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# **In the Name of Allah, the Lord of Mercy, the Giver of Mercy**

## **Introduction**

All praise is due to Allah, Lord of the Worlds; and may Allah's Peace and Blessings be upon the seal of all Prophets and Messengers, our Master Muhammad Ibn Abd Allah, his Household, Companions and whoever follows his guidance to the Day of Judgment.

As a contribution to promote enlightened and moderate thought in various languages of the world, we are pleased to publish the second part of the modern *Jom'ah* sermons in the English language, to be a scholarly source for Imams delivering sermons in the English Language. We also hope that it will be a scholarly and cultural source of enlightening for all English speakers.

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## **Attaining the Merit of Being with the Almighty Allah: Its Causes and Benefits**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "It was He who created the heavens and earth in six Days and then established Himself on the throne. He knows what enters the earth and what comes out of it; what descends from the sky and what ascends to it. He is with you wherever you are; He sees all that you do." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

Being with the Almighty Allah is a merit that gives the meaning of observance and the meaning of support. The first means that He, Glory be to Him, observes all of His creation, as He says, "He has the keys to the unseen: no one knows them but Him. He knows all that is in the land and sea. No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, fresh or withered, that is not written in a clear Record." The Almighty Allah also says, "Do you not see [Prophet] that Allah knows everything in the heavens and earth? There is no secret conversation between three people where He is not the fourth, nor between five where He is not the sixth, nor between less or more than that without Him **being with them**, wherever they may be. On the Day of Resurrection, He will show them what they have done: Allah truly has full knowledge of everything." Allah also says, "How could He who created not know His own creation, when He is the Most Subtle, the All Aware?"

As for the second meaning, i.e. the meaning of support and preservation, it is devoted to Messengers, Prophets, and righteous people from among Allah's servants. The Glorious Qur'an refers to this sort of being with

Allahin several occasions. For example, the Qur'an speaks about this sort when speaking about the two Prophets - Moses and Aaron (peace be upon them)- as the Almighty Allah says, "Go, you and your brother, with My signs, and make sure that you remember Me. Go, both of you, to Pharaoh, for he has exceeded all bounds. Speak to him gently so that he may take heed, or show respect.' They said, 'Lord, we fear he will do us great harm or exceed all bounds.' He said, 'Do not be afraid, **I am with** you both, hearing and seeing everything." This is also the sort of being with Allah which Prophet Moses (PBUH) spoke about when, "Moses' followers said, 'We shall definitely be caught.' Moses said, 'No, my Lord **is with me**: He will guide me."

It is the merit that Allah gave to Prophet Muhammad (PBUH) and his Companion Abu Bakr As-Siddiq during the Migration, as Abu Bakr said, "I was in the company of the Prophet (PBUH) in the cave, and on seeing the traces of the pagans, I said, "O Allah's Messenger (PBUH) If one of them (pagans) should lift up his foot, he will see us." He said, "What do you think of two, the third of whom is Allah?" In this regard, the Almighty Allah says in the Qur'an, "Even if you do not help the Prophet, Allah helped him when the disbelievers drove him out: when the two of them were in the cave, he [Muhammad] said to his companion, 'Do not worry, Allah **is with us**,' and Allah sent His calm down to him, aided him with forces invisible to you, and brought down the disbelievers' plan. Allah's plan is higher: Allah is almighty and wise."

What a great merit that a servant attains the merit of being with the Almighty Allah. In such case, a servant will pay no attention to those who support him or attack him. In order that such merit be fulfilled, one must follow the due paths and must attain the necessary means. At the top of these means are: believing in Allah. Allah says, "Verily, Allah **is with** the believers." The requirements of believing in Allah include as the Prophet (PBUH) said, "To believe in Allah, His Angels, His Books, and His

Messengers, and the Last Day, and to believe in *Qadar* (destiny), the good and bad of it." True belief means that one should reflect the manifestation of belief in his conduct, as the Prophet (PBUH) said, "The true Muslim is the one from whose tongue and hand the people are safe, and the true believer is the one from whom the people's lives and wealth are safe."

These paths also include: piety and benevolence. The Almighty Allah says, "For Allah is with those who are mindful of Him and who do good" and says, "and know that He is with those who are mindful of Him," and "Verily, Allah is with the Benevolent.". Piety means to do all that which pleases Allah and avoid any thing that displeases Him. It is a comprehensive word that encompasses all good things. The Glorious Qur'an showed us the meaning of Piety saying, "Goodness does not consist in turning your face towards East or West. The truly good are those who believe in Allah and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travellers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are pious."

The Prophet (PBUH) said, "Do not harbour grudge against one another, nor jealousy, nor enmity; and become as fellow brothers and slaves of Allah. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour.

As far as *Ihsan* (i.e. benevolence) is concerned, the Prophet (PBUH) elucidates on its essence, saying: "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." By this, man becomes fully aware that Allah, Most High, is ever watching and that He, Glorified is He, never neglects anything, for He fully knows man's actions, be they done in public or in secrecy, "Does he not know that Allah does see?"

Also, one of the means that enables man to be admitted into the Companionship of Allah, Most High, is **patience**. He, Most High, says: "And be patient; surely Allah is with the patient"; "and give good news to the patient, (155) Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return" and "And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise." In this connection, Prophet Muhammad (PBUH) said, "Know that being patient to what one hates incurs considerable benefit." Patience is defined as restricting one's self not to show impatience, to prevent the tongue from complaining and to prevent one from being afraid. It is realized through striving against one's self. Prophet Muhammad (PBUH) said: "Whoever has forbearance, Allah will help him. Whoever tries to be independent, Allah will enrich him. Whoever tries to be patient, Allah will give him patience, and no one is given a better or vaster gift than patience."

Being of good consciousness is also one of the reasons enabling man to be in the Companionship of Allah. People of this kind fully realize that Allah with them wherever they are: while traveling, staying at home or in seclusion, for nothing is hidden from Him, Most High. This was actually the belief of Prophet Joseph (PBUH) when the doors were tightly closed and all the means to disobey Allah were available to him, as he sought the Help of his Lord Whom he fully knew is always with him. That is why he (PBUH) said, "Surely my Lord made good my abode: Surely the unjust do not prosper." This was actually the testimony uttered by the wife of the





therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector"; "and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything" and "Is not Allah sufficient for His servant?" So, whoever truly relies on Allah, no enemy will defeat him; all his requests will be answered and all his desires will be realized. When we ponder over the Saying of Allah to Prophet Moses (PBUH) "and that you might be brought up before My Eyes"; "And I have chosen you for Myself"; "And wait patiently for the judgment of your Lord, for surely you are before Our eyes" and "and give good news to those who believe that theirs is a footing of firmness with their Lord", we fully realize how great and virtuous is the Companionship?!

Being truly admitted into the Companionship of Allah is the most important means to the realization of serenity, tranquility and peace of mind; it enables man to keep away from all means of tension, unrest and depression. One who truly knows that all the affairs of the universe are run by the Will of Allah should not feel anxious. Allah, Most High, says: "Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent" and "Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise."

In truth, being in the Companionship of Allah and being fully aware of His Greatness realize the highest levels of peace of mind, peaceful coexistence and social security. That is because if people truly know that they are not absent from His Sight, they will soundly behave and their morals will be good. As such, they will adhere to His Orders, keep away from His Prohibitions, not violate His Limits and utilize the reasons to lead a good life. In this way, one will live in peace with himself, family, neighbors, friends, society and the entire mankind.

O Allah! Admit us into Your Companionship and Victory; include us into Your Infinite Mercy and provide us with sincerity in all our affairs; protect Egypt and all the World's countries

## **This is Islam□**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Who could be better in religion than those who direct themselves wholly to God, do good, and follow the religion of Abraham, who was true in faith? God took Abraham as a friend." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

True Islam means submission, obedience, and surrender to the Almighty Allah, and to love and follow Prophet Muhammad (PBUH). It means morality, modesty, humbleness, kindness when dealing with all people, mercy and love of the whole universe. Also, it means development and construction. It is a comprehensive way of life that its followers adhere to in all of their movements and actions.

Islam is a religion that calls for goodness, wellbeing, reform and the development of the world with religion, not to destruct it in the name of religion. It is a religion that calls for mercy, security, and peace for the whole world as the Almighty Allah says, "It was only as a mercy that We sent you [Prophet] to all people."

The pillars of Islam are stated in the Hadith of Jibril when he asked the Prophet (PBUH) saying, "O Muhammad! Tell me about Islam". He (PBUH) replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah; that you observe prayers, pay Zakat, observe Sawm of Ramadan and perform Hajj, provided you have resources of making journey to it..." When contemplating these pillars, one realizes that they contribute to build a perfect personality.

When a Muslim believes that God is One Who has no partner, and that our Master Muhammad (PBUH) is his servant and Messenger, he seeks to fulfill the requirements of this testimony, by obeying the commands of Allah and avoiding his prohibitions. He will also do his best to follow the path of the Prophet (PBUH) who was an example of mercy, compassion, modesty and kindness.

Prayer, which is the greatest pillar of Islam, has its benefits for the worshipper as it prevents him from committing indecent actions or evil. It guides him to be upright and to have peace with himself and the whole society, as the Almighty Allah says, “[Prophet], recite what has been revealed to you of the Scripture; keep up the prayer: prayer restrains outrageous and unacceptable behaviour. Remembering Allah is greater: Allah knows everything you are doing.”

Zakah has great religious as well as human aspects, as it purifies one’s soul from being attached to materialistic interests and makes him realize that money is just a means and not a goal. Zakah is also a way of cooperation, compassion and sympathy with others. The Muslim community does not know selfishness or negativity. It is a religion of giving and sacrifice, and a true believer is benevolent. The Almighty Allah said in praising the *Ansar*, “Those who were already firmly established in their homes [in Medina], and firmly rooted in faith, show love for those who migrated to them for refuge and harbour no desire in their hearts for what has been given to them. They give them preference over themselves, even if they too are poor: those who are saved from their own souls’ greed are truly successful.”

As for fasting, it perfects the morals of a Muslim by making him always observing Allah. It teaches him patience, forbearance, self-promotion, and transcendence over all the evils that Allah hates. The Prophet (PBUH) said,

“Fasting is a shield. If any one of you is fasting, let him not utter obscene talk or raise his voice in anger, and if anyone insults him or wants to fight, let him say: I am fasting.” He (PBUH) also said “Whoever does not give up lies and false conduct, Allah is not in need of his leaving food and drink (i.e. Allah will not accept his Fasting).”

Hajj represents a behavioral and moral commitment before and during and after the completion of its rites, as the Almighty Allah says, “The pilgrimage takes place during the prescribed months. There should be no indecent speech, misbehaviour, or quarrelling for anyone undertaking the pilgrimage- whatever good you do, Allah is well aware of it. Provide well for yourselves: the best provision is to be mindful of Allah- always be mindful of Me, you who have understanding.” Abu Hurayrah narrated that Allah's Messenger (PBUH) said, “Whoever performs Hajj to this House (Ka`ba) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newly born child.” Thus, all pillars of Islam have their implications that bring goodness, peace and safety to the whole society.

Pondering over the provisions of our religion, one realizes that it is the religion of morality, and its message is to perfect these morals, as our Prophet (PBUH) says, “I have been sent to perfect good character.” Thus true Islam means: faithfulness, loyalty, honesty, righteousness, goodness with one’s relatives, generosity, peacefulness to others, relieving those in need, helping the desperate, and kindness with animals, etc.

There is no doubt that understanding the essence of Islam, knowing the wisdom of its tolerant message, identifying its objectives, and applying all of this in light of the new developments of our time are urgent necessities to face contemporary challenges, confront the terrorist and extremist groups, fight deviant thought, and overcome narrow mindedness. Such

understanding is necessary to be more open-minded, insightful, and to work to achieve the interests of people, spread high human values that achieve security, safety, peace, stability and happiness for all humanity.

One of the most important duties in Islam is that every Muslim should showcase Islam's various aspects of the greatness of Islam, so that the entire world would realize the fact that it is the religion of peace that should be called for. Peace is one of the Names of Allah, the Almighty. Allah says: "He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Peace, the Bestower of Faith ..."; the greeting of Islam is peace; Allah says: "O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer." The greeting of the paradise dwellers is peace; Allah says: "And the angels will enter upon them from every gate, [saying], (23) "Peace be upon you for what you patiently endured. And excellent is the final home." The Prophet (PBUH) also used to supplicate Allah, the Almighty, after every prayer saying: "O Allah, You are As-Salam, and from you is As-Salam. You are blessed, O One of Magnificence and Generosity."

Islam is a religion that keeps man's dignity; so it bans backbiting, envying each other, hating each other, degrading one another, and causing harm to each other - be it in words, actions, signs or gestures. Allah, the Almighty, says: "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers." Prophet Muhammad (PBUH) banned striking someone's on his face. When he (PBUH) saw an animal that has been branded, he said, "May Allah curse he who branded it."

Also, when he (PBUH) was asked about a woman who used to observe fasting and prayers, yet she harms her neighbors, he (PBUH) said: "She is in the Hell-Fire." In this connection, he (PBUH) said, "He who believes in Allah and the Last Day, let him be hospitable to his guest; and he who believes in Allah and the Last Day, let him maintain good the ties of blood relationship; and he who believes in Allah and the Last Day, must speak good or remain silent".

With that said, I ask Allah to forgive me and you

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; I bear witness that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be him, his family and companions.

Muslim brothers,

Prophet Muhammad (PBUH) entrenched the tolerant teachings of Islam, its decent ethics and moral values in the hearts of its followers until they became a way of life in light of which they live. Ja'far ibn Abi Talib (Allah be pleased with him), when standing before the Negus, showed some of these noble values. Fully confident of himself, he said, "O King, we were a people in a state of ignorance and immorality, worshipping idols and eating the flesh of dead animals, committing all sorts of abomination and shameful deeds, breaking the ties of kinship, treating guests badly, and the strong among us exploited the weak. We remained in this state until God sent us a Prophet, one of our own people whose lineage, truthfulness, trustworthiness, and integrity were well-known to us. He called us to worship God alone and to renounce the stones and the idols which we and our ancestors used to worship besides God. "He commanded us to speak the truth, to honor our promises, to be kind to our relations, to be helpful to our neighbors; to cease all forbidden acts, to abstain from bloodshed, to avoid obscenities and false witness; to not appropriate an orphan's property nor slander chaste women. He ordered us to worship God alone

and not to associate anything with Him, to uphold prayer, to give charity ...” So, a true believer does not tell lies, or betray or cheat; he is the one from tongue and hand people are safe; it is the one from his harm people’s bloods, honors, properties and souls are safe; it is the one is an embodiment to the ethics of Islam, so he extends good and righteousness to all people. If we actually want to offer a comprehensive definition for the true believer, suffice it here to offer that one by the Prophet (PBUH): “Should not I tell you about the (true) believer? “The believer is the one from whom their (people’s) wealth and lives are safe, and the Muhajir is the one who forsakes mistakes and sins.”

The message of Islam is that of humanity, wisdom, tolerance, mercy and flexibility; it is a message of unity, not disunity; Islam is all-just; all-mercy, all-tolerant; all-ease; and all humane. All what realizes these sublime meanings mainly belong to Islam; and what is against them is actually against Islam and its objectives.

O Allah, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You! O Allah! Protect Egypt, its Army and Police from all evil and harm.



## The Fruits of Faith

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "But as for those who believe and do good deeds, their Lord will guide them because of their faith. Streams will flow at their feet in the Gardens of Bliss." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

One of the graces that the Almighty Allah bestowed upon His servants is that He made for every good work that man performs good fruits. One of the greatest works that has good effects on the individual and society is Belief in Allah. The Prophet (PBUH) showed us the reality the belief that should be present in the heart of the believer when Jibreel asked him about belief. The Prophet (PBUH) replied, "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in destiny (*Qadar*), its bad and good consequences." Faith is not just a word to be uttered by the tongue. Rather, it is a belief instilled in the heart, an acknowledgment with the tongue and actions of the body. Faith is something that is settled in the heart and is manifested by actions that show adherence to the commands of Allah and avoidance of His prohibitions.

Once, Imam Hassan Al-Basri was asked: Are you a believer? He replied: "Belief is of two kinds. If you are asking me about belief in Allah, His Angels, Scriptures, Messengers, Paradise, and resurrection, then I'm a believer. But if you ask me about the words of the Almighty Allah, "True believers are those whose hearts tremble with awe when Allah is mentioned, whose faith increases when His revelations are recited to them," then I do not know whether or not I'm one of them.

When the true belief touches the heart and guides the soul, it will have strong impact in purifying the soul and the mind and it will have its effects on the individual and society. Among the fruits of such belief is that: it leads to the high morality because faith and honesty are related to one another. The Prophet (PBUH) said, "No faith for those lacking honesty, and no faith for those who do not respect their promise." Also, belief and modesty are related to one another. Safwan Ibn Sulaym said, "The Messenger of Allah (PBUH) was asked, 'Can the believer be a coward?' He said, 'Yes.' He was asked, 'Can the believer be a miser?' He said, 'Yes.' He was asked, 'Can the believer be a liar?' He said, 'No.'" some scholars equated belief to truthfulness, saying, "Genuine belief means that one says the truth even if he thinks it would harm him, and to avoid lying even if one thinks it would protect him." Thus, when a person has high morals it means he has true faith. A believer always utters good words that build correct, and develop, not those words that destruct, spoil or cause damage. Our religion is a religion of ethics, reformation, and construction. Whoever exceeds in these manners, he exceeds in faith.

Among the fruits of faith are tranquility and inner peace. When faith controls the human soul, it will be filled with tranquility, certainty and contentment, and thus will attain happiness in this world and the Hereafter. The true believer realizes that what has come to him could have never missed him, and that what has missed him could have never come to you. This makes a believer always thanking Allah in times of easiness and patient in the state of hardships. The Almighty Allah says, "He will guide the heart of anyone who believes in Him." The Messenger of Allah (PBUH) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him."

Among these fruits is that faith protects a believer from committing major sins. The Prophet (PBUH) said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft and a drinker of alcoholic drink is not a believer at the time of drinking." The true believer also avoids anything that harms his brothers such as mockery and evil thoughts. The Almighty Allah said, "Believers, no one group of men should jeer at another, who may after all be better than them; no one group of women should jeer at another, who may after all be better than them; do not speak ill of one another; do not use offensive nicknames for one another. How bad it is to be called a mischief-maker after accepting faith! Those who do not repent of this behavior are evildoers." Allah also said, "Believers, avoid many suspicions - some suspicions are sinful- and do not spy on one another or speak ill of people behind their backs: would any of you like to eat the flesh of your dead brother? No, you would hate it. So be mindful of Allah: Allah is ever relenting, most merciful." Belief instils in the heart the value of thinking well of others, as Allah said, "When you heard the lie, why did believing men and women not think well of their own people and declare, 'This is obviously a lie'?"

Among the fruits of faith is the support and help from Allah, because genuine faith makes a person under the protection of Allah, as the Almighty Allah said, "For Allah is certainly with the believers." The word "with" here means support, help and assistance. The Almighty Allah also said, "O you who believe! If you help Allah, He will help you and make you stand firm." Allah, the Almighty, says: "Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand; "and incumbent upon Us was support of the believers" and "Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they 'Sufficient for us is Allah, and [He is] the best Disposer of affairs.' So they returned with favor from Allah and bounty, no harm

having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty."

One of the fruits of belief is for Allah, Most High, to entrench the love of man into the hearts of others. So, the true believer shall be lenient and easy to deal with. In this regard, He, Most High, says: "Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection." That is to say that whenever the man sincerely gets close to Allah, He, Glorified is He, would make the hearts of the believers turn to him in love; a point which is recorded in the Qudusi Hadith wherein Allah, the Almighty, says: "When Allah loves a slave, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of heavens that Allah loves so- and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him" and "And My servant continues to draw near to me with *nafl* (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge."

Another fruit for true belief in Allah is that it is a main reason for alleviating disasters and removing afflictions. Prophet Muhammad (PBUH) said: "Shouldn't I tell you about something that if one of you is afflicted with harm or disaster, Allah will alleviate his affliction in case he says it! The companions said: "Yes!" He (PBUH) said: "The supplication of Dhu Al-Nun "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers," for Allah, Most High, said afterwards, "So We responded to him and saved him from the distress. And thus do We save the believers."



animals and inanimate objects just to attain to the Pleasure of Allah, Most High, "And they give food in spite of love for it to the needy, the orphan, and the captive, (8) [Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude."

True is the poet who composed the following verses:

In case belief is lost, safety is lost

And there will be no life for he who does not have a religion

And he who is content with life away from religion

He has truly accompanied himself to destruction

One of the greatest fruits of belief in Allah is the great reward prepared by Allah for the true believers in the Hereafter "Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure;" "And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow;" "But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally" and "Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging, (107) Wherein they abide eternally. They will not desire from it any transfer."

In the Qudusi Hadith, Allah, Most High, states, " The Prophet, said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing." Then he recited:- 'No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do.'

So, we should do our best to reach this degree of Iman on the level of conviction, saying and actions, and thus showing mercy, cooperation, truthfulness, shyness, generosity and chastity will prevail. On the other hand, we should keep away from lying, cheating, betrayal, backbiting, mischief, and injustice.

O Allah! Make Iman endear to us and make us hate disbelief, immorality and disobedience and make us from those who are rightly-guided! O Allah! Protect our country and all the world's countries!

## The Concept of Good Deeds and bad Deeds

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Whoever does good does it for his own soul and whoever does evil does it against his own soul: your Lord is never unjust to His creatures." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger, who said in a *Qudsi* Hadith, "My servants, these are your deeds that I record for you and I shall reward you for them. So he who finds good should praise Allah and he who does not find that should not blame anyone but himself." May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Almighty Allah has honored man, created him in the best form, breathed unto him from His Soul, distinguished him with reason, ordered Angels to bow down before him, subjugated everything in the universe for him, and favored him over many of His creation, as He (Glory be to Him) said, "We have honored the children of Adam and carried them by land and sea; We have provided good sustenance for them and favored them specially above many of those We have created." This is because man has carried a heavy burden that was offered to the heavens and the earth, but they refused to carry it. It is the burden of accountability which requires work and strive, along with the development of the earth beside worshiping Allah. Allah says, "Then when the prayer has ended, disperse in the land and seek out Allah's bounty. Remember Allah often so that you may prosper."

Thus, a Muslim should know that everything he does in his life is a work that will be added to the sheet of his deeds of rewards or sins. Allah says, "Whoever has done an atom's-weight of good will see it, but whoever has done an atom's-weight of evil will see that." Allah also says, "On the Day



when every soul finds all the good it has done present before it, it will wish all the bad it has done to be far, far away. Allah warns you to beware of Him, but Allah is compassionate towards His servants." The concept of deeds includes everything that man does or says. The good deed is the one done for the sake of Allah and is done perfectly. Allah says, "Though all they are ordered to do is worship Allah alone, sincerely devoting their religion to Him as people of true faith, keep up the prayer, and pay the prescribed alms, for that is the true religion." The Prophet (PBUH) said, "Allah loves that when someone does an action, he perfects it."

There is no doubt that the concept of good deeds in Islam is broad. It includes all obligations set by the Almighty Allah including prayer, fasting, Zakat, Pilgrimage, *Dhikr*, and so on. These are the fundamentals that a Muslim should perform as Allah said, "Believers, bow down, prostrate yourselves, worship your Lord, and do what is good so that you may succeed." Allah also said, "Perform Prayers, pay Zakat, and obey the Messenger." The Prophet (PBUH) said, "Purity is half of *Iman* (faith). [the phrase of] '*Al-hamdu lillah* (praise be to Allah)' fills the scales, and the [two phrases of] '*subhan-Allah* (how far is Allah from every imperfection) and '*Al-hamdulillah* (praise be to Allah)' fill that which is between heaven and earth. And the Salah (prayer) is a light, and charity is a proof (of one's faith), and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin."

Among the good deeds that a Muslim should perform: Truthfulness, kindness, spread of peace, and other things that make people love each other. Allah says, "Tell My servants to say what is best." Also, the Prophet (PBUH) said, "The dearest to me from amongst you are the best in behavior; those who are lenient, who love others and are beloved..." The Prophet showed the reality of the believer when he said, "By the One in Whose Hands rests my soul, the example of the believer is like the example

of the date palm-tree; it takes what is good, gives what is good, it never harm or cause corruption.”

Good deeds are not confined to one type of actions without another. Rather, everything that achieves human values, and contributes to building an interconnected society, purifies the soul, spreads affinity and cooperation, is a good deed. Thus, Islam makes person’s work to earn his living and the living of his children and his family a good deed that entails reward, and the Prophet (PBUH) considered it a work for the sake of Allah. Once a man passed by the Prophet and his Companions. When the Companions saw his activeness and power, they said, “Had his power was for the sake of Allah?” the Prophet (PBUH) replied, “If he is working to feed his children, then his work is for the sake of Allah. If he works to feed his old parents, then his work is for the sake of Allah. If he works to earn his living lawfully, then his work is for the sake of Allah. If, however, he went out to show off, then his work is for the sake of the Satan.”

The Prophet (PBUH) is the best example for us, as he used to serve himself at home, and used to help his family. Aisha said, “He used to mend his sandals, sew his garment and work as any man works in his house.” The Prophet (PBUH) said, “When someone spends on his family seeking his reward for it from Allah, it is counted as a charity from him.” He also said, “The best of you is the one who is best to his wife, and I am the best of you to my wives.”

Good deeds also include everything that would benefit people physically or morally, even if it is little. The Almighty Allah said, “There is no good in most of their secret talk, only in commanding charity, or good, or reconciliation between people. To anyone who does these things, seeking to please Allah, We shall give a rich reward.” The Prophet (PBUH) said, “Whoever has an extra mount should offer it to him who is without it, and

whoever has surplus food should give it to him who has nothing." The Prophet also encouraged us to do many good deeds saying, "The paths of good deeds are numerous: Glorifying Allah, praising him, declaring His Oneness; enjoining what is good, forbidding what is evil; removing harmful material from roads; helping the deaf, guiding the blind, hurry to help the needy, and the weak, these all are good deeds."

The list also includes construction; Islam highly appreciates any kind of work that contributes to building the society, a point which is stressed by the fact that the Quran contains 360 verses highlighting the topic of work. Besides, Allah, Most High, tells us about examples for some people who used to do good deeds, "He brought you into being from the earth, and made you dwell in it ...", which stresses that He, Glorified is He, has prepared a great reward for those who work in agriculture, industry and commerce as well as other basic industries like that of iron "and We have made the iron, wherein is great violence and advantages to men ..."; building ships "So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation"; manufacturing of clothes "and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time" and skin-based industries " And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting ..."

The scope of good work is not restricted to what achieves benefit for man; rather, it extends this to include what benefits animals and inanimate objects. It is reported that Prophet Muhammad (PBUH) once passed by a weak camel whereupon he (PBUH) said, "Fear Allah regarding these dumb animals. Ride them when they are in good condition and feed them when they are in good condition." He (PBUH) is also reported to have said, "While a man was on the way, he found a thorny branch of a tree there on the way and removed it. Allah thanked him for that deed and forgave him"

and "I saw a person enjoying himself in Paradise because of the tree that he cut from the path which was a source of inconvenience to the people."

As far as evil work is concerned, it includes all what causes Allah's Anger and gets man out of the circle of righteousness to that of corruption, and thus he will keep away from the obligatory acts of worship, commit evil deeds like disobeying his parents, and unlawfully consume other's property and honors. The list of evil deeds includes man's abdication of his responsibility towards his family and not to well bring his children up. Allah, Most High, says, "O you who believe! Save yourselves and your families from a fire whose fuel is men and stones ..." Prophet Muhammad (PBUH) said, "It is sufficient sin for a man that he neglects him whom he maintains."

The list also includes spreading mischief in the earth through spreading destructive ideas, unfounded rumors and frightening the safe. Allah, the Almighty, says: "And do not make mischief in the earth after its reformation ..."; "The punishment of those who wage war against Allah and His apostle and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement;" and "and do not seek to make mischief in the land, surely Allah does not love the mischief-makers." In this regard, Prophet Muhammad (PBUH) also said: "The best of you is the one whose goodness is hoped for, and people are safe from his evil. And the worst of you is he whose goodness is not hoped for, and people are not safe from his evil."

The list also includes damaging roads, which is considered a big sin. Prophet Muhammad (PBUH) said, "There is no injury nor return of injury"



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."

The rewards of doing good deeds also include expiation of sins and turning them into good deeds; Allah, Most High, says, "And (as for) those who believe and do good, We will most certainly do away with their evil deeds and We will most certainly reward them the best of what they did." Good deeds also allow man to get great reward and to be in the company of the Prophet, the Truthful and the martyrs. Allah, Most High, says: "Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise;" and "And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!"

Just as good deeds are rewarded, wrongdoers will be punished in this world and the life to come. The list of punishment includes misguidance, confusion and unrest. Allah, Most High, says: "What! Is he whose evil deed is made fair-seeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do" and "And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind."

They will also face bas destiny in the Hereafter; Allah, Glorified is He, says: "(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fires." Prophet Muhammad (PBUH) said, "Any person who takes a piece of land unjustly will sink down the seven earths on the Day of Resurrection."

As such, we are in a dire need to cling to all what is beneficial to us and to keep away from any harm and evil. Besides, we should cooperate with and advise one another to do the right "I swear by the time, (1)Most surely man is in loss, (2)Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience. (3)"

**O Allah! We ask You to do good; keep away from bad deeds; love the needy; provide us with us sincerity and acceptance and protect Egypt and all the world's countries from any evil!**

## **The Glorious Quran's Concern for Moral Values**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "This Quran does indeed show the straightest way. It gives the faithful who do right the good news that they will have a great reward." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The aspects of greatness in the Glorious Qur'an are countless, for the Qur'an is the strongest means to bring us close to Allah. It is the best admonish, the light, and the straight path that may not be distorted, and the will be kept free from falsehood. Scholars will not cease to discover its marvelousness. It will never be outdated, and none can comprehend all its wisdom. Whoever speaks according to its verses will be truthful; whoever acts according to its guidance will be rewarded; whoever judges according to its provisions will be just; and whoever calls it will be guided to a straight path. The Almighty Allah says, "We have sent the Scripture down to you explaining everything, and as guidance and mercy and good news to those who devote themselves to Allah." He (Glory be to Him) also says, "There is nothing that We have left out from the Book [Qur'an]."

Among the aspects of greatness of the Glorious Qur'an is the attention it pays to ethics in the life of individuals and nations through its system of values and rules that regulate human behavior and establishes an interconnected society which is characterized by pure souls and hearts, and whose members deal with honesty, truthfulness, compassion. It is in such society that each member believes in the norm of diversity, peaceful coexistence, respect for the other, and the pursuit of the reconstruction of the world with religion. The Almighty Allah says, "O People, We created



you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In Allah's eyes, the most honoured of you are the ones most mindful of Him: Allah is all knowing, all aware." Allah also says, "Had your Lord so willed, He would have certainly made humanity one single community [of believers], but they continue to have their differences- except those on whom your Lord has mercy." In another verse, Allah says, "It was He who brought you into being from the earth and made you inhabit it."

One who contemplates the Glorious Qur'an will realize that the moral values that the Qur'an called for are not superficial morals that that can be dispensed with, or used in an environment without another. Rather, they are a set of fixed values that do not change over time or from a place to another. These values were the a life approach applied by the Prophet (PBUH). When Aisha was asked about the character of Prophet (PBUH), she did not enumerate the behaviors of the Prophet (PBUH), but she referred the questioner to the Qur'an. Sa'd Ibn Hisham in commenting on the Qur'anic Verse, "And truly you have an outstanding character" said: Aishah was asked, "what was the character of the Messenger of Allah (PBUH) like? She replied, "Do you read the Qur'an?", the questioner said, "yeas". She said, "His character was the Qur'an." Her answer affirms that the entire Qur'an, with its beliefs, laws, acts of worship and transactions, is essentially a strong call to building a human being on the basis of an integrated moral structure, and that the Messenger (PBUH) was the perfect example for this building in all of his affairs.

At the top of these values are respecting the dignity of human beings and avoiding degrading them. The Almighty Allah commands believers to avoid anything that harms their brothers such as mockery and evil thoughts. The Almighty Allah said, "Believers, no one group of men should jeer at another, who may after all be better than them; no one group of women should jeer at another, who may after all be better than them; do

not speak ill of one another; do not use offensive nicknames for one another. How bad it is to be called a mischief-maker after accepting faith! Those who do not repent of this behavior are evildoers.” Allah also said, “Believers, avoid many suspicions - some suspicions are sinful- and do not spy on one another or speak ill of people behind their backs: would any of you like to eat the flesh of your dead brother? No, you would hate it. So be mindful of Allah: Allah is ever relenting, most merciful.” Belief instils in the heart the value of thinking well of others, as Allah said, “When you heard the lie, why did believing men and women not think well of their own people and declare, ‘This is obviously a lie’?”

Also, among the values that the Glorious Qur’an is keen to promote are: cooperation, solidarity and compassion. The Glorious Qur’an instructed the whole society to cooperate for the cause righteousness and piety. The Almighty Allah said, “Help one another to do what is right and good; do not help one another towards sin and hostility.” Cooperation among members of the society is a main factor of the nation’s strength and the achievement of social security. Every person has requirements that he seeks and strives to achieve. If the spirit of solidarity increases, the whole society will feel assured regarding these requirements. A poet said:

**People are servants for one another  
whether they are Arabs or non-Arabs**

**The Prophet (PBUH) called for cooperation in many Ahadeeth. He (PBUH) said,** “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.” He (PBUH) also said, “A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here

(and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother.”

Among these values is reflection. The Almighty Allah commanded His servants to reflect on the creation of heavens and earth, praising those who do so. Allah said. “There truly are signs in the creation of the heavens and earth, and in the alternation of night and day, for those with understanding, who remember Allah standing, sitting, and lying down, who reflect on the creation of the heavens and earth: ‘Our Lord! You have not created all this without purpose- You are far above that!- so protect us from the torment of the Fire.” He (Glory be to Him) also said, “Have they not contemplated the realm of the heavens and earth?”

Allah, Most High, urged us to ponder over the creation of different creatures, a point which is crystal clear in the Saying of Allah, Most High, “Allah is He Who raised the heavens without any pillars that you see ...” and “Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?” In the same connection, He, the Almighty, ordered us to ponder over the creation of the soul, “Do they not reflect within themselves ...” and “in the earth there are signs for those who are sure, (20) And in your own souls (too); will you not then see?” As such, the Noble Quran opens the doors to us to reflect over all what may be beneficial for man. In truth, reflection is but an act of worship of which the companions and jurists were fully aware. For this reason, Abu Al-Darda (may Allah be pleased with him) says, “To ponder over the creation of the creatures for just one hour is better than standing for prayer the whole night”. Wahb Ibn Munabbih also says, “Once a man practices reflection for much time, he would understand; and once he understood, he would apply this knowledge.”

The list includes also the value of dialogue and respecting the other. In fact, so many verses of the Quran direct the attention of the Ummah and the entire humanity to the significance of dialogue. Dialogue is actually the means Allah, Most High, orders His Messenger and Prophets to resort to when delivering the Divine Message. That is because Islam believes in the freedom of belief. Allah, Most High, says: "There shall be no compulsion in religion." Prophet Noah (PBUH) resorted to the means of dialogue while calling his people; Allah says: "He said: O my people! tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?"

Also, Prophet Abraham (PBUH) resorted to reason when speaking with the tyrant Al-Namrud as clearly shown by the Quran, " Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people."

This actually the same methodology adopted by Moses (PBUH) in his dialogue with Pharaoh as recorded in the Quran, "Firon said: And what is the Lord of the worlds? (23) He said: The Lord of the heavens and the earth and what is between them, if you would be sure. (24) (Firon) said to those around him: Do you not hear? (25) He said: Your Lord and the Lord of your fathers of old. (26) Said he: Most surely your Apostle who is sent to you is mad. (27) He said: The Lord of the east and the west and what is between them, if you understand. (28) Said he: If you will take a god besides me, I will most certainly make you one of the imprisoned."



influenced by what it sees and hears. For this reason, the Quran calls for self-control and restraining of one's anger; it wants all people to pardon each other. In this regard, Allah, Glorified is He, says: "And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil)"; " And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful"; "And not alike are the good and the evil. Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend" and "but whoever forgives and amends, he shall have his reward from Allah."

The list of values furthermore includes reconciliation among Muslims. In truth, many verses in the Quran order is to reconcile among mankind and to give glad tidings to those who reconcile among people that Allah prepares for them a great reward. He, Most High, says, " There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward"; " But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful" and "On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise." On the contrary, He, Glorified is He, wans those who spread corruption and mischief among people, saying: "And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is

in his heart, yet he is the most violent of adversaries. (204) And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making. (205) And when it is said to him, guard against (the punishment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.”

As such, we are in dire need to adhere to the moral ethics called for by the Quran and applied by the Messenger of Allah (PBUH), so that we could arrive at the same level of civilization, progress and advancement.

**O Allah! Guide us to the best of morals for none can guide to the best of them but You! O Allah! Remove the worst of morals from us for none can do that but You! O Allah! Protect our country, people, army and police; and grant us and all the Muslim countries security and safety.**

## Human Values in Surat Al-Hujurat

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, 'My Lord has guided me to a straight path, an upright religion, the faith of Abraham, a man of pure faith. He was not a polytheist.'" I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger, who said, "I have been sent to perfect good manners." May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Glorious Qur'an is rich with many verses that fosters good manners and moral values. Indeed, there are full Surahs (Qur'anic Chapters) that establishes the ground of a society based on lofty human values, such as Surat Al-Hujurat, which calls for many values including:

Ascertaining the authenticity of news, especially when such news is related to public affairs: The Almighty Allah said, "Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done." Islam builds everything on certainty. In the story of Prophet Solomon (PBUH) and the Hoopoe, when the latter told Prophet Solomon about the sun worshippers, describing the news as certain, Prophet Solomon did not take its speech for granted. Rather, the Qur'an tells us, "Solomon said, 'We shall see whether you are telling the truth or lying.'" Prophet Muhammad (PBUH) also said, "It is enough sin for a man to relate everything he hears." Imam Al-Nawawi commented saying, "A person usually hears true and false news. If he relates everything he hears, then he should relate the false news." Once, a man related to 'Umar Ibn Abd Al-Aziz something bad about



another man. 'Umar Ibn 'Abd Al-'Aziz said, "If you are liar, than you ae subject to the Qur'anic verse, "Believers, if a troublemaker brings you news, check it first;" and if you are truthful, then you are subject to the Qur'anic verse, "...a backbiter, slander-monger.'" If each of us pays attention to ascertain the authenticity of any news before relating it, rumors would disappear.

Among these values: avoiding backbiting. The Almighty Allah says, "Do not speak ill of people behind their backs: would any of you like to eat the flesh of your dead brother? No, you would hate it. So be mindful of Allah: Allah is ever relenting, Most Merciful." Abu Hurayrah narrated that the Prophet (PBUH) asked the Companions, "Do you know what is backbiting? They said: Allah and His Messenger know best. Thereupon the Prophet said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion if what I say about my brother is true? He said: If what you say of him is true, you in fact backbited him, and if that is not in him it is a slander." Moreover, a person is required to defend his brother in his absence. The Prophet (PBUH) said, "If a Muslim defends his brother's honor in his absence, Allah will protect his face from the fire of Hell on the Day of Resurrection."

Among these values: to avoid defaming one another. This applies when such defaming is done with words or actions. The Qur'an prohibits such conduct saying, "Woe to every fault-finding and backbiter". This covers those who defame people or give them bad nicknames. Abu Masu'd (Allah be pleased with him) is reported to have said, "When we were ordered to give alms, we began to work as porters (to earn something we could give in charity). Abu `Aqil came with one half of a Sa` (special measure for food grains) and another person brought more than he did. So the hypocrites said, "Allah is not in need of the alms of this (i.e. Abu `Aqil); and this other person did not give alms but for showing off." Then Allah revealed: -



All praise is due to Allah, Lord of the Worlds; may Allah's Peace and Blessings be upon His slave and Messenger Muhammad (PBUH);

Muslim brothers,

One of the greatest values highlighted by Sura Al Hujurat is strengthening the bonds of fraternity and reconciliation among mankind. Allah, Most High, says: "The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you." So, reconciliation is of the greatest values promoted by the Noble Sura and called for by our Purified Religion that lays down the foundations of a coherent, tolerant human society where the value of coexistence is promoted in an atmosphere of love and affection, away from conflict.

As far as family is concerned, the Quran instructs us to send those known for righteousness in case a conflict takes place between a husband and his wife and they are unable to settle it; Allah, Glorified is He, says: "And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware."

This spirit of reconciliation extends to include the entire society, so that reconciliation would prevail in it. In this regard, Allah, the Almighty, says: "There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward."

Prophet Muhammad (PBUH) highlights the great reward prepared by Allah for reconciling among mankind "Shall I not inform you of what is more virtuous than the rank of fasting, prayer, and charity?" They said:

"But of course!" He said: "Making peace between each other. For indeed spoiling relations with each other is the eraser of religion."

So, the true believer makes reconciliation among people a way of life that when you see him, you see good. Prophet Muhammad (PBUH) said, "Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allah places they keys to good, and woe to those in whose hands Allah places the keys to evil."

O Allah! Guide us to the best of manners, for none guides to the best of them but You; and protect me from the bad manners for none can protect us from them but You; keep our country and all the world's countries!

## **The Prophetic Sunnah, and Its Position in the Legislation**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "So accept whatever the Messenger gives you, and abstain from whatever he forbids you. Be mindful of Allah: Allah is severe in punishment." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Almighty Allah sent His Messengers and Prophets (peace be upon them) to guide humans, and lead them out from darkness into light, and from the path of deviation into the path of salvation and success. Allah (Glory be to Him) says, "We sent Our messengers with clear signs, the Scripture and the Balance, so that people could uphold justice." Allah has sealed the Divine Messages with Prophet Muhammad who was, as the Almighty Allah said, "O Prophet, We have sent you as a witness, as a bearer of good news and warning, as one who calls people to Allah by His leave, as a light-giving lamp." His (PBUH) Message was the last one which is suitable for all times and places. The Prophet (PBUH) received the Glorious Qur'an, a miraculous book that shall be kept safe from any falsehood. In addition, Allah revealed to him the Sunnah as an explanation for the Qur'an. The Almighty Allah said, "He does not speak from his own desire. The Quran is nothing less than a revelation that is sent to him." Also, He (Glory be to Him) Said, "We have sent down the Reminder to you too [Prophet], so that you can explain to people what was sent for them, so that they may reflect."

When one reviews the Book of Allah, he will find that Allah combines between His commands and the commands of the Prophet (PBUH) in more than one position. Allah Said, "Believers, respond to Allah and His

Messenger when he calls you to that which gives you life.” Moreover, Allah, Most Exalted, mentioned His pleasure along with the pleasure of the Prophet saying, “If they were true believers, it would be more fitting for them to please Allah and His Messenger.”

Also, the Almighty Allah mentions obeying Allah’s commands along with obeying the commands of the Prophet saying, “Whoever obeys the Messenger is an obedient to Allah,” and said in another verse, “and obey Allah and the Prophet so that you may be given mercy.” Obeying Allah is achieved through obeying the Sunnah of the Prophet (PBUH), as Allah said, “Say, ‘If you love Allah, follow me, and Allah will love you and forgive you your sins; Allah is most forgiving, most merciful.’”

Muslim scholars unanimously agree on the authority of the Sunnah, and that Sunnah is the source of legislation that comes second to the Qur’an. Allah said, “Allah has sent down the Scripture and Wisdom to you, and taught you what you did not know. Allah’s bounty to you is great indeed.” Allah also said, “Remember what is recited in your houses of Allah’s revelations and wisdom, for Allah is All Subtle, All Aware.” The Prophetic Sunnah includes the sayings, actions and tacit approvals of the Prophet (PBUH), for the Almighty Allah said, “The Messenger of Allah is an excellent model for those of you who put your hope in Allah and the Last Day and remember Him often.” This covers all conditions of the Prophet (PBUH). Abdullah Ibn Amr Ibn Al-’As said, “I used to write everything which I heard from the Messenger of Allah (PBUH). I intended (by it) to memorize it. Quraysh tribe prohibited me saying: Do you write everything that you hear from him while the Messenger of Allah (PBUH) is a human being: he speaks in anger and pleasure? So I stopped writing, and mentioned it to the Messenger of Allah (PBUH). He signaled with his finger to his mouth and said: Write, by Him in Whose hand my soul lies, only right comes out from it.”

Thus, the Glorious Qur'an is the first source of legislation, and the Sunnah is the second source; it provides explanation and clarification for the Qur'an, because the Prophet (PBUH) is the best one to understand the meaning of Allah's speech and wisdom. The Qur'an tells us, "When Allah and His Messenger have decided on a matter that concerns them, it is not fitting for any believing man or woman to claim freedom of choice in that matter." Allah also said, "By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally." Another Qur'anic verse says, "And when they hear news of security or fear, they publicize it. Had they referred it to the Messenger or their authorities, those with sound judgment among them would have validated it." Allah warned us against disobeying the commands of the Prophet (PBUH) saying, "Let therefore those who oppose His commandment beware lest there befall them a trial or there befall them a torment afflictive."

The Prophetic Sunnah has detailed many undetailed provisions in the Qur'an. For example, the Qur'an gives us general commands about performing Prayer, Zakat. Allah said. "Perform Prayer and pay Zakat!" So, how should we perform these pillars of Islam namely, Salah, Zakat, and Hajj, without the explanation from the Sunnah? The Prophet (PBUH) detailed these obligations through his practices and said, "Perform prayers in the way you saw me performing my prayers." The Prophet (PBUH) explained prayer in his statements and actions. For example he said, "When you stand for Prayer say *Takbir* and then recite from the Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers." Sunnah has elaborated on many types and rulings of Zakat; it defined the *Nisab* (i.e. the minimum level at which one should give out Zakat). It also explained all the Shari rulings on Hajj; a point which is crystal clear in the Hadith of the Prophet (PBUH), "learn





All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; and I bear witness that our master Prophet Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows their guidance to the Day of Judgment.

Muslim brothers,

Stressing the status, authenticity and high rank of the Sunnah in the Islamic legislation, we should differentiate between the recommended acts of worship and habits that differ from one time to time and one place to place. People's habits might include dressings, means of transportation and all what may be seen as belonging to *'urf*. That is because every time has its own habits that differ from their counterparts in the previous one. It is thus inconceivable to force people to adopt a particular habit in travelling, dressing or food under the pretext of following the Messenger of Allah (PBUH), because habits are mainly based on *'urf* and what suits the era and the environment unless it opposes the well-established rulings of the pure Sharia. So, when Imam Al-Shaf'i, may Allah have mercy upon him, views the head cover as one of the chivalry requirements, he did so because this suited his environment and era. Yet, out of the fact that customs and traditions do not deny the head cover today, we find no harm in that.

In this vein, we stress that the fiercest enemies of the Sunnah are of two kinds; first: those who trade with religion, deviate it and corrupt the meanings of the texts to achieve special goals. This category might shed the blood and wipe out everything, wrongly believing that they are doing good while religion is totally innocent from them. There are also the extremists whom the Prophet (PBUH) warned us against as he said, "Beware! The extremists perished," saying it three times." In the same connection, 'Umar ibn Al-Khattab (may Allah be pleased with him)

narrated that the Messenger of Allah (PBUH) said, "The thing I fear most for my Ummah is every hypocrite with an eloquent tongue."

As for the second category, it includes those who do not carefully study knowledge or are fully acquainted with its tools. Prophet Muhammad (PBUH) showed that they are of great danger, affirming, "Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray."

So, the purified Sunnah of the Prophet is innocent from any extremism that might defame its tolerance and moderation. It is furthermore totally innocent from that kind of extremism that totally denies it; Prophet Muhammad (PBUH) said, " Soon there will come a time that a man will be reclining on his pillow, and when one of my Hadiths is narrated he will say: 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allah (PBUH) has forbidden is like that which Allah has forbidden."

Extremism and negligence are some kind of extremism that is far away from the moderate course and methodology of Islam. Besides, it is sheer injustice against the Prophetic Sunnah that is totally identical to the ultimate objectives of the Quran. In fact, understanding the objectives of the Sunnah correctly means that we became fully aware of the objectives of our religion, which is all just, all merciful, all tolerant, all ease and all human. Well-versed scholars, in the past and the present, are of the opinion that what realizes these ultimate objectives of religion is undoubtedly an

indispensable part of religion, and that what opposes them actually opposes Islam and its objectives and goals.

At that point, we should highlight the big role played by full-fledged scholars in correcting the misconceptions of the misguided and deviated people; a point which is crystal clear in the Hadith of the Prophet (PBUH) wherein he (PBUH) said, "This religion will be carried in every generation by the most balanced people. They will refute the misquotations of the extremists and the plagiarisms of the nullifiers and the interpretations of the zealots."

We are in a dire need to understand the Sunnah of the Prophet (PBUH) through its objectives and not to restrict ourselves to the literal interpretation of the texts without understanding its objectives. This is actually realized through understanding the purified Prophetic Sunnah in light of that era's requirements, so that we could cope with the spirit and developments of time. In this way, we will conveying the Sunnah to people, which is the innovation aspired for by the Sunnah itself as is crystal clear in the Hadith of the Prophet (PBUH) wherein he said, "Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it."

O Allah! Guide us to correctly understand Your Book and the Sunnah of Your Prophet (PBUH); teach us what benefits us; make us incur benefit from what you taught us; protect our country and all the World's countries.

## The Prophet (PBUH)'s Life... A Practical Embodiment of Genuine Islam

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "The Messenger of Allah is an excellent model for those of you who put your hope in Allah and the Last Day and remember Him often." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

Allah has sent his Prophet Muhammad (PBUH) to guide people and lead them to the truth and call them to the path of Allah. His message is the final Divine message that suits all times and places. Therefore, it was necessary that he (PBUH) be a practical example of true Islam in all of his sayings, actions and all circumstances. This should not be a wonder as he (PBUH) adhered always to the approach of the Qur'an in his relation with his Lord and with all people of different races, colors and beliefs. When Aishah was asked about the character of the Prophet (PBUH), she answered, "His character was the Qur'an."

Reviewing the life of the Prophet, one finds that he was the best example in all his sayings, actions, and circumstances. This includes for example, **his truthfulness and honesty**. His life was all about truthfulness and honesty, that he was called "The truthful and honest one" before his mission. Therefore Ahmed Shawqi wrote:

You          nicknamed          him          the          'trustworthy'          one  
of the tribe in his youth,

And          the          speech          of          the          trustworthy          man  
should not be suspect.

When Heraclius, the King of The Romans, called Abu Sufian Ibn Harb, which was before the latter conversion to Islam, to ask him about the Messenger of Allah (PBUH), it was along dialogue in which Hercules **asked** Abu Sufyan: Did you accuse him of falsehood before he proclaimed his prophethood? Abu Sufyan said: No. Hercules asked again: Has he (ever) violated his covenant? Abu Sufyan said: No. but we have recently concluded a peace treaty with him for a period and we do not know what he is going to do about it. (Abu Sufyan remarked, "I could not accuse the prophet of anything more than these words").

The honesty of the Prophet came to be very clear on the night of his emigration, when he asked Ali Ibn Abi Talib stay at Mecca in order to return back all deposits to their owners who were, in fact, his enemies, though they tortured him and his companions severely. This was because a Muslim is not allowed to be treacherous even with his enemies, as the Almighty Allah says, "And if you learn of treachery on the part of any people, throw their treaty back at them, for Allah does not love the treacherous." The Prophet (PBUH) said, "Pay the deposit to him who deposited it with you, and do not betray him who betrays you."

**His loyalty:** The Prophet (PBUH) was the most loyal person; he has never dealt with ingratitude with any person, and was thankful to all those who did him a favors. Once, before his death, he remarked, "There is no favor due upon us from anyone, except that we have repaid him, with the exception of Abu Bakr. Verily upon us, there is a favor due to him, which Allah will repay him on the Day of Judgement."

Among the manifestations of his gratefulness was his conduct with his wife, the mother of the believers, Khadija. He remained loyal and thankful to her during her life and after her death. Revealing her virtues, he said, "Allah did not give me a better wife than her. She believed in me when the

whole world refuted me and she attested to my trueness when the whole world accused me of falsehood. She offered me compassion and loyalty with her wealth when everyone else had forsaken me. And Allah blessed me with children through her and not through any other wife." Once, 'Aisha said, "I did not feel jealous of any of the wives of the Prophet (PBUH) as much as I did of Khadija though I did not see her, but the Prophet (PBUH) used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija."

Another aspect of his loyalty is with non-Muslims. In the Battle of Badr, He (PBUH) said, "If Mut'im Ibn 'Adeyy had been alive and spoken to me about these captives, I would have left them for him." Al-Mut'im Ibn 'Adeyy had done a favor to the Prophet when he offered him a protection after the Prophet return from al-Ta'if journey.

Another aspect of his loyalty is his loyalty with enemies in times of wars. It has been reported on the authority of Hudhaifa Ibn Al-Yaman who said: Nothing prevented me from being present at the Battle of Badr except this incident. I came out with my father (to participate in the Battle), but we were caught by the disbelievers of Quraysh. They said: (Do) you intend to go to Muhammad? We said: We do not intend to go to him, but we wish to go (back) to Medina. So they took from us a covenant in the name of God that we would turn back to Medina and would not fight on the side of Muhammad (PBUH). So, we came to the Messenger of Allah (PBUH) and related the incident to him. He said: Both, of you proceed (to Medina); we will fulfil the covenant made with them and seek God's help against them.

Similarly, the Prophet (PBUH) was a unique example and a role model in dealing with his wives as he (PBUH) kindly treated them, and their life was overwhelmed by serenity, affection, mercy, modesty and leniency. He

(PBUH) was never arrogant while dealing with them; rather he treated all of them kindly. In doing so, he (PBUH) drew on the Sayings of Allah, the Almighty, "... and kindly treat them" and " And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."

He (PBUH) was a kind husband who used to use gentle language with his wives. In a scene replete with full mercy, he (PBUH) removed the tears of his wife, the Mother of the Believers, Safyyah (Allah be pleased with her); he (PBUH) wiped her face with his blessed hands and made her calm down. Narrating this incident, Anas ibn Malik (Allah be pleased with him) said: "Safyyah accompanied the Prophet (PBUH) one day since it was her assigned day, yet she came late. The Messenger of Allah met her while she was weeping, saying: 'You carried me on a camel that slowly moves', which is why he (PBUH) used to wipe her face with his hands and make her clam down."

In the same way, he (PBUH) was a role model in dealing with his sons and grandsons; what a great father he is! He used to shower all his children and grandsons all the meanings of love, affection and mercy. Mother of the Believers, 'Aishah (Allah be pleased with her), narrated: " I never saw anyone more like the Messenger of Allah (ﷺ) in respect of gravity, calm deportment, pleasant disposition - according to al-Hasan's version: in respect of talk and speech. Al-Hasan did not mention gravity, calm deportment, pleasant disposition - than Fatimah, may Allah honor her face. When she came to visit him (the Prophet) he got up to (welcome) her, took her by the hand, kissed her and made her sit where he was sitting; and when he went to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting."

In the same vein, Abu Huryrah (Allah be pleased with him) narrated that the Prophet (PBUH) kissed Al-Hassan ibn 'Ali in the presence of Al-Aqra' ibn Habis, and the latter said: " I have ten children, but I have never kissed any one of them, whereupon Allah's Messenger (PBUH) said: He who does not show mercy (towards his children), no mercy would be shown to him." It is also narrated that The Messenger of Allah (PBUH) came out to us for one of the nighttime prayers, and he was carrying Hasan or Husain. He (PBUH) came forward and put him down, then he said the Takbir and started to pray. He prostrated during his prayer, and made the prostration lengthy." My father said: "I raised my head and saw the child on the back of the Messenger of Allah (PBUH) while he was prostrating so I went back to my prostration. When the Messenger of Allah (PBUH) finished praying, the people said: "O Messenger of Allah (PBUH), you prostrated during the prayer for so long that we thought that something had happened or that you were receiving a revelation.' He said: 'No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough."

Yet, we stress that this mercy was not restricted to his children or grandsons only; rather, it was a way of life he (PBUH) used to apply with everyone. Usamah ibn Zayd (Allah be pleased with them) narrated: " That the Prophet (PBUH) used to take him and Al-Hasan, and used to say, "O Allah! I love them, so please love them," or said something similar." Anas ibn Malik (Allah be pleased with him) is furthermore reported to have said: "I served the Messenger of Allah (PBUH) for ten years, and he never said 'Uff' (an expression of disgust) to me. He never said 'why did you do that?' for something I had done, nor did he ever say 'why did you not do such and such' for something I had not done."

In the due course, he (PBUH) was a role model to be followed in dealing with his companions; he used to share with them their happy times and hard ones, to ask for the absent, to visit the sick, to care about their affairs





amongst the people." Prophet Muhammad (PBUH) also said: "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection."

For the sake of keeping this moderation, he (PBUH) warned against all the phenomenon of extremism, especially extremism in religion, so he (PBUH) did not accept the act of some of his companions who used to be extremists in their worship in a way that keeps them away from the limit of moderation; he (PBUH) said: " 'O people, beware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters.'"

Indeed, we are in a dire need to follow the example of the Messenger of Allah (PBUH), his guidance and teachings to spread the message of light as pure as sent down by Allah to the entire creation, with leniency, kindness, mercy and bringing hearts together. That is because the message of Islam is all-just, all-merciful, all-tolerant, all-beneficial and all-humane.

O Allah! Grant us Your Love, the Love of Your Prophet (PBUH) and the love of every deed that makes us get close to Your Love. O Allah! Make Egypt and all the world's countries safe and secure.

## **The Prophet's Statements Showing the Virtues of His Companions, and the learnt Lessons**



All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "God will be well pleased with the first emigrants and helpers and those who followed them in good deeds, and they will be well pleased with Him: He has prepared Gardens graced with flowing streams for them, there to remain forever. That is the supreme triumph." I bear witness that there is no god but Allah, and that Muhammad is His servant and Messenger; may Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

As the Almighty Allah chooses form among His servants the Prophets who are characterized by their pure hearts, clarity of minds, noble traits and high morals, to convey His Messages, He (Glory be to him) chooses also for his Prophets those who are qualified to be their Companions to defend their messages fit and support them faithfully. The Almighty Allah says, "God chooses messengers from among the angels and from among men. God is all hearing, all seeing:" Thus, The Companions of the Prophet (PBUH) are the best persons of this Muslim nation, being bearer of the purest hearts, the most knowledgeable and the most tolerant. This should not be a source of wondering because they were chosen by Allah to accompany the Prophet (PBUH), support Islam and convey it to people.

Speaking about the Companions of the Prophet (PBUH) is a speech about the best humans next to Prophets and Messengers. In commenting on Allah's saying, "Say [Prophet], 'Praise be to God and peace on the servants He has chosen.'" Ibn Abbas said, the chosen ones are Companions of the Prophet (PBUH). Also, Ibn Mas'oud said: "Verily, Allah looked into the hearts of people and found the heart of Muhammad (PBUH) to be the best of all hearts, and so He chose him for Himself and sent him with His

message. Then Allah looked into the hearts of people after Muhammad and found the hearts of his Companions to be the best hearts; so He made them the ministers and representatives of His Prophet, fighting for his religion. Thus, what the Muslims regard as good is good with Allah, and what they regard as evil is evil with Allah." (Reported by Ahmad)

There is no doubt that when one reviews the Book of the Almighty Allah, he realizes the high status of the Companions of the Prophet (PBUH), their high standing and great virtues. They are the ones whom Allah has been pleased with and assured the truthfulness of their faith as Allah says, "God was pleased with the believers when they swore allegiance to you [Prophet] under the tree: He knew what was in their hearts and so He sent tranquility down to them and rewarded them with a speedy triumph." Exegetes of the Qur'an say, "It means Allah knew their patience, truthfulness, loyalty, submission, and pursuance of the truth He guided them to.

Allah praised Companions of the Prophet (PBUH) in many occasions in the Glorious Qur'an. For example Allah says, "Those who responded to God and the Messenger after suffering defeat, who do good and remain conscious of God, will have a great reward. Those whose faith only increased when people said, 'Fear your enemy: they have amassed a great army against you,' and who replied, 'God is enough for us: He is the best protector,' returned with grace and bounty from God; no harm befell them. They pursued God's good pleasure. God's favour is great indeed." Also, The Almighty Allah says about the *Muhajirun* (emigrants) and *Ansar* (people of Median), "The poor emigrants who were driven from their homes and possessions, who seek God's favour and approval, those who help God and His Messenger- these are the ones who are true- [shall have a share]. Those who were already firmly established in their homes [in Medina], and firmly rooted in faith, show love for those who migrated to them for refuge and harbour no desire in their hearts for what has been given to them. They give them preference over themselves, even if they too

are poor: those who are saved from their own souls' greed are truly successful."

Such as the Qur'anic verses praised the Companions of the Prophet (PBUH) in the best way and showed their due status, the Ahadith of the Prophet (PBUH) affirmed their high standing and showed their sacrifices and truthfulness. They are the ones who supported the Prophet, helped him and followed the light revealed to him. They loved him more than they loved themselves or their families and all people. Therefore, the Prophet gave them the highest commendation, praised their great virtues and witnessed for their noble situations. The Prophet (PBUH) said, "The best of my followers are those living in my generation (i.e. my contemporaries), and then those who will follow them, then those who will follow the latter." Also, he (PBUH) said, "The stars are a source of security for the sky, and when the stars disappear, there will come to the sky what is promised. I am a source of security for my Companions, and when I am gone there will come to my Companions what they are promised. And my Companions are a source of security for my Ummah, and when my Companions are gone, there will come to my Ummah that they are promised." In another Hadith the Prophet (PBUH) said, "You will continue to be in a good condition as long as there are among you some ones who saw and accompany me, I swear you will continue to be in a good condition as long as there is still among you those who will see my Companions. The third generation is given this status as in the hadith only because they have accompanied the Companions of the Prophet.

The Prophet (PBUH) gave special commendation for some of the Companions due to their virtues and precedence especially those who embraced Islam first. He (PBUH) said, "The most merciful of my Ummah towards my Ummah is Abu Bakr; the one who adheres most sternly to the religion of Allah is 'Umar; the most modest of them is 'Uthman; the best judge is 'Ali Ibn Abu Talib; the best in reciting the Book of Allah is Ubayy Ibn Ka'b; the most knowledgeable of what is lawful and unlawful is

Mu'adh bin Jabal; and the most knowledgeable of the rules of inheritance is Zaid bin Thabit."

Once the Prophet (PBUH) ascended the mountain of *Uhud* and he was accompanied by Abu Bakr, 'Umar and 'Uthman. The mountain shook beneath them. The Prophet (PBUH) hit it with his foot and said, "O *Uhud* ! Be firm, for on you there is none but a Prophet, a truthful one and two martyrs." (Reported by Al-Bukhari) The Messenger of Allah also said showing the status of Abu Bakr and 'Umar, "The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and 'Umar will be among them, and how blessed they are!" (Reported by Ibn Majah)

The Prophet (PBUH) was keen to show the status of his Companions, and to demonstrate their honour and virtues to encourage them, and to motivate them to serve as role models for other members of the Ummah. He said about Abu Bakr, "Don't hurt me in my friend, the Almighty Allah has sent me with the guidance and the Religion of truth, but people said: **you are liar, and Abu Bakr said:** you are truthful. Had not Allah has called him a Companion, I would have called him a bosom friend." (Al-Bukhari and al-Tabrani)

Referring to 'Umar (Allah be pleased with him), the Messenger of Allah (PBUH) said: "Allah, Most High, has place the truth on the tongue and heart of 'Umar." (Musnad Ahmed) As for 'Uthman (Allah be pleased with him), he (PBUH) said: "Shouldn't I show modesty to one whom even the Angels show modesty." (Sahih Muslim) While speaking about 'Ali (Allah be pleased with him), he (PBUH) said: "You are from me and I am from you." (Agreed upon)

He who carefully examines the Hadiths of the Prophet (PBUH) on his Companions and his testimony to them will certainly realize that he (PBUH) gave the best example in loyalty, sincere love and good treatment in an unprecedented way, for he used to feel about their pains, feel piety

for them, ask for the absentee from them, visit the patient, attend their funerals, accept their invitations, consult with them in different matters, shower them with his mercy, repay debts on their behalf and invoke Allah for them and their children. In this regard, 'Aisha (Allah be pleased with her) narrated that the Messenger of Allah (PBUH) entered into 'Uthman Ibn Madh'un (Allah be pleased with him), who was then dead. He (PBUH) bent down, kissed him and wept heavily that tears were running on his checks. (Musannaf 'Abd Al-Razzaq). Also, one day after the end of one of his (PBUH) battles with the polytheists, he inspected his companions and said to them, "Is anyone missing amongst you?" They said: 'So and so and so.' He again said: 'Is there anyone missing amongst you?' They said: 'So and so and so.' He then said: 'Is there anyone missing amongst you?' They said: 'No.'" Thereupon he (PBUH) said: 'But I am missing *Julaibib*.' They (the Companions) searched for him amongst those who had been killed and they found him by the side of seven (dead bodies) whom he had killed and he had been killed (by the opponents). Allah's Messenger (PBUH) came there and stood (by his side) and said: 'He killed seven (persons). Then (his opponents) killed him. He is mine and I am his.' He then placed him upon his hands and there was none else to lift but Allah's Messenger (PBUH). Then the grave was dug for him and he was placed in the grave and no mention is made of a bath." (Sahih Muslim) He (PBUH) is further reported to have said: "I am nearer to every believer than himself, so if anyone leaves a debt or a helpless family, I shall be responsible, but if anyone leaves property, it goes to his heirs." (Sahih Muslim)

With that said, I ask Allah to forgive me and you

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god deserved to be worshipped but Allah; I bear witness that our master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows his guidance to the Day of Judgment.

Muslim brothers,

Prophet Muhammad (PBUH) instructed all the members of his Ummah to venerate all his companions and warned against abusing them or disregarding them, showing meanwhile that to love them, i.e. the Companions is a proof of your love to him (PBUH) and that hating them is but hating him (PBUH). This is clear in his (PBUH) Hadith wherein he said: “(Fear) Allah! (Fear) Allah regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished.” (Ahmed and Al-Tirmidhi) He (PBUH) also said: “Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as *Uhud* it would not amount to as much as one much on behalf of one of them or half of it.” (Al-Bukhari) Furthermore, he stated, “Allah, Most High, has selected me and selected my companions to me; He, Glorified is He, made for me from among them ministers, supporters and in-laws; so he who verbally abused them will have the Curse of Allah, the Angels and all mankind be upon them, and neither obligatory nor supererogatory acts of worship will be accepted from him.” (Al-Mustadrak ‘Ala Al-Sahihayn)

He who carefully investigates the biography of the Prophet’s Companions will reach the conclusion that they were not to reach this high rank and superior status unless they were sincere to Allah, Most High, truthful in their love to His Messenger (PBUH), strove against themselves, supported the truth and defended it, preferred the public interest to their private ones, has good morals and dealt well with people- all of which are reasons that made them worthy of Allah’s Praise and His Prophet (PBUH)’s love to them, to the extent that he (PBUH) placed all his trust on them. How great is that poet who said:

*The elite of all peoples are they, so know their status*

*And to their guidance, you should firmly adhere*



The companions (Allah be pleased with them all) were the first to change the face of life and shatter the darkness of injustice that filled all the corners of the earth before the mission of the Prophet (PBUH). Relying on the light of the Divine Revelation, they managed to turn this injustice into truth, justice and equality. For all of this, to show love for them, i.e. the Prophet's companions is a recommend act, to invoke Allah to them is an act that gets you closer to Allah, to follow their guidance is a means to reach and to adhere to their way is a privilege. Having recorded the traits of both the immigrants and the supporters, Allah, Glorified is He, said: "And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful." Commenting on this verse, Imam Al-Razi (may Allah have mercy upon him) said: "He who comes after the immigrants and the supporters shall invoke Allah to them and to shower them with His Mercy."

In this context, we affirm that highlighting the status of the Prophet's companions and showing their virtues reinforce the role of the good example that our youths are in dire need to today. That is because educating the youths following the guidance of a good example has a tremendous impact on entrenching the code of noble ethics and positive behaviors in the society in general and in the hearts of the young generations in particular. Our youths have to adhere to the moderate course of thought stemming from the understanding of the Prophet's companions of the true Islam and to have their distinct characters, so that they will be qualified to bear the message, fulfill the trust and lead the ship of rescue to save the Ummah from its puzzlement and to guide it to the path of guidance, security, happiness, stability and progress.

I wish we would properly understand the rank and status of the Prophet (PBUH)'s companions; take them as role models; follow their guidance; learn lessons of self-sacrifice, generosity, giving and sacrifice with one's

soul, property and offspring from them; and follow their footsteps to construct the land, build civilization and bring forth benefit for countries and people in a way that shows the essence and tolerance of Islam.

## **Bright Stances from the Life of the Prophet's Companions (May Allah Be Pleased with them)**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Allah will be well pleased with the first emigrants and helpers and those who followed them in good deeds, and they will be well pleased with Him: He has prepared Gardens graced with flowing streams for them, there to remain forever. That is the supreme triumph." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Almighty Allah has chosen His Prophets and Messengers (peace be upon them) from among His creation, as He (Glory be to Him) said: "Allah chooses Messengers from among the angels and from among men. Allah is all hearing, all seeing." The Almighty Allah has also chosen for His Messengers their Companions to aid and support them in conveying the message of their Lord. For our Prophet Muhammad, Allah has selected noble men of pure hearts who believed in his message, supported him, and followed the enlightening message he brought. Companion Abdullah Ibn Mas'oud said, "Verily, Allah looked into the hearts of people and found the heart of Muhammad (PBUH) to be the best of all hearts, and so He chose him for Himself and sent him with His message. Then Allah looked into the hearts of people after Muhammad and found the hearts of his Companions to be the best hearts; so He made them the ministers and representatives of His Prophet, fighting for his religion. Thus, what the Muslims regard as good is good in the sight of Allah, and what they regard as evil is evil in the sight of Allah."

They (may Allah be pleased with them) were the purest in their faith, the most knowledgeable, the best in their conduct. They conveyed the message of Islam to the farthest places with wisdom and good admonition. Therefore, they deserved this position. Commenting on Allah's saying, "Say [Prophet], 'Praise be to Allah and peace on the servants He has chosen.'" Ibn Abbas said, the chosen ones are Companions of the Prophet (PBUH)." They are the ones who received the message of Islam from its original source, and never deviated from that path.

The life of the Companions included many bright stances that represented a practical application of genuine Islam including their Mercy. The Prophet (PBUH) has taught his Companions how to be merciful. Once, 'Umar Ibn Al-Khattab kissed one of his sons. 'Uyaynah Ibn Husayn saw that and commented, "Do you kiss your sons while you are the Commander? If I were the Commander I would not have kissed my sons." Umar replied, "What should I do if Allah has removed mercy from your heart." In this situation, Umar followed the example of the Prophet (PBUH) when he kissed his grandson "Al-Hasan" and one of his Companions commented, "I have ten children, and I never kissed any of them." The Prophet said, "Can I put mercy in your heart after Allah has removed it?" Then he (PBUH) said, "He who is not merciful to people Allah will not be merciful to him."

The Companions were an example in their forgiveness. One of the best examples here is the story of Abu Bakr with his relative "Mistah Ibn Athathah". When some people including Mistah accused 'Aisha- daughter of Abu Baker- of adultery, but Allah revealed Qur'anic Verses acquitting her. Abu Bakr As-Siddiq who used to provide for Mistah some financial aid because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mistah, after what he has said about 'Aisha." Then Allah revealed, "Those who have been graced with bounty and plenty should not swear that they will [no longer] give to kinsmen, the poor, those who emigrated in God's way: let them pardon and forgive. Do you not

wish that God should forgive you? God is most forgiving and merciful. On that, Abu Bakr said, "Yes, by Allah, I like that Allah should forgive me." And then resumed giving Mistah the aid he used to give him and said, "By Allah! I will never withhold it from him."

Another value is the high spirit and the love of competition in doing good things. Companions learnt this from the Prophet (PBUH) as he said, "When you ask Allah (for something), ask for *Al-firdaus* which is the best and highest part of Paradise." Umar Ibn Al-Khattab once said, "The Messenger of Allah (PBUH) commanded us one day to give *sadaqah*. At that time I had some property. I said: Today I shall surpass Abu Bakr if I surpass him any day. I, therefore, brought half my property. The Messenger of Allah (PBUH) asked: What did you leave for your family? I replied: The same amount. Abu Bakr brought all that he had with him. The Messenger of Allah (PBUH) asked him: What did you leave for your family? He replied: I left Allah and His Messenger for them. I said: I shall never surpass you in anything."

Another stance is that of Ka'b Al-Aslami who said, "I was with Allah's Messenger (PBUH) one night, and I brought him water and other things he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (PBUH) said: Or anything else besides it? I said, 'That is all (what I require)'. He said: Then help me to achieve this for you by devoting yourself often to prayer."

Another value of the companions is their preference of other's interests to their own ones. Once a man came to the Prophet (PBUH) and said; "I am hard pressed by hunger." He (PBUH) sent to his wives asking for food but they had nothing. Then he (PBUH) said, "Who will entertain this (man) as guest?" One of the Companions said, "O Messenger of Allah, I will." So he took him home and said to his wife, "Serve the guest of Messenger of Allah" (PBUH).

She answered: "We have nothing, except a little food for the children." He said, "Keep them busy with something, and when they ask for food put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating." So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet (PBUH) in the morning, he said to him, "Allah admired what you and your wife did with your guest last night." Upon this, the Almighty Allah revealed the Qur'anic verse "They give them preference over themselves, even if they too are poor."

## **Islam as a Conduct and Behavior** **“Examples from the Life of the *Tabi’oun*”**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, “Those who came after them say, ‘Lord, forgive us our sins and the sins of our brothers who believed before us, and leave no malice in our hearts towards those who believe. Lord, You are truly compassionate and merciful.” I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah’s Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Almighty Allah chooses from among his servants those who devote themselves to serve His Religion. The Prophet (PBUH) told us that the best of the Muslims community are the Companions, then their followers, then their successors. Companion Abdullah Ibn Mas’oud said: “The Messenger of Allah (PBUH) said, “My generation is the best people, then those next to them, then those next to them...” They gained this status as they carried knowledge, and protected it against the extremism and ignorance. Allah has praised those people and mentioned them in the same category of the Messenger’s Companions promising them paradise when he, The Almighty Allah said, “Allah will be well pleased with the first emigrants and helpers and those who followed them in good deeds, and they will be well pleased with Him: He has prepared Gardens graced with flowing streams for them, there to remain forever. That is the supreme triumph.”

The *Tabi’oun* (followers of the Companions) are the closest generation to the Prophet, as they are second generation next to the Companions, and the Followers of the *Tabi’oun* are the next generation to the *Tabi’oun* (may Allah be pleased with them all). May Allah have Mercy with Imam al-Busairy who said:

And all of them obtained from (bounties of) The Messenger of Allah, (Like) a handful (of water) from the ocean or a sip from continuous rains.

The *Tabi'oun* accompanied the Companions and learned from them, and the Companions attested to their virtues and knowledge. For example, Abdullah Ibn Umar witnessed in favor of Saeed Ibn Al-Musayyib saying, "By Allah, he is a *Mufti*." He also said, "Ask Saeed Ibn al-Musayyib for he has learned from the Righteous people." Saeed Ibn al-Musayyib used to give *Fatwas* in the Presence of the Companions. Ataa' Ibn Abi Rabah used to give *Fatwas* for the People of Mecca after the death of the great scholar for the Muslim Ummah, Abdullah Ibn Abbas. When Ibn 'Umar arrived in Mecca, and people gathered to ask him he commented, "Do you collect your questions to ask me, while you have Ataa' Ibn Rabah amongst you?"

The *Tabi'oun* were known for the sincerity of their love for the Messenger of Allah (PBUH). For example, Al-Hasan Al-Basri whenever he reported the Hadith of the "the trunk of date that moaned off in love for the Prophet", he used to weep and say: O servants of Allah, a piece of wood moaned out of love for the Prophet (PBUH); you are more deserving to yearn for meeting him (PBUH)."

Also, Imam Malik once was asked: When did you learn of Ayoub al-Sukhtiani? He said: He performed Hajj twice, and I used to see him without hearing him. Notably, when he would mention the name of the Prophet (PBUH) he used to weep. Their reverence of the Prophet (PBUH) was so great that they never talked about him except in the best way and at their best conditions. Abu Salamah Al-Khuza'i said: When Imam Malik Ibn Anas used to report the *Ahadeeth* of the Prophet (PBUH) he would make *Wudu'*, put on his best clothes, and comb his beard. He was asked about that, and he replied: I pay reverence to the *Ahadeeth* of the Messenger of Allah (PBUH).



There were some *Tabi'oun* whom the Prophet (PBUH) praised like Oways Al-Qarani, who was so kind to his mother, and the Prophet (PBUH) told his Companions that his supplications are answered by Allah. Umar Ibn Al-Khattab said: I heard the Messenger of Allah saying, "The best among *Tabi'oun* is a man called Uways Ibn Amir...He had been suffering from leprosy. His treatment with his mother would have been very kind. Ask him to beg forgiveness for you (from Allah)." When Umar Ibn Al-Khattab met him, he asked him to ask forgiveness from Allah for him (Umar).

The *Tabi'oun* learned from the Companions of the Messenger of Allah (PBUH) the genuine meaning of the religion. Once, Imam Hassan Al-Basri was asked: Are you a believer? He replied: "Belief is of two kinds. If you are asking me about belief in Allah, His Angels, Scriptures, Messengers, Paradise, and resurrection, then I'm a believer. But if you ask me about the words of the Almighty Allah, "True believers are those whose hearts tremble with awe when Allah is mentioned, whose faith increases when His revelations are recited to them," then I do not know whether or not I'm one of them. Al-Bayhaqi commented: Al-Hassan did not doubt his basic belief. Rather, he doubted the perfection of his belief for which Allah has promised Paradise in his saying, "They have high standing with their Lord, forgiveness, and generous provision."

They also realized the value of facilitation and applied in their life. Sufyan Al-Thawry said: "In our view, knowledge entails [issuing] legal concessions (*rukhsah*). As for being strict, anyone can do that." Al-Azraq Ibn Qays also said: Once, we were at Al-Ahwaz. Abu Barza al-Aslami was praying, but his horse run away. He stopped his prayer to catch the horse and then came to make up his prayer. A man said, "Look to that man who stopped his prayer for the sake of his horse!" When Abu Barza finished his prayer, he said, "My house is so far; and if I lost my horse shall never return home." He learned that from the Prophet (PBUH) who used to choose the easier option whenever he was given an option between two

things as long as the easier one was not sinful. Moreover, he (PBUH) said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." He (PBUH) also said, "Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective."

They also practically applied the values of mercy, solidarity and feeling with others in their life. Ali Ibn Al-Hussein Ibn Ali (Allah be pleased with him) used to secretly give out charity to the poor, with nobody noticed that. When he died, they lost he who used to provide them with money. When performing death's ritual ablution for him, they found the signs of carrying sacks to widows' and orphans' houses, thus they realized that he was the person who used to come to them at night with provision. It is said that he was in charge of 100 of the Medina's houses, as he used to provide them with their provision.

Showing mercy to each other was not confined to Muslims only, but rather extended to non-Muslims also. 'Umar Ibn Abd Al-Aziz (Allah be pleased with him) once wrote to his ruler over Basra, "Search for the people with whom we covenants who became aged, weak or unable to get his own living and make for him a due share from the treasury house." In doing so, he followed the example of our master 'Umar Ibn Al-Khattab (Allah be pleased with him) who, upon seeing a man from the People of the Book asking people for charity, said, "I swear to Allah, we have not treated this man fairly if we take Jiziya from him while young and leave him now." So, he (Allah be pleased with him) imposed for him a due share from the treasury house. The same also was done by Khalid Ibn Al-Walid (Allah be pleased with him) who, upon concluding the treaty with the people of Hira, said: "I decreed that whenever one of their aged became unable to work or is afflicted with a disease or turns poor after richness that he should have a due share from the Muslim treasury house." In truth, in doing so, they all followed the example of the Messenger of Allah (PBUH)

and applied the correct form of religion. Allah, Most High, says: " Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

Mercy, furthermore, is not confined to man only, but rather extended that to include animals, birds, etc. Umar Ibn Abd Al-Aziz once wrote to his ruler over Egypt recommending him to show mercy to camels, saying: "I was told that there are camels in Egypt that are forced to carry 1000 pounds. So, upon receiving my book, do not load them with more than 600 pounds." He also recommended that they should be shown mercy, and not to be humiliated or beaten. He has actually learnt this from the Messenger of Allah (PBUH) who once recommended his companions saying: "Don't you fear Allah about this beast which Allah has given in your possession. It has complained to me that you keep it hungry and load it heavily which fatigues it."

With that said, I ask Allah to forgive me and you

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; and I bear witness that our master Prophet Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows their guidance to the Day of Judgment.

Muslim brothers,

One of the most distinctive characters of the followers is "Tolerance with people and dealing with them kindly". They were very lenient while dealing with people. Qatada is reported to have said: "We have got into the house of Al-Hassan al-Basari in a visit; he was asleep. Beside his head, there was a basket full of bread and fruit. So, we pulled it and started eating. He then got up, and was happy. He smiled and recited the Saying

of Allah, Most High, "... or [from the house] of your friend. There is no blame upon you whether you eat together or separately." In the same connection, Jarir Ibn Hazem (Allah be pleased with him) said: "We paid a visit to Al-Hassan. We stayed therein until it was the midday. His son then came and said, 'let the old man take some rest, for you have caused him a lot of troubles,' whereupon Al-Hassan said, "Leave them, for I swear by Allah there is nothing more beloved to me than seeing them."

The list of their characters includes also self-denial, appreciation of and respect for scholars and showcasing how Islam is deeply entrenched in their souls. This may actually be a lesson to those who talk about the matters of religion, with no knowledge, thus he is astray and gets others astray. Prophet Muhammad (PBUH) said: " Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

The followers were good examples for the Imams who came after them. Abu Ja'far Al-Mansour once told Imam Malik Ibn Anas (Allah be pleased with him) that he intended to approve his Al-Muwatta' as the highest authority ever in the religious matters throughout the Islamic World, affirming: "I intended to command my rulers to copy your books and to send one copy to every Muslim province so that they would act upon it, not any source else; because I firmly believe that the origin of knowledge is what has been narrated in the Medina of the Messenger of Allah (PBUH)." Imam Malik then replied: "Please, don't do this, o Commander of the Believers, for people had previously been in contact with other narrations and sayings; every people have adopted and acted upon what has previously reached them. So, in case you would force them to adhere to one source, this would impose great difficulty upon them. So, let them act upon what each has previously chosen for himself." Al-Mansour then said:

"I take my oath! Had you obeyed me, I would have commanded them to do so."

The followers were also very modest and of great ability to understand the matters of the Sharia. The incident of Imam Al-Shafi' with his student Yunus ibn Abd Al-Ala is a case in point. It is narrated that one day Yunus was angry with his teacher Al-Shafi'. When the night fell, Yunus heard some knocks at the door. He asked, "Who is that?" Al-Shafi' replied, "Muhammad Ibn Idris." Yunus said that he thought of any person with the name of Muhammad Ibn Idris but not Al-Shafi'. He then opened the door and found Imam Al-Shafi' before him, saying: "O Yunus! We agree on hundreds of topics and are separated because of one! O Yunus! Don't try to be victorious in all controversies, for sometimes gaining hearts is more important than gaining in a particular situation. O Yunus! Don't destroy all the bridges you built, for one day you might be in need of them to go back. O Yunus, always hate the wrong, but do not hate the wrongdoer; keep away from acts of disobedience, but be tolerant and show mercy to the disobedient. O Yunus, criticize the speech, but show respect to the speaker, because our task is to eradicate the disease, not the ill." May Allah have mercy upon Imam Al-Shafi' who once said:

I love the righteous yet not of them me

That I will have them intercession for me

I hate their trade in acts of disobedience

Though both our goods are the same

Our honorable scholars followed this way and were thus the best example for us in carrying the trust of the religion of Islam, correctly understanding it, acting upon its morals and kindly delivering it to people with wisdom and good instruction.

O Allah! Make us from those who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

## **Moderation and Facilitation as Manifestations of Greatness of the Islamic Shari'ah**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "God wants ease for you, not hardship." I bear witness that there is no god but Allah, and that Muhammad is His servant and Messenger; who said, "I have been sent with the easy and pure monotheism." May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

It goes without saying that the manifestations of greatness of the Islamic Shari'ah are very numerous, and at the top of this greatness come the moderation and facilitation in their purest meanings. Thus, in the Shari'ah one finds not any hardship, strictness, or difficulty. These features should not be questioned due to the acts of some of extremists who think that religiousness requires adopting rigour and strictness in practicing Islam, and thus they introduced extremist approaches that attracted many people under the slogan of religiousness and precaution. In this way, extremism became a field for them to compete. It was as if their slogan is "much extremism means much religiousness and piety to the Almighty Allah." This proves only that they are ignorant of the greatness of this religion, its moderation and kindness, as the Almighty Allah says, "and placed no hardship in your religion, the faith of your forefather Abraham. Allah has called you Muslims--both in the past and in this [message]--so that the Messenger can bear witness about you and so that you can bear witness about other people." And our Prophet (PBUH) said, "This religion is easy, and no one will ever overburden himself in religion, except that it will overcome him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings, and gain strength by worshipping Allah in the mornings, afternoons, and during the last hours of the nights."

What a great statement by Sufyan al-Thawry when he said, “Knowledge for us means knowledge of the concession (*rukhsah*) stated by a trustworthy scholar.

As for strictness, anyone can show strictness.”

Tolerance in Islamic Sahri’ah is not a word to be said, or a slogan that is raised, but it is a divine approach, and one of the principles that the Almighty treats His servants with, and orders us to promote among themselves. He, the Exalted, said: “God does not burden any soul with more than it can bear,” and He said, “Allah wants ease for you not hardship.” Also, He the Most High, said, “Allah wishes to lighten your burden; man was created weak.”

And in the clearest verse to show Allah’s forgiveness, the Glorious Qur’an says, “Say, ‘[Allah says], My servants who have harmed yourselves by your own excess, do not despair of God’s mercy. God forgives all sins: He is truly the Most Forgiving, the Most Merciful.” and He, the Almighty, says, “Your Lord is the Most Forgiving, and full of mercy.” And in another verse, He says, “unless they repent, make amends, and declare the truth. I will certainly accept their repentance: I am the Ever Relenting, the Most Merciful.”

Abu Hurairah narrated that the Prophet (PBUH) said, “When Allah created the creations, He wrote on His Throne: ‘My Mercy has preceded My Anger.’” And in a *Qudsi* Hadith, Allah says, “O son of Adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earthload of forgiveness.”

The Almighty Allah has called His servants to pardon and forgive others in many occasions in His Glorious Qur’an. for example, Allah says, “Be tolerant and command what is right: pay no attention to foolish people.” He, Glory be to Him, also said, “Good and evil cannot be equal.



[Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend, but only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness." He also says, "Let them pardon and forgive. Do you not wish that Allah should forgive you? Allah is most forgiving and merciful." There is no doubt that when reviewing the life of the Prophet (PBUH) we will be certain that he (PBUH) was the best example of humanness, tolerance and facilitation. In this regard, Aishah said, "Whenever the Prophet (PBUH) was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake."

Let's review some examples of his (PBUH) life in calling to Allah with wisdom and good admonition. Anas Ibn Malik (May Allah be pleased with him) said: I was with the Prophet (PBUH) when a man came and said, "O Messenger of Allah, I have committed a sin liable of ordained punishment. So execute punishment on me." The Messenger of Allah (PBUH) did not ask him about it, and then came the (time for) prayers. So he performed Prayer with Messenger of Allah (PBUH). When Messenger of Allah (PBUH) finished Prayer, the man stood up and said: "O Messenger of Allah! I have committed a sin. So execute the Ordinance of Allah upon me." He (PBUH) asked, "Have you performed Prayer with us?" "Yes", he replied. The Messenger of Allah (PBUH) said, "Verily, Allah has forgiven you."

And Abu Hurairah said: A bedouin urinated in the mosque and some people rushed to beat him up. The Prophet (PBUH) said: "Leave him alone and pour a bucket of water over it. You have been sent to make things easy and not to make them difficult."

Also Aishah reported that a child was brought to Allah's Messenger (PBUH) and he it urinated on the garment of the Prophet. The Prophet (PBUH) asked for water and poured it over the soiled place.

Mu'awiyah Ibn Al-Hakam As-Sulami (May Allah be pleased with him) reported: I was praying with the Messenger of Allah (PBUH). A man in the company sneezed, and I said: May Allah have mercy on you! The people gave me disapproving looks, so I said: "May my mother lose me! Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allah (PBUH) concluded his Prayer, I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said, "It is not permissible to talk during Prayer because it is just for glorifying Allah, declaring His Greatness as well as recitation of the Qur'an."

There is no doubt that if we carefully examine the Book of our Lord, Glory be to Him, and the Sunnah of our Prophet (PBUH), we will certainly find different kinds of tolerance, easiness and forbearance that totally eliminate all forms of extremism and violence from which our World suffers today. For example, as far as creed is concerned, we find that Islam did not force compel anyone to embrace it; on the contrary, it guarantees freedom of belief for everyone. He, Most High, says: "There shall be no compulsion in religion;" and "And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?"

As for acts of worship, the Prophet (PBUH) called for easiness, facilitation and keeping away from fanaticism; he (PBUH) is reported to have said: "O people! Some of you make others dislike the prayer, so whoever becomes an Imam he should shorten the prayer, as behind him are the weak, the old and the needy." Also, when some people complained to him (PBUH) that Mu'adh (may Allah be pleased with him) elongated the prayer, he (PBUH) instructed him, saying: "Do you want to cause hardship to the people? O Mu'adh! Do you want to cause hardship to the people, O Mu'adh? Why don't you recite: 'Glorify the Name of your Lord, the Most High' and 'By the sun and its brightness' and the like?" In another narration (for the

same Hadith), he (PBUH) is reported to have said: "Praying behind you are the old, the weak and the needy." Anas Ibn Malik (may Allah be pleased with him) narrated, "Once the Prophet (PBUH) entered the Mosque and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it (to keep standing for the prayer.)" The Prophet (PBUH) said, "Don't use it. Remove the rope. You should pray as long as you feel active, and when you get tired, sit down." Furthermore, Jabir Ibn 'Abd Allah (may Allah be pleased with him) said, "We set out on a journey. One of our people was hurt by a stone that injured his head. He then had a wet dream. He asked his fellow travelers: 'Do you find a concession for me to perform *tayammum* (dry ablution)?' They said: 'We do not find any concession for you while you can use water.' He took a bath and died. When we came to the Prophet (PBUH), the incident was reported to him. He said: 'They killed him, may Allah kill them! Could they not ask when they did not know? The cure for ignorance is inquiry. It was enough for him to perform *tayammum* and to pour some drops of water or bind a bandage over the wound (the narrator Musa was doubtful); then he should have wiped over it and washed the rest of his body." Also, when 'Umran Ibn Husayin (may Allah be pleased with him) suffered fistula, he (PBUH) instructed him and said: "Perform prayer standing; if you cannot, then sitting; and if you cannot then while lying on your side.'" He (PBUH) further said, "The earth has been made for me (and my followers) a place for praying and something with which to perform *Tayammum* (to purify oneself for prayer). Therefore, anyone (of my followers) can pray (anywhere) and at any time that the prayer is due." In truth, the Prophet (PBUH) has is a practical personification of tolerance, so that it became a brilliant image that bears witness to the greatness of Islam. For instance, we find him (PBUH) saying about prayer- the greatest of the religion's rituals-, "When I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut it short because I know that the cries of the child will incite its mother's passions."

As far as transactions are concerned, the Islamic Sharia recommended tolerance, easiness and alleviating hardship and embarrassment from among people in selling, buying and asking for due debts. Allah, the Almighty, says: "O you who believe! Do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you;" and "And if (the debtor) is in strait-ness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew." In this regard, Prophet Muhammad (PBUH) said: "May Allah have mercy on a person who is lenient when he sells, lenient when he buys, and lenient when he asks for payment." Being tolerance in selling means that the seller shall not be a miser, who takes too much profit, who monopolizes his commodity and who defrauds the weight, while tolerance in buying means that the buyer shall be easy with the seller and that he shall not diminish things to people. As for tolerance when asking for debt, it means that a man shall be lenient and gentle when asking for his debt.

The Prophet (PBUH) told that tolerance in transactions is a cause for attaining safety in the Hereafter. He (PBUH) says: "A man was admitted into the Paradise because he showed tolerance at time of selling and buying." He (PBUH) also said: "A man from among those who were before you was called to account. Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in straitened circumstances [from repaying his debt]." He (PBUH) then said, "Allah said, 'We are worthier than you of that (of being so generous). Let him off.'" Furthermore, he (PBUH), telling about some scenes of the Day of Resurrection, said: "Allah, Most High, would say to the Angels, "Look in the Fire! Do you find anyone who did a good deed?" The Prophet (PBUH) said, "They looked in the Fire and actually found a man to whom it will be said, "Have you ever done a good deed?" The man would reply, "No, but I

used to show tolerance in selling, whereupon Allah, Most High, would say: "Show my servant tolerance as he showed tolerance to my servants."

**With that aid, I ask Allah to forgive me and you.**

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god deserved to be worshipped but Allah; and I bear witness that our master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows their guidance to the Day of Judgment.

Muslim brothers,

The principle of tolerance in Islam is not restricted to the point of dealing with Muslims each other, but rather it is a comprehensive way of life that covers all people. Our Lord, Glory be to Him, ordered his believing slaves to kindly deal with all mankind, "and you shall speak to people good words" and "Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice." A sheep was once slaughtered for 'Abd Allah Ibn 'Umar when he asked his slave, "Have you given any to our Jewish neighbor? Have you given any to our Jewish neighbor? I heard the Messenger of Allah (PBUH) saying, "Jibril kept on recommending that I treat my neighbors well until I thought that he would order me to treat them as my heirs."

Tolerance of the soul is another kind of tolerance; it means that it should be generous and to do good to all mankind. Imam Al-Shafe'i (may Allah have mercy upon him) said:

Conceal yourself with generosity for  
concealed

everything is by generosity

Don't show humiliation to the enemies  
affliction

for the enemies' mockery is

Don't expect a miser to show tolerance for a thirsty will not find water in the fire

**O Allah! Grant us the correct understanding of our religion; guide us (to the Right Path) and use us as guides; and make us a means for others' guidance**

## **Rights of Parents and Relatives**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfully, and lower your wing in humility towards them in kindness and say, 'Lord, have mercy on them, just as they cared for me when I was little.'" I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

Islam has come with a moderate message that calls for all noble ethics, fosters every moral value, guides to the righteous conduct, and turns values and ideals into a way of life. This way is meant to adjust the balance of interactions among people through promoting truth, justice, compassion, love and humanness. Therefore the Almighty Allah says "Allah commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive. He teaches you, so that you may take heed."

Among the manifestations of the greatness of Islamic Shari'ah is the stipulation of the rules, regulations, and rights to deal with parents and relatives. Parents are the ones who deserve the best respect, appreciation, and care. In His Glorious Book, the Almighty Allah orders us to be kind and grateful to our parents. He, The Most High, mentions together, the command to worship Him alone and the command to be kind to our parents, when He says, "Worship Allah; join nothing with Him. Be good to your parents." He, Glory be to him, commanded us to thank Him for His

grace and in the same context, He commanded us to thank parents due to the greatness of their position and status. Ibn Abbas said, "Three verses were revealed in conjunction with three others. One will not be accepted without its counterpart. Among these is the saying of the Almighty, '**Be grateful to me and your parents.**' Whoever is grateful to Allah and is not grateful to his parents, it will not be accepted from him."

Islam has raised the status of parents, and ordered us to be grateful, kind and gentle with them. Abdullah Ibn Amr reported that, "A man came to the Prophet (PBUH) asking his permission to go out for Jihad. The Messenger of Allah (PBUH) asked him, "Are your parents alive?" He replied, 'Yes.' The Messenger of Allah (PBUH) then said to him, "Then your Jihad would be with them (i.e. in looking after them and being at their service.)."

The two daughters of the righteous man mentioned in the story of Prophet Moses (PBUH) have set the best example in gratefulness and good care. Their father was an old man who could not carry out his work. Therefore, they did his work instead, without any resentment. The Qur'an reads: "When he arrived at Midian's waters, he found a group of men watering [their flocks], and beside them two women keeping their flocks back, so he said, 'What is the matter with you two?' They said, 'We cannot water [our flocks] until the shepherds take their sheep away: our father is a very old man.'"

Jabir Ibn Abdullah reported that a man said: "O Messenger of Allah, I have wealth and a son, and my father wants to take all my wealth." The Messenger of Allah said: "You and your wealth belong to your father."

We have a good example in the conduct of Fatima, daughter of the Prophet (PBUH), in her courtship, respect, and kindness to her father. Whenever, he



(PBUH) entered a place where she is sitting, she used to stand up, kiss him, leave her seat for him and deal kindly with him, due to her deep reverence for him.

Allah Also, Islam orders us to show respect to parents, and not to hurt them. The Almighty Allah says, "If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfully." Allah forbids saying any word that would reveal resentment to parents, which means that it is more strictly forbidden to cause harm to them or offend them in any way. Abu Huraira once advised a man on how to be grateful to his father saying, "Do not walk in front of your father; do not sit down before him; do not call him with name without a title; do not cause someone to insult him." The Prophet (PBUH) said: "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Messenger (PBUH)! How does a man curse his parents?" The Prophet (PBUH) said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

Islam commands one to be kind to his parents even if they are not Muslims. The Almighty Allah says, "If they strive to make you associate with Me anything about which you have no knowledge, then do not obey them. Yet keep their company in this life according to what is right." This was what happened with Prophet Abraham regarding his father, as the Qur'an tells us, "Mention too, in the Quran, the story of Abraham. He was a man of truth, a prophet. He said to his father, 'Father, why do you worship something that can neither hear nor see nor benefit you in any way? Father, knowledge that has not reached you has come to me, so follow me: I will guide you to an even path. Father, do not worship Satan- Satan has rebelled against the Lord of Mercy. Father, I fear that a punishment from the Lord of Mercy may afflict you and that you may become Satan's companion [in Hell].'"

Also, Asmaa daughter of Abu Baker reported, "My mother came to me during the lifetime of Allah's Messenger (PBUH) and she was a pagan. I said to Allah's Messenger, "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet (PBUH) said, "Yes, keep good relation with her."

Gratefulness to one's parents has great implications and benefits that one can acquire in this life and the Hereafter, including the pleasure of Allah. The Prophet (PBUH) said, "Allah's pleasure results from the parent's pleasure, and Allah's displeasure results from the parent's displeasure." It is also one of the reasons of alleviating hardship; this is proved by the Hadith of the Prophet (PBUH) wherein he stated " While three men were walking, It started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, "Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you." One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allah removed the rock a little and they saw the sky." So, his good behavior towards his parents was a means to alleviate the hardship they were in.

Also, the list of the virtues of righteousness to parents includes that his offspring would consequently be righteous to him. Allah, Most High, awarded our master Prophet Abraham (PBUH) for his good behavior when

talking to his disbelieving father with granting him our master Ishmael (PBUH) who was righteous to him. The Quran records this for us, "And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

Being righteous to parents is also a means to lead the Muslim to Paradise. A man once came to the Prophet (PBUH) asking him for performing Jihad saying "O Messenger of Allah! I want to go out and fight (in Jihad) and I have come to ask your advice." He said: "Do you have a mother?" He said: "Yes." He said: "Then stay with her, for Paradise is beneath her feet." He (PBUH) is also reported to have said, "The father is the middle door of Paradise (i.e. the best way to Paradise), so it is up to you whether you take advantage of it or not." In the same connection, it is reported that Ibn 'Umar once said to a man, 'Do you wish to separate yourself from the Fire? Would you like to enter Paradise?' 'By Allah, yes!' I replied. He asked, 'Are your parents still alive?' I replied, 'My mother is.' He said, 'By Allah, if you speak gently to her and feed her, then you will enter the Garden as long as you avoid the major wrong actions.'"

Yet, we stress that whatever man does for his parents from the kinds of righteousness, he will not repay their debts. Prophet Muhammad (PBUH) said: "No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him."

**With that said, I ask Allah to forgive me and you**

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; and I bear witness that our master Prophet Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows their guidance to the Day of Judgment.

Muslim brothers,

Just as Islam recommends us to do good to our parents, it also directs us to maintain the ties of our kinship - man's relatives. It further tells that they have dues rights. Allah, Most High, says: "But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah." Prophet Muhammad (PBUH) said: " Verily Allah created the universe and when He had finished that, ties of relationship came forward and said This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with one who joins your ties of relationship and sever it with one who severs your (ties of relationship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you. Allah's Messenger (PBUH) then said: Recite if you like:" But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes. Do they not reflect on the Qur'an? Or, are there locks on their hearts?"

He (PBUH) also says: "I am the Merciful. I have created ties of kinship and derive a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off."

Maintaining ties of kinship is fulfilled through visiting them, inspecting their affairs and supporting them. Prophet Muhammad (PBUH) said: "Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship." It is also maintained by answering their invitations, visiting he who is sick from them and escorting their funerals to graves.

Allah, Most High, clearly stated that maintaining of ties of kinship blesses one's age and provision. Prophet Muhammad (PBUH) said, "He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship." He (PBUH) also

stated that maintaining ties of kinship is a means to forgiveness of sins. A man came to the Prophet (PBUH) and said: "O Messenger of Allah! I have been afflicted by a tremendous sin. Is there any repentance for me?" He said: "Do you have your mother?" The man said: "No." He said: "Do you have any maternal aunts?" The man said: "Yes." He said: "Then be dutiful to them."

So man should beware cutting of ties of kinship; he should not respond to the bad deed with a bad deed; rather, he should be tolerant. Prophet Muhammad (PBUH) said: "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him". It is also narrated that a man once said to him (PBUH): "I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me." He (PBUH) replied, "If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allah as long as you continue to do so".

Islam bans cutting off the ties of kinship and warns against its bad consequences in the worldly life and the hereafter. He (PBUH) said: "There is no wrong action which Allah is swifter to punish in this world - in addition to the punishment which He has stored up for the wrongdoer in the Next World - than cutting off ties of kinship and injustice" and "The one who severs the ties of kinship will not enter Paradise."

So, let's fear Allah in our fathers and mothers; let's maintain our ties of kinship and to do good to all people.

O Allah! Guide us to be righteous to our parents, to maintain our ties of kinship, protect our people and make people secure and safe!

## The Duties of the Teacher and Learner

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Allah will raise up, by many degrees, those of you who believe and those who have been given knowledge: He is fully aware of what you do." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

We are about to start a new school year, and we ask the Almighty Allah to make it a year of hard work and success for all of our children. No doubt that Islam has made knowledge a matter of top priority, and paid it a special attention, as knowledge is a life to our hearts and a light for our eyes to see. With knowledge, one can reach high ranks in this life and the Hereafter. Also with knowledge, one knows what is lawful and what is unlawful. The Almighty Allah raises some people over others for their knowledge, making them the leaders and good examples, and thus Allah said, "How can those who know be equal to those who do not know?" Only those who have understanding will take heed."

The position of knowledge in Islam appears from the first revelation of the Qur'an as the first verse that Allah sent down to Prophet Muhammad (PBUH) says, "Read! In the name of your Lord who created: He created man from a clinging form. Read! Your Lord is the Most Bountiful One, Who taught by [means of] the pen, who taught man what he did not know." Thus the first verses to be revealed from the Qur'an were an order to read, because reading is the first means of acquiring knowledge. Then the verses refer to the "pen" which is the means of recording knowledge. This directs our attention to the virtue of knowledge and encourages us to seek knowledge.

Knowledge has a great position, and people of knowledge have a high status. Without knowledge, people may deviate from the true path. Knowledge is the light with which people can see the truth, and people of

knowledge are like stars in the sky that guide people. Allah, the Exalted, says, "Can someone who knows that the revelation from your Lord is the Truth be equal to someone who is blind? Only those with understanding will take it to heart." It is as if that the Almighty Allah has classified people into two categories in this verse: a scholar and a blind man. Thus, Allah made knowledge as the opposite of blindness. Sight here refers to the perception acquired by knowledge. The Almighty Allah said, "It is not people's eyes that are blind, but their hearts within their breasts." Moreover, the Qur'an has elevated the position of knowledge describing it as the "authority" saying, "those who dispute Allah's messages, with no authority given to them, are doing something that is loathed by Allah and by those who believe."

The Prophet (PBUH) has shown the significance and virtue of knowledge and the reward of seeking knowledge saying, "He who follows a path in quest of knowledge, Allah will make the path of Paradise easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." Abu Dharr reported, "The Messenger of Allah said to me: 'O Abu Dharr! For you to come out in the morning and learn one Verse from the Book of Allah is better for you than praying one hundred Rak'ah, and for you to come out and learn a matter of knowledge, whether it is acted upon or not, is better for you than praying one thousand Rak'ah.'"

Imam Ali said, "knowledge is better than wealth: knowledge guards you and you guard wealth; knowledge is a judge, while wealth is subject to your judgment; Wealth decreases by spending while knowledge increases by spending."

Knowledge must be accompanied by certain manners, by both the learner and the teacher. At the top of these manners are:

Sincerity to Allah: both teacher and learner must act for the sake of Allah, the Exalted, and keep away from showing off. Knowledge begets a secret lust for showing off, popularity and authority. This may affect one's behavior and leads him to be arrogant. This is why the Prophet (PBUH) warned us saying, "Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, will be in Hell."

Among these manners also is: humbleness. Imam Malik wrote a message to Caliph Al-Rashid saying, "When you acquire knowledge, let the traces of this knowledge, its humbleness and modesty be shown in your behavior." Also, Umar said, "Seek knowledge, and acquire its humbleness and modesty." Knowledge cannot go with arrogance, and it cannot be combined with sins. Knowledge is to be acquired with hard work and devotion to Allah, as the Almighty Allah said, "Be mindful of Allah, and He will teach you: He has full knowledge of everything." It is also said, "When someone acts according to the knowledge he acquired, Allah will grant him knowledge of matters he is ignorant about." In addition, acting according to the acquired knowledge is a condition to get knowledge from Allah, as Allah said about the pious man in Surat Al-Kahf, "And found one of Our servants- a man to whom We had granted Our mercy and whom We had given knowledge of Our own." Allah also said about Solomon, "And made Solomon understand the case [better], though We gave sound judgement and knowledge to both of them." He, the Almighty, also said about John, "[We said], 'John, hold on to the Scripture firmly.' While he was still a boy, We granted him wisdom, tenderness from Us, and purity. He was devout." The Qur'an reports the statement of the Angels saying, "They said, 'May You be glorified! We have knowledge only of what You have taught us. You are the All Knowing and All Wise.'

These duties include also shaping in the cloak of dignified scholars, because knowledge has its own dignity. This is actually achieved by



dressing well, being clean, using perfume and keeping away from insignificant speech. Prophet Muhammad (PBUH) said, "Good way, dignified good bearing and moderation are the twenty-fifth part of Prophecy."

The relationship between a scholar and a questioner is like that between the doctor and his patient. So, he should be very kind to him, guide him to the way of guidance and show the Right Path to him. Mu'ayah Ibn Al-Hakam said, " While I was praying with Messenger of Allah (PBUH), a man in the congregation sneezed and I responded with: '*Yarhamuk-Allah* (may Allah have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother lose me! Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging to me to remain silent, I became angry but restrained myself. When Messenger of Allah (PBUH) concluded his Prayer, I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me."

In the same connection, there is an avalanche of things that must be considered by scholars topped by:

- Keeness on learning and being persistence on it; a scholar should not waste his time in trivial matters. It is said, "Knowledge does not give you everything unless you give it your entire life." When Imam Al-Shafe'i was asked, "How do you long to knowledge?" He replied, "When I hear something I have no knowledge about, I think if all my organs would have ears to hear the same thing." He was then asked, "How are you keen on it?" He replied, "I am so keen on it just as the greedy who have a burning desire to get money is keen on collecting it." He was asked, "He do you seek after it?" He replied, "I seek after it in the same way the woman with a lost child seeks after it."

- Showing respect to teachers: the student shall not deal rudely with his teacher, either in words or actions. Imam Al-Shafe'i said, "I used to turn the pages of the book very calmly in the presence of Imam Malik, so that he would not hear its sound." Al-Rabi' also said, "I swear to Allah I dared not to drink water in the presence of Imam Al-Shafe'i out of respect to him."
- We are undoubtedly in a dire need to collect all kinds of knowledge by which we can make our life cheerful. In the same way, we should care about the sharia knowledge by means of which our religion gets sound. We do not have much time to waste, since the scientific research process, creativity and innovation become a duty, so that we may catch the train of progress or, at least, catch some of what we miss. So, all of us should have the spirit of creativity and ambition or, at least, have the desire to get back to the era of our great ancestors who spent all their lives in pursuing knowledge and exerted their utmost until reached the highest ranks and became the most prominent scholars in all fields of knowledge.

So, scholars and students shall both have good morals, and their practice shall comply with their sayings, so that they could exert impact on the society. When the Ummah linked knowledge with work and morals, it achieved progress and was respected by other nations. It is true that advancement and progress are the companions of morals and knowledge.

With that said, I ask Allah to forgive me and you

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; I bear witness that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, his companions and whoever follows his guidance to the Day of Judgment .

Muslim brothers,

Islam has placed scholars in the highest ranks, irrespective of their different specializations. Beneficial knowledge includes all branch of science that benefits people in their religious and worldly affairs. That is why the Saying of Allah, Most High, "Only those fear Allah, from among His servants, who have knowledge" has to do with the natural sciences, as He, Most High, says, " Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black. And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving" and "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. (190) Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire."

At that point, we highlight that beneficial knowledge includes all what is useful to people in this life and the life to come, be it relevant to shari, or Arabic language, or medicine, or pharmaceutical, or physics, or chemistry, or astronomy, or engineering, or energy, or any other kinds of knowledge. Knowledge is truly the basis of the national, innovative character, a fact proven by the Saying of Allah, Most High, "So ask the people of the message if you do not know." The Arabic word *Al-Dhikr* in this verse has a broader meaning, thus it cannot be confined to a particular field of knowledge. That is to say that it includes any useful knowledge. We are undoubtedly in need to all these sciences whereby we can make our worldly life and also the life to come prosperous.

Today's reality makes it incumbent upon scholars to correct the misconceptions about Islam and Muslims and to disseminate the true Islamic thinking.

We ask Allah, the Almighty, to make us among those who are righteous, to enable us to learn what we are ignorant of, to make us recall what we forget and to guide us to the Right Path.

## **The Nation of “Read” and “Perfect” Between Scholars of the Nation and Scholars of Sedition**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, “Say, ‘How can those who know be equal to those who do not know?’ Only those who have understanding will take heed.” I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah’s Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

Islam has called people to seek knowledge and praised seriousness and diligence in acquiring it. This is so clear from the fact that the first revealed verses from the Glorious Qur’an are Allah’s saying, “Read! In the name of your Lord who created: He created man from a clinging form. Read! Your Lord is the Most Bountiful One. Who taught by [means of] the pen, who taught man what he did not know.” Thus, the first Divine command was a command to read, which is the first means of knowledge. Then, the verse referred to the “pen”, which is the way to record and transmit knowledge. This shows for all people the virtue of knowledge, and is an encouragement to acquire it. It is thus evident that Islam is the religion of science and knowledge, and that this nation of Islam is a nation of science and civilization.

A complete *surah* in the Qur’an is called “*Al-Qalam*” (The Pen), which starts with Allah’s saying, “Nun, By the pen! By all they write,” as an affirmation of the importance of the tools and means of science. It is a sufficient indication of the significance of knowledge that the Almighty Allah did not command His Prophet (PBUH) to ask for an increase of any of the world affairs except with regard to knowledge. The Almighty Allah, says, “Say, ‘Lord, increase me in knowledge!’”. Moreover, the Prophet (PBUH)

equated the pursuit of knowledge with striving for the cause of Allah, and that such action leads to Paradise. He (PBUH) said, "He who goes forth in search of knowledge is considered as struggling in the Cause of Allah until he returns." He (PBUH) also said, "Allah makes the way to Jannah easy for him who treads the path in search of knowledge." Thus, knowledge is one of the pillars of the building of nations, as it leads to its advancement and progress.

The Glorious Qur'an has praised scholars, regardless of their specializations, as the Almighty Allah said, "Allah will raise up, by many degrees, those of you who believe and those who have been given knowledge: He is fully aware of what you do. He, the Exalted, also stated that scholars are the ones who fear Him most, saying, "It is those of His servants who have knowledge who stand in true awe of Allah. Allah is Almighty, most Forgiving." Given this status, scholars are declared by Allah as the witnesses to His Oneness, As the Qur'an says, "Allah bears witness that there is no god but Him, as do the angels and those who have knowledge. He upholds justice. There is no god but Him, the Almighty, the All Wise."

The Prophet (PBUH) emphasized this, showing that the people of knowledge are the heirs of the Prophets in terms of guiding people and calling them to the path of Allah and to the path of truth and reformation. The Prophet (PBUH) said, "The learned are the heirs of the Prophets who bequeath neither *dinar* nor *dirham* but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." The Prophet (PBUH) also said, "The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness)."

It goes without saying that the scholars whom the Almighty Allah honored and whom the Messenger of Allah (PBUH) praised are the true scholars of

the nation who realize the greatness of the responsibility that they carry. It is the responsibility of knowledge, calling to Allah, and explaining His commands. The Prophet (PBUH) said, "May Allah cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from me." The faithful scholars have understood the mission for which Allah has chosen them. It is not a mission to earn money with; it is more sublime and lofty. The Almighty Allah commanded His Prophet Muhammad (PBUH) to say, "Say, 'If I have asked you for any reward, you can keep it. It is Allah alone Who will reward me: He is witness to everything.'" Also, the Qur'an reported the statements of Prophets: Noah, Hud, Salih, Lot, and Shu'ib (peace be upon them), "I ask no reward of you, for my only reward is with the Lord of the Worlds." All Prophets speak in the same affirmative tone confirming the unity of their goal, approach, faithful intent, and devotion to Allah.

The true scholars of the nation are those who spent their time and effort for the sake of Allah, and used their knowledge in the service of their religion and their homeland. Thus, they lead people through the path of moderation, tolerance and mercy. Therefore, their call yielded good generations who build and never destroy, raise human dignity, and coexist with all people in peace, security and safety. This is actually the beneficial knowledge that benefits man after death. In this regard, Prophet Muhammad (PBUH) said, "When a man dies all his good deeds come to an end except three: Ongoing charity, beneficial knowledge and a righteous son who prays for him." He (PBUH) used also to seek refuge with Allah from knowledge that neither benefits nor builds nor cultivates manners and ethics. He (PBUH) said, "Ask Allah for beneficial knowledge and seek refuge with Allah from knowledge that is of no benefit." He (PBUH) furthermore used to supplicate Allah, "O Allah, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a supplication that is not heard and a soul that is not satisfied."





totally away from the tolerance and moderation of Islam that removes all hardships from people. Allah, Most High, says, "He has chosen you and has not placed upon you in the religion any difficulty." Prophet Muhammad (PBUH) said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)." So, keeping away from the ease of Islam is against its tolerant moderation for which it is known. Allah, Most High, says, "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you." Moderation means justice and 'itidal means keeping away from extremism that is the main cause in the destruction of nations. Prophet Muhammad (PBUH) said, "O people, beware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters.'" Sufyan Al Thawri is reported to have said, "For us, knowledge is but a license (to be given to people) in light of correct understanding. As for extremism, everyone can do it."

Those scholars who stir up unrest are exactly like those who talk on no basis of knowledge and who do not understand the need of the Ummah to make use of moderation and ease. They do not realize that the construction of the world is one of the objectives of Sharia and that people will not respect our religion unless we achieve superiority in our worldly affairs. Those who do not understand this fact direct their speeches and preaching to prohibit people from the worldly life, a matter that caused so many laymen to misunderstand the relation between religion and the worldly life, to the extent that they understand that mysticism is none but isolation from life, neglecting the Saying of Allah, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

In this vein, issuance of fatwa by those unqualified persons is misguidance and a way to lead people astray. Fatwa based on no knowledge has caused

considerable harm to people. Jabir Ibn Abd Allah (Allah be pleased with him) narrated, "We set out on a journey. One of our people was hurt by a stone, that injured his head. He then had a sexual dream. He asked his fellow travelers: Do you find a concession for me to perform *tayammum*? They said: We do not find any concession for you while you can use water. He took a bath and died. When we came to the Prophetﷺ the incident was reported to him. He said: They killed him, may Allah kill them! Could they not ask when they did not know? The cure for ignorance is inquiry. It was enough for him to perform *tayammum* and to pour some drops of water or bind a bandage over the wound (the narrator Musa was doubtful); then he should have wiped over it and washed the rest of his body."

We are actually in a dire need to restrict to our specializations and to exert our utmost in what we can do in fulfillment of showing fear to Allah, respecting knowledge and consideration of the danger of word, for words served many times as the causes for destruction and corruption; so silence is better than that speech that causes harm and does not bring benefit. As such, if those who do not know keep silent, there will be no disagreement at all. Prophet Muhammad (PBUH) said, " "He who believes in Allah and the Last Day, let him be hospitable to his guest; and he who believes in Allah and the Last Day, let him maintain good the ties of blood relationship; and he who believes in Allah and the Last Day, must speak good or remain silent".

O Allah! Show us the way of righteousness and help us adhere to it; show us the way of misguidance and keep us from it; teach us what benefits us, increase our knowledge and protect Egypt and all the world's countries.

## Responsibility

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "We had offered the Trust to the heavens, the earth, the mountains, and they refused to bear it, because they were afraid of it. But man bore it: he surely proved unjust and ignorant." I bear witness that there is no god but Allah, and that our Master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow him till the Day of Judgment.

The Almighty Allah has honored man as He created him with His Hands, breathed His Spirit into him, ordered the angels to bow down before him, and favored him with many things. These things include bearing the Divine responsibility and the Divine Obligations. Every Man, as long as he is mature and sane is responsible before Allah regardless of his position in the society. Everyone is responsible within his capacity and the duties assigned to them.

It goes without saying that assuming position of authority is a responsibility and burden not a stature. If a person deals with it just from the perspective of being a stature, he will be overwhelmed by its consequences. However, when a person looks at assuming responsibility from the perspective of being a burden and a mission, he will get support from the Almighty Allah.

Regarding this point, our Prophet (PBUH) once said to Abd Al-Rahman Ibn Samurah, "Do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without God's help), and if you are granted it without making any request for it, you will be helped by God. Abu Dharr also reported that he said to Messenger of Allah 'Why do you not appoint me to an official position?'" He said that the Prophet patted him on the shoulder with his hand and said, "O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the

one who takes it up with a full sense of responsibility and fulfills what is entrusted to him."

Responsibility has many forms, and these include responsibility towards Family. Family plays a great role in the stability and cohesion of the society. It is the core of the society and its first defensive line. Parents are the ones responsible before Allah for the cohesion and stability of the family through fulfilling their duties.

Islam set out these duties and specified the responsibilities of every member of the family. The Prophet (PBUH) said, "Every one of you is a guardian and every one of you is responsible for his dependents. A ruler is a guardian and is responsible for his subjects; a man is a guardian of his family and responsible for them; a wife is a guardian of her husband's house and she is responsible for it, a slave is a guardian of his master's property and is responsible for that. Beware! All of you are guardians and are responsible for your wards." The success and stability of the family are based on the performance of rights and responsibilities by each member, and the avoidance of any negligence.

Duties among members of the family are mutual and reciprocal. Each member has to perform his duties with love, affection and honesty. One who neglects his duties shall be held accountable before the Almighty Allah, Who will question him whether observant or negligent of these duties? The Prophet (PBUH) said, "Indeed Allah will question every person about his the responsibilities assigned to him: had he been observant or negligent? Even Allah will ask man about his family" The Prophet also says, "Neglecting one's own dependents is an enough reason for a man to be held sinful."

Another type of responsibility is the responsibility towards one's profession. In this case, the greater is the position entrusted to a person, the bigger his responsibility will be.

Furthermore, the wider is the scope of this responsibility, the more are qualifications demanded. The most important qualifications in this regard are: competence, experience, honesty and the ability to perform the requirements of this responsibility, as such person will be held accountable before himself, people and before Allah Who will question him about this authority.

The Prophet (PBUH) says, "He who assumes an authority over ten persons and more, will come before Allah on the Day of Judgement with his hands chained to his neck. It is then either his fulfillment of his duties will free him, or that his sin will destroy him."

Anyone who assumes an authority over people or assumes any position must realize that he has to do well, fear Allah and realize the inviolability of public money. So he needs to act according to the limits of his job and avoid consuming unlawful earnings under any name.

Meanwhile, we stress that an official should not show indifference nor pays no attention to observing all details of the work, even the slightest ones. Neglecting something which seems trivial may lead to dangerous consequences. It is necessary to understand that to trust people does not mean to stop monitoring their work, and monitoring people's work does not mean the lack of trust.

Also, every official within the capacity of his responsibilities is required to choose reliable and honest assistants. He has to choose the most competent and efficient. If an official appointed a person as a leader of a group while there is someone who is more competent, then he is unfaithful to Allah, His Messenger, nation and the responsibility he bears.

**Another form of responsibility is the social responsibility:** Islam has established societal norms through which people enjoy a secure and stable life, blessed with affection, respect, solidarity and social cohesion, on the basis of equality among all human beings, so that the society as a whole becomes one body.

An observer of people's lives will see the poor who lacks what fulfills his hunger, the patient who lacks medicine, and will see the widows, the orphans and the weak who have no one to care for them. To fulfill the needs of such people is a social, religious and national responsibility, and even a collective obligation. But if all people neglected it, they all will be sinful. The Prophet (PBUH) said, "He is not a believer who spends his night with full stomach, while his neighbor is hungry and he knows of him."

The Prophet (PBUH) has shown great care to this social responsibility, to the extent that he declared that fulfilling people's needs is given priority to performing *'Itikaf* in his mosque. In this regard, Abu Said Al-Khudari (Allah be pleased with him) said: " While we were traveling along with the Messenger of Allah a man came to him on his she camel, and began to ride it to the right and left. The Messenger of Allah (PBUH) said he who has a spare riding beast should give it to him who has no riding beast; and he who has surplus equipment should give it to who has no equipment. Abu Said Al-Khudari said 'we thought that none of us had a right in surplus property." The Prophet also said: "The most beloved people to Allah are those who are most beneficial to the people. The most beloved deed to Allah is to make a Muslim happy, or to relive one of his troubles, or to forgive his debt, or to feed his hunger.

That I walk with a brother to fulfill his need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother to fulfill his need until he secures it for him, then Allah the Exalted will make his footing firm across the bridge on the day when the footings are shaken."

He (PBUH) was also keen on following his companions on this point to assure that they used to fulfill each other's need. It is reported that he (PBUH) once said: "Who amongst you is fasting today? Abu Bakr said: I

am. He (again) said: Who amongst you followed a funeral procession today? Abu Bakr said: I did. He again said: Who amongst you served food to the needy? Abu Bakr said: I did. He again said: Who amongst you has today visited a patient? Abu Bakr said: I did. Thereupon Allah's Messenger said: Anyone in whom (these good deeds) are combined will certainly enter paradise."

National responsibility is one of the many various forms of responsibilities. Our country has due rights on us, and we shoulder a great responsibility towards it so as to help it achieve progress and development. In this regard, the Prophet (PBUH) educated his companions to sacrifice their souls and properties for their homeland and to safeguard it, declaring this as Jihad in the Cause of Allah; a point which is crystal clear in the fact that Allah, the Almighty, has declared that those who sacrifice their souls in defense of their religion and homelands are of a higher rank; He, Most High, says: " Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Torah and the Injeel and the Quran ..."

National responsibility requires that one should construct his country and make it a developed and advanced one through giving precedence to the public interest to the personal one, through unification of efforts, casting off conflicts, avoidance of discord and to acting as if we all are one man. This is the true meaning of the Saying of Allah: "And hold fast by the covenant of Allah all together and be not disunited ..." and "do not quarrel for then you will be weak in hearts and your power will depart ..."

We all should be fully aware of the fact that a Day will certainly come when we all be addressed with the Saying of Allah, "And stop them, for they shall be questioned."

Also, let us ponder over the Saying of Allah, the Almighty where he declares, "On that day you shall be exposed to view-- no secret of yours

shall remain hidden"- be it a minor or major sin-; a point which is proofed by the Saying of Allah, the Almighty, "O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties;"

With that said, I ask Allah for forgiveness for you and me.

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no God deserving to be worshipped but Allah, and that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be him, his family, his companions and upon those who follow them to the Day of Judgment.

Muslim brothers:

Within few hours, we shall receive one of the seasons of goodness, blessing and obedience. It is the blessed month of *Sha'baan* in which deeds are taken up to Allah, Most High, which is why Prophet Muhammad (PBUH) used to offer more acts of worship and obedience in it. For example, he (PBUH) used to fast most of the days of Sha'ban, to the extent that his companions asked him about the reason behind that. Usama Ibn Zayed (Allah be pleased with him) said: "I said: 'O Messenger of Allah, I do not see you fasting in any month as much as you do in the month of Sha'aban.' He said: 'That is a month to which people do not pay much attention to, between Rajab and Ramadan. It is a month in which the deeds are taken up to the Lord of the worlds, and I like that my deeds be taken up when I am fasting.'"

Aishah (Allah be pleased with her) also reported: " The Messenger of Allah (PBUH) used to fast until one would say, he never breaks his fast, and he would abandon fasting at other times until one would say that he never fasts. And I never saw the Messenger of Allah (PBUH) fast for a complete month except for the month of Ramadan, and I never saw him fast in a month more than he did in the month of Sha'ban."



Furthermore, the month of Shaa'ban has a blessed night at middle of Shaa'ban in which Allah, Most High, looks at His slaves with compassion and mercy, and showers them with His Forgiveness and the concealment of their sins. Abu Musa Al-Asha'ri (May Allah be pleased with him) reported that Messenger (PBUH) said: "Allah looks down on the night of the middle of Sha'ban and forgives all His creation, apart from the idolater and the *Mushahin* (that is, Grudge filled individual.) In another narration, it is stated, "Allah, Most High, looks at His slaves in the middle of Shaa'ban, and He forgives the believers, postpones the punishment of the disbelievers, and leaves people of grudge until they leave it."

So, we should take advantage of these blessed days in offering much obedience, doing good deeds, and getting closer to Allah, Most High, in accordance with the saying of the Prophet (PBUH) where he told us: "Most surely, your Lord has blessed days within the year, so observe them, so that one of you may get some their blessings and never goes astray thereafter."

O Allah, help us keep remembrance of You, express gratitude to You, and worship You in the best manner!

## **The Concept of Pledge of Protection in the Modern Time**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Honour your pledges: you will be questioned about your pledges." I bear witness that there is no god but Allah, and that Muhammad is His servant and Messenger; who said, "The best of Allah's servants are those who fulfill their covenants." May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

Islam is the religion of safety, peace, righteousness, kindness and goodness. The fulfillment of one's covenants is undoubtedly a moral and sublime human value, as it builds trust and brings about safety and security among peoples of the world. With this value, the bonds of cooperation, fraternity, development and progress will increase among individuals of the society. This is why the fulfillment of one's covenants is part of one's faith and a sign of honesty and benevolence. It is a manner cherished by Allah, a Prophetic trait and an Islamic value.

Islam has ordered its followers to adhere to the fulfillment of covenants, promises and agreements and it has strongly affirmed this. The Almighty Allah said, "Honour your pledges: you will be questioned about your pledges." He (Glory be to Him) also said, "Fulfil any pledge you make in God's Name and do not break oaths after you have sworn them, for you have made God your surety: God knows everything you do." This means: commit yourselves to fulfill every covenant you have made, whether it is between you and the Almighty Allah, or between you and people, and do not break your oaths once you have sworn them, as you have made God a witness over you. He who makes a pledge, must honour it, and he who makes a promise must fulfill it.

The Almighty Allah has told us that those who fulfill their pledges are beloved to Him and are the truthful and righteous people. Allah, the Exalted, said, "Indeed! God loves those who keep their pledges," and said, "those who keep pledges whenever they make them; those who are steadfast in misfortune, adversity, and times of danger; these are the ones who are true, and it is they who are aware of God." Allah, the Exalted, showed that those people are the people of great reward and the people of Paradise, as He said, "Allah will give a great reward to the one who fulfils his pledge to Him." In another verse, the Almighty Allah showed this great reward saying, "Those who are faithful to their trusts and their pledges; who give honest testimony; and are steadfast in their prayer; they will live in gardens with honour."

The Prophet (PBUH) has placed a high value on the fulfillment of one's pledges, and warned against breaking them as the betrayal of one's pledges causes corruption in societies and leads to the loss of trust among people as the Prophet (PBUH) said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." He (PBUH) also said, "Muslims have to stick to the conditions they make, except the conditions that make the lawful unlawful, or the unlawful lawful." Also, the Prophet (PBUH) warned against betrayal saying, "When Allah will gather together, on the Day of Judgment, all the earlier and later generations of mankind, a flag will be raised (to mark off) every person guilty of betrayal, and it will be announced that this is the perfidy of so and so, son of so and so". Ibn Kathir commented: the wisdom of this is that the sin of betrayal is invisible, and people do not see it. So in the day of Resurrection it will become announced so that people will know what those people did and the Almighty Allah will disgrace them before all creatures.

Among the pledges which the Islamic Shari'ah has commanded us to respect and fulfill is the pledge of Protection. In the modern terms it means:

the permit, visa or entry permission issued by one country to the citizens of another country to enter its lands, either as tourists, visitors or residents according to the international conventions, conventions and agreements in dealing with diplomats or those of the same capacity or according to bilateral agreements between the two states. This happens by any legal means accepted by the host State in accordance with its laws. Once such a person obtains the residence permit or the visa, he/she is considered protected within this state, and this agreement given to him becomes binding to all of its citizens and residents. It shall not be revoked, circumvented, or derogated from, both in terms of the Sahri'ah and the law. Any person from the public who finds any breach that affect the security of his nation, he must refer the matter to the authorized person, so that the organs of the State can handle the matter in the light of the regulations. Ordinary persons have no right to handle the matter themselves least this would cause chaos and indiscipline.

It goes without saying that the fulfilment of one's pledges comes at the top of the obligations imposed by the Sahri'ah, law, patriotism and humanness. As our religion has stressed the importance of the pledge of protection, making the pledge given by one Muslim as given by all Muslims, so what is the case when this pledge is regulated by both religions and law as one reinforces the other? No doubt that this reinforcement obligates the necessity to fulfill pledges and promises, not to violate them or even compromise them.

Islam is the religion of preserving the covenants and agreements, a religion that does not know cheating, deception, or betrayal. It has never been proven that the Prophet (PBUH) -since the beginning of his call- or his Companions have deprived anyone from safety, or have broken any promise of protection they had granted to anybody. In this regard, Allah, Most High, addressed his Prophet (PBUH) saying: "And if you fear treachery on the part of a people, then throw back to them on terms of

equality; surely Allah does not love the treacherous." Also, there was a covenant between Mu'awiyah and the Byzantines, and he was going towards their country, to suddenly attack them upon the end of the covenant. A man came on a horse, or a packhorse saying, "Allah is Great! Allah is Great! Let there be faithfulness and not treachery." When they looked, they found that he was 'Amr ibn 'Abasah. Mu'awiyah sent for him and questioned him (about that). He said: "I heard the Messenger of Allah (PBUH) saying: 'When one has covenant with people, he must not strengthen or loosen it till its term comes to an end or he brings it to an end in agreement with them (to make both the parties equal).' So Mu'awiyah returned." Not only that, but the greatness of Islam is also crystal clear in its highest ranks in Allah's Order to His Prophet (PBUH) to protect and provide shelter to whoever seeks protection from him, even if he is a polytheist or a warrior. Allah says: "And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know."

The Prophet (PBUH) has actually instilled these noble values that realize security and safety for the entire humanity, both in saying and action. He (PBUH) is reported to have said: "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)," and "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe." Prophet Muhammad (PBUH) offered the greatest example ever in fulfilling covenants, even with his enemies. Telling about the Battle of Badr, Hudhayfat Ibn Al-Yaman (may Allah be pleased with him) said: "Nothing prevented me from being present at! The Battle of Badr except this incident. I came out with my father Husail (to participate in the Battle), but we were caught by the disbelievers of Quraish. They said: (Do) you intend to go to Muhammad? We said: We do

not intend to go to him, but we wish to go (back) to Medina. So they took from us a covenant in the name of God that we would turn back to Medina and would not fight on the side of Muhammad (PBUH). So, we came to the Messenger of Allah (PBUH) and related the incident to him. He said: Both, of you proceed (to Medina); we will fulfill the covenant made with them and seek God's help against them.”

As such, we affirm that it is our duty to keep the covenants and pledges our country abides by towards anyone coming to it, and to be cooperative in protecting his blood, honor, property and privacy. It is also our duty to offer him hospitality to convey to him the beloved image we want to transmit about the greatness of our religion, the depth of our civilization and the advancement of our humanity in a way that contributes to forming the image we want about our religion, country and society, which is actually the case of the developed and civilized nations and peoples.

With that said, I ask Allah to forgive me and you.

All praise is due to Allah, Lord of the Worlds. I bear witness that there is no god deserved to be worshipped but Allah; I bear witness that our master Muhammad is His slave and Messenger. May Allah’s Peace and Blessings be upon him, his family, companions and whoever follows them to the Day of Judgment;

**Muslim brothers:**

Islam is the religion of justice, tolerance and peaceful coexistence. Muslim is always- whenever and wherever he goes, (an embodiment of) security, safety and peace. Also, when he travels to another country, be it a Muslim country or not, the visa granted to him by this country looks like a pledge of safety whereby he feels secure and safe and, on the other hand, is

considered a pledge of safety from him to the people of that country by which they feel secure and safe on their selves and properties. Accordingly, he had to abide by the laws of this country and to fulfill his duties honestly and faithfully. He is not allowed thus to unlawfully take anything from their properties, to commit aggression against their honors or to betray them in any way, so that he would serve as the best ambassador for his religion, country and civilization. So, once he entered this country, he has to adhere to (their laws) and make covenant with Allah, Most High, to be faithful, lest he would be from those to whom the Saying of Allah, "And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode." In his *Al-Umm*, Imam Al-Shafe'i (may Allah have mercy upon him) says: "When the man enters a non-Muslim country in terms of a pledge of safety given to him, he is not allowed to take anything from their properties- be it little or much- even if this country was at war with Muslims. That is because as they offered him safety, he in turn shall offer them safety, and because nothing is lawful to him at times of safety except that which is lawful to him from the properties of Muslims."

Impressive are the following lines of poetry:

Keeping covenants is of the nobles' traits ... And breaking them is of the means'

For me, there are no good characteristics ... But to keep cordiality and covenants

**O Allah! Guide us to the best of manners none guides to their best but You; and remove the worst of them from us none remove the worst of them from us but You!**





## **Protection of Public Affairs and Interests**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, “Help one another to do what is right and good; do not help one another towards sin and hostility. Be mindful of Allah, for His punishment is severe.” I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah’s Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

Islam has built a real state, laid down its foundations, established its components, urged us to preserve it, and made the protection of its public interests a common responsibility among all its members. The more those members become aware of the significance of the public interest, the more they will cooperate to preserve it. In this way, the community becomes strong and coherent, as the Prophet (PBUH) said, “The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other. (The Prophet (PBUH) illustrated this by interlacing the fingers of both his hands.)” He (PBUH) also said, “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.”

Undoubtedly, one of the most important elements of preserving public affairs is to give preference to the public interest that benefits all people over the narrow private interest that only avails certain individuals. This value aims at purifying the human soul from evils of selfishness. The public interest includes all material and moral benefits that revive the whole society, achieves goodness for all humans, and protects them from evil. Such values bring about security, stability and integrity of lands. Moreover, achieving the welfare of the whole society is the core of adopting jurisprudence of priorities.

The Holy Qur'an affirmed the necessity of preserving the public interest and preferring it to the private one. This is the approach of all the Prophets. The Almighty Allah did not send a Prophet but to bring happiness for his people, without any financial compensation or worldly benefit. Prophet Noah (PBUH) said, "My people, I ask no reward for it from you; my reward comes only from Allah. I will not drive away the faithful: they are sure to meet their Lord. I can see you are foolish." The Almighty Allah also reported the statement of Prophet Hud (PBUH), saying, "I ask no reward from you, my people; my reward comes only from Him who created me. Why do you not use your reason?" Also, Prophet Su'aib (PBUH) said, "I only want to put things right as far as I can. I cannot succeed without Allah's help: I trust in Him, and always turn to Him."

The provisions of the moderate Shari'ah came in accordance with reason. Thus, it called for whatever achieves the public interest of all citizens of the state, including: **meeting the necessary needs of society**, and caring for the circumstances of the real world. Thus, if the society is in need for building hospitals for the sick people, then this is the priority. If the society needs schools, their maintenance, equipment, helping students, then this is the priority. If however, there is a need for facilitating marriage for the needy young people, the payment of debts, and then this is the priority, since the elimination of people's needs is a religious and national duty. The Prophet (PBUH) says, "**He is not a believer whose stomach is filled while the neighbor to his side goes hungry**, and he knows). Another public interest is the preservation of public property. This property is shared by all citizens, and the sanctity of such public ownership is more demanding than the sanctity of private one, due to the multiple owners. This is why Islam warned against any violation of this ownership. The Almighty Allah says, "Anyone who dishonestly take something, from the battle gains, will carry it with him on the Day of Resurrection, when each soul will be fully repaid for what it has done: no one will be wronged." Public property is an ownership for all people, and not for a

specific group. Those responsible for it are just the trustees to save, collect, and spend it, but they do not own it personally. This is why, it is not permissible for one to abuse it, or consume it, otherwise, it would be an act of treason and injustice.

Islam also ordered the preservation of public facilities, such as houses of worship, schools, hospitals, gardens, etc., as they belong to all citizens, and avail them all. Islam severely warned against abusing, wasting or spoiling these facilities in any way, as the Almighty Allah says, "And do not cause corruption in lands after it has been set in order." This is to refute the misconception that one can misuse the public domain in any way he wants, on the pretext that he owns it. This is a misunderstanding. What we are obliged to do is to preserve and protect public facilities because they do not belong to a specific individual or a group in a given time; it is all of people, and for future generations.

These public interests include: preserving roads and paying them their due right. The Prophet (PBUH) said: "Avoid sitting by the road side." The people then said, 'O Allah's Messenger (PBUH), we cannot do without those meeting places in which we converse" So he said, "Well, if you insist (on that) give the road its due rights." They asked, 'What are the road's due rights?' He replied, "Lowering your gaze, abstaining from anything offensive, returning salutations, enjoining the right (*Ma'ruf*) and forbidding from evil deeds (*Munkar*)." He (PBUH) also said, "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith."

These public interests also include: Performing military service, which is one of the most important duties performed by man towards his

religion and homeland; it is proof of one's loyalty, sincerity and love to his country. Homeland is not less than religion, honor, or properties. Performing this nationalmilitary service instills in one's heart the meanings of stronghood, greatness, and noble values cherished by our true religion of Islam. The Prophet (PBUH) said, "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith."

Among the public interests that should be observed is to preserve the agreements between the State and other States, organizations or institutions. Any jurisprudential, Fatwa, intellectual or advocacy measure must be an institutional. Whoever speaks in such matters should take into consideration all societal, national and international circumstances related to the subject matter, so as to avoid hasty and individual opinions that contradict the reality, or oppose the international laws, treaties and conventions.

Allah, the Almighty, ordered us to keep our promises; He, Most High, says: "O you who believe! Fulfill your contracts." This verse refers to all kind of contracts, promises and obligations to which man should adhere. Prophet Muhammad (PBUH) said: "Muslims will be held to their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful."

That is why the Prophet (PBUH), by virtue of the terms and conditions of Al-Judaybiyah Treaty with the disbelievers of Quraysh, orders Abu Basir to go back to Mecca, even though he knew that this companion might be hurt. He (PBUH) did so as a result of his covenant with Qurays, which is a kind of keeping promises and trusts on one hand, and fulfilling contracts, on the other. It has also to do with giving precedence of the public interest to the individual one.

Discussion of public issues, without being aware of them, is very dangerous that it might undermine the state and its foundations, since it destroys its security and stability, and makes it vulnerable to mockery, thus those who do not know will speak about topics they are unaware of. How many are those who corrupt in the earth; Allah, Most High, orders us to consult those specialized in it. Allah, Most High, says: " And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few."

**With that said, I ask Allah to forgive me and you**

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; and I bear witness that our master Prophet Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows their guidance to the Day of Judgment.

Muslim brothers,

The concept of public issues surpasses individuals' limited interests to those of the mass. For this reason, it is not left to all people to engage in; rather, it is the duty of specialized who are fully aware of the importance of the national security tasks entrusted to them including people's life and interests, states' wealth along with their political, social, security and scientific issues. Scholars believe that if a Mujtahid (person who makes personal reasons) is right, he will have twofold reward, and if he is wrong, he will have just one reward. This indicates that if someone practices ijtehad even though he is not entitled to do so, he will be sinful for issuing fatwas without knowledge even if his opinion is correct; otherwise the sin of his mistake will be twofold, for issuing with no well-established knowledge and for the mistake he made. Allah, Most High, says: "Ask

people of knowledge if you know not." Ahl Al-Dhikr are those who are specialized in particular fields of knowledge.

For this reason, it is prohibited to issue fatwas with no knowledge or Sharia proof. In this regard, Allah, the Almighty, says: "Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Indeed, Allah does not guide the wrongdoing people" and "And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed." Prophet Muhammad (PBUH) said: "If anyone advises his brother, knowing that guidance lies in another direction, he has deceived him." Senior companions and followers used not to issue fatwa, as they were fully aware of its danger. Abu Bakr (Allah be pleased with him) said: "What sky would cover me and what land would shelter me if I explained the Book of Allah without knowledge." Al-Sha'bi was once asked about a question, whereupon he said: "I do not know it." His students thus said to him: "we felt embarrassed for your sake," whereupon he replied, "the angels did not yet feel embarrassed when they said to Allah, 'we had no knowledge except that which you taught us.' 'Abd Al-Rahman Ibn Abi Layla is reported to have said: "I met 120 companions from Al-Ansar who, if asked a question, used to circulate the question among them until it goes back to the first one to whom it was offered first.

Protection of the public interests is a common duty; each of us should protect the society according to his position and ability. Prophet Muhammad (PBUH) said: "Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible

for it. Surely, every one of you is a guardian and responsible for his charges."

Many people might seriously consider the danger resulting from their speech or writings or what they share on the social communication pages. They might even view it a form of entertainment, not realizing that making and spreading rumors among people are means of destruction that are used by the evildoers in their conflicts with the righteous. Thus, you see the members of the supposed-to-be one nation doubting and betraying each other. For this Prophet Muhammad (PBUH) said: "It is enough of a lie for a man to narrate all what he hears."

If man's narration to all what hears is some kind of a lie for which he will be punished, how would the punishment for he who speaks about matters he did not see or hear or know about? How many false lies spread here and there, to the extent that they serve as the reasons behind the punishment of their mongers on the Day of Judgment! Prophet Muhammad (PBUH) says: "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire." This makes it necessary to be cautious, aware, and rational and not to issue fatwas without knowledge.

Allah, Most High, orders us to carefully investigate matters and not to follow the corruptors. He, the Almighty, says: "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." Prophet Muhammad (PBUH) said: "Deliberateness is from Allah, and haste is from the Satan" and "There is hesitation in everything except in the actions of the next world."

We are in dire need to be fully aware of the importance of the public opinion issues, to give precedence of the public interest and to fully realize the conspiracies plotted to us and which they want us to fall in. So, let's take admonition from other countries and not to fall prey to the conspiracies made by the enemies of religion and nation; let's be united and firmly adhered to the truth, so that we would not fall prey to the traps of those waiting for destroying us; let's spread trust among us and cooperate to do good whose effect will shower us all.

O Allah! Help us to perform the duties of our nations, keep our peoples, our rulers, army and police. O Allah! Make our beloved Egypt and all the world's countries safe, secure and prosperous.



## Rules and Etiquettes of Marketplaces

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "Woe to those who give short measure; who demand of other people full measure for themselves, but give less when they measure or weigh for buyers. Do such people not think that they will be resurrected on a grievous day, the Day when people will stand before the Lord of all worlds?" I bear witness that there is no god but Allah, and that our Master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow him till the Day of Judgment.

The Almighty Allah has made it permissible for people to carry out financial transactions to ease their lives and fulfill their needs. He (Glory be to him) says, "Allah has permitted trading and forbidden usury." Since the beginning of creation, people used to hold markets to exchange goods and fulfill their needs. Verses of the Glorious Quran came confirming this as a human nature as the Almighty Allah says, "We never sent any messengers before you who did not eat food and walk in the market-places." The Glorious Quran reported the statement of the disbelievers when they said about the Messenger (PBUH), "And they say [mockingly], "What kind of messenger is this who eats food and goes about in market-places?" Also, in the story of the Sleepers of the Cave, The Almighty Allah says describing their case, "[They said] send one of you with these silver coins of yours to the town, and let him find which food is the purest, and then bring you provisions from it.."

It goes without saying that marketplace is a key field to show the true embodiment of Islamic values. If you wish to see the impact of someone's worship on his conduct, go to markets. If you want to judge the sincerity of religiousness and whether or not it is formalistic, then test his conduct in selling and buying. This was why when a man gave a testimony before Umar Ibn Al Khattab (may Allah be pleased with him), Umar said to him, "I do not know you, and it is not a problem that I do not know you, but

bring someone who knows you. A man from the gathering said, "I know him." Umar said: What do you know about him?" The man replied, "Fairness and goodness." Umar said: Is he your close neighbor whom you know everything about?" the man replied, "No." Umar said: Have you made any transaction with him, so that you know his piety? The man replied, "No." Umar said: Have you travelled with him so as to know his moral conduct?" the man replied, "No." Umar said: Then you do not know him in fact." Then Umar said to the first man: go and bring someone who knows you."

Thus, transactions reveal the truthfulness of religiousness, meaning that it differentiates between true religiousness from the formalistic one. How many people who would make *Dhikr* (mentioning the Name) of Allah with their tongues to deceive people that they are pious, however, they are far away from the reality of *Dhikr*. And how many people who hide behind a fake image of religiousness out of hypocrisy and showing-off just to make profits, get their goods sold, relying on the idea that people love religion and trust religious people.

Among these fake images is to give false names to deceive people with the image of religion or trade on religion, just to make money. In fact, such a person harms and gives a bad image about his religion to people. Allah says, "There is a man who talks well of the world to your pleasing, and makes God witness to what is in his heart, yet he is the most contentious. But when he turns away, he sets out to spread corruption in the land, destroying crops and cattle. God does not love corruption."

Islam sets out certain rules and etiquettes that a Muslim should abide by in his transactions. These rules include: Remembrance and observance of the Almighty Allah. A true Muslim remembers Allah in all of his conditions, whether this remembrance comes through tongue or all the body organs. There is a supplication that a Muslim, male or female, has to say upon entering a market. The Prophet (PBUH) said, "Whoever says, when he enters the marketplace: None has the right to be worshiped but Allah alone, with no partner; to Him belongs all sovereignty and to Him is the

praise; He gives life and gives death; and He is the Ever-Living Who does not die; in His Hand is all goodness and He is Able to do all things),' Allah will record for him one million good deeds, and will erase from him one million bad deeds, and will build for him a house in Paradise." Meanwhile, we affirm that Remembrance of Allah should not only be done with tongue. Rather it should be done through the observance of Allah, the Almighty, and seeking what is permissible and avoiding what is prohibited.

These rules also include: truthfulness and avoidance of lying: Basically, a Muslim should be truthful in all cases, as Allah ordered, "O believers! Be mindful of Allah and be with the truthful." Among these cases in which a Muslim should be truthful is buying and selling. It is not permissible for a Muslim to lie to get his goods sold, because this lying-based promotion of goods is a cause for lacking the blessing in this world, and receiving punishment from Allah in the Hereafter. The sin becomes worse when a seller lies in his oath to get his goods sold. The Prophet (PBUH) said, "Both parties in a business transaction have the right to annul it so long as they have not separated. If they speak the truth and make everything clear they will be blessed in their transaction; but if they tell a lie and conceal anything the blessing on their transaction will be eliminated." The Prophet (PBUH) also said, "(There are) three (types of persons to whom) Allah will neither speak to them on the Day of Resurrections, nor look at them (They are):--(1) a man who takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered; (2) and a man who takes a false oath in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining superfluous water. To such a man Allah will say on the Day of Resurrection, 'Today I withhold My Blessings from you as you withheld the superfluous part of that (water) which your hands did not create.'" In another narration, the Prophet (PBUH) said, "Whoever swears a false oath in order to seize the wealth of a Muslim unlawfully, he will meet Allah while He is angry with him." The Prophet (PBUH) also said, "Beware of

excessive swearing in sale, because it may promote trade but this practice will eliminate the blessing."

Also, among the rules and etiquettes of marketplaces are: Honesty, mutual consent, and the avoidance of cheating. Honesty requires the total transparency in sales in order to achieve full satisfaction between the contracting parties. The Almighty Allah says, "...except when trade is carried out by mutual consent." The Prophet (PBUH) said to Uthman Ibn Affan (may Allah be pleased with him): "When you purchase food ask for measurement, and when you sell give full measurement". Al-Saeb reported that, "I came to the Prophet (PBUH), and people kept on parsing me. The Messenger of Allah (PBUH) said I know him better than you do. I said, "May my father and mother be sacrificed for you! You were my partner and you were the best of partners, you neither disputed nor quarreled."

Prophet Muhammad (PBUH) warned the unscrupulous people, who are not dutiful to their God, and also warned everyone who is tempted by his evil soul to cheat people and wrongfully devour their property saying, "Who cheats us is not one of us."

Moreover, he (PBUH) ordered partners to take honesty and truthfulness as the basis of their partnership. He (PBUH) said, "Allah says, I make a third with two partners as long as one of them does not cheat the other, but when he cheats him, I depart from them".

The etiquettes of commercial transactions include also abstinence from cheating in weighing for people, by taking full measure when buying from them, and when you sell them you cause loss. This applies to all metrics and measures people would use. In the Glorious Qur'an, Allah, the Almighty, orders people to weigh with an even balance saying, "And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result." And He, Glorified be He, warns those who violate this order saying, "Woe to those who give less [than due],

who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss." (The Qur'an 83: 1-3)

Prophet Shu'ayb (PBUH) warned his people from being unfair to people by giving them a measure less than their due. Allah relates this in the Qur'an saying, "And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers." (The Qur'an, 7:17)

Market etiquettes in Islam also include abstinence from violating others' rights. In this regard, Prophet Muhammad (PBUH) stated that it is prohibited for anyone to bid for an item another person has already bought. He (PBUH) says, "None of you is to sell over the sale of others." And according to another narration, "Do not haggle in competition with your brother's haggling, except with his permission". This is a lofty etiquette in buy and sale. No one is permitted to bid higher than the price of the one who has already bought the item, nor is he permitted to make someone detest a certain item in order to buy it himself.

Monopoly is another practice which violates the rights of others as it tampers with people's sustenance and harms countries and people. In this respect, Prophet Muhammad (PBUH) says, "No one hoards but the sinner." The monopolist is a person whose selfish ego overcomes him to the extent that he prefers personal gain over altruism. Such a person forgets that the extra profit he makes as a result of hoarding and exploitation of people is prohibited. This illegal gain ruins his worldly life and deprives him from Allah's Mercy in the Hereafter. Prophet Muhammad (PBUH) says, "Whoever hoards food (and keeps it from) the Muslims, Allah will afflict him with leprosy and bankruptcy." And He (PBUH) also says, "One who hoards food for forty days, then he has nothing to do with God, and God

has nothing to do with him. In any local community, if a person becomes hungry amongst them, then Allah's covenant and protection to them is absolved."

Yet, we affirm that Market surveillance is one of the state's public duties. All people shall cooperate with the concerned authorities in order to prevent all crimes of fraud, monopoly and customer exploitation. This is because elimination of these negative phenomena greatly contributes in achieving psychological security in society, contributes in the advancement of economy and helps in achieving excellence and perfection at the local and international levels. On the other hand, fraud is one of the main reasons of corruption and destruction of state economies.

We also emphasize that market surveillance and control is a great responsibility of each one tasked with this mission. Allah, the Almighty, will hold every human being accountable for what he was assigned to do and question him whether he fulfilled it or not.

With that said, I seek Allah's Forgiveness for me and you.

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All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god deserving to be worshipped but Allah, the Almighty, and that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family and his companions.

Muslim brothers,

Securing people's food, drink and needs is a social and humanitarian issue that comes as a top priority of human rights. A decent life cannot be imagined without one's food and medication being secured. Concerted efforts must be exerted to fight all phenomena of fraud and monopolization, especially those related to food and medicine.

The religiousness of the devoted trader, i.e. his prayers and fasting, etc., shall be reflected in his honesty and truthfulness. There are people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their prayer but a sleepless night. Prophet Muhammad (PBUH) tells us that the honest trader has a very high status, saying, "The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs." He (PBUH) also says, "The best of earnings is the earning of traders who when they speak they do not lie, when they are entrusted with something they do not betray, when they promise they do not breach, when they buy they do not defame [the goods], when they sell they do not [unrightfully] praise [their own goods], when they are in debt they do not delay its repayment, and if they are owed [money] they do not force [their debtor]." Prophet Muhammad (PBUH) also tells us that the truthful trader will be sheltered in the shade of Allah's Throne, on the Day when there will be no shade except its shade. He (PBUH) says, "The truthful trader [will be sheltered] in the shade of the Throne, on the Day of Judgment."

So, we are in dire need to cooperate together for securing the public interest, which we all shall benefit from. Each one of us shall look to his brother with compassion, and love for him what he likes for himself. In this way, a seller will be honest to a buyer as if he was the buyer, and the buyer will be honest with the seller as if he was the seller. This is the proof of true belief. Prophet Muhammad (PBUH) says, "None of you [truly] believes until he loves for his brother that which he loves for himself."

O Allah! Make lawful sustenance You provide us with sufficient for us and complete Your Favor on us so that we become in need of anyone but You!

### **Collective Work...Its Spirit and Controls**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Say [Prophet], 'Take action! Allah will see your actions- as will His Messenger and the believers- and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing.'" I bear witness that there is no god but Allah, and that Muhammad is His servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

It never happened that a nation was built through speech and slogans. Rather, nations are built by science, giving, and sacrifices. At the top of the means of building nations is the serious and dedicated work, as the Almighty says, "Say [Prophet], 'Take action! God will see your actions- as will His Messenger and the believers- and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing.'" and as our Prophet (PBUH) said, "Allah likes when someone performs an action to perfect it." Thus, both religiousness and patriotism require call us for hard and serious work and production; our religion is the religion of earnest endeavour and perfection.

If the individual is the key element to build a society, his real role will not be complete except through cooperation with the whole society. A person alone can accomplish some work, but to add his intellectual activities to his brothers', and combine his work with that of others, the output will be much greater and more effective than individual work. This is why Islam has praised collective work and identified it a key foundation for the establishment of nations and civilizations. Collective work unifies efforts and makes use of collective energies to achieve the common interest of the whole society. The Almighty Allah says, "Help one another to do what is right and good; do not help one another towards sin and hostility."

When we contemplate the Qur'an, we find that there are many verses calling to the collective work. For Example, when calling people to worship Him, the Almighty Allah says, "People, worship your Lord, who created



you and those before you, so that you may be mindful [of Him].” Also, with regard to prayer, the most important rite of Islam, Allah says, “And Perform prayer” with the plural pattern of the verb “perform”. Also, Allah says, “Believers, bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed.” Also, Allah addressed the Prophet (PBUH) saying, “Content yourself with those who pray to their Lord morning and evening, seeking His approval, and do not let your eyes turn away from them out of desire for the attractions of this worldly life: do not yield to those whose hearts We have made heedless of Our Qur’an, those who follow their own low desires, those whose ways are unbridled.” Allah, The Exalted, also says, “Hold fast to God’s rope all together.” In addition, Allah has warned us against disunity saying, “Obey Allah and His Messenger, and do not quarrel with one another, or you may lose heart and your spirit may desert you. Be steadfast: God is with the steadfast.”

There is no doubt that performing acts with such spirit of collective work will increase fraternity and strengthen the relations among individuals of the same society, and in such a way they come to materialize Allah’s saying, “This community of yours is one single community.” This is a manifestation of the saying of the Prophet when he said, “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.” When a wise man wanted to teach his sons the importance of unity and that it is the cause of strength and to warn them against disunity which is the cause of weakness, he brought a bundle of sticks, and asked “Who can break this bundle?”. They tried but failed. Then, he asked them to untie them and gave each one a stick, and they were able to break it easily.

The man said:

When united, sticks are too hard to break,  
but when separated, they will be broken one by one

The Glorious Qur’an gave us many examples that encourage collective work and show its impact on the achievement of goals. Here is the

Example of Prophet Ibraheem (PBUH) when Allah ordered him to build the Kabah. Ibrahim said to his son Isma'il: 'O Isma'il! Allah has given me an order.' Isma'il said: 'Do what your Lord has commanded you to do.' Ibrahim asked: 'Will you help me?' Isma'il said: 'I will help you.' Ibrahim said: 'Allah has ordered me to build a house of worship here. Then they raised the foundations of the House (i.e., Ka'bah). Isma'il brought the stones and Ibrahim was building (the house). The Qur'an reported this story saying "As Abraham and Ishmael built up the foundations of the House [they prayed], 'Our Lord, accept [this] from us. You are the All Hearing, the All Knowing."

In Surat Al-Kahf, the Almighty Allah tells us about the just King Dhul Qarnayn when he passed by a group of a strange people. They asked him for his help, and he responded positively on the condition that they cooperate with him. They worked as one hand till they built such huge building that protected them from Gog and Magog. Allah says, "Then, when he reached a place between two mountain barriers, he found beside them a people who could barely understand him. They said, 'Dhu 'l-Qarnayn, Gog and Magog are ruining this land. Will you build a barrier between them and us if we pay you a tribute?' He answered, 'The power my Lord has given me is better than any tribute, but if you lend me your strength, I will put up a fortification between you and them: bring me lumps of iron!' and then, when he had filled the gap between the two mountainsides [he said], 'Work your bellows!' and then, when he had made it glow like fire, he said, 'Bring me molten metal to pour over it!' Their enemies could not scale the barrier, nor could they pierce it."

Prophet Moses (PBUH), Allah's interlocutor, asked Allah, Most High, to support him with his brother Aaron (PBUH), so that he would sustain and back him in performing the mission assigned to him by Allah, the Ever Exalted. Referring to this fact, Allah, the Almighty, says: "[Moses] said, "My Lord, expand for me my breast [with assurance] (25) And ease for me my task (26) And untie the knot from my tongue (27) That they may understand my speech. (28) And appoint for me a minister from my family

- (29) Aaron, my brother. (30) Increase through him my strength (31) And let him share my task (32) That we may exalt You much (33) And remember You much. (34) Indeed, You are of us Ever Seeing.”

Also, whoever carefully examines the Biography of the Prophet (PBUH) would discover that the life of the Prophet (PBUH) witnessed brilliant chapters of cooperation, participation and collective work between him and his companions. In this regard, ‘Uthman Ibn ‘Affan (Allah be pleased with him) said: “We have accompanied the Messenger of Allah (PBUH) in his journeys and at home; and he used to support us with the little and the much.”

The Prophet (PBUH) furthermore used to help them in work and buildings, and used to urge them to gather together and to divide. About the battle of *Al-Khandaq* (i.e. the Trench), Al-Bara’ Ibn ‘Azeb (Allah be pleased with him) said: “I saw the Prophet (PBUH) carrying dust with us on the Day of the Battle of *Al-Ahzab* (the Confederates) and I saw that the dust was covering the whiteness of his Abdomen, and he (the Prophet (PBUH) ) was saying, “(O Allah)! Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah!) please send tranquility (*Sakina*) upon us as they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. want to frighten us and fight against us) then we would not (flee but withstand them). And the Prophet (PBUH) used to raise his voice with it.”

Also, when our Master Salman Al-Farisi (Allah be pleased with him) wanted to plant three hundred palm tree to set himself from slavery, the Messenger of Allah (PBUH) said to the companions: “Help your brother.” Salman said, “They helped me with palm trees; the man would bring thirty palm trees; another would bring twenty; a third would bring fifteen; and the others brought according to their ability until I collected the three hundred palm trees. Then, the Prophet (PBUH) ordered me to dig for them, and said, ‘When you finished, come to me so that I would plant them myself.’ Salman continued, “I dug for them and my companions aided me;

when we finished, I went to him (PBUH) and told him upon which he (PBUH) went with me; and we started to set the trees to him and he used to plant them with his hand.”

In this connection, he (PBUH) praised *Al-Ash'ariyin* for their spirit of collective work that prevailed most of their behaviors and actions even in the most difficult situations; he (PBUH) said about them, “When the people of *Ash'ari* tribe ran short of food during the holy battles, or the food of their families in Medina ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them.”

### **With that said, and I ask Allah to forgive me and you**

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god deserved to be worshipped but Allah; and I bear witness that our master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows their guidance to the Day of Judgment.

### **Muslim brothers:**

Collective work that we are aspiring to is that one that builds, not destroys, and that gathers, not divides. It is that work that is based on legal foundations like solidarity between the members of the society in a way that won't make us see any hungry or needy persons in the society; it is that work that is based on educational foundations like scientists' cooperation with each other in their scientific research, or like students' cooperation in their academic and scholarly achievements; it is that kind of work based on national foundations like working for achieving the progress of the country in all fields.

It is not that kind of work that is based on destructive calls that call for killing, destruction, blood-shedding, and destruction of countries and the attempts to weaken them or make them collapse; these calls that are based

on lying, defamation and forging the truth, and that don't consider religion, or a country or conscience.

The collective work we are aspiring to is the constructive work that is for the benefit of religion, country and humanity- these integrated items that cannot dispense with one another. We are actually in a dire need to entrench this spirit in the minds of our children and to turn it into a way of life according to which they should act, so that love and harmony would prevail among the members of the one society, and our nation would achieve the highest ranks on all levels. We affirm meanwhile that when the spirit of collective work prevails among the Egyptians, they could turn what others view impossible a reality.

**O Allah! Make us secure in our countries, guide our rulers (to the right), and protect our countries from the treachery of the treacherous and the corruption of the corrupt!**

## **Material and Spiritual Means for Facing Calamities And the Necessity of Obeying the Authorities**

All praise is due to Allah, the Lord of all worlds, Whosays in His Ever Glorious Book “Our Lord! In You we trust. And to You we (always) turn. And to You is the final return.” I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah’s Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

It is one of the universal norms that Allah tests creatures with difficulties, as He (Glory be to Him) said, “We created man from a sperm of mixtures to put him to the test; We gave him hearing and sight.”

To face these difficulties, Allah guided us to material and spiritual means. The external means that we should follow include knowledge, and following the precautions set by specialized entities. Moreover, the guidelines set by the official institutions must be followed, because following the authorities is a national obligation. The Almighty Allah said, “You who believe, obey Allah and the Messenger, and those in authority among you.” Also, Allah said, “you [people] can ask those who have knowledge if you do not know.” “People of knowledge in our case are the specialized people or institutions. Thus, it is not allowed to disobey the official institutions of the state.

Among the material means is the significance of “hygiene” Generally speaking, Islam pays much attention to hygiene, showing its necessity to protect humans from diseases and harms. The Almighty Allah said, “Allah loves those who turn to Him, and He loves those who keep themselves clean.” The Prophet (PBUH) said, “Purity is half of faith,” and said, “Clean



All praise is due to Allah, Lord of the Worlds; may Allah's Peace and Blessings be upon Prophet Muhammad (PBUH), his companions and followers: -

Muslim brothers,

As for the spiritual means that we should seriously consider, they include the good reliance on Allah. Allah, Most High, says, "So, rely on Allah, for surely Allah loves those who rely on Him". Reliance on Allah does not contradict with making use of reason. It is reported that one man once came to the Messenger of Allah and said: "Shall I tie it and rely (upon Allah), or leave it loose and rely (upon Allah)?" He said: "Tie it and rely (upon Allah)." So, it is a must upon us to make use of the reasons leading to the realization of well-being and the well-established scientific guidelines. Meanwhile, we should rely on Allah, Most High, on all our affairs.

The list of these reasons also includes supplication to Allah; Allah says, "Then why, when Our punishment came to them, did they not humble themselves?" We are in a dire need to resort to Allah to remove this hardship from people and countries. We should seize this situation to reconnect our relationship with Allah.

They also include that man should protect himself with Adhkar to Allah. Prophet Muhammad (PBUH) said, "A person will not be harmed by anything if he says every morning and evening 33 times, 'In the Name of Allah by whose Name nothing in the earth or the heaven is harmed. He is the All-Hearing, the All-Knowing' and "Whoever dismounts to rest in a place should say, 'I seek refuge with the complete words of Allah from the evil of what he created,' (*audhu bi kalimati-llahi at-tammati min sharri ma khalaqa*), and nothing will harm him until he remounts."



The list also includes giving out recommended charity; Prophet Muhammad (PBUH) said, "Fortify your money with and heal your sick people with Sadaaqah ..."

## **From Allah's Norms in the Universe: Causal Relationship**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Say [Prophet], 'Take action! Allah will see your actions- as will His Messenger and the believers- and then you will be returned to Him who knows what is seen and unseen, and He will tell you what you have been doing.'" I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Almighty Allah has created this world and stated norms to govern it and rules that regulate every action in it. For example, no subsequent shall precede a precedent, nor the vice versa. The Almighty Allah says, "The sun cannot overtake the moon, nor can the night outrun the day: each floats in [its own] orbit." He, the Exalted, also says, "You will never find any change in Allah's practice; you will never find any deviation there." Allah has made these norms a balance that regulate the movement of life, and achieves the construction and preservation of the earth, which is one of the purposes of creation, as the Almighty Allah says, "It was He who brought you into being from the earth and made you inhabit it," and says, "do not cause corruption in the land after it has been set in order." It goes without saying that nations that realize these norms and act accordingly will advance, even if they are not Muslim, or even if they are not believers at all; these norms do not take the side of certain people, or prefer someone to another.

Among these universal norms is the rule of causality. Allah is the creator of means and results, and He commanded us to make use of all available means. Once means are utilized, results will follow. This is a universal norm, unassociated with certain time or place. Every action has

its cause: fire causes burning; killing causes death; eating causes satisfaction, working leads to success, laziness causes failure, etc.

The command to work is a religious obligation and a national duty, as the Almighty Allah says, "It is He who has made the earth manageable for you-travel its regions; eat His provision- and to Him you will be resurrected." Allah also says, "Then when the prayer has ended, disperse in the land and seek out Allah's bounty. Remember Allah often so that you may prosper." This is the concept of the Islam regarding striving, hardworking, diligence, and the reconstruction of the land. There is no excuse for us to be in deteriorated conditions, under any pretext that have nothing to do with religion; these pretexts are just claims of idleness, laziness and backwardness.

Reviewing the lives of Prophets and righteous people, one finds that they used to diligently make use of the available means in all their affairs. Prophet Noah (PBUH) was a carpenter. After his long life in calling his people to Allah, the Almighty Allah commanded him to build the Ark, as Allah said, "Build the Ark under Our [watchful] eyes and with Our inspiration. Do not plead with Me for those who have done evil- they will be drowned." It was possible that Allah saves Prophet Noah with His Power without any reason or action on the part of Noah. But Allah wanted to teach us how to make use of available means. Prophet Noah obeyed the command of Allah and made the Ark in spite of his people mockery at him. Allah said, "So he began to build the Ark, and whenever leaders of his people passed by, they laughed at him. He said, 'You may scorn us now, but we will come to scorn you.'" He continued his work, and Allah rewarded him and the believers of his people.

Prophet David (PBUH) was a blacksmith. Allah taught him this craft that benefited him and his people. Allah said, "We graced David with Our

favour. We said, 'You mountains, echo Allah's praises together with him, and you birds, too.' We softened iron for him, saying, 'Make coats of chain mail and measure the links well.' 'Do good, all of you, for I see everything you do.'" Prophet Muhammad (PBUH) said, "No food is better to man than that which one earns through his manual work. David (PBUH), the Prophet of Allah, ate only out of his earnings from his manual work.

In the story of Prophet Joseph (PBUH), using the available means and the careful planning were the reasons for the survival of the whole country from a deadly famine. Prophet Joseph prepared a long and deliberate plan to save the country from a famine that threatened the whole world, and achieved for his country prosperity, protection, and economic power. People of his time came from every far place to get the bounties of Egypt. The Glorious Qur'an narrates this for us saying, "Joseph said, 'You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, apart from the little you eat. After that will come seven years of hardship which will consume all but a little of what you stored up for them; after that will come a year when the people will have abundant rain and will press grapes.'" "

Allah, Most High, used to provide Lady Maryam (Virgin Mary) with abundant provision that Prophet Zechariah was surprised, which is why he said to her as recorded in the Quran, "Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account." In another situation, she was so weak yet Allah orders her to shake toward her the trunk of the palm tree so that dates would fall down. Had Allah willed the dates to fall down with no effort at all from her, He would have done so, yet He, Most High, teaches us to employ and not to neglect means. He, Most High, says, "And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates."



and You we ask for help." Highlighting the practical application of reliance on Allah, Prophet Muhammad (PBUH) said: "If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds that go forth hungry in the morning and return with full belly at dusk." Birds do not store food or drink, yet they are active in seeking for their provision as they start their search in the morning and come back at dusk with what Allah provided them. This is actually a natural disposition that matches with life's movement. Had they had what suffices them to the end of time, they would not have stopped seeking for provision.

Prophet Muhammad (PBUH) used to teach his companions the true meaning of utilizing of means in all matters; he prohibited them from reliance without making use of means, since it causes harm, not benefit. At that point, we can put it "we are sinful and unfair if we do not utilize the means of progress and advancement." Our religion is that of knowledge, progress, civilization and beauty. It is a religion that brings forth benefit for all mankind. It is 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)." This means that tying the camel is a means to protect it from being stolen or lost.

O Allah! Guide us to what realizes the essence of our religion, the advancement of our people and the progress of our country!

## **Tolerance as a Belief and Practice**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Allah wants ease for you, not hardship." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger, who said, "I have been sent with the tolerant pure religion." May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Prophet (PBUH) came with a universal message that made tolerance and easiness a way of life. There is no hardship in the provisions of this religion. The Almighty Allah says, "He has chosen you and placed no hardship in your religion." The Prophet (PBUH) said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night." Thus, tolerance in Islam is not a just a spoken word or a slogan. Rather, it is a part of Muslim's belief and should be a way of life. It is a principle that the Almighty Allah commanded His servants to embody in their dealings, and a reason to get the pleasure of Allah. The Almighty Allah says, "Let them pardon and forgive. Do you not wish that Allah should forgive you?"

However, what we seek is to make tolerance a daily-life practice because Islam's call for tolerance is a call for to practical application. In various occasions in the Qur'an, the Almighty Allah calls upon servants to pardon each other and be tolerant. Allah says, "Good and evil cannot be equal. [Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend." The Prophet (PBUH) applied tolerance in his dealings with people. He was the best example for his nation and for all humanity. He said, "I have been sent as mercy." Aisha said, "Whenever

the Prophet (PBUH) was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it.”

We should openly ask ourselves: do we apply this practice in our life? Do we make it an approach for interacting with each other? Tolerance is a noble behavior that should be applied by the Muslim in all aspects of life. These aspects include: **tolerance between the two spouses**. Marital relationship is a unique relationship; it is a great gift from Allah Who showed us that it should be based on affection, mercy and good relationship. The Almighty Allah says, “Another of His signs is that He created spouses from among yourselves for you to live with in tranquility: He ordained love and kindness between you.” He -Glory be to Him- also says, “Live with them in accordance with what is fair and kind: if you dislike them, it may well be that you dislike something in which Allah has put much good.” Allah also says, “Wives have [rights] similar to their [obligations], according to what is recognized to be fair.” The Prophet (PBUH) said, “The best of you is the one who is best to his wife, and I am the best of you to my wives.” He (PBUH) used to encourage men to deal well with their wives. For example he said, “A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another.” Moreover, before his (PBUH) death he said, “Treat women nicely.”

Thus, tolerance should be a mutual behavior between the two spouses, and a human law that organizes life. What beautiful words that Abu al-Darda’ said to his wife that “When you find me angry, try to please me; and when I find you angry, I will try please you.” This is a mutual relationship based on justice and forgiveness.



**Tolerance with neighbors:** The Almighty Allah says, “Worship Allah; join nothing with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbors near and far.” The Prophet (PBUH) said, “Jibril kept recommending treating neighbors with kindness until I thought he would assign a share of inheritance.” Another Hadith tells us that “he who believes in Allah and the Last Day should treat his neighbor with kindness.” In another Hadith, the Prophet (PBUH) said, “By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer.’ It was asked, ‘Who is that, O Messenger of Allah?’ He said, ‘One whose neighbor does not feel safe from his evil.’” Also, the Prophet (PBUH) said, “The best of companions in the sight of Allah is the one who is best to his companions, and the best of neighbors in the sight of Allah is the one who is the best of them to his neighbor.” Moreover, He (PBUH) said, “He is not a believer whose neighbor spends the night in hunger.”

In addition, tolerance should prevail among colleagues at work, universities, schools, and so on. The Glorious Qur’an stipulates rules to strengthen the relationship between all people, as the Almighty Allah says, “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.” The Prophet (PBUH) was the best of people with all people and with his companions, so he (PBUH) used to deal with his Companions and all people in the best of manners; he used to treat them well, visit patients, care for them, give charity to the poor, pay back debts on behalf of debtors, and forgive people. The Almighty Allah said, “By an act of mercy from Allah, you [Prophet] were gentle in your dealings with them. Had you been harsh, or hard-hearted, they would have dispersed and left you. So pardon them and ask forgiveness for them. Consult with them about matters.”

As for showing tolerance in roads and transportation, man is liable to be hurt from others, especially if we take into account the fact that there are some people who might be harsh and intolerant. So, how wonderful it is to

meet people's harm with tolerance. In this regard, Allah, Most High, says, "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace." Prophet Muhammad (PBUH) said, "You will not enter Paradise until you believe, and you will not believe until you love one another: should I not guide you to something doing which you will love one another: spread out salutation among you." It is also important to abide by the regulations of roads and transportation including dealing kindly with the elderly and women and seriously considering people's feelings. Prophet Muhammad (PBUH) says, "Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective."

Tolerance may also be relating to money. In truth, spending money in the Cause of Allah is a proof on one's true belief in Allah and His Messenger. In addition, it is a clear indication that this man is upright. Spending money is a characteristic of the believers and a means to bring hearts together. It is furthermore a means to reach righteousness. Allah, the Almighty, says: "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is All-Knowing of it." Prophet Muhammad (PBUH) also said, "Generosity makes a person close to Allah, close to Paradise, close to the people and far from the Fire. Stinginess makes a person far from Allah, far from Paradise, far from the people and close to the Fire."

Man should also show tolerance at times of selling, buying and repayment of debt. Prophet Muhammad (PBUH) said, "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans." Prophet Muhammad (PBUH) said, "The best people are the ones who are excellent in paying off debts."

In truth, Prophet Muhammad (PBUH) used to urge people to be tolerant and lenient and to be true models of human fraternity; he (PBUH) said, "He who gives respite to someone who is in straitened circumstances, or grants

him remission, Allah will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except its shade" and "There was a person who used to loan money to the people and he used to say to his servant: 'When an insolvent person comes to you, show him leniency so that Allah may forbear our faults.' So when he met Allah (i.e., when he died), Allah forgave him."

With that said, I ask Allah to forgive me and you

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All praise is due to Allah, Lord of the Worlds Whose Mercy and Guidance we seek; may Allah's Peace and Blessings be upon Prophet Muhammad, his family and companions.

Muslim brothers,

One of the greatest acts of tolerance is that relating to good word. In this regard, Allah, Most High, says, "and say good to people" and "And tell My servants to say that which is best." One should speak good with all people, irrespective of their colors, race or beliefs. It is actually a conclusive proof on one's good manner. It is said, "Good manner is an easy matter; it is but a face with a wide smile and lenient speech."

Allah, Most High, ordered Prophet Moses to say gentle speech with Pharaoh who was very arrogant. Allah says: "Go, both of you, to Pharaoh. Indeed, he has transgressed. (43) And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]." In the same connection, we should keep away from all forms of ill speech; Allah, the Almighty, says: "And they who turn away from ill speech"; "O you who have believed, fear Allah and speak words of appropriate justice" and " Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded." In

the same vein, Prophet Muhammad (PBUH) said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire." Muslims should furthermore keep away from all kinds of indecency in speech as Prophet Muhammad (PBUH) said, "A true believer is not involved in taunting, or frequently cursing (others) or in indecency or abusing."

Tolerance stands on the middle between extremism and negligence - both are far away from the middle course of Islam that is tolerant, kind and lenient.

O Allah! Grants us tolerance in all our sayings, deeds and affairs! O Allah! Reconcile between us and protect our country and all of the world's countries.

## **General Etiquettes and their Impact on the Development of Nations**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Say, 'My Lord has guided me to a straight path, an upright religion, the faith of Abraham, a man of pure faith. He was not a polytheist.'" I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.□

Civilized nations and developed countries always make general etiquettes a way of life, not just a secondary matters or behaviors. The general etiquettes are part and parcel of the human values and morals. This goes in line with the essence of our religion which stipulates rules that govern man's relationship with his Lord, and his relationship to the whole universe.

Among these etiquettes is cleanliness: Islam pays much attention to the purity of body, dress and place. The Almighty Allah says, "You who believe, when you are about to pray, wash your faces and your hands up to the elbows, wipe your heads, wash your feet up to the ankles and, if required, wash your whole body. If any of you is sick or on a journey, or has just relieved himself, or had intimate contact with a woman, and can find no water, then take some clean sand and wipe your face and hands with it. Allah does not wish to place any burden on you: He only wishes to cleanse you and perfect His blessing on you, so that you may be thankful." The Almighty Allah also says, "Purify your garments." The Prophet (PBUH) said, "When one of you wakes up from his sleep, he must not put his hand in a utensil of water till he washed it three times..." He (PBUH) also said, "Avoid things which provoke cursing. They (the Companions present there) said: Messenger of Allah, what are those things which

provoke cursing? He said: Easing on the thoroughfares or under the shades (where they take shelter and rest.”

Islam has linked between physical and moral cleanliness, making physical cleanliness a key to moral one. If a person keeps his body clean, this is a reason for the forgiveness of his sins. The Prophet (PBUH) said, “When a Muslim, or a believer, washes his face (in the course of Wudu’), every sin which he committed with his eyes, will be washed away from his face with water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water; and when he washes his feet, every sin his feet committed will be washed away with the water; until he finally emerges cleansed of all his sins.” As Islam pays attention to personal cleanliness, it pays attention also to public cleanliness. The Prophet (PBUH) said, “Clean your yards!” Yard here covers houses, schools, factories, forums, and public parks. It also expands to include roads, squares, etc. These places must be kept clean. Moreover, one has to participate in cleaning them.

Among these etiquettes is respecting regulations. Each society must have certain rules and regulations that control the behavior of its members, preserve one’s rights, and oblige each one to perform his duties. This will bring about the public interest that benefits the whole society. Pondering over the reality of the developed countries, one realizes that they reach this stage with their commitment to regulations and the enforcement of law. This embodies respecting the rights of others, the principle of right vs. duty, and that man treats people in the same way he loves to be treated. This is a sign on the perfection of faith. The Prophet (PBUH) said, “Every one of you is a guardian and every one of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a servant is a guardian of his master's property and is responsible (for that)...” Thus, by respecting

laws, justice will prevail, love and fraternity will spread, and the whole society will enjoy safety and stability.

Among these etiquettes as well is caring for the common sense, as Islam came with everything that modifies behavior, promotes good feelings, and softens hearts according to general rules that people do not disagree with. Islam also respects people's customs and norms. The Shari'ah approves every good thing that does not harm people, prohibits every malicious thing that harms them. The Almighty Allah says, "Those who follow the Messenger- the unlettered Prophet they find described in the Torah that is with them, and in the Gospel- who commands them to do right and forbids them to do wrong, who makes good things lawful to them and bad things unlawful."

Caring for the common sense requires that one be simple in his clothes, food, drink, and to avoid extra spending. Allah says, "Children of Adam, dress well whenever you are at worship, and eat and drink [as We have permitted] but do not be extravagant: Allah does not like extravagant people." Also, among these etiquettes is the fulfillment of covenant. The Almighty Allah says, "You who believe, fulfil your obligations!" Also, the common sense must be respected in terms of way of moving, clothing, and the general appearance. Jabir Ibn Abdullah narrated that the Messenger of Allah (PBUH) forbade that a man raises one of his feet atop the other while he is reclining on his back. He (PBUH) also said, "When the lace of one of the shoes of any one of you is cut off, he should not walk with the other until he has got the lace repaired." This means when one's shoes is cut off and is not suitable for walking, one should not walk with one bare foot, as it is against the common sense.

Part of this is that a person must not make a voice or an action that people abhor. Abd Allah Ibn Umar (Allah be pleased with them) is reported to have said, "A man belched in the presence of the Prophet (PBUH), so he





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Muslim brothers,

All praise is due to Allah, Lord of the Worlds Whose Mercy and Guidance we seek; may Allah's Peace and Blessings be upon Prophet Muhammad, his family and companions.

Muslim brothers,

Modesty is one of the most important pillars of the code of ethics that contributes greatly to promoting society. It is a sublime Islamic moral that prevents man from doing anything he might be blamed for. It also keeps man from doing any ugly or bad act. Prophet Muhammad tells us that Hiya' is one of the ethics laid down in all heavenly-revealed religions as he (PBUH) clearly states: "One of the things people have learned from the words of the earliest prophecies is, "If you don't feel any shame, do whatever you like."

Also, the Prophet (PBUH) passed by a man of the Ansar when he was giving his brother a warning against modesty. The Apostle of Allah (PBUH) said: "Leave him alone, for modesty is a part of faith." Abd Allah ibn Mas'ud (Allah be pleased with him) reported that the Messenger of Allah (PBUH) said: "Have Haya' for Allah as is His due." [He said:] We said: "O Prophet of Allah! We have modesty, and all praise is due to Allah." He said: "Not that, but having the modesty for Allah which He is due is to protect the head and what it contains and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world. So whoever does that, then he has indeed fulfilled modesty, meaning the modesty which Allah is due." Modesty actually keeps man away from committing mistakes, thus he who loses hiya', there is nothing to protect him.

Gallantry is also one of the most fundamental pillars of the code of ethics as it plays a big role in advancing the society. It is a term that includes all the meanings of manhood, carrying thereby the characteristics of good qualities, good ethics, doing good to people, preventing one's soul from sins, protecting the tongue from bad and foul speech and keeping away from all what might lead one to apology. It is once said: ""Whoever dealt with people and did not commit any injustice against them; talked to them and did not belie them; and promised them and did not break his promise is the one who has actually attained full gallantry and whose justice is manifested; whose brotherhood is mandatory and whose backbiting is totally prohibited."

Man's gallantry makes him of good outlook and essence, for he watches Allah, Most High, in all public and secrecy. As such, he does not appear before people in a good way and does otherwise if alone. Prophet Muhammad (PBUH) said: "I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah, but Allah will make them like scattered dust." Thawban said: "O Messenger of Allah, describe them to us and tell us more, so that we will not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allah."

As far as gallantry with people is concerned, it is realized through helping them, caring about their interests and to love for them what you love for yourself. Prophet Muhammad (PBUH) said: "A Muslim is a Muslim's brother: he does not wrong him or abandon him. If anyone cares for his brother's need, Allah will care for his need ; if anyone removes a Muslim's anxiety, Allah will remove from him, on account of it, one of the anxieties of the Day of resurrection ; and if anyone conceals a Muslim's fault, Allah will conceal his fault on the Day of resurrection" and " The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his

troubles, or to forgive his debt, or to feed his hunger. That I walk with a brother regarding a need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he secures it for him, then Allah Almighty will make his footing firm across the bridge on the day when the footings are shaken."

In truth, Islam approves a set of the most sublime code of ethics that if adhered to, nations will achieve civilization and progress since this is actually the unchangeable Way of Allah, which is why we should be keen on adhering to these ethics and applying them to attain happiness in both this world and the life to come.

**O Allah! Guide us to what achieves our benefit in this world and the hereafter; guide us to what causes the benefit of our country; protect Egypt, its people, its army and its police!**

## **Etiquettes and Public Rights and in the Society and their Impact on its Development and the Creation of its Civilization□**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Say, 'My Lord has guided me to a straight path, an upright religion, the faith of Abraham, a man of pure faith. He was not a polytheist.'" I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger; who said, "My Lord has taught me good manners and educated me in the best way." May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

Islam has come with a complete approach that regulates man's relationship with his Lord, other people, and the whole universe. The Islamic Shari'ah is rich with many etiquettes and good manners that contribute to the progress and prosperity of the society. From these manners is: **The etiquettes of seeking permission to enter a place.** Islam has ordered us to seek a permission making this etiquette a means to protect people's privacy, as the Almighty Allah says, "Believers, do not enter other people's houses until you have asked permission to do so and greeted those inside- that is best for you: perhaps you will bear this in mind." The Prophet (PBUH) taught us the etiquettes of seeking permission, including starting with salutation and then mentioning your name. Once, a man asked the Prophet's permission (to enter the house). When he was in the house, he said: May I enter? The Prophet (PBUH) said to his servant: Go out to this (man) and teach him how to ask permission to enter the house, and say to him: "Say: Peace be upon you. May I enter?" The man heard it and said: Peace be upon you! May I enter? The Prophet (PBUH) permitted him and he entered. Also, Jabir narrated that, "Once, I sought permission to enter upon the Prophet (PBUH), so he said: 'Who is this?' I said: 'Me.' The Prophet replied, "Me, me!" It seemed that he disliked that."

Also, from the etiquettes of seeking permission is to lower one's gaze and not to look inside the house. The Prophet (PBUH) said, "Seeking

permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)." Also, Sa'd Ibn Ubadah narrated that once he sought permission to enter a house while he was standing in front of the door, so the Prophet (PBUH) said to him "when you seek permission to enter a house, do not stand in front of the door." It is reported that whenever the Prophet wanted to seek a permission to enter a house, he would not stand in front of the door. Rather, he would stand to the right of the left side.

Another moral that Islam urged us to have is: the etiquettes of streets and public places: Islam stated that there are etiquettes that must be followed in streets. The Prophet (PBUH) said, "Avoid sitting by the road side." The people then said, "O Allah's Messenger, we cannot do without those meeting places in which we converse." So he (PBUH) said, "If you have to sit at all, then fulfil the road its due rights." They asked, 'What are the road's due rights?' He replied, "Keeping the eye downward (so that you may not stare at the women), refraining from doing harm to the other and exchanging mutual greetings, and commanding the good and forbidding the evil." Also, the Prophet (PBUH) said, "Faith has over seventy branches - or over sixty branches - the uppermost of which is the declaration that none has the right to be worshipped but Allah; and the least of which is the removal of harmful objects from the road, and modesty is a branch of faith."

Thus, one who uses the road or public facilities, should not speak loudly, annoy others, laugh openly or throw rubbish in streets. Rather, he has to put rubbish in the specified places. Also, he should not busy the roads or harm the bystanders, either through verbal or actual harassment.

Also, from the good manners is cleanliness. Islam made cleanliness and purity of the body, clothes and places an integral part of its rulings, for being intrinsic human nature and civilizational values. This is why Islam calls for a number of good manners that keeps one's appearance good and pleasing. Allah has called for purity saying, "God loves those who turn to Him, and He loves those who keep themselves clean." Also, the Prophet

(PBUH) said, "Indeed Allah is good and he loves what is good; and He is clean and He loves cleanliness..." He (PBUH) also said, "Purity is half of faith..." Once, He (PBUH) saw a disheveled man whose hair was untidy. He said: Could this man not find something to tidy his hair? He saw another man wearing dirty clothes and said: Could this man not find something to wash his garments with."

The Prophet (PBUH) also urged people to clean their teeth in order to keep a good smell of their mouths and not to harm others. He (PBUH) said, "Had I not thought it difficult for my followers, I would have commanded them to use the *siwak* (tooth-stick) before every Prayer."

These manners also include the etiquettes of dialogue. Dialogue is one of the means of developing acquaintance with others and correcting concepts. Islam has opened the door to dialogue among all people as a way to reach the truth without and any restriction or coercion. However, such dialogue should be away from taunting others, mocking them, or despising them. The Almighty Allah said, "And argue with them in the best manner." and said, "[Prophet], tell My servants to say what is best. "Also, the Prophet said, "A true believer does not taunt or curse or abuse or talk indecently." Thus, dialogue should be based on objective and authentic foundations that take the current circumstances into consideration.

These manners also include: **to ascertain the authenticity of any news.** Allah said, "Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done." The Prophet (PBUH) said, "Deliberation comes from Allah and Haste comes from Satan." In another Hadith he (PBUH) said, "Deliberation should be in everything except in the actions of the next world." He also said, "It is an enough sin for a man to relate everything he hears." This includes to avoid narrating rumors or speaking about them, as this leads to promoting them. Allah said, "That you took it up with your tongues, and say with your mouths things you did not know [to be true], thinking it was trivial, but to God, it was very serious." and The Prophet said, "He who believes in Allah and the Last Day let him not harm his neighbour; and he

who believes in Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent."

**Also, Lowering the Voice** is one of the general etiquettes laid down by Islam. It means that man should not raise his voice beyond what is usual, especially in the presence of those who are of a higher position. The Quran records Luqman's pieces of advice to his son, "And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." Allah, Most High, also praises those who lower their voices, especially in the Prophet's presence. He, the Almighty, says: "Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward."

**Guiding the Lost** is also one of these etiquettes; it means guiding him to the right direction through description or sending someone to guide him. Prophet Muhammad (PBUH) said: "Beware of sitting on roads (ways)." The people said: "We have but them as sitting places." Messenger of Allah (PBUH) said, "If you have to sit there, then observe the rights of the way". They asked, "What are the rights of the way?" He (PBUH) said, "To lower your gaze (on seeing what is illegal to look at), and (removal of harmful objects), returning greetings, enjoining good, forbidding wrong and guiding the lost."

With that said, I ask Allah to forgive me and you

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; I bear witness that our Master Muhammad is His Slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows his guidance to the Day of Judgment.

**Muslim brothers:**

There are other etiquettes and manners that Muslims should adhere to, including **helping the needy** which is considered as one of the most important and sublime acts in Islam. Abu Dharr (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "In the morning charity is due from every bone in the body of every one of you." The Companions replied, "How can we bring forth all of these (numbers of) charity, O Messenger of Allah?" He (PBUH) said: "The doors to good are many, including glorification of Allah, praising Him, saying "Allah is Great", saying "there is no god deserved to be worshipped but Allah", enjoining good, forbidding evil, removing harm from the road, conveying the message to deaf, guiding the blind, (helping people to) meet their needs, exert your utmost with those in dire need, and give aid to the weak as far as you can; all of these are acts of charity for yourself." (*Sahih Ibn Hibban*)

The list of these etiquettes and manners also include **giving hand to the weak and those of special needs**. It goes without saying that social integration achieves the interest of the rich more than that of the poor, as it established balance in life. This is supported by Imam 'Ali's (may Allah be pleased with him) statement, "Allah, Most High, assigned particular portions in the rich's properties as the provision of the poor; so if the poor get hungry, this will be the result of the rich's misery, and Allah will for sure hold them accountable for that." In truth, this care means a lot since it is viewed as a due right for the poor on the society. Allah, Most High, is near to those people with broken hearts and shows mercy to those who are merciful to His slaves, which is why a Muslim should not belittle any good deed even if it is a good word. Prophet Muhammad (PBUH) said: "Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face" and "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you"; for Allah helps the one who helps his brother.



The list further includes **showing respect to the elder**; a point which is realized through dignifying him and not to humiliate him, for his old age and precedence to Islam should be taken into account. The elder should, on the other hand, be merciful and compassionate to the young. Prophet Muhammad (PBUH) said: "If a Muslim respects an old man, Allah will provide him with someone who shows respect to him when he gets old." This actually shows how Islam is merciful, tolerant and just, to the extent that Prophet Muhammad (PBUH) stated clearly that showing respect to the elder, memorizers of the Quran and fair rulers are different forms of glorifying Allah, the Almighty, "Glorifying Allah involves showing honor to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it, or turns away from it, and showing honor to a just ruler." He (PBUH) also said: "He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil".

The correct understanding of the tolerance of Islam indicates that showing respect is not confined only to Muslims of old age, for it has been narrated that the Messenger of Allah (PBUH) has given charity to a Jewish family. Also, 'Umar Ibn 'Abd Al-'Aziz is reported to have written to his governor in Basra saying, "search for the old, weak and poor from among the people with whom we have covenants, and give them out from the Muslim House of Treasury what meets their needs."

**Society's members** shall take care of its general interests; this is one of the **society's due rights upon its members**. If we take the issue of overpopulation as an example, we have to highlight two points: first: some people consider their financial ability only, not paying any attention to the material and educational ones, as well as all kinds of care. It is not also the individual ability of the member that shall be considered; rather it goes far beyond that to capabilities of countries that shoulder the responsibility of providing the services that cannot be provided by the individuals of the society, which means that the condition and capability of the State is one of

the most important factors that should be taken into account as far as population is concerned. It is true that he deserves not to live that person who wants to live for the sake of himself alone. So, uncontrolled overpopulation exerts bad impact not only on the individuals or the family but also on those countries that do not consider the findings of science in addressing the problem of overpopulation.

Second: few but strong people are better than the many but weak people referred to by the Prophet (PBUH) as "the scum". That is because the uncontrolled population may result in extraordinary conditions that in turn hinder some countries from providing the basics of health, education and infrastructure; it also leads us to look like the scum. In fact, a man with sound intellect realizes that the most essential point is relating to the how-know. At that point, we can clearly state that the few but strong people are one thousand times better than the many but weak ones.

That is because in case large numbers of people do not cause but weakness, ignorance, backwardness and which are but heavy burden on the state, it is but as described by the Prophet (PBUH), that is, scum that achieves no benefit.

## **The Sound Economic Construction and Its Impact on the Stability of the Society**

All praise be to Allah, Lord of the Worlds Who says, “He has produced you from the earth and settled you in it ...” I bear witness that there is no God but Allah, and that our Master and Prophet Muhammad is His Slave and Messenger.

Strong economy is of the most important pillars and foundations of any country that cannot dispense with. In truth, the stable, strong economy enables countries to fulfill their local and international duties and to provide their people with decent life. So, weak economy means the spread of poverty, diseases, unrest, conflicts, and corruption of morals, let alone the spread of crimes on a large scale. Not only that, but it also creates the opportunity before the country’s opponents, who exert their utmost to cause unrest in these countries and to drive them towards chaos, to easily do them harm. For this reason, Prophet Muhammad (PBUH) used, in the aftermath of every prayer, to seek refuge with Allah, the Almighty, from poverty, “O Allah, I seek refuge with You from disbelief, poverty, and the grave punishment.”

In actuality, those nations that do not have or produce their yields, food, clothes, medicine, and weapons do not indeed control their affairs, or will, or decision or dignity. That is why the proverb reads, “Do good to whomever you want, you will be his emir; keep away from whomever you want, you will be his counterpart; and ask your need from whoever you want, you will be his captive.”

Our purified religion has taught us that the upper hand is better than the lower hand. In this regard, our Prophet (PBUH) said: “The upper hand is better than the lower hand ...;” he (PBUH) also says: “The hand which gives is the upper hand, and the hand which begs is the lower one ...” This is undoubtedly applicable to nations, institutions, families and individuals,

for none of these all will evolve but in light of a number of elements, including:

**Work and Boosting Production:** What is required in this regard is not just to increase the production, but to add to that perfection, creativity, innovation, and breaking into fields of more importance and income and economic revenues. In fact, work and production come under the category of Sharia orders and national duties, since Allah, the Almighty, has ordered us to disperse in the earth for provision after fulfilling His Duty; He, Glorified is He, says: "And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed." That is because by work, the earth is constructed; man's vicegerency on the earth is realized; man's dignity and honor is maintained, because a worker gives and do not ask; and spend and do not beg. That is why Prophet (PBUH) clearly stated that the best food to be eaten by a person is that which he earned as a result of his work: "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet (PBUH) of Allah, David used to eat from the earnings of his manual labor." In the same connection, he (PBUH) warned those who prefer laziness, adopting begging as the main means for getting their provision, saying: "When a man is always begging from people, he would meet Allah (in a state) that there would be no flesh on his face." That is why our master U'mar (Allah be pleased with him) said: "Beware of laziness, for it is but negligence."

Islam highly appreciates the value of work, and even views it as one of the highest ranks of worship, that is, Jihad in the Cause of Allah. Man is rewarded for his work; and if he dies in search of it, his death will be some sort of obedience to Allah. In this regard, Ka'ab Ibn U'jarah (Allah be pleased with him) narrated that a man passed by the Prophet (PBUH) and the Companions saw his vigor and hard work; they said: "O Messenger of Allah, if only this was done in the Cause of Allah;" whereupon he (PBUH) said: "If he goes out striving to provide for his young children, then it is in

the cause of Allah. If he goes out striving to provide for his elderly parents, then it is in the cause of Allah. If he is striving in order to suffice himself against begging from others, then it is in the cause of Allah. But if he goes out to show off and boast, then it is in the cause of Satan." Calling for (promoting) production, our Prophet (PBUH): "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."

He (PBUH) even used to come up with solutions to create opportunities of work and to make use of people's energies and capabilities. Anas Ibn Malik (Allah be pleased with him) reported that a man from among the Ansar came to the Prophet (PBUH) and begged from him. He said, "Do you have anything in your house?" He said: "Yes, a blanket, part of which we cover ourselves with and part we spread beneath us, and a bowl from which we drink water." He said: "Give them to me." So he brought them to him, and the Messenger of Allah (PBUH) took them in his hand and said, "Who will buy these two things?" A man said: "I will buy them for one Dirham." He said: "Who will offer more than a Dirham?" two or three times. A man said: "I will buy them for two Dirhams." So he gave them to him and took the two Dirhams, which he gave to the Ansari and said: "Buy food with one of them and give it to your family, and buy an axe with the other and bring it to me." So he did that, and the Messenger of Allah (PBUH) took it and fixed a handle to it, and said: "Go and gather firewood, and I do not want to see you for fifteen days." So he went and gathered firewood and sold it, then he came back, and he had earned ten Dirham. (The Prophet (PBUH)) said: "Buy food with some of it and clothes with some." Then he said: "This is better for you than coming with begging (appearing) as a spot on your face on the Day of Resurrection. Begging is only appropriate for one who is extremely poor or who is in severe debt, or one who must pay painful blood money."

**Rationalization of consumption:** Rationalization is a key factor for the development of earth, and the achievement of renaissance of nations.

The Islamic Shari'ah has called upon its adherents to be rationale to avoid the wasteful use of the blessings of Allah (Glory be to Him) in various walks of life, as the Almighty Allah says: "those who are wasteful are the brothers of Satan, and Satan is most ungrateful to his Lord," and says, "and eat and drink [as We have permitted] but do not be extravagant: God does not like extravagant people." And the Prophet (PBUH) called for the rational consumption saying, "No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing." However, we stress that rationalizing consumption is not limited only to food and drink. Rather, it should cover all aspects of the economic process including: water, electricity, gas, all raw materials, and medicines that one uses in his life. This is promoted by religions. We find this practice in the statement of Prophet Joseph (PBUH) when he said, "You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, except for the little you will eat." It is a call to increase production through hard work and to rationalize consumption to the highest possible way, as Allah said, "except for the little you will eat."

Now I ask Allah to forgive me and you!

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All Praise is due to Allah, Lord of the worlds, and may Allah's Peace and Blessings be upon the seal of Prophets, Our Master Muhammad, and upon his household, Companions and those who follow him to the Day of Judgment.

**Brothers of Islam!**

In fact, one of the most important factors of economic development is that every citizen should perform his duties towards his nation, to get rid of the spirit of indifference, and to stop using services without paying for them, or even not to pay its real value. The one who consumes without producing, receives a salary without working, gets services without paying in return, all those contribute to the retardation of economic conditions of his nation. The overall economy of a given country is the total behaviors of its citizens. To give an example, we can speak about electricity. We experienced hard times of blackout and the deterioration of the electrical service. This had a very negative impact on the economy of our country on one hand, and the citizens on the other. However, the Ministry of electricity was unable to provide the service, not to say improve it, in light of non-commitment by some citizens to pay the due fees, in a way that enables the Ministry and its companies to develop infrastructure, not to mention the expenses and requirements of operation, restoration of stations, building new stations, and providing the necessary fuel to run them. However, in case of the citizens would pay the fair value of the service, the Ministry, undoubtedly, will be able to provide the service and improve it. This applies also to the railway, subway, and other services.

However, to escape the payment of the value of these services or to care only for the personal interest at the expense of public one, is contrary to all religious values and the fair economic principles. This leads to worsening economic conditions of any country, which in turn causes public deterioration.

Thus, it is obligatory upon everyone to pay the due fees on time, as these are the terms of the contract between the providers of such services, such as electricity and water, and consumers of the services. It is not permissible to neglect paying for such services. The Almighty Allah the orders us to fulfil the terms of contracts saying, "O You who believe, fulfil your obligations." The verse is general as it includes all contracts and covenants.

In one Hadith, The Prophet (PBUH) says, “Muslims should abide by their terms, except the conditions that make the lawful unlawful, or the unlawful lawful.” Those who refuse to pay for a contract they entered into, have made two evil things: First, they have neglected their obligations; Second: they are taking something which is not lawful for them.

Therefore, refraining to pay for services that one gets is prohibited in the Shari’ah as it meant neglecting terms of a contract, wasting people's rights and weakening the institutions and State.

While we stress the importance of increasing social protection programs, we also underline the importance of directing these programs to most deserved classes. Thus, everyone should abide by the religious, moral and humanitarian values so that the allocations of the protection programs shall go to those who deserve them.

May Allah help us to do our duties towards our country!□

And may Allah save Egypt and all countries around the world!



## **The Jurisprudence of State-Building**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Help one another to do what is right and good; do not help one another towards sin and hostility." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

It goes without saying that all nations and peoples seek, with all their powers and resources, to build a strong and stable state in order to achieve their goals. State-building requires knowledge, experience and awareness of all conditions and challenges facing the state. There is a big difference between individuals or groups-related jurisprudence and the jurisprudence that seeks to build nations in thus rapidly shifting world that knows nothing but the voice of political, economic and cultural alliances and blocs, governed by international rules, laws and conventions that no sane person or a state can ignore them in light of the current reality.

A state means protection, security, trust, stability, order, and institutions. It means to have an intellectual, political, economic and legislative structure. Without a state, there is nothing but chaos.

Among the most important factors in state-building is: Strengthening the institutions of the national state, upholding laws and the constitution, and promoting justice. This requires respecting the laws and regulations of the state, for example, traffic rules that should not be violated in order to save people's rights and avoid causing harm or injury to others, or frightening them. The Almighty Allah says, "And cast not yourselves with your hands into perdition, and do well. Verily Allah loves the well- doers." Also, the Prophet (PBUH) said, "There should be no harm or reciprocal harm."

Maintaining and respecting the order contributes to the building of a strong and stable state, because every society must have rules and laws that control the conduct of its members, and preserve human rights. Those members should perform their duties. Without respecting the order and upholding its rules and laws, no state can achieve stability and justice.

Respecting the laws is one of the most important factors in building the state, as the law is a protection for all citizens. No stability can be achieved without obey the rules. Thus, each one must bear his responsibility to achieve the public welfare for the whole society. The Prophet (PBUH) said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it),..." When the society shoulders its responsibility, it will be a coherent society, in which everyone knows his duties and respects others. We are in a dire need to respect the law and abide by rules so that justice will prevail and the society will enjoy security, safety and stability. In this way, we will advance our country to the appropriate position among nations.

Also, the factors of nation-building include: Economic Building: it is one of the most important pillars of the state. A strong economy enables countries to meet their domestic and international obligations, and provide a decent life for their citizens. When the economy weakens, poverty and disease spread, people's life is disturbed, morals are corrupted, crimes increase. This is an opportunity for the enemies who are lurking to destabilize countries and create chaos within them. Wham a country is unable to produce its basic needs, it will be dependent on other nations for its stability and sovereignty.

The strong economy of the state enables it to live with dignity and pride among nations. Therefore, Islam paid a great attention to saving money, because it is critical for life.

The economic building of a state requires the perfection of our work and the increase of our production. No nation or state can achieve progress except through work and excellence. Thus, it is not just work that we need, but the perfection of this work. The Almighty Allah encourages us to work saying, "Then when the prayer has ended, disperse in the land and seek out Allah's bounty. Remember Allah often so that you may prosper." He, the Most High, also said, "It is He who has made the earth manageable for you--travel its regions; eat His provision- and to Him you will be resurrected." The Prophet (PBUH) said, "No food is better to man than that which he earns through his manual work. David (PBUH), the Prophet of Allah, ate only out of his earnings from his manual work." The Prophet (PBUH) also said, "He who spends night tired out of work, Allah will forgive him."

To encourage people for production, the Prophet (PBUH) said, "If the Day of Judgment 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." He also said, "No Muslim plants a plant or sows a crop, then a person, or a bird, or an animal eats from it, except that it will be charity for him."

Also, the factors of nation-building include: Building cultural, religious, intellectual and scientific awareness. The absence or weakness of awareness cannot lead to the building of a strong and stable state. Therefore, awareness must increase among members of society, and each one of them must know his duties and rights.

This means the necessity of the formation of awareness of individuals and the whole nation through moral education, useful culture, and confronting ignorance. Therefore, all state institutions must work together to build cultural, religious, intellectual, and scientific awareness which enables people to realize the greatness of the challenges to deal with. They will also confront rumors and refute them. The Almighty Allah says, "Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done."

We must remain cautious and aware, learn lessons from others, and benefit from life experiences. God says "O you who have believed, take your precaution" and our Prophet (PBUH) says, "A believer should not be stung twice from the same hole." We should know that building and preserving our country is the shared responsibility of everyone of us, each according to their capacity and position. We meanwhile point out that building cannot be accomplished unless people with destructive attitude are encountered. As the poet puts it:

*A construction will not rise tall ... if you build and others destroy*

Our Prophet (PBUH) says, "Help your brother, whether he is an oppressor or is oppressed". A man enquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?" He said, "You can keep him from committing oppression. That will be your help to him." Therefore, each one of us, within their responsibility, curb those who attempt to disrupt our unity or bring about harm to our country. Thus, a father should give advice to his son, the brother to his brother, and a friend to his friend. We should not be negative as to what is going on around us. The Prophet (PBUH) says, "'Do not let yourselves be 'yes-men', saying: 'If the people are good then we will be good, and if they are wrong then we

will be wrong. 'Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly.' The Prophet also says, ""The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them : 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe."

It is not enough that a man be righteous on his own right, because the current state of affairs requires transformation from righteousness to reform. Allah says, "No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward. Allah also says, "And your Lord would not have destroyed the cities unjustly while their people were reformers." Reform was the attitude of Prophets and Messengers, and is an instrument for building nations and maintaining them coherent and united so that humanity can live in peace and serenity without dispute, discord, violence, terrorism nor corruption in land with homicide and destruction.

*With that said, I ask Allah for forgiveness for me and for you!*

All praise is due to Allah, the Lord of all worlds. I bear witness that there is no god but Allah and that our Master Prophet Muhammed is His votary and Messenger. May Allah's Peace and Blessings be upon him, his Family, Companions, and those who follow their path till the Day of Judgement.

Muslim Brothers,

The factors of building nations include social construction. Islam is keen on strengthening relations and fostering solidarity among the members of the society, while avoiding bringing about harm to others as our Prophet (PBUH) says, "No one of you becomes a true believer until he likes for his brother what he likes for himself." He also says, "'By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer.'" It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbor does not feel safe from his evil". The Prophet also said, "'He who passes the night with full stomach while knowing that his neighbor is hungry is not a true believer in me."

Another aspect of social construction is family cohesion, for family is the cornerstone of the society, and is entrusted with protecting young people and fostering their brains and bodies. It is the family where the feelings of love, mercy and solidarity come together. With that said, it is to be kept in mind that a family has a responsibility towards its members. The Prophet said, "It is an enough sin for a person to lead astray those who are dependent on him." Indeed, nothing is more destructive than letting your children fall prey to corrupt ideas and deviant groups without doing your duty of raising their awareness of the dangers and challenges around us. It is also a duty to keep reminding your sons of their duty towards their country and fostering its love in their hearts. In this context Shawky wrote some lines of poetry:

*We shall protect our nation as long as we live,*

*We shall die in our homeland, Egypt, as we have lived.*

Another factor of building nations is the promotion of good ethical and behavioral values. Nations are not built on fragile ethical foundations and cultures. Instead, these things can bring about destruction to nations. With good manners, a Muslim attains higher ranks and better reward.

The Prophet (PBUH) said, "The heaviest thing which will be put on the believer's scale (on the Day of Resurrection) will be good morals and Allah hates the profligate and the obscene." When the Prophet was asked about the best thing by which a person can be admitted to Paradise, he said, "God-fearing and good manners." Moreover, the Prophet (PBUH) made ethics a criterion for measuring the increase or decrease of faith. He said "The believers who show the most perfect Faith are those who have the best behavior."

Indeed, good manners protect individuals from major sins and destructive speech. Allah says, "And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability."

We ask Allah to guide us to the best manners, keep us safe and secure and protect Egypt and its people.

## **Public Wellbeing in the Sight of the Pure Shari'ah of Islam**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Help one another to do what is right and good; do not help one another towards sin and hostility.'" I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

When contemplating the rulings of the Shari'ah, one finds that the Shari'ah came to achieve the interests of nations and individuals, raise the human spirit, and keep it up to the highest degree. Thus, everything that achieves the public wellbeing for people is in accordance with the Shari'ah, even if it not stated explicitly in its texts. Also, everything that contradicts these interests has no foundations in the noble Shari'ah.

The pure religion of Islam does not acknowledge individuality, selfishness or negativity, and does not accept the preference of individual interest over the public one. Islam acknowledges only the public wellbeing, sincere giving, cooperation in the cause of righteousness, piety based on love and selflessness, so that the society can achieve the desired advancement and praiseworthy solidarity. In this way, one's work will be for the sake of the interest of the whole society, which in turn, achieves the wellbeing of the individual and the group as a whole. This fosters, among all citizens, the feeling of one body that is, one of its limbs suffers, the whole body responds to it with wakefulness and fever. May Allah have mercy with Poet Shawqi who said:

A land whose young men died to grant it life  
They sacrificed themselves to make their people survive



No doubt that when reviewing the Book of Allah, one becomes fully certain that the \ general and universal purpose of the rulings of the Shari'ah is to achieve people's interests and wellbeing, and to protect them against harm and evil. The Glorious Qur'an asserts that preserving interests and achieving the public good is the approach of the Messengers and Prophets. The Almighty Allah has sent not a Prophet or a Messenger except to bring happiness to his people without asking them for any reward or a worldly benefit. The Almighty Allah tells us what Prophet Noah (PBUH) said to his people "And my people, I do not ask you for money, my reward is with Allah." Also, Prophet Hud said, "I ask no reward from you, my people; my reward comes only from Him who created me. Why do you not use your reason?" And Prophet Abraham, the Friend of Allah, invoked his Lord with a prayer that shows his keenness to benefit his people saying, "Abraham said, 'My Lord, make this land secure and provide with fruits those of its people who believe in God and the Last Day.' It is known that the meaning of the word "this land" is its people. When a place is secure and its people have their provision and livelihood, they will worship Allah safely and peacefully, with assured and calm hearts that seek to please Allah Who said, "It was He who brought you into being from the earth and made you inhabit it, so ask forgiveness from Him, and turn back to Him: my Lord is near, and ready to answer.'"

The Islamic Shari'ah came to raise this human value and reformative principle, and to establish the rules for maintaining the stability of society and striving for its advancement and progress by giving preference to the interest of the group over the interest of the individual. The lives of the Companions are rich with examples that prove this.

It is reported that Aisha said, "Had we wished to eat to our full, we would have done so, but Muhamad (PBUH) used to prefer others to himself." Abu Sa'eed Al-Khudri reported, "Once we were on a journey with Messenger of Allah (PBUH) when a rider came and began looking right and left. The

Messenger of Allah said, 'Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing;' and the Prophet continued mentioning other properties until we thought that none of us had any right to surplus of his own property.

According to the two Sahihs of Al-Bukhari and Muslim, Aisha said, "A poor woman came to me carrying her two daughters. I gave her three date-fruits. She gave a date to each of them and then she took up one date-fruit and brought that to her mouth to eat, but her daughters asked her that also. She then divided between them the date-fruit that she intended to eat. This (kind) treatment of her impressed me and I mentioned that to Messenger of Allah (PBUH) who said, 'Verily, Allah has assured Paradise for her, because of (this act) of her'" or said, "He, the Almighty, has rescued her from Hell- Fire."

During a year of drought, workers of Uthman Ibn Affan came from Syria, bringing him one thousand camels laden with wheat - or other food. The merchants came to Uthman who asked them, 'What do you want?' They said; 'people are suffering great hardship, so sell the food you received.' Uthman said, "How much profit you will give me?' The merchants said, 'We offer you the double of what you have paid.' Uthman said, "I have been offered a better price.' The merchants said, "we offer you three times, then four, then five', and Uthman refused too. The merchants said, "O Abu Amr, there are no merchants in Medina other than us. Who has given you a better offer?" He replied, "Allah, the Exalted, has given me a better offer, ten for every dirham. Can you offer me more?" They said, "No, by Allah." Uthman said, "I call upon Allah to bear witness that I am giving this food as charity for the poor Muslims."

Also, when the Prophet (PBUH) asked the companions to buy the well of Rumah that was possessed with a Jew who wanted to sell it for a high price, he (PBUH) said to the companions, "Who will buy the well of Rumah and dip his bucket in it alongside the buckets of the Muslims?" 'Uthman (may Allah be pleased with him) then went to the Jew and negotiated with him; yet the latter refused to sell the entire well, which is why he bought its half for twelve thousands dirhams, and he made it under the free disposal of Muslims. The selling contract decrees that the well's ownership will be divided between 'Uthman and the Jew. So, when it was the day of 'Uthman, Muslims used to take from the water what sufficed them for two days. When the Jews saw that, he said, "You have made the well of no avail for me," which is why 'Uthman (may Allah be pleased with him) bought the second half for eight thousand dirhams. 'Uthman's action comes in response to the Prophet's order that aims at realizing the interests of Muslims.

During the era of 'Umar ibn Al-Khattab (may Allah be pleased with him), it happened that Al-Masjid Al-Haram (i.e. the Sacred Mosque) was not spacious enough to receive people, which is why he (may Allah be pleased with him) forced the owner of those houses in the proximity of the Masjid to sell them, and said to them, "You are the ones who came and settled around the Ka'ba, not vice versa."

The same thing was also done by 'Uthman (may Allah be pleased with him), yet people objected to him, which is why he said to them, "You dared to men because of my compassion. 'Umar has done the same thing, yet none dare to object to him." Then, he (may Allah be pleased with him) ordered that they should be imprisoned. This clearly indicates that it is lawful to dispossess one's individual ownership for the sake of the public interest, like widening roads and graves and establishing mosques, fortresses, and public organizations, such as hospitals, schools, rehabilitation centers, etc., because public interest is given precedence to the private one.

In this connection, we affirm that the true understanding of Islam necessitates that the forms and shapes of public interest shall take into account people's reality. They should also consider the arrangement of the society's urgent needs and necessities according to their top priority; that is to say that if the society is in dire and urgent need to build hospitals to provide treatment for the poor and care about them, then this should be given priority to any other form of public interest. Yet, in case the society is in dire need to build hospitals schools and institutes, to maintain them and to spend on students, then priority should be directed to that; otherwise it should be given to facilitating marriage of those who do not have its costs or to pay the debts of those indebted in case they top the agenda of the society's needs.

With that said, I ask Allah to forgive me and you.

All praise is due to Allah, Lord of the worlds; may Allah's Peace and Blessings be upon the seal of all the Prophets and Messengers; I bear witness that there is no god but Allah; I bear witness that our master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family and his companions.

Muslim brothers,

Even when it has to do with good deeds, Islam has seriously considered the arrangement of priorities, to the extent that it instructs that public interest should be given precedence to the private or the personal one as far as preference among them is shown. That is because public interest's benefit will cover the entire society, whereas that of the private interest does not exceed him to others. For example, if man, who works for a particular institution, spends his entire night offering prayers, then he went to work in the morning so tired that he was unable to fulfill the needs of his work and the interests of the institution are thus waned, he is considered a person who does not keep the trust and unlawfully receives his salary.

That is because he, by doing so, has given precedence to the recommended acts of worship over the obligatory ones, which is unequivocally misunderstanding of the objectives of the religion. Amazingly enough, when Abu Bakr (may Allah be pleased with him) was in his agony, he advised 'Umar (may Allah be pleased with him) saying, "Know that there are acts of worships dedicated for night, so they would not be accepted if performed in the day; that there are other acts that should be offered in the day, thus will not be accepted if done in the night; and that Allah will not accept the recommended acts of worship until the obligatory ones are done."

The true understanding of the Religion of Allah (Most High), which goes in hand in hand with the reality of our time and considers people's affairs requires that understanding should not be restricted to knowing some Fiqhi issues relevant to rulings by kind of memorization, without delving into the true understanding, or the ultimate objectives, or the priorities, or the reality or the already available procedures.

Drawing on this understanding of the objectives of this Purified Religion and in terms of the importance of arranging the priorities, we emphasize that fulfilling people's needs should be given precedence to the repetition of pilgrimage and 'Umrah, because alleviating hardship from a poverty-stricken person, giving out charity to the poor and meeting his needs, paying the debt of a prisoner to set him free are all collective duties; it is taken for granted that observance of collective duties are to be given priority to all recommended acts of worship including the repetition of pilgrimage and 'Umrah.

We are actually in a dire need to correctly understand our religion and to be fully aware of our reality in a way that makes us realize the danger of risks around us, and that enables us to sincerely give precedence to the public interest over the personal one in fulfillment of the instructions of the Purified Religion and hoping for the realization of the progress and advancement of our country.



## **The Concept of Martyrdom Between Reality and Allegation**

All praise is due to Allah, the Almighty, Who says in His Noble Book, "And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not." I bear witness that there is no god but Allah, and that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him and upon those who follow him to the Day of Judgment.

The Divine Law decrees that Allah, Glorified is He, chooses whomever He wants from His slaves to raise their degrees and ranks, to shower them with His Bounty and Generosity and to provide them with His Gifts and Mercy. No doubt that the rank of martyrdom is one of the highest degrees and ranks of Divine Selection ever to whomever from His slaves He, Glorified is He, grants. In this regard, He, Most High, says: "And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions;" and "so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers."

In truth, Allah the Almighty has specifically granted several virtues to martyrs, including:

- The honor of place and companionship and the great reward and blessing prepared for them; Allah says: "... and the martyrs, with their Lord. For them is their reward and their light." What a great honor and companionship is this! They will have a perfect light that illuminates between their hands! Masruq (May Allah have mercy upon him) said: "This status is for martyrs only; a point which is conclusively proved by the fact that the Prophet (PBUH) himself was keen on dying as a martyr in the Cause of Allah so that he would have this high rank. That is why he (PBUH) said: "By Him in Whose

Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred," because of the great reward prepared by Allah, the Almighty, for martyrs."

- They are alive receiving their provision from their lord, but this life is not like ours; it is a life that is beyond human imagination. They are also alive in people's memory throughout the course of life. Allah says: " And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not." In the same regard, it is narrated that Jabir bin 'Abd Allah said: "When 'Abdullah bin 'Amr bin Haram was killed on the Day of Uhud, the Messenger of Allah met me, and said: "O Jabir, shall I not tell you what Allah has said to your father?" Yahya said in his Hadith: "And he said: 'O Jabir, why do I see you broken-hearted?' I (Jabir) said: 'O Messenger of Allah, my father has been martyred and he has left behind dependents and debts.' He said: 'Shall I not give you the glad tidings of that with which Allah met your father?' I said: 'Yes, O Messenger of Allah.' He said: 'Allah never spoke to anyone except from behind a screen, but He spoke to your father directly, and He said: "O My slave! Ask something from Me and I shall give it to you." He said: "O Lord, bring me back to life so that I may be killed in Your cause a second time." The Lord, Glorified is He, said: "I have already decreed that they will not return to life." He said: "My Lord, then convey (this news) to those whom I have left behind." Allah said: "Think not of those as dead who are killed in the way of Allah, Nay, they are alive, with their Lord, and they have provision."
- The distinctive reward prepared for them; Prophet Muhammad (PBUH) said: "The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he



is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives." He (PBUH) also says: "Whoever is wounded while fighting in the way of Allah, will come on the Day of Resurrection with blood oozing from his wound having the color of blood but with the fragrance of musk."

Yet, we stress that the high rank is prepared only for the true martyrs, not those wrong ones. In actuality, we have two kinds of martyrs; true martyrs who die while defending his country against any aggressor and who sacrifices his soul for its sake, to protect its land and to protect whoever lives in it; those who do so for the sake of Allah, the Almighty. Countries and honor are not less dangerous or of lower rank than the soul, religion and money. That is why it is one of the ultimate objectives give due care by the purified Sharia. In this regard, Prophet Muhammad (PBUH) said: "He who is killed while protecting his property is a martyr, and he who is killed while defending his family, or his blood, or his religion is a martyr." Also, A person came to the Messenger of Allah (PBUH) and said: Messenger of Allah, what do you think if a man comes to me in order to appropriate my possession? He (the Holy Prophet) said: Don't surrender your possession to him. He (the inquirer) said: If he fights me? He (the Holy Prophet) remarked: Then fight (with him). He (the inquirer) again said: What do you think if I am killed? He (the Holy Prophet) observed: You would be a martyr. He (the inquirer) said: What do you think of him (Messenger of Allah) If I kill him. He (the Holy Prophet) said: he would be in the Fire."

As for those who die for the sake of wrong like those who shed the bloods of the innocent unlawfully, terrorize citizens, threatens their security and safety, spread corruption and chaos in the earth, and terrorize the safe through committing suicide attacks and terrorist blasts that is totally rejected by religion and is not accepted by the mind- those cannot be regarded as martyrs; and to describe him as such is actually an unfounded allegation that is not but corruption of the scared text.

In this regard, Al-Azhar Al-Sharif's Statement issued in 23/02/2019 stressed that true martyrs are the ones who defend their countries against all aggressors and who sacrifice their souls to protect its lands, sky, citizens, and all whoever live in it; emphasizing thus they are not those who terrorize their fellow citizens, threaten their security and safety, and spread corruption in it.

It is crystal clear that one of the Muslim's duties is that he shall be faithful to his country, and to defend it with all the power he has, because country's love is part of the creed, a point which is supported by the Islamic creed and the Prophetic Sunnah, and which is agreed upon by people of sound nature and intellect.

Dar Al Iftaa issued numerous fatwas that describe such acts as terrorist ones, and carrying out these actions is a form of suicide which is one of the most heinous sins in the sight of Allah (Glory be to him), because the perpetrator of these actions is an ignorant who has killed himself. The Almighty Allah says, "And do not kill yourselves"; and our Prophet (PBUH) "Whoever kills himself with (an instrument of) iron, he will come on the Day Of Judgment with his iron in his hand, to continually stab himself in his stomach with it, in the Hellfire, dwelling in that state eternally." Imam Al-Nawawi in his commentary on Sahih Muslim, he titled this hadith as, The Section on the Prohibition of Killing Oneself, and That the One who Kills Himself with a Tool, Will be Punished with that Tool in the Hellfire." Those people are subject to the Saying of Allah, "What about those whose evil deeds are made alluring to them so that they think they are good"?

We stress that the perpetrators of such suicide attacks are the adherents of the radical ideas such as Kharijites and their followers of the misguided groups who adopt the ideology of labeling the society as disbelievers, and kill all of its citizens.

The adoption of bombing, destruction, sabotage, assassination and suicide is forbidden in the Shari'ah without difference. All these actions are against the texts of Shari'ah which call for the preservation of one's soul, nation, and properties. Killing oneself, or attacking the lives of others, and causing corruption on earth all this is prohibited by the pure Shari'ah.

Islam has strongly affirmed the sanctity of blood and the necessity of protecting it. The Prophet (PBUH) started his farewell Sermon saying, (Verily your blood, your property and your honour are as sacred and inviolable to you all like the inviolability of this day of yours, in this city of yours and in this month of yours. You will soon meet your God and He will ask you about your deeds. So do not turn to disbelief after me by striking the necks of one another). Moreover, he (PBUH) said, (A believer continues to guard his Faith so long as he does not shed blood unjustly). Also, Abd Allah Ibn 'Umar said, "I saw the Messenger of Allah (PBUH) circumambulating around the Ka'bah and saying: 'How good you are and how good your fragrance; how great you are and how great your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allah than your sanctity, his blood and his wealth, and to think anything but good of him'".

Islam forbade taking a human life—made sacred by Allah—except with legal right, and promised great punishment for this, as The Almighty Allah said, "If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: God is angry with him, and rejects him, and has prepared a tremendous torment for him".

Now I ask Allah to forgive me and you!

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All Praise is due to Allah, Lord of the worlds, and may Allah's Peace and Blessings be upon the honest Prophet, and upon his Household, Companions and those who follow him to the Day of Judgment.

Brothers of Islam:

Achieving the great goals and noble objectives in this life requires sacrifices that suit to the sublimity of these goals and the greatness of these objectives. At the top of these sacrifice is sacrificing ones soul for the sake of Allah to defend homeland, its honor and dignity.

As we commemorate the Martyr's Day, we remind ourselves of those who sacrificed their souls for the Sake of Allah (Glory be to Him) and won His Pleasure from the courageous members of our Armed Forces, and policemen, and all dignified citizens who are facing the forces of terrorism, evil and darkness.

Those hero martyrs are the true martyrs. There is a big difference between truth and claim. Those heroes are the one who revived in us the spirit of dignity, chivalry and honor, and they managed to keep for Egypt its position and prestige. The defenders of the homeland still sacrifice their lives for the sake of their homeland against black and brutal terrorism, against misguided and misleading Takfiri groups. We are sure and confident in the victory the Almighty Allah for them.

We hope for ourselves to be martyrs for the sake of Allah and for our Homeland; why not? The Prophet (PBUH) said, "He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed ".

Our duty during this stage of our dear country is to strive to protect and defend it against any enemy or danger that threatens its security and stability, and to work with our utmost power to continue the path of construction and development. Our religion is a religion that calls for life not for death; it is the religion of construction not corruption or devastation. We must all work together to deter any one who dare to attack our homeland which is subject to various schemes that aim to undermine Egypt, its land and people. Against these schemes stand the faithful sons of Egypt, sacrificing their lives, blood and properties to defend and protect its

land. Egypt is the shield of Arabism and the heart of Islam. Thus, protecting it is a religious obligation and duty. Attacking Egypt is an attack of Islam and a means to weaken Muslims across the world. Let us all stand together to defend it against the mischief of corruptors, spoilers and spiteful .

O Allah, grant us martyrdom for your Sake, and give us sincerity and save our country from any harm and evil!

## **The Concept of Martyrdom and the Status of Martyrs**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "And the martyrs, with their Lord, will have their reward and their light." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Almighty Allah chooses certain people from among His servants as martyrs, as He (Glory be to Him) said, "So that Allah may reveal the believers, choose martyrs from among you." There are many virtues for martyrs. The Almighty Allah and His Angels testify that the abode of martyrs will be the Paradise; they are alive with their Lord, receiving their provision. Moreover, they witness the great bounty that their Lord has prepared for them, and they will find in the Hereafter all that Allah promised them. These and other virtues show the high status and position of martyrs for Allah says, "He will not let the deeds of those who are killed for His cause come to nothing; He will guide them and put them into a good state; He will admit them into the Paradise He has already made known to them."

What a great deed that a man sacrifices his own soul for the sake of defending his homeland to get the status of martyrdom. It is a trade with Allah and it will never fail. Allah says, "Allah has purchased the persons

and possessions of the believers in return for the Paradise.” Thus, the status of martyrdom is one of the highest ranks in the sight of Allah.

Martyrdom for the sake of Allah has different types, the highest of which is martyrdom while confronting the enemies in defense of the nation and seeking the pleasure of Allah. The Prophet (PBUH) said, “Nothing is dearer to Allah than two drops and two marks: a drop of tears shed out of fear of Allah and a drop of blood shed in Allah’s way. Regarding the two marks, they are: Marks left in the Cause of Allah and a mark left in observing one of the obligatory acts of worship of Allah, the Exalted.”

There are other forms of martyrdom that are not less than the previous one. These include any martyr who dies while protecting his nation or its assets. This includes a policeman who protects the places of worship, protects the tourists who visit our country, or protects and preserves the assets of the country. If he dies while faithfully performing his duty, then he dies for the sake of Allah. The same applies to a public official who preserves the public money, and dies while doing so.

The same applies to the one who dies while defending himself, his honor, money, or defending others and their money or honor. The Prophet (PBUH) said, “He who dies while defending his property is a martyr; he who dies in defense of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defense of his family is a martyr.” All those persons die while defending their homeland, properties, honor or any other essences that Islam calls us to protect. The Prophet (PBUH) said,

“Every Muslim’s blood, property and honor are unlawful to be violated by another Muslim.”

As martyrdom is a blessing granted by Allah to the best of His servants second to Prophets, martyrs gain the best abode on the Day of Judgment. The virtues of martyrs include that: they do not suffer the throes of death. The Prophet (PBUH) said, “The martyr does not sense the touch of death except as one of you senses the stinging of an ant.” They do not suffer the torture of the grave or its trial. One of the Prophet’s companions asked, “O Messenger of Allah, why will the believers be tested in their graves except the martyr?” He said, “The flashing of the swords above his head is trial enough.” Moreover, the reward of their good deeds will not cease. The Prophet (PBUH) said, “The actions of every dead person come to a halt with his death except the one who is on the frontier in Allah’s way. This latter’s deeds will be made to go on increasing for him till the Day of Resurrection, and he will be secure from the trials in the grave.” Martyrs will receive great reward from Allah as the Prophet (PBUH) said, “He [a martyr] is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright (on the Day of Judgement).”

A martyr will come on the day of Judgement with the fragrance of musk. The Prophet (PBUH) said, “One who is wounded in the way of Allah-and Allah knows better who is wounded in His way-will appear on the Day of Judgment with blood oozing from his wound having the color of blood but with the fragrance of musk.”





It is noteworthy that whoever hopes to be a martyr, faithfully asking Allah for that, Allah will grant him the status of a martyr. The Prophet (PBUH) said, "He who asks Allah for martyrdom, Allah will raise him to the high status of the martyrs, even if he dies on his bed."

What a great reward that Allah grants to those whom He chooses as martyrs! They accompany Prophets and pious people, as Allah said, "Whoever obeys Allah and the Messenger will be among those He has blessed: the Messengers, the truthful, those who bear witness to the truth, and the righteous- what excellent companions these are!"

O Allah! Grant Your mercy for martyrs; save our country, Egypt and all the world's countries!

## **The Merits of Martyrdom and our Duty towards Families of the Martyrs**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, “[Prophet], do not think of those who have been killed in Allah’s way as dead. They are alive with their Lord, well provided for, happy with what Allah has given them of His favour; rejoicing that for those they have left behind who have yet to join them there is no fear, nor will they grieve; [rejoicing] in God’s blessing and favour, and that Allah will not let the reward of the believers be lost.” I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah’s Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Almighty Allah has created man to develop the earth; He -Glory be to Him- has endowed man with all that helps him to perform this duty. The Almighty Allah makes the human soul inviolable, so that any attack or transgress against one human soul is like attacking all souls. Likewise, any reformation or preservation for one human soul is like the preservations of all souls. The Almighty Allah said, “if anyone kills a person- unless in retribution for murder or spreading corruption in the land- it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind.”

The development of land is a lofty goal that cannot be achieved except through multiple efforts and sacrifices from faithful people, who sacrifice their souls for the sake of their religion and homeland, because they realize the value of their nation and the importance of secure life. Such people hold a deal with their lord and it is a deal that will be fruitful as Allah said, “Allah has purchased the persons and possessions of the believers in return for the Garden- they fight in Allah’s way: they kill and are killed- this is a true promise given by Him in the Torah, the Gospel, and the Quran. Who

could be more faithful to his promise than Allah? So be happy with the bargain you have made: that is the supreme triumph." Their reward is similar to their action; they wanted to save the lives of others, and Allah rewards them by granting them an eternal life. Allah says, "Do not say that those who are killed in Allah's cause are dead; they are alive, though you do not realize it."

Martyrdom for the sake of Allah is one of the best ranks and one of the highest goals that can only be achieved for the best among humans, as the Almighty Allah said, "[Allah] chooses martyrs from among you." It is gift from Allah for the best persons whom He loves second to Prophets and Messengers. Allah says, "Whoever obeys Allah and the Messenger will be among those He has blessed: the Messengers, the truthful, those who bear witness to the truth, and the righteous- what excellent companions these are!" Allah saves such persons from the trouble of the grave and the punishment on the Day of Judgment. Once one of the Companions of the Prophet said, "O Messenger of Allah, why will the believers be tested in their graves except the martyr?" the Prophet (PBUH) replied, "The flashing of the swords above his head is an enough trial." Moreover, when the Prophet (PBUH) asked Gabriel about the saying of Allah "The Trumpet will be sounded, and everyone in the heavens and earth will fall down senseless except those whom Allah spares," Gabriel answered, "Those are the Martyrs of Allah." It is a great merit for martyrs that the Prophet (PBUH) said, "The actions of every dead person come to a halt with his death except the one who is on the frontier in Allah's way (i.e., fighting for the cause of Allah). This latter's deeds will be made to go on increasing for him till the Day of Resurrection."

Whoever is blessed with martyrdom and experiences its blessings, he would wish that he could come back to life to be attain martyrdom again and again. The Prophet (PBUH) said, "No one who has entered paradise will desire to return to this world even if he should be given all that the

world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom." The Prophet (PBUH) also said, "By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred."

This was why the Companions of the Prophet were so keen to attain martyrdom. This is Companion 'Amr Ibn Al-Jamouh, the lame Companion who wished to go out on the Battle of *Badr*, but the Prophet (PBUH) refused that lame person participates in the fighting. When the battle of *Uhud* occurred, he insisted to go out saying to his sons "you have prevented me from Paradise in the battle of Badr, and you need to prevent me now again?" He went to the Prophet asking him, "shall the one who will attain martyrdom on that day enter Paradise?" The Prophet replied, "yes." He said, "By Allah I shall not return back to my family until I enter paradise." Umar Ibn al-Khattab said, "Do not swear that!" the Prophet Commented, "Leave him! There are some people who if they were to swear by Allah (that something would happen), Allah will certainly make it happen. One of them is 'Amr Ibn Al-Jamouh. He will enter Paradise with his lameness."

As Islam is the religion of chivalry, courage, chastity, and the preservation of souls, honour, money, and rights, it made the preservation of all of this a part of faith. Islam makes defending all these values and rights one of the highest goals, and whoever dies to achieve this is a martyr. The Prophet (PBUH) said, "He who dies while defending his property is a martyr; he who dies in defense of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defense of his family is a martyr." The Prophet (PBUH) also said, "The one who is killed is a martyr; one who dies under the debris (of construction, etc.) is a

martyr; one who dies of disease of his belly is a martyr; the drowned is a martyr; the one devoured by a beast is a martyr; the one who dies while fighting in the way of Allah is a martyr; the one who mentions the name of Allah before sleeping and dies during sleep is a martyr; a woman who dies after birth is a martyr, the one who dies at home while wishing to make the Word of Allah superior is a martyr.” The one who faithfully asks Allah to attain martyrdom is considered a martyr. The Prophet (PBUH) said, “He who supplicates Allah sincerely for martyrdom, Allah will elevate him to the station of the martyrs, even if he dies on his bed.”

The true martyr is the one who abide by the truth, is loyal to it, and sacrifices himself for its sake. The Prophet (PBUH) said, “The one who fights for Allah’s word to become Superior, is striving in Allah’s Cause.” The martyr is honorable in the world and the Hereafter, and in the world his name is raised, recorded in the memory of the nation as an example of sacrifice, courage and honor.

## **The Status of Martyrs and the Sacrifice for the Sake of Nation**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Do not say that those who are killed in Allah's cause are dead; they are alive, though you do not realize it." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Egyptian people is celebrating these days the memory of one of the greatest occasions in his history, a blessed day from The Almighty Allah, on which Allah has granted Egypt a victory and the restoration of its land and dignity. It is the memory of the victories of the Sixth of October, 1973 and the tenth of Ramadan 1393 A.H. It is a great battle in which the Egyptian armed forces recorded the highest example of gallantry and sacrifice. This day has manifested the true nature of the Egyptian soldier who firmly believes in Allah and trusts the victory from Allah; a soldier who is determined and willful in his work to achieve his goal.

When one's goals are sublime, his purposes are honorable, and his objectives are noble, then the sacrifices that one makes must be great. There is nothing to sacrifice better than one's own soul to get martyrdom for the sake of Allah and to defend one's faith, land, and country.

The status of martyrdom is a divine grant and gift from the Almighty Allah which He grants to His most beloved creation after Prophets. The Almighty Allah says, "Whoever obeys Allah and the Messenger will be among those He has blessed: the Messengers, the truthful, those who bear witness to the truth, and the righteous- what excellent companions these are!" So, when Allah makes someone a martyr, this means that this person is beloved to Allah; what a great status! The Glorious Quran referred to this saying, "And He [Allah] takes from you martyrs". A martyr is the one who sacrifices himself in order to please his Lord and defend his

homeland; he prefers the Afterlife to this world and defeats his own desires and lusts, and fights for the sake of his religion and the nation.

Let the martyrs be happy for this blessed status. They win the deal as the Almighty Allah says: "Allah has purchased the persons and possessions of the believers in return for the Garden- they fight in Allah's way: they kill and are killed- this is a true promise given by Him in the Torah, the Gospel, and the Quran." How profitable this deal that leads to Paradise! It is reported that Umm Ar-Rubaiy'i Bint Al-Bara', who was the mother of Harithah Ibn Suraqah, came to the Prophet (PBUH) and said: "O Messenger of Allah! Will you not tell me about Harithah? (He was killed in the battle of Badr). If he is in Paradise I shall show endurance, but if he has met another fate, I may exert myself in weeping for him." He (PBUH) replied, "O mother of Harithah, in the gardens of Paradise there are many ranks, and your son has attained Al-Firdaus, the highest."

The true martyr is the one who is devoted to Allah and who sacrifices his soul to uphold the word of Allah and to defend his land and nation. Abu Musa narrated that man came to the Prophet (PBUH) and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet (PBUH) said, "He who fights that Allah's Word (i.e. Islam) should be superior is the one fighting in Allah's Cause."

Also, the true martyr is the one who does not accept any disgrace, rejects humiliation, and resists anyone who tries to attack his properties. Abu Hurairah narrated that a man came to the Messenger of Allah (PBUH) and said, "O Messenger of Allah, what do you think if a man comes to me in order to appropriate my possession? He (PBUH) said: Do not surrender your possession to him. The inquirer said: If he fights me? He (the Prophet) remarked: Then fight (with him). He (the inquirer) again said: What do you think if I am killed? The Prophet observed: You would be a martyr. The



inquirer said: What do you think of him if I kill him? The Prophet said: he would be in the Fire.”

Also, the true martyr is: He is the one who defends his land, his honor and his country. Defending one’s homeland and honor in the sight of the true Muslim is equal to defending one’s soul and property. Saeed Ibn Zayd said: the Messenger of Allah (PBUH) said, “He who dies while defending his property is a martyr; he who dies in defense of his family is a martyr; and he who dies on defense of his faith is a martyr.”

Consequently, the meaning of martyrdom is associated with the sacrifice of one's self for the sake of Allah in every situation in which it is necessary to defend the religion to uphold the word of the Almighty Allah, or to defend homeland against any aggression. Loving one’s homeland is a part of faith. Happiness be to the martyrs of the eternal epic of passing of the Canal who sacrificed their blood to save the land of Egypt, please Allah and to win His reward which He promised them. We ask the Almighty Allah to make us martyrs.

Martyrdom for the Sake of Allah has many fruits including that: Allah told us that martyrs are alive in the Paradise saying: “[Prophet], do not think of those who have been killed in Allah’s way as dead. They are alive with their Lord, well provided for, happy with what Allah has given them of His favour; rejoicing that for those they have left behind who have yet to join them there is no fear, nor will they grieve; [rejoicing] in Allah’s blessing and favour, and that God will not let the reward of the believers be lost.”

Yes, they are alive, not dead; they are being supplied with provision from Allah, Most High; so they are always happy with the provision given to them from their Lord, and also feel happy with their brothers that will join them because they will face no sadness or grief; rather, great bounty and blessing from Allah.

Jaber Ibn 'Abd Allah narrated, "The Messenger of Allah (PBUH) met me and said to me: 'O Jabir! Why do I see you upset?' I said: 'O Messenger of Allah! My father was martyred (on the Day of Uhud) leaving my family and debt behind.'" "He (PBUH) said: 'Shall I give you news of what your father met Allah with?'" He said: "But of course O Messenger of Allah!" He said: 'Allah does not speak to anyone except from behind a veil, but He brought your father to speak to Him directly. He said: "[O My slave!] Do you wish that I give you anything?" He said: 'O Lord! Give me life so that I may fight for You a second time.' So the Lord [Blessed and Most High] said: 'It has been decreed by Me that they shall not return (21:95).' He said: "So this Ayah was revealed: Think not of those as dead who are killed in the way of Allah (3:169)."

The list of the martyrs' ranks includes the following six traits recorded in the Hadith of Al-Meqdam ibn Ma'ad Yakrib (Allah be pleased with him) who said, "The Messenger of Allah (PBUH) said, 'The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives."

Also, of the different kinds of dignity prepared for the martyrs is that the angels cover them with their wings. In this regard, Jaber ibn 'Abd Allah narrated, "My father's mutilated body was brought to the Prophet (PBUH) and was placed in front of him, I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of `Amr. The Prophet (PBUH) said, "Why is she crying?" Or said, "Do not cry, for the angels are still shading him with their wings."

The list further includes that the martyr will be among the first group ever to be admitted into the Paradise without being held for accountability or being punished. 'Amr Ibn Al-'As (Allah be pleased with him) said, "I heard

the Messenger of Allah (PBUH) saying, 'On the Day of Judgment, Allah will order the Paradise to come with all its adornment and beauty, and will then say, 'Where are My slave who have been fought in my Cause, killed in My Cause, hurt in My Cause and striven in My Cause? Go to the Paradise, so they will be admitted into it with no accountability or punishment. The angels will then come and say, "O our Lord! We praise You day and night and glorify You; who are those whom You gave them precedence to us? Allah then replies, 'Those are the ones who have been fought and hurt in My Cause, thus the angels will enter upon them from all the doors of the Paradise "Peace be upon you for what you patiently endured. And excellent is the final home."

The list also includes that the martyrs will have the best houses ever in the Paradise. Samura Ibn Jundub (Allah be pleased with him) said, "The Prophet (PBUH) said, "Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior house, better of which I have never seen. One of them said, "This house is the house of martyrs."

For all of this, only martyrs are the ones who want to come back to life to be killed in the Cause of Allah again. Anas (Allah be pleased with him) narrated, "The Prophet (PBUH) said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

**With that said, I ask Allah to forgive me and you**

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; I bear witness that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be him, his family and companions.

Muslim brothers,

Attainment of major goal and ultimate objectives in this life requires big sacrifices in return. Undauntedly, the more the goals and objectives are sublime, the more the sacrifices shall be rewarded in the best way ever, which is the case of he who sacrifices for his religion and home.

Our duty towards our beloved country and pure religion requires that we should exert our utmost, to cooperate with each other and to support each other to maintain its security, defend it and protect it from any enemy awaiting for causing harm to it; that we should be very watchful to deter he who even thinks of attacking our country; each according to his ability and in the frame of his work and duties.

How lucky we are to have those heroic soldiers who firmly fastened to the Rope of Allah, kept the promise they made to Him, Most High, and could take our beloved country- Egypt- towards construction and building. I therefore extend my sincere greetings to our brave Armed Forces on the Day of Glorious Victory.

We, on our part, have another role to play, that is, to take Egypt to the safe side of development, welfare, work and production to tell the entire world that those who demolished the Bar Lev Line and the enemies' barrack on that Glorious Day have left behind their sons who are fully able to overcome all difficulties to maintain security, safety, development and welfare by the Permission of Allah. In this regard, we must unite behind our wise political leadership, our brave Armed Forces, our national police and all the establishments of the national country.

**O Allah! Keep Egypt and its people safe! Make it in permanent peace and security!**

## **Companionship and its Impact on Character Building**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "On that Day, friends will become each other's enemies. Not so the righteous." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

Man is a social creature by nature; he lives in and interacts with his society which influences him. Though every man has his own personal characteristics that differ from others', living with others has a clear and powerful effect on man's thought and behavior, and this effect is effective in defining one's destiny in this life and the Hereafter.

No doubt that we need a strong personality that is blessed with the best human values of humanness and the highest degree of patriotism, so as to have a generation that builds and does not destroy, develops and does not destruct, and prefers the interest of the nation over any other interest.

The Islamic Shari'ah has called to build one's character so as to be a conscious one, which is aware of the risks, able to handle burdens of life, and able to avoid seditions and discords. The Almighty Allah said, "Beware of discord that harms not only the wrongdoers among you."

The Shari'ah has also ordered that one should have a confident and unhesitating character that is aware of what is right, and follows the truth. The Prophet (PBUH) said, "Do not let yourselves be 'yes-men', saying: 'If people are good then we will be good, and if they are wrong then we will be wrong.' Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly."

There is no doubt that one of the most important things that has a profound impact on the building of a human character is “Companionship”, as everyone is influenced by his companions and follows their thought, beliefs, and practices. This has been proven by texts of Shari’ah, reasoning, and life experiences.

Having a righteous friends is of great importance in building of a strong personality that if useful for its religion, nation and society. This was what the Prophet (PBUH) taught his Companions, including Abu Bakr Al-Siddiq who set the most wonderful examples in good company and loyalty to his friends, as it is clear in his saying to the people of Mecca when they said to him, “Your friend claims that he was taken on the journey to *Bait Al-Maqdis* and returned on the same night?” Abu Bakr answered them , “If he said so, then this should have happened. I believe him beyond that...I believe him in conveying a Holy message.”

This was the practice of the Prophet’s Companions. They represent the best examples of good companionship that is based on brotherhood, altruism, loyalty, unity, positivity, compassion and cooperation. Al-Nu’man Ibn Bashir reported the Prophet (PBUH) said, “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.”

To have a company of righteous people is a blessing in this life and in the Hereafter, as the Prophet (PBUH) said, “Allah, The Exalted, has teams of angels who rove about seeking out gatherings in which Allah’s name is being invoked. They sit with them and fold their wings round each other, filling that which is between them and between the lowest heaven. When [the people in the gathering] depart, [the angels] ascend and rise up to heaven. He (the Prophet) said: Then Allah, the Almighty, asks them -

[though] He is most knowing about them: From where have you come? And they say: We have come from some servants of Yours on Earth: they were glorifying You (Subhana Allah), exalting you (Allahu akbar), witnessing that there is no god but You (La ilaha illa llah), praising You (Al-Hamdu lillah), and asking [favours] of You. He says: And what do they ask of Me? They say: They ask of You Your Paradise. He says: And have they seen My Paradise? They say: No, O Lord. He says: And how would it be were they to have seen My Paradise! They say: And they ask protection of You. He says: From what do they ask protection of Me? They say: From Your Hell-fire, O Lord. He says: And have they seen My Hell-fire? They say: NO. He says: And how would it be were they to have seen My Hell-fire: They say: And they ask for Your forgiveness. He (the Prophet p.b.u.h) said: Then He says: I have forgiven them and I have bestowed upon them what they have asked for, and I have granted them sanctuary from that from which they asked protection. He (the Prophet) said: They say: O Lord, among them is So-and-so, a much sinning servant, who was merely passing by and sat down with them. He (the Prophet) said: And He says: And to him [too] I have given forgiveness: he who sits with such people shall not suffer."

Among the fruits of having righteous friends is that it is a cause to get the love of the Almighty Allah and a way to win paradise. Abu Hurairah reported: The Prophet (PBUH) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, 'Where do you intend to go?' He said, 'I intend to visit my brother in this town.' The angel said, 'Have you done any favour to him?' He said, 'No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious.' Thereupon the angel said, 'I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake).'"

Such company is also a cause to be resurrected on the Day of Judgment with those righteous people. Anas narrated that, "A man asked the Prophet (PBUH) about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet (PBUH) said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Messenger." The Prophet (PBUH) said, "You will be with those whom you love." [Anas said] we had never been so glad as we were on hearing that saying of the Prophet. Therefore, I love the Prophet, Abu Bakr and Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs."

May Allah have mercy with Imam al-Shafi'i who said:

I love the righteous people, even if I'm not one of them,  
And I hope I can obtain their intercession;  
And I hate he whose trade is disobedience,  
even if we are the same in our deeds

Also, from the fruits of having righteous friends, it reminds one with Allah, the Exalted, and gives one good fruits in this life and the Hereafter. Ibn Abbas narrated, "The Prophet (PBUH) was asked, 'Which people with whom we sit are better?' The Prophet answered, 'Those who make you remember Allah when you see them, who increase your knowledge when they speak and those whose deeds remind you of the Hereafter.'"

A true friend is indeed a mirror to his brother; he urges him to do good, forbids him from doing bad, and loves for him what he loved for himself. Allah, the Almighty, says, "By time, (1) Indeed, mankind is in loss, (2) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. (3)" Anas (Allah be



pleased with him) narrated that the Prophet (PBUH) said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Messenger (PBUH)! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet (PBUH) said, "By preventing him from oppressing others." This is actually what has been done by the good companion who saw his friend deviating from the truth and following the path of the Satan; he advised him and told him about what he should do and warned him the consequences of showing disobedience to Allah, Most High. Allah says, "His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? (37) But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone."

How impressive are the following verses of poetry:

Indeed, a true brother of yours is the one  
Who helps you, and harms himself for you  
The one, when the difficulties of life weaken you,  
Sacrifice himself to keep you sound

Just as a good companionship has a good impact in the life and the hereafter, the bad companion also has its negative impact, as it contributes to forming a character of negative, destructive and deviating attitudes, let alone the bad consequences it incur to its owner in this life and the life to come. Bad companionship truly destructs noble values, eradicates good morals, corrupts youths and new generations, hinders the course of work, and spreads rumors and corruption. So, a bad companion seeks to lead his companion away from obedience, with the help of corrupt creeds and destructive thoughts. The Noble Quran records a very explicit example for

the bad companion, "And they will approach one another, inquiring of each other. (50) A speaker among them will say, "Indeed, I had a companion [on earth] (51) Who would say, 'Are you indeed of those who believe (52) That when we have died and become dust and bones, we will indeed be recompensed?" (53) He will say, "Would you [care to] look?" (54) And he will look and see him in the midst of the Hellfire. (55) He will say, "By Allah, you almost ruined me. (56) If not for the favor of my Lord, I would have been of those brought in [to Hell]. (57) Then, are we not to die (58) Except for our first death, and we will not be punished?" (59) Indeed, this is the great attainment. (60) For the like of this let the workers [on earth] work." He, Most High, also says, And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. (27) Oh, woe to me! I wish I had not taken that one as a friend. (28) He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter." Prophet Muhammad (PBUH) told us the bad companion looks like the blacksmith, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell."

In addition, bad companion is considered a tool for destruction and wronging oneself and others. One of the worst effects of bad companions is those who try to allure you to the way of the deviant groups of destruction that call for corruption and spreading mischief on the earth; another bad effect is for the friend to allure his companion to the way of drug addition, because these two ways lead the person to the way of destruction and incurs Allah's Wrath in this world and the Hereafter.

With that said, I ask Allah to forgive me and you



family; the woman is guardian in her husband's house and responsible for her wards; a servant is guardian of his master's property and responsible for his ward. So all of you are guardians and are responsible for your subjects". So, we should care about educating and keeping our generations through the cooperation of the family, the school, the mosque, and all the other societal, educational, intellectual and media establishment, so that we could protract youth from falling prey to extremist thought of terrorist groups. We should also work on reinforcing national belonging, sine educating our sons and helping them choose their companions is a great responsibility; Allah, the Almighty, says, "O you who have believed, protect yourselves and your families from a Fire." Prophet Muhammad (PBUH) said, "Indeed Allah will question everyone who is responsible about his charge."

O Allah! Provide us with good companions, and make us benefit from it!

## Factors of Building Countries

All praise is due to Allah, Lord of the worlds Who says in His Noble Quran "And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." I bear witness that there is no god deserved to be worshipped but Allah; and I bear witness that Muhammad is His slave and Messenger who says in his noble Hadith: "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." May Allah's Peace and Blessings be upon him, his family, Companions and upon those who follow his guidance to the end of Judgment.

Undoubtedly, loving, defending and pushing countries forward to achieve progress are from the most important and sublime teachings of Islam. For this reason, a true believer feels great honor for his genuine belonging to his country, his hard efforts to build it and his diligent work to realize its progress and flourish. In truth, the civilizational and scientific progress realized by any county is the produce of sincere people whose hearts are full of loving their countries, thus exerted their utmost to work hard and enormously benefit their people and countries. Our beloved Egypt, in actuality, deserved this, if not more, because it is the heart of the Arab and Muslim countries. Not only that, but it is also the shield and the sword of the Nation and its strong fortress that shoulders the responsibility of combating terrorism and facing challenges. That is why defending it and working hard to achieve its progress and advancement are but religious and national duties, since it is the cradle of all civilizations and divine messages; it is the country whose mention is recorded in the Quran altogether with security and safety. Allah, Most High, says: "Enter Egypt, Allah willing, safe [and secure]."

Impressive are truly these lines of poetry composed by Salah Al-Din Al-Safadi:

Whoever sees the land, its countries ... and people of different kinds and races

Yet sees not Egypt nor its people ... actually sees not the world nor its peoples

There is no doubt that progress, advancement and flourishing secure the dignity and honor of the Ummah, as well as showing respect for it by others. Yet, building countries is never realized by mere words, dreams, or wishes; rather, considerable efforts should be exerted in this regard, as well as making use of the factors of buildings and the reasons for achieving progress and advancement.

Being aware of the challenges is one of the most important reasons in this regard. In truth, being aware of the value of your country and the challenges it faces as well as the surrounding dangers require that we should be aware of the size of challenges we face, because without realizing these challenges, we cannot put successful solutions for them.

Undoubtedly, the topic of being aware of the value of the country, the legitimacy of the national country, the necessity to support its resistance, and working to achieve its progress and advancement are all among the most important cornerstones for building a strong country. They are also the most important pillars that support belonging to countries and preserving its fortunes.

Also, awareness of the importance of countries necessitates that we should correct the misunderstandings that terrorist and extremist groups tried to implant in the minds of people, taking into account that these groups based their ideologies on the attempts to cut off the relations and shattering trust between peoples and their rulers and officials, even though the teachings of religions call for honoring rulers of just characters. In this regard, Prophet Muhammad (PBUH) says: "Glorifying Allah involves showing honor to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it, or turns away from it, and

showing honor to a just ruler." Not only that, but Allah, the Almighty, also makes the just ruler among the seven kinds of people who will be protected from the scorching heat of the sun on the Day of Resurrection by His Throne; Prophet Muhammad (PBUH) said: "Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful." The just ruler, as you see, tops the list of the seven.

One of the most important foundations of building countries is to sacrifice for its sake. True nationality is not a matter of chanting with slogans or reiterating words; rather, it is a way of life that seriously considers the challenges facing the country, that feels sorrowful for its pain and happy upon realizing its goals, and that is all-ready to sacrifice for its sake.

Defending, protecting and sacrificing for countries are national and religious duties upon every one living on their lands and sheltered with their heavens; that is to say that loving countries is not confined to feelings and emotions only; rather, it should be practically translated into hard work and good behavior beneficial for the individual and the society. Therefore, sacrifice for the sake of countries is a must so that they should remain strong. Belonging to countries requires that all their citizens should feel proud of them and unite to preserve them, because stability of countries is one of the ultimate objectives of the Sharia that aim at constructing the earth and promoting the status of religions and enabling people to practice their rituals. Thus, Jihad is legislated in Islam only to defend countries and ward off injustice and aggression. For this reason,

Allah, Most High, promised those who sacrifice their souls for His Sake in defense for their countries with higher ranks "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted; and it is that which is the greatest attainment."

One of the most important factors and pillars of building countries and civilizations is hard and precise work. Islam highly appreciates the value of work and even considers it an act of worship, if not better in rank. Prophet Muhammad (PBUH) described it as Jihad in the Cause of Allah. Ka'ab ibn 'Ajurah narrated that a man passed by the Prophet (PBUH) and the Companions saw that he was active and diligent, which is why they said, "O Messenger of Allah, had this hard work been in the Cause of Allah?!" The Prophet (PBUH) replied, "If he had been working to seek the provision of his little children, he is in the Cause of Allah; if he had been working to seek the provision of his aged parents, he is in the Cause of Allah; and if he had been working to seek the provision of his own self to protect it from evil, he is in the Cause of Allah. Yet, if he had come out for showing off, he is in the cause of the Satan."

So, both religion and nationality requires exerting our utmost, to work hard and to produce, especially when we take into account the fact that our religion urges us to work hard and to be diligent. Allah, Most High, says: "[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving;" and "O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. (9) And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed. (10) But when they



saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and then a transaction, and Allah is the best of providers." (11)" Prophet Muhammad (PBUH) said: "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet (PBUH) of Allah, David used to eat from the earnings of his manual labor."

In this connection, we stress that the religion of Islam not only asks us to work, but also to perfect this work. Allah, the Almighty, says: "Indeed, We will not allow to be lost the reward of any who did well in deeds." Prophet Muhammad (PBUH) also said: "Allah loves when one of you does a work to perfect it."

One of the most important factors of building countries and civilizations is science and good will. Building needs science, experience and specialization; it is not a matter of hobby. Investigating the Quran and the Purified Sunnah leads to the conclusion that they both highlight the importance of the availability of efficiency, sufficiency and trust. Telling us about Prophet Joseph (PBUH), Allah, the Almighty, says: "[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian." Also, He, Most High, tells us about the daughters of Prophet Shu'aib who said to him about Prophet Moses (PBUH): "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

That is why Prophet Muhammad (PBUH) warned us against assuming powers for inefficient people, stressing that this is one of the signs that the Final Hour's Coming is imminent "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday.)"

For this reason, he (PBUH) used to employ his companions according to their knowledge, efficiency and ability to shoulder the responsibility; that is to say that neither nepotism nor kinship nor love have nothing at all to do in that regard. Abu Dharr (Allah be pleased with him) said: " said to the Prophet (PBUH): Messenger of Allah, will you not appoint me to a public

office? He stroked my shoulder with his hand and said: Abu Dharr, thou art weak and authority is a trust and on the Day of Judgment it is a cause of humiliation and repentance except for one who fulfills its obligations and (properly) discharges the duties attendant thereon." He (PBUH) also said to Abd Al-Rahman Ibn Samurah: "Abd Al-Rahman, do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without God's help to discharge the responsibilities attendant thereon), and if you are granted it without making any request for it, you will be helped (by God in the discharge of your duties).

With that said, I seek Allah's Forgiveness for me and for you

.....

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no God deserved to be worshipped but Allah; and I bear witness that Muhammad is His slave and Messenger. May Allah's Peace and Blessings be upon him, his family, companions and those who follow his guidance to the Day of Judgment;

Muslim brothers:

Seriously considering the moral and behavioral values is one of the most important cornerstones in building countries. In truth, any country or civilization that is not founded on values and moral carry for sure the seeds of its collapse since its very inception.

From the Islamic perspective, morals are of cardinal importance, because they enable Muslims to attain higher ranks, and make his good deeds heavy in the balance on the Day of Judgment. Prophet Muhammad (PBUH) said: "Nothing is heavier on the believer's Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person." Also, when he (PBUH) was asked about the

major characteristics that lead to Paradise, he said: "Fearing Allah and good morals."

For this reason, he (PBUH) set good morals as the criterion of perfect/imperfect religion, saying: "The most perfect man in his faith among the believers is the one whose behavior is most excellent" and "Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people."

Good morals urge people to be characterized with good characteristics like mercy, loving the good for others, seeking to achieve people's benefit, and achieving the public benefit of the country and its citizens, away from selfishness, because our purified religion is mainly based upon loving and wishing good for others, not on greediness, misery or selfishness.

Justice is one of the cornerstones of building countries and civilizations. In actuality, countries are founded on justice that never differentiates among people in rights and duties, which is the Command of Allah "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." They said: "Allah, Most High, grants succor to the just country, even it may be of disbelievers; yet He, Glory be to Him, does not grant succor to the unjust country, even it may be of believers; because had this country been of true believers, it would not have been content with injustice."

I invoke Allah to secure our country and to guide our leaders to what achieves the benefit and progress of our Ummah

## **Unity of the Nation: the Way to Its Strength**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Hold fast to Allah's rope all together; do not split into factions." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Prophet (PBUH) came with a message calling for unity and harmony, and forbidding division and discord. In this way, he (PBUH) gathered the scattered Arabs, making them one nation, and united them with the bond of brotherhood. The Almighty Allah says "Surely, believers are brothers." He, The Almighty, also says, "And brought their hearts together. Even if you had given away everything in the earth you could not have done this, but Allah brought them together: Allah is Mighty and Wise." The Prophet (PBUH) has ordered Muslims to promote love, compassion and sympathy, as he said, "The example of believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever."

However, this command to be harmonious was not limited to Muslims among each other. Rather, it is a general command for all people, as the Almighty Allah says, "O mankind! We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In the sight of Allah, the most honoured of you are the ones most mindful of Him: Allah is all Knowing, all Aware." This was what the Glorious Qur'an confirmed when it spoke about human fraternity between the Prophets and their adversaries. For example, Allah says, "To the people of 'Ad We sent their brother, Hud;" and says, "to the people of Thamoud We sent their brother, Saleh." He, the Almighty, also says, "To

the people of Midian, We sent their brother, Shu'aib." After narrating the stories of those Prophets, the Almighty Allah said, "This community of yours is one- and I am your Lord: be mindful of Me." And in another verse, the Almighty Allah says, "This community of yours is one- and I am your Lord: Worship Me." Imam Al-Baghawi said, "The Almighty Allah has sent all Prophets to establish the religion, affection, unity, and to eliminate division and dissent."

It goes without saying that Islam's call for unity, and the rejection of division and selfishness are factors for preserving the strength of the country and the safety of society. An individual, no matter how strong he is, will remain weak as long as he lives in a weak society. On the contrary, when a weak individual lives in a strong society, he draws his strength from strength of the society. Therefore, Islam fosters the value of citizenship, and stresses that a homeland belongs to all of its citizens. Unity of the nation requires the negation of any form of distinction between its children on the basis of religion, color, or gender. No Arab is preferred to non-Arab, and no white man is preferred to a black one or the vice versa except with piety and righteous deeds. Hence, the Constitution of Medina between the Prophet (PBUH) and the Jews of Medina came to approve this meaning. It guaranteed for the Jews all the rights given to Muslims including liberty, security, and peace. It obliged them also to jointly defend Medina along with Muslims, as a sign of a strong assertion that the homeland in Islam gathers all citizens as long as they carry their duties and responsibilities.

Islam also fosters the value of collective work, making unity, cooperative efforts, and the rejection of differences the duty of the Muslim nation in every time and at every place. This is the command of Allah in the Glorious Qur'an, as He, the Almighty, says, "Hold fast to Allah's rope all together; do not split into factions" Also, the Prophet (PBUH) said, "Allah is pleased with three things from you, and He is angry with three things

from you. He is pleased that you worship Him and do not associate anything with Him, and that you take hold of the rope of Allah altogether, and that you give good counsel to the one to whom Allah gives command over you. He is angry with you for gossip, squandering property, and asking too many questions." The Prophet (PBUH) set an example for the unity, cohesion and integrity of the nation saying, "The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He (PBUH) illustrated this by interlacing the fingers of both his hands."

The Glorious Quran gives examples for that kind of unity that maintained the security of countries and the safety of the society. Prophet Joseph (PBUH) is a case in point; he devised a clever plan that decrees that all the inhabitants of Egypt cooperated with each other and united to realize their goals on their ground. They truly cooperated and supported each other, each according to his own capacity; they had the desire to realize their goal. They thus managed to achieve the welfare and prosperity of their country. In addition, they protected it and made it an economic power, to the extent that people from all the corners of the earth came to take from the provisions of Egypt. In this regard, Allah, Most High, says: "He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat. (47) Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved: (48) Then there will come after that a year in which people shall have rain and in which they shall press (grapes)."

In the same connection, Islam calls for any matter that could help unite the nation. For example, it calls for mercy, leniency and affection. Allah, Most High, says: "Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for

them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust." That is to say that mercy, leniency and affection are reasons for maintaining unity and bringing hearts together. Prophet Muhammad (PBUH) said: "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the afternoons, and during the last hours of the nights" and "I was sent with the tolerant Hanifiyyah."

Islam also calls for spreading mercy and peace among the members of the society, irrespective of their different creeds. Allah says: "and you shall speak to men good words" and "Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice." Relying on this Qur'anic order, Prophet Muhammad (PBUH) used to kindly deal with non-Muslims, accept their gifts, answer their calls and visit their patients.

The duty of time and the Fiqh of Priorities oblige all the sincere members of the society who are fully aware of the difficulties we are facing to unite, so that their country will reach sufficiency on all levels; doctors should cooperate to meet all the needs of their country, and so are layers, engineers, farmers and teachers, etc. All of them should cooperate to develop their country; each according to his own ability and specialization; all energies and capabilities should be utilized to sever country, since this is one of the main pillars of our religion as Allah, Most High, has addressed us with the plural form that excludes none at all "He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death" and "But when





Your Lord is One; your father is one, there is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab except with Taqwa."

O Allah! Unite us; bring our hearts together and guide us to what pleases You and makes You content with us; protect Egypt and grant it success!

## **The Rights and Responsibilities of the Youth**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "They were young men who believed in their Lord, and We gave them more and more guidance." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The stage of youngness is one of the most important periods in one's life. It is the stage of physical strength, maturity, vitality, activity, giving, hope and openness. There is no doubt that young people are the basic element of any nation. They are its heart and power, and no one can deny their important role in building homelands, and in the renaissance of nations and their progress.

The Glorious Qur'an has described that the stage of youngness as the stage of strength that comes between two stages of weaknesses, namely childhood, and elderly. The Almighty Allah said, "It is Allah Who creates you weak, then gives you strength, then weakness after strength, together with your grey hair:" This is why Prophets were always sent when they were young. The Almighty Allah said about Prophet Joseph "When he reached maturity, We gave him judgement and knowledge: this is how We reward those who do good." He, The Exalted, also said about Prophet Moses "When Moses reached full maturity and manhood, We gave him wisdom and knowledge: this is how We reward those who do good." Ibn Abbas said, "Allah send not a prophet except he is a young; and no scholar acquires knowledge except in his youngness." We know that when Prophet Abraham confronted idolaters, he was young. The Qur'an reports this saying, "Some said, 'We heard a young man called Abraham talking about them.'" The Qur'an also spoke about the acumen and intelligence of Prophet Solomon when he was still young saying, "And made Solomon understand the case [better]." In the story of Prophet Moses, the daughter

of the righteous man said, "Father, hire him: a strong, trustworthy man is the best to hire." Also, about Prophet John, the Almighty Allah said, "[We said], 'John, hold on to the Scripture firmly.' While he was still a boy, We granted him wisdom."

Because of the importance of this period in a person's life, the Prophet (PBUH) showed that Allah, the Exalted, will ask every servant about it on the Day of Resurrection. This is to encourage people to best exploit this period in a way that benefits him. The Prophet (PBUH) said, "The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about four things: about his life and what he did with it, about his youth and how he spent it, about his wealth and how he earned it and spent it upon, and about his knowledge and what he did with what he knew."

Islam has paid great care for the young people and stipulated their rights, and their duties. They have the right to education, guidance, and good preparation. The Glorious Qur'an reported the dialogue between Luqman and with his son, in which Luqman taught his son religious values, and urged him to promote reform and giving. The Qur'an says, "Luqman counselled his son, 'My son, do not attribute any partners to Allah: attributing partners to Him is a terrible wrong.'" The Qur'an also says, "[And Luqman continued], 'My son, if even the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, Allah would bring it [to light], for He is all subtle and all aware. Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly: these are things to be aspired to. Do not turn your nose up at people, nor walk about the place arrogantly, for Allah does not love arrogant or boastful people. Go at a moderate pace and lower your voice, for the ugliest of all voices is the braying of asses.'"

This was what the Prophet (PBUH) used to do with the young people. He (PBUH) would pay them great care and was so keen to teach them and implant in their hearts and minds the great principles of religion, love of

knowledge, and excellence. Ibn Abbas said, "I was with the Prophet (PBUH) one day when he said: 'O young men! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.'"

Having been given good education and proper training, they should be given the right to empowerment in the positions of authority; each according to his knowledge, abilities and efficiency. This is actually how the Prophet (PBUH) did, for he (PBUH) made use of youth's energies and even gave them the chance to take the responsibility of challenging tasks, to the extent that he (PBUH) entrusted the affairs of his Message to a young man whose age does not exceed twenty, that is, Al-Arqam Ibn Abi Al-Arqam (Allah be pleased with him) whose house was the headquarter of the Prophet and his honorable companions in the very beginning of the Islamic Da'wah. In addition, he (PBUH) made Usamah Ibn Zayd (Allah be pleased with him) the leader of the Muslim army even though he was under 18.

Following the footsteps of the Prophet (PBUH), 'Umar Ibn Al-Khattab (Allah be pleased with him) used to ask young men to attend the sessions he used to hold for the elderly; he even used to consult them about all matters, saying: "Even though you are young, this should not prevent you from offering your opinions, for knowledge is not confined to the elderly, yet Allah, Most High, grants it to whom He wills." So, it is reported that many youth used to attend his sessions. 'Abd Allah Ibn 'Abbas is a case in point; he used to attend 'Umar's session and give his opinion on different matters that 'Umar said about him, "he has a truthful tongue and a judicious heart."



Allah did not order his Prophet (PBUH) to increase from any worldly matters but knowledge. He, Most High, addresses His Prophet (PBUH) saying, "O Allah! Increase me in knowledge."

Third, they should be keen on benefiting from previous experiences and beware of self-conceitedness. So, they should make use of the wisdom and expertise of people of long experience. In fact, relations among successive generations should not be based on exclusion or conflict; rather, it should be based on integration and mutual advice. So, let's our youth beware of destruction and corruption in fulfillment of the Divine Order, "And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height."

Fourth, they should renew their intention for serving religion and nation. Man is actually rewarded for his sincere intentions and sincerity in doing his duties. Prophet Muhammad (PBUH) said, "(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended."

Fifth, they should seize any opportunity to exert more efforts to realize their goals, taking into account the fact that the reaching one's goal needs considerable efforts and that the trust is heavy. That is because the society we live in rapidly changes, thus has no place but for those who exert their utmost and properly carry out the duties assigned to them. So, if we want to turn our ambitions into reality and reach the status we aspire for ourselves and our country, we should exert our utmost.

Sixth, they should repay the debt to the country that provides them with education and from its provision they eat. We should be qualified with determination, insistence, knowledge and creativity. We should raise the motto of bringing and giving to serve this country and defend his land.

O Allah! Bless our youth; protect them from all evil; guide them to construct this country and to what realizes the interest of people and the country. O Allah! Protect Egypt and all the world's countries.



## **The Danger of Rumors and Falsifying Awareness**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Believers, be mindful of Allah, speak in a direct fashion and to good purpose, and He will put your deeds right for you and forgive you your sins. Whoever obeys Allah and His Messenger will truly achieve a great triumph." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The conflict between truth and falsehood is as old as the history of humanity, and it will continue until the Day of Judgment. One of the most prominent means of the people of falsehood in their struggle against the people of truth is starting rumors and spreading them among people.

It goes without saying that one's word, whether written or spoken, is a great responsibility. Rumors are just some words fueled by an ill-hearted person, body or organization from among the evil forces that operate secretly, and then some people transmit them without verification or evidence. These rumors negatively affect minds and souls, spread destructive ideas and corrupt beliefs, make the society experiencing chaos and suspicion, Moreover, people loses trust and the community starts to accuse each other with treachery. This is why the Prophet (PBUH) said, "It is enough falsehood for a man to relate everything he hears." Thus, if it is a sin to relate every thing you hear, as this incurs punishment in the Hereafter, then what would be the case of a person who relates something he never heard?

Islam has adopted a firm stand against rumors and their makers, considering this action as a bad behavior that goes against the noble values



endorsed by the Islamic law. Islam did so by ordering its followers to stop talking about any matter that may spread sedition or provoke disturbances in society. Islam also orders its followers to be truthful and to ascertain the authenticity of any news they hear, lest they may distort the honor of people or cause corruption in the society. The Almighty Allah said, "O you who believe! Fear Allah and be among the Truthful" He, the Most High, also said, "One does not utter a single word without an ever-present watcher," and said, "Do not follow blindly what you do not know to be true: ears, eyes, and heart, you will be questioned about all these." In the Hadith reported by Mu'adh, after the Prophet (PBUH) showed to Mu'adh the pillars of Islam, he said, "Shall I not inform you of the head of the matter, its pillar and its peak?" I said, "Yes, O Messenger of Allah." He (PBUH) said, "The head of the matter is Islam, its pillar is the prayer and its peak is jihad." Then he (PBUH) said, "Shall I not tell you of the foundation of all of that?" I said, "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Restrain this." I said, "O Prophet of Allah, will we be taken to account for what we say with it?" He (PBUH) said, "May your mother be bereaved of you, O Muadh! Is there anything that throws people into the Hellfire upon their faces – or: on their noses – except the harvests of their tongues?"

Spreading rumors is the behavior of hypocrites to reach their goals and objectives in destabilizing security, weakening the unity of the country, destroying its economy, and instilling frustration, despair and pessimism in the hearts of citizens in general and youth in particular. The Holy Quran has criticized such persons as the Almighty Allah said, "If the hypocrites, the sick at heart, and those who spread lies in the city do not desist, We shall rouse you [Prophet] against them, and then they will only be your neighbours in this city for a short while."

A Rumor was one of the means of war used against the Prophet (PBUH) by the Polytheists who used to spread rumors to attack his mission and

defame his image. Sometimes they said that the Prophet was a sorcerer as the Qur'an reported, "They say, 'He is just a lying sorcerer'." Another time they falsely claimed that he was a mad person, as the Qur'an reported, "And said, 'Are we to forsake our gods for a mad poet?'" And sometimes they said he was a soothsayer. So, the Qur'an refuted their claims saying, "This [Quran] is the speech of an honoured Messenger, not the words of a poet- how little you believe!- nor the words of a soothsayer- how little you reflect! This [Quran] is a message sent down from the Lord of the Worlds."

In the Battle of Uhud, the polytheists claimed that the Prophet was killed, in order to divide Muslims and weaken them. As a result, Muslims were shaken and troubled, and some of them fled while some others left their weapons, though some of them stood beside the Prophet (PBUH).

Also, in the Battle of *Hamra Al-Asad*, the polytheists spread a rumor that Quraysh had prepared a large army to attack Medina to fight the Prophet (PBUH). Muslims, on the contrary, stood firm against these rumor, So the Almighty Allah praised them saying, "Those whose faith only increased when people said, 'Fear your enemy: they have amassed a great army against you,' and who replied, 'Allah is enough for us: He is the best Protector,' They returned with grace and bounty from Allah; no harm befell them. They pursued Allah's good pleasure. Allah's favour is great indeed."

Also, in the Battle of Hunayn, when the disbelievers spread a rumor that the Prophet (PBUH) was killed, he himself refuted this by proclaiming "I am the Prophet (PBUH) undoubtedly; I am the son of `Abdul Muttalib."

No doubt that spreading rumors is very dangerous as it may lead to killing people and causing disorders. A good example here to quote is the story of the killing of Caliph Uthman Ibn Affan. The criminals surrounded his

house because of the rumors spread by the Jewish Abdullah Ibn Sabaa. They even prevented him from drinking water from a well that he had bought himself. Naela, Othman's wife, said: on the day before Othman's killed, he was fasting. When it was the time of breaking fasting, he asked them for fresh water but they refused to give it to him, so he did not break his fasting. When it was the time of Suhur, some neighbors brought us water, and I gave it to him, but he said he would fast the next day. He added, "I saw the Prophet (PBUH) with fresh water, so they gave me a cup of water, and said, "Drink", so I drank till I quenched my thirsty. Then the Prophet said, "People will outnumber you. If you fight them, you will win. And if you stopped fighting, you would have your breakfast with us." Then, the criminals entered on that day and killed him).

In our time, conditions have changed. This malicious conduct has taken different forms and multiple forms due to the world's rapid development in the means of communication and technology. Spreading rumors became easier, more widespread and more influential. Rumors even became a means of wars which are no longer of one dimension, i.e. it is no longer a pure military, security, or even intelligence encounter in the traditional concept of the old intelligence systems. Methods of warfare have evolved in terms of the method of using the weapon of rumors and falsifying awareness. These matter are now a subject of training by some evil parties. They employ electronic groups, use the means of political, economic and psychological pressure, attempt to provoke peoples against their rulers, distort the images of symbols and national gains, and underestimate all achievements. Terrorist groups ally with each other to penetrate institutions, and provoke divisions with a deliberate and unprecedented mechanism, along with the deliberate recruitment of information and the recruitment of some modern means of communication. They employ the tone of people's needs and immediate interests that some people may not be able to live without. Moreover, they work to undermine people's will, defame rulers, and shed doubts on national scholars, intellectuals and

thinkers, support enemies, and send threatening messages for those who adhere to their principles loyalty to their nation.

There is no doubt that standing firm in the face of all these attempts requires a solid faith and patriotism, and unlimited confidence in Allah. Many people may underestimate the seriousness of sharing some news, statistics, or stories without verifying their authenticity. By doing so, a person may be participating in spreading seditions. An untrue word may be the cause of punishment on the Day of Judgment. The Prophet (PBUH) said, "A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah); another one speaks a word displeasing to Allah without considering it of any importance, and for this reason he will sink down into Hell." (Recorded by Al-Bukhari).

With that said, I ask Allah to forgive me and you

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; I bear witness that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be him, his family and companions.

Muslim brothers,

Islam has stated a wise approach to protect society from rumors. The most important features of this approach are:

\* The necessity to ascertain the authenticity of any news. Allah said, "Believers, if a troublemaker brings you news, check it first, in case you

wrong others unwittingly and later regret what you have done.” The Prophet (PBUH) said, “Deliberation comes from Allah and Haste comes from Satan.” In another Hadith he (PBUH) said, “Deliberation should be in everything except in the actions of the next world.”

\* The avoidance of narrating rumors via any means of audio, video or text communication, as this leads to spreading them. Allah said, “That you took it up with your tongues, and say with your mouths things you did not know [to be true], thinking it was trivial, but to God, it was very serious.” and The Prophet said, “He who believes in Allah and the Last Day let him not harm his neighbour; and he who believes in Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent.”

\* Strengthening cohesion between the citizens of one nation and the necessity to think well of people, and to avoid accusing others. The Almighty Allah says, “When you heard the lie, why did believing men and women not think well of their own people and declare, ‘This is obviously a lie?’” A Muslim is commanded to think well of other people and to understand their actions as good actions. Thinking bad of others is a deadly disease that leads to the disruption of life, spreading hate. This is why the Prophet (PBUH) warned against it. He (PBUH) said, “Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't hate each other, and don't desert (cut your relations with) one another O Allah's slaves, be brothers!”

\* Seeking the help of specialists to identify facts, and avoiding rush judgments. The Almighty Allah said describing hypocrites, “Whenever news of any matter comes to them, whether concerning peace or war, they spread it about; if they referred it to the Messenger and those in authority among them, those seeking its meaning would have found it out from

them. If it were not for Allah's bounty and mercy towards you, you would almost all have followed Satan." That is they work secretly to undermine the security and stability of Medina. If they heard any news about the security of Muslims, they used to spread them with the intention of spreading panic, anxiety and confusion.

So, let every believer who is loyal to his country encounter these rumors, and refute them. The Prophet (PBUH) said, "He who defends the honour of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection." We should know that one's word is a responsibility that he will be held accountable for on the Day of Resurrection. .

Let us all realize that our enemies have taken the wars of the fourth and fifth generation, the war of rumors and the distorting national achievements and symbols, as a way to defeat our counties, weaken them, or divide them, to achieve their purposes and objectives. We have to realize that we are facing a fierce war that take rumors as a fuel. So, we have to ascertain the authenticity of any news we hear. We have to trust ourselves, our armed forces and police. We should not listen to the enemies of our nation, or those who work to harm us, undermine our morale, or think to frustrate us and instill a spirit of despair among us. This requires us to immune our youth and our society with true awareness and understand the magnitude of the challenges facing us. In addition, we have to contribute to solving these challenges.

We Ask Allah to our perfect our morals and save Egypt, and guide us to whatever He Loves and accepts.

O Allah, save Egypt and its people from every evil and bad matter!

## **Manifestations of Arrogance, Haughtiness and Driving others Away from the Religion of Allah**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, **“I will keep distracted from My signs those who behave arrogantly on Earth without any right, and who, even if they see every sign, will not believe in them; they will not take the way of right guidance if they see it, but will take the way of error if they see that. This is because they denied Our signs and paid them no heed.”** I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah’s Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The consequences of arrogance are dreadful in this life or in the Hereafter, whether those arrogant are individuals or nations. The fall of the arrogant and haughty nations is a repeated story in the history of human beings, and it will not change. The Almighty Allah said, **“The people of 'Ad behaved arrogantly throughout the land without any right, saying, ‘Who could be stronger than us?’ Did they not realize that Allah, Who created them, was stronger than them?’ They continued to reject Our message. So We let a roaring wind loose on them for a few disastrous days to make them taste the punishment of shame in this world; more shameful still will be the punishment of the life to come, and they will not be helped.”** Also, Allah said, **“Many a town that insolently opposed the command of its Lord and His messengers We have brought sternly to account: We punished them severely.”**

Arrogance is the first sin to be committed against the commands of Allah, The Exalted. When the Almighty Allah ordered the Angels to bow down before Adam, they obeyed Him except the Satan. Allah says, **“When We**

told the angels, 'Bow down before Adam,' they all bowed. But not Iblis, who refused and was arrogant: he was one of the disobedient."

Arrogant people are identified through their evil traits in the Hereafter as they used to be known for these traits in this life. The Almighty Allah says, **"And the people of the heights will call out to certain men they recognize by their marks, 'What use were your great numbers and your false pride?"** This is why Islam has warned against the evil consequence of arrogance, making it a gate to miss the Mercy of Allah, and put a severe punishment for the arrogant people saying. **"The gates of Heaven will not be open to those who rejected Our revelations and arrogantly spurned them; even if a thick rope were to pass through the eye of a needle they would not enter Paradise. This is how We punish the guilty,"** and said, **"On the Day of Resurrection, you [Prophet] will see those who told lies against Allah, their faces darkened. Is there not ample punishment for the arrogant in Hell?"** The Prophet (PBUH) said, "Paradise and Hell-fire disputed together, and Hell-fire said: In me are the mighty and the haughty. Paradise said: In me are the weak and the poor. So Allah judged between them, [saying]: You are Paradise, My mercy; through you I show mercy to those I wish. And you are Hell-fire, My punishment; through you I punish those I wish, and it is incumbent upon Me that each of you shall have its fill" in another Hadith, the Prophet(PBUH) said, "May I not inform you about the inmates of Hell-Fire? They are ...the haughty."

Arrogance is a trait of the hearts. That is, a person may be poor but arrogant at the same time. Another one may be rich but humble and modest. The Prophet (PBUH) said, "He who has in his heart the weight of a mustard seed of haughtiness shall not enter Paradise. A man inquired: 'What about that a person who likes to have a fine dress and fine shoes?' The Prophet replied, 'Allah is Beautiful and likes beauty. Arrogance is to disclaim truth out of self-esteem, and despise people'" Arrogance is one of the most destructive social and psychological diseases that destroy one's



personality and the society as a whole. An arrogant person have an over self-esteem and considers himself superior to others. Allah says, **“There is nothing in their hearts but a thirst for a greatness they will never attain.”**

Although arrogance is a trait of the heart, it has manifestations that appear in one’s conduct. These Traits include: committing sins out of haughtiness and the refusal to submit to the truth. The Almighty Allah said, **“When he is told, ‘Beware of Allah,’ his arrogance leads him to sin”** Thus, the arrogant, is driven by his pride and haughtiness to reject submission to truth. Moreover, when others call him to the truth, he becomes more stubborn and arrogant. This is why Allah said about such people, “Hell is enough for him: a dreadful resting place.” There are some people who act as arrogant against obeying the orders of the Prophet (PBUH), as Salamah Ibn Al-Akwa' narrated on the authority of his father that a man ate with his left hand in the presence of Prophet (PBUH), whereupon the Prophet said, “Eat with your right hand.” The man said: “I cannot do that.” Thereupon the Prophet (PBUH) said, “May you not be able to do that.” It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth afterwards.”

These traits also include: turning one’s face from people out of pride. This indicates despising others. Allah prohibited this action as Luqman said to his son, “Do not turn your nose up at people, nor walk in land arrogantly, for Allah does not love arrogant or boastful people.” These traits also include: walking with haughtiness. The Almighty Allah said, **“Do not strut arrogantly about the earth: you cannot break it open, nor match the mountains in height. The evil of all these actions is hateful to your Lord.”**

These traits also include: Boasting with one’s properties which are blessings from Allah. The Prophet (PBUH) said, “A man among those

before you went out arrogantly with his clothes. So Allah ordered the earth to take him. He will remain sinking into it until the Day of Judgement." Such as arrogance may be demonstrated with one's clothes, it may be demonstrated with houses decorations, cars, having palaces for purposes of showing off. These traits also include: the refusal to sit with the poor and the weak out of despising them, as the polytheists at the time of the Prophet (PBUH) used to refuse to sit with the poor Companions of the Prophets such as Belal, Suhayb and Salman out of despise. They said to the Prophet, "Drive them away so that they may not be overbold upon us." Thus, Allah revealed, **"And turn not away those who invoke their Lord, morning and afternoon seeking His Face."** Among the manifestations of haughtiness is to only invite the rich for a banquet and ignore the poor, Abu Hurayrah said, "The worst food is that of a banquet to which only the rich are invited while the poor are not invited."

Also, intentionally keeping away from saying salam or shaking hands with those of lower status to others is a sign of arrogance, since it is against the Sunnah of the Prophet (PBUH) who used to start saying salam to the young and the elderly alike. It has been recorded in the Hadith, "When Allah's Messenger (PBUH) happened to pass by young boys he would greet them."

As well, another sign of arrogance is argumentation and abusiveness in conflicts. There is no dispute that Muslims are forbidden from avoiding speaking with their fellow Muslims beyond three days, as this indicates termination of relations and spread of mischief and corruption. Also, Allah, Most High, will punish he who does so in the Hereafter. Prophet Muhammad (PBUH) says, "He who avoids speaking with his fellow Muslim beyond three days will be in the Fire unless Allah showers him with His Mercy." He (PBUH) also says, "It is not permissible for a Muslim to shun his brother for more than three nights. When they meet, this one turns away (from that one) and that one turns away (from this one) and the

best of them is the one who greets his brother first;" and "Whoever has (the following) four characteristics will be a pure hypocrite: "If he speaks, he tells a lie; if he gives a promise, he breaks it, if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent evil insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite, unless he gives it us."

Arrogance was the reason why the polytheists of Mecca rejected to embrace Islam and accept the notion of Tawhid (There is no god but Allah). Allah, Most High, says, "**Indeed they, when it was said to them, "There is no deity but Allah," were arrogant;**" meaning that they used to reject to follow any other religion but that of their forefathers. In the same connection, arrogance was the reason why the Jews rejected to follow Prophet Muhammad (PBUH) though they perfectly knew that he is all truthful. Allah, Most High, says, "**Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceals the truth while they know [it]."** It is furthermore what made the Children of Israel to belie their Prophets and kill them. Allah, the Almighty, says, "**But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed."**

Arrogance is actually the reason behind the disbelief and denial of the disbelievers from the previous nations. Allah, the Almighty, says about Prophet Noah (PBUH), "**And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance."** About Prophet Hud (PBUH), He, Most High, says, "As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" About the people of Prophet Saleh (PBUH), He, the Almighty, says, "**Said the eminent ones who were arrogant among his people to those who were oppressed - to those who believed among**

them, "Do you [actually] know that Salih is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers." Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers." Concerning Prophet Shu'yab's people, He, the Almighty, says, "Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?" This clearly shows the end of those nations who were arrogant as to the Order of Allah; they were wiped out; wretched is the consequence and the destination.

The treatment for whoever has been afflicted with this serious disease is to cure his heart; he must know his exact position and status through considering the origin of his creation; he was created out of nothing; Allah created him from dust, sperm, clot, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh after which he became a thing even mentioned. The arrogant slave should know that he would be punished on the Day of Resurrection with what humiliates him. For instance, he who intends to be exercise arrogance against people, Allah will humiliate him on the Day of Judgment. Prophet Muhammad (PBUH) says, "The proud will be gathered on the Day of Judgment resembling tiny particles in the image of men. They will be covered with humiliation everywhere ..." Allah, Most High, says, "That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous."

With that said, I ask Allah to forgive me and you

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; I bear witness that Muhammad is His slave and

Messenger; may Allah's Peace and Blessings be him, his family and companions.

Muslim brothers,

The signs of turning away from the Way of Allah, the Almighty, includes, contradiction between sayings and actions, falsely claiming idealism and peacefulness from those who focus only on shape and appearance and give superiority to their appearance over the ultimate priority even if this is based on neglecting the true essence. That is because a man of such a kind whose behavior never complies with the teachings of religion is considered a tool of destruction and turning people away from the Religion of Allah, Glorified is He. The saying of the Prophet (PBUH) "Some of you make people dislike good deeds" is truly applicable to such people.

So, if man's appearance was that of the religiously committed while he mistreats people, tells lie, practices treachery or unlawfully consumes people's properties, the matter is really serious, and the person doing so comes under the category of the hypocrites. The extremist groups can be offered as a case in point. Even though they are considered the biggest sponsor for terrorism, with the aim of destroying countries and making them weak so that it would be easy for them- they assume- to have power in these countries.

The same also applies to those who views that Islam is restricted to the acts of worship and practicing personal reasoning in them while they misunderstand them and adopt an extremist view in declaring people disbelievers and carrying weapon against them, as it was the case of Al-Khawarij who were very committed to prayer, fasting and the night prayer, yet they were not well-versed in the shari knowledge that was to prevent them from shedding blood. They i.e. Al-Khawarij thus carried weapons against people, and had they sought after the true knowledge, it would have had prevented them from doing so, because Islam is the religion of mercy, meaning that anything that keeps you away from mercy keeps you

away from Islam. Results are determined by the proper conduct, not by mere saying. Arabs said, "the (good) condition of one man among one thousand men is better than the speech of one thousand men to one man."

## Hypocrisy and Betrayal□ And their Danger to Individuals and Countries□

□

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "The hypocrites, both men and women, are all the same: they order what is wrong and forbid what is right; they are tight-fisted. They have ignored Allah, so He has ignored them. The hypocrites are the disobedient ones.'" I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger; who said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

There is no doubt that hypocrisy is a serious disease and a fatal problem that threatens individuals and nations. It is one of most serious inner diseases that destroys one's faith and destroys its foundations. It is a serious social and moral scourge that threatens security, safety and stability of the society. Therefore, its danger is greater than the danger of disbelief and *shirk*, because it spreads, in one nation, it will dismantle it and shatter its unity.

In addition, the weapon of treason is a critical danger that threatens countries and their existence as seen throughout history. Nations that have been destroyed, torn or even disappeared have experienced this because of inner elements of traitors and agents who sold their nations. The dangers that threaten countries from inside are far greater and more serious than those from outside.

We should know, however, that hypocrisy is of two types: major and minor. The first is the major hypocrisy, which is the more dangerous. It is the hypocrisy in belief that is to show Islam and hide disbelief. A holder of this form of hypocrisy will be an eternal dweller in the Hellfire, and even will be in the lowest degree in it. The second type is the minor hypocrisy. This is the practical hypocrisy, which means the deviation from

good manners. It means to show righteousness and hide otherwise. This type does not bring one out of Islam in total. However, it is a path to the major hypocrisy, if its holder does not stop it.

The Glorious Qur'an and the Prophetic Sunnah tell us about hypocrites and their descriptions, morals and intrigues. These matters have never changed over time, and nations. Among the most important signs of the hypocrites are:

\* Lying, breaking one's promise, dishonesty, and being abusive in enmity. These are among the most heinous qualities of hypocrites as described by the Prophet (PBUH) and they are practical manifestations of hypocrisy. The Prophet (PBUH) said, "Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner." Whoever meets these qualities, or one of them, becomes a hypocrite, and these qualities negatively affect the interests of the nation and destroy it.

It is often that we see hypocrites tell lies to deceive others, as Allah said, "There is [a kind of] man whose views on the life of this world may please you [Prophet], he even calls on God to witness what is in his heart, yet he is the bitterest of opponents." When the Qur'an speaks about hypocrisy, deception, and dishonesty, it mentions this in connection with lying. Allah says, "They seek to deceive God and the believers but they only deceive themselves, though they do not realize it. There is a disease in their hearts, to which God has added more: agonizing torment awaits them for their persistent lying." The Prophet (PBUH) has warned us against lying, showing its consequences saying, "Be aware from lying. Lying leads to transgression and transgression leads to the Hell-fire. A man continues to tell lies till he is recorded with Allah as a great liar." The Messenger of Allah once was asked, "Can a believer be a coward?" He said, "Yes." He was asked, "Can he be a miser?" He said, "Yes." He was asked, "Can he be



a liar?" He said, "No." Abu Bakr al-Siddiq described the lie as treason, saying: "Truthfulness is honesty and lying is dishonesty....")

In addition, betrayal and treason sever the bonds of love, incite hatred and leads to conflict, discord and corruption in dealings. The Prophet (PBUH) showed that treachery will incur regret on the Day of Judgment saying, "For every betrayer, a flag will be raised on the Day of Resurrection, and it will be announced (publicly) 'This is the betrayal of so-and-so, the son of so-and-so.'" He (PBUH) also said, "I will contend on the Day of Resurrection against three (types of) people: one who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages."

One of the most dangerous types of betrayal is to betray one's homeland for a cheap price, as the case of radical groups and their followers.

Among the attributes that Islam has warned us from are: Abusiveness in enmity. This is the source of every evilness, and the cause of deviation from the truth. Such a person who is abusive in his enmity will turn the truth into falsehood and vice versa. Allah says, "There is [a kind of] man whose views on the life of this world may please you [Prophet], he even calls on God to witness what is in his heart, yet he is the bitterest of opponents." The Prophet (PBUH) said: "The most hated person in the sight of Allah is the most quarrelsome person."

The most accurate description of the people of hypocrisy is that they are double-faced people. Even in our time we can say they are multiple-faced people. They are the most vicious persons. The Prophet (PBUH) said, "You will find the worst among the people a double-faced person who appears to some people with one face and to others with another face."

\* Among the signs of hypocrisy is: Corruption in the land while claiming reformation: The Almighty Allah says, "When it is said to them, 'Do not cause corruption in the land,' they say, 'We are only putting things right,' but really they are causing corruption, though they do not realize it."

Corruption has many forms: To spread fear in land, to implant weakness in the hearts of the honest believers, to promote deviant ideas, misconceptions, and to spread sedition among people. The Almighty Allah says, "They would only have given you trouble if they had gone out [to battle] with you: they would have scurried around, trying to sow discord among you, and some of you would willingly have listened to them- God knows exactly who does evil." He, The Most High, also says, "They said to one another, 'Do not go [to war] in this heat.' Say, 'Hellfire is hotter.' If only they understood!" and says, "God knows exactly who among you hinder others, who [secretly] say to their brothers, 'Come and join us,' who hardly ever come out to fight."

The list of corruption also includes deprivation of people from their due and degrading them. Allah, the Almighty, says: "And do not deprive people of their due and do not commit abuse on earth, spreading corruption." It also includes destruction, vandalism, killing the innocent, terrifying the safe and the secure, delaying the fulfillment of people's needs, not shouldering the due responsibility, bribery, nepotism, and the unlawful consumption of people's money.

Laziness in offering acts of worship; and if done, their observation is not sincerely for the sake of Allah but for showing off, especially in prayer, which is the most sublime act of worship. Allah, Most High, says: "Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little" and "And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling." Prophet Muhammad (PBUH) also said, "No prayer is more burdensome to the hypocrites than the Fajr (dawn) prayer and the 'Isha' (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so." Jaber ibn 'Abd Allah also narrated that he (PBUH) said: "O people! Beware of the hidden polytheism!" The



are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do.”

Yet, the new hypocrites have acquired new traits including lying, treachery, betrayal, breaking covenants and promises, stirring the public opinion, betraying religion, and the new kind of deception topped by the exploitation of religion to achieve the interests of those groups that want to exploit religion to reach positions of authority disguising in different forms of superficial and political religiousness, to the extent that they believe they are the only Muslims while others are not. They do so in order to provide legal coverage for their works. In addition to all of this, those new hypocrites are characterized with betraying the country, degrading it and selling it for a cheap price.

Allah, the Almighty, has promised to punish this kind of people, affirming that His Anger will befall them in His worldly life and the hereafter. Allah, the Almighty, says: “but the evil plot does not encompass except its own people.” He, Most High, even punished the greater hypocrisy with being hesitated, unstable and frightening. Allah, the Almighty, says: “Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.” He, Glorified is He, also says: “they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?” Not only that, but Allah has driven their hearts away from understanding His and His Messenger’s teachings, thus guidance will not penetrate into their hearts. He, the Almighty, says: “That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.” As for their punishment in the hereafter, He, the Almighty, says: “And among those around you of the Bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.” The first punishment is thus in this life

while the second will be in the grave. As for the greater one, it will be in the hereafter when He, Most High, will gather the hypocrites with other wrong-doers in the Hell-fire. He, the Almighty, says: "Indeed Allah will gather the hypocrites and disbelievers in Hell all together." He, the Almighty, also says: "Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper - (145) Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward."

For the sake of protecting the country, its being, cohesion and safety, the watchful eyes of its sincere sons should be alert. Also, the efforts of all the noble people should be promoted to eradicate the treacherous, the spies and those who convey secrets to the criminal enemies; they should be disgraced before all people, so that they would be an admonition for anyone who thinks of following the path of treachery and betrayal, to protect our religion, country, honors, souls and our and our children's future, as well as to please Allah and protect our country from being afflicted with such atrocities that afflicted those countries that neglected facing the treacherous and spies thinking this is an easy matter while it is not as shown clearly in the countries' history.

## **Kindness to One's Mother: A way to Get Blessing in this Life and Mercy in the Hereafter**

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "And We have commanded people to be kind to their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents- all will return to Me." I bear witness that there is no god but Allah, and that our master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow him till the Day of Judgment.

Kindness is a comprehensive word that covers all lofty traits, good attributes, and high morals that bring tranquility to hearts, spread love among people and bring about stability within societies. When the Prophet (PBUH) was asked about kindness he replied, "Kindness is the noble behavior."

No doubt that one's parents are most deserving of his kind treatment. Allah commands us to be kind to them, care for them, and treat them with humility

Reviewing the Book of Allah and the Sunnah of our Prophet (PBUH) teaches us the exemplar sons-parents relationship. The Almighty Allah says, "For your Lord has decreed that you worship none but Him, and be kind to your parents. If one or both of them reach old age in your care, never say to them (even) 'ugh,' nor yell at them. Rather, always speak gently to them." The Prophet (PBUH) showed that being kind to one's parents and fulfilling their rights are among the best of actions second to prayer which is the main pillar of Islam and its greatest rite. When the Prophet (PBUH) was asked which act is most pleasing to Allah, he said, "Performing Prayer at its proper time." Then he was asked, "What next?" He (PBUH) replied, "Kindness to parents." Then he was asked, "What next?" He replied, "Jihad for the sake of Allah."

Islam has stressed the value of kindness to one's parents, showing gratitude to them, and caring for them. However, it paid special attention and care for kindness to mothers. A person came to Messenger of Allah (PBUH) and asked, "Who among people is most deserving of my fine treatment?" He (PBUH) said, "Your mother". He again asked, "Who next?" "Your mother", the Prophet (PBUH) replied again. He asked, "Who next?" He (the Prophet (PBUH) said again, "Your mother." He again asked, "Then who?" Thereupon, he (PBUH) said, "Then your father."

This should not be a source of wonder; if it is not a mother who is most deserving of kindness, who would be? Who could be more deserving than the one who carried you in her womb nine months, which equal nine years; the one who suffered the hardest pains upon giving birth to you; the one who nursed you and with her hands washed your dirties; the one who favored you with food to herself; if you suffered any disease or pain she would show unbearable sorrow; the one who if it happened to be given a choice between your life or her death, she would unhesitatingly opt for your life. Who is most deserving than the one whom the Almighty Allah commanded us in his Book to be good to her saying, "We have commanded people to be kind to their parents. Their mothers bore them in pain and delivered them in pain. Their (period of) bearing and weaning is thirty months."

It is a blessing from Allah to guide a person to be kind to his parents, and to his mother in particular. If one is guided to do so, then he is blessed with a great favor and bounty. He will see the fruit of this in form of success in this life, along with the reward, mercy and forgiveness in the Hereafter.

Kindness to one's mother has fruits that a person gets in this life and the Afterlife, including:

- **His needs will be fulfilled, his dilemmas will be solved and his supplications will be answered.** Ibn Umar narrated that the Prophet (PBUH) said, "While three men were walking, it started raining and

they took shelter in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, "Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you." One of them said, 'O Allah! I had old parents and children, and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, remove the rock so that we could see the sky through it.' So, Allah removed the rock a little and they saw the sky..." Then each one of his two friends invoked Allah for a sincere deed he did till Allah removed the rock and their trouble was resolved.

Also, it is narrated that whenever 'Umar Ibn Al-Khattab used to meet people from Yemen, he used to ask them: Is there amongst you Uwais Ibn 'Amir? When he found Uwais. He said: Are you Uwais Ibn 'Amir? He said: Yes. Umar said: Are you from the tribe of *Qaran*? He said: Yes. 'Umar (again) said: Did you suffer from leprosy and then you were cured from it except for the space of a dirham? He said: Yes. 'Umar said: Is your mother still alive? He said: Yes. 'Umar said: I heard the Messenger of Allah (PBUH) saying: There would come to you Uwais Ibn 'Amir with the reinforcement groups from the people of Yemen. (He would be) from the tribe of *Qaran*, and the branch of *Murid*. He had been suffering from leprosy from which he was cured except for a spot of a *dirham*. His treatment with his mother would have been excellent, and therefore, if he were to swear by Allah (that something would happen), Allah will certainly make it happen. So, if it is possible for you, then do ask him to Ask Allah to



forgive you.' So, Umar said: ask forgiveness for me." He Uwais did so. 'Umar then said, "Where do you intend to go?" He said, "To Kufah." 'Umar said, "Let me write a letter for you to its governor," whereupon Uwais said, "I love to be amongst the poor people". Thus, this Hadith from the Prophet (PBUH) proves that answering the supplication of Uwais was due to his kind treatment to his mother.

- **The great reward:**

Mu'awiyah Al-Sulami said: "I came to the Messenger of Allah (PBUH) and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking thereby the Face of Allah and the Hereafter.' He (PBUH) said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honor her.' Then I approached him from the other side and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking thereby the Face of Allah and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and honor her.' Then I approached him from in front and said: 'O Messenger of Allah, I want to go for Jihad with you, seeking thereby the Face of Allah and the Hereafter.' He said: 'Woe to you! Is your mother still alive?' I said: 'Yes.' He said: 'Go back and serve her, for there is Paradise.'"

In the same connection, Ka'ab Ibn 'Ujarah (may Allah be pleased with him) said: "A man passed by the Prophet (PBUH) and the Companions were impressed by the man's strength and energy." They said, "O Messenger of Allah! If only this was for the sake of Allah!" He (PBUH) said: "If he goes out to work for the sake of his young children, he is striving for the sake of Allah; if he goes out to work for the sake of his aged parents, he is striving for the sake of Allah ..."

- **Expiation of sins and bad deeds:**

Ibn 'Umar (my Allah be pleased with them) narrated that a man came to the Prophet (PBUH) and said: "O Messenger of Allah! I have committed a great sin. Is there any repentance for me?" He said: "Do

you have your mother?" The man said: "No." He said: "Do you have a maternal aunt?" The man said: "Yes." He said: "Then be dutiful to her."

- **Being admitted into the Paradise and attaining high ranks**

Abd Allah Ibn Mas'oud (may Allah be pleased with him) narrated: " I said: O Messenger of Allah, which of the deeds (takes one) nearer to Paradise? He (the Prophet) replied: Prayer at its proper time, I said: What next, Messenger of Allah? He replied: Kindness to the parents. I said: What next? He replied: Jihad in the cause of Allah." In the same connection, A'ishah (may Allah be pleased with her) said: "The Messenger of Allah (PBUH) said, "I saw myself in the Paradise while asleep, and I heard the voice of a man reciting the Quran, so I asked, "Who is that?" They replied, "This is Harithah Ibn Al-Nu'man;" whereupon he (PBUH) said: "This is how being dutiful to parents does with man." Harithah was one of the most dutiful to his mother. So, let us be dutiful and kind to our fathers and mothers; let us be certain that being kind to parents is a debt, and so is ingratitude to them. We should take into account that one's debt shall be repaid. Not only that, but ingratitude to parents is one of the reasons behind hastening the Divine Punishment in this life before the life to come, as already recorded by the Prophet (PBUH): "Two sins Allah shall not defer till the Day Judgement: tyrannical behavior and ingratitude to parents." In another Hadith, The Prophet (PBUH) said, "Three shall not enter Paradise: the one who is disobedient to his parents, the drunkard, and the one who reminds people of what he has given them."

With that said, I seek Allah's Forgiveness for me and you

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All praise is due to Allah, Lord of the Worlds; may Allah's Peace and Blessings be upon the master of all the creatures, Prophet Muhammad, his

family, companions and those who follow their footsteps to the Day of Judgment.

Dear brothers:

The heavenly laws unanimously agree on the obligation of dutifulness to parents, especially the mother. In this regard, Allah, the Almighty, says, "And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents ..." He, Glorified is He, also addresses the entire humanity, saying: "And We have commanded people to be kind to their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents- all will return to Me."

Islam has actually shuts the door before anyone who thinks of disobeying his parents; some young men may view themselves as more religiously committed than their own parents, thus speak badly to them or even mistreat them. We say to those young men: the purified Shari'ah obliges us to be kind and dutiful to parents even if they are unbelievers. Thus, no one should take his parent's unrighteousness as a pretext to be undutiful to them. The Almighty Allah says, "And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did." Also, Asma' Bint Abu Bakr said, "My mother came to me seeking some act of kindness from me during the time of the Prophet (PBUH), while she hated Islam and she was a polytheist." I asked the Prophet saying, "May I do an act of kindness to her?" He replied, "Yes, do an act of kindness to her."

So, even if parents are disbelievers, or striving to make you disobey Allah or to disbelieve in him, this does not give you justification to mistreat any of them; rather, one should act upon the Saying of Allah, "...and keep good company with them in this world..." While doing so, you should not think

that this behavior is some sort of favor you do to them, but a right and a duty which one will be punished for if not properly fulfilled.

Blessed is the one who acts kindly to his mother and exerts his efforts to be dutiful to her. Abd Allah Ibn 'Umar said, "The pleasure of Allah lies in the pleasure of the parents. The anger of Allah lies in the anger of the parents."

O Allah! We ask you to help us be kind to our fathers and mothers; we ask You to forgive them and to shower them with Your Mercy as they raised us when we were little.

## **Taking the Advantage of the Occasions of Ritual Acts**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Hurry towards your Lord's forgiveness and a Garden as wide as the heavens and earth prepared for the righteous, who give, both in prosperity and adversity, who restrain their anger and pardon people- God loves those who do good." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Almighty Allah has made certain times of the year as occasions to multiply reward for people, raise their grades and encourage His servants to continue their acts of worship. A true sane person is the one who makes use of these occasions, purifies his intention and perfects his deeds of approaching Allah, the Exalted, so that he can receive the Blessings and Mercy of his Lord. The Prophet (PBUH) said, "Verily your Lord has breaths of His Mercy in the days of your time-so expose yourselves to them. Perhaps one of you may get such breath of mercy after which he may not suffer any misery."

Surely, we are currently witnessing one of the greatest occasions in reward and one of the most virtuous occasions, as the Almighty Allah made the reward of good deeds in these days much higher than the same deeds at any other time. These are honorable days and great times that the Prophet (PBUH) showed us their value and virtue including:

The Almighty Allah made an oath in His Glorious Book, the Qur'an, by these days, saying, "By the Daybreak, by the Ten Nights, by the even and the odd..." Exegetes of the Qur'an agree that these ten nights are first ten days of the Month of Dhul Hijjah. It goes without saying that when Allah makes an oath by something, it should be a great and honorable thing. So, this oath comes to inform us of the virtue of these days, their importance and position.

**Among the virtues of these ten days is:** they are the “specified” days mentioned in Allah’s saying, “To attain benefits and celebrate God’s name, on specified days, over the livestock He has provided for them.” In these days, Muslims witness all great Islamic rituals including prayer, charity, fasting, Pilgrimage (Hajj), and this happens only in these days.

**Among their virtues also:** They are the most beloved days to Allah. Performing good deeds in these days is more pleasing to Allah than any other time. They represent an opportunity to compete to please Allah to get His reward. The Prophet (PBUH) said, “There are no days during which the righteous action is so pleasing to Allah than these days (i.e., the first ten days of Dhul-Hijjah) He was asked: “O Messenger of Allah, not even Jihad in the Cause of Allah?” He (PBUH) replied, “Not even Jihad in the Cause of Allah, except in case one goes forth with his life and his property and does not return with either of it.” So, every Muslim should take advantage of this great opportunity and lofty reward, and approaches Allah with all forms of rituals and acts of worship.

At the top off the good deeds that a Muslim can do in these days to get closer to Allah is Hajj or Pilgrimage as the Almighty Allah says, “The pilgrimage takes place during the prescribed months. There should be no indecent speech, misbehaviour, or quarrelling for anyone undertaking the pilgrimage.” Pilgrimage is the fifth pillar of Islam, with which a person completes the Pillars of Islam and gets his sins forgiven. After performing *Hajj*, a pilgrim is considered a new-born with regard to his sins. The Prophet (PBUH) said, “Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew.”

Hajj is a great opportunity to learn virtues and high morals, as a Muslim experiences righteousness and devotion to Allah, controls his whims, and acquires good manners including altruism and modesty instead of selfishness and begging. A Muslims also learns accuracy and commitment in his sayings and actions. In Hajj, a pilgrim is obliged to adhere to the

teachings of Islam including having good morals and absorbs the behavioral and moral implications of Hajj.

Moreover, Hajj as an act of worship, is a message of peace for the whole universe; it is a manifestation of total peace, safety, and security. During Hajj, there is no room for quarrel, argument, discord or even hunting. Allah said, "You who believe, do not kill game while you are in the state of consecration [for pilgrimage]." Being peaceful here is not confined to humans and animals in. It extends also to cover plants. A pilgrim is asked to be peaceful to plants as the Prophet (pbuh) said, "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly." In fact, this is training for Muslims to be peaceful to all humans, and plants after completing the obligation of pilgrimage, especially as the Prophet said in the Farewell Sermon, "Shall I tell you who the true believer is? He is the one from whom the people's lives and wealth are safe. The Muslim is the one from whose tongue and hand people are safe; the Mujahid is the one who strives for the sake of worshipping Allah; and the Emigrant is the one who forsakes sins."

Also, among the good deeds that a servant of Allah is recommended to do in these virtuous days is fasting. Fasting is one of the best rituals, and God has linked it to Himself to indicate its greatness. In one of the Qudsi Ahadith, The Almighty Allah says, "Every act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it." Also, the Prophet (PBUH) said, "No servant (of Allah) fasts on a day (merely) for the sake of Allah except that Allah pushes the Hellfire seventy years further away from his face, due to fasting on this day" Thus, it is recommended to fast as much day as possible during the first nine days of the month of *Dhul Hijjah*, especially fasting on the day of Arafah for non-pilgrims. The Prophet (pbuh) has praised fasting on that day in particular saying, "Fasting on the Day of 'Arafah, I hope from Allah, expiates for the sins of the year before and the year after."

The Day of 'Arafa is one of the witnessed Days when Allah, the Almighty, showers His slaves with His Mercy, Forgiveness and release of the Hell-Fire. It is a Day when peoples' supplications are answered and their sins are forgiven- a Day when Allah, Most High, praises His slaves to the inhabitants of the Heavens and the Earth. In this regard, Prophet Muhammad (PBUH) is reported to have said, "There is no day when God sets free more servants from Hell than the Day of 'Arafa. He draws near, then praises them to the angels, saying: What do these want?" In addition, it is the Day when Allah perfected this religion and blessings upon the believers. 'Umar ibn Al-Khattab (may Allah be pleased with him) says, "A Jew said to me: 'If this Verse had been revealed to us, we would have taken it as Eid: 'This day, I have perfected your religion for you.' 'Umar said: 'I know the day when it was revealed and the night on which it was revealed: a Friday night when we were with Messenger of Allah in Arafat.'

It is recommended for the Muslim to much remember Allah, Glory be to Him, in these Days, since remembrance (of Allah) is the life of hearts whereby serenity is realized; Allah, the Almighty, says, "Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest." Prophet Muhammad (PBUH) also said, "There are no days in which righteous deeds are greater and more beloved to Allah than those ten days. So, praise and glorify Allah much in them." 'Umar (may Allah be pleased with him) used to say "Allah is Great" while in his tent in the city of Mina and the people used to reiterate after him until the entire city is replete with *Takbir*. Ibn 'Umar, on his part, used to say *Takbir* after the performance of prayers, while on his bed, sitting and walking. It is thus recommended for the Muslim to publicly say *Takbir* in these days by kind of glorifying Allah, the Almighty. Prophet Muhammad (PBUH) says, "Shall I not tell you the best of your deeds, and those that give you the highest rank, and those that are the purest with your King, and are better for you than giving gold and silver, and better for you than meeting your enemy and striking their necks?" They said, "Of course." He said, "Remembrance (*dhikr*) of Allah, Most





and feed of it to others and store of it' shall be applied; yet when people are in need, his (PBUH) instruction 'Whoever has slaughtered a sacrifice should not keep anything of Its meat after three days' shall be enforced.

It is of cardinal importance to know that the offering a sacrificial animal is fulfilled also through buying promissory notes, just as it is fulfilled by slaughtering. Undoubtedly, this is a way whereby Muslims' maximum benefit is realized, especially those who are unable to distribute it in the best way. The system of promissory notes thus helps distributing the sacrificial animals to those who truly deserve it, which maximizes the benefit and the reward of the sacrifice. In addition, it helps giving out the shares to those who deserve it while keeping their dignity and honor. How wonderful it is if the rich gather between slaughtering and buying promissory notes- the first for the sake of spending lavishly on his family and relatives while the second is for meeting the need of the poor in these poverty-stricken areas.

In these days, the Muslim shall do more good deeds whose benefit is provided to all people; he should, for example, do much *Sadaqa* (charity) to make the poor and the needy happy. Allah, Most High, has urged us to spend money for His Sake, "O you who believe! Spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers-- they are the unjust." In this connection, Prophet Muhammad (PBUH) said, "Sadaqah does not decrease property."

We are in a dire need to maintain solidarity, affection and seriously considering the others in response to the Prophet's instruction, "A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brother, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection." He (PBUH)

also says, "Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy "Then he should perform."

**O Allah, help me in remembering You, in giving You thanks, and worshipping You well!**

## **In the Light of *Surat Al-Israa'* And the Obligation to Obey People of Authority**

All praise is due to Allah, who made His servant travel by night from the sacred Mosque to Al-Aqsa Mosque. I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The Almighty Allah supports His Messengers with miracles. One of these is the Prophet's miracle of *Al-Israa' wa Al-Mi'raj* (miraculous night journey and ascension to Heavens). Allah says in the Qur'an, "Glory to Him who made His servant travel by night from the sacred Mosque to the furthest Mosque (i.e. Al-Aqsa mosque), whose surroundings We have blessed, to show him some of Our signs: He alone is the All Hearing, the All Seeing." When contemplating this miracle, one finds many lessons and insights. Among these lessons is: the absolute power of Almighty Allah. The will of Allah does not depend on the norms and causes, as Allah says, "When He wills something to be, His way is to say, "Be" - and it is!"

These lessons also include that: "with hardship comes ease" After the Prophet had suffered different forms of torture from the polytheists of Mecca for his conveyance of the message of Allah, Allah granted him the miracle of *Al-Israa' wa Al-Mi'raj* as a form of support and honor, and to be the ease that follows hardship. Allah said, "So truly where there is hardship there is also ease."

Another lesson to learn is the great status of being a servant of Allah. Allah said about Prophet Muhammad, "...And revealed to Allah's servant what He revealed." This servitude to Allah is a form of honor and glory. This servitude is the thing that Allah wants from creature and it is the core



All praise is due to Allah, Lord of the Worlds; may Allah's Peace and Blessings be upon Prophet Muhammad, his household, Companions and followers!

Muslim brothers,

In addition to this blessed journey, *Surat Al-Israa'* spoke about kindness to one's parents, as the Almighty Allah said, "And We have commanded people to be kind to their parents." A special focus in Islam is given to kindness to one's mother due to her endeavor in pregnancy, breastfeeding and upbringing. The Almighty Allah said, "We have commanded people to be good to their parents: their mothers carried them, with strain upon strain." Once a person came to Messenger of Allah (PBUH) and asked, "Who among people is most deserving of my fine treatment?" He (PBUH) said, "Your mother". He again asked, "Who next?" "Your mother," the Prophet (PBUH) replied again. He asked, "Who next?" He (the Prophet (PBUH) said again, "Your mother." He again asked, "Then who?" Thereupon, he (PBUH) said, "Then your father." In the Islamic Shari'ah, kindness to one's mother is a key way to get the pleasure of Allah. A man came to the Messenger of Allah asking to go out for Jihad. The Prophet (PBUH) asked him, "Is your mother still alive?" he said: 'Yes.' The Prophet said: 'Go back and take care of her.' When the man insisted, the Prophet replied, "Woe to you! Go back and serve her, for there is Paradise.'

Gratitude to one's mother includes being kind, honoring and pleasing her. Even after her death, one can make supplication on her behalf, asking Allah to forgive her, or give charity in her behalf. One should also be kind to his parents' relatives. The Prophet (PBUH) said, "The finest act of goodness on the part of a son is to treat his father's friends in a kindly way."

At the end, we stress on the necessity of obeying people of authority and the national bodies in each field. Legally, no one is allowed to speak on behalf of the state or its institutions in their areas of work.

The Ministry of Awqaf warns against following ill-intentioned voices, and calls upon everyone to receive directions and guidelines on public affairs only from the authorized platforms and official websites of the state.

O Allah! Help us to adhere to you religion; save our fathers, mothers, country, Egypt and all the world's countries!

## **In the Memory of Al-Israa wa Al-Mi'raj**

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "Glory be to Him who took His servant by night from the sacred place of worship [at Makkah] to Al-Aqsa Mosque [at Jerusalem] the surroundings of which We have blessed, so that We might show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing." I bear witness that there is no god but Allah, and that our Master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow him till the Day of Judgment.

No doubt that Al-Israa and Al-Miraj (**Prophet's miraculous night journey and ascension to Heavens**) is a journey full of great secrets. It is a unique journey throughout the history of humanity. It came to honor the seal of Prophets and Messengers, and to comfort him (PBUH) after years through which he, along with his Companions, experienced different forms of persecution and harm, and after he had lost, within a couple of days in the tenth year of his mission, his uncle Abu Talib, who was a great supporter for him, and his wise and warmhearted wife Khadijah (may Allah be pleased with her) who represented a secure refugee for him in times of hardship.

The worry of the Prophet (PBUH) increased after the sad journey he made to the city of Al-Taif, which was one of the hardest situations in his life. After the persecution that He (PBUH) experienced from his people, the Prophet travelled to Al-Taif hoping that he would find support from its people. However, they were more harsh and cruel to him than his people. They ordered their children to throw rocks and stones at him till his honorable feet bled. On his way back, the Prophet (PBUH) invoked his Lord with this pitiful supplication that shows humbleness and complete surrender to Allah, saying:



"O Allah to you do I complain of my weakness, of my helplessness, and of my lowliness before people. O Most Merciful of the merciful, You are the Lord of the weak, and You are my Lord. Into whose hands will You entrust me? Unto some far off stranger who will ill-treat me? Or into an enemy whom You has empowered against me? I care not, if You are not angry with me. But Your favoring help for me is the broader way! I take refuge in the Light of Your Countenance whereby all darkness is illuminated and the things of this world and the next are rightly ordered, lest You make descend Your anger upon me, or lest Your wrath beset me. Yet, is it You to reproach until You are well pleased? There is no power and no might except through You."

After all these sufferings, there came this Divine gift of the Miraculous Journey of Al-Israa and Al-Mi'raj, in which the Almighty Allah has shown His Prophet (PBUH) transcendental facts and Universal secrets, that no other Prophet or an angel has seen before. This was to honor the Prophet and support him, and to increase his determination and belief that Allah stands with him. Imam Al Buseiry says about this:

*(O Prophet!) You traveled over night from one sacred place to another as the full moon travels (at night) through intense darkness*

*And (O Prophet!) you continued ascending (over night) until you reached (your) destination (which is),*

*so close (To Allah) which is never been attained nor sought (by any other prophet)*

*And (O Prophet!) you were preferred (to lead other prophets in prayer), by all prophets and messenger just as a preference given by (a) servant to (his) master*

The Miracle of *Al-Israa and Al-Mi'raj* is one of the greatest miracles that Allah has given to His Prophet (PBUH). In the memory of this great incident, we attempt to get some lessons and insights:

**Making use of the available means** is not contrary to relying on Allah. The Almighty Allah has provided the Prophet on that night with the creature known as "*Al-Buraq*" to be his transport means in this journey though Allah was able to take the Prophet in the journey without any means. On the other hand, though the Prophet was completely relying on Allah, when he reached Jerusalem, he tethered *Al-Buraq*, to teach his nation the necessity of making use of the available means. The Prophet (PBUH) said, "So I tethered it." Imam Al-Nawawy said, "Tethering the *Buraq* indicates the necessity of being cautious and making use of available means, and shows that such conduct is not contrary to relying on Allah."

A true believer acts on the basis that nothing will avail him except his work, and meanwhile, he trusts Allah on the basis that nothing will happen to him except that which Allah decrees. This balanced understanding is the one meant by the saying of the Prophet (PBUH), "If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Final Hour comes, you should plant it;" And his saying, "If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk."

**The brotherhood among all Prophets and Messengers:** all Prophets and Messengers are conveyors of one message in its fundamentals and basics, though their laws may differ. Allah says, "We never sent a Messenger before you 'O Muhammad' without revealing to him: 'There is no god □worthy of worship□ except Me, so worship Me 'alone'.'" The Prophet also said, "Prophets are paternal brothers; their mothers are different, but their religion is one."

Allah says, "Say, 'O Prophet,'"Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him 'in worship'. 'Do not fail to' honor your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a 'human' life—made sacred by Allah—except with 'legal' right. This is what He has commanded you, so perhaps you will understand. And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice—even regarding a close relative. And fulfil your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful. Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious 'of Allah'." Ibn Abbas said about the ten commandments mentioned in these verses, "These are fundamental verses which have not been abrogated in any religion. The forbidden things mentioned in the verses are forbidden to all people. These verses are the basis of the Scripture; he who acts upon these commands will enter Paradise; and he who pays no heed to them will enter the Hellfire."

One of the greatest signs with which the Almighty Allah has honored His Prophet (PBUH) was that He, Most High, gathered all the Prophets and Messengers to him in Al-Aqsa Mosque where he led them in prayer. In addition, they met him in the Heavens with the statement "welcome to the righteous Brother and the Prophet." This actually marked the transfer of the trust to him (PBUH), and is viewed as a practical application to the covenant and trust taken upon them by Allah, Most High, Who says: "And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My Commitment?" They said, "We

have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses." In this connection, 'Ali Ibn Abi Talib and 'Abd Allah Ibn 'Abbas (Allah be pleased with them both) said: "Allah did not send a Prophet until He, Glorified is He, took the covenant upon him that had He, the Almighty, sent Muhammad (PBUH) while he is alive, he should believe in him and support him. He, Most High, also instructed them to the covenant upon their peoples to believe in him and support him (PBUH) once he was sent during their time."

### **The status of Al-Aqsa Mosque along with the Sacred Mosque:**

Al-Aqsa Mosque was the final stop of the Prophet's Night Journey, and it was the point from which his (Ascension) to the heavens and to the Lote Tree of the Utmost Boundary started. In addition, it is the Muslims' first *qibla* (direction of prayer), the third of the Two Holy Mosques, and one of the three Mosques to which journeys are undertaken for the sake of performing prayer and attaining their reward. In addition, it is the Second Mosque to be built on the earth. Abu Dharr (Allah be pleased with him) said: "O Allah's Messenger (PBUH)! Which mosque was first built on the surface of the earth?" He said, "Al- Masjid-ul-Haram (in Mecca)." I said, "Which was built next?" He replied "The mosque of Al-Aqsa (in Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time). Furthermore, observance of prayer in Al-Aqsa Mosque is worth in reward five hundred prayers in any other mosque, with the exception of the Sacred Mosque and the Prophet's Mosque. In this regard, Prophet Muhammad (PBUH) said: "Observance of one prayer in the Sacred Mosque (in Mecca) is one hundred thousand times better than observance of it in any other mosque; observance of prayer in my Mosque (in Medina) is one thousand times better than its observance in any other mosque; and observance of prayer in Al-Aqsa Mosque in Jerusalem is five hundred times better than its observance in any other

mosque.” So, Al-Aqsa Mosque is an indispensable part of the Muslims’ Holy and Sacred Places. It has a special status in the hearts of all Muslims who all are entrusted to protect it, so we should not neglect it or shoulder our due responsibility towards it. To this regard, we should implant this value in our sons, so that the forthcoming generations would not forget the holy status and sacredness of Al-Aqsa Mosque.

With that said, I seek Allah’s Forgiveness for me and you

**All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god deserved to be worshipped but Allah, the Almighty, and that Muhammad is His slave and Messenger; may Allah’s Peace and Blessings be upon him, his family and his companions**

Muslim brothers,

Every year at the beginning of April, the entire world celebrates the Orphans Day, yet the teachings of our purified religion have actually preceded all the humanitarian organization as to caring about orphans and fulfilling their due rights. Allah, Most High, says: “And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.” Whoever ponders over this holy verse will surely realize that the Quran has used the word *Islah* (i.e. improvement) to cover all the different aspects of care, since the this word i.e. *Al-Islah* covers all what the orphan is in need to. For example, in case he needs money, *Al-Islah* in this case will be giving him the money he wants; in case he is rich, *Al-Islah* might take the form of good education and bringing up; in case he needs someone to trade with his money or to care about his agricultural or industrial affairs, *Al-Islah* in this case will certainly be the fulfillment of these matters; and in case he does not need any of this, he might be in need to affection and kindness and to shower him with the paternal emotion, which is also included in the term *Al-Islah*. Furthermore,

*Al-Islah* might take the form of cultivating his manners, behavior and ethics. To this point, all the Qur'anic and Prophetic texts urged and called upon us to improve the conditions of the orphans and to run their affairs.

Prophet Muhammad (PBUH) said: "Whoever deals kindly with a male or female orphan under his custody will be with me in the Paradise like this, and he joined his middle finger and forefinger." He (PBUH) also said: "The best house among the Muslims is the house in which orphans are well treated. The worst house among the Muslims is the house in which orphans are ill-treated. I and the guardian of the orphan will be in the Garden like that," indicating his two fingers;" and "Regarding the person who takes care of the orphan, me and him will be in the Paradise like this, and he pointed with his middle finger and forefinger."

O Allah, make us from who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

## Lessons and Insights from Changing the Direction of the *Qiblah*

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "Piety is not in turning your faces towards the east or the west. Rather, the pious are those who believe in Allah, the Last Day, the Angels, the Books, and the Prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, □needy□ travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in □the heat of□ battle. It is they who are true □in faith□, and it is they who are mindful □of Allah□." I bear witness that there is no god but Allah, and that our Master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow him till the Day of Judgment.

The Divine bounties and Blessings given to the followers of Prophet Muhammad (PBUH) in the month of Sha‘ban are numerous. Among the great occasions that we celebrate in that month is changing the *Qiblah* (i.e. turning the direction of Prayer) from *Bayt Al-Maqdis* to the Holy Mosque in Mecca. In fact this is one of the greatest occasions in the history of Muslims, when the Almighty Allah fulfilled the wish of His Prophet Muhammad (PBUH) in turning the direction of Prayer to *Ka‘bah*, as was the same direction of prayer of his forefather, Prophet Abraham.

Before his migration, Prophet Muhammad used to direct his face in prayers towards *Bayt Al-Maqdis*, upon the Command of Allah. He continued doing so for 16 or 17 months. However, He was longing for revelation to come down ordering him to turn his face in prayer towards the *Ka‘bah*. He was asking Allah by his heart and invoking Him silently, trusting that Allah will fulfill his wish. The Almighty Allah responded to him and ordered him to turn his face during prayer towards the *Ka‘bah*. Allah says, "Indeed,

We see you □O Prophet□ you looking up into heaven turning this way and that. Now We will make you turn towards a direction □of prayer□ that will please you. So turn your face towards the Sacred Mosque □in Mecca□ – wherever you are, turn your faces towards it.”

No doubt that when contemplating the story of changing the *Qiblah*, one learns many lessons and insights from this Divine honor to the Prophet (PBUH). Among the key lessons are:

The great status and position of the Prophet (PBUH): This is made clear in Allah’s saying, “We will make you turn towards a direction □of prayer□ that will please you.” It is a favor and bounty from Allah to show the great status of the Prophet. This is similar to Allah’s saying, “And □surely□ your Lord will give so much to you that you will be pleased.” It was a continuous Blessing from Allah to His Prophet (PBUH); how could one think the opposite while Allah said to Prophet Muhammad, “Did We not relieve your heart for you [Prophet],” and said, “and We removed your burden;” Also Allah addressed His Prophet (PBUH) saying, “Indeed, We have granted you a clear triumph □O Prophet□ so that Allah may forgive you for your past and future shortcomings.” And Allah purified the Prophet's tongue saying, “Nor does he speak of his own whims;” and praised his mind saying, “Your fellow man is neither misguided nor astray;” praised his sight saying, “The □Prophet’s□ sight never wandered, nor did it overreach;” and praised his teacher saying, “He has been taught by one □angel□ of mighty power;” and praised his morals saying, “And you are truly □a man□ of outstanding character;” and praised his character in total saying, “Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.”

Among the learned lessons also is the necessity of adhering to the upright approach. This event has put the basis of moderation for this nation as the Almighty Allah says, “And so We have made you □believers□ an upright community so that you may be witnesses over humanity.”



This uprightness expands to cover all walks of life without exaggeration or negligence; it means uprightness, goodness, moderation and balance. We need to adhere to this moderation which the Almighty Allah has honored us with. We need to adhere to it in all of our affairs. For example Allah says, "Do not be niggardly, nor extravagant that you may later feel reprehensive and constrained." Allah also says, "□They are□ those who spend neither wastefully nor stingily, but moderately in between." Imam Al-Awza'i says, "Whenever Allah (Glory be to Him) gives you a command, you will find the Satan trying to tempt you in either of two ways: either to be excessive or to be negligent with respect to it." Thus, we have to abide by the approach of easiness and tolerance, not the approach negligence; it is the approach of moral adherence to the rules of Shari'ah without any degree of extremism.

Though the fact that the nation of Prophet Muhammad will be a witness to all other nations means honor, this honor obliges the Muslims nation to totally abide by its duties in order to deserve such honor. Abu Sa'id Al-Khudri narrated that the Messenger of Allah said, "Noah will be brought (before Allah) on the Day of Resurrection, and will be asked, 'Did you convey the message of Allah?' He will reply, 'Yes, O Lord.' And then Noah's nation will be asked, 'Did he (Noah) convey Allah's message to you?' They will reply, 'No warner came to us.' Then Noah will be asked, 'Who are your witnesses?' He will reply. '(My witnesses are) Muhammad and his followers.' Thereupon you (Muslims) will be brought and you will bear witness." Then the Prophet (PBUH) recited: 'And thus We have made of you (Muslims) an upright community so that you may be witnesses over humanity, and the Messenger a witness over you.'"

Another lesson to be learned from changing the *Qiblah* is the immediate response of the Faithful to the commands of the Almighty Allah and the commands of His Prophet (PBUH). This event marked a special stance in proving Companions' trust in whatever the Prophet conveyed to them from the Almighty Allah. Allah says, "We assigned your former direction of prayer only to distinguish those who would remain faithful to the

Messenger from those who would lose faith. It was certainly a difficult test except for those "rightly" guided by Allah." They gave the finest examples in the immediate response to Allah (Glory be to Him) and His Prophet (PBUH). Once they heard the Divine command of Allah to change the *Qiblah* from Al-Aqsa mosque to the Holy Mosque of Mecca, they immediately changed their direction while they were performing a prayer at that moment. They never argued about this commands or even waited till they end their present prayer. They never hesitated to obey the command; they turned immediately to face the Holy Mosque while they were in the position of bowing down. Ibn 'Umar (Allah be pleased with them) narrated: " While some people were offering Fajr prayer at Quba mosque, someone came to them and said, "Qur'anic literature" has been revealed to Allah's Messenger (PBUH) tonight, and he has been ordered to face the Ka`ba (of Mecca) so you too, should turn your faces towards it. Their faces were then towards Sham (Jerusalem), so they turned towards the Qibla (i.e. Ka`ba of Mecca)."

One of the lessons to be deduced also is the importance and status of prayer and showing the Allah's Infinite Mercy. In this regard, the Noble Quran links between prayer and two of the most remarkable events in the Islamic history, that is, the miracle of the Journey of Night and Ascension, as prayers were prescribed upon Muslim during that Journey, to show how great and important they are. Also, the Quran links prayer to the incident of changing Muslims' direction to prayer, and even employs the term *Iman* "i.e. faith" in reference to it; Allah, Most High, says: "and Allah was not going to make your faith to be fruitless ..." Commenting on this verse, Ibn 'Abbas (Allah be pleased with them) said: "when the Prophet (PBUH) was ordered to direct his face to the Ka'abah in prayer, the Companions asked about the conditions of their Muslim brothers who died before that new order? So, Allah, Most High, revealed down His Saying: "and Allah was not going to make your faith to be fruitless ...," meaning that directing Al-Aqsa Mosque in prayer was an act of obedience, and so is the case right now with directing your face to the Ka'abah, which makes them rest assure

that their previous prayers towards Al-Aqsa were accepted. Then, He, the Almighty, concluded the verse in a way that makes the believers feel peace and mercy, saying: "most surely Allah is Affectionate, Merciful to the people." That is to say that Allah is Affectionate, Merciful to the people, so how would His Affection and Mercy to Muslims look like?!

One of the lessons, as well, is to show the tight bond and strong relation between the Sacred Mosque in Holy Mecca and Al-Aqsa Mosque in Jerusalem. The Sacred Mosque is the first Mosque ever to be built in the earth for worshipping Allah, while Al-Aqsa is the second. Abu Dharr (Allah be pleased with him) narrated: " I said, "O Allah's Messenger (PBUH)! Which mosque was built first?" He replied, "Al-Masjid-ul-Haram." I asked, "Which (was built) next?" He replied, "Al-Masjid-ul-Aqs-a (i.e. Jerusalem)." I asked, "What was the period in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you."

Changing Muslims' direction of prayer has actually closely linked the Two Mosques to each other, exactly as has been done by the miraculous Night and Ascension Journey; Allah, Most High, says: " Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing," which means that they should be protected and kept away from any carelessness or negligence, for they are a trust which Muslims all over the world should preserve to the end of time.

**With that said, I ask Allah to forgive me and you**

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no God but Allah; and I bear witness that our Master Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and those who follow them to the Day of Judgment.

Muslim brothers,

The various stages of the Prophet's life has been characterized by positivity. For example, when he was 15, he (PBUH) witnessed *Hilf Al-Fudul* (the Alliance of Al-Fudul) to which the different clans of Quraysh tribe were invited to conclude an agreement not to leave an oppressed person, be he from Mecca or any other place, unless they should support him until he would get his right back. On that Alliance, he (PBUH) said "I had witnessed a pact of justice in the house of Abdullah ibn Jud'an that was more beloved to me than a herd of red camels. If I were called to it now in the time of Islam, I would respond."

At the age of 35, he (PBUH) took part in the re-construction of Ka'aba as he used to carry stones. Not only that, but he (PBUH) also managed to settle the conflict that was about to take place among the different clans of Quraish when each of them wanted to have the honor of placing the Black Stone in its position; they accepted the opinion of the Prophet (PBUH) who asked them all to participate in carrying the Stone after which he himself put it in its due position.

After being assigned as a Messenger, he (PBUH) was a role model of positivity and all the other aspects of life. He was the best, the most courageous and the most generous human being. 'Ali (Allah be pleased with him) said: "when fight grew fierce, we used to seek protection by the Prophet (PBUH); there would be none closer to the enemy than him (PBUH)." He (PBUH) himself took part in digging the trench.

In truth, the Prophet (PBUH) has urged his Ummah to be positive and warned them against passivity, saying: " "Do not let yourselves be 'yes-men', saying: 'If the people are good then we will be good, and if they are wrong then we will be wrong. 'Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly."

Positivity means that man should shoulder his/her responsibility towards religion and country. In fact, man's love to his country is not restricted only to feelings and emotions, but should rather be interpreted to behavior and work. A positive man is the one who reacts to the issues of his society, is affected by the surroundings, and exerts good effect on it.

There is no doubt that one of the true features of positivity is to participate in all what serves the society and leads to building countries and maintaining their peace, stability and progress, whether through defending them, working hard, solidarity and mercy among the members of the one country, or positive participation in all the constitutional and national entitlements, taking into account to be extremely honest in doing all what can achieve the high rank of our country in accordance with what the free national conscience tells every honest patriot to do, as Shawqi puts it:

In the blood of every free man, countries

Have a favor and a due debt

## **Ramadan: A Month of Worship and Action**

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "O believers! Fasting is prescribed for you – as it was for those before you – so perhaps you will become mindful □ of Allah□." I bear witness that there is no god but Allah, and that our Master Muhammad is His servant and Messenger, who says, "He who observes fasting during the month of Ramadan out of faith and in the hope of reward from Allah, will have his past sins forgiven." May Allah's Peace and Blessings be upon Prophet Muhammad, his Household, Companions and upon those who follow him till the Day of Judgment.

One of the bounties of Allah for His servants is that He has appointed seasons for goodness in which blessings are granted, mercy comes down from Allah and the reward is multiplied. The Prophet (PBUH) said, "Verily your Lord has breaths of His Mercy in the days of your time-so expose your elves to them. Perhaps one of you may get such breath of mercy after which he may not suffer any misery!" Among the most virtuous seasons of goodness and the most rewarding is the Month of Ramadan. It is the master and the greatest of all months; its days are the best days and its nights are the finest and purest ones of the whole year. The Prophet (PBUH) used to express happiness for the coming of Ramadan and convey glad tidings to his Companions. Abu Hurayrah narrated, "There has come to you Ramadan, a blessed month, which Allah has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it there is a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived."

The Companions (may Allah be pleased with them all) used to ask Allah to give them life till Ramadan and to help them perfect their deeds. Ibn Rajab narrated that many of the righteous people used to ask Allah over six months that they witness Ramadan, and ask Allah over another six month

to accept their deeds in that month. Yahya Ibn Kathir said, "They used to pray: O Allah! let us live till the coming of Ramadan and Keep Ramadan for us and accept (our good deeds in) it." Jabir Ibn Abd Allah narrated that, "Once the Prophet (PBUH) mounted the pulpit. Upon the first step he said 'amen!" Upon the second step he said 'Amen!" Upon the third step he said 'Amen!" people said, 'we heard you saying 'amen" three times?' the Prophet answered, "Gabriel came to me and said, 'May a man who witness Ramadan till its end without being forgiven, be humiliated, so I said: Amen."

As we prepare to receive this honorable guest in the next few days, we need to follow the footsteps of the Prophet (PBUH) and his Companions in that month. We need to follow their example of worship and good deeds. Every Muslim needs to revive his intention as intention is the secret of accepting one's deeds. The Prophet said, "Actions are (judged) by intentions (*niyyah*), so each man will have what he intended. Thus, he whose migration was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly things he might gain, or for a wife he might marry, his migration is to that for which he migrated." Abu Hurayrah narrated also that the Prophet (PBUH) said that Allah said, 'Every act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it.' By Allah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk."

A Muslim has to increase his good deeds and adhere to the guidance of the Prophet (PBUH) in the month of Ramadan. This includes the immediate *Iftar* after the Maghrib and the late *Suhur* (pre-Dawn meal) as the Prophet said, "My Ummah will remain well as long as they consume *Iftar* early and delay the *Suhur*." And He (PBUH) said, "Take *Suhur* as there is a blessing in it."

A Muslim has to avoid eating and drinking much as the Almighty Allah says, "Eat and drink, but do not waste. Surely He does not like the wasteful." The Prophet also said, "A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing."

What a beautiful trait that the rich show sympathy for the poor in this month. It is the month of generosity and charity giving; it is the month that embodies meanings of mercy and kindness for orphans, widows, and the poor in all forms of solidarity. This would be a kind of bringing happiness to those people. Ibn Abbas narrated that, "The Prophet (PBUH) was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel visited him every night and recited the Qur'an to him. During this period, the generosity of Messenger of Allah was faster than the rain-bearing wind." This is not confined to giving money. It includes also kindness, love, communication, and fulfilling rights and responsibilities.

A Muslim must increase his ritual deeds such as reciting the Qur'an and pondering over its meanings, and observing the night prayers as the Prophet (PBUH) said, "He who observes fasting during the month of Ramadan out of faith and in the hope of reward from Allah, will have his past sins forgiven." And said, "Whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, will have his past sins forgiven."

'Aisha (Allah be pleased with her) narrated "Once in the middle of the night Allah's Messenger (PBUH) went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night).



They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Messenger (PBUH) came out and they prayed behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah's Messenger (PBUH) came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited "*Tashah-hud*" (I testify that none has the right to be worshipped but Allah and that Muhammad is His Messenger), and then said, "Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Prayer of *Tahajjud*) might be made compulsory and you might not be able to carry it out." Then, 'Umar Ibn Al-Khattab (Allah be pleased with him) believed that it was better to gather people behind one particular Imam. In this regard, 'Abd Al-Rahman Ibn 'Abd Al-Qari said: "I went out in the company of 'Umar bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups; a man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion, it would be better to collect these (people) under the leadership of one reciter (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai Bin Ka'ab. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent *Bid'a* (i.e. innovation in religion) this is! But the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night." This actually shows 'Umar's keenness on performing the recommended night prayer and establishing the unity of Muslims.

Yet, true fasting means abstaining from all kinds of disobedience and sins, taking into account that there are many who fast yet get nothing but hunger and thirst. Prophet Muhammad (PBUH) said: "There are people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their prayer but a sleepless night." He (PBUH) also said: "Whoever does not give up forged speech and evil

actions and does not abandon foolishness, Allah is not in need of his leaving food and drink." Jaber Ibn Abd Allah (Allah be pleased with him) said: "When you fast, your ears, eyes and tongue should abstain from telling lie and all what is prohibited. Also, you should abstain from hurting your servant. Furthermore, you should be crowned with serenity and dignity. Do not let your ordinary day be the same like your day of fasting." Muslims should be keen on offering true fasting to Allah, so that s/he would get the desired result from fasting, which is *Taqwa of Allah* (fearing Allah).

We should also take into account that the blessed month of Ramadan is a month of hard and diligent work, so one should not turn lazy during Ramadan on grounds of tiredness and fatigue. In actuality, many people incline to laziness and indolence, and even sleep most of the daytime in Ramadan, which is against people's interests. In truth, all of this totally contradicts the ultimate objective of fasting, which is *Taqwa* about which Allah, Glorified is He, says: "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous." *Taqwa* is not achieved by laziness and indolence, but rather by exerting more efforts in worship, hard work, sincerity and watching Allah, Most High.

Watching Allah, Most High, is one of the most distinctive features of the fasting person, which requires fulfilling the due rights of work. That is because the One Who watches your prayer, fasting and abstaining from eating and drinking is the One Who watches your sincerity in fulfilling the due rights of your work.

Muslim brothers,

Lawful provision and answering invocations shall top the list of the fasting person's priorities. Thus, s/he should be fully aware of the fact that in case he receives money for a work s/he does not perform, this means that s/he has consumed unlawful provision. That is because s/he be receiving that

money for not performed work, or that s/he had breached the terms and conditions of the work contract, be it governmental or private.

.....

.....

With that said, and I ask Allah to forgive me and you.

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god deserved to be worshipped but Allah, the Almighty, and that our master Muhammad is His Slave and Messenger; may Allah's Peace and Blessings be upon him, his family, Companions and those who follow his footsteps and guidance to the Day of Judgment.

Muslim brothers,

Work and worship are two counterparts; worship is work, and the work sincerely dedicated for the Sake of Allah is worship; they are inseparable from each other. Allah, Most High, says: "And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." Careful investigation of the Biography of Prophet Muhammad (PBUH), the biographies of the companions and the Islamic History arrives at a conclusion that the month of Ramadan is a month of work and production. Not only that, but most of the Muslim victories took place during that month. It is truly the month of Muslim victories and openings; it is in this month that the Great Battle of Badr occurred- this battle that served as a criterion between truth and falsehood, as Allah, the Almighty, granted succor to the believers who were few in number. Allah says: "When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely. (122) And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be

grateful. (123) [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? (124) Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction] (125) And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise."

The Opening of Mecca took place in the month of Ramadan- it was a great victory whereby Allah honored Prophet Muhammad (PBUH) and the believers with him, and humiliated polytheism and polytheists. In the modern era, Ramadan witnessed the victory of the October 6<sup>th</sup>/ Ramadan 10<sup>th</sup> with which Allah enabled Egypt to regain its lands and dignity. During that war, the Egyptian soldiers raised the slogan "Allah is Great"; they were fasting, reciting the Quran and making sincere invocations to Allah, which is why Allah granted them victory, and enabled them to expel the aggressors in defense of the religion, land and honor; it was a practical lesson for anyone who thinks to commit aggression against Egypt.

Actually, we are in a dire need to regain the spirit of Ramadan in all the fields of our life to achieve victory, reinforce the pillars of truth and justice, and protect the land, honor and dignity, so that our Ummah would regain its due status among nations and countries, a matter that won't be achieved save with maintaining unity, working towards achieving one particular goal, and doing good for all mankind.

O Allah, bless the month of Sha'ban for us, make us live the days of Ramadan and accept our worship in it.

## **Ramadan: A Month of Freedom from the Hellfire**

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "O believers! Fasting is prescribed for you – as it was for those before you – so perhaps you will become mindful □of Allah□." I bear witness that there is no god but Allah, and that our Master Muhammad is His servant and Messenger, who says, "He who observes fasting during the month of Ramadan out of faith and in the hope of reward from Allah, will have his past sins forgiven." May Allah's Peace and Blessings be upon Prophet Muhammad, his Household, Companions and upon those who follow him till the Day of Judgment.

The Almighty Allah has blessed the month of Ramadan with unique features that are not given to other months. These features include that Ramadan is the month of guidance, in which Allah revealed the Holy Scriptures as Allah says, "Ramadan is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard □to distinguish between right and wrong□." The Prophet (PBUH) said, "The Scriptures of Ibrahim (peace be upon him) were revealed on the first night of Ramadan, the Torah was revealed on the sixth of Ramadan, the Gospel was revealed on the 13<sup>th</sup> of Ramadan, the Psalms was revealed on the 18<sup>th</sup> of Ramadan, and the Quran was revealed on the 24<sup>th</sup> of Ramadan."

Also, Ramadan is the month of making supplication, which is one of the greatest acts of worship and the most sublime rituals through which a human gets closer to Allah. Observing the Qur'an, we will find that the Verse on making supplication comes in the context of the verses of Fasting, where Allah says, "[Prophet], if My servants ask you about Me, I am near. I respond to those who call Me, so let them respond to Me, and believe in Me, so that they may be guided." This indicates that the supplication from a fasting person is more expected to be answered by Allah. The Prophet (PBUH) said, "The supplication of a fasting person shall not be rejected," and says also, "There are three whose supplication is not rejected: The

fasting person when he breaks his fast, the just ruler, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: 'By My might, I shall surely aid you, even if it should be after a while.'"

At the tops of the features of Ramadan is that it the month of freedom from the Hellfire. The Prophet (PBUH) said, "When the first night of Ramadan comes, Satans and mischievous Jinns are chained up, and the gates of the Fire are closed, and none of which are opened. The gates of Paradise are opened and none of which are closed. And a caller cried out: 'O seeker of good, proceed, O seeker of evil, stop.' Allah has people whom He frees (from the Fire)." The Prophet (PBUH) also said, "At every breaking of the fast, Allah has people whom He frees (from the Fire), and that happens every night." This freedom means that the person who is granted freedom will not enter the Hellfire ever.

Fasting is an act of goodness that protects a person from the torture in the Hellfire. The Prophet (PBUH) said, "Fasting is like a shield from the Hellfire". He also said, "No servant (of Allah) fasts on a day (merely) for the sake of Allah except that Allah pushes the Hellfire seventy years further away from his face."

Mu'adh Ibn Jabal narrated: I accompanied the Prophet (PBUH) on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allah! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.' He said: 'You have asked me about something great, but it is easy for whomever Allah makes it easy: Worship Allah and do not associate any partners with Him, establish the Prayer, give Zakat, fast during Ramadan and perform Hajj to the Holy Mosque.' Then he said: 'Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire...'"

Also, Fasting is a means of intercession accepted by the Almighty Allah on the Day of Judgment. The Prophet (PBUH) said, "Fasting and Qur'an will intercede for a servant on the Day of Judgment. Fasting will say, 'O Allah, I had prevented him from eating and enjoying lusts during the daytime, so accept my intercession for him. The Qur'an will say, 'I had prevented him from sleeping at night, so accept my intercession for him.' The Prophet said, 'their intercession will be accepted.'"

Also fasting is a cause of forgiveness and a way to Paradise, as Allah says, "Surely □for□ Muslim men and women, believing men and women, devout men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, men and women who guard their chastity, and men and women who remember Allah often – for □all of□ them Allah has prepared forgiveness and a great reward." The Prophet (PBUH) also says, "He who observes fasting during the month of Ramadan out of faith and in the hope of reward from Allah, will have his past sins forgiven." And said, "Whoever spends the nights of Ramadan in prayer out of faith and in the hope of reward, will have his past sins forgiven." Even there is one night which if a person was blessed to spend in praying, reciting the Qur'an and invoking Allah, he will have his past sins forgiven; it is *Laylat Al-Qadr*. The Prophet said, "Whoever spends the night of *Laylat Al-Qadr* in prayer out of faith and in the hope of reward, will have his past sins forgiven."

To stress that fasting is a way into paradise, the Prophet (PBUH) said, "In the Paradise there is a room that its inner structure can be seen from outside, and its outer structure can be seen from inside. This room is prepared for the one who feeds the needy, speaks gently, keeps fasting or prays at night while people should be sleeping." Abu Huraira reported that one day Allah's Messenger (PBUH) said: Who amongst you is fasting today? Abu Bakr said: I am. The, he (PBUH) said: Who amongst you followed a funeral procession today? Abu Bakr said: I did. He (the Prophet)

again said: Who amongst you served food to the needy? Abu Bakr said: I did. He (again) said: Who amongst you has today visited the sick? Abu Bakr said: I did. Thereupon Allah's Messenger (PBUH) said: Anyone in whom (these good deeds) are combined will certainly enter paradise.



## **Ramadan is the Month of Generosity, Giving and Victories**

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "Those who spend their wealth in charity day and night, secretly and openly – their reward is with their Lord, and there will be no fear for them, nor will they grieve." I bear witness that there is no god but Allah, and that our Master Muhammad is His votary and Messenger, who says, "'Everyday two angels descend and one of them says, 'O Allah! Compensate (more) to the person who gives (in charity)'; while the other one says, 'O Allah! Destroy the one who withholds (charity)'. May Allah's Peace and Blessings be upon Prophet Muhammad, his Household, Companions and upon those who follow him till the Day of Judgment.

Islam is a religion of sublime values, ideals and morals. Among these high morals promoted by our religion is generosity. It is one of the traits of Messengers and devout people. Through generosity, love, affection and brotherhood will prevail among people, and thus creating a strong and cohesive society where solidarity and giving increase and sincerity and loyalty prevail. Such society embodies the statement of the Prophet (PBUH) that, "'The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever."

Generosity is one of the Attributes of the Almighty Allah and one of His Beautiful Names. He, Glory be to Him, is the Most Bountiful Who never closes His gates and His bounties has no end, and He does not reject those asking Him. The Prophet (PBUH) says, "Indeed, Allah is Bountiful and He loves giving, He is Generous and He loves generosity. He loves high morals and hates lowness," and says, "Allah is Generous and He loves generosity...". In a Divine Hadith, Allah says, "O My servants, all of you are liable to err except one whom I guide on the right path, so seek right

guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so ask food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one whom I provide garments, so ask clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I should grant you pardon....O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of jinns also all stand in one plain ground and you ask Me and I confer upon every person what he asks for, it would not, in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it." The Prophet (PBUH) also said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand."

The Glorious Qur'an states that generosity is one of the manners of Prophets and Messengers. When narrating the story of Prophet Abraham (PBUH) Allah says, "Has the story of Abraham's honoured guests reached you □O Prophet□? When they came to him, they said: "Peace." He answered: "Peace." They were a people he did not recognize. So he hurried to the house and brought a fatted calf. And placing it before them said: "Won't you eat?"

It was due to his generosity, Prophet Abraham was called Father of the guests.

The Almighty Allah has called us to be generous to each other so that we become eligible to receive His Blessings. Allah says, "Do not let the people of virtue and affluence among you swear to suspend donations to their relatives, the needy, and the emigrants in the cause of Allah. Let them

pardon and forgive. Do you not love to be forgiven by Allah? And Allah is All-Forgiving, Most Merciful.” Allah also says, “The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies the reward even more to whoever He wills. For Allah is All-Bountiful, All-Knowing.” The Almighty Allah also says, “Piety is not in turning your faces towards the east or the west. Rather, the pious are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, needy travellers, beggars...” Allah Also says, “And they give food—despite their desire for it—to the poor, the orphan, and the captive. saying to themselves, ‘We feed you only for the sake of Allah, seeking neither reward nor thanks from you. We fear from our Lord a horribly distressful Day.’ So God will protect them from the evil of that day, and grant them happiness and joy.” The Prophet (PBUH) said, “Spend [for the sake of Allah], so that Allah will provide you [in return].”

Ramadan has always been the month of giving, generosity and solidarity. Our Prophet (PBUH) was the most generous of humans, and he used to be more generous in Ramadan. Ibn Abbas narrated that “the Prophet (PBUH) was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel visited him every night and recited the Qur'an to him. During this period, the generosity of Messenger of Allah was faster than the rain-bearing wind.”

Our Prophet (PBUH) encouraged us to feed the needy when he said, “O people, promote the greetings, feed (the poor and needy), and perform Prayer when others are asleep so that you will enter Paradise safely,” and said “He who believes in Allah and the Last Day, let him show hospitality to his guest.”

The Prophet (PBUH) showed that feeding people and being hospitable to guests in this month are more rewarding, as he (PBUH) said, "He who provides a fasting person something [to eat at the time of] breaking his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter." This reward will be given whether the fasting person is rich or poor, a friend, or not, because the word "fasting" here is general. Thus, beside the value of feeding the poor and helping them, there is another Shari'ah purpose understood from the words of the Prophet (PBUH) which is to strengthen ties of fraternity among people in the month of righteousness and kindness through meeting with the family, friends, etc.

The implication of the hadith is true whether when providing a breakfast for the fasting person in the real sense though inviting him to have breakfast, or when giving a charity to him. The purposes of the hadith are two things: The first is solidarity, that is there must not be any hungry or needy among us in that holy month; and the second is fostering kindness and strengthening social ties among people in general and in that holy month in particular.

The Companions of the Prophet gave us the most wonderful examples in the generosity, giving and spending for the sake of Allah, especially at times of hardships. The Prophet praised the tribe of Ash'ari saying, "When the people of Ash'ari tribe ran short of food during Jihad, or the food of their families in Medina ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them."

Anas Ibn Malik (Allah be pleased with him) narrated: "Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm

trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque (of the Prophet). Allah's Messenger (PBUH) used to enter it and drink of its good water. When the Verse:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) Abu Talha got up and said, "O Allah's Messenger (PBUH), Allah says:--"By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive good out of it, and to have it stored for me with Allah. So, O Allah's Messenger (PBUH)! Dispose it of (i.e. utilize it) in the way Allah orders you (to dispose it of)." Allah's Messenger (PBUH) said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." The Abu Talha distributed that garden amongst his relatives and his cousins."

Ibn 'Umar (Allah be pleased with him) said: "One of the Companions of the Prophet (PBUH) was presented a goat's head, yet he said, 'My brother so and so needs it more than me', so he distributed it to the people of seven houses (i.e. one passing to the other) until it came back to the first, whereupon the Saying of Allah, "They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation." This clearly indicates they used to compete in being generous and benevolence and in giving charity in response to the Orders of Allah, Most High, and His Messenger (PBUH), aspiring for the great reward He, Glorified is He, prepared for the benevolent and generous.

In truth, we are in a dire need for this great moral, away from all kinds of stinginess and selfishness. In this regard, Prophet Muhammad (PBUH) said: "A man does not attain to perfect faith if he sleeps at his home replete while knowing that his neighbor beside him is hungry." He (PBUH) also said: "O son of Adam, it is better for you if you spend your surplus



actuality, presenting one's soul in sacrifice guarantees success for him in this life and the life to come; Allah, Most High, says: "O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful."

There is no doubt that Ramadan is the month of victories for Muslims. It was in this blessed month that the great battle of Badr took place. During this battle, Allah granted His Succor to the believers who were few in numbers in comparison to the disbelievers. Allah, Glorified is He, says: "When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely. (122) And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful. (123) [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? (124) Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction] (125) And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise."

Also, the Opening of Mecca occurred in the 8<sup>th</sup> year after Hijra. During this incident, Prophet Muhammad (PBUH) offered the highest and loftiest of morals, especially pardoning, tolerance, and mercy. It is narrated that he (PBUH) gathered those who hurt him, expelled him and plotted to kill him, and said to them, "What do you think I am going to do with you?" They replied, "Nothing but good, you are a good man, so of a good man," whereupon he (PBUH) said to them, "Go! You are free."

It was also during the month of Ramadan that the 10<sup>th</sup> of Ramadan/ 6<sup>th</sup> of October War took place- it is the war of dignity and pride, as Allah, Most High, enabled our veteran armed forces to destroy the legend of the army of the enemy that used to claim that it is invincible. It was a war that made the entire world show respect for Egypt and its armed forces. The slogan of

the Egyptian soldier who was fasting, observing night prayer, reciting the Quran and making invocation to Allah was "Allah is Great!" So, Allah enabled us to achieve crushing victory and to expel the aggressors. At that point, it is of great importance to recall what our armed forces and beloved Egypt presented including the great martyrs who sacrificed their blood in defense of the religion, home, land and honor.

Our armed forces is still the safety valve of our beloved Egypt and our Muslim and Arabic Ummah; its faithful men are still bravely fighting against the forces of terrorism and evil, presenting their soul in sacrifice for defending their country's security, safety, dignity and honor; they are even keen on martyrdom just as others are clinging to life; they are all ready to sacrifice everything, expensive and precious, in defense of the land of that country; they are all ready to cut off the hand of anyone who wants to undermine the security and stability of this country. Throughout its history, the Egyptian Armed Forces proves to be the Shield and Sword of that Ummah.

O Allah! Grant piety to our souls, purify them for you are the best to do that; You are our Supporter and Master.



## **Ramadan...the Month of Faith and Making of Men**

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "Among the believers are men who have been true to the covenant they had made with Allah. Some of them have fulfilled their pledge □with their lives□, others are waiting □their turn□. They have never changed □their commitment□ in the least." I bear witness that there is no god but Allah, and that our Master Muhammad is His servant and Messenger. May Allah's Peace and Blessings be upon Prophet Muhammad, his Household, Companions and upon those who follow him till the Day of Judgment.

Believing in the Almighty Allah is one of the highest blessings that Allah grants to humans as He, the Almighty, says, "But Allah has endeared faith to you, making it appealing in your hearts. And He has made disbelief, rebelliousness, and disobedience detestable to you. Those are the ones rightly guided." It goes without saying that Ramadan is the month of true faith. This is why the verses on fasting in the Qur'an begin with the call upon believers, as Allah says, "O believers! Fasting is prescribed for you – as it was for those before you – so perhaps you will become mindful □of Allah□."

True faith means to believe in all what Allah has revealed and to surrender to His Will. A well-known Hadith, which narrates that Jibril visited the Prophet (PBUH), explains the reality of faith which should be present in the heart of every believer. The Prophet (PBUH) asked Jibril about faith, and Jibril replied, "To believe in Allah, His Angels, His Books, His Messengers, the Day of Judgement, and Qadar (Pre-Destination), the good of it and the bad of it." Faith is not a word to utter. Rather, it is the belief of the heart reflected on one's actions. Allah says, "Only they are true believers whose hearts fill up with awe when the name of God is mentioned; and their faith is further strengthened when His messages are

read out to them; and those who place their trust in their Lord. They are □ those who establish prayer and donate from what We have provided for them. It is they who are the true believers." The Prophet said, "A Muslim is the one from whose tongue and hands the Muslims are safe; and the believer is the one with whom the people trust their blood and their wealth."

However, those whose manners and actions deviate from the commands of Allah have gone astray from the path of faith. In this regard, the Prophet (PBUH) says, "The adulterer is not a believer at the moment when he is committing adultery, and the wine drinker is not a believer at the moment when he is drinking wine, and the thief is not a believer at the moment when he is stealing."

The Prophet (pbuh) stated that one is not a believer if he harms his neighbour, or who eat food at night while knowing that his neighbour spends the night in hunger, as these actions are contrary to faith. The Prophet (PBUH) said, "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." He was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evils." The Prophet also said, "He is not a believer who eats to the full, while knowing that his neighbor spends night in hunger."

It is true faith that prevents one from infringing on the rights of others, attacking them, and purifies one's heart of hatred, envy, selfishness, treachery, betrayal and corruption. It is faith which purifies one's morals, behaviors and conduct. True faith is reflected on one's dealing with all creatures of Allah, in the form of mercy with the humans, animals and even inanimate beings for seeking the pleasure of Allah. Allah says, "And they give food – despite their desire for it – to the poor, the orphan, and the

captive. □saying to themselves, □‘We feed you only for the sake of Allah, seeking neither reward nor thanks from you.’”

Faith is like a tree whose roots is firm and its branches reach the sky. If the roots are strong, it will give fruits. True fasting stems from such faith, to fill one’s soul with peace and tranquility, and makes him mindful of Allah. This is why a true fasting person does not lie as fasting and lying cannot go together. Fasting is based on being totally mindful of the Almighty Allah in private and public spheres, while lying is the most noticeable signs of hypocrisy. Thus it totally contradicts the very reality of fasting. So, a person is either fasting or lying. Therefore our Prophet (PBUH) says, “Whoever does not give up forged speech and evil actions and does not abandon foolishness, Allah is not in need of his leaving food and drink (i.e. Allah will not accept his fasting).” Also, when the Prophet was asked, “‘Can the believer be a coward?’ He said, ‘Yes.’ He was asked, ‘Can the believer be a miser?’ He said, ‘Yes.’ He was asked, ‘Can the believer be a liar?’ He said, ‘No.’”

Believing in Allah has a taste and sweetness that only the people of contentment whose hearts are filled with faith will experience. The Prophet said, “Whoever is pleased with Allah as (his) Lord, and Islam as (his) religion, and Muhammad as (his) Prophet, then he has tasted the sweetness of faith,” and also said, “There are three qualities whoever has them, will taste the sweetness of faith: To love Allah and His Messenger (PBUH) more than anyone else; to love a slave (of Allah) only for (the sake of) Allah; and to abhor returning to infidelity after Allah has saved him from it as he would abhor to be thrown into the fire.”

Moreover, faith and good manners are depending on one another. The Prophet (PBUH) said, “The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour and the humble

people, who like people and people like them; no good in one who does not like others and other do not like him." Faith is light and worship is light. Whoever tastes the sweetness of faith and worship will know only forgiveness, ease and good treatment. So, he will not be arrogant and will not behave badly or deal with others in haughtiness. The Prophet (PBUH) said, "When any one of you is observing fasting, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: 'I am observing fast.'"

Every mindful person has to realize that he may not enter paradise because of his worship, but he may enter it due to his morals, noble behaviour and good treatment with people. Regarding this, the Prophet (PBUH) says, "A person from amongst the people who lived before you was called to account by Allah on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man who had (financial) dealings with people and he used to command his servants to show leniency to those who were in straitened circumstances. Upon this Allah, the Exalted, said: 'I am more entitled to this attribute, so waive (his faults).'"

However, we affirm that true faith is a light that Allah puts in the heart of His slave, which gives him wisdom and certainty. Anas Ibn Malik narrated that the Prophet (PBUH) once came out and met Harithah Ibn Al-Nu'man Al-Ansary and asked him, "How are you Harithah?" Harithah said, "O Messenger of Allah, I'm a true believer." The Prophet (PBUH) said, "For everything there is a reality, so what is the reality of what you said?" He said, "O Messenger of Allah I turned away from the world. I have stayed up late at night [in worship]. I have made thirsty many days [in fasting]. Now, as if I see the Throne of my Lord and. It is like as if I see the people of heaven visiting each other in heaven, and I hear the howling of the people of the Hell in Hellfire." The prophet (PBUH) said, "You have realized the truth, so keep on that path. [You are] a servant whom Allah has lightened [his heart] with faith."

Faith is of various branches that should be adhered to by Muslims. In this regard, Prophet Muhammad (PBUH) said: "Faith has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of faith." Also, when a man asked Al-Hassan Al-Basri (Allah be pleased with him): "Are you a believer?" He replied: "faith is of two kinds; so if you are asking me about belief in Allah, His Angels, Scriptures, Messengers, the Paradise, the Hell, the Resurrection and holding people accountable for their deeds, I am a believer; yet if you are asking me about the Saying of Allah, Most High, 'The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - (2) The ones who establish prayer, and from what We have provided them, they spend. (3) Those are the believers, truly,' I do not know whether I am of them or not."

True belief provides the person with security and safety, and good life cannot be realized but through it. Allah, Glorified is He, says: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life." He, the Exalted, also says: "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

Impressive are actually the following verses of poetry:

If faith is vanished, security is undermined

dead

And a person with no religion is

And whoever is satisfied with life away from religion

He and death became two companions



they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement."

Ramadan is a month where Masjids are full of worshippers, day and night, which is one of the most essential factors in building characters and men. Addressing His Prophet (PBUH), Allah, Glory be to Him, said: "O you who have wrapped up in your garments! (1) Rise to pray in the night except a little, (2) Half of it, or lessen it a little, (3) Or add to it, and recite the Quran as it ought to be recited. (4) Surely We will make to light upon you a weighty Word. (5) Surely the rising by night is the firmest way to tread and the best corrective of speech." and "In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings, (36) Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about." While describing the Dwellers of the Paradise, He, Most High, says: "They used to sleep but little in the night. (17) And in the morning they asked forgiveness" and "Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them. (16) So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did."

Offering worship to Allah at night is one of these acts of worship we should be keen on, especially in the last ten days of Ramadan, so as to follow the Sunna of the Prophet (PBUH). It is reported that he (PBUH) used to offer more acts of worship in these days. 'Aisha (Allah be pleased with her) said: "With the start of the last ten days of Ramadan, the Messenger of Allah (PBUH) used to tighten his waist belt (i.e. keep away from his wives) and used to stay up praying all night, and he would also wake his wives

(to pray and recite Qur'an, etc.)." The statement "tighten his waist" indicates that he exerts more acts of worship in these days; other scholars yet believe that it means that he (PBUH) used to keep away from women during these days. In the same connection, 'Aisha (Allah be pleased with her) said: "The Prophet of Allah (PBUH) used to offer prayers and sleep during the first twenty days of Ramadan; yet when it is the last ten days, he used to exert more efforts and to tighten his waist." In another narration, she (Allah be pleased with her) is reported to have said: "The Messenger of Allah (PBUH) used to strive more in worship during Ramadan than he strove in any other time of the year; and he would devote himself more (in the worship of Allah) in the last ten nights of Ramadan than he strove in earlier part of the month."

Ramadan is a month that builds men through curbing the reins of the self, achieving serenity, stirring conscience, cultivating manners, raising more and humanitarian values, as well as the best of ethics that organizes man's behavior and makes him on the straight path in all his affairs, thus preserves the due rights, fulfills the duties and seeks to achieve all kinds of good for his own self, society, home and nation, which positively reflects on the stability and progress of the society and which spreads the spirit of affection, love and mercy, as well as other noble values that contribute to making progress and advancement of nations.

So, we should be keen on seizing the opportunity of these days in making invocations to Allah, reciting the Quran and striving in doing all what makes us get closer to Allah, Most High, so that we would not be from those who are deprived from the mercy of Allah, Most High, in these blessed days as Prophet Muhammad (PBUH) said: "Your Lord has days wherein His Infinite Mercy immensely showers His slaves, so expose to it so that one of you might be showered with it, thus not be from the deprived to the end of time."

Our Lord! Accept from us; surely Thou art the Hearing, the Knowing; grant us repentance for you are the Oft-returning (to mercy), the Merciful.





## **Ramadan...the Month of Piety, kinship Cordiality, and Receiving Blessing of Allah**

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "Piety is not in turning your faces towards the east or the west. Rather, the pious are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, □needy□ travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in □the heat of□ battle. It is they who are true □in faith□, and it is they who are mindful □of Allah□." I bear witness that there is no god but Allah, and that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him and upon those who follow him to the Day of Judgment.

Ramadan is a month of obedience and blessings. It is the month of observing fast, night prayers, kinship cordiality, and cooperation for righteousness and piety. It is a month in which a Muslim examines the truthfulness of his patience and fearing Allah, as he fasts, bears hunger and thirst, controls his whims, be patient to any harm, as well as approach Allah through various acts of worship such as reciting the Qur'an, mentioning the name of Allah, performing night prayers, giving charity, making reconciliation between people, and doing all the best for the welfare of all people. These are the good deeds that bring the mercy of Allah, as Allah says, "Indeed, Allah's mercy is always close to the good-doers" And the Prophet (PBUH) said, "This goodness contains many treasures, and for those there are keys. So glad tidings shall be to the one whom Allah makes a key to good and a lock for evil, and woe shall be to the one whom Allah makes a key to evil and a lock to good."

Ramadan is a month of competition for the cause of goodness and righteousness, solely for the sake of pleasing the Almighty Allah. This was the conduct of the Prophet (PBUH) in Ramadan, as Ibn Abbas narrated that "the Prophet (PBUH) was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel visited him every night and recited the Qur'an to him. During this period, the generosity of Messenger of Allah was faster than the rain-bearing wind."

Ramadan is a vast field for righteousness, especially feeding the needy which is one of the characteristic of this holy month, and a characteristic of our religion . Abdullah Ibn Salam narrated that: "When the Messenger of Allah (PBUH) came to Al-Madinah, the people rushed towards him and it was said: 'The Messenger of Allah (PBUH) has come!' I came along with the people to see him, and when I looked at the face of the Messenger of Allah (PBUH), I realized that his face was not the face of a liar. The first thing he said was: "O people, spread greetings, offer food to people, have good ties with your relatives and pray at night when people are sleeping, you will enter Paradise in peace.". The Hadith included four qualities, three of which are regarding relations between the people: Feeding the needy, promotion of peace, having good ties with one's kinship, while the fourth is relating to the relationship between a servant and the Almighty Allah, namely: Praying at night while people are asleep. Also, a Man asked the Prophet (PBUH): "Which Islamic traits are the best?" The Prophet said, "To feed (the poor) and greet those whom you know and those whom you don't know."

Man should not belittle any good action, for he knows not which act shall be accepted by The Almighty Allah. The Prophet (PBUH) said, "Do not scorn any good act, even giving lace of shoes in charity, pouring water from your bucket into the bucket of someone else who asks you for water, removing harms form the roads, meeting with your (Muslim) brother with a cheerful face, or greeting your brother when you meet him, or support

the fearful man. If a man blames you for something he knows about you, do not blame him for anything you know of him. Leave him to his own evil. You will have your reward. If you heard something pleasant listen to it, if you heard something unpleasant do not listen to it." the Prophet also said, "Every Muslim has to give in charity." People asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds.

We affirm, however, that piety is a comprehensive term that covers all traits of goodness, and all acts meant to please Allah and benefit people. Therefore, the Prophet (PBUH) said, "Piety is good manner." Also, faithfulness and the recognition of others' virtues are among the traits of noble people, as the poet said:

Faithfulness is a duty for the noble one  
While the low people are unfaithful,  
A noble man is fair with those he deals with,  
But the low person is always unfair

It is one of the greatest manifestations of piety is goodness to one's kinship and being dutiful to one's neighbours, and all people. This is the best way to foster harmony and solidarity, promote the values of compassion among all people. In Ramadan, there is no room for hatred or quarrels. If Ramadan is the month of good relations, then, this good relation is manifested in two acts: Having good ties with one's kinship as the Prophet (PBUH) in the

Qudsi Hadith That the Almighty Allah says, "I am the Merciful (*ar-Rahman*). I have created ties of kinship (*rahim*) and derives a name for it from My Name. If anyone maintains ties of kinship, I maintain connection with him, and I shall cut off anyone who cuts them off.'" Then the Prophet said, "Read (in the Qur'an) if you wish, the Statement of Allah: Now if you □hypocrites□ turn away, perhaps you would then spread corruption throughout the land and sever your □ties of□ kinship!" Also, the Prophet said, "The works of the servants (of Allah) are presented (to Allah) on Monday and Thursday. On those two days Allah forgives every Muslim except two who have forsaken one another. He says: 'Leave these two until they reconcile.'"

The Prophet (PBUH) stated that strengthening the ties of kinship as one of the pillars of faith to which he called since the very inception of his mission. 'Amr Ibn 'Absah said: "I entered into the Prophet (PBUH) in the very beginning of his mission and I said to him, "Who are you?" He replied, "I am a Prophet of Allah." I said again, "I again said: Who is a Prophet? He said: (I am a Prophet in the sense that) I have been sent by Allah. I said: What is that which you have been sent with? He said: I have been sent to join ties of relationship (with kindness and affection), to break the Idols ..." He (PBUH) also made it as one of the signs of faith, saying: "He who believes in Allah and the Last Day, let him maintain good relations with kin," a fact which is proved by the Saying of Allah, Most High, "and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things."

The other aspect of maintaining good ties should be with other people around you; you should not sever ties with anybody. Prophet Muhammad (PBUH) said: "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other." This does not mean that he should start with



the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives) and devoted himself entirely to prayer and supplication." She also reported, "He (PBUH) used to sleep and offer prayer in the first twenty days of Ramadan, yet with the start of the last ten days, he tied his lower garment and offered more acts of worship."

Allah, Most High, has preferred these last ten days with the greatest night ever, which is the Night of Decree which is truly a sign of honor to the Ummah of the Prophet (PBUH). Mujahid (Allah be pleased with him) narrated that the Prophet (PBUH) told the companions about a man from the Children of Israel who carried the weapon in the Sake of Allah for one thousand months, so the companions were astonished, which is why Allah sent down His Saying, " Surely We revealed it on the grand night. (1) And what will make you comprehend what the grand night (2) The grand night is better than a thousand months. (3) The angels and Jibreel descend in it by the permission of their Lord for every affair, (4) Peace! It is till the break of the morning. (5)" This means that offering acts of worship in this night is better than performing Jihad in the Cause of Allah for one thousand months.

In the same vein, Prophet Muhammad told that he who offers acts of worship during that night will have his sins forgiven for him "Whosoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith and being hopeful of Allah's reward, will have his former sins forgiven." So, the Muslim should be keen on seizing this great night to get closer to Allah and to get His, Most High, Forgiveness. He (PBUH) urged us to seek the Night of Decree in the odd days in the last ten days of Ramadan due to the Infinite Divine Good in that night. He (PBUH) said: "Seek the Night of Decree in odd nights of the last ten days of Ramadan." In another narration, it reads, "Seek *lailat al-Qadr* in the last ten night of Ramadan. When nine (nights) remain (i.e. on the twenty first), when seven (night) remain (i.e. on the twenty third), and when five (nights) remain (i.e. on the twenty fifth)."

One of the best good deeds to be observed on these days is giving out *Sadaqat Al-Fitr*, which purifies the fasting of the person, and is some kind of provision given to the poor and the needy. Ibn 'Abbas (Allah be pleased with him) said: " The Messenger of Allah (PBUH) enjoined *Zakat-ul-fitr* on the one who fasts (i.e. fasted during the month of Ramadan) to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is accepted as *Zakah* for the person who pays it before the Eid prayer and it is *Sadaqah* (i.e. voluntary charity) for the person who pays it after the Eid prayer.'

Furthermore, one of the best good deeds to be offered in these last days is supplication, since it is more desirable to be answered. The Mother of the Believers 'Aisha (Allah be pleased with her) said: " I asked: "O Messenger of Allah! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (PBUH) replied, "You should supplicate: (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)."

So, we should be keen on seizing these good days and the Night of Decree in particular through offering more *Dhikr*, supplication and recitation of the Quran, as well as any other good deeds that make us get closer to Allah, so that we won't be from the deprived. Prophet Muhammad (PBUH) said: "This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived."



## Feasts are Worship

All praise is due to Allah; Allah is The Greatest; Allah is The Greatest, and much praise is due to Allah. Exalted is Allah in the morning and in the evening; praise is due to Allah alone. He fulfilled His promise and gave victory to His votary (The Prophet). He strengthened His soldiers and by His Power the *Ahزاب* (the Allies) were defeated. I bear witness that there is no god deserving to be worshipped but Allah, and that our master Prophet Muhammad is his votary and Messenger. May Allah's Peace and blessings be upon our Prophet, his family, companions and those who follow him till the Day of Judgment!

Allah created people to worship Him as He, Glory be to Him, says "And I did not create the jinn and mankind except to worship Me." The concept of worship in Islam is not limited to only performing ritual duties, such as prayer, fasting, zakat etc. It is instead a broad and comprehensive concept that encompasses all walks of life. Thus, anything recommended or obligatory that a Muslim does or says is subsumed under the acts of worship for which he gets reward. Even the mere abandonment of unlawful things and the purification of intentions for the sake of Allah, Glory be to Him, in everyday dealings is subsumed under the concept of worship, for which a person gets reward. Allah, the Exalted, says: "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."

The month of Ramadan has quickly come to an end. During the month, Muslims have offered various good deeds and acts of worship, wishing for God's mercy and forgiveness. Today, the Eid's sun has risen, sending us joy and pleasure. May Allah make it return with goodness and blessings! It is truly a blessing that merits thanks since it is a manifestation of joy over completing the month of Ramadan and the fulfillment of God's blessing for his votaries on one hand, and the occasion itself being bountiful and delightful on the other.

Observing fasting, the votary performs one of the greatest acts of worship as he resists and overcomes his desires and struggles for the sake of attaining the virtue of God-fearing, which is the ultimate objective of fasting and a reason for the validation of good deeds; Allah, the Exalted, says: "O believers, fasting is enjoined on you as it was on those before you, so that you might become righteous. " and "Indeed, Allah only accepts from the righteous [who fear Him]." Then comes Eid, the day of reward and absolution of sins and deficits - the day when God, the Exalted, boasts about his believing votaries before his angels who stand in the roads to give the glad tiding to the believers of the forgiveness of their sins, the acceptance of their acts of obedience and the promotion of their status as the Muslim starts his day by chanting *takbīr* (God is Great) and draws himself closer to Allah by offering the acts of obedience. Thus, after the blessing of observing fasting and late night prayers, there comes the blessing of chanting *takbir*. Allah, the Exalted, says: "and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful." He also says: "Indeed, Allah only accepts from the righteous [who fear Him];" and "and [Allah wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful." A scholar once said, "If Allah grants me success to observe an act of obedience, and after that grants me success to offer thanks for being obedient, I know that being thankful is a new blessing that requires new thanks because it is a new guidance."

Exactly as Ramadan is a month of obedience, delight over Eid is an act of worship and obedience as well. A Muslim should rejoice over Eid, since Allah, the Exalted, says: "Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate." The Prophet (PBUH) also says: "There are two joys for the fasting person: the joy when he breaks his fast, and the joy of when he meets his Lord while being delightful with his fasting."

The days of Eid are manifestations of permissible joy. It is reported that Anas (may Allah be pleased with him) said: "When the Messenger of Allah (PBUH) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Messenger of Allah (PBUH) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast." This is a manifestation of the magnanimity of Islam and greatness of its rites as it made Eid a day for bringing joy to all people.

Also, man should be keen on making all people happy, especially the poor, the needy and the orphans. Allah, Glory be to Him, decreed al-fitr almsgiving as exoneration for the poor to spare them asking people to fulfill their needs. The Prophet (PBUH) said, "Suffice them!," i.e. give them what achieves sufficiency for them and spares them asking people for fulfillment of their needs, and did not say "give them!" or "give them charity!"

## **Second Sermon**

All praise is due to Allah; Allah is The Greatest, and much praise is due to Allah. Exalted is Allah in the morning and in the evening; praise is due to Allah alone. May Allah's Peace and blessings be upon our Prophet, his family, companions and those who follow him till the Day of Judgment!

Muslim Brothers!

There are manifestations of joy and happiness on the Day of Eid, on top of which are maintaining relationships with relatives, which is considered one of the greatest duties and acts of worship, as it spreads fraternity and love among relatives, prolongs lives, increases provision and blesses wealth. Our Prophet (PBUH) said, "He who desires ample provisions and his life

be prolonged, should maintain good ties with his blood relations." Maintaining blood relations requires forgiveness and meeting evil with goodness. Thus our Prophet says: "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him."

Maintaining good relationships that our purified Sharia has advised includes strengthening social relationships among all people through mutual visits, meetings, greetings, concord, acquaintance and spreading mercy among all people. This is considered one of the sublime relationships that merit God's love, the Exalted. It is recorded that Abu Hurairah (may Allah be pleased with him) reported that the Prophet (PBUH) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favor to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)."

Therefore, it was the Prophet's habit to go to the mosque on Eid on foot. Thus, it is reported that Ali (may Allah be pleased with him) said: "It is recommended to go out on Eid on foot." Accordingly, a person may only ride if he has an excuse or if the distance is long. It was also the Prophet's habit to go to the mosque by a certain route and return by another route. Jabir b. Abdullah narrated that "the Prophet would switch routes on the day of Eid." The Prophet wanted the two roads to witness for him before Allah on the Day of Judgement, and to meet as many people as possible to exchange good wishes on this blessed day. Jubair ibn Nafir narrated: "When the

Prophet's Companions met on the day of Eid, they used to say to each other, 'May Allah accept from us and from you.'

It should be kept in mind that continuing to do the acts of obedience after the end of Ramadan is a sign of the validation of one's fasting. If Allah completes His favor upon us by helping us fast Ramadan, it is recommended that we fast six days of the month of Shawwal that the Prophet (PBUH) encouraged us to fast and showed us its merit. He (PBUH) said, ""Whoever fasts during the month of Ramadan and then follows it with six days of Shawwal will be (rewarded) as if he had fasted the entire year." Thus, fasting six days of Shawwal is tantamount to fasting the entire year. Let's all be keen on fasting these six days on hopes of getting closer to Allah and attaining his pleasure, asking Allah, the Exalted, to accept our fasting, prayers and good deeds. We hope that every year be a year of security and peace for the whole world.

O God, we invoke you to make this Eid an occasion of prosperity, goodness, blessing, security and peace for our beloved country, Egypt, and all world's countries as well.

## What to do in the Month of Shawwal?□

All praise is due to Allah, the Lord of all worlds, Who says in His Glorious Book, "Surely those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend upon them, [saying], 'Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised.'" I bear witness that there is no god but Allah, and that Muhammad is His slave and Messenger who said, "The acts most pleasing to Allah are those which are done continuously, even if they are little."; may Allah's Peace and Blessings be upon him and upon those who follow him to the Day of Judgment.

As we see, days, months and years pass very quickly. The life of man is just a counted number of breaths and every human has a predetermined age. This should be an admonition for people as the Almighty Allah says, "And He [Allah] is the One Who causes the day and the night to alternate, [as a sign] for whoever desires to be mindful or to be grateful." and says, "So do not be in haste against them, for indeed We are [closely] counting down their days."

As Allah says, "And that each person will only have what they endeavored towards, and that [the outcome of] their endeavors will be seen [in their record], then they will be fully rewarded," thus, humans are bound to what they have done. Thus, a wise person should obey Allah and keep on performing the acts of worship till the Almighty Allah grants him a good ending of his life. In this way, one will meet Allah while Allah is pleased with him. A person cannot know with which good deed Allah would accept him, for Allah has grants his mercy through the acts of obedience. The Prophet (PBUH) said, "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst, and

he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins".

Also, the anger of Allah comes through acts of disobedience. So, a person cannot know with which bad deed Allah would punish him. The Prophet (PBUH) said: "A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth." Actions are counted according to their endings as the truthful Prophet (PBUH) said, "A person may do deeds that seem to the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire; and similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done, depend upon the last actions." This was why the Prophet (PBUH) used to ask Allah to grant him a good ending of his life, and used to instruct his nation to do so. Anas narrated that the Messenger of Allah used to say (O Controller of the hearts make my heart steadfast in Your religion)." So I said, "O Messenger of Allah! We have believed in you and in (the Message) that you have brought; do you fear for us?" He said: Yes; "Hearts are between two of the fingers of the Most Merciful, and He controls them."

There is no doubt that wise people realize that the Lord of Ramadan is the Lord of Shawwal and the Lord of other months, days, times and places. If Ramadan has passed with its blessings, what about Shawwal?

All the gates of goodness are still open, and the Almighty Allah extends mercy at night to accept the repentance of a daytime's sinner, and He extends mercy at the daytime to accept the repentance of the night's sinner.

This happens in Ramadaan, Shawwal or Dhul-Qi'dah, till the Day Judgement. Abu Musa narrated, "Allah, the Exalted, will continue to stretch out His Hand [mercy] in the night so that the sinners of the day may repent, and continue to stretch His Hand [mercy] in the daytime so that the sinners of the night may repent, until the sun rises from the west."

If the gates of paradise were open in Ramadaan, they will not be closed after Ramadan. Abu Hurayra narrated the Prophet (PBUH) said, "The gates of Paradise will be opened on Mondays and on Thursdays. Every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who has enmity between him and his brother. [About them] it will be said: Delay these two until they reconcile." The one who experiences the sweetness of the faith will realize its beauty, and the one who is afraid of Allah's punishment will avoid disobeying Him. He who has found the sweetness of fasting and reciting the Qur'an will keep on doing such acts of worship after Ramadan.

Muslim scholars state that one of the signs of God's acceptance of a person's acts of obedience is that this person continues performing them more and more. Allah says, "The [true] believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord", and He also says, "[It is] Allah Who has sent down the best message – a Book of perfect consistency and repeated lessons – which causes the skin and hearts of those who fear their Lord to tremble, then their skin and hearts soften at the mentioning of [the mercy of] Allah. That is the guidance of Allah, through which He guides whoever He wills. But whoever Allah leaves to stray will be left with no guide." Thus, a person who lives with the Quran in Ramadan cannot abandon it after Ramadan. Likewise, a person who keeps on performing the night Prayer and finds its sweetness cannot forsake it after Ramadan. Also, a person who experiences the pleasure of charity giving and spending for the sake of God in Ramadan,



will not stop it after Ramadan. Thus, if a person lovingly performs an act of worshiping Ramadan, he has to maintain his attitude throughout the whole year. The Prophet (PBUH) urged us not to abandon fasting after Ramadan, and even encouraged us to initiate fasting in Shawwal, as he called it "follow up" in the hadith that says, "Whoever fasts during the month of Ramadan and then follows it with six days of Shawwal will be (rewarded) as if he had fasted the entire year."

The truthful fasting person is the one whose fasting teaches him piety. When the Almighty Allah described the pious people and their attitudes, He said, "Indeed, the righteous will be amid Gardens and springs, [joyfully] receiving what their Lord will grant them. Before this reward they were truly good-doers [in the world]; they used to sleep only little in the night, and pray for forgiveness before dawn." Thus Allah does not restrict these actions to the month of Ramadan. Also, when Allah described those who perform night prayer, He said, "They abandon their beds, invoking their Lord with hope and fear, and donate from what We have provided for them. No soul can imagine what delights are kept in store for them as a reward for what they used to do." Thus, Allah did not confine this to Ramadan. Rather, He speaks about all days and months.

As such, Muslims shall continue doing good deeds, to adhere firmly to the Right Path and to watch Him, Most High, in all of their affairs. Allah, Glorified is He, says: "Continue then in the right way as you are commanded, as also he who has turned (to Allah) with you, and be not inordinate (O men!), surely He sees what you do;" and " Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them whosoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things."



All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god deserved to be worshipped but Allah; and I bear witness that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows his guidance to the Day of Judgment.

Muslim brothers:

Perseverance on obeying Allah, Most High, and constantly watching Him, Glorified is He, is one of the reasons leading to man's good end. That is because good premises lead to conclusions, a point which is deduced from the Saying of Allah, Glorified is He, "O you who believe! Be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims." Commenting on this verse, exegetes of the Quran say: "keep your Islam and continue doing good and pious deeds to live, die and resurrect on it. The Law of Allah, Most High, decrees that he who lives on something will die on it.

The Prophet (PBUH) said: "By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause ... and Allah knows well who gets wounded in His Cause....will come on the Day of Resurrection with his wound having the color of blood but the scent of musk." Also, when he (PBUH) saw a man who was crushed to death by a camel, he said: "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting *Talbiya*."

Being sincere with Allah is also one of the most important reasons leading to man's good end, because true and sincere intentions enable man to reach his goals; a point which is crystal clear in the story of the man from among the Bedouins who came to the Prophet and believed in him and followed him, then he said: "I will emigrate with you." The Prophet told one of his Companions to look after him. During one battle, the Prophet got some prisoners as spoils of war, and he distributed them, giving him (that Bedouin) a share. His Companions gave him what had been allocated to

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

Happy is that man whom Allah guides him to obeying Him and doing good deeds, cultivates his manner and helps him to meet people's needs and alleviate their hardships. Happy is that man who is supported by Allah to spread good in his society and home, because this is a sign of Allah's Content with this slave. Prophet Muhammad (PBUH) said: "When Allah wants good for a slave, He puts him in action." It was said: "How does he put him in action O Messenger of Allah?" He said: "By making him meet up with the righteous deeds before death."

O Allah! Guide us to repentance before death; enable us to say *shahadah* at death; and admit us into your Paradise after death.



## *Lessons Drawn from the Prophet's Farewell Sermon*

*All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion Islam." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.*

*The Almighty Allah sent His Messenger (PBUH) with guidance and the true religion to bring people out of darkness into light, and from misguidance into guidance, and to lead them into the path of salvation and happiness in this life and in the Hereafter. Thus, he (PBUH) called for the best values and sublime manners, and conveyed the Message of his Lord in the best way, devoting his entire life to promote human values through his sayings, actions, and practices.*

*When the Prophet (PBUH) performed the fifth pillar of Islam, i.e. Hajj, he (PBUH) stood on the mount of Arafat, at in the greatest human gathering at that time, explaining the rituals of Hajj to his Companions, and to the whole Muslim nation to come after them. He (PBUH) highlighted the human and moral values that he had always called for throughout his life, as he felt that he might die soon. Thus, his sermon (PBUH) included many great lessons and insights that represent a way of life for all humanity.*

*Among these lessons is establishing the principles of justice and equality among all people: The Prophet (PBUH) said, "O People! Verily your lord is One, and your father is one; an Arab has no*

*superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; [none have superiority over another] except by piety and good action. The best among you in the sight of Allah is the most pious one...” He (PBUH) made piety and good deeds the standards of preference, in accordance with the saying of Allah, “People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In Allah’s eyes, the most honored of you are the ones most mindful of Him. Allah is all Knowing, all Aware.” Thus, all people are equal in rights and responsibilities without any discrimination or racial prejudice. This is the meaning of justice which is the standard measure of nations’ uprightness. The Almighty Allah said, “When you speak, be just, even if it concerns a relative.” He, The Most High, also said “And, if you judge between people, to do so with justice,” and “Do not let hatred of others lead you away from justice, but adhere to justice, for that is closer to awareness of Allah.”*

*Among these lessons also is: The inviolability of souls, properties, and honor. Abd Al-Rahman Ibn Abu Bakrah narrated on the authority of his father that “Once the Prophet (PBUH) was riding his camel and a man was holding its rein. The Prophet (PBUH) asked, “What is the day today?” We kept quiet, thinking that he might give that day another name. He said, “Isn’t it the day of Nahr (slaughtering of the animals of sacrifice)” We replied, “Yes.” He further asked, “Which month is this?” We again kept quiet, thinking that he might give it another name. Then he said, “Isn’t it the month of Dhul-Hijja?” We replied, “Yes.” He said, “Verily! Your blood, property and honor are*

*sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. Let those who are present inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience." In this situation, the Prophet (PBUH) drew the attention of his Companions, with this eloquent manner, to the sanctity and inviolability of blood, money, and honor. Thus, it is prohibited to transgress against them in any way. Islam calls for the promotion of safety, peace and security, and wishes that all people enjoy a stable life, without discrimination or differentiate between one individual and another, regardless of his gender, color, or religion. The Islamic Shari'ah guarantees these rights for every human being. Allah, the Most High, said, "Do not take the life that Allah has made sacred, except by right. This is what He commands you to do: perhaps you will use your reason."*

*The Shari'ah makes the killing of one soul without any legal justification as equal to killing all people as Allah said, "We decreed to the Children of Israel that if anyone kills a person- unless in retribution for murder or spreading corruption in the land- it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind." To stress the sanctity of blood, the Prophet (PBUH) warned again in this sermon against killing saying, "Do not revert to disbelief after me by striking (cutting) the necks of one another."*

*Just as Islam forbids transgression against souls, it also forbids transgression against properties as the Almighty Allah said, "You who believe, do not wrongfully consume each other's wealth but trade by*



*mutual consent.” He, the Exalted, also said, “Do not consume your property wrongfully, nor use it to bribe judges, intending sinfully and knowingly to consume parts of other people’s property.” To preserve people properties in general terms, the Shari’ah has forbidden theft, imposing a deterrent penalty thereof, as the Almighty Allah says, “Cut off the hands of thieves, whether they are man or woman, as punishment for what they have done- a deterrent from Allah: Allah is almighty and wise.” The Shari’ah has also forbidden illegal usurping of land in any way, as our Prophet (PBUH) said, “Whoever usurps unlawfully even a hand span of land, his neck will be encircled with it seven times on the Day of Resurrection.”*

*Islam also prohibited violation of honors or defaming them in any way, affirming that there is no difference between Muslims’ honors and those of non-Muslims in this regard. Affirming the prohibition of fornication, Allah, the Almighty, says, “And go not nigh to fornication; surely it is an indecency and an evil way.” In the same connection, Prophet Muhammad (PBUH) prohibited slandering of chaste women, and even counts it among the major sins “Avoid the seven destructive things.” It was asked: (by those present): “What are they, O Messenger of Allah?” He replied, “...and slandering chaste women who never even think of anything touching chastity and are good believers.” He (PBUH) further declared unlawful to verbally abuse others, and even considers it an act of Fusuq (disobedience to Allah), affirming “Reviling a Muslim is Fusuq (disobedience of Allah) and killing him is (tantamount to) disbelief.”*

*One of the lessons deduced from the Farewell sermon is also calling for unity and warning against division. He (PBUH) is reported to have*

*said, "Satan has despaired of ever being worshipping in this land of yours, but he will be obeyed in some matters which you regard as insignificant, and he will be content with that." So, we should unite and hold fast to the covenant of Allah in fulfillment of the Divine Order "And hold fast by the covenant of Allah all together and be not disunited ..." and "And obey Allah and His Apostle and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient." We should take into account that disunity is not of our the Religion of Allah, "Surely they who divided their religion into parts and became sects, you have no concern with them ..." Islam calls for unity and bans conflict and disunity.*

*As well, one of the lessons is to hold fast to the Book of Allah (the Almighty) and the Sunnah of the Messenger of Allah (PBUH) as he (PBUH) says, "I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allah; you will be asked about me ..." The Book of Allah (Most High) is the everlasting miracle that falsehood shall not come to it from before it nor from behind it; it is the Book that never ever changes. It is by the Quran and the Sunnah that Allah totally eliminates all whims and differences. He, Most High, says: "O you who believe! Obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end." Adherence to the Book of Allah and the Sunnah of the Prophet is a sign of faith and a proof on piety; Allah, Most High, says, "But no! By your Lord! They do not believe (in reality) until they make you a judge of that which has*



*asked, "Who next?" "Your mother", the Prophet (PBUH) replied again. He asked, "Who next?" He (PBUH) said again, "Your mother." He again asked, "Then who?" Thereupon, he (PBUH) said," Then your father." He (PBUH) also said, "Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection." Another narration reads, "Whoever has two daughters, or three daughters, or two sisters, or three sisters until he passes away, he and I will be brothers like these two sisters, and he held up his forefinger and middle finger together." Abu Hurayrah (Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said, "Act kindly towards woman, for woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women." The word "good" in the Hadith is fully inclusive as it indicates that men should be characterized with all the traits of true men when dealing with women.*

*We are in dire need to apply these noble values that gathered all good for the entire humanity. They actually have no precedent in the human history, as they laid down the human rights and established the basic moral principles that, if carefully examined, will cause peoples' happiness in this life and the life to come.*

*O our Lord, accept from us for you are the All-Hearing, the All-Knowing; and show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.*



## Eid Al-Adha Sermon

All praise is due to Allah; Allah is Great, Allah is Great, Allah is Great, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest; Allah is altogether greater; and Praise be to Allah in abundance; and Glory be to Allah in the morning and at night; I bear witness that there is no god but Allah; I bear witness that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, companions and whoever follows them to the Day of Judgment.

### **Muslim brothers,**

The blessed Adha Day is a day of good, blessing, righteousness and benevolence. It is one of Allah's Witnessed Days, since it is in these days have to do with one of the great pillars of Islam, that is, pilgrimage; it is a Day of sacrifice, giving, thanking and happiness with the Blessings of Allah, the Almighty, Who says, "Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate." The Messenger of Allah (PBUH) also says, "The greatest day in Allah's sight is the day of sacrifice and next the day of *Al-Qarr* (i.e. resting)." The day of *Al-Qarr* is the day that comes next to the day of sacrifice, because people rest in Mina city in this day after completing the works required in the Day of Sacrifice.

Whenever the blessed Al-Adha Eid comes, we remember the story of sacrifice and redemption- the story of Abraham and Ishmael (Allah's Peace be upon them). The Wisdom of Allah, the Almighty, decrees that He would

afflict His believing slaves with trials so that He would distinguish the bad from the good; He, Glorified is He, says, "And that Allah may purify the believers [through trials] and destroy the disbelievers." Prophet Abraham and his son Ishmael were afflicted with great tribulation; Abraham (PBUH) saw a vision that he should slaughter his son "Ishmael" (PBUH); a fact about which Allah, the Almighty, says in the Qur'an, "And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." Out of the fact that the father wanted to share the considerable reward with his son through showing total submission to Allah, the Almighty, he told his son about what he saw "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think;" and Ishmael offered the most perfect example of submission and surrender, "He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." That is to say that the father and the son have offered a wonderful example of sacrifice, total surrender and full submission to His, Glorified is He, Order.

The Divine Law decrees that affliction should be accompanied by ease, and that trials should be followed by relief, which is why the Blessings of Allah, the Almighty, consecutively sent down for the sake of the father and his son. Allah, Glorified is He, says, "And when they had both submitted and he put him down upon his forehead, (103) We called to him, "O Abraham, (104) You have fulfilled the vision." Indeed, We thus reward the doers of good. (105) Indeed, this was the clear trial. (106) And We ransomed him

with a great sacrifice.” These verses carry Divine Testimony for the trial as being sore and for the two noble Prophets as being righteous and instantly watching Allah. Then Allah, the Almighty, saved Ishmael with a great sacrifice, and answered the supplication of Abraham to be of good reputation, “And grant me a reputation of honor among later generations.”

In this context, we affirm that showing happiness with the Eid is an act of worship and obedience. In other words, it is the right of the Muslim to be glad with the Eid, since the signs of lawful happiness shall be clear in such days. Anas (May Allah be pleased with him) said, “When the Messenger of Allah (PBUH) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Messenger of Allah (PBUH) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast.” This happiness actually reflects the greatness of this religion and its tolerance, and how it fits the human nature. The day of Eid is a day of happiness and making all people happy. During the Eid days, Muslims should spend generously on their families, offspring and relatives in every lawful way, including food, drinking, clothes, costs, etc., which are all among the acts for which man gets reward. In this regard, Prophet Muhammad (PBUH) said, “You do not spend anything by which you desire the face of Allah Almighty but that you are rewarded for it, even what you place in your wife’s mouth.” As well, man should be keen on



making all people around him happy, especially the poor, the needy and the orphans, so that none of them would be in need in this day.

Slaughtering the sacrificial animals has been legitimized to realize the noble humanitarian meanings, with the aim of spending generously on one's family and maintaining solidarity among the members of the society. It is also a revival to the way of Prophet Abraham (PBUH) and the Sunnah of Prophet Muhammad (PBUH), with the aim of getting close to Him, Most High. It is further an act of worship whose doer will be greatly rewarded by Allah, and one of the Rites of Allah that should be glorified, "That [is so]. And whoever honors the Rites of Allah - indeed, it is from the piety of hearts." Not only that, but it is also a good sacrifice whose ultimate objective is that to fulfill the piety of Allah, the Almighty, that urges people to do all good acts, keeps them away from all evil and leads them to obtain the content of Allah, Most High, "Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good."

In this regard, we emphatically stress that we shall translate the fact that offering a sacrificial animal is one of the signs of greatness and progress of Islam, so we should not slaughter the sacrificial animals at the entrances of building or houses, nor should we do that in streets, alleys, or in front mosques or hospitals, since all of these acts will result in health issues. Islam has prohibited harm, "There shall be neither harm nor reciprocating harm." In addition, our religion orders us to cleanse roads and to keep any

harm away from them, counting this as an act of belief. Prophet Muhammad (PBUH) said, "Belief has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of belief."

Along with slaughtering, we also stress that the recommended act of offering a sacrifice is realized through the promissory notes of sacrifice that help distributing the shares to those who truly deserve them in dignity.

## **Second Sermon**

All praise is due to Allah; Allah is altogether great; and Praise be to Allah in abundance; and Glory be to Allah in the morning and at night; all praise is due to Allah Alone; and may Allah's Peace and Blessings be upon Prophet Muhammad, his family, companions and whoever follows his guidance to the Day of Judgment.

## **Muslim brothers,**

In the Eid day, we should be keen on strengthening social bonds and relations, with strengthening the ties of kinship as the most important of these relations ever, since it is regarded one of the greatest duties and best acts of obedience as it brings love among relatives and harmonizes people's hearts. The fruits of maintaining the ties of kinship are recorded in the Prophetic Hadith, "Anyone who wants to have his provision expanded and his term of life prolonged should maintain ties of kinship." In truth,

maintaining ties of kinship requires pardoning and forgiveness and to meet evil deeds with good ones, which is why Prophet Muhammad (PBUH) said, "The person who perfectly maintains the ties of kinship is not the one who recompenses the good done to him by his relatives, but the one who maintains ties of kinship is the one who, when his relatives cut him off, maintains ties of kinship."

It is also recommended to promote social relations among all mankind through visiting each other, shaking hands, exchanging greetings, knowing each other, and spreading affection among all mankind, which is regarded as one the most important acts of worship that brings forth the Love of Allah, the Almighty. Abu Hurayrah (May Allah be pleased with him) said that the Prophet (PBUH) said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)"

In this day, the Prophet (PBUH) used to walk to the place where he would offer his prayer. 'Ali (Allah be pleased with him) said, "It is recommended to walk to the place of prayer in the Eid. In addition, he (PBUH) used to walk in one way and go back from another way; Jabir Ibn 'Abd Allah, "When it is the day of Eid, the Prophet (PBUH) used to go in one way and

to go back in a different one," so that they both would testify for him on the Day of Resurrection, and so that a large number of people would meet in this day and thereby exchanges greetings. Jubair Ibn Nufair (Allah be pleased with him) narrated that when the companions of the Prophet (PBUH) met on the day of Eid, they used to say to each other, "May Allah accept from us and from you."

**O Allah! Make it a blessed Eid full of security, blessings and welfare for Egypt and the entire world!**

## What to Come after Hajj?

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "As for those who say, 'Our Lord is Allah,' and take the straight path towards Him, the angels come down to them and say, 'Have no fear or grief, but rejoice in the good news of Paradise, which you have been promised.'" I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment

As we see, days, months and years pass very quickly. The life of man is just a counted number of breaths and every human has a predetermined age. This should be an admonition for people as the Almighty Allah says, "And He [Allah] is the One Who causes the day and the night to alternate, [as a sign] for whoever desires to be mindful or to be grateful."

The reward of an accepted Hajj by Allah is to forgive one's sins, so that a pilgrim returns as sinless as a newly born child, as the Prophet (PBUH) said, "Whoever performs Hajj and does not have sexual relations (with his wife), nor commits sin, then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him." Thus, a wise person has to take advantage of this virtue granted to him by Allah, and avoid all sins and approach Allah with a pure heart and sincerity.

A person who has performed Hajj must be thankful to the Almighty Allah for allowing him to perform this act of worship. Being thankful here means to continue performing righteous deeds, since righteous deeds are not confined only to certain times or certain places. Rather, they may be performed at any time as long as a person has attained the conditions to perform them. This was the practice of the Prophet (PBUH) as he used to

keep on performing good deeds in compliance with the saying of Allah “Worship your Lord until what is certain comes to you,” and His saying, “The moment you are freed [of one task] work on, and turn to your Lord for everything,” that is: when you finish one act of worship, begin another act, seeking the pleasure of Allah, the Most High.

The continuity in performing acts of obedience to Allah is the most pleasing thing to Allah and is a sign for one’s good ending of his life. ‘Aisha is reported to have said that the Messenger of Allah (PBUH) was asked about the act most pleasing to Allah. He replied, “That which is done continuously, even if it is small.” So, let him be happy the one whom Allah guides to perform acts of obedience, help people and spread goodness in his society and country.

If Allah guides a believer to perform Hajj, this does not mean that it is the final deed that a person can do, because acts of worship are numerous. He may approach the Almighty Allah through supererogatory prayers and fasting, helping people, caring for the orphans, visiting sick people, etc. because the Almighty Allah raises ones degrees as a reward for these actions. Abu Hurayrah narrated that the Messenger of Allah (PBUH) said: ‘Allah say: “... And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with *nawafil* (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.’”

It is necessary that one’s performance of Hajj be reflected on his behavior and tolerance in dealing with other people. This is a sign of Allah’s

acceptance of one's Hajj. Thus, he should deal with people with good manners, correct his shortcomings that he used to do before Pilgrimage, behaves in a good way with his family, father, mother, husband and son, and have good ties with his relatives, as well as doing all acts of righteousness, as the Almighty Allah said, "Goodness does not consist in turning your face towards East or West. The truly good are those who believe in Allah and the Last Day, in the angels, the Scripture, and the prophets; who give away some of their wealth, however much they cherish it, to their relatives, to orphans, the needy, travellers and beggars, and to liberate those in bondage; those who keep up the prayer and pay the prescribed alms; who keep pledges whenever they make them; who are steadfast in misfortune, adversity, and times of danger. These are the ones who are true, and it is they who are aware of Allah."

Hajj must leave its moral effect on the behavior of the pilgrim; Hajj is not a void ritual act performed without a purpose or a goal. Rather, it is an act of worship that is obliged to purify humans. The Almighty Allah said, "The pilgrimage takes place during the prescribed months. There should be no indecent speech, misbehaviour, or quarrelling for anyone undertaking the pilgrimage- whatever good you do, Allah is well aware of it. Provide well for yourselves: the best provision is to be mindful of Allah- always be mindful of Me, you who have understanding." Also, the Prophet (PBUH) said, "Whoever performs Hajj to this House [Ka`ba] and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he will come out as sinless as a newborn child." Al-Hasan Al-Basri said, "The reward of an accepted Hajj is paradise, and the sign for this is that a pilgrim returns from Hajj abstinent from this world and desiring the hereafter, and to abandon whatever evil deeds he used to do."

If acts of worship do not affect man's morals and refine his behavior, they have no value in the world or in the hereafter. The Prophet (PBUH) said, "Do you know who is a poor? They (the Companions) said: A poor man

amongst us is one who has neither dirham with him nor wealth. He (PBUH) said: The poor of my Umma would be he who would come on the Day of Resurrection with prayers and fasts and Zakat, but he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire." Also, He (PBUH) was asked about a woman who used to do much prayer, fasting and charity, but she used to behave badly to her neighbors, he (PBUH) said, "She will be in the Hellfire." Then, he (PBUH) was asked about another woman who used to do little prayer, fasting and charity, but she never harmed her neighbors, he (PBUH) said, "She will be in the Paradise.

Good end is one of the deeds that man shall be keen on. It means that Allah, Most High, will guide the slave to keep away from doing what incurs His Wrath, to facilitate for him the ways to repent from sins and acts of disobedience and to enable him to do acts of obedience and good deeds, and then he dies on that good case.

Just as man's good life in this worldly life relies on his deeds, guiding him to good deeds is thus a sign of good deeds; a fact which is recorded by the Prophet (PBUH) in his Hadith, "Surely, (the rewards of) deeds are decided by their last actions. Another narration yet reads, "Deeds are like vessels. If the lower part is good then the upper part will be good, and if the lower part is bad then the upper part will be bad.'" Thus, man shall strive to attain a good end and to be ready to the meeting of Allah through doing good deeds, a point which is deduced from the Saying of Allah, Glorified is He, "So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." As such, whoever fears Allah, obeys His Orders and keeps away from His Prohibitions would be guided to good deeds on which he shall pass away,



a fact demonstrated by the Messenger of Allah (PBUH) who said, "When Allah wants good for a slave, He puts him in action." It was said: "How does he put him in action O Messenger of Allah?" He said: "By making him meet up with the righteous deeds before death." That is to say that man's last actions are what decide his end; if Allah guides a slave to obedience and worship and constantly do good deeds, his end will certainly be a good one and he will be of the prosperous who will be admitted into the Paradise. Allah, Most High, says, "And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted."

One of the lessons deduced from Hajj is that the slave- pilgrims and others- shall show total surrender to Allah, Most High, while seriously considering the rationale. He shall firmly believe that the matter belongs completely to Allah and that what He, Most High, destines will certainly be realized. He, the Almighty, says, "It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error;" "Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise;" and "And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent. (17) And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all]. (18)" It is thus clear that total surrender to Allah is of the signs of belief and pillars of Islam. So that this will be realized, man shall have good belief in Allah; so when he is satisfied with Allah's Destiny and totally relies on Him, he will gain satisfaction, serenity and safety.

**With that said, I ask Allah to forgive me and you**

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; I bear witness that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be him, his family and companions.

Muslim brothers,

Pilgrims have come back with their sins totally forgiven and their efforts appreciated. They are also rewarded for their deeds. Yet, they shall beware of being deceived by people's praise to him, since labeling one as "a pilgrim" is not at all one of the main fruits of performing this duty, nor is it a reason for feeling pride and showing off. On the contrary, he, after coming back, shall show modesty and fear Allah. Hajj is in actuality, duty of great reward; whoever observes it and endures its hardships will for sure find its fruit in his heart, a matter that will be in turn reflected in his life as he will show modesty before Allah; his soul will denounce arrogance and his obedience will be free from showing off. So, whenever he sincerely does any act of obedience while having good intention, this will certainly cause him to do another good deed; the situation will continue as such from an act of worship to another and from an act of obedience to another until he reaches the level of Ihsan (i.e. benevolence), which is a sign of accepting man's obedience.

Allah, Most High, mentions that the true believers who hasten to do good deeds fear their deeds will not be accepted, which is why they fervently hope Allah will accept them and reward them in return "Indeed, they who are apprehensive from fear of their Lord (57) And they who believe in the signs of their Lord (58) And they who do not associate anything with their Lord (59) And they who give what they give while their hearts are fearful because they will be returning to their Lord - (60) It is those who hasten to good deeds, and they outstrip [others] therein." Commenting on these

verses, Ibn Kathir, may Allah have mercy upon him, said, “even though they are true believers of good deeds, they fear Allah. ‘Aishah, Mother of the Believers, Allah be pleased with her, said, “I said: ‘O Messenger of Allah, ‘And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear.” [23:60] Is this the one who commits adultery, steals and drinks alcohol?’ He said: ‘No, O daughter of Abu Bakr’ – O daughter of Siddiq – rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him.’”

It is thus clear that the true believer does not care about doing many acts of worship and recommended acts in the same way he cares about the acceptance/not acceptance of deeds and as much as these acts of worship are positively reflected in his life. Allah, Most High, ordered His Prophet (PBUH) to strive in doing acts of obedience and not to humiliate any deed that he will consequently abandon it and not to show admiration for his many deeds, since Prophet Muhammad (PBUH) clearly stated that pride is one of these things that render the reward of deeds null. Ibn ‘Abbas, Allah be pleased with them, narrated that the Messenger of Allah (PBUH) said, “The three things that render the reward of deeds null are: feeling proud of opinions; stinginess being obeyed; and desired being followed.”

**O Allah, help me remember You, expressing gratitude to You and worship You in the best manner; and guide us to keep on the Straight Path of Obedience and Worship!**

## **The Concept of Emigration between the Past and the Present**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "Even if you do not help the Prophet, Allah helped him when the disbelievers drove him out: when the two of them were in the cave, he [Muhammad] said to his companion, 'Do not worry, Allah is with us,' and Allah sent His calm down to him, aided him with forces invisible to you, and brought down the disbelievers' plan. Allah's plan is higher: Allah is almighty and wise." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

When the Companions of the Prophet (PBUH) were severely harmed at Mecca, the Prophet (PBUH) allowed them in the fifth year of his mission to emigrate to Abyssinia, saying to them: "In Abyssinia, there is a king who does not do any insure to anyone. So, join his land till until Allah relieves you from your distress." So, some of the Companions emigrated to Abyssinia, and they enjoyed there a safe life and neighborhood and freely practiced their religion until they were informed that the people of Mecca entered into Islam, so they decided to return again. However, they discovered that the news was untrue, and they came to be harmed and tortured again, the Prophet (PBUH) allowed them again to emigrate to Abyssinia for the second time, and the emigrants at that time were headed by Ja'far Ibn Abu Talib.

When the people of Quraysh knew that those migrants were enjoying a secure life under the protection of the fair king of Abyssinia, they wanted to get them back. Therefore, they sent a delegate asking the Negus to demand the return of the migrants. He answered them saying: "Nay, by God, they shall not be betrayed - a people that have sought my protection

and made my country their abode and chosen me above all others! I will not give them up, until I have summoned them and questioned them concerning what these men say of them." Ja'far Ibn Abu Taleb came and stood before the King to refute the claims of Quraysh and said: O King, we were people steeped in ignorance, worshiping idols, eating unsacrificed carrion, committing abominations, and the strong would devour the weak. Thus we were, until Allah sent us a Messenger from out of us, one whose lineage we knew, as we knew his truthfulness and worthiness of trust and his integrity. He called us unto God, that we should testify to His Oneness and worship Him and renounce what we and our fathers had worshiped in the way of stones and idols; and he commanded us to speak truly, to fulfil our promises, to respect the ties of kinship and the rights of our neighbors, and to refrain from crimes and from bloodshed, to perform prayer, give charity, fast.. (and Ja'far went on mentioning the good deeds in Islam). So, we believed in him, worshiped God alone, setting none beside Him, counting as forbidden what He has forbidden, and as permissible what He has allowed. For these reasons have our people turned against us, and have persecuted us to make us forsake our religion and revert from the worship of God to the worship of idols. That is why we have come to your country, having chosen you above all others; and we have been happy in your protection, and it is our hope, O King, that here with you we shall not suffer wrong." The Negus asked if they had with them any revelation that their Prophet had brought them from God and, when Ja'far answered that they had, he said: "Then recite it to me," whereupon Ja'far recited a passage from the Surah of Mary. The Negus wept, and his bishops wept also, when they heard him recite. Then, the Negus said, "This has truly come from the same source as that which Jesus brought." He said to the Meccans, "by God I will not deliver them unto you."

When contemplating these two emigrations to Abyssinia, one becomes sure that the emigration of the early Muslims was not an emigration from the land of belief to the land of disbelief, as the original ruling is to defend

one's land, not to abandon it out of fear from an oppressor or aggressor, but it was an emigration from a land of fear to a land of security, as the Negus, at that time, was not a Muslim. However, he was a just ruler who secures the people who sought his protection. This is why it is said, "The Almighty Allah grants victory to a just state even if it is a disbeliever one, and He, the Exalted, does not support an unjust state even if it is a Muslim one." Sovereignty may stand strong with disbelief, but it will not stand intact with injustice. Prophet Muhammad (PBUH) has put the just ruler in a high position, and high status on the Day of Resurrection, heading the seven categories of persons whom Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne. This position for the just ruler comes because, with his justice, the whole society will be upright, and with his injustice, the whole society will corrupt.

When the Almighty Allah permitted the Prophet (PBUH) to emigrate to Medina, he was supported by Allah (Almighty), because this emigration was a positive transformation to build the state, achieve peaceful coexistence and harmony, and to achieve unity so that the Prophet (PBUH) could convey the message of his Lord, the Almighty, to all people. Allah, Glory be to Him, said, "Even if you do not help the Prophet, Allah helped him when the disbelievers drove him out: when the two of them were in the cave, he [Muhammad] said to his companion, 'Do not worry, Allah is with us,' and Allah sent His calm down to him, aided him with forces invisible to you, and brought down the disbelievers' plan. Allah's plan is higher: Allah is almighty and wise."

In the eighth year of emigration, the Almighty Allah gave His Prophet a victory at Mecca and the Meccans embraced the religion of Islam in large numbers. By this, the concept of emigration turned from a narrow and limited meaning addressing physical movement, to include wide implications that cover all walks of life. With the liberation of Mecca, emigration from one place to another became inapplicable after it had been

a requirement at time of weakness, as Allah, the Exalted, said, "When the angels take the souls of those who have wronged themselves, they ask them, 'What circumstances were you in?' They reply, 'We were oppressed in this land,' and the angels say, 'But was Allah's earth not spacious enough for you to migrate to some other place?' These people will have Hell as their refuge, an evil destination," The ruling of emigration changed after the conquest of Mecca, by the saying of the Prophet "There is no emigration after the conquest of Makkah, but only Jihad (in the Cause of Allah) and a good intention."

When Safwan Ibn Umayyah embraced Islam, it was said to him, "No belief is accepted from the one who does not make emigration." He said, "I will not go home till I visit Medina. He went to Medina and went to the Prophet (PBUH) who asked him "Why did you visit us, O Abu Wahb?" He answered, "I was informed that that no belief is accepted from the one who does not make emigration?" The Prophet said, "Go back to Mecca and tell them that there is no *Hijrah* now, It is just Jihad and intention." the Prophet (PBUH) also said, "A Muslim is the one who avoids harming Muslims with his tongue or his hands. And a *Muhajir* (an emigrant) is the one who gives up (abandons) all what Allah has forbidden."

The physical emigration from Mecca to Medina is no longer applicable, However, all other noble meanings of emigration are still present. The Prophet (PBUH) stated that the real emigration is to move positively towards what is better such as turning from laziness to seriousness and hardworking; and from selfishness to altruism, sincere human fraternity, belief in diversity, freedom of belief, good neighboring relations, the work to build man religiously, scientifically, intellectually, and behaviorally, Morally, economically, and socially. Such person is the one who will be able to build his country, make civilizations, work for all humanity, and preserve the dignity of man as a human being.

## **From the Lessons of the Prophetic Emigration: State Building**

All praise is due to Allah, the Lord of all worlds, Who says in His Ever Glorious Book, "But those who have believed, migrated, and striven for Allah's cause, it is they who can look forward to Allah's mercy: Allah is most forgiving and merciful." I bear witness that there is no god but Allah, and that Muhammad is His Servant and Messenger. May Allah's Peace and Blessings be upon him, his Household, Companions and upon those who follow their path to the Day of Judgment.

The emigration of the Prophet (PBUH) from Mecca to Medina represents a great historical event that has changed the course of human history. Actually, we are in a dire need to draw all meanings that contribute to the progress of our society and the building of its civilization. This emigration was a turning point between the truth and falsehood. It was a positive transformation towards the establishment of the Medina State on a solid ground of justice, equality, freedom of belief, preservation of human dignity, peaceful coexistence, social cohesion among citizens of one nation, and the cooperation in the economic activity in its different forms. The Prophet (PBUH) established the new state on various components that included:

**Building of the Mosque:** The first thing the Prophet (PBUH) did when he arrived at Medina was building the Mosque, because man's relation with his Lord in the core of safety. The true religiousness is the most important factor of building a personality that constructs and develops rather than destructing and demolishing. As much as one deviates from the true path of religion or as much as he misunderstands his religion, his character becomes troubled. Also, the Mosque has a social and scholarly message to promote in the society to serve it.

**Economic Building:** A strong economy is a key factor of building states and when it is absent, no state can develop. A strong and stable economy enables any state to fulfill its local and international requirements, as well



as providing an honorable life for its citizens. When an economy is weak, poverty and disease spread, life becomes disturbed, crises break out, morals are lost, and crimes increase. In such situation, it is an opportunity for the enemies to work to bring the state down and push it into an endless mess.

Therefore, the Prophet (PBUH) was eager to make Medina a society of an economic power that would enable it to fulfill the needs of its citizens, defend itself, achieve its message of peace, security and reconstruction of the universe which is the message of Islam. Thus, the Prophet (PBUH) established a large marketplace in Medina to be a source of legitimate earning and commerce, and a place for the craftsmen. This Marketplace was called "Al-Manakhah". Ataa' Ibn Yasar narrated that "When the Messenger of Allah (PBUH) wanted to appoint a place for the market of Medina, he went to the market of Banu Qaynuqa' and said: "This is not a market for you. It will always be your market and no duty will be levied on it." the prominent figures among the Companions worked in trade and refused to be aided financially by the Ansar. Abd Al-Rahman Ibn Awf narrated that When the emigrants reached Medina, Allah's Messenger (PBUH) established the bond of fraternity between Abdur-Rahman and Sa'd Ibn Ar-Rabi. Sa'd said to Abdur-Rahman, "I am the richest of all the Ansar, so I want to divide my property (between us),...Abdur-Rahman said, "May Allah bless your family and property for you; where is your market?"

The nations that do not own or produce its food, cloth, weapon will not be able to govern its own affairs. It is said that "When you are benevolent to someone, you become superior to him; when you abstain from accepting others' help, you become equal to them; and when you are in need for someone, you become a captive to him." The Prophet (PBUH) taught us that "The upper hand is better than the lower hand, the upper hand is the one which gives and the lower hand is the begging one." No doubt that this applies to nations, institutions, individuals, as no one can deny the

importance of money in our life and in the advancement of individuals and nations and in the development of people's lives.

With knowledge and Money people build their own kingdom  
No Kingdom maybe built on ignorance and poverty

The Prophet (PBUH) stated the regulations governing these transactions. He called for kindness and tolerance in buying and selling, saying, "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans." He also called for truthfulness and honesty saying, "The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs." The Prophet also forbade monopoly saying, "Whoever hoards food for forty days, he will be acquitted of Allah." Moreover, he (PBUH) used to follow the process of selling and buying in order to guide people to what is right. Abu Hurayrah narrated that once the Messenger of Allah (PBUH) pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, "What is this?" He replied: "O Messenger of Allah! These have been drenched by rainfall." He remarked, "Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us."

The Medina Charter: After migrating to Median, the Prophet (PBUH) founded a strong state whose foundations are recorded in the Medina Charter. He (PBUH) did not only suffice with establishing brotherhood among the migrants and the supporters, but also wanted to highlight a very human connect through the Medina Charter which is considered the greatest document in the history of mankind ever, as it laid down the rights and duties for all the society's members and established the rules of peaceful coexistence among the citizens of the one country on one hand and among human fellows on the other, which is why it is viewed as the greatest human document on existence throughout history. This is proved by the treaty concluded between the Prophet (PBUH) and the Jews of

Medina along with others. He (PBUH) gave those Jews all the rights of Muslims, including security, peace, freedom and joint defense against the Media. One of the important terms of this Charters is "The Jews shall send with Muslims as long as they defend the Medina; the Jews of Bani 'Awf are one nation with Muslims, for the Jews is their religion and for Muslims is their religion." The Charter also highlights the freedom of religion, security and joint defense against any aggression against the Medina.

This means that the civilian State in Islam includes Muslims and non-Muslims; they have the same rights and duties of the Muslims, on condition that they should abide by the social regulations that keep all the rights and duties of all the members of the society topped by peacefulness, non-aggression, not to break the terms of the social contract (the Charter) that regulates the relation among all mankind.

Peaceful coexistence among all mankind is a religious duty and a social necessity imposed by man's reality. It will never be realized unless all people feel that they are the sons of one country with the same rights and duties of Muslims, without any discrimination based on religion, ethnicity, etc. Allah, Most High, says, "There shall be no compulsion in religion."

Prophet Muhammad (PBUH) and his companions applied this principle practically. They did not force anyone to embrace Islam, nor did they demolish a church or synagogue or any House of Worship. On the contrary, places of worship were respected by Muslims, since Islam guarantees the freedom of worship for all mankind, taking into account the fact that nobody will have the ability to change this principle of diversity and difference, as this action is against the Divine Will. Allah, the Almighty, says, "And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?" So, respecting beliefs, rights and duties of others is the cornerstone of building the State, since it has its impact on the relation between nations and societies for every nation has its own creed and principles which they adhere to and view as

the most sublime, which is why Islam forbade us from criticizing the followers of other beliefs in any way that might harm them based on the fact that religions came to achieve the happiness of mankind. Allah, Most High, says, "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do."

In the same way, Islam implants the principle of righteousness and good neighboring with non-Muslims, a fact which is stressed by Sharia texts that showcase how Islam shall be practically applied in the Muslim society. Allah, Most High, says, "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

Islam orders its followers to kindly deal with non-Muslims and to care about their feelings even in debates and conversations. It further urges Muslims to argue with them in the best way, " And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

As such, the Medina Charter shall be a model example to be followed in preserving the human dignity that in turn attempts to achieve the national cohesion, with the aim of building the State and civilizations.

With that said, I ask Allah, Most High, to forgive me and you

All praise is due to Allah, Lord of the Worlds; I bear witness that there is no god but Allah; I bear witness that Muhammad is His slave and Messenger; may Allah's Peace and Blessings be upon him, his family, his companions and whoever follows his guidance to the Day of Judgment.

Muslim brothers,

One's home has a lofty status in the soul, as loving and belonging to countries are among the natural instincts upon which man was created. It is also an intrinsic Shari ruling laid down by this Pure Religion, imposed by nationalism and stressed by all the heavenly religions. Prophet Muhammad (PBUH) offered the best example ever in loving his country and belonging to it when he said, "How sweet of a land you are and how dear you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you." Also, when he (PBUH) migrated to the Medina and settled therein, he asked Allah, Most High, to make him love Medina more than Mecca and to make it replete with security and stability, "O Allah! Make us love Madina as much as we love Makka or even more."

The religion-state relation is one of integration, not disagreement, and preserving countries is one of the ultimate objectives of the Sharia that should be kept, because economy cannot be stabilized unless there is continual security. Defending, protecting and sacrificing for countries is a Shari obligation and a national duty upon he who lives on its land and takes its heaven as a shelter. In truth, loving countries is not restricted to mere feelings and sentiments, but rather shall be translated into actions and good behavior which is useful for both the individual and the entire society. Therefore, we shall scarify to make it strong.

At that point, we stress that true nationalism is not mere mottos or phrases; rather, it includes belief, behavior and giving; it is a system of life and a feeling that is aware of the challenges facing it, that makes people feel pain for its pains and to be happy for achieving its dreams, and that makes us all-ready to sacrifice in defense of it and its dignity.