Al-Baqarah, 26]

You will not be guilty upon squashing a mosquito on your hand, because it is too trivial in your eye. Even the Prophet PBUH said that:

**((Sahl bin Sa'd (may Allah be pleased with him) reported: Messenger of Allah (PBUH) said, "Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel."))**

[At-Tirmizi and Ibn Majah by Sahl bin Sa'd]

After examining the mosquito by the electron microscope, scientists found that the mosquito has 100 eyes in its head, and they look like bee heave, and it has 3 hearts; a central one and one for each of its wings. Furthermore, it has a sophisticated device that aircrafts do not have! It has a thermal receiving device (with the sensitivity of 0.001 degrees centigrade), and with which it can recognize the subjects according to the heat produced by them, not by their shapes, mass or colors. Hence, if the mosquito is in a dark room, it spots only the sleeping person in it because the heat, which comes out of his body, is more than the heat that comes from the body of the awoken person by one part per thousand of one degree centigrade. Moreover, it has a blood testing system, because not all kinds of blood suit it, so if two children are sleeping on the same bed, one of them may have lots of bites by the mosquito on his forehead in the morning, whereas the other would have none.

The mosquito has a sedating ingredient to sedate the skin where it is about to insert its trunk, and when the sedative effect wears off, the sleeping person feels the sting, but at that moment the mosquito will be away from him, flying in the air.

Also, it has blood liquefaction system that helps it liquefy the blood it sucks from man, so that it will be able to go through its narrow trunk. The trunk of the mosquito has 6 knives: 4 knives to make a square-shaped cut in the skin, and this cut must be deep enough to reach a vessel, while the other 2 knives join together to form a tube with which it sucks blood.



The flickering rate of the mosquito wings is very high in one second, for it reaches the level of buzzing. The mosquito has claws and lancets in its legs, and it uses the claws when it lands on rough surface, while it uses the lancets when

it lands on smooth surface. Furthermore, the mosquito is able to smell man's sweat from a distance of 60 kilometers. Allah says:

**﴿Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah).﴾**

[Al-Baqarah, 26]

Ibn Al-Qayim commented on the following Ayah when it was recited before him:

**﴿Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.﴾**

[Al-Baqarah, 26]

Ibn Al Qayim said, "The disbelievers rejected mentioning trivial insects in the Quran, and they said, 'Allah is more Exalted than mentioning flies, spiders and the like of trivial insects in His Quran, so had this Quran been Allah's Words, He would not have mentioned these trivial creatures.' Allah responded to them by this Ayah."

**﴿Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it.﴾**

[Al-Baqarah, 26]

Ibn Al-Qayim went on saying, "Using the mosquito or other insects as examples, for the purpose of revealing Al-Haqq and shedding light on it and of refuting Al-Batil and defeating it, is the best thing at all, and whatever is good should not be ashamed of." The mosquito is as significant as the blue whale which weighs more than 150 tons. Its baby sucks more than 300 kilograms of milk in each nursing, so it nurses close to one ton of milk every day. If the whale wants to eat until it reaches fullness, it needs to eat 4 tons of fish; given this is a moderated meal for it. Hence, the creation of the mosquito is not less importance that the creation of the whale. The proof is in the following Ayah:



**You can see no fault in the creations of the Most Beneficent. ﴿﴾**

[Al-Mulk, 3]

Allah says:

**﴿Fir'aun (Pharaoh) said: "Who then, O Musa (Moses), is the Lord of you two?"\* [Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." ﴿﴾**

[Ta-Ha, 49-50]

It is a complete creation starting with the viruses that cannot be seen but through electronic microscopes (and smaller creatures than the viruses) and ending with the galaxies which are billions light years away from us. This is Allah, the Lord of the Worlds, Who has created the system to be the same and to have the same accuracy whether in the atom or in the galaxy.

**﴿The Work of Allah, Who perfected all things ﴿﴾**

[An-Naml, 88]

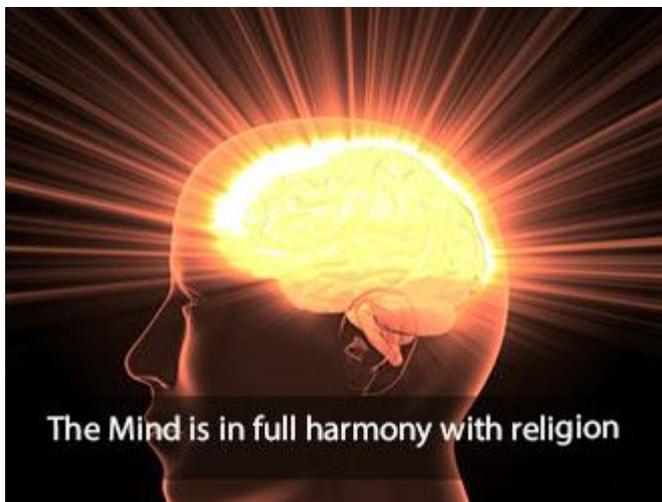
## 2nd Constituent - Paragraph (1-5): The Mind

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The mind is an essential means in religion, and the number of the Ayat in the Quran in which the mind is mention is close to 1000. Since the mind differs from a person to another, it should base its judgment on facts only, simply because some people use their mind to justify their deeds which are motivated by desires and interests, and I will talk about this in details.



This crucial device (i.e. the mind) is Divinely tuned to be congruent with Share' (Islamic laws) 100 %, because this Share' is from Allah, and the mind is created by Allah as well, and since both of them come from One Origin (i.e. Allah) they must get along with one another.

Man is created to live in this evanescent worldly life, but he should prepare for the eternal one (i.e. the Hereafter). Man's nature urges him to enjoy the worldly life at the cost of losing the Hereafter, whereas his mind entails seeking the Hereafter, so that man can rejoice the eternal happiness in Allah's Paradise. Scholars said, "Whoever strives for the worldly life and is forgetful of the Hereafter is insane." Hence, even if man is highly educated, his education is the outcome of mere intelligence, and it has nothing to do with reasoning, for when he overlooks the

great truth in this universe, the Hereafter and the purpose of his existence, he turns into an insane man. Allah says:

﴿Nun. [These letters (Nun, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men)\* You (O Muhammad PBUH) are not, by the Grace of your Lord, a madman.﴾

[Al-Qalam, 1-2]

You should believe in every atom in your body that the person who deserts praying, who does not know Allah, who is indulged in sins, who extorts people's money and who assumes that he is sane (after all that), is insane and an idiot even if he acquires the highest scientific degrees. This man is stupid, because he is oblivious of the fact that he will be called to account for every single deed he performs:

﴿So whosoever does good equal to the weight of an atom (or a small ant), shall see it\* And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.﴾

[Az-Zalzalah, 7-8]

### Allah has created man's mind to be essential in religion:

The prudent, on the other hand, lives a quiet, peaceful and happy life, simply because he never takes what does not belong to him, but he takes only what belongs to him, he knows his limits and he builds his relations on clear ground. As a result, he gains people's love, he earns lawful money, he starts a family and he raises his children religiously. He uses his mind for the purpose of the Hereafter, and so he gains it, but at the same time he gains the worldly life for the same reasons. The Prophet PBUH said:

**((Mas has not been given a more precious gift than the reason with which he is guided to the Right Path and is kept away from that which causes his doom. Man's faith and religion will not be complete unless his reason brain becomes mature.))**

[Al-Baihaqi in Shu'ab Al-Iman by Umar]

The prudent is pleased, and he makes other people pleased too,, whereas the unwise fool spreads miser and is miserable himself. The mother of the Divine Graces is to have a prudent mind and a wise judgment with which one can manage his life among people and is able to gain their love. Only then, he will be happy with an ordinary wife and limited income, but lacking reason and wisdom will make man miserable even if he has the most beautiful wife and unlimited financial means.

Let me tell you the story of the Companion Na'eem Ibn Mas'ood who was one of the notable Companions. Before embracing Islam, he was the leader of Ghatafan tribe, and he declared the war against the Prophet, peace be upon him, and was among the pagans in Al-Khandaq Battle (trench battle), but when he



was alone in his tent he thought to himself in a monologue, which was a turning point in his life. He said, "Woe on you Na'eem! Why are you here? What brought you from the distant lands of Najd to fight this man (Muhammad, peace be upon him) and his followers? What did he do? Did he rape women? Did he steel? Did he kill anyone? No, by Allah, he did not." He went on saying, "O, Na'eem, where is your reason, do you want to fight him for no reason? Does it befit your prudence to fight and kill or get killed for no reason?" "Woe on you O Na'eem, what makes you draw your sword in the face of this righteous man who orders his followers of justice, benevolence and maintaining kin ties?" "Woe on you O Na'eem, what pushes you to be involved in the blood of his companions who followed the guidance and the truth this man put forth?"

Because of that minute of deep righteous thought, he acquired happiness forever and ever. Unlike him, lots of people died as polytheists not because they adopted the ideology of polytheism, but because they followed others (who were polytheists) and never thought of adopting their own ideology.

Na'eem's monologue had to come to a conclusion which was to take the decision of embracing Islam and to carry it out right away. He sneaked out of his tent in the dark and headed to the Prophet's camp and stepped into his tent, which took the Prophet, peace be upon him, aback, as one of the

enemies' leaders was inside his tent, so He said in surprise, "Na'eem!!!" To which Na'eem answered, "Yes, it is me." The Prophet, peace be upon him, asked, "Why are you here?" Na'eem said, "I came to bear witness that there is no Deity worthy of worship but Allah and that you are His Slave and Messenger, and that you came with the truth. Then he continued, O Prophet, I embraced Islam, and my people do not know that yet, so order me, and I will carry out your order."

The Prophet PBUH was facing 10.000 men with their fatal weapons, the Jews broke their covenant with the Prophet, and the end of Islam was a matter of hours, so what can one man (Na'eem bin Mas'ood) do? The Prophet, peace be upon him, asked him to sow dissension among the enemies, he said, "You are one man only and you will make much difference here, so go to your people and sow dissension, for war is a trick." At that point, Na'eem decided to use his shrewdness, his big mind, his intuition, his intelligence and all his clever ways to serve the new religion he embraced. Na'eem said, "I will do so O Messenger of Allah, and you will hear good news soon if Allah wills."

Because of that minute of deep righteous contemplation, he became another man and moved from being a Kafir to a notable Companion who fought with the Prophet PBUH and was a reason of defeating the Kuffar. He went back to Quraish and he sowed dissension between them and the Jews who broke their covenant with the Prophet PBUH. He said to Quraish, "The Jews regretted breaking their covenant with Muhammad, and they are about to ask you for hostages to make sure that you will not walk out on them only they will give these hostages to the Prophet to kill them". Then he said to the Jews, "Ask Quraish for hostages", and by that he sowed dissension between Quraish and the Jews. During the battle Allah sent the fierce wind which overthrew their pots, put out their fires and uprooted their tents, and Allah sufficed for the believers in the fighting.

[This story is mentioned in details by Ibn Hijr in Fath Al-Bari]

Man should make soul searching and should reckon himself asking if his job is unlawful, if there is a sin committed in his household, if his wife is non-religious or if his children are not raised according to Islam. In this soul searching one should ask himself (just like Na'eem), does it befit me as a Muslim to disobey Allah? Does it befit me to do this or to do that? The Prophet PBUH said:

**((Everything that is done has a backbone, and the backbone of man's deeds is his reason. The healthier man's reason is, the better his worship to Allah will be))**

[Al-Firdaws bi Ma'thoor Al-Khitab by Abi Sa'eed]

Have you not heard what the wicked disbelievers say?

﴿**And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"**﴾

[Al-Mulk, 10]

Where are the Companions who believed in the Prophet PBUH, who sided by him, who supported him, who followed the Light revealed to him and who fought with him, now? They are in the highest ranks. Whenever one of the Companions is mentioned every Muslim since Islam till the end of days but says, "May Allah be pleased with him." Does anyone say the same when Abu Jahil is mentioned, may Allah, the angels and all people curse him till the Day of Resurrection? Abu Jahl and the like of him were enemies of the truth, so they deserved to be cursed in the worldly life and in the Hereafter, because they did not use their minds, but rather they followed the mob, the traditions and the conventions just like so many others who live their moment, but how about? Are you with the majority mob or with the believing, prudent and shrewd minority?

Our master Ali, may Allah be pleased with him, said, "O son, there are three kinds of people: one kind is of those learned people who are highly versed in the ethics of truth and philosophy of religion, second is the kind of those who are acquiring the above knowledge and the third is that class of people who are foolish. They follow every pretender and accept every slogan, they have neither acquired any knowledge nor have they secured any support of firm and rational convictions. Beware Kamil that you will not be like anyone of them." Our master Umar, may Allah be pleased with him said, "Man's origin is his mind, his religion is his kin and his good conducts are his chivalry."

Al-Hasan Al-Basri said, "Allah granted man mind which is his rescuing means s one day." A writer said, "Man's mind is his best friend, whereas ignorance is his enemy, and there is no graver enemy to man than ignorance." We might have enemies, but our ignorance is the fiercest enemy, because "the ignorant man harms himself in ways which even his enemies will not harm him with." Hence, the mind is man's best friend, whereas ignorance it his worst enemy. Others said, "The best skill is the mind, and the worst disaster is ignorant." A poet said:

**The sound mind exalts man among people  
though his financial means might be tight  
And the feeble mind degrades man among people  
though his bloodline and ancestry might be honorable**

**Man lives amongst people due to the state of his mind  
for it is the backbone of his knowledge and experience  
The best Divine Grace granted to man is his mind  
for nothing is even as precious as it is  
When Allah the Most Gracious gives man a sound mind  
Man will be able to acquire good conducts and goals**

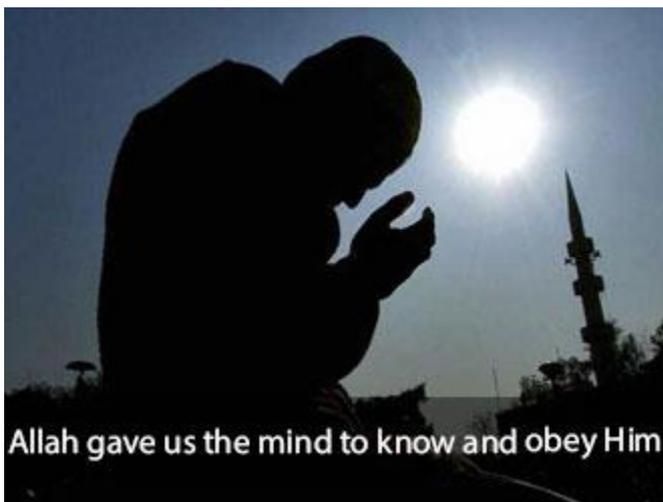
## 2nd Constituent - Paragraph (2-5):The Mission of The Mind

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Man's brain is the most complicated device in this universe to such an extent that it is even unable to comprehend itself and how it works. Furthermore, the most advanced computer on earth is not even close to one of billion of the potentials of man's mind. Why has Allah provided us with this intellectual device which is our judging means? He has created it to be our means to know Him, so if we use this mind for insignificant purposes, it will be like using the most advanced blood analyzing electronic machine as a coffee table. Is this rational? When someone uses this advanced machine as a coffee table, he is undermining it and putting all its potentials out of work, but if he uses it in a laboratory, he will gain lots of money.



Similarly, using our reason which Allah has granted us in getting acquainted to Him, obeying Him and submitting ourselves to Him will make us happy in the worldly life and the Hereafter. Unfortunately, man uses his intelligence and mind just to earn money, to establish his position here or there and to gain greater

wealth through lesser efforts. In fact, when man uses his mind and cleverness for purposes other than the ones he has been created for, he will regret it severely on the Day of Resurrection. Using one's reason to serve purposes that

have nothing to do with the main purpose of his creation is like using a banknote, that worth 1000 million to calculate numbers on it and then throwing it away. In both cases man will regret committing such a deadly mistake; the latter regrets throwing the banknote, because it could make him and his family rich for the rest of his life. Likewise, man will regret using his mind for purposes other than the ones he has been created for.

## The instinctive mind:

There is an instinctive mind and an acquiring one, as for the former it is natural and innate, whereas the latter is the means to charge the mind with information. Man will be called to account for the way he uses his mind and Fitrah, given man's mind is enough means to get acquainted with Allah, whereas Fitrah (an inborn natural predisposition which cannot change, and which exists at birth in all human beings. It is inclined towards right action and submission to Allah, the One Deity) is the inner detector which distinguishes the right thing from the wrong one. Accordingly, if we suppose that someone never got the Message of Allah, he would still be called to account for the fundamentals of the religion which are recognized by the mind and Fitrah, but as for the details of the Divine Message, he would not be reckoned for not applying them (because he did not know them in the first place as he never got the Message of Allah).

I would like you to know that the accurate fact is that Allah the Almighty takes upon His Entity the responsibility of guiding people. Allah says:

﴿Truly! Ours it is (to give) guidance,﴾

[Al-Lail, 12]

Allah also says:

﴿And upon Allah is the responsibility to explain the Straight Path (i.e. Islamic Monotheism for mankind i.e. to show them legal and illegal, good and evil things, etc. so, whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction)﴾

[An-Nahl, 9]

This means that upon Allah is the responsibility of explaining the Strait Path to people. Allah also says in another Ayah:

**﴿Had Allah known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth).﴾**

[Al-Anfal, 23]

Allah is the One Who guides people, and man will be called to account for his mind which must get him acquainted with Allah and for his Fitrah which is his means to know the right and the wrong things. Some of the scholars interpreted the following Ayah:

**﴿That he or it (Muhammad PBUH or the Qur'an) may give warning to him who is living (a healthy minded the believer)﴾**

[Ya-Sin, 70]

They said that "who is living" is a reference to the prudent person.

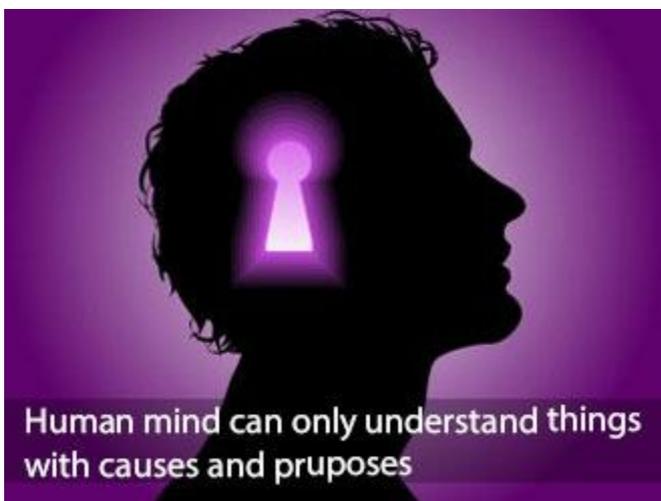
## 2nd Constituent - Paragraph (3-5): The Principles according to which The Mind works

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The mind is the device with which man recognizes his outer environment, and this device doesn't understand a thing unless it has a reason, a purpose and logic. These are the three principles according to which the mind works: causality, purposefulness and logic.



Allah the Almighty created reasons and gave us the mind, which conceives matters due to reasons, purposes and logic.

Logic means that for example if a person is accused of a crime, and it is proved that he was very far from the crime scene the moment this crime was committed, his innocence

will be proved because the judge has a mind that tells him that man can't be in two places at the same time.

Each one of us uses his mind thousands of times each day. Thus the sound is a hint of a movement whereas the smell of smoke is a hint of fire for example, as the mind can't reach the truth without physical hints.

This is the process of the mind for it uses hints to transfer physical matters to an abstract thought.

As for the matters related to the Hereafter like paradise, hellfire, Jinn, angels, the ancient past or the far future, these matters are beyond the mind's potentials.

Hence, we have a physical certainty (reached by senses), deductive certainty (reached by the mind) and Divinely reported certainty (mentioned in the Divine Scriptures).

Animals deal with their environment by using their senses, whereas man deals with his environment by using his senses and his mind, but as for the believer, he deals with matters by using his senses, mind and the authenticated Divine reporting.

Accordingly, there is a physical truth, an intellectual truth and a Divinely reported truth and each sort of truth has its own course, hint and evidence.

The physical matters are sensed by touching, smelling, hearing or seeing, whereas the intellectual matters are conceived by deduction, but the unseen is known only through the Divine reporting.

Man believes in the Hereafter due to the Divine reporting, he believes in Allah's Existence by using his mind and he believes in the existence of the sun by looking at it.

I will discuss this in details later on when I talk about Tashree' (law-giving).

Man has senses and mind. Thus, there are physical pleasures and intellectual ones.

If man leaves eating and drinking in Ramadan (he fasts), he will get hungry and thirsty and longs to eat and drink, but what prevents him from doing so is the intellectual pleasure he gained by obeying Allah the Almighty.



Spending on the needy decreases man's wealth, but because it brings an intellectual pleasure to man (by pleasing Allah), he donates his money happily.

The more exalted man becomes, the more he looks for intellectual pleasures, but when he hits rock bottom, he searches for physical pleasures like feasting his eyes on women's beauty. On the other hand, if he aims at gaining intellectual pleasure, he lowers his gaze.

Look at the one who strives in the cause of Allah by putting his soul on his hand (sacrificing his self for the sake of Allah), he feels a great pleasure because he sold himself to Allah the Almighty.

If you intend to travel in winter to another city, but you find a sign at the beginning of the road that says: "The road is blocked due to accumulated snow", you will cancel your trip and turn back home although you don't see any snow at the road when you start your trip.

Now if an animal is trotting in that very road, it will not stop until it reaches the snow, thus man deals with facts whereas animals deal with reality.

When does the smoker quit smoking?

He does that when he is afflicted with lungs' cancer, but had he used his brain wisely, he would have quitted smoking while he was still healthy because he heard about the bad effects of smoking on health and he dealt with facts.

﴿Have you then no sense?﴾

[Al-Qasas, 60]

﴿Will you not then remember?﴾

[Al-Jathiyah, 23]

﴿Will you not then see?﴾

[Adh-Dhariyat, 21]

﴿Now you have seen it openly with your own eyes.﴾

[Aal-'Imran, 143]

**Anas bin Malik narrated that a man said: "O Messenger of Allah! Shall I tie it and rely (upon Allah), or leave it loose and rely (upon Allah)?" He said: "Tie it and rely (upon Allah)."**

[At-Tirmizi]

Asking him to tie the camel means to ask him to use his brain.

Using the brain prevents man from evil doings, thus it prevents him from earning unlawful money, from committing adultery, from extorting others' wealth or from badmouthing people, and thus the brain is the rein of man's deeds.

**Abu Huraira narrated: The Prophet (PBUH) said: ((Faith prevents assassination. A believer should not assassinate.))**

[Abu Dawod and At-Tirmizi]

Generally speaking, man has a daily life, so he gets out of his house and might run into a woman, and he has the choice to look at her or to lower his gaze, then he reaches his work, and he also has the choice to lie or to be honest. So if he uses his mind wisely, he will choose to lower his gaze and to be honest because he chooses to please Allah.

## 2nd Constituent- Paragraph (4-5) Between Reasoning and the Divine Reporting

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Whoever rejects the Divine reporting in the Quran or Sunnah, and whoever denies any of the unseen which is told by Allah just because it doesn't appeal to his mind or because it is not comprehended by it, is committing Kufr, so is the one who declines Allah's orders and refuses to obey Him out of arrogance and stubbornness.

Is it acceptable that a training nurse objects to the order of the best surgeon or gives solutions to him?

Is it acceptable from a cadet to suggest something to the Chief General Staff? If this is not acceptable in this world, how come people believe for example in Darwin's theory of evolution which conflicts with the Revelation? This belief is Kufr, so is disobeying Allah out of arrogance.

Remember that the biggest sin of Satan is of the second kind (rejecting Allah's Order out of arrogance) after he was ordered by Allah to prostrate to Adam, but Satan said:

**﴿And (remember) when We said to the angels: "Prostrate unto Adam." They prostrated except Iblis (Satan). He said: "Shall I prostrate to one whom You created from clay?" ﴾**

[Al-Isra', 61]



Satan, May Allah curse him, didn't deny any of the unseen but his sin was to reject Allah's Order out of arrogance and stubbornness because he thought that this Divine Order is not wise and he assumed that he is better than Adam because he was created from fire whereas Adam was created from clay and the

better doesn't prostrate to the lower in rank (as he saw it). Satan's judgment was a corrupted one.

How many Muslims find some Ayat not appealing to them and show their displeasure upon hearing them, like when you say to one of them:

**﴿Tell the believing men to lower their gaze (from looking at forbidden things)﴾**

[An-Nur, 30]

One might say to you: "This Ayah doesn't befit our era, what shall I do with my eye and where should I look (as half-naked women are everywhere)?"

The one who rejects Allah's Order out of arrogance or mischief is committing Kufr.

When Satan insisted on disobeying Allah, his punishment was that he was casted out of Allah's Mercy forever and for eternity.

As for the second matter by which Allah was disobeyed, it came from Adam PBUH. However, it was not out of arrogance but out of weakness and forgetfulness, so Allah forgave him, Allah says:

**﴿And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.﴾**

[Ta-Ha, 115]

Furthermore, Adam didn't insist on his sin, but rather he repented from it promptly and asked for Allah's forgiveness for it.

Allah says:

﴿And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?" They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."﴾

[Al-A'raf, 22-23]

How substantial is the difference between a sin committed out of arrogance and stubbornness and a sin committed out of weakness.

When Adam and his wife admitted their sin and hastened to repent, Allah the Almighty accepted his apology and forgave his backsliding.

These two lessons are important to the children of Adam, for a thousand sins committed out of weakness are thousand times easier (in repenting and being forgiven by Allah) than one sin out of arrogance and out of rejecting Allah's Orders.

Worship in its gist is to obey Allah in all His Orders whether these are easy or difficult orders and whether they appeal to the mind of the instructed or not.

Allah knows the nature of His Orders and Prohibitions, and the servant is not a true servant unless he obeys his Lord without hesitation, reluctance, pause or question.

Hence, man shouldn't say: "Why did Allah order us to do this, and why did He order us to refrain from that?"

If the servant obeys only the orders which appeal to his mind, comprehension and perceptive instead of obeying all the Orders of His Creator, Lord and Allah, he won't be a servant of Allah but rather he will be a servant of his own self.

The servant, who doesn't obey an order unless he understands the wisdom behind it, unless he comprehends it and unless he makes sure that it is for his own good, is not a servant of Allah but rather he is a servant of his own self, his own safety and his own interests.

Man is obedient to his mind and heart in the most critical worldly matters. For example when a doctor says to him that he should do a surgical operation immediately to open his chest and replace a valve in his heart, he won't hesitate one second and he is ready to face danger and pay a lot of money because his mind is convinced that this operation is for his own good, but does he obey Allah the same way?

Man is ready to obey in any worldly matter that is conceived by his heart and mind even in the most difficult matters to his self and body, and he is even ready to face all difficulties to achieve what his heart, brain and desires order him to do. However, does not Allah deserve to be worshiped without hesitation, without asking about the purpose of His Orders and without arguing to find the proof and wisdom behind His Orders?

Had obeying Allah been under the control of the mind, the heart and the desires, man would have never followed the truth or obeyed and worshipped Allah the Almighty.

It is worth mentioning that the religion conflicts basically with man's desires, opinion and what might seem rational to him, and this is the true meaning of worshiping Allah. It means obeying Allah even if you don't realize or comprehend the wisdom of His Order. Allah's Order is distinctive for the believer, and



the only reason enough for the believer to obey it is that it is an Order from Allah.

A debate took place between a scientist who embraced Islam recently and whose every cell of his body worship Allah, and a scholar who was trying to convince him that swine meat is Haram (forbidden) putting forth hundreds of evidences to prove the harmful nature of that meat.

The scientist said: "For me, it was enough to say that Allah forbade it".

Does not this Great Creator of the heavens and the earth deserve to be obeyed by you without any hesitation or asking questions about the wisdom of His Orders?

Now we will move from theoretical speech to practical examples.

Ibrahim, PBUH was the best example in carrying out Allah's Orders without hesitation, and thus Allah made him Imam (Leader) of all people and made prophethood exclusive in his offspring amongst the rest of people.

Ibrahim reached this level because he didn't hesitate in carrying out the irrational Orders (or what might seem irrational to the human mind) he was ordered by Allah.

﴿And (remember) when the Lord of Ibrahim (Abraham) [i.e., Allah] tried him with (certain) Commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind."﴾

[Al-Baqarah, 124]

Another irrational order to him was to leave his wife (Hajar) and her newborn son in the wild desert (the land of Mecca) where there was nothing, and without any company at all, and all the food he left with her was a sack of dates and a canteen of water, then he went back to Sham (The Levant).

This Divine Order is hard to be conceived by any human mind, and if it is done by any other human being, it will be considered as a crime he should be punished for.

Then Allah's second order was to slaughter his son Isma'il after he had become a young man.

Allah says:

﴿Then, when they had both submitted themselves (to the Will of Allah)﴾

[As-Saffaat, 103]

He didn't hesitate, postpone or delay the order, but rather he hastened to carry it out.

If any other human being slaughters his son it would be a crime for which he would be severely punished.

Does the human mind accept leaving a wife and a newborn son in the open desert where there is no water or plant?

Allah says:

﴿"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah)﴾

[Ibrahim, 37]

Ibn `Abbas narrated on the authority of Sa'id bin Jubair: The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka`ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days, there was nobody in Mecca, nor was there any water. He made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us,"

Is there any human being with such trust (in Allah)?

Leaving his wife and son in this hot desert means inevitable death, for there was no water or plant, given his wife and son are the dearest to him, but he left them and went back alone.

Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka`ba, and raising both hands, invoked Allah saying the following prayers:

'O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka`ba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks.' (14.37)

[Al-Bukhari and Ahmad]

After she ran out of water, and her son started crying, she wandered between Safa and Marwah hills looking for any comers. However the angel, sent by Allah, made water (of Zamzam) spring out at the feet of the crying baby.

Islam, which was revealed to our Master Mohammad PBUH is congruent with the rational thinking of people and with proofs, intellect and wisdom, only the worshipping part of Islam is burdensome.

When the wisdom of any act of worship is known, the reward of offering it becomes less, and when the wisdom behind it is hidden, the reward of offering it increases. That is because you are obeying Allah without comprehending the wisdom of His order and this makes you deserve a very high rank (in the Sight of Allah).

Among these acts or worship with hidden wisdom are the times of Salah, the numbers of Raka'ats, the movements during Salah performed by the prayer, Zakat of some possessions, the minimum amount liable for paying out Zakah, Sawm and Hajj with all its Arkan like Tawaf (Circumambulation around Ka'bah), Sa'ee (the back and forth movement between the hills of Safa and Marwah in Mecca), kissing the black stone, standing on Arafah mountain, spending the night in Muzdalifah, or Rami Al Jimar (the symbolic throwing of pebbles performed in Mina).

If an educated father raised his son educating him, teaching him good manners and upbringing him according to Islam, then he got him married and gave him lot of money, is not that father entitled to say to his son: "Don't do this" without giving him any reason for his order?

If a father gave everything to his son, he provided him with whatever he needed and when this son was about to eat, his father said to him: "Don't eat". This father was very good to his son and he is a human being, isn't he entitled in this case to be obeyed by his son? The son must say to such a father: "I will obey you father in everything you order me and I will not disobey you" This is the response of a human being to another generous human being.

The gist of worshiping Allah is not very clear to the majority of Muslims, given even the most difficult act of worship will never equal the mother of graces endowed to man by Allah, which is his existence.

Allah says:

**﴿Has there not been over man a period of time, when he was nothing to be mentioned?﴾**

[Al-Insan, 1]

Allah provides man with everything. Allah gave man the hearing, the vision, the tongue and the ability to talk.

Allah says:

**﴿Have We not made for him a pair of eyes? And a tongue and a pair of lips? And shown him the two ways (good and evil)? But he has made no effort to pass on the path that is steep.﴾**

[Al-Balad, 8-11]

Allah assigned man within his potentials, and His assignment is easy to be fulfilled, and it is beneficial to man. How can man decline fulfilling Allah's assignment though he is indulged with Allah's graces.

Everything Allah orders or prohibits is considered an act of worship.

Allah allows selling even if man's profits were 1000%, but on the other hand, Allah forbids usury even if man takes only one Dirham through usury.

These are Allah's boundaries.

Allah orders any woman not to mourn for the death of someone other than her husband more than three days even if he is so dear to her like her son, father or brother, but she should mourn for the death of her husband for 4 months and ten days even if she wasn't fond of him.

It is a Divine order and we should carry it out without hesitation or any comment on its wisdom, benefit, rational nature or useful purpose.

Don't judge religious matters using your mind, because this will mislead you and take you towards a plain error.

Man should rather make the Sharee'a the judgment of his mind.

Basically, man's mind is congruent with Allah's Sharee'a, but if in some cases the Divine Order doesn't appeal to your mind, you should leave what your mind tells you in order to obey Allah.

The educated classes of people nowadays don't accept anything without an explanation, and they ask for the wisdom behind everything.

They ask: "Why is usury Haram?"

"What harm does the bank do?"

"The bank meets people needs and it gives them loans to establish business"

The majority of the so called "contemporary Muslims" will discuss any Islamic ruling and they judge it with their minds.

The mind deserves to be respected because it is the reason of being assigned by Allah, and there are close to 1000 Ayat in the Quran talking about science and mind. Yet we shouldn't worship the mind instead of worshiping Allah.

We admit the importance of the mind, but we shouldn't use it in judging the Divine Revelation.

We support man's comprehension of matters, but we shouldn't obey Allah only in the matters we comprehend.

Man's mind should be used in verifying the authentication of the Divine reporting and in comprehending it, but it is not allowed to judge it.

The error of not accepting any religious matter before comprehending it by man's limited mind is a very delicate issue, for most of Muslims are victims of this approach even the most educated ones among them.

## 2nd Constituent - Paragraph (5-5): The limited nature of The Mind

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The mind alone is not considered as a sufficient reference for religious matters. As the eye is unable to see objects without light, because light enables it to see them, the mind also needs the Divine Revelation in order to be guided to the absolute truth.

The mind has limited abilities. Thus, being unable to comprehend inclusively all matters from all their sides in all times and places, makes the mind unqualified to be the only frame of reference for man.

Allah says:

**﴿Verily, he thought and plotted; So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought; Then he frowned and he looked in a bad tempered way; Then he turned back and was proud; Then he said: "This is nothing but magic from that of old; "This is nothing but the word of a human being!" ﴾**

[Al-Muddathir, 18-25]

Allah indicates that the mind has limitations to its functions when He says:

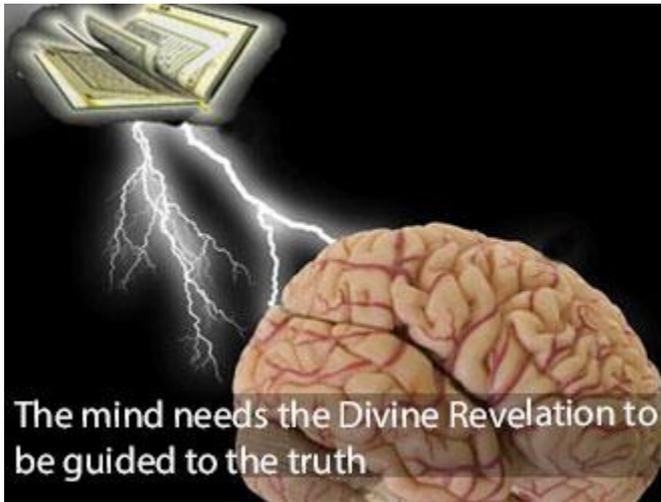
**﴿And of knowledge, you (mankind) have been given only a little. ﴾**

[Al-Isra', 85]

Allah also says:

﴿They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.﴾

[Ar-Rum, 7]



If we showed a person who lived one hundred years ago a CD on which there are 1100 books and we tell him that this CD is capable of scanning all the letters of these books in 7 seconds, would he comprehend what we are saying to him? No he wouldn't, because 100 years ago they didn't have this

technology, but now we have it.

This means that the comprehension of the mind is related to the environment (reality), thus not everything rejected by your mind is falsehood.

These are Allah's Orders and Prohibitions, and if you get acquainted with the Law-Giver (i.e. Allah) you will obey Him devotedly, as Allah's Words sublime over the words of His creations like the way Allah sublimates over His creations.

The mind sometimes submits to the pressures of the personal interests of man, and this is the nature of the justifying mind. When man fulfills his lusts, he starts using his mind in the favor of his desires, and that is why you see the people who follow their unlawful lusts trying to cover their errors with a philosophy in a way or another (in order to justify them).

Allah says:

﴿Have you seen him who takes his own lust (vain desires) as his ilah (god), and Allah knowing (him as such), left him astray﴾

[Al-Jathiyah, 23]

One more thing: The senses are the only sources of the mind, Thus, the mind can't believe intangible matters, while the Divine Revelation tells us about all the matters beyond our senses.

Therefore, the mind responds to the perceptible reality and comprehend what can be sensed only, and it can change all that into an abstract, but as for the intangible matters like the ancient world, the far future, the life after death and the other creations Allah told us about, these matters can't be reached by the mind alone and we need the Divine Revelation to know about them.

Finally, the mind can't oblige man to follow the right path. There are a lot of educated people who smoke. This proves that information is not enough and man is in dire need for a strong will to wisely make use of any piece of information.

### **3rd Constituent - Paragraph (1-5): Al-Fitrah (an inborn natural predisposition It is inclined towards right action and submission to Allah)**

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Allah has installed in mind and in the conscious a means that enables man to differentiate good conducts from bad ones. Thus, man has an inner detector to sense the bad deed and stay away from it, and to sense the good deed and feel comfortable upon doing it. Furthermore, this characteristic in man is what makes people praise the good doer and dispraise the evil doer. This inner detector in man's conscious is mentioned in so many Ayat in the Quran, and in some religious texts the believer is demanded to use his conscious in judging any behavior he might incline to. Allah says:

**﴿And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion\* Then He showed him what is wrong for him and what is right for him\* Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds)\* And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).﴾**

[Ash-Shams, 7-10]

Accordingly, the human soul since it has been created and molded perfectly has been (Divinely) inspired (in its Fitrah [an inborn natural predisposition which cannot change, and which exists at birth in all human beings. It is inclined towards right action and submission to Allah, the One Deity]) to be able to know the Right Path and the wrong one, and this is what we call the "instinct" with which the soul realizes good and evil. Man also owns an insight with which he reckons himself for all his deeds and intentions even if he tries to cover them up by eloquent defense or by different excuses, pointing the finger of blame towards others. Allah says:

**﴿Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds]\* Though he may put forth his excuses (to cover his evil deeds).﴾**

[Al-Qiyamah, 14-15]

**((It was narrated by Imam Muslim in his Sahih that Nawwas bin Sam'an (may Allah be pleased with him) reported: I asked the Messenger of Allah (PBUH) about virtue and sin, and he said, "Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it."))**

[Muslim, At-Tirmizi and Ad-Darmi]

This Hadith indicates that the human soul owns a morally edifying sense with which it detects sins, and for that reason the evil-doer usually hides his wrong deeds from people. In other words, he knows deep inside that people hate his bad deed the same way he hates it, and this sense is called by researchers "The conscious".

**((On the authority of Wabisah bin Ma'bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (PBUH) and he said, "You have come to ask about righteousness." I said, "Yes." He said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour].))**

[Ad-Darmi]

This Hadith clearly denotes the moral sense (or the conscious) of man, and when this conscious is transparent, sound and flawless, it becomes an effective detector in differentiating between exalted morals and despicable ones. Al-Birr, as indicated in this Hadith, is the righteous deed the upright person does with a clear conscious, whereas Al-Ithm (sin) causes troubled conscious whenever this upright person considers doing it, and he gets distressed and confused. Therefore, having peace of mind marks Al-Birr, whereas reluctance, confusion and fearing that people know about the bad deed of someone mark Al-Ithm. Some deeds might confuse the mind and conscious, and man might not be able to know the right and the wrong, and in this case he needs guidance and enlightenment.

In some cases, desires, lusts, traditions and customs might mislead man due to the whisperers of evil amongst the misleading Shayateen (devils) of mankind and Jinn. Therefore, if man doubts a deed whether it is Haram or Halal, he should protect himself from falling in Haram by leaving this deed, but if he doubts a deed whether it is permissible or obligatory, he should do it, lest he errs in deserting an obligation. This is the process the Muslim should follow as it is proved in the following Hadith:

**((On the authority of an-Nu'man ibn Basheer (May Allah be pleased with him), who said: I heard the Messenger of Allah (PBUH) say, "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regards to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly, every king has a sanctuary, and truly, Allah's sanctuary is His prohibitions. Truly, in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart."))**

[Al-Bukhari and Muslim]

This is a Sahih Hadith mentioned in the authenticated references of Prophetic Hadith about the fundamentals of man's behavior. These fundamentals are divided into three categories: The first one is the clear Halal (permissible) matters, which arise no doubts, and they are known as Halal by all people, so upon doing them the conscious of man is never troubled or embarrassed.

The second category is the clear Haram (forbidden) matters which are known by all people and which cause embarrassment, compunction and fear of bad destiny upon being done.

The third category is the Shubuhaat (doubted matters), and they are doubted because they might look like Halal or might look like Haram. Thus, they confuse the majority of people but not all of them, for those who have insights can detect doubted matters.

The word Shubuhaat is plural because these (doubted) matters differ from one to another depending on how close they are to Halal or Haram. The best way for the true submitted Muslim to his Lord to deal with them is to leave them in order to keep his faith sound in the Sight of Allah and his honor flawless in the sight of people.

**((Al-Hasan bin 'Ali said: "I remember that the Messenger of Allah (PBUH) said: 'Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.'"))**

[At-Tirmizi, An Nasa'i and Ahmad]

**((It was narrated also from 'Atiyyah As-Sa'di, who was one of the Companions, that the Messenger of Allah (PBUH) said, "A person will not reach the status of being one of those who have piety until he refrains from doing something in which there is no sin, for fear of falling into something in which there is sin.))**

[At-Tirmizi and Ibn Majah]

Since man is given a mind when he is created, using this mind will lead him to believe in the Existence of Allah as the Creator, the Educator, the Disposer of affairs, the One and the Perfect. Also, since sensing morals is installed in man's Fitrah to be his detector in knowing right and wrong and good and evil without the need to a mentor, a teacher or a guide, man is able to know the Right Path. Hence, man's mind leads him to Allah, and Man's Fitrah makes him know the Right Path. Thus, the mind and the conscious are enough means to lead man to the Greatness of Allah and to maintenance of his soul. It will be said to man when he receives the record of the deeds he has done in the worldly life:

**﴿(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."﴾**

[Al-Isra', 14]

This means you are able to judge your own deeds, because you have two references which are the mind and the Fitrah, and you have the sense of morals installed in your conscious. Accordingly, there are rules by following which the insight (of man) will be guided to good morals. The Prophet PBUH referred to these rules, and among them is "Treat people the same way you like to be treated by them." This rule is mentioned in a long Hadith reported by Imam Muslim:

**((Abdullah bin 'Amr bin Al-'As (may Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "He who desires to be rescued from the fire of Hell and to enter Jannah, should die in a state of complete belief in Allah and the Last Day, and should do unto others what he wishes to be done unto him."))**

[Muslim and Ahmad]

Whenever you doubt your behavior towards someone, put yourself in his place and consider the case; if you accept it, then do it as long as it is not a sin. Thus, the believer should love for his brother that which he loves for himself as reported by Al-Bukhari and Muslim in the following Hadith:

**((On the authority of Abu Hamzah, Anas bin Malik (may Allah be pleased with him) — the servant of the Messenger of Allah (PBUH) — that the Prophet (PBUH) said: None of you [truly] believes until he loves for his brother that which he loves for himself.))**

[Al-Bukhari and Muslim]

- This rule motivates the Muslim to be honest with his brothers as he likes others to be honest with him if they speak, and he hates lying.
- This rule also motivates the believer to be trustworthy on his brother's money, honor and reputation, because he likes people to be trustworthy on his money, honor and reputation, and he hates to be betrayed by them.
- This rule motivates the believer to help his brother and to offer aid whether in offering money, knowledge, services, pieces of advice, supplication or good intercession, because he likes these things to be offered to him by his brothers.
- This rule motivates the believer to call his brother to adopt the true faith and to offer good deeds, because he likes his brothers to call him to them.

- This motivates the Muslim to be forbearing, forgiving and pardoning. Moreover, he does his best to cover his brother's flaws instead of exposing them, and he advises him secretly as much as he can. He does these things, because he likes to be treated the same way by his brother.

Let me ask you these questions: What is the purpose of adhering to the best morals that comfort man's Fitrah and are encouraged (to be done) and ordered by Islam? What is the purpose of avoiding despicable manners that are rejected by Fitrah and are discouraged and forbidden by Islam? The purposes in both cases is to acquire a pure happy heart, to be rewarded in the worldly life, to avoid the prompt punishment in the worldly life and to earn the absolute eternal happiness and prosperity in the Hereafter.

Verify, physical pleasures and pains belong to the least level of painful or happy feelings in man's life, and they are included in the small units which make man taste happiness (or pain) since these physical pleasures are like a spray which dries quickly, so they are not enough to fill the vacant place of man's heart and mind. In the second place come the psychological pleasures or pains which are deeper and longer. In the third place come the spiritual pleasures which are related to the Hereafter, and these sentiments penetrate deeply inside man's soul and embrace his entire life, activities, moves and stills. Let alone, they are imperishable and eternal, for they start with believing in Allah, and they never come to an end, as they grow by the passage of time. These spiritual pleasures make man bear the physical pain, and the happiness caused by them makes man bear the physiological pains. On the other hands, the psychological pains put an end to any physical pleasures, making them worthless.

To sum up this point, when man adheres to good morality due to which his Fitrah is in peace and his heart acquires tranquility, he will achieve the purpose, the safety, the perfection and the continuity of his existence. In the heart there is a void that cannot be filled but with drawing close to Allah, there is an estrangement that will not go away but through being intimate with Allah, there is melancholy that will not vanish without getting acquainted with Allah, there are worries that will not disappear without resorting to Allah, there are flames of remorse that cannot be put out without accepting Allah's Orders and Bans and His Qada' and Qadar (the Divine Preordainment and Predestination) by being patient on abiding by them until the day man meets Allah, and there is a need that cannot be met without submitting to Allah, remembering Him all the time and being devoted entirely to Him.

In concise, faith is the foundation of virtues, the rein of vices and the backbone of conscious. The Prophet PBUH said:

**((The believers who show the most perfect Faith are those who have the best behavior))**

**((The perfect believer in respect of faith is he who is best of them in manners.))**

**((The most beloved to Allah amongst His servants are those with the best conducts))**

**((It was narrated that Usamah bin Sharik said: "I saw the Bedouins asking the Prophet (PBUH): 'Is there any harm in such and such, is there any harm in such and such?' He said to them: 'O slaves of Allah! Allah has only made harm in that which transgresses the honor of one's brother. That is what is sinful.'**

**They said: 'O Messenger of Allah! Is there any sin if we do not seek treatment?' He said: 'Seek treatment, O slaves of Allah! For Allah does not create any disease but He also creates with it the cure, except for old age.'**  
**They said: 'O Messenger of Allah, what is the best thing that a person may be given?' He said: 'Good manners.'"))**

**((The heaviest thing which will be put on the believer's scale (on the Day of Resurrection) will be good morals.))**

**((A believer will attain by his good behavior the rank of one who prays during the night and observes fasting during the day.))**

The believer might reach the highest rank in Paradise because of his exalted morals.

**((Good character will expiate sins just as the sun melts ice. Indeed, bad character corrupts deeds just as vinegar spoils honey.))**

Here goes the story of a very notable companion, Ka'b Bin Malik who did not join Tabuk expedition although he had no excuse at the time, so what was his psychological state while he was dealing with his hardship? What stance he took in front of the Prophet PBUH? How did his hardship turn into a Divine Reward? How did his calamity become the means to draw him closer to Allah and to His Messenger PBUH? This story is a perfect manifestation of the topic of Fitrah.

Al-Bukhari reported the Hadith about the three companions who did not join Tabuk expedition with the Prophet PBUH. It was narrated that Ka'b B. Malik said:

**((I never remained behind Allah's Messenger (PBUH) from any expedition which he undertook except the Battle of Tabuk and that of the Battle of Badr. So far as the Battle of Badr is concerned, nobody was blamed for remaining behind as Allah's Messenger (PBUH) and the Muslims (did not set out for attack but for waylaying) the caravan of the Quraish, but it was Allah Who made them confront their enemies without their intention (to do so). I had the honour to be with Allah's Messenger (PBUH) on the night of 'Aqaba when we pledged our allegiance to Islam, and it was more dear to me than my participation in the Battle of Badr, although Badr was more popular amongst people as compared with that (Tabuk). This is my story of remaining back from Allah's Messenger (PBUH) on the occasion of the Battle of Tabuk.**

**Never did I possess means enough and (my circumstances) more favourable than at the occasion of this expedition. By Allah, I had never before this expedition simultaneously in my possession two rides. Allah's Messenger (PBUH) set out for this expedition in extremely hot season; the journey was long and the land (which he and his army had to cover) was waterless, and he had to confront a large army, so he informed the Muslims about the actual situation (they had to face), so that they should adequately equip themselves for this expedition, and he also told them the destination where he intended to go. The Muslims who accompanied Allah's Messenger (PBUH) at that time were large in numbers, but there was no proper record of them. Ka'b (further) said: Few were the persons who wanted to absent themselves, and were under the impression that they could easily conceal themselves (and thus remain undetected) until revelations from Allah, the Exalted and Glorious (descended in connection with them). Allah's Messenger (PBUH) set out on an expedition when the fruits were ripe and their shadows had been lengthened. I had weakness for them, and it was during this season that Allah's Messenger (PBUH) made preparations and the Muslims too along with them. I also set out in the morning so that I should make preparations along with them, but I came back and did nothing and said to myself: I have means enough (to make preparations) as soon as I like. I went on doing this (postponing my preparations) until people were about to depart, and it was in the morning that Allah's Messenger (PBUH) set out and the Muslims too along with him, but I made no preparations. I went early in the morning and**

came back, but I made no decision. I continued to do so until they (the Muslims) hastened and covered a good deal of distance. I also made up my mind to march on and to meet them. Would that I had done that but perhaps it was not destined for me.

After the departure of Allah's Messenger (PBUH) as I went out amongst people, I was shocked to find that I did not find anyone like me but people who were labelled as hypocrites or the people whom Allah granted exemption because of their incapacity and Allah's Messenger (PBUH) took no notice of me until he had reached Tabuk. (One day as he was sitting amongst the people in Tabuk) he said: "What has happened to Ka'b b. Malik?" A person from Banu' Salama said: "Allah's Messenger, the (beauty) of his cloak and his appreciation of his sides have allured him and he was thus detained."

Mua'dh b. Jabal said: "Woe be upon that what you contend. Allah's Messenger, by Allah, we know nothing about him but good." Allah's Messenger (PBUH), however, kept quiet. It was during that time that he (the Holy Prophet) saw a person (dressed in all white (garment) shattering the illusion of eye (mirage). Thereupon Allah's Messenger (PBUH) said: "May he be Abu Khaithama and, lo, it was Abu Khaithama al-Ansari, and he was that person who contributed a sa' of dates and was scoffed at by the hypocrites.

Ka'b b. Malik farther said: When this news reached me that Allah's Messenger (PBUH) was on his way back from Tabuk I was greatly perturbed.

I thought of fabricating false stories and asked myself how I would save myself from his anger on the following day. In this connection, I sought the help of every prudent man from amongst the members of my family, and when it was said to me that Allah's Messenger (PBUH) was about to arrive, all the false ideas banished (from my mind), and I came to the conclusion that nothing could save me but the telling of truth, so I decided to speak the truth and it was in the morning that Allah's Messenger (PBUH) arrived (in Medina).

It was his habit that as he came back from a journey he first went to the mosque and observed two Rak'ahs of nafl prayer (as a mark of gratitude) and then sat amongst people. As he did that, those who had remained behind him began to put forward their excuses and take an oath before him, and they were more than eighty persons. Allah's Messenger (PBUH) accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their secret (intentions) to Allah, until I presented myself to him.

I greeted him and he smiled and there was a tinge of anger in that. He (the Holy Prophet PBUH) then said to me: "Come forward." I went forward until I sat in front of him. He said to me: "What kept you back? Could you not afford to go in for a ride?" I said: "Allah's Messenger, by Allah, if I were to sit in the presence of anybody else from amongst the worldly people I would have definitely saved myself from his anger on one pretext (or the other), and I have also the knack to fall into argumentation, but, by Allah, I am fully aware of the fact that if I were to put forward before you a false excuse to please you, Allah would definitely provoke your wrath upon me, and if I speak the truth you may be annoyed with me, but I hope that Allah would make its end well and, by Allah, there is no valid excuse for me. By Allah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind you (failed to join the expedition)." Thereupon, Allah's Messenger (PBUH) said: "This man told the truth, so get up until Allah gives a decision in your case." I stood up and some people of Banu' Salama followed me in hot haste, and they said to me: "By Allah, we do not know about you that you committed a sin prior to this. You, however, showed inability to put forward an excuse before Allah's Messenger (PBUH) as those who stayed behind him have put forward excuses. It would have been enough for the forgiveness of your sin that Allah's Messenger (PBUH) would have sought forgiveness for you." By Allah, they continued to incite me until I thought of going back to Allah's Messenger (PBUH) and contradict myself. Then I said to them: "Has anyone else also met the same fate?" They said: "Yes, two persons have met the same fate as has fallen to you, and they have made the sane statement as you have made, and the same verdict has been delivered in their case as it has been delivered in your case." I said: "Who are they?" They said: "Murara b. ar-Rabi'a 'Amiri and Hilal b. Umayya al-Waqafi." They made a mention of these two pious persons to me who had participated in the Battle of Badr, and there was an example for me in them.

I went away when they named these two persons. Allah's Messenger (PBUH) forbade the Muslims to talk with three of us from amongst those (persons) who had stayed behind him. The people began to avoid us, and their attitude towards us underwent a change, and it seemed as if the whole atmosphere had turned (hostile) against us and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of the) time in weeping, but as I was

young and strong amongst them I got (out of my house), participated in congregational prayers, moved about in the bazar; but none spoke to me.

I came to Allah's Messenger (PBUH) as he sat amongst (people) after the prayer, greeted him and asked myself whether his lips stirred in response to my greetings (or not). Then I observed prayer beside him and looked at him with stealing glances, and when I attended to my prayer, he looked at me, and when I cast a glance at him, he turned away his eyes from me. When the harsh treatment of the Muslims towards me extended to a (considerable) length of time, I walked until I climbed upon the wall of the garden of Abu Qatada, and he was my cousin, and I had the greatest love for him. I greeted him but, by Allah, he did not respond to my greetings. I said to him: "Abu Qatada, I adjure you by Allah, are you not well aware of the fact that I love Allah and His Messenger (PBUH) the most." He kept quiet. I again repeated saying: "I adjure you by Allah. Are you not well aware of the fact that I love Allah and His Messenger (PBUH) the most." He kept quiet. I again adjured him, whereupon he said: "Allah and the Messenger (PBUH) are best aware of it." My eyes began to shed tears, and I came back climbing down from the wall, and as I was walking in the bazar of Medina a Nabatean from amongst the Nabateans of Syria, who had come to sell foodgrains in Medina, asked people to direct him to Ka'b b. Malik. People gave him the indication by pointing towards me. He came to me and delivered to me a letter of the King of Ghassan, and as I was a scribe I read that letter and it was written like this: "Coming to my point, it has been conveyed to us that your friend (the Holy Prophet PBHU) is subjecting you to cruelty, and Allah has not created you for a place where you are to be degraded and where you cannot find your right place, so you come to us that we should accord you honour.

As I read that letter I said: "This is also a calamity", so I burnt it in the oven.

When out of the fifty days, forty days had passed and Allah's Messenger (PBUH) received no revelation, there came the messenger of Allah's Messenger (PBUH) to me and said: Verily, Allah's Messenger (PBUH) has commanded you to remain separate from your wife. I said: "Should I divorce her or what (else) should I do?" He said: "No, but only remain separate from her and do not have sexual contact with her." The same message was sent to my companions. So I said to my wife: "You better go to your parents and stay there with them until Allah gives the decision in my case." The wife of Hilal b. Umayya came to Allah's Messenger (PBUH) and said: "Allah's Messenger, Hilal b. Umayya is a senile person, he has no servant. Do you disapprove of

my serving him?" He said: "No, but don't go near him." She said: "By Allah, he has no such instinct in him. By Allah, he spends his time in weeping from that day to this day." Some of the members of my family said to me: "Were you to seek permission from Allah's Messenger (PBUH) in regard to your wife as he has granted permission to the wife of Hilal b. Umayya to serve him." I said: "I would not seek permission from Allah's Messenger (PBUH), for I cannot say what Allah's Apostle may say in response to seeking my permission.

Moreover, I am a young man."

It was in this state that I spent ten more nights and thus fifty nights had passed that (people) had observed boycott with us. It was on the morning of the fiftieth night that I observed my dawn prayer and was sitting on one of the roofs of our houses. I was in fact sitting in that very state which Allah, the Exalted and Glorious, has described about us in these words: "Life had become hard for myself and the earth had compressed despite its vastness," that I heard the noise of an announcer from the peak of the hill of Sal' saying at the top of his voice: "Ka'b b. Malik, there is glad tidings for you." I fell down in prostration and came to realise that there was (a message of) relief for me. Allah's Messenger (PBUH) had informed the people of the acceptance of our repentance by Allah as he offered the dawn prayer. So the people went on to give us glad tidings and some of them went to my friends in order to give them the glad tidings and a person galloped his horse and came from the tribe of Aslam, and his horse reached me more quickly than his voice. When he came to me whose sound I heard, he gave me the glad tidings. I took off my clothes and clothed him with them because of his bringing good news to me and, by Allah, I possessed nothing else (in the form of clothes) than these two on that occasion, and I asked one to lend me two clothes and dressed myself in them.

I came to Allah's Messenger (PBUH), and on my way I met groups of people who greeted me because of (the acceptance of) repentance and they said: "Here is a greeting for you for your repentance being accepted by Allah." (I moved on) until I came to the mosque and Allah's Messenger (PBUH) had been sitting there amongst persons. So Talha b. 'Ubaidullah got up and rushed towards me and he shook hands with me and greeted me and, by Allah, no person stood up (to greet me) from amongst the emigrants except he. Ka'b said that he never forgot (this good gesture of) Talha. Ka'b further said: I greeted Allah's Messenger (PBUH) with Assalam-o-'Alaikam and his face was glistening because of delight, and he said: "Let there be glad tidings

and blessings for you, the like of which (you have neither found nor you will find, as you find today) since your mother gave your birth." I said: "Allah's Messenger, is this acceptance of repentance from you or from Allah?" He said: "No, (it is not from me), it is from Allah", and it was common with Allah's Messenger (PBUH) that as he was happy his face brightened up, and it looked like a part of the moon, and it was from this that we recognised it (his delight).

As I sat before him, I said: "Allah's Messenger, am I allowed to give in charity my wealth for Allah's Sake and for the sake of His Messenger (PBUH)?" Thereupon Allah's Messenger (PBUH) said: "Keep some property with you as it is better for you." I said: "I shall keep with me that part (of my property) which fell to my lot (on the occasion of the expedition of) Khaibar." I said: "Allah's Messenger, verily, Allah has granted me salvation because of truth and, therefore, (I think) that repentance implies that I should not speak anything but truth as long as I live." He said: "By Allah, I do not know whether anyone amongst the Muslims was put to more severe trial than I by Allah because of telling the truth." And since I made a mention of this to Allah's Messenger (PBUH) up to this day I have not told any lie and, by Allah, I have decided not to tell a lie, and I hope that Allah would save me (from trials) for the rest of my life and Allah, the Exalted and Glorious, revealed these verses, "Allah has forgiven the Prophet, the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah)" [At-Taubah, 117], to the Ayah, "and be with those who are true (in words and deeds) ." [At-Taubah, 119]. Ka'b said: By Allah, since Allah directed me to Islam there has been no blessing more significant for me than this truth of mine which I spoke to Allah's Messenger (PBUH), and if I were to tell a lie, I would have been ruined as were ruined those who told lies, for in regard to those who told lies Allah used harshest words used for anyone as He descended revelation (and the words of Allah are), "They will swear by Allah to you (Muslims) when you return to them ..... certainly Allah is not pleased with the people who are Al-Fasiqun (rebellious, disobedient to Allah)." [At-Taubah, 95-96]

K'ab said that the matter of us three persons was deferred as compared with those who took an oath in the presence of Allah's Messenger (PBUH), and he accepted their allegiance and sought forgiveness for them and Allah did not give any decision in regard to us. It was Allah, the Exalted and Glorious, Who gave decisions in our case, three who remained behind. (The words of the

**Qur'an), "And (He did forgive also) the three [who did not join the Tabuk expedition (whom the Prophet PBUH)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allah's Decision)" [At-Taubah, 118]. This does not mean that we remained back from Jihad, but these imply that He kept our matter behind them who took oath and presented excuse before Him. ))**

[Al-Bukhari]

The last chapter of this story is mentioned in Surat At-Taubah in the Noble Quran where Allah says:

**﴿Allah has forgiven the Prophet, the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad ) in the time of distress (Tabuk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful\* And (He did forgive also) the three [who did not join the Tabuk expedition (whom the Prophet )] left (i.e. he did not give his judgement in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful. ﴾**

[At-Taubah, 117-118]

Ka'b b. Malik was one of the three people who are mentioned in the Noble Quran. Allah says:

**﴿Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds]\* Though he may put forth his excuses (to cover his evil deeds). ﴾**

[Al-Qiyamah, 14-15]

Keep in your mind the following Hadith:

**((Abdullah reported that the Prophet (PBUH) said, "You must be truthful. Truthfulness leads to dutifulness and dutifulness leads to Paradise. A man continues to tell the truth until he is written as a siddiq (truthful) for Allah. Beware of lying. Lying leads to deviance and deviance leads to the Fire. A man continues to lie until he is written as a liar with Allah."))**

[Al-Bukhari, Muslim and Abu Dawod]

### 3rd Constituent - Paragraph (2-5), Fitrah and Divine Assignment

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

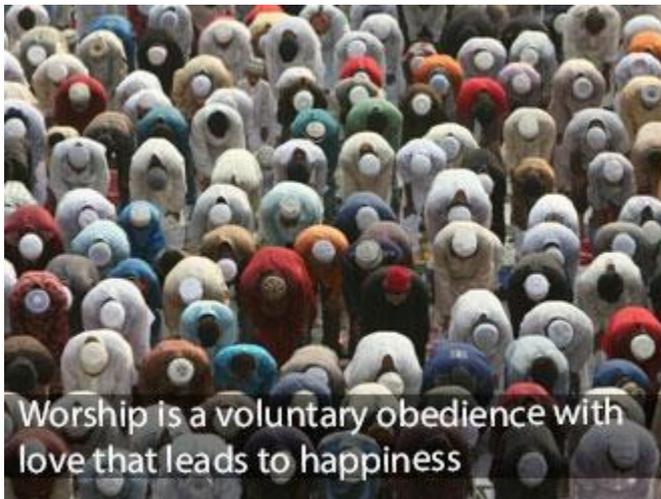
Oh, Allah, we know nothing but what You teach us. You are the All- Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

This topic we are about to discuss is regulated by the following Ayah:

﴿So set you (O Muhammad PBUH) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind.﴾

[Ar-Rum, 30]



Iqamah (setting one's self towards an orientation) is the ultimate activity (of man). Haneefan means to incline to an orientation; namely, to tend to worship Allah Alone. Actually this is the definition of worship; it is a voluntary obedience mixed with hearted love. Thus, whosoever obeys Allah but does not love Him

will not fulfill worshipping Him, and whosoever loves Allah and does not obey Him will not fulfill worshipping Him. Hence, the act of worshipping Allah is a voluntary obedience, mixed with a hearted love, based on certainty and leads to eternal happiness.

﴿So set you (O Muhammad PBUH) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind.﴾

There is an outstanding indication in this Ayah. Setting your face towards the religion installed in man's soul means that man is molded to love justice, and he is Divinely ordered to be just. Also, he is molded to love mercy, and he is Divinely ordered to be merciful towards all creatures on earth. Hence, all the Divine Orders and Prohibitions get along with man's Fitrah (an inborn natural predisposition. It is inclined towards right action and submission to Allah, the One Deity) and are congruent with it. Allah the Almighty says:

﴿So set you (O Muhammad PBUH) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind.﴾

Also, man is molded (the contemporary term is "tuned") to love goodness. Thus, the Fitrah which Allah has installed in man's soul is congruent with Allah's Method completely. This explains why the minute man decides to become upright on the Path of Allah and to reconcile with Him, he feels that a mountain-like load is taken off his back, simply because he comes to terms with his Fitrah and his soul, and because this soul becomes in harmony with the universe. Peace of mind, tranquility and happiness are the inevitable outcome of obeying Allah since man comes to terms with his Fitrah.

In fact, worries, pessimism, melancholy, gloominess and stress are the prompt self-punishment of the soul.

Accordingly, most psychological diseases are the outcome of conflicting with Fitrah, given melancholy is the most prevalent disease at all in the world. When man's deeds and actions contradict his Fitrah on purpose or due to ignorance, he falls in remorse.



If Fitrah does not aspire to perfection and does not long to it, man will have no compunction when his deeds oppose perfection. Hence, whoever deviates from the Path of Allah will get self-reproaching, which will be manifested in having temper, saying harsh words, reacting violently to others, getting bored and fed up and suffering from a state of inner confusion.

**((Abu Hurairah narrated that the Prophet PBUH said: "There is no one born but is created to his true nature (Islam). It is his parents who make him a Jew, a Christian or a Magian quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them?"))**

[Al-Bukhari, Muslim and Ahmad]

((The Prophet PBUH said in a Sahih Hadith:

**"I have created My servants as one having a natural inclination to the worship of Allah, but it is Satan who turns them away from the right religion."))**

[Muslim and An-Nasa'ee]

Shaitan (Satan) sometimes covers man's Fitrah (with his whispers). Actually, the sound Fitrah is a reference, but the covered one (covered with lusts, desires and bad deeds) can no more be considered a good reference to evaluate man's deeds.

### 3rd Constituent - Paragraph (3-5): Al-Fitrah and As-Sibghah

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

I would like to draw your attention to a very delicate point, which is the huge difference between being good and loving goodness.



Al-Fitrah is manifested in loving goodness, whereas being good is a trait acquired by man himself (Sibghah).

❖ **[Our Sibghah (religion) is] the Sibghah (Religion) of Allah (Islam) and which Sibghah (religion) can be better than Allah's? ❖**

[Al-Baqarah, 138]

In fact, every human being loves justice, but he only loves it, so he might be an oppressor. Also, man in general loves mercy, but he might be cruel, and although he loves chastity, he might be a fornicator. However, the minute man establishes a connection with Allah the Almighty and taints his soul with a perfection derived from Allah's Perfection, only then Sibghah replaces Fitrah and takes over. This connection makes him just besides loving justice, and it makes him merciful besides loving mercy.

Accordingly, we should differentiate between Fitrah and Sibghah, for Sibghah marks the believers who got acquainted with Allah the Almighty, who knew His Method and who obeyed Him, and so their souls feel the Love of Allah towards them, which makes them seek His Content. Furthermore, they derive perfection from Allah's Perfection, given exalted morals are in the Hand of Allah the Almighty, and it is mentioned in the following relic that:

**((When He loves one of His servants, He bestows upon him good manners.))**

Basically, Fitrah is installed in souls, which are molded to love perfection. However, being perfect or not is another issue.

### 3rd Constituent- Paragraph (4-5): Al-Fitrah and Al-Tab'e' (Disposition)

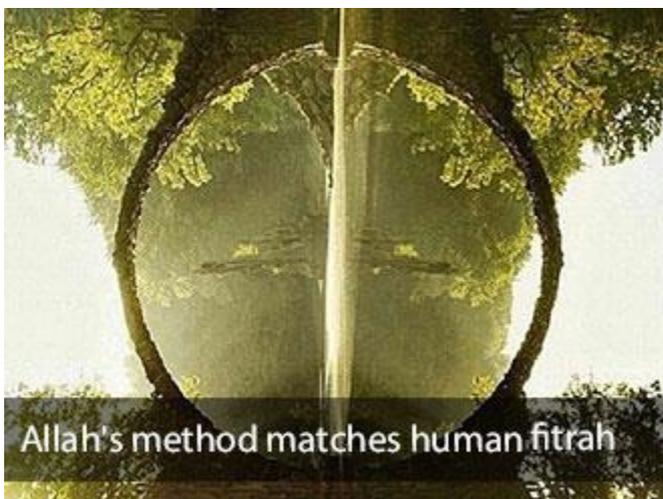
Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

We should pay attention to this crucial point: Al-Fitrah is different from At-Tab'e' (disposition), as the latter is in harmony with man's physical needs. For example, the body tends to get relaxed and to burn day light as it loves to wake up after the sun rises, whereas the Divine Assignment orders man to wake up for Fajr which brings discomfort to the body. However, if man wakes up and offers Fajr Salah on time, he feels comfort in his soul. It seems that the Divine Orders brings comfort to the soul, but it brings discomfort to body, and so the conflict between the two (Al-Fitrah and At-Tab'e' of man) is the price for Paradise.

❖ **But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts\* Verily, Paradise will be his abode.** ❖



[An-Nazi'at, 40-41]

Al-Fitrah, is in harmony with the Divine Method, so when you follow the Path of Allah, your soul becomes comfortable. It is said, "There is Paradise in the worldly life, and whoever does not enter it shall never enter the Paradise of the Hereafter."

It is also said, "The believer is secured in his soul, and this security is enough for an entire town." Such security is the outcome of having faith, and the Prophet PBUH mentioned it in the following Hadith saying:

**((Whoever among you wakes up physically healthy, feeling safe and secure within himself...))**

[At-Tirmizi and Ibn Majah]

He is secured and safe not because he is rich or powerful, but because he is sure of Allah's Promise to him of granting him Al-Husna (Paradise):

**﴿Is he whom We have promised an excellent promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?﴾**

[Al-Qasas, 61]

The believer feels that Allah loves him, he knows that he is acting upon Allah's Order, he is promised with Paradise, he never hurts any living soul and he builds his life on giving, while the disbeliever builds his life on taking only.

The believer feels happy when he gives others part of his time, money, efforts, knowledge and expertise.

Similarly, Prophets, peace be upon them, were sent to this worldly life, and they gave everything and never took anything, whereas tyrants take everything and give nothing.

Verify, people on earth are

one of two types, those who know Allah, who know His Method, who abide by it and who are good to other creatures, and so they gain happiness in the worldly life and in the Hereafter. The second type of people are those who are heedless and deviated from Allah's Method, and their deviation makes them wrong and hurt other creatures. As a result, they gain misery in the worldly life and in the Hereafter. Hence, At-Taba' is in harmony with man's physical needs, whereas Al-Fitrah is in harmony with the soul.



Al-Fitrah is in harmony with Allah's Method, whereas At-Taba' conflicts with This Method. Nevertheless, when man reconciles with Allah the Almighty, he gains unbelievable comfort in his soul. Consider this fact, cars are manufactured to be driven on paved roads, so the owner of the car will make use of all its utilities if he drives it on a paved road, and he will enjoy a smooth trip and a convenient speed. Hence, he will reap all its fruits, but if the car is driven on a bumpy road full of rocks and potholes, it will make loud sounds, it will not go fast and the journey will become uncomfortable. On the other hand, tanks are manufactured to fit bumpy roads. Much in the same line, when man is in harmony with Allah's Method, and when he reconciles with Allah and repents to Him, he feels comfortable. In fact the comfort felt by the repentant is the ultimate comfort man might get.

**﴿(So) which of the two parties has more right to be in security? If you but know.>\* It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.﴾**

[Al-An'am, 81-82]

Had Allah said, "security is for them", this would have indicated that security is for them and for others too. However, Allah says:

**﴿for them (only) there is security﴾**

[Al-An'am, 82]

"For them only", means that the only person who is truly secured is the believer, while Allah casts fear into the heart of the disbeliever who joins partners with Allah the Almighty.

### 3rd Constituent - Paragraph (5-5): Some characteristics of human self

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The honored creature in this universe (i.e. man) has a self that is Divinely Assigned, so it shall be called to account. Also, it is the one that believes or disbelieves, it is the one that thanks Allah and forbears, it is the one that exalts or hits rock bottom and it is the one that shall be admitted to an eternal bliss in Paradise or to an ongoing torment in Hellfire.



This human self never dies, but it tastes death, and there is a big difference between dying and tasting death. Allah the Almighty says:

﴿Everyone shall taste death﴾

[Aal-'Imran, 185]

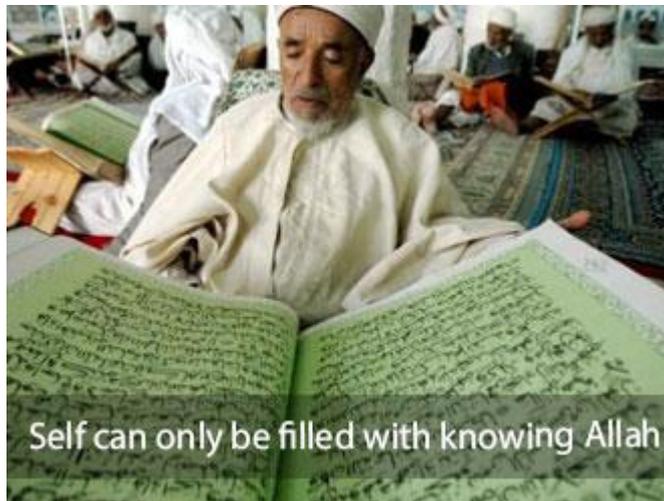
The diagram of the human self (if it does not believe) might be ascending all the way (as long as man is alive), but at the moment of death it might descend sharply to the lowest of the low. As for the believer, his diagram keeps ascending and death is just a dot on that line. Man is made of a body and a self, so death is the separation between the eternal self and the physical container of it (i.e. the body).

The soul makes the third component of man, and it is the motivating power inside him, but when this soul is taken from man's body, he turns into a lifeless corps, so in this case do the eyes, the liver and the other physical systems keep working? No, they do not, since everything comes to halt, and man turns into a lifeless corps. Doing any search to solve the mystery of the soul will go nowhere, for Allah says:

﴿And they ask you (O Muhammad) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."﴾

[Al-Isra', 85]

Hence, man's self is his entity, whereas his body is his container, and the soul is the motivating power inside him. If we ponder over our body, we will find out that it has characteristics, traits and rules. Unfortunately, the entire world is interested in the body not in the soul, and everyone strives to meet the



needs of the body in the most extravagant ways without paying heed to the soul. What the poet said proves this fact:

**O you who maintain your body till exertion  
Do you hope to gain an inevitable loss?  
You would better maintain your soul and complete its virtues  
For you are human due to your soul not to your body**

Man has a certain spiritual need that cannot be met except by getting acquainted with Allah, obeying Him and being close to Him. This need of believing in Allah and of obeying Him is essential.

The characteristics of man's self are mentioned in some Ayat in the Quran, and some of them are the following.

## 1. Man is very impatient:

One of the characteristics of man is that Allah, may His Glory be Glorified, created him very impatient due to profound Divine Wisdom:

**﴿Verily, man (disbeliever) was created very impatient\* Irritable (discontented) when evil touches him\* And niggardly when good touches him\* Except those devoted to Salat (prayers)﴾**

[Al-Ma'arij, 19-22]

Thus, one of man's characteristics is being impatient in the sense that he gets terrified once he anticipates a disaster! This vulnerability has been installed in him ever since he was created, but it exists for his own benefit. To elaborate, consider this example: If a company manufactures a very advanced, expensive and complicated machine, a fuse is put in it, and the function of this fuse is to receive the excessive power on behalf of the expensive machine, so whenever there is excessive power, this fuse will melt and cut the power protecting thereof the machine from burning. The same goes for man, as his weakness, which is installed by Allah, is for his own advantage.

Had it not been for man's weakness, he would have never repented to Allah. How can man turn back to Allah? How can man reconcile with Allah? What are the ways through which Allah disciplines man? How will Allah bring His servant to His Doorstep and make him obedient to Him? How does Allah make man repent if man is not fearful?



Allah created this universe to be controlled by billions of constant laws. For example, each one of the metals has its own properties, and each plant seed has specific qualities which are different from other seeds.

Furthermore, if you read about the planets, you will find out that their movement is fixed

accurately. Do you know why the Big Ben (the very famous clock) works accurately? That is because it works according to the movement of a star.

Allah the Almighty creates countless things unchangeable in this universe, but other things such as man's health and provision are fluctuated. Provision is not constant, and so sometimes the rainfall rate is high, but in other times it is low. Thus, provision is changeable, and so is health, and due to a Divine profound Wisdom, this possibility of change in provision and health is the means with which Allah disciplines His servants.

**﴿Verily, man (disbeliever) was created very impatient\* Irritable (discontented) when evil touches him\* And niggardly when good touches him\* Except those devoted to Salat (prayers)﴾**

This weakness in man can be overcome if he establishes a connection with Allah the Almighty.

I would like you to keep in mind that the characteristics of man's entity are neutral. For example, man loves superiority, so if he uses this characteristic to compete with his brother over the Hereafter-related matters, he will exalt, but if he uses this characteristic to compete with his brother over mundane vanity, he will gain nothing but misery.

## 2. Man is niggardly:

Man is keen on saving what he owns, and this fact leads us to a crucial point, that man's Tabe' (disposition) is contrary to the Divine Assignment, and this contradiction between the two is the price man pays to enter Paradise. Man's Tabe' urges him to take money, whereas the Divine Assignment orders him to spend money (on the needy). Man's Tabe' tempts him to feast his eyes on women's beauty without any limits, whereas the Divine Assignment orders man to lower his gaze from looking at the non-Mahram woman (she is an unmarriageable kin with whom sexual intercourse would be considered incestuous, a punishable taboo) woman. Man's Tabe' encourages him to continue sleeping at Fajr time, whereas the Divine Assignment orders him to wake up and offer Fajr Salah. Man's Tabe' endears gossiping to him, so that he might entertain people, whereas the Divine Assignment orders him to keep silent. As I have just said, there is always a contradiction between man's Tabe' and the Divine Assignment, and this contradiction is the price man pays to enter Paradise.

### 3. Man is very hasty:

One of the characteristics of man's self (hastiness) is mentioned in the following Ayah:

**﴿And man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him, etc." and that one should not do, but one should be patient].﴾**

[Al-Isra', 11]

Allah the Almighty describes the believers using a very distinguished characteristic in the first Ayat of Surat Al-Baqarah, Allah says:

**﴿Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]\* This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]\* Who believe in the Ghaib﴾**

[Al-Baqarah, 1-3]

There is the witnessed world and the unseen one. In the witnessed world, there are blazing lusts, inciting seductions and a beautiful green world, but in the unseen world (after death) there are Paradise with its eternal bliss and Hellfire with its ongoing torment. However, the Hereafter is Divine Reporting whereas the witnessed world is tangible.

Man can sense everything in this life, like a beautiful house, a luxurious vehicle, a tasty food and a beautiful woman, but as for Paradise and Hellfire, they are Divine Reporting in the Quran and in other Divine Scriptures.

To understand the difference between this worldly life and the Hereafter consider this example. If a person is riding a bicycle, and he reaches two courses; one of them is an ascending course and the other is a descending one, and the descending course is paved and surrounded by trees and flowers, whereas the ascending one is full of potholes, dust, rocks and it will exhaust him, so undoubtedly, this person will choose the descending road, and all the conditions of reality, of environment and of his body will push him to take it. Therefore, man deals with reality, with the environment and with the physical characteristics of his body. Yet, if there is a sign that says, "The descending course ends with a bottomless ditch that is full of wild animals, and the

ascending course ends with a beautiful mansion that will be for the one who enters it", will the bicycle rider not change his mind and take the ascending road? Of course, he will. The same goes for the worldly life and the Hereafter, for the worldly life is the physical reality which is full of blazing lusts, green lands, beautiful women, a luxurious mansion, high positions and many other things, but when you read the Divine Instructions, you will change your mind about striving for the adornments of the worldly life, and you will strive for the Hereafter instead. This is the whole story; it is all about evanescent worldly life and eternal Hereafter.

**﴿And indeed the Hereafter is better for you than the present (life of this world)\* And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.﴾**

[Ad-Duha, 4-5]

Allah also says:

**﴿Verily! These (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).﴾**

[Al-Insan, 27]

Allah makes it clear to man in so many Ayat that the Hereafter is the truth where he can enjoy the real happiness, and that the real loss is when man loses the Hereafter.

**﴿Verily, the losers are they who lose themselves and their families on the Day of Resurrection.﴾**

[Ash-Shura, 45]

The worldly life is tangible, whereas the Hereafter is Divine Reporting, and man is molded to be hasty, so he longs for prompt tangible matters that are at the reach of his hand, and he turns away from far-reaching matters. If man chooses far-reaching goals, he will choose the Hereafter and gaining the Content of Allah the Almighty.

Let me ask you this crucial question: what does owning the free will mean? Since Allah punishes His disobedient servants, it means that these servants own the free will; otherwise, they might disobey Him for a long time without being punished, and their heart will remain healthy with normal blood pressure. Also, if man does not own the free will, he might obey Allah for a long time without

being rewarded for his obedience, but this is not the case for man owns the free will.

﴿Consider not that Allah is unaware of that which the Zalimun (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror.﴾

[Ibrahim, 42]

The worldly life is the tangible beauty and the endeared abode to man, and it is in harmony with his desires, whims and physical characteristics, whereas the Hereafter is Divine Reporting in the Divine Scriptures.

**((Anas b. Malik reported that the Prophet PBUH said: "The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations."))**

[Muslim, At-Tirmizi and Ahmad]

**((Ibn abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever grants respite to someone in difficulty or alleviates him, then Allah will save him from the gates of Hell. No doubt, the deeds of Paradise are difficult to reach for they are atop a hill, and the deeds of Hellfire are easy to reach for they are in the lowlands...))**

[Musnad Ahmad]

**((On the other hand, Abu Huraira narrated that the Prophet PBUH said that Allah said: "I have prepared for My pious servants which no eye has ever seen, no ear has ever heard and no human heart has ever perceived""))**

[Al-Bukhari, Muslim and At-Tirmizi]

Being hasty is a vulnerability installed in man.

In fact, when man lives the past and neglects his present, he is an idiot, and if he lives the present moment only, his life will turn into delayed reactions, but the prosperous and prudent man is the one who lives the future, given the most crucial event in the future is leaving this world and moving to what comes next.

## 4. Man is weak:

Allah created man weak; Allah the Almighty says:

﴿And man was created weak﴾

[An-Nisa', 28]

Man was created weak, for had he been created strong, he would have dispensed with Allah, depending on his own power, but he would have become miserable. Hence, man was created weak, so that he will be in need of Allah, and this need will make him happy. When man dispenses with Allah, he inclines to err, and the proof of this fact is in the following Ayah:



﴿Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.)\* Because he considers himself self-sufficient.﴾

[Al-Alaq, 6-7]

Sometimes man lives in the delusion that he can dispense with Allah, only he is in His Grip. I would like to pay your attention to an outstanding indication in the Quran. The plural of the word Abd (slave) is either Abeed or Ibad, and the difference between the two words is delicate, for Abeed is the plural of Abd, which indicates being compelled by Allah (it means even if man does not believe in Allah, he is in His Grip).

﴿And your Lord is not at all unjust to (His) slaves.﴾

[Fussilat, 46]

On the other hand, Ibad is the plural of Abd which indicates being a slave of gratitude to Allah (that being Abd of Allah in this sense is an exalted rank man gains, because he believes in Allah and is grateful to Him).

**﴿Certainly, you shall have no authority over My slaves﴾**

[Al-Hijr, 42]

**﴿And when My slaves ask you (O Muhammad ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).﴾**

[Al-Baqarah, 186]

Hence, man is a slave of Allah whether he likes it or not, so when he refuses to submit to Allah, in one second he might have a heart attack due to a clot that is as small as the tip of a pin, leaving him mute and paralyzed. Accordingly, man is in the Grip of Allah, and he is created weak, so that his weakness forces him to resort to Allah, which grants him happiness. Had he been strong, he would have dispensed with Allah and gained misery thusly.

The delicate point is that man has two tests to take every day for tens of times whether at work, at home, in raising his children, in earning money, in spending money and in doing his missions, so when he says, "I am self-reliant", and he takes pride in his expertise, power and money, Allah will abandon him, but if he says, "I put my trust in Allah", Allah will protect him. These two tests are mentioned in the Quran through the Ayat in which the expeditions of Hunain and Badr are mentioned:

**﴿And Allah has already made you victorious at Badr, when you were a weak little force.﴾**

[Aal-'Imran, 123]

**﴿Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught﴾**

[At-Taubah, 25]

When we comprehend that the Divine Orders are means to guarantee our safety, and not limits for our freedom, only then we will reach the truth.

#### 4th Constituent - Paragraph (1-4): At-Tashree' (Islamic Law)

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Al-Fitrah and man's reason are the means for his perception, the paths to seek knowledge and they complete one another for the purpose of knowing Al-Haqq (the truth) and Al-Batil (falsehood), the good and evil and the right and wrong.



The mind analyses, puts facts together, deduces, seeks information, believes, adopts thoughts, doubts, evaluates and rejects. These are mental proceedings done by the mind, whereas the soul gets comfortable, feels pain, worries, fears and loves, or it is motivated, and these are the psychological activities of man.

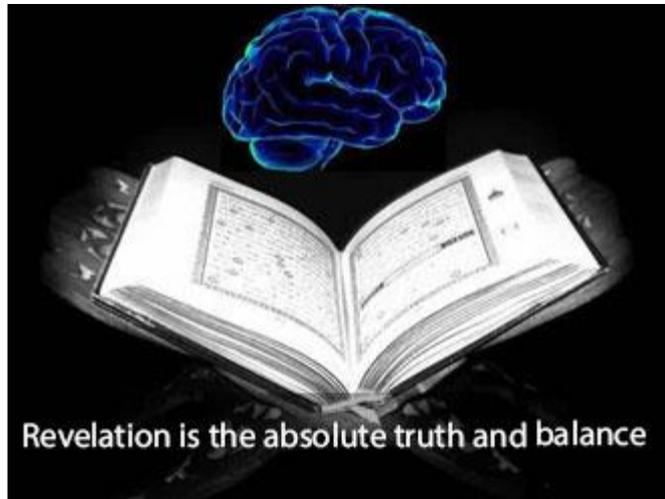
Hence, both the mind and the Fitrah are guides, they work together and they complete each other, better yet they are man's means to know Al-Haqq and to disclose Al-Batil. Nevertheless, the mind is unable to oblige man to abide by what is right, for there are many highly educated people who are smokers, and this means that having information is not enough alone, and so man should have the strong will to abide by the right piece of information. As for Fitrah, it is subject of distortion, and it might be effaced because of the environment, so in this case what is the thing that is constant for Muslim? It is the Divine Revelation which:

❖ **Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah)** ❖

[Fussilat, 42]

This Revelation is the unquestionable Haqq, the reference and the absolute value (of measuring).

Accordingly, whatever the mind figures, and it is in harmony with the Quran and the Sunnah, is right, and whatever the mind reaches, and it contradicts the Quran and the Sunnah, is wrong and



should not be accepted, because the Revelation put forth the absolute truth. Moreover, when Al-Fitrah is effaced, it might get comfortable upon doing something that opposes religion, and this is not out of sound Fitrah, but it is the outcome of distorted and changed Fitrah. In fact, as long as we abide by the Quran and Sunnah, we shall never be misguided.

The mind is our means to get acquainted with Allah through pondering over His Creations, whereas Al-Fitrah is our means to follow the Path of Allah for it is our inner detector which gets comfortable upon obeying Allah and becomes disturbed upon disobeying Him. Allah the Almighty is the absolute Perfection, so is His religion. Allah says:

❖ **This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.** ❖

[Al-Ma'idah', 3]

Completion is in quantity, whereas perfection is in quality.



In other words, the numbers of issues dealt by religion are complete, they cover everything, and they are perfect in the quality of tackling them. This religion is the religion of Allah, and when Allah tells us that no falsehood shall come to it from before it or behind it, and that it is the Revelation from Allah the

Almighty, He means that we are not allowed to add to it, lest we are divided into cults and sects, which will conflict and compete with one another, their enmity among themselves will become very great, and in its turn it will be the reason of Muslims' disunity and shattering. Also, we should not omit anything from religion, lest we fall in weakness, backwardness and destruction. It is reported in the relic:

**((O Ibn Umar, your religion, your religion is your flesh and blood. Take it from the pious ones, and do not take it from those who deviated.))**

[Mentioned by Ibn Al-Jawzi in Al-'Ilal Al-Mutanahiyah]

Ibn Sireen reported:

**((This knowledge contains the rules of the religion, so look thoroughly into the person from whom you acquire the knowledge of your religion.))**

[Mentioned by Muslim in his introduction]

Religion is a fateful matter, and by Allah in whose hand Muhammad's PBUH soul is, there is no abode after the worldly life but Paradise or Hellfire. To clarify the seriousness of the matter of religion, allow me to give you an example from reality: if you go to the wellspring of a river, you will see that the water is clear, but if you check it on the river mouth after it receives all the side brooks and drains, you will find that its water is black and muddy. Similarly, this religion is great, so we should take it from its pure sources, and this is the precise meaning of rejuvenating the religion, but some people might assume that rejuvenating the religions means to come up with a new religion, which is totally wrong. Rejuvenating the religion has one precise meaning which is to remove the matters that do not belong to it.

When some groups deviate from the essence of the religion, they start elevating people to the Divine Status, they reduce the Divine Assignments, they support their claims using refuted and weak religious texts and they become aggressive. These are the characteristics of the deviated sects in the Islamic history. On the other hand, when we are keen on the essence of our religion and on its foundations, without adding to them or omitting from them, we will be granted exaltedness and happiness.

**((It was narrated that Jabir bin 'Abdullah said: "In his Khutbah the Messenger of Allah (PBUH) used to praise Allah as He deserves to be praised, then he would say: 'Whomsoever Allah (SWT) guides, none can lead him astray, and whomsoever Allah sends astray, none can guide. The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is deviation, and every deviation is in the Fire.'"))**

[An-Nasa'ee]

Among the characteristics of the sincere Da'wah (calling to Allah) is to follow Allah's Path, because the Creator (i.e. Allah) is the Absolute Perfection, so is His Method. Thus, the one who calls to Allah should follow this method and should not innovate a new one.

Another characteristic is to cooperate with other Muslims

and to acknowledge their favor, for when the caller to Allah (Dai'yah) takes on his shoulder Muslims' concerns, he tends to cooperate with them instead of competing with them, and he will give credit to the favor of each one of them.

As I have just said, the characteristics of the sincere Da'wah to Allah is following (the Divine Method), cooperating (with other Muslims) and acknowledging their favors. Accordingly, it is said, "Follow the religion and do not innovate, be humble and do not be arrogant, for there is no room in this religion for innovation and arrogance."



In some cases, Da'wah to Allah might be self-centered and sugar coated with being Da'wah to Allah. Such Da'wah is marked with innovation instead of following the Divine Method, and with competition instead of cooperation, and they do not give credit to others.

Actually, Da'wah to Allah can be the most sacred deed (when it is served sincerely), for it is the craft of the Prophets, peace be upon them, but it also can be utilized by the opportunists and might be undermined by them till their Da'wah becomes vulgar and does not deserve more than a sarcastic grin.

I would like to pay your attention to the fact that Tashree' (legislation) is one of the constituents of the Divine Assignment, and it is about the Orders and Prohibitions that are mentioned in the Noble Quran and the authenticated Prophetic Sunnah. I shall discuss this issue in details when I will tackle the two sources of Tashree' in the coming sections inshaallah.

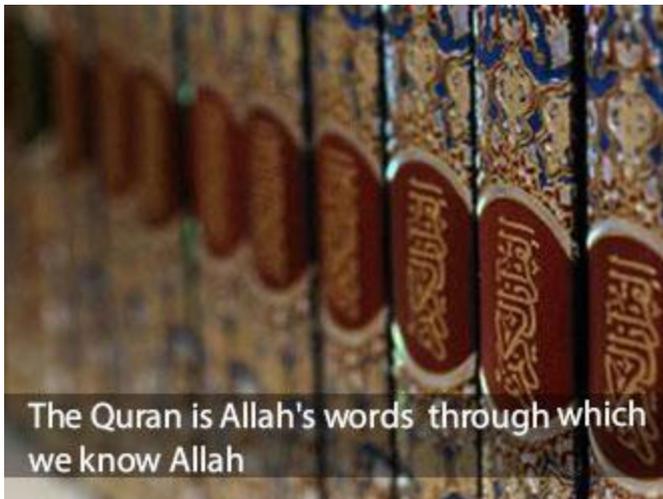
## 4th Constituent - Paragraph (2-4): The Noble Quran

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The Noble Quran is guidance and warning, preaching and evidence, light and cure, remembrance and notification, a promise and a menace, and a glad tiding and a warning. Furthermore, it guides people to the truth, to consciousness and to the Right Path. It brings people out of darkness unto light by the Will of their Lord, and it guides them to the Path of Al-Aziz (The Almighty) Al-Hameed (The Ever-Praiseworthy) Who will judge between people in everything they disputed over.



Needless to say, in the Quran man finds the answers to all questions and finds the healing of doubts in chests.

**((Narrated Al-Harith Al-A'war: "I passed by the Masjid when the people were absorbed in story-telling. So I entered upon 'Ali and said: 'O Commander of the believers!**

**Do you not see the people are becoming engrossed in story-telling?' He said: 'They have been consumed with it?' I said: "Yes.' He said: 'As for me, I heard the Messenger of Allah (PBUH) saying: "Indeed there comes a Fitnah" So I said: "What is the way out from it O Messenger of Allah?" He said: "Allah's book. In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It is**

**the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires cannot distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns hear it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! 'It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path.'))**

[At-Tirmizi, Ad-Darami and Ibn Abi Shaibah in Al-Musannaf]

The Quran is the main source of getting acquainted with Allah the Almighty, for the Quran is His Words, and upon pondering over it, we know Allah. Moreover, we know Allah by reflecting on the creation of the heavens and the earth, and observing His Actions is a third way to get acquainted with Him.

When man buys a very complicated, expensive and useful machine, he is so keen on having the manual that is produced by the manufacturing company in order to follow the instructions of usage and maintenance of this machine. Thus, he makes sure to have this manual, to translate it, to understand its constructions and to follow them to the letter. His keenness is because he cares about the safety of this machine, and he wants to get the best of it. Similarly, man's body is the most complicated machine in this universe, for it is made of cells, tissues, limbs and systems that are very accurate and complicated, given the best scientist is incapable of understanding how his systems work. Man also has a self that is full of sentiments and emotions, and inside this self, lusts clash with values, and his needs versus principles, and this self is far from being analyzed by the best psychologists. Moreover, man has a mind that works according to rational principles, axiomatic matters and intellectual, analytical and creative powers, which make him the master of all creatures.

With all these potentials and powers man has, do you not think that this honored creature (i.e. man) needs a guidance book from the One, Who created him and from the Educator, the Disposer of affairs and the Manager of matters, in order to tell him the purpose of his creation and the effective means to achieve that purpose? Does this honored creature (i.e. man) not need a book with a method to follow and to abide by in order to correct his moves and

activities according to it, and to safeguard himself from following the course of purposeless life and the course of mere playing? Is this amazing creature (i.e. man) who is a wonder in his creation not in dire need of a book in which he finds the instructions for the safety of his body, lest it malfunctions, of his soul, lest it is damaged and of his mind, lest it is counteracts or follows falsehood. Does this Divinely honored creature (i.e. man) not need a book in which he finds the principles which lead him to happiness individually and collectively in the worldly life and in the Hereafter?

It is the Noble Quran, whose greatness in being a guidance and Tashree', is not less than the greatness of creating the heavens and the earth. Allah says:

﴿All praises and thanks be to Allah, Who (Alone) created the heavens and the earth﴾

[Al-An'am, 1]



Allah also says:

﴿All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad PBUH) the Book (the Qur'an), and has not placed therein any crookedness.﴾

[Al-Kahf, 1]

Allah is praised for the grace of guiding man through the Quran to the path of his safety and eternal happiness as much as He is praised for the grace of creating the heavens and the earth. Allah the Almighty starts with teaching the Quran then He mentions the creation of man, and keep in mind that this order is not chronological, because there is no point of creating a man on this earth without a method for him to follow. Allah says:

﴿The Most Beneficent (Allah)!\* Has taught (you mankind) the Qur'an (by His Mercy)\* He created man.﴾

[Ar-Rahman, 1-3]

Allah the Almighty testifies to man that this Quran is His Words, and He testifies also through the matters He preordains to the advantage of man or against him. Then, Allah testifies to man through the Quran that the person, to whom this Quran was revealed (i.e. Muhammad PBUH), is the Messenger of Allah. Allah says:

**﴿But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad ), He has sent it down with His Knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.﴾**

[An-Nisa', 166]

Allah the Almighty says in another Surah:

**﴿Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴾**

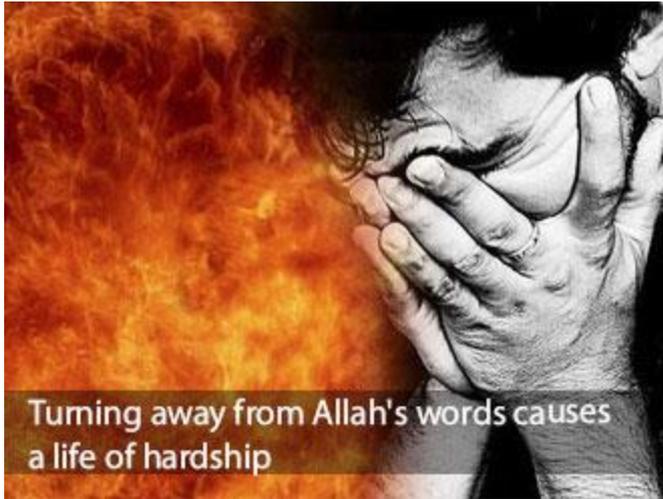
[An-Nahl, 97]

Thus, if man believes (in Allah) as he should and offers good deeds honestly and sincerely, Allah will grant him a good life (in this world) that is full of tranquility, stability, prosperity, success, ecstasy and happiness, and only then man feels through this life that it is the fulfillment of Allah's Promise to him in the Quran which is a clear proof and testimony that the Quran is Allah's Words, that this good life he has is the outcome of Allah's Action, and that Allah grants it to him as a fulfillment of His Promise. When Allah's Actions manifest what is mentioned in the Quran, this will be an irrefutable evidence that the Quran is Allah's Words.

The opposite case of the one who lives such a good life is mentioned in the following Ayah:

**﴿"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."﴾**

[Ta-Ha, 124]



According to this Ayah, whoever turns away from remembering Allah (i.e. Quran), abandons it, casts it back and does not abide by its orders and prohibitions or its promises and menaces, Allah will make him taste the life of hardship that is full of fear, worries, stress, tension, difficulties, desperation,

misery and alienation. Only then he will know that this life of hardship is a manifestation of Allah's Menace, and it will be a testimony that this Quran is His Words and that this life of hardship is the outcome of Allah's Action as a manifestation of His Menace.

No matter how amazingly the human eye is created, how perfect its parts are and how exalted its functions are, man cannot see objects without sunlight. Similarly, no matter how big and intelligent man's mind is, how many its functions are, how reasonable its judgment is, and how creative it might become, man cannot realize the truth without the Light of Allah, and Allah's Light is presented in the Noble Quran. Allah says:

**﴿O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad PBUH) from your Lord, and We sent down to you a manifest light (this Qur'an).﴾**

[An-Nisa', 174]

When man is enlightened by Allah's Light, his mind shall never go astray and his soul shall never fall into distress and misery. Allah says:

**﴿(Allah) said:"Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.﴾**

[Ta-Ha, 123]

How can the man, who reads the Quran, be misguided, as the Quran puts forth the right explanation directly from the Creator and the Giver of life about the truth of the universe, of life and of man? The heavens and the earth are created with the truth through being constant and perfect, and they are not created purposefully or falsely by being pointless. Besides, the heavens and the earth are subjugated to man in order to honor him (by using them in his favor) and in order to be his means to know Allah, so that he would believe in Allah and thank Him.

The worldly life is the abode of trials, it is not eternal and it is the abode of offering deeds, whereas the Hereafter is the abode of recompense, of eternity and of honoring.

The worldly life, as described in the Quran, is mundane, it is not exalted and it is mere play and amusement, pomp and mutual boasting among people, and rivalry in respect of wealth and children, whereas the Hereafter is eternal and the abode of the final destiny. Allah says:

**﴿And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allah is better and will remain forever. Have you then no sense?﴾ And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allah is better and will remain forever. Have you then no sense? ﴿﴾**

[Al-Qasas, 60-61]

Man is not created purposelessly and will not be left vainly. Moreover, man will be a witness against himself though he may put forth his excuses (to cover his evil deeds). As I have mentioned previously, man is the honored creature who was created by Allah of the best stature (mould) and was highly honored. Also, he is the creature who bore the trust of which the heavens and the earth got afraid.

Man is created weak, hasty, impatient and irritable (discontented) when evil touches him and niggardly when good touches him except those devoted to Salat (prayers). Man can have nothing but what he does (good or bad), and his deeds will be seen, then he will be recompensed with the full and the best recompense.

Man shall achieve success if he obeys Allah and His Messenger PBUH, if he remembers (glorifies) the Name of his Lord (worships none but Allah), and if he prays (five compulsory prayers and Nawafil additional prayers). Moreover, there shall be a Day whereon neither wealth nor sons will avail, except him who brings to Allah a pure heart.

﴿**Verily! Man is in loss\* Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).**﴾

[Al-Asr, 2-3]

How can a person who reads the Quran be misguided while the Quran shows him that there is no Deity but Allah, and that Allah has full power and control over His Affairs, but most of men do not know? How can the one who reads the Quran be misguided and the Quran says that Allah is the only Ilah (God to be worshipped) in the heaven and the only Ilah (God to be worshipped) on the earth, to Him return all affairs (for decision), He has power over all things, He judges and there is none to put back His Judgment, He makes none to share in His Decision and His Rule, there is not a moving (living) creature but He has grasp of its forelock, whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter and that Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah)?

The mind of the one who is guided by the guidance of the Quran shall never be misled, and his soul shall never be distressful and miserable. How could his soul grieve or fall in misery after Allah grants him the mother of physiological graces at all, which is the grace of security? Verify, the grace



of security is very hard to reach by the majority of people, but when man believes in Allah alone and stays away from hidden and apparent Shirk (polytheism), he will never be tormented psychologically. Allah says:

**﴿So invoke not with Allah another ilah (god) lest you be among those who receive punishment.﴾**

[Ash-Shu'ara', 213]

When man believes in Allah Alone and believes beyond doubt that to Him all affairs return, this sound faith of his pushes him to obey Allah and not to harm His creatures. Only then he deserves the grace of security. Allah says:

**﴿(So) which of the two parties has more right to be in security? If you but know.\* It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.﴾**

[Al-An'am, 81-82]

How could the soul of a person who recites the Quran grieve or fall in misery while he reads Allah's saying?

**﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.﴾**

[Al-Jathiyah, 21]

Could there be greater tranquility than that of the assured by Allah that He would count his sound faith, He would not waste his good deeds and his life would not be like the life of the common people who turn away from remembering Allah, commit sins and get lost in the darkness? How could the soul of whoever recites the Quran grieve or fall into misery while it reads Allah's saying?

**﴿Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!\* "We have been your friends in the life of this world and are (so)**

**in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for\* "An entertainment from (Allah), the Oft-Forgiving, Most Merciful." ﴿**

[Fussilat, 30-32]



Is there a feeling more destructive to the soul than fear? If you fear illness, then you are already ill, and if you fear poverty then you are already poor, for anticipating the disaster is a greater disaster unto itself. Is there a feeling more destructive to the soul than being in grieve and sorrow for what man missed?

When man is taken aback by the closeness of death, he gets stunned and says:

﴿**"Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do), ﴿**

[Az-Zumar, 56]

He also says:

﴿**He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!" ﴿**

[Al-Fajr, 24]

He says:

﴿**"Oh! Would that I had taken a path with the Messenger (Muhammad). ﴿**

[Al-Furqan, 27]

Also, he says:

﴿**"Ah! Woe to me! Would that I had never taken so-and-so as a friend! ﴿**

[Al-Furqan, 28]

Unlike this man, the believers who believe in Allah and who follow His Path are assured in the Quran that there shall be no fear on them in the worldly life, because Allah is their Wali (Supporter and Protector) and their triumph Granter. Moreover, He will defend them, and He will guide them to the Right Way. Actually, the believer never regrets leaving the worldly life, simply because death moves him from the hardship of the worldly life to the prosperity of the Hereafter just like when the newborn gets out of the narrow womb of his mother to the vast world.

How can a believer relinquish redeeming his violated right while Allah the Almighty pacifies him? Allah the Almighty says:

**﴿Indeed Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform As-Salat (Iqamat-as-Salat) and give Zakat and believe in My Messengers; honour and assist them, and lend to Allah a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."﴾**

[Al-Ma'idah', 12]

Allah also says:

**﴿Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.﴾**

[Al-Anfal, 10]

**﴿If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.﴾**

[Aal-'Imran, 160]

In another Ayah, Allah says:

**﴿O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.﴾**

[Muhammad, 7]

How can a believer relinquish redeeming his violated right while Allah addresses the sincere believers in the Quran and tells them what to do? Allah the Almighty says:

**﴿O Prophet (Muhammad PBHU)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.﴾**

[Al-Anfal, 65]

In another Ayah, Allah the Almighty says:

**﴿And do not be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not, and Allah is Ever All-Knowing, All-Wise.﴾**

[An-Nisa', 104]

It was reported by AlHafiz (the one who memorizes the Quran by heart) Muhammad bin Nasr Al-Marwazi in the section of Night Prayers, he said that while AlAhnaf bin Qaism was sitting one day, he overheard the following Ayah:

**﴿Indeed, We have sent down for you (O mankind) a Book, (the Qur'an) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'an and acts on its orders). Will you not then understand?﴾**

[Al-Anbiya', 10]

He was alerted upon hearing it, so he said, "Bring me the Quran in order to perform Dhikr (reciting the Quran and remembering Allah) today and see to which group I belong". This means that since he knew that all the characteristics of people are mentioned in the Quran, and that Allah defines people's ranks and classes in the Quran, he was eager to know to which group he belonged and what rank he achieved. He started reciting the Quran, and he stopped for a while at the following Ayah:

**﴿They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. And in the hours before dawn, they were (found) asking (Allah) for forgiveness, ﴾**

[Adh-Dhariyat, 17]

Then, he read about this group:

**﴿Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them. ﴾**

[As-Sajdah, 16]

After that, he read about this group:

**﴿Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers). ﴾**

[Aal-'Imran, 134]

Then he read about this group:

**﴿And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. ﴾**

[Al-Hashr, 9]

He stopped reciting and said, "O Allah, I know that I do not belong to those." He did not find any of these characteristics in him that would make him consider himself one of them. Then, he continued reading about other groups, and he read about this group:

**﴿Truly, when it was said to them: La ilaha ill-Allah "(none has the right to be worshipped but Allah)," they puffed themselves up with pride (i.e. denied it). ﴾**

[As-Saffaat, 35]

He read about those who will be asked as mentioned in the following Ayah:

﴿"What has caused you to enter Hell?"\* They will say: "We were not of those who used to offer their Salat (prayers)\* "Nor we used to feed Al-Miskin (the poor);\* "And we used to talk falsehood (all that which Allah hated) with vain talkers\* "And we used to belie the Day of Recompense"\* Until there came to us (the death) that is certain."\* So no intercession of intercessors will be of any use to them.﴾

[Al-Muddathir, 42-48]

He then stopped reading and said, "O Allah, I renounce this group, and I do not belong to them." He went on and on reading Ayat in the Quran trying to know to which group he belonged, until he reached the following Ayah:

﴿And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.﴾

[At-Taubah, 102]

He said, "I belong to those", but I think that he said it out of humbleness. The main point is that whenever one of us reads the Quran, he should try to define himself by comparing his characteristics to the characteristics mentioned in the Quran.

We move to the importance of the Quran in Sunnah, there are so many Ahadeeth in the authenticated Prophetic Sunnah with this regards, among which are the following ones:

**((Uthman reported the Prophet (PBUH) as saying: "The best among you is he who learns and teaches the Qur'an.))**

[Al-Bukhari]

**((Umar bin Al-Khattab (may Allah be pleased with him) reported: The Prophet (PBUH) said, "Verily, Allah elevates some people with this Qur'an and abases others."))**

[Muslim and Ad-Darami]

**((Aishah (may Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward."))**

[Al-Bukhari and Muslim]

**((Narrated Abu Musa Al-Ash'ari: The Prophet (PBUH) said, "The example of him (a believer) who recites the Qur'an is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'an is like the Raihana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell.))**

[Al-Bukhari, At-Tirmizi and Abu Dawod]

**((Salim narrated on the authority of his father (Ibn 'Umar) that the Messenger of Allah (PBUH) said: Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur'an by Allah, recites it during the night and day (and also acts upon it) and a man who, having been given wealth by God, spends it during the night and the day (for the welfare of others. seeking the pleasure of the Lord).))**

[Al-Bukhari, Muslim and At-Tirmizi]

Narrated our master Mu'adh, may Allah be pleased with him:

**((O Mu'adh, the believer is restrained by the Quran from following his lusts and desires, and it prevents him from being doomed because of the things he loves))**

[Abu Na'eed in Al-Hilyah and At-Tabarani in Al-Awsat]

It was reported that the Prophet PBUH said:

**((Whoever recites the Quran, shall never grieve. Verify, Allah will not punish a heart that perceives the Quran, and whoever memorizes the Quran shall be rewarded by Allah by keeping his mind intact and sound until he dies.))**

[Faid Al-Qadeer]

The Prophet PBUH also said:

**((Reciting the Quran should make you refrain from doing whatever is forbidden, lest you never recite the Quran as you are supposed to.))**

[Musnad Ash-Shihab by Abdullah bin Umar]

The Prophet PBUH said in another Hadith:

**((He does not believe in the Qur'an who makes lawful what it prohibits.))**

[At-Tirmizi by Suhaib]

## 4th Constituent - Paragraph (3-4): The Honorable Prophetic Sunnah

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Many people claim, out of ignorance or wickedness, that the Quran is sufficient (as a religious reference), so there is no need for the Sunnah, and that Allah makes it as an exposition of everything and protects it from any alteration, whereas the Sunnah is not granted that Divine Protection. There are lots of books that were written about these false claims and which contain grave ideas about using only the Quran as a reference without the Sunnah.

The Prophetic Sunnah by definition is every authenticated saying, deed and approved action of the Prophet PBUH. All of these things are considered Sunnah. If the Noble Quran is the key reference in Islam, the Sunnah is the second reference, and it is but the verbal elaboration and the practical practice of the Divine Instructions mentioned in the Noble Quran.



The Quran is the Islamic code for all the fundamentals of Islam

The Quran is the Islamic code for all the fundamentals of Islam and the Divine basic laws that are deemed important to lead an Islamic life and to guide mankind to the straight path. On the other hand, Sunnah is the prophetic method in which the Muslim finds the details of the general rules mentioned in the Quran.

Besides, it specifies the abstract concepts in the Quran, regulates what is mentioned in its general sense and it puts forth practical examples from the biography of the Prophet PBUH. Furthermore, the Quran itself defines the mission of the Messenger of Allah PBUH in shedding light on whatever mentioned in the Quran. Allah says:

﴿And We sent not (as Our Messengers) before you (O Muhammad PBUH) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of Allah). So ask of those who know the Scripture [learned men of the Taurat (Torah) and the Injeel (Gospel)], if you know not. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad PBUH) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.﴾

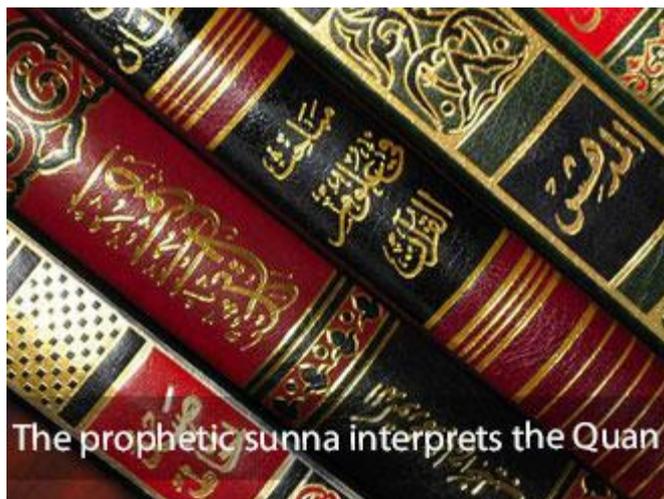
[An-Nahl, 43-44]

In another Ayah in the Noble Quran Allah makes assigning the Prophet PBUH exclusively to this mission clear. Allah says:

﴿And We have not sent down the Book (the Qur'an) to you (O Muhammad PBUH), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.﴾

[An-Nahl, 64]

Had it been without the Sunnah, we would not have been able to know most of the Islamic rulings about the delicate details of the acts of worship or Islamic transactions. Whoever reads the books of Islamic Fiqh in its Schools of Thoughts would realize clearly that most rulings are deduced from the



Prophetic Sunnah. For example, in the Quran we are ordered to perform Salah, but the number of prayers we should pray, the time of each prayer, how they should be performed and the kinds of prayers like Fard, Nafl, Sunnah and so

forth are not mentioned in the Quran, but they are clarified in the Prophetic Sunnah.

In the Quran Muslims are ordered to pay Zakat, but the details about the kinds of possessions for which Zakat should be paid, the Nisab of Zakat (the minimum amount that a Muslim must have before being obliged to zakat) and when Zakat should be paid are not mentioned. However, the Muslim will find all these details in the Prophetic Sunnah. The same goes for Sawm, Hajj, Umrah and Islamic transactions, for they are all mentioned in details in the Prophetic Sunnah.

Based on the aforementioned facts, whoever wants to dispense with Sunnah and consider the Quran a sufficient reference for Islamic rulings, is actually canceling all the Islamic Fiqh and is distorting religion. Such claims that consider the Quran the only reference for the Islamic rulings opposes even the Quran itself, for Muslims are ordered in the Quran to obey Allah and to obey the Prophet PBUH. Allah says:

**﴿Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad PBUH) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).﴾**

[An-Nur, 54]

Here is another Ayah:

**﴿What Allah gave as booty (Fai') to His Messenger (Muhammad PBUH) from the people of the townships, - it is for Allah, His Messenger (Muhammad PBUH), the kindred (of Messenger Muhammad PBUH), the orphans, Al-Masakin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad PBUH) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.﴾**

[Al-Hashr, 7]

Whoever considers the Quran the only reference in Islam and dispenses with Sunnah, is actually abandoning part of the Ayat in the Quran itself, because we are ordered in the Noble Quran to take whatever the Prophet PBUH gave us and to abstain from whatever he forbade us, as we are originally ordered in the Quran to obey Allah and to obey the Prophet PBUH. Thus, Allah the Almighty is obeyed by following His Quran and the Prophet PBUH is obeyed by following his Sunnah. Allah says:

**﴿O you who believe! Obey Allah and obey the Messenger (Muhammad PBUH), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.﴾**

[An-Nisa', 59]

"Refer it to Allah and His Messenger" means to evaluate it according to the Quran (Allah's Book) and Sunnah. Better yet, obeying the Prophet PBUH is considered in the Noble Quran an important part of obeying Allah. Allah says:

**﴿He who obeys the Messenger (Muhammad PBUH), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad PBUH) as a watcher over them.﴾**

[An-Nisa', 80]

Besides, we are firmly warned in the Noble Quran about disobeying the Prophet's orders. Allah says:

**﴿Make not the calling of the Messenger (Muhammad PBUH) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger). And let those who oppose the Messenger's (Muhammad PBUH) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.﴾**

[An-Nur, 63]

Moreover, the faith of the one who is not content with the Prophet's judgment is renounced in the Noble Quran. Allah says:

**﴿We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad PBUH) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who accepts repentance), Most Merciful\* But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾**

[An-Nisa', 64-65]

There are so many self-evident and crystal-clear Ayat in the Quran that focus on obeying Allah and His Messenger PBUH. The Prophet PBUH clarified what is outlined in the Quran, he regulated the abstract concepts and he put forth details of what is mentioned in general in the Quran. Furthermore, Allah the Almighty makes it clear in the Noble Quran that the mission of the Prophet PBUH is to clarify the rulings that are Divinely revealed to him in the Quran. As for the Sunnah, it warned us about taking this direction. As if Allah told his Prophet PBUH that the conflict of rejecting Sunnah and taking the Quran as the only reference would appear one day, which makes the following Hadith an evidence of the Prophethood of Muhammad PBUH (because it foretells about this conflict):

**((Narrated Al-Miqdam ibn Ma'dikarib: The Prophet (PBUH) said: Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited.))**

Such claims are against what the Ummah agreed upon unanimously in all its Schools of Thoughts throughout the Islamic history, for the entire Ummah used the Quran and Sunnah as references for Fiqh.

As for their second claim that the Quran is Divinely protected from alteration unlike Sunnah, it is refuted by Imam Ash-Shatibi when he made it clear that protecting the Quran from alteration includes protecting Sunnah as well. In order to elaborate, consider this example: if the government legislates a law, and then it follows it with a detailed bylaw, what will be the value of the law as long as the government does not protect the bylaw?

Similarly, when Allah the Almighty assigned the Prophet PBUH to clarify the rulings of the Quran, this means that protecting the Quran entails protecting the Prophetic Sunnah, and neglecting the Sunnah will be like neglecting the Quran. Imam Ash-Shatibi said, "The conservation of the Quran entails being keen on the conservation of His Prophet's Sunnah." Furthermore, conserving the Sunnah is inseparable from conserving the Quran, and this conservation does not mean that no one will try wickedly to change them, but rather it means that their attempts will not succeed. As for the way to protect the Prophetic Sunnah from alteration, it is mentioned in the following Hadith:

**((This Knowledge will be transmitted from every just successor who will negate the distortions of the deviated, the plagiarism of the people on falsehood and the false interpretations of the ignoramuses))**

[Sunan Al-Baihaqi Al-Kubra]



Allah the Almighty, provided this Ummah with men of strong will, who are steadfast on the truth and who will sacrifice their lives in the cause of protecting Sunnah from the distortions of the deviated, the plagiarism of the people on falsehood and the false interpretations of the ignorant ones.

**((It was narrated that 'Abdullah said: "Whoever would like to meet Allah tomorrow (i.e. on the Day of Judgment) as a Muslim, let him preserve these five (daily) prayers when the call for them is given, for they are part of the ways of guidance, and Allah prescribed the ways of guidance to your Prophet.**

**By Allah, if each of you prays in his house, you will have abandoned the Sunnah of your Prophet, and if you abandon the Sunnah of your Prophet you**

**will go astray. I remember when no one stayed behind from the prayer except a hypocrite who was known for his hypocrisy. I have a man coming supported by two others, until he joined the row (of worshippers). There is no man who purifies himself and does it well, and comes to the mosque and prays there, but for every step that he takes, Allah raises him in status one degree thereby, and takes away one of his sins."))**

[Muslim and Ibn Majah]

Whoever neglects Sunnah will be in a plain error, because Allah the Almighty orders us to take whatever the Prophet PBUH gave us and to abstain from whatever the Prophet PBUH forbade us. Our master Sa'd bin Abi Waqqas has an outstanding quote; he said, "I consider myself as a real man in doing three things, and in the otherwise I am just one of the common people. I never pray and get busy with something else till I finish my prayer, I never hear something from the Prophet PBUH, but I knew for sure that it is the truth revealed to Him from Allah the Almighty, and I never attend a funeral and talk about anything irrelevant to it till it is over."

The more advanced science becomes these days, the more miraculous sides of Sunnah are disclosed, since the Prophet PBUH does not speak of (his own) desire but it is only an Inspiration that is inspired to him.

After we talked about Shari'ah as a constituent of the Divine Assignment to mankind, and after we made clear that the Quran and Sunnah are the two main references, there must be a method that helps us know what is right to follow it and what is false to avoid it according to the regulations deduced basically from the Quran and Sunnah.

## 4th Constituent- Paragraph (4-4):Divine Method-Response

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Man hears countless sayings (not facts) through his social connections and different activities, but should he accept or reject them?



If he accepts them, on what grounds should he do so? If he rejects them, on what grounds should he do so? Is there a scientific method that can judge or can be the frame of reference to what we accept and what we reject?

It has been only 1500 years since this great religion was revealed, and through those long years, countless opinions have been put forth, so as a Muslim, should I accept or reject them? On what grounds should I accept what I choose to accept? On what grounds should I reject what I choose to reject? Hence, we need a reference method according to which we measure things we come across, just like the fabric seller who needs a ruler in order to measure the length of the fabric he sells. The method according to which we perceive ideas and we do our research about them is very important in the life of Muslims, for it is one of the scientific means for them, as it allows the Muslim to know how to fish out any time he wants instead of eating it as a donation for one time only. This method has items and outlines.

## The first item: The truth is a circle where 4 lines intersect:

The scientific fact by definition is a verified piece of information that is congruent with reality and proved by evidence in the sense that it is certain 100%. Had it not been certain 100 %, it would have belonged to assumption (90%), doubtfulness (50%) or delusion (30%), and the scientific fact cannot belong to any of them for it should be certain.



Since the scientific fact is in accord with reality, reality is the criterion of the fact. In case it is not in harmony with reality, it be false. The scientific fact also should be proved by evidence, and if we cancel the evidence, whatever we perceive will be tradition rather than a scientific fact, because Allah, Exalted and Glorified be He, says:

﴿So know (O Muhammad PBUH) that La ilaha ill-Allah (none has the right to be worshipped but Allah)﴾

[Muhammad, 19]

Allah does not say "So say", but rather He says, "So know"

﴿So know (O Muhammad PBUH)﴾

[Muhammad, 19]

There is an indication that we should sift all the convictions we adopt and know what belongs to delusion, what belongs to doubts, what belongs to assumptions, what belongs to ignorance and what belongs to traditions.

The religious texts are Divine Revelation, the universe is Allah's Creation, the mind is the means Allah provided us with, Al-Fitrah is the inner detector Allah installed in us, and the reality is His Creation. Thus, since all these measuring means with which deal are from Allah the Almighty they come from one source (i.e. Allah), and so they should be in harmony.

The fact that should be adopted is a verified piece of information, assured by reality and proved through evidence, and this fact represents a crucial side of the many sides of religion. Better yet, the truth that is approved by religion is conveyed to us through the authenticated reporting (the Divine Reporting or the authenticated Sunnah), that is rational to the sound mind, that is in harmony with the pure Fitrah and that is congruent with the objective reality. Hence, the truth is a circle where four lines intersect: the first line is the authenticated reporting, the second line is the sound mind, the third line is the pure Fitrah and the fourth line is the objective reality. Accordingly, the reporting should be verified, the mind should be rational rather than being a justifying one that serves man's interests and desires, the Fitrah should be pure not effaced, and the reality should be objective not forged.

## The second item: physical matters, intellectual matters and the Divine Reporting:



Man owns senses and reaching out for everything by using these senses is called the physical knowledge or the physical certainty. Humankind share other creatures with this. However, Allah the Almighty honored man with a pearl (i.e. the mind) that is the most complicated system in this universe, as the mind is

the means to get acquainted with Allah.

What marks the mind is that it builds its processes on physical findings that help it perceive the abstract things, so if the traces of something that does not exist are there, the mind is capable of reaching it by following the traces. For example, the table in front of me has a physical existence and its traces are just before me; I can touch it with my hand, I can hold it and I can pass my hand on its smooth surface. Thus, whatever is seen can be perceived by senses, while whatever is not seen, but it leaves traces, can be known with the mind. Thus, the mind's mission is to perceive something by using the human eye so that it can admire its manufacturer. Therefore, the traces lead to the existence of the object, just like the footprints which denote that someone passes by. Hence,

the creation leads to the Creator and the system leads to the Organizer, and this sort of knowledge is called the intellectual knowledge or the logical deduction.

There is a third case when something exists, yet it has no physical existence, nor does it leave any traces, so neither the senses nor the mind will reach it, and in such a case the only thing left for man to realize its existence is the authenticated Divine Reporting.

Based on the aforementioned points, there are three circles: the circle of the physical certainty which is related to things that have a physical existence, the circle of logical certainty when something does not have a physical existence, yet it leaves traces and the circle of the Divine Reporting certainty, which is for the matters that have neither a physical existence nor traces.

The greatest problem from which Muslims suffer is that they tackle a matter from the circle of the Divine Reporting intellectually, so in such a case the mind gets confused.

Despite the fact that the mind is the most amazing system given to man, it has limited potentials. It is like having a very expensive, sensitive and



delicate scale, yet the utmost weight it can weigh is only 10 kilograms, so if someone wants to weigh his car using that scale, he will break it, but does this mean that the manufacturing company of the scale is bad? No, it does not, because the scale breaks upon being used beyond its potentials. Much in the same line, when man deals with a Divinely reported matter and tries to analyze it using his mind, he will be lost in mazes, and this may even lead him to reject religion.

Educated people sometimes fall in this trap. Take for example the Jinn; we are told about the existence of this race through the Divine Reporting, so the mind cannot prove it not because it is helpless, but because man uses his mind to think about a matter that is beyond its potentials and capabilities. The same goes for angles, the ancient past, the far future, or the characteristics of the Divine Character, for all of which are matters that have neither a physical existence nor tangible traces, given the mind needs physical existence or traces to perceive things.

In order to admire an exquisite bedroom or a luxurious vehicle, the mind needs to look at it and sense it, but offering the mind things that have no physical existence or traces is beyond its potentials, and it makes it confused and skeptic. Therefore, there is the circle of physical existence and the means to realize what belongs to it are the senses, there is the circle of intellectual matters, and the mind alone is able to put forth an evidence, explanation and judgment for them, and the other matters which have neither physical existence nor traces belong to the circle of the Divine Reporting. As a Muslim, you should categorize any thought offered to you and know to which circle it belongs, and beware of handling Divinely reported matters by using your mind. If we are in a lecturing hall, and this hall has physical objects like a table and seats which can be seen with our eyes and touched with our hands, these objects belong to the first circle (i.e. the circle of physical existence). Power, on the other hand, has only traces but cannot be seen, so our mind tells us that the speakers which magnify the sound and the lights, which are on, are traces that denote the existence of power, but if this hall is locked, in this case no matter how shrewd man is, can he speculate what is in it? He cannot unless the caretaker of this hall tells him that there are speakers in it to magnify the sounds, for example, and other objects that can be sensed by his hand, and there is power which existence can be figured out with the mind, and other things that can be heard with the ear.

Let us move to a greater example, like the existence of Allah. Upon using your mind, you are able to believe in Allah, because everything in the universe speaks out the Existence, the Oneness and the Perfection of Allah, and also upon using your mind, you can believe in the Quran due to its inimitability.

Allah says:

**﴿He has let loosed the two seas (the salt water and the sweet) meeting together\* Between them is a barrier which none of them can transgress.﴾**

[Ar-Rahman, 19-20]

The interpretation of this Ayah dazzled scholars in the past, but recently scientists have discovered through photos taken from the spaceships that there is a line between every two seas. Moreover, they have discovered that the waters of the two seas do not mix, and though the nature of this line between every two seas is still a mystery, they have found out that every sea has its own composition, density and saltiness. Allah says:

﴿And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).﴾

[Al-Hajj, 27]

Allah does not say, from every far land, but rather Allah says from every deep land, and this indicates the spherical shape of the earth, because the farther you are from Makkah the deeper you are on a curved line. Allah also says:

﴿The Romans have been defeated\* In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.﴾

[Ar-Rum, 2-3]

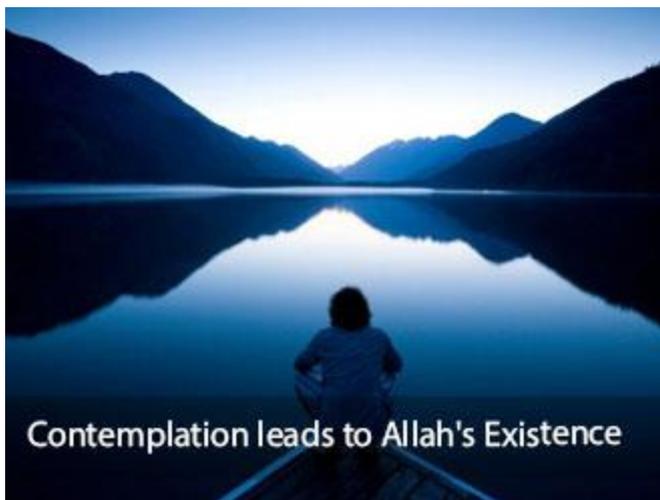
This battle took place in Palestine Ghawr (valley), and after discovering laser ray, scientists found out that the deepest point on earth in terms of dry land is the shore of the Dead Sea (Palestine Ghawr). Allah says:

﴿And that He (Allah) creates the pairs, male and female\* From Nutfah (drops of semen male and female discharges) when it is emitted;﴾

[An-Najm, 45-46]

This means that the gender of the fetus has nothing to do with the egg. The more advanced science becomes, the more scientific breakthroughs discovered in the Quran. Thus, the miracle of our Prophet PBUH is this Quran.

Our master Ali, may Allah be pleased with him, said, "There are Ayat in the Quran that are not interpreted yet."



The Prophet PBUH ordered us to slaughter the animal by cutting its jugular vein without cutting off its head, but no scientific findings existed in the Prophetic era, in the Arabic Peninsula, in every civilization in the east or the west and even in the eras following that era could explain this Prophetic

instruction. However, a few decades ago, scientists presented the explanation for this Prophetic instruction. The normal rate of the heart beats (of both

mankind and animal) is 80 beats per minute, and it receives the order of pumping blood from an inner center that is independent from all the other body systems and is located within the heart itself. The function of this centre is safeguarded by two back-up systems.

Let me put it like this; the heart is equipped with three sets of emergency batteries, so in case one of them malfunctions, the second one backs it and so forth. However, when man is in danger, such as confronting a snake, the rate of the heartbeat increases up to 180 beats per minute in order to pump more blood to the whole body and help it receive enough energy to get away from danger. This order is received from the pituitary gland passing it to the adrenal gland, which in turn passes to the heart the order of increasing the rate of its beats to more than 180 beats per minute. This whole process cannot be done if the animal's head is cut off.

Upon using your brain you are able to believe in Allah's Existence, Oneness and Perfection due to pondering over this universe, and with your mind you believe in the Quran due to its inimitability, and so you believe in the Prophethood of the Prophet PBUH, but the mind's abilities stop there, because whatever beyond that point comes only from the Divine Reporting.

I would like to pay your attention to an important point: you are informed about the things that your reason could not figure out through the Divine Revelation. In fact, the mind is your horse that you ride towards the door of the Sultan, but when you enter the mansion of the Sultan, you do that on your own without the horse whose mission stops at the door of the mansion. Much in the same line, your mind leads you to the existence of Allah, but it is unable to comprehend Allah just like when you ride your vehicle to reach the shore, but when you get there, you cannot sail by it deep in the ocean. Your mind leads you to Allah, but it cannot encompass His Knowledge just like all other creatures.

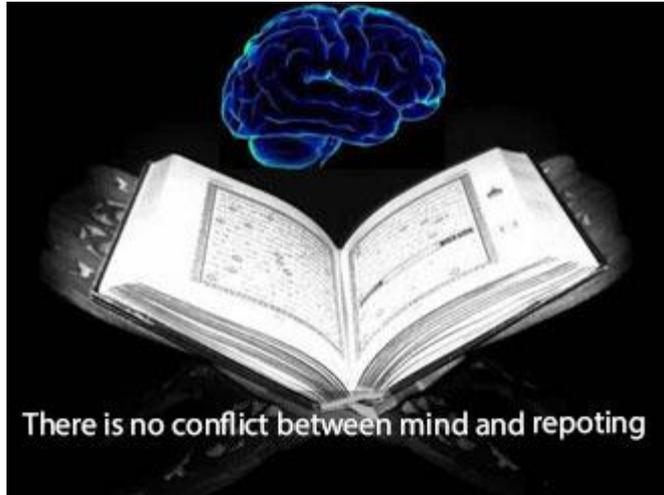
The third item: If you are a conveyer, transmit authenticated information, and if you claim something, give your evidence:

Scholars of Aqeedah put forth the third item in the Divine Method-response. They said, "If you are a transmitter, you transmit authenticated materials, and if you are a claimer, you should support your claims with evidences." If you have a religious text, and you want to transmit to other people, you should be very sure of its authentication, because you are conveying Allah's Message. On the other hand, If you are giving an opinion about something, you should prove it by putting forth a proof that is logical, reported and realistic, and it should go

along with the common sense. Keep in mind that man's Aqeedah is the most crucial matter in his life.

The Quran, Sunnah and the universe are available to man, and while the universe is Allah's Creation and the Quran is His Words, Sunnah is the Prophetic explanation of Allah's Words, so is it rational that Allah's Creations contradict His Words?

It is rather impossible to find any contradiction between the Divine Revelation and man's reason, because man's reason is the judging device installed in man by Allah, and the Divine Revelation is His Words. Man may claim that there is a contradiction between man's reason and the Divine Revelation, and this case might be true due to many reasons:



-The Reporting is not authenticated.

-The interpretation is wrong.

-The interpretation of the Reporting is wrong.

-The Reporting is right, but the statement said about it is theoretical and not true.

Accordingly, the mind might be in conflict with unauthenticated Reporting or the authenticated Reporting might be in conflict with the deviated reason, and this is the only explanation for any contradiction that might exist. Due to the fact that the Aqeedah is very crucial to man, and because it is the ground of the rightness of deeds, it cannot bear having any doubts, so it belongs to certainty. Thus, Aqeedah is not considered sound if it is mere tradition (the outcome of following other people blindly without true belief).

It is fine that you offer Salah as you are told about the way the Prophet PBUH offered his Salah, but you cannot adopt your Aqeedah by imitating other people,, and if imitation is accepted, then all the followers of the misguided sects will be excused, won't they? Hence, you should adopt your Aqeedah after you accomplish your mission by searching and seeking the evidence. Allah says:

﴿Say (O Muhammad PBUH): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).﴾

[Yusuf, 108]

If you are a follower of the Prophet PBUH, then call to Allah with sure knowledge. In other words, by putting forth proofs and evidences, because, without proofs anyone might say whatever he likes. Thus, accustom yourself to avoid accepting or rejecting anything without a proof.

**((Narrated 'Ali: The Prophet (PBUH) sent a Sariya under the command of a man from the Ansar and ordered the soldiers to obey him. He (i.e. the commander) became angry and said "Didn't the Prophet (PBUH) order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying, "We run towards (i.e. take refuge with) the Prophet (PBUH) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet (PBUH) he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is good."))**

[Al-Bukhari and Muslim]

The human mind should be submissive to the Quran and the authenticated Sunnah, but when it comes to anything other than these two, the mind should not be shut down (it should seek evidence to verify it).

## The fourth item: The religious references for Muslim are three:

The first religious reference is the Noble Quran. Since the Quran is Allah's Words, it is self-evident, and the only thing we can do about it is to comprehend it.

The second reference is Sunnah, and it is Zanniyat Ath-Thuboot (it needs evidence to prove its authentication). Thus, dealing with Sunnah requires two tasks: the first one is to verify the authentication of every Hadith:

**((It was narrated from Abu Sa'eed said: "The Messenger of Allah (PBUH) said: 'Whoever tells lies about me deliberately, let him take his place in Hell.'))**

[Al-Bukhari and Muslim by Abi Sa'eed]

The second task is to comprehend the meanings of the Prophet's Hadith. As I have just said, the only thing we can do about the Quran is to comprehend its meanings, but with Sunnah we have to do two things; first, we should verify the authentication of any Hadith, and second we should comprehend it.

The third reference is the text we come across and make sure of its soundness after verifying it in the Quran and Sunnah. In other words, any text in general other than the Quran and Sunnah, and regardless of the position and the importance of the one who says it should be dealt with in three steps. The first step is to know for sure that a statement is said by a certain man. Some people attributed to a companion the following statement, "The woman is pure evil, and the worst trait in her is that she is needed by man." This statement is not said by that companion and it is groundless. The Prophet PBUH said:

**((Treat women in an honourable manner. By Allah, none but a noble man treats women in an honourable manner, and none but an ignorant man treats women disgracefully. They defeat the noble man, but they are defeated by the ignorant one, and I would rather be a defeated noble man than a defeating ignorant one.))**

[Faid Al-Qadeer]

In another Hadith, the Prophet PBUH said:

**((Do not hate your daughters, for they are the precious companions))**

[Musnad Ahmad]

The second step is to comprehend the statement, and the third step is to evaluate it according to the Quran and Sunnah, so if this statement is not in conflict with them, then we can accept it, but if it contradicts them, we reject it. The Prophet, peace be upon him, said:



**((This knowledge is a matter of Deen, so be careful who you take your deen from,))**

Since religion is a crucial matter in man's destiny, it is irrational to take it from this or that person blindly. Is it acceptable to adopt our religion that is related to our destiny whether in eternal

Paradise or Hellfire by taking it blindly from someone and becoming his victim? If man's Aqeedah is sound, his deeds will be right, but if his Aqeedah is corrupted, his deeds will be corrupted as well. Aqeedah is like a scale in the sense that if you weigh something using a good scale, and you err in weighing, this error will not be repeated, but if the scale itself is damaged, then every time you weigh something the weight will be wrong. Much in the same line, when man errs, he can repent and turn back to Allah, but if his Aqeedah is corrupted, he will never repent, and he will even accuse others of being wrong. Thus, the innovator is considered a hopeless case for he will not repent.

Since man's Aqeedah is the most crucial matter in his life, he should take it from the Quran and the authenticated Sunnah, and he should not accept or reject any thought without a proof. Furthermore, when man acquires sound Aqeedah, and he errs, most likely he will repent and will get back to the Right Path.

Let me ask you this question, do you not think that Muslims are in dire need of being united? This can be achieved by going back to the authenticated texts in the Quran and Sunnah, simply because these two resources will unite us, whereas corrupted ideologies will sow dissension among us. In fact, the opinionated thinkers are the gravest class in any society, because these people build their opinions on whatever satisfies their desires, and they use the religious texts in ways that serve their opinions. Thus, they search for any text that might support their opinion and they turn a blind eye to any text that might refute their opinion. This is exactly why they adopt weak and fabricated

religious text, and by doing so, people become sects and cults who have contradictory beliefs. Allah says:

﴿**Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad PBUH) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do.**﴾

[Al-An'am, 159]

Allah the Almighty also says:

﴿**Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayat (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.**﴾

[Al-An'am, 65]

When people start to adopt false or fabricated texts or misinterpretations, they will be divided into groups that have different ways (religious sects, etc.). Nowadays, we desperately need to become one and to have united hearts, concepts, potentials, goals and grounds, which really count for Muslims. Besides, we should not affiliate with other than the group of believers, for belonging to a small sect and an insignificant group that seems important shall shatter this Ummah. Allah says:

﴿**And be kind and humble to the believers who follow you.**﴾

[Ash-Shu'ara', 215]

The second Ayah is:

﴿**And lower your wings for the believers (be courteous to the fellow-believers).**﴾

[Al-Hijr, 88]

The Muslim takes every believer as a brother though he might not attend in the same Masjid, might not come to the same religious session or might not follow the same School of Thought. If we believe in this, we will become one, but partiality to small sects will shatter us. Allah says:

﴿And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.).﴾

[Al-Anfal, 46]

Muslims are powerful when they are united, but they are weak if they remain shattered.

Let me repeat the main point we are discussing; it is the Divine Method-response. Having the right religious reference of what is right and what is wrong grants prosperity to man. It is like owning a detector of gold to detect the gold in a room which contains 1000 yellow bricks, but only 100 of them are pure 24 carat gold, whereas 100 of the bricks are made of 21 carat gold, another 100 are made of 18 carat gold, another 100 are made of 16 carat gold, another 100 are made of 11 carat gold, another 100 are made of copper coated with gold and another 100 bricks are made of iron, and all you have got is only 15 minutes to take 100 bricks of them. Therefore, owning this gold detector will help you choose the 100 bricks made of 24 carat gold and be rich, but if you do not own this detector, you might choose the iron bricks and lose everything. Religiously speaking, your success lies in having the detector when you intend to adopt any ideology since countless people write books about religion. Let alone, there are different sects, delusions and false ideas that are prevailing these days.

## Why are there four Schools of Thoughts?

In man's life there are constant and variable matters, so as for the self-evident religious texts, they cover the constant matters, whereas the Zanniyat Ath-Thuboot (it needs evidence to prove its authentication) texts, they cover the variable matters. Take for example Zakat, Allah orders us to pay Zakat, but since people live in cities and in the suburb, giving someone who lives in the city a bag of wheat will be a burden over his shoulders, for he does not know how to grind or bake it, but if you give him money he will make use of them. Allah the Almighty says:

﴿And perform As-Salat (Iqamat-as-Salat) and give Zakat,﴾

[Al-Muzzammil, 20]

Allah does not mention how to pay Zakat, so scholars studied the texts in Sunnah, and some of them said that Zakat can be paid as goods, whereas others said that Zakat can be paid with paper-money. This difference in opinions is not a negative contradiction, but rather it is a variety and enrichment. Also, when scholars agree upon something, their agreement is a self-evident ruling, and when they disagree upon something, their disagreement is mercy on people.

I would like to clarify this point by giving you an example. If you say, "Give this person 1.500 Dirhams", this order does not need scholars or jurists to interpret it, because it is crystal clear, but if you say, "Give this person one thousand and a half" we cannot tell if this half indicates half Dirham or 500 Dirhams. Therefore, the second order is not as clear as the first one, and it might bear multi probabilities.

When someone says statements that have many probabilities, this indicates his weakness in language, for he means to say one meaning, but he uses a statement that can bear multi meanings. For that very reason, all man-made laws need interpretation, explanation and jurisprudence, but when Allah mentions a text that bears many probabilities, this means that Allah intends to embrace all possible meanings out of Mercy upon His servants. Therefore, there is a big difference between the Divine Text and the human text that bear probabilities.

Let me ask again, why do we have four Schools of Thoughts? We have this variety in Schools of Thoughts because in the Quran and Sunnah, there are texts that contain many probabilities in the sense that all meanings are embraced in these texts out of mercy, so that matters are made easier for Muslims.

The different Schools of Thoughts put forth different opinions for the situation of a menstruating woman who cannot do Tawaaf Al-Ifadah (is the Tawaf performed by the pilgrim on the 10th of Dhul-Hijjah as the last formal rite of Hajj in Makkah after changing into street clothes.). According to Hanafi School of Thought, she should offer a sacrifice, because she fails to do something that is obligatory on her, which means that she should pay close to 150.000 to buy a camel. According, to Shafi'i School of Thought, "Muslims in the early generations would not leave Makkah until the menstruating women in their group got a chance to complete their period and perform Tawaf Al-Ifadah", and according to Maliki School of Thought, she is allowed to do Tawaf Al-Ifadah though she is menstruating.

These three opinions cover all conditions women might have; the rich woman will offer a sacrifice (according to Hanafiyah), whereas the one who comes with her people to Hajj, they will wait for her until she is pure and able to do Tawaf Al-Ifadah (according to Shafi'iyah), but if she is with a group and she cannot stay behind till she does Tawaf Al-Ifadah, and she cannot leave the group because she cannot pay for her stay, we say to her, you can do Tawaf Al-Ifadah (according to Malikiyaah).

## 5th Constituent: Lust

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

### **Lusts are neutral and they might be your path to Allah:**

Lusts are installed in man, and some people might mistakenly think that lusts are the reason behind mischief in the world, while the truth is right the opposite. Had not lusts been installed in us, we would have never had the chance to enter Paradise. Moreover, lusts are neutral, and they might be the means for man to exalt to the highest ranks in Paradise, or the reasons for him to fall to the lowest of the low in Hellfire.

If we liken man to a car, the lusts in man are like the engine which moves the car, whereas the steering wheel is the tool which keeps the car on the paved road (man's reason), so if the engine is working and there is not a steering wheel, the car will most likely deflect from the road when it reaches the turns and will end up in the deep valleys on the sides of the road, and this leads to death inevitably. Much in the same line, lusts are neutral, and they are not the reason behind mischief in the world, but rather the mischief is the outcome of abusing these lusts (just like misusing the engine of the car). Hence, do not accuse lusts of falling in sins, for without them, you will never exalt in the Sight of the Lord of the heavens and the earth, you will never enter Paradise and you will never draw close to Allah.



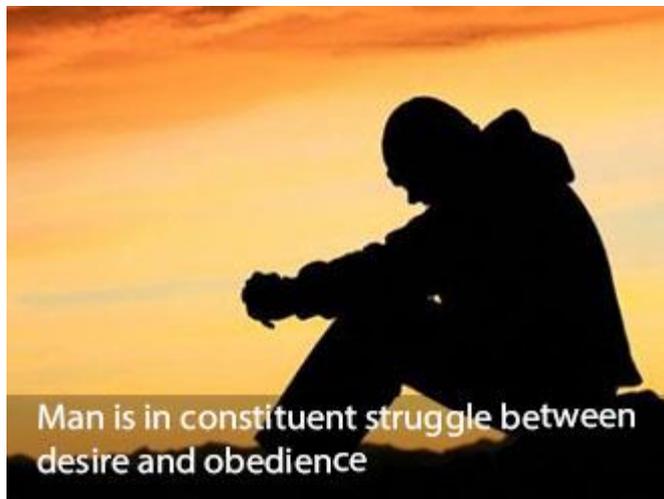
Money is endeared and you can exalt by spending lawful money

Is there any way other than lusts through which you can draw close to Allah? Getting closer to Allah can be through money (man has the lust for money), which is endeared to man, so if he spends it in lawful ways, he will exalt in the Sight of Allah. The same goes for man if he owns a sum of money by which he can buy

the best tasty food for him and for his family, but he gives it to a poor man (to draw close to Allah). If this money were not endeared to him, he would not exalt upon spending it on the poor.

Like money, women are endeared to man, so if he passes by a half-naked woman in the road, and he does not lower his gaze, he will not exalt in the Sight of Allah. As you know the Muslims should perform the five prayers daily, but in fact he prays thousands of times in the road each time he lowers his gaze from looking at a strange woman's beauty, and upon doing so, he will exalt in the Sight of Allah.

Man is created from a whiff from the Soul of Allah and from a fistful of mud, and so he has inside him mundane inclinations and transcendental ones. These two kinds of indications are very clear to every human being, for every man wishes to be pure, chaste, honest, generous and loyal, and these



Man is in constituent struggle between desire and obedience

are among the transcendental inclinations that are resulted from the whiff of Allah's Soul breathed in man, whereas man's love to eat, drink and mate are among the mundane inclinations that are resulted from the fistful of mud he is created from. The most crucial matter in the believer's life is the ongoing struggle between meeting his needs and applying the Divine Orders. Actually, every day, every hour and every minute, the believer is in struggle between

obeying Allah on one hand and fulfilling a mundane inclination, desire or whim on the other.

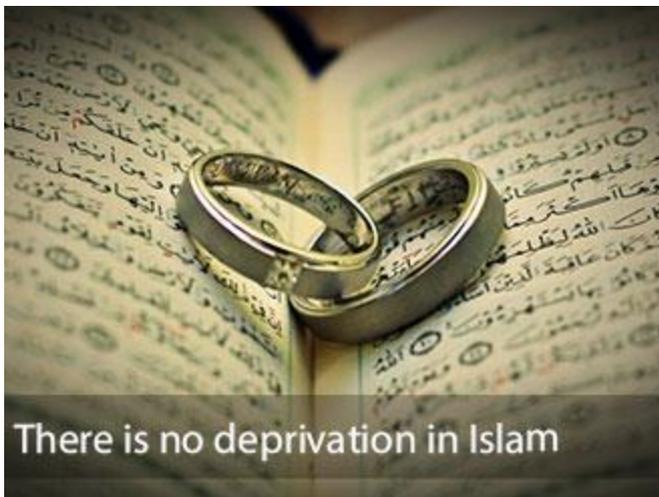
A married man had children, he was socially respectable and he occupied a high position, but once he traveled abroad, and there he backslid (committed adultery). Consequently, he was afflicted with one of the STDs (sexually transmitted diseases), and he could not mention his disease to anyone, lest he would be degraded by the people who knew him. One day, he said, "I suffered from that disease for 16 years, and during that period of time, I was in severe agony." All that pain and grief were the outcome of one hour of fulfilling a forbidden desire:

**((It is bad enough that an hour when a prohibited lust is fulfilled causes someone a long-lasting grief.))**

Allah says:

**﴿And who is more astray than one who follows his own lusts, without guidance from Allah? Verily! Allah guides not the people who are Zalimun (wrong-doers, disobedient to Allah, and polytheists).﴾**

[Al-Qasas, 50]



The "Mafhoom Al-Mukhalif" (an implicit meaning on which the text maybe silent but is nevertheless in harmony with its pronounced meaning) of this Ayah, is that the one who follows his own lusts according to Allah's Guidance, is safe. Hence, if man longs to a woman, he gets married, if he longs to money, he makes his living lawfully and if he longs to have a good reputation, he obeys Allah. This is how he can fulfill all his lusts according to Allah's Method. Therefore, there is no deprivation in Islam, but there is regulation, purity, system and spiritual comfort following every desire man fulfills lawfully (according to Allah's Method).

Man might have a sexual intercourse with his wife, and after a while he might offer night prayers and weep. He can do that because he does not do anything against Allah's Method. On the other hand, if he feasts his eyes on the beauty of a strange woman, he will be veiled from Allah. One look only is enough to veil man from Allah, whereas a sexual intercourse (with his lawful wife) will not veil him from Allah! This is because his relation with his wife is according to Allah's Method, whereas the look (at a strange woman) is against that Method. Hence, being patient on abstaining from fulfilling a forbidden lust is easier than bearing its devastating consequences.

### **There is no deprivation in Islam, but there is discipline and regulation:**

The lusts installed in man by Allah are regulated by a Method He sent to us. Every lust installed in man but has a lawful way to fulfill it, and when man fulfils it lawfully, he will be rewarded twice. You are allowed to fulfill any desire in a range of 80 degrees (the allowed range in Islam) out of 180 degrees. Religion is about discipline whereas corruption is about dissoluteness.

Man tends to like the opposite sex, and this is something Allah has installed in mankind, but the male and female believers follow the Divine Method, so this lust is their motivation to reach Paradise. Accordingly, religion and faith are all about being disciplined. Allah says:

**﴿But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts\* Verily, Paradise will be his abode.﴾**

[An-Nazi'aat, 40-41]

Because of fuel's combustion (the burning of the fuel), the car moves, and if the fuel is put in the fuel tank, runs in the tubes and is ignited at the right time, the car will move safely. Hence, when the fuel is used properly, you can go with your family on a nice spring day to a park and have a good time, but how do we reach this result? We reach it by a series of controlled combustions in the design of the car. However, the same fuel can be poured on the car, and by giving it a light, the car and the people inside it will burn.

Man will not be in remorse because of the lust itself, but because of fulfilling it unlawfully. Sugar and salt are valuable ingredients, but if you add a lot of salt to sweets, will you be able to eat them? On the other hand, if you add sugar to a very expensive stew, will you be able to eat it? You will spoil it by adding the sugar to it. Hence, both sugar and salt are needed in most food industries, but misusing them will spoil things. Therefore, mischief comes from misusing things.

Consider the lust for woman, woman is created to be your wife and to bring you children which will bring happiness and fun to the house, but if you fulfill the lust for her unlawfully, you will be in misery, and this misery is the outcome of misusing and abusing your fortunes and lusts.

### **Lusts exalt you in the Sight of Allah twice:**

Lusts exalt you in the Sight of Allah two times; the first time when you are patient (you abstain yourself from fulfilling them unlawfully), and the second time when you are grateful to Allah for allowing you to fulfill them lawfully. When you look at your lawful wife instead of looking at a strange woman, you will be



thankful to Allah (for fulfilling this desire lawfully). Likewise, when you earn your money lawfully and spend it lawfully, such as bringing fruits to your children, and making them happy about that, you will exalt in the Sight of Allah as a thankful person. Also, when you refrain from taking unlawful money despite your need to it, given loving money is installed in you, you will exalt in the Sight of Allah as a patient servant.

Accordingly, lusts are the reason behind being rewarded twice; if you fulfill your lust through the way Allah permits, you will exalt in the Sight of Allah as a thankful servant, and if you avoid the unlawful ways of fulfilling your lust, you will exalt in the Sight of Allah as a patient servant. Man exalts in the Sight of Allah when he refrains from taking unlawful money, when he follows a lawful way to earn them, when he lowers his gaze from looking at a strange woman

and when he feasts his eyes on the beauty of his wife. This is the exact meaning of the following Ayah:

﴿Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.﴾

[Aal-'Imran, 14]

As if all the pleasures of the worldly life are summarized in the following word:

﴿This is﴾

"This" refers to the pleasures which are available to you:

﴿This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.﴾

When man fears Allah while fulfilling his lusts, and then the angel of death comes to him to take his soul, and he dies on the state of having sound faith and being obedient to Allah and his Messenger PBUH, he will return to Allah in a very happy indescribable state:

﴿But Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.﴾



When you return to Allah after you fear Him while fulfilling your lusts in the worldly life, you will be extremely happy (in the Hereafter). This is why it is said that death for the believer is like his wedding ceremony. It is proven that the happiest moment for the believer is the moment when he meets his Lord.

Keep in mind that you are not forbidden from getting married, having children, having a job and earning money, only you should do all that lawfully and according to the Divine Method. Therefore, go ahead and study, acquire the highest scientific degrees, establish a business and open a store, but do that

according to Allah's Method, so you have to be honest, you should not deceive others, you should not hide the flaws in your goods and you should not deal in Riba (usury), for all your earnings should be according to Allah's Method. Allah does not forbid you from enjoying the worldly life (lawfully). The Prophet PBUH said:

**((He is not the best among you whoever neglects his worldly life at the expense of the Hereafter, or whoever neglects the Hereafter at the expense of the worldly life, unless he makes use of them both (according to Allah's Method). Indeed the worldly life is a journey that leads to the Hereafter...))**

The worldly life is man's ride to the Hereafter. The Prophetic supplication goes as follows:

**((Abu Hurairah (RAA) narrated that the Messenger of Allah (PBUH) used to say, "O Allah! Set right for me my religion, which is the safeguard of my affairs. And set right for me the affairs of the world wherein is my living. Decree the Hereafter to be good for me. And make this life, for me, (a source) of abundance for every good and make my death (a source) of comfort to me and protection against every evil."))**

[Muslim]

**((Al-Hasan said: "The Messenger of Allah (PBUH) taught me some words to say in witr in Qunut: "O Allah, guide me among those whom You have guided, pardon me among those You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted.))**

[At-Tirmizi, Abu Dawod and Ad-Darmi]

The Prophet PBUH is a realistic and a practical man. Some people taste the graces of having wealth, getting married, having comfortable houses, owning luxurious vehicles and having summer resorts, but if you pay attention to the following Ayah, you will notice that there are greater graces than these. Allah says:

﴿Say: "Shall I inform you of things far better than those?﴾

[Aal-'Imran, 15]

If you believe that what Allah says is the truth, then read the following Ayah:

﴿Say: "Shall I inform you of things far better than those? For Al-Muttaqun (the pious - see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.]﴾

[Aal-'Imran, 15]

What is better than all of that is:

﴿And Allah will be pleased with them. And Allah is All-Seer of the (His) slaves"﴾

[Aal-'Imran, 15]

Hence, whatever you take from the worldly life would not decrease that which in the Hereafter any more than a needle decreases the sea if put into it. The Prophet PBUH said:

**((What is the example of this worldly life in comparison to the Hereafter other than one of you dipping his finger in the sea? Let him see what he brings forth.))**

This is what the Prophet PBUH told us in the Hadith, and as you know whatever the Prophet PBUH says is a Revelation from Allah as mentioned in the following Ayah:

﴿Nor does he speak of (his own) desire\* It is only an Inspiration that is inspired.﴾

[An-Najm, 3-4]

## Money and women:

The longest story of a Prophet in the Quran is the story of our Master Yusuf PBUH. The plot of the story revolves around a high class beautiful woman who tempted this noble young chaste Prophet PBUH, but he responded to her by said, "I fear Allah, the Lord of Worlds".

**((Abu Sa'id Al-Khudri (may Allah be pleased with him) reported: Messenger of Allah (PBUH) said: "The world is sweet and green (alluring); and verily, Allah is making you to succeed each other, generations after generations in it in order to see how you act. So beware of this world and beware of women".))**

[Muslim, At-Tirmizi, Ibn Majah and Ahmad]

The lust for woman has a glittering and attractive power that affects man even remotely through an image, a TV screen or a story, so if man does not leave a safety space between him and this lust, its effect will reach him.

Some submarines move by atomic power, and a small amount of uranium is enough to provide a submarine with power for two years. The lust for woman is like this uranium, it motivates man to work, to perfect his job and to earn lawful money, so that he can get married and feed his children. However, if this lust turns into a target rather than a motivating power, and if man does not follow the Divine Method in fulfilling it, it will become a destructive power.

The two things that make man backslide are the woman and money. In fact, they are the soft sides in his character, so you can notice how all scandals in history were caused by money or women. Hence, the best thing in Shari'ah is that Allah puts a safe zone between man and the major sins. This safe zone



is like the dry bank that is next to a very deep drifting river that has a slippery edge, so if man walks on this slippery muddy edge, most likely he will slip into the river, but if he walks on the dry bank, the possibility to survive falling into the river is very great. Allah says:

﴿**And come not near to the unlawful sexual intercourse.**﴾

[Al-Isra', 32]

Pay attention that Allah does not say, "Do not commit adultery". Regarding this Ayah, I came across an amazing fact mentioned in an article, and according to it, when man crosses the red lines in his connection with the woman like staying alone with her, befriending despicable people or listening to and watching obscene stuff, his brain discharges a substance which dysfunctions his judging power. This explains why respectful people backslide some times; when man exceeds the limits, the judging power of his mind will stop working, and he will fall into the major sin and will be destroyed thereof. The Prophet PBUH said:

**((Behold! A man is not alone with a woman but the third of them is Ash-Shaitan.))**

[At-Tirmizi]

The Prophet PBUH did not say "A Kafir" or "A Fasiq", but rather he said, "A man", which means that anyone, regardless who he is, might fall into the major sin if he crosses the red lines.

**((Behold! A man is not alone with a woman...))**

It is deemed important to surround yourself with good environment and with believers who are chaste, honest, pious and upright on the Path of Allah.

**﴿O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).﴾**

[At-Taubah, 119]

## 6th Constituent - Paragraph (1-2): Freedom of Choice

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The most crucial thing in religion is man's Aqeedah (ideology), and if it is sound, his deeds will be right, which will make man achieve his hopes. The gravest corrupted ideology, that might paralyze man entirely and make him helpless towards his inevitable destiny, is fatalism. Fatalism by definition is to believe that Allah compels man to do all his deeds, and then He will call him to account for them though he is compelled. This point is expressed clearly in the following line of poem:

**He threw him in the sea with hands tied up  
and said to him, "Beware of getting wet"**

If the principal of a school gathers the students on the first day at school and reads to them the names of the students who will pass the exams and the names of those who will fail, and then he says to them, "You can go to your classrooms and study", he is practicing fatalism on them (since the results of their study are already registered). This is irrational.

Let us mention the proofs that man has free will:

### 1- The first proof is in the Divine Revelation:

Allah says:

**❖ Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)."**  
**Likewise belied those who were before them, (they argued falsely with**

**Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." ❦**

[Al-An'am, 148]



Scholars of interpretation and Aqeedah said, "This Ayah is the proof that man has free will, so whoever claims that he is Divinely compelled, forced or obliged, his ideology is like the one of Mushrikeen (polytheists).

"Al-Khurs" is an Arabic word, which means the worst kind of lying, and it means to lie

against Allah. Imam Al-Ghazali said, "If the mob commit major sins, this will be less graver than saying things about Allah of which they have no knowledge." Moreover, when Allah the Almighty puts the sins in the ascending order in Surat Al-A'raf, He considers the following as the mother of sins:

**❦ And saying things about Allah of which you have no knowledge. ❦**

[Al-A'raf, 33]

In another Surah, Allah says:

**❦ And that He may punish the Munafiqun (hypocrites), men and women, and also the Mushrikun men and women, who think evil thoughts about Allah, for them is a disgraceful torment, and the Anger of Allah is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination. ❦**

[Al-Fath, 6]

Allah also says:

**❦ Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves, ignoring the others and the Prophet PBUH) and thought wrongly of Allah - the thought of ignorance. They said, "Have we any part in**

the affair?" Say you (O Muhammad PBUH): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to Mahis that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts. ﴿﴾

[Aal-'Imran, 154]

In another Surah Allah says:

﴿Verily, We showed him the way, whether he be grateful or ungrateful.﴾

[Al-Insan, 3]

Allah also says:

﴿Truly! Ours it is (to give) guidance,﴾

[Al-Lail, 12]

Allah says in another Surah:

﴿And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqa (dwelling, resting place, etc.)!﴾

[Al-Kahf, 29]

Also, Allah says:

﴿And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.﴾

[Fussilat, 17]

In another Surah Allah says:

﴿For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things.﴾

[Al-Baqarah, 148]

Some people assume that the verb (face), refers to Allah, and if we understand the Ayah in such a way, we will be mistaken. It is like saying to the person who is in the back seat of the car, "Turn right" although you are the one who is driving, so he will tell you, "I cannot because the steering wheel is not in my hand." If we assume that Allah is the One Who directs us in our deeds and actions, why does He say in the same Ayah, "So hasten towards all that is good."?

Hence, Al-Haa' refers to man not to Allah (so man is the one who directs his own deeds and actions), but man sometimes senses compulsion in some Ayat, so what should we say to him in such a case? There is a fundamental self-evident rule in Islam that goes as follows: No matter how many the Ayat Mutashabihaat (not entirely clear for many, or some people) are, they must be interpreted by referring to Muhkamaat (clear) Ayat.

To clarify this point, allow me to give you an example. If you say, "Wheat is a critical material", what does the word "dangerous" indicate here? Does it mean that wheat might explode? Or does it mean that wheat is essential in man's life? This word bears more than one meaning, so it belongs to Mutashabihaat matters. The real meaning of "critical" here is that it is a basic material in man's life. Similarly, no matter how many the Ayat Mutashabihaat are, they must be interpreted by referring to Muhkamaat Ayat. Accordingly, even if there are 1000 Ayat in the Quran that might give the impression that man is Divinely compelled, they are all interpreted by referring to the following Ayah:

﴿Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."﴾

[Al-An'am, 148]

Let me mention some of these Ayat, Allah says:

﴿**And you will not, unless (it be) that Allah wills, the Lord of the 'Alamin (mankind, jinns and all that exists).**﴾

[At-Takwir, 29]

This means that due to Allah's Will man owns the free will, given mankind can never own the free will if Allah does not decree that, so if you gain happiness because of the free will you own, and it is your means to exalt and succeed, then you should know that this free will is one of Allah's Blessings upon you.

This Ayah can never mean that man's will is compelled by Allah's Will, but rather it denotes Allah's Favor upon man after He grants him the free will, and the difference between the two meanings is huge. In another Ayah, Allah says:

﴿**And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.**﴾

[As-Sajdah, 13]

Allah made man the utmost creature, and He honored him by giving him the free will, the mind and Shari'ah. Hence, the meaning of the previous Ayah is that if Allah wills to compel you on something and to invalidate having the freedom of choice, being honored, being favored over other creatures and your identity, Allah will compel you on guidance, but this guidance will be the outcome of compulsion, and so it will not bring happiness at all, nor will it exalt man to the highest rank in Paradise. Pay attention to the following Ayah:

﴿**Thus Allah leads astray whom He wills and guides whom He wills.**﴾

[Al-Muddathir, 31]

This Ayah has three meanings:

The 1st meaning:

Allah will lead astray the one who chooses to become astray out of his own will. Allah says:

﴿**So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path).**﴾

[As-Saff, 5]

The 2nd meaning:

Allah will turn man away from the one he joined as a partner with Allah. In other words, when man depends on an earthy party (instead of Allah), the latter will let him down due to Allah's Will, and this is how Allah turns man away from this earthy party. Actually, if this earthy party helps man whenever he resorts to it, the latter will elevate it to a Divine Status. Hence, the moment you put your trust in anyone other than Allah, Allah will disappoint you through that person and make you deeply hurt only to turn you away from that partner you joined with Allah.

The 3rd meaning:

The misguidance indicated in these Ayat is like someone who is traveling to a city, and on his way he reaches an intersect, so he does not know which way to take, and he asks a person for help, and that person says to him, "Go this way", but if the traveler says to the man, "You are a liar", this person will not give him any further information about the road. Hence, he will not tell him that there is a bypass routes, a bridge or a barricade, because the traveler refuses to take that road to begin with. The same goes for man when he refuses religion; Allah will lead him astray, so he will not make use of the religious details. This is like a student who refuses to enroll himself in the university, and so he will not make use of its library, of the collage ID card, of any discount and all other privileges that are entailed to him as a university student.

## 2- The logical proof:

It is illogical and unacceptable, and it is even unsuitable to the Creator of this universe and Allah's Perfection to say meaningless words (Sublime be He above such a claim). Unlike Allah, man might say meaningless words sometimes out of courtesy, hypocrisy, compulsion or flattery.



I repeat, compelling people Divinely to do their deeds is a corrupted ideology, and it is like saying to someone who is passing through a path that is as narrow as the width of his shoulders to turn right, so in this case the order is meaningless, isn't it? Scholars said, "Sending Divine Orders and Prohibitions is enough proof that man has free will". If you are forced by Allah to do your deeds, it is meaningless to order you to be honest, to avoid dishonesty, to perform Salah or to abstain from wine and adultery. Hence, having Divine Orders and Prohibitions proves that man has free will.

A man who drank wine was brought to our Master Umar Ibn Al-Khattab, may Allah be pleased with him, so Umar ordered him to be whipped (as a punishment for drinking wine), but the man said, "Allah decreed that I do that". Umar ordered that he had to be whipped twice: once for drinking wine and the other for falsely accusing Allah for his sin, and he said, "Woe unto you man, Allah's Decree will never take away your free will."

Our master Ali, may Allah be pleased with him, said, "If we go to Ash-Sham, that will be according to Qada' and Qadar (Divine Preordainment and Predestination), and had you believed that it is a compelling Qada' and Qadar, then this will invalidate the Divine Promises and Menaces or the Divine Rewards and Punishment. Allah, the Glorified, has ordered His worshippers to act by free will and has cautioned them and refrained them (from evil). He has placed easy obligations on them and has not put heavy obligations. He gives them much (reward) in return for little (action). He is disobeyed, not because He is overpowered. He is obeyed but not under force."

Al-Hasan said, "If Allah forced his creations to obey Him, rewarding would be meaningless, if He forced them to sin, punishment would be invalid and if He neglected them, this would indicate a shortcoming in Omnipotence. Allah commanded mankind after giving them free will in order to evaluate the deeds, otherwise good deeds would be of no importance, the bad deed would have no value and man would not be called to account for his deeds."

If you imprison a student during his exams, and so he flunks the year, you cannot rebuke him for his failure. On the other hand, if you give the answers of the exam questions to a student, and so he aces the exam, you cannot hold a big party to honor him.

Keep in mind that the Divinely reported proof does not contradict the logical one, because the Revelation is Allah's Words, the mind is the device He installed in man to judge matters, the reality is His creation, the pure Fitrah is His molding and Al-Haqq (the truth) is what is mentioned in the Divine Reporting, what accords with the sound mind and what goes along with the pure Fitrah and the objective reality.

## 6th Constituent - Paragraph (2-2): Important Issues Related to Man's Free Will

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

### The 1st issue:

Man has free will in everything he is Divinely assigned to do, and he is Divinely compelled in the matters that he is not Divinely assigned to do, and this compulsion is in his best interest. There are some matters that man has no control or choice over. Following are some of these matters:

- 1- The parents: Man might be born to a very wealthy family where all his needs are met, and he might be born to a poor father who cannot afford his daily bread.
- 2- The era: There are people who were born in the thirties of this century, some were born in the fifties, some lived in the middle ages and some will live in the coming ages. Therefore, the time of birth is not controlled by man, but it is preordained by Allah.
- 3- The place of birth: There are people who are born and raised in Arab countries, whereas others are born and raised in the west or in other places. Hence, the place of birth is something that man has no control over.
- 4- The physical characteristics and capabilities of man: Someone might be tall, another might be short, and someone is born white whereas another is born black. These features are preordained by Allah the Almighty.



Man cannot choose his parents

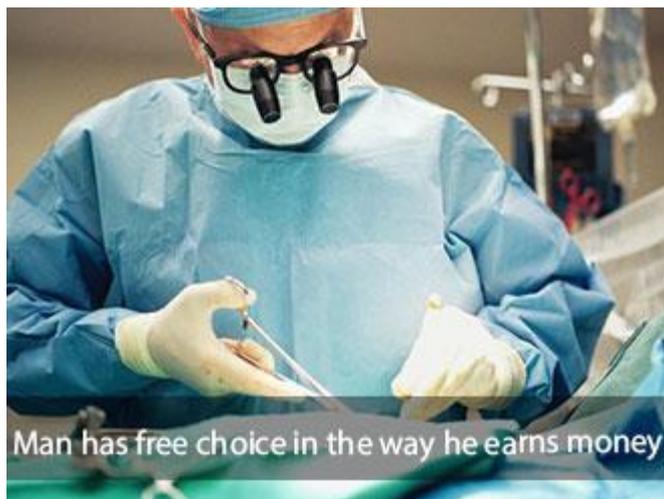
I would like to refer to a fact that we should not overlook, and which Imam Al-Ghazali mentioned when he said, "This is as good as it gets." Hence, the matters which man has no control of, are preordained by Allah in his best interest, but man will know so on the Day of Resurrection when all facts will be revealed to him, and on

that Day he will not be able to say anything other than, "Praise be to the Lord of the Worlds." He will praise Allah, because he was born to this father and this mother, because he was born in this time and place and because he was born having these features and abilities Allah granted him, so that they will be suitable to him to fulfill the mission he is Divinely assigned to accomplish.

In concise, man is Divinely compelled in all the matters that have nothing to do with the Divine Assignment, and these matters are Divinely preordained to his advantage. On the other hand, he is given free will in the matters he is assigned to, so that he might choose any way he likes of the two ways (the truth or falsehood).

## The 2nd issue:

Basically, man is Divinely compelled, then he is granted the free will, and after that he is Divinely compelled once more, and this compulsion does not contradict man's freedom of choice, but rather they both complete one another; do you know how? Essentially, man is Divinely compelled in the matters we



Man has free choice in the way he earns money

have mentioned earlier (his parents, the date of birth, the place of birth, his features and the like), then he is granted the free will in obeying Allah or disobeying Him and in following the right and truthful path or the evil and false

path, then man is Divinely compelled once more to meet his destiny that is based on what he has chosen before. Accordingly, he will be rewarded if he chooses goodness, or he will pay a heavy price for choosing evil.

Man, for example, has the freedom of choice in the way he makes his living, so if he chooses a lawful way to earn his money and to meet his interests, he is safe, but if he chooses stealing, for example, and he does not respond to His Lord, shutting down his mind and Fitrah by that and insisting on this bad choice, Allah the Almighty will compel him to pay the price for his choice in a way that is congruent with the absolute Divine Wisdom of the Lord of the Worlds. This Wisdom entails that man's hidden agenda will be revealed, so that it will be a proof against him, and since Allah's Plan overcomes the Kafir's plan in the favor of Allah's Will, this man who insists on stealing will be able to steal after Allah allows him to do so in the time Allah chooses in order to fulfill the Divine Wisdom of Allah, Sublimed be He, for it does not befit Allah's Character to have something taken place in His Kingdom without His Leave.

### The 3rd issue:

Indeed man owns the free will, but the action is Allah's. To make this point clear, consider this example:



if a student fails in the tests, and his failure is decided in the administration of the school, we say, "The student flunks the year", which is true, but also we can say, "The administration makes this student fail", which is also true. However, the student fails, because he chooses to fail, and the administration

makes him fail as a result of his choice.

As I have mentioned, the actions are Allah's, while the choices are man's, and there is no contradiction between the two, for Allah's Will means that He allows man to do what he wants to do since he owns the free will, and then Allah gives him the power to carry out the deeds of his choice. Allah says:

﴿Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.﴾

[Al-Baqarah, 286]

Man might earn obedience or disobedience, but the action is Allah's. In other words, when man seeks the truth and goodness, Allah will guide him to them and help him, but when man insists on committing sins, Allah allows him to carry out his hidden agenda, because he owns the free will.

Owning the free will, being Divinely preordained and being guided or being led astray are matters that need attentive comprehension, because they are related to man's Aqeedah, and man's Aqeedah dictates his behavior which will be the reason to exalt man to the highest rank or to make him hit rock bottom. The majority of people adopt fatalism, which paralyzes man, so they stop doing anything, waiting their inevitable destiny though the proofs are very clear that man owns the free will, and that deeds will be of no value without this free will. For example, if you force someone to give you a gift, it will not be a gift anymore, but rather it will be something taken by force, given the value of a gift comes from being given willingly to someone.

## 7th Constituent - Paragraph (1-6): Time

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

When man reflects on the creation of the heavens and the earth, he will reach, with his reason, the fact that this universe must be created by a Great Creator, Educator, Merciful, Disposer and Wise Deity. Moreover, man's reason will reach the fact that this Creator is Great in His Creations and Perfect in His Actions, and that this Divine Perfection entails that He should not leave His servants without introduction, explanation or Divine Method which contains orders, prohibitions, warnings, promises and menaces, and for that very reason Allah sent the Prophets, peace be upon them, as bearers of good news as well as of warning, and with them He sent the Scripture in truth.



Hence, Allah sent Scriptures in which man finds all needed information that gets him acquainted with his Creator and Educator, which judges between people in matters wherein they differed and which shows man the reality of the worldly life and defines his mission in it.

To make things easier for man in this worldly life, Allah bestowed upon His servant the constituents of the Divine Assignment, such as the universe, the mind, the Fitrah (human nature), the Divine Method, the lusts and the free choice, and they all exist on earth and take place throughout the life of man. Thus, man's lifetime is his capital in the worldly life, so if he spends it in purifying his soul, it will be the price he pays to enter Allah's Paradise. Allah says:

﴿Verily, the Muttaqun (pious - see V.2:2) will be in the midst of Gardens and Springs (in the Paradise)\* Taking joy in the things which their Lord has given them\* Verily, they were before this Muhsinun (good-doers - see V.2:112)\* They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]\* And in the hours before dawn, they were (found) asking (Allah) for forgiveness\* And in their properties there was the right of the beggar, and the Mahrum (the poor who does not ask the others)﴾

[Adh-Dhariyat, 15-19]

Also, Allah says:

﴿Then as for him who will be given his Record in his right hand will say: "Take, read my Record!" "Surely, I did believe that I shall meet my Account!"\* So he shall be in a life, well-pleasing\* In a lofty Paradise\* The fruits in bunches whereof will be low and near at hand\* Eat and drink at ease for that which you have sent on before you in days past!﴾

[Al-Haqqqa, 19-24]

## 7th Constituent - Paragraph (2-6): The Value of Time According to Surat Al-Asr

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

There is a short Surat in the Noble Quran about which Imam Ash-Shafi'i, may Allah have mercy on his soul, said, "If people ponder over this Surah, it will be enough for them." [Ibn Kathir Interpretation 4\548].

This Surah puts forth an entire method for the life of human beings as decreed by the Creator of mankind. Throughout every era, time and place and in all ages, man has only one method which grants him prosperity, and he has only one path which leads him to the eternal Paradise, and anything else is loss, waste and misery. The Surat I am referring to is Surat Al-Asr. Allah says:

**﴿By Al-'Asr (the time)\* Verily! Man is in loss\* Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).﴾**

[Al-Asr, 1-3]



Allah has sworn by time (Asr) to man. In fact man himself is mere time, for he is nothing but a number of days; whenever each day passes then part of him has gone. Also, "Not a day comes from the days of this world but says: O son of Adam, I am a new day, and I am a witness for the deeds performed during my

stay, so make benefit from me. If my sun sets I will not return until the Day of Resurrection!"

Allah, Sublimed be He, has sworn to man by time to tell him that he is in loss as long as the passage of time consumes his life, given life is his capital, the container of his deeds and the price he pays to be admitted to Paradise which Allah has promised him.

In commerce, losing your capital without making any profits is the big loss ever. Similarly losing time is a big loss, so if man utilizes his time for the purpose he was created for, he can avoid this loss, and this utilization is manifested in having faith, offering good deeds, recommending one another to the truth and to patience.

First: Faith:

### ﴿Except those who believe﴾

Faith is the connection between this small, mortal and definite creature with the Everlasting, Indefinite and Absolute Origin (i.e. Allah), due to Whom the universe exists. Faith allows man to move from his limited potentials to the vast universe, from his insignificant power to the giant mighty hidden power of the universe and from his short lifetime to the permanent eternity that is known only by Allah. This connection grants man power, permanence and the strong will, and it grants him the real happiness he usually pursues, and this happiness is transcendental and priceless. Also, it makes man affable with life just like the affability between lovers. Gaining this happiness is an unmatched gain, and losing it is an unmatched loss as well.

Actually, worshipping Allah Alone exalts man from worshipping anyone else, and by this worship, man will never humiliate himself to anyone or act in a servile manner before anyone other than the One and the Superb Vanquisher (i.e. Allah). When man believes deeply that there is only One Omnipotent and One Deity Who deserves to be worshiped (i.e. Allah), desires and tending to be opportunistic will vanish from his life to be replaced with the Divine Law and Order.

One of the requisites of having faith is that man should know that he is Divinely honored, and when he does so, his self-esteem will be raised up, and it will deter him from descending this rank to which he is Divinely elevated.

Second: The Good Deed:

### ﴿and do righteous good deeds,﴾

Because faith is a positive motivating power, the good deeds are the natural fruits of this faith. Once faith is deeply rooted in the believer's conscience, it strives to prove itself in the shape of a good deed, for faith cannot stay inactive in the believer's soul without any positive outcome. If faith keeps motionless, it is considered fake or lifeless, just like the artificial flower which differs from the natural one in lacking fragrance.

The crucial fact about the good deed is that it is not something accidental, something done in the heat of the moment or something that is one time outcome, but rather it is the result of motivations to fulfill a transcendental purpose and for which believers cooperate with one another.

Faith cannot be passive, negative, secluded or confined, but rather it is a clean pure movement, a positive purposeful act, a balanced building of earth and a beacon for the coming generations. Also, it befits Allah's Method and heads towards Him. May Allah have mercy on the soul of Umar bin Abdul Aziz for he said, "Day and night consume

you, so invest them properly.

Also, they take as much as they can of you, so make use of them as much as possible."

When the space the good deed covers is wide enough, a great number of people and nations will be affected by and convinced with it, and when it is long lasting, more and more



generations will reap its fruits. Also, the deeper it is rooted in man's structure physically, psychologically, socially and spiritually, man will achieve the purpose of his existence, and his humanity will illuminate. In brief, the wider the space the good deeds embraces, the longer its influence is and the more effective it is, the more exalted in the Sight of Allah it will be. These are the characteristics of the good deed.

During 23 years only, the Prophet PBUH brought people out of darkness unto the light and out of benightedness unto the highest ranks of humanity. Also, he changed the history of mankind entirely until our present day, and as long as Allah decrees. The Prophet PBUH did so despite all the obstacles and difficulties which stood in his way from day one of calling people to Allah. The Prophet PBUH knew the value of time, and so he made it his means for extraordinary achievements that are impossible to be reached by entire nations. Allah has sworn by the Prophet's valuable life PBUH when He says:

**﴿Verily, by your life (O Muhammad PBUH), in their wild intoxication, they were wandering blindly.﴾**

[Al-Hijr, 72]

The Prophet PBUH educated his companions in a sublime manner, to such an extent that one of his companions said once, "If Allah removes the veil (of the unseen), my faith will not become more profound, and if I am told that I will die tomorrow, my deeds will not increase." The weight of man's deeds in the Scale of Allah will double, and man shall be rewarded many folds when the obstacles and distractions he faces become more, and when he does not find people to help him.

The weight of man's deeds in the Scale of Allah will double, and man shall be rewarded many folds as long as he keeps steadfast in an era when mischief prevails in societies and chaos spreads making rulers tyrants, the powerful transgressors, the rich more extravagant, scholars hypocrites and sins and Munkar widely spread, while Ma'roof (promoting the good) hidden.

**((It was narrated from Ma'qil bin Yasar that the Messenger of Allah (PBUH) said: "Worship during the time of bloodshed is like emigrating to me."))**

[Muslim and At-Tirmizi]

If man is granted prosperity in spending his time, his life will be lengthened even after his death, and so he stays alive though he might be dead, and he fulfills his mission whilst he is under the ground.

**((It was narrated from Abu Hurairah that the Messenger of Allah said: "When a man dies all his good deeds come to an end except three: Ongoing charity (Sadaqah Jariyah), beneficial knowledge and a righteous son who prays for him."))**

[Muslim by Abu Hurairah]

What would be the case if he never offers any good deed and then he dies? In another Hadith, these three details are mentioned as well:

**((It was narrated that Abu Hurairah said: The Messenger of Allah said: "The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'an that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death."))**

[Ibn Majah and Ibn Khuzaimah]

**((On the authority of Muslim that Jarir b. Abdullah reported that Allah's Messenger (PBUH) said: "He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect."))**

[Muslim, An-Nasa'i and others by Jarir]

Woe to them... woe to them... woe to them, those whose lives ended, so are their misguidance, but the outcome of their bad deeds goes on after their death. Congratulations... congratulations to those who died and with their guidance people are still been led, and they still rejoice its outcome. Ibn Ata' Allah Al-Sakandari said, "How wonderful to have a life that is fruitful even if it is short, whereas another life might be long but fruitless. He who is blessed in his

lifetime will achieve in a short period of time the indescribable and unbelievable."

Third: Recommending one Another to the Truth:

﴿and recommend one another to the truth﴾



Since, siding with the truth is difficult and is faced with so many obstacles and distractions such as desires, interests, environment, career's pressures, traditions, customs, concerns and greed, recommending one another to the truth will be a reminder, an encourager and a protector to the believer who finds his

brother besides him in his hour of need, advising him, encouraging him, backing him and trying his best to keep him safe and happy, and he never lets him down or desert him. Furthermore, recommending one another to the truth sifts individual's orientations and protects them from heading towards the wrong direction, for the truth never settles or continues but in a believing society whose members recommend one another to the truth, cooperate with one another and support one another.

Man completes himself through faith and good deeds, but by recommending his brother to the truth, he completes other people. Since the structure of the Ummah is built on the true religion we have received through the authenticated Divine Revelation, the sound mind has confirmed, the objective reality has proved and the sound Fitrah accords with, the truth shall continue and settle until the entire Ummah comes to terms with her self-power and her mission. Hence, recommending one another to the truth is a decisive matter in man's destiny, and unless the circles of the truth grow bigger on earth and refute falsehood, the latter will take over and grow. Thus, recommending one another to the truth means maintaining the existence of the truth and the accomplishment of its mission.

Fourth: Recommending one Another to Patience:

﴿and recommend one another to patience﴾

Due to Allah's Will the worldly life is the abode of trials through goodness and evil and the abode of struggle between the truth and falsehood. Thus, recommending one another to patience is deemed important to succeed in the trials and to overpower falsehood. Hence, recommending one another to patience helps in conquering our own desires, helps in standing against falsehood, helps in forbearing harm and helps in tolerating hardship. Accordingly, patience is the effective means to eliminate obstacles, to double potentials and to achieve goals. Allah says:

**﴿If you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not ﴾**

[An-Nisa', 104]

## 7th Constituent - Paragraph (3-6): Time Management

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The important thing about time has nothing to do with the way it is spent, but rather the way it is invested wisely. That is because if we spend time we lose it, but if we invest it, it will thrive and we will reap its fruits in the future of our life and the future of the rising generations. The question is: How can a Muslim invest his time? He can do that by applying the contemporary term "Time Management", so that he will not lose time.



Time in the Muslim's life is an ongoing worship, but according to the western terminology and materialistic theories, it does not go further than applying the motto "Time is money". By comparing this motto with the statement of Al-Hasan AlBsri that goes, "I have seen people who were keen on their time more than

on their Dirham and Dinar", we deduce that time is more precious than money in the eyes of Muslims, for Muslims know that money can be compensated, while time cannot be reclaimed.

Dear brothers, man is considered insane if he burns a big sum of money, and he is put under the care of a guardian to watch his behavior. In fact man is molded to regard time as more precious than money, and the prove is that he would sell his house even if he owns nothing else in order to go under an operation which might extend, as he assumes, his life for many years. Hence, the one who wastes his time is more insane than the one who burns his money.

Time Management is to do what should be done properly in time. Time is more precious than gold, better yet it is priceless, for time defines you as a human being. Moreover, time is one of the four main resources in business, which are: materials, information, individuals and time which is the most important among them.



When man is able to invest his time wisely, positively and skillfully, he will get the utmost outcome of the other resources, for when the individual manages his time effectively, he is actually managing his own life, his worship, his job and his worldly life.

Though time is very important, it is the utmost resource that is spent wastefully and the least amongst other resources that is used wisely either by groups or individuals. There are so many reasons for that, on top of which is the inability of man to realize the loss he will have upon misusing his time.

Time is a rare resource as long as man cannot reclaim it if it is wasted. Let alone, it runs fast, and it cannot be replaced. Thus, time is the most precious thing man might own. It is precious, because it is the means to seek knowledge, to do a job and to worship Allah, and these facts make time the real capital of man individually and collectively.

Depending on the abovementioned points, time is the backbone of life, and it is the ground on which civilizations are established. Although, time cannot be bought, sold, rented, borrowed, doubled, saved or manufactured, it can be invested and used wisely. Those who can manage their time to accomplish their jobs, to get acquainted with Allah, to worship Him and to draw close to Him, are the ones who know the value of time, and so they make use of every minute of it.

Actually, time management does not mean changing time, tuning it or developing it, but it means how to invest it effectively, and so wasting time in insignificant matters will be at its minimum levels.

Scientists empathized a long time ago that time passes in defined and constant speed, and that every second, minute or hour are similar to one another, that time moves forward and that time moves according to a specific controlled system in a way that it cannot be stopped, changed, increased and reorganized. In other words, time passes forward, and no one can delay it, advance it, accumulate it, stop it, replace it or reclaim it. Furthermore, time is a calculated resource that is distributed among people equally, and though people might differ in the fortunes they are born with (which are not equal), they all have the same 24 hours per day, the same number of days every week and the same number of months every year.

Timewise, all people are equal regardless of the position they occupy and the social class they belong to. This leads us to the fact that the problem is not how much time every person has, but how he uses the available time and manages it; does he use it effectively and fruitfully in accomplishing the needed job or does he waste it in insignificant matters?



Time management entails specifying the goals then fulfilling them. Allah says:

**﴿Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism).﴾**

[Al-Mulk, 22]

It is out of question that the one who aims at achieving a clear goal and a meaningful purpose is more rightly guided than the one who is heedless. Time is a great grace, and the Prophetic Sunnah supports what is mentioned in the Noble Quran that time is one of Allah's Graces upon His servants, that they are ordered to use it wisely and that they will be called to account for it.

**((Ibn Abbas (may Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "There are two blessings in which many people incur loss. (They are) health and free time (for doing good).))**

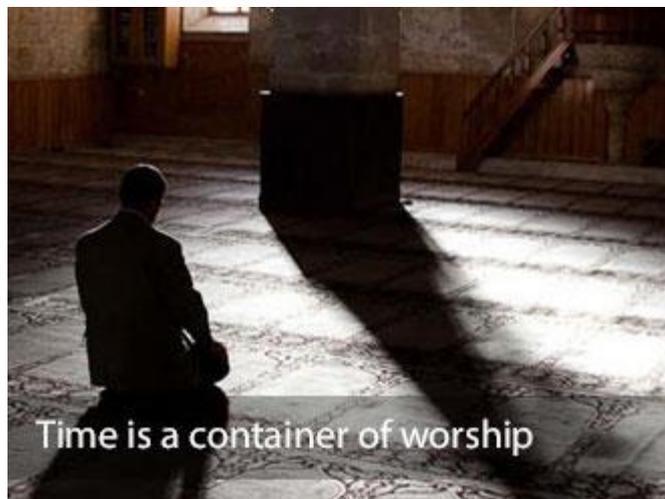
[Al-Bukhari, At-Tirmizi and others]

The meaning of "in which many people incur loss" is that only few are the ones who effectively use their time, for man might be healthy, but he does not have time, because he is making his living, or man might be rich, but he is not healthy, but if man owns them both (the health and time), he will most likely incline to laziness and will neglect obedience to Allah. As a result, he incurs loss which is like paying for something more money than its real price, and selling it at a cheaper price. Time is a big responsibility.

**((Abu Barzah (may Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out."))**

[At-Tirmizi by Abi Barzah]

Time is the container of worship, since Salah, Zakat, Sawm, Hajj and other acts of worship are done at specific time, and they should not be delayed, and even doing some of them in the wrong time invalidates the entire act of worship. Because the acts of worship are related to time, time is the container of these



acts of worship. Among the Prophetic Ahadeeth about encouraging Muslims to do their acts of worship in their specific time is the following:

**((It is narrated on the authority of 'Abdullah b. Mas'ud that he observed. I asked the Messenger of Allah (PBUH) which deed was the best. He (the Holy Prophet) replied: Prayer at its appointed hour. I (again) said: Then what? He (the Holy Prophet) replied: Kindness to the parents. I (again) said: Then what?**

**He replied: Earnest endeavour (Jihad) in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings).))**

[Al-Bukhari and Muslim by Ibn Mas'ud]

The Prophet PBUH was very keen on his time, and he never wasted it without doing anything for the Sake of Allah or for the sake of his own maintenance.

**((It is related that Husayn, son of Imam Ali, peace be upon them both, said: "I asked my father about how the Apostle of Allah PBUH, would spend his time indoors. He said: 'When he sought the refuge of his house he would divide his time into three parts; one part for Allah, one part for his family, and one part for himself. Then the part that was for him, he would divide between himself and the people; both those close to him and the general public, and he would spare all the time that he could for them.))**

[Ibn Sa'd in At-Tabaqat Al-Kubra and Al Baihaqi in Shu'ab Al-Iman]

There are strong indications in the Prophetic Sunnah about the importance of time:

**((Ibn Abbas reported: The Messenger of Allah PBUH said, "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."))**

[Al-Hakim in Al-Mustadrak]

In another outstanding Hadith the Prophet PBUH said:

**((Anas ibn Malik reported that the Prophet PBUH said, "If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Hour comes, you should plant it."))**

[Ahmad]

Ibn Al-Qayyim has a statement about the value of time in Muslim's life, he said, "Al-Arif (The one who is acquainted with Allah) uses his time wisely, for if he wastes it, he will waste all his interests which are related to time. When man loses time, he will not be able to reclaim it, given man's real age equals the time he uses wisely. Moreover, time is the essential means for man in his life to seek the eternal happiness or to end up in ongoing torment. Furthermore, life passes faster than the passing of clouds, so whoever uses his time for the

Sake of Allah and in His Cause, this will be his real life and age and what is left is not counted, for he uses what is left like the animals use their time. Thus, if man spends his time in heedlessness, in following lusts, in false wishful thinking, in sleeping and in doing nothing, his death is better for him than his life. Since the only part of man's Salah he prays with a present mind is counted, what is counted in man's life is the time he uses for the Sake of Allah and in His Cause."

[Al-Jawab Al-Kafi Liman Yas'al 'an Ad-Dawa' AshShafi]

He who is oblivious of the importance of time will face two grave situations in which he will remember how valuable time is. The first situation is at his hour of death when he leaves the worldly life and starts his final journey towards the Hereafter. At this particular time, he will wish to be given a second chance to use his time wisely, and he will wish to be given respite even for a short time to fix what he has spoiled and to reclaim what he has wasted. Allah says:

**﴿O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers\* And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)].﴾**

[Al-Munafiqun, 9-10]

The Divine Response comes as follows:

**﴿And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do.﴾**

[Al-Munafiqun, 11]

The second grave situation is when every person is paid in full for what he has done (good or evil, belief or disbelief in the life of this world) and will be recompensed for what he has earned. At this time, the people of Paradise will enter Paradise and the people of Hellfire will enter Hellfire, and only then, the people of Hellfire will wish that they can go back to the life of the Divine Assignment (the worldly life), so that they might offer a good deed, but this is in their dream, for the time for offering deeds will be over, and it will be the time for calling man to account. Allah says:

﴿But those who disbelieve, (in the Oneness of Allah - Islamic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!\* Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zalimun (polytheists and wrong-doers, etc.) there is no helper." ﴾

[Fatir, 36-37]

In the Quran, Allah warns people of heedlessness about by a severe warning. Allah says:

﴿And surely, We have created many of the jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ﴾

[Al-A'raf, 179]

Procrastination is one of the diseases that afflicts people, and man keeps saying, "Tomorrow I will do this", "One day I will do that", "I will repent later". Imam Al-Hasan Al-Basri said, "Beware of procrastination, for you are living your day but not your tomorrow, and if you live till tomorrow, make sure that you will work for tomorrow the same as you work for today, for if you could not live till tomorrow, you will not regret what you postpone today. Hence, do not say tomorrow and do not say I will." When a notable scholar was asked for a piece of advice, he said, "Beware of saying "I will", for it is one of Iblis's (Satan's) soldiers." It is well said by the poet:

**Increase your supply of Taqwah (piety) for you do not know  
if the night comes you will live till the morning  
How many the healthy men who died without illness are!  
and how many the ill people who lived long are!  
Man might live his morning and his night safely  
While his coffin are woven without his knowledge**

Praise be to Allah, the Lord of the Worlds

## 7th Constituent - Paragraph (4-6): Conclusion

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Knower, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

We exist in this life to get acquainted with Allah, to worship Him and to gain happiness in being close and obedient to Him.

Allah says:

**﴿And I (Allah) created not the jinns and humans except they should worship Me (Alone).﴾**

[Adh-Dhariyat, 56]

In order to achieve this mission...

- The universe is subjugated to man to honor him and to be his means to know Allah, it manifests the Beautiful Names of Allah and His Exalted Attributes, and it speaks out the Existence, the Oneness and the Perfection of Allah.
- The mind is man's means to get acquainted with Allah by using it in reflecting and pondering over Allah's Creation, Allah's Words and Allah's Actions.
- The pure Fitrah is the inner detector in man to know the error whenever he falls in it, and to give the good doer tranquility, serenity and satisfaction.
- The Islamic Share' (in Quran and Sunnah) is the reference and judgment for man when his mind goes astray or when his Fitrah is effaced.
- The lusts are the motivation for man to push him towards Allah the Almighty and to be his means to exalt in the Sight of Allah by being thankful and patient.
- The free will is given to man so that his deeds will be evaluated in order to gain happiness in the worldly life and in the Hereafter.

- Time is the capital and the frame of man's deeds and it is the period throughout which he fulfills his mission in the worldly life.

I ask Allah, Sublimed be He, to make us use these constituents in our best interest (the constituents of bearing the trust) so that we may fulfill this trust as Allah likes in order to please and hopefully to meet Him with a clean heart and pure soul on A Day:

﴿**The Day whereon neither wealth nor sons will avail, Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].**﴾

[Ash-Shua'ra, 88-89]

## 7th Constituent - Paragraph (5-6): Sources and References

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

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