

# الحقيقة وإحياء حقيقة الصدق

باللغة الإنجليزية

Truth and Reviving the Truth of Honesty



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# THE TRUTH

## THE TRUTH ABOUT HONESTY

### HONESTY IS A MIRROR OF TRUTH

#### Introduction

I seek refuge in Allah from the accursed Satan

In the name of Allah, the Ever Compassionate, the Ever Merciful

Prayers, peace, and blessings of Allah be upon our prophet Muhammad, his family and all his companions.

The message that was revealed to prophet Muhammad- the seal of all prophets and apostles (Allah's prayers and peace be upon him) - is the last of all messages to the jinn and mankind, to all people; with their different tongues and divergent mentalities all over the world. Spreading Islam is also required of all followers of the apostles- (prayers and peace be upon them) who believe in them all.

Now, with the spread of misconceptions about Islam and the lack of clarity in the intuitive vision of non-Muslims, it is imperative to intensify efforts of disseminating the true concepts of the last message of Allah that are indicative of the truthfulness of Islam and its being the only true religion. This vision is useful and brief. It avoids abundant details and, rather, depends on simple, eloquent, logical thinking agreed upon by all minds, with no sophistication.

We must bear in mind that the absence of this simple logic nowadays has led to absence of truth, depriving people of knowing the truth, underestimating the importance of mind and heart and consequently the spread of injustice and humiliation, the decline of justice, and giving the chance to wicked mean people to dare fight Islam. Besides, spreading the concepts of Islam with wisdom and fair exhortation/kind preaching, and proving the falsity of void beliefs and refuting suspicions are a kind of jihad for the sake of Allah.

The current war against Islam stems from nothing but fear of its spread, which has become (God willing) imminent. Therefore, we should hasten to spread Islam and deny the enemies of truth the opportunity and foil their continuous attempts at spreading misconceptions about Islam. We should not underestimate the power of words against the bad intention of pathological liars who aim to put out the Light of Allah (i.e., His religion) with their words. Allah (Be He Glorified) says in the Glorious Qur'an:

" بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ " (الأنبياء آية ١٨).

(Nay, We fling (send down) the truth (this Quran) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to us)) (Al-Anbiya: 18)



"وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُجِئُ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ" (الشورى آية ٢٤)

(And Allah wipes out falsehood, and establishes the truth (Islam) by His Word (this Qur'an). Verily, He knows well what (the secrets) are in the breasts (of mankind) (Ash-Shura: 24).

I have been guided by Allah, the Almighty, in writing about honesty to reach the truth; because honesty is the statement and manifestation of truth. It is the mirror that reflects the truth. Without honesty, there is no truth to be perceived. Truth is sought by everyone, and it is truth that I seek here.

I discussed the truthfulness of belief, proving the falsehood of opposing beliefs, and explaining the truthfulness of action, speech, intention, and vision in contrast to the falsity of action, speech, intention, and vision, and explaining the basic concepts of nature, Islam, faith, and charity. The topic included a response to many suspicions. What is raised and how to do that and remove suspicions with the utmost ease, clarity and simplicity. I also think that this topic is interesting for foreign seekers of the truth and those who do not know Islam as it really is, especially since they highly value honesty.

Thanks to Allah, I have been able to tackle this subject under the title of "Revival of the truth of Honesty" in a way distinct from but similar in content to the familiar ways. I have used an intuitive cognitive style that corresponds to logical thinking despite the different mindsets or mentalities. I have been keen to keep it concise with no philosophical talk or details never proven to be of any value, leaving no room for opposition so as to reach the truth. In so doing, I have relied upon the Qur'anic approach and the Sunnah of the prophet (PBUH) who has been endowed with words concise but comprehensive in meaning.

Then, after paving the way for accepting the self-evident truth – despite the different mindsets and intellectual references- I would cite what Islam stated in a way that would leave no room for denial or falsification.

I ask Allah, the Almighty, to perfect HIS blessing by spreading Islam. That is surely no great matter for Allah. Praise be to Allah, Lord of the worlds.

### **About Honesty:**

There is no doubt that honesty is the most beloved characteristic to the human soul, and there is no doubt that you all exalt the value of honesty and reject lies and liars. Honesty leads to truth and, consequently, to appropriate conduct. Hence, it prevents erring and problems, and saves individuals and societies. This is in contrast to lying which misleads individuals and communities and causes harm and destruction. The real significance of honesty lies in knowing the truth. Who amongst us likes to be deceived or denied the truth that might be missing!

Knowing the truths is the true belief that makes the actions, words, goals, and vision of a person or a society true and correct, leads to welfare and prosperity, and prevents harm and perdition. There is no doubt that truth is sought by everyone, and that honesty is the tool for reaching it. So, let's get to the true nature of things by tackling the issue of honesty.



**Definition of honesty:**

Honesty is a mirror of truth, for truth is the origin and source of honesty. Truth is the origin of the image honesty reflects... It is the origin of honesty ... Honesty is the opposite of lying. Therefore, honesty can be defined as "Matching the truth or truth ."

To achieve this, the following conditions must be met:

1- verifying truth and referring to sources, including not opposing those whom you certainly and undoubtedly believe do know the truth more than you do (because a person may think himself truthful though he is, in fact, lying without recognizing it).

An example of pursuing truth: If you were asked about how much money was in your pocket, and you, as far as you knew, answered: "50", but the truth was that there was only 40 pounds (because you forgot that you spent 10 pounds yesterday and did not check before answering), you ended up lying unintentionally.

If the one that was asked about how much money was in his pocket was told- by someone whom he confidently believes is more aware of the truth than himself- that he had only 40 pounds in his pocket, and he didn't say "40" as an answer to the question, then in this case he would be lying intentionally with the aim of deceiving his addressee, because he said the opposite of what the one whom he confidently believes is more aware of the truth than himself said. Otherwise, his belief in the other person's being more aware of the truth is not genuine.

2- void of falsehood, because falsehood is also lying, and it is that which does not benefit or harm. As falsehood may be unclear and blurred, the way to survive it is by following and not deviating from the laws of truth, i.e. following the guidance.

Follow the truth to abide by it, because law was originally not made for nothing, nor was it set for bringing evil.

Examples of falsehood:

-Breaking traffic signals just because the road is open and clear, This is falsehood because it brings harm resulting from not following laws of truth. This is also a kind of lying, and the doer is dishonest to himself and to the lawmaker.

-Speaking slanderously of a person in his absence saying unfavorable, but true, things about him. This does not do any good, rather it brings harm, as it denigrates, causes enmity, and creates alienation. It cannot be classified as advice and has nothing to do with testimony or rights. Hence, it is truth encompassing falsehood, and falsehood is a kind of lying that could be survived only through following the laws of truth. In this case, who speaks slanderously of a Muslim in his absence is not in fact telling the truth, but rather backbiting, as truthfulness is, encompassing false intentions. In doing, he is not after the truth as it has nothing to do with neither testimony nor rights. Therefore, the truth encompassing false intentions is a lie.

- Twaddle (allaghw), which means idle, insignificant, or worthless talk, action, thought, etc., As well as asking about something not of your concern, extravagance, and everything that does not bring benefit or may bring harm.



3-Clear of any doubt. There should be no doubt about it, because doubt is uncertainty. Then, it is a lie because it is not ascertained or there is something uncertain about it. "Prophet Muhammad (PBUH) said: "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt". (Narrated by At- Tirmidhi)

An example of not being suspicious or having no doubt:

- Speculative judgments that are not based on clear evidence. Can a judgment be issued based on conjecture alone! The same goes for sayings, actions, and speculative beliefs that are not based on clear evidence.

- It is not suspicious as, for example, the benefits of some types of financial transactions.

4. Its outward corresponds to its inward, that is, it is not deceptive, because verbal or actual deception is a lie.

5- It is accompanied by a strength that guarantees continuity. Such strength is the evidence of honesty because weakness is a drawback that lessens honesty little by little until belies it, such as disbelief or atheism after faith. Strength in belief: it is always free of any suspicion or doubt. Strength in intention: determination and resolve free of any weakness, inclination, hesitation, or defect resulting from lack of sincerity. Strength in action: steadfastness, dedication, perseverance, boldness, and unwavering. Strength in vision: never allowing whatever would obscure or distract vision.

**The truth of sincerity of belief: true belief - monotheism – proving the sincerity of true belief and the falsity of its opposite – natural predisposition - sincerity of belief - Islam - faith.**

### True belief

True belief is the belief in truth, and truth is that there is no god but Allah, and Muhammad (May the prayers and peace of Allah be upon him) is the Messenger of Allah and believe in everything the prophet (May the prayers and peace of Allah be upon him) told, with no doubt or suspicion at all times and in all circumstances. Otherwise, the belief is false. Belief in Muhammad (May the prayers and peace of Allah be upon him) includes belief without distinction in all the prophets and apostles (May the prayers and peace of Allah be upon them) who preceded him.

True belief is **monotheism, which is the first pillar of Islam**. This monotheism, called for by Prophet Muhammad (May the prayers and peace of Allah be upon him), had also been called for by all prophets and apostles (May the prayers and peace of Allah be upon them). Monotheism is one and the difference is in the doctrines and their details. Allah (Be He Glorified) says in the Glorious Qur'an:

"وَأَذَّأَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَضْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ" (آل عمران آية ٨١).

(And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Wisdom (understanding of the Laws of Allah, etc.), afterwards there will come to you a Messenger (Muhammad SAW) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant



(which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (Aal 'Imran: 81).

According to exegetes- predecessors and successors- such as Ali, Ibn Abbas, Tawus and As-Suddi (May Allah be pleased with them) the Messenger referred to in this verse is Prophet Muhammad (May the prayers and peace of Allah be upon him).

So, Allah took the covenant from all the prophets, informed them that a messenger would come confirming what they were calling for, ordered them to believe in and support him if they were alive at his time, and commanded them to take that covenant from their nations, so that this covenant would be preserved for all generations to believe in the prophet (May the prayers and peace of Allah be upon him) and support him when he would be sent. This is evident in Quran:

" فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ " (آل عمران: 82)

Then whosoever turns his back after that -- they are the ungodly.) (Aal 'Imran: 82)

Since prophets would not turn their backs nor be ungodly; what is referred to in the Qur'anic verse is their nations as evident in شاهدوا (Then bear witness), which means "you prophets shall bear witness for your nations".

The covenant was taken from all the prophets. And whoever was not given a scripture, revealed by Allah, was given wisdom and prophethood, and was commanded to follow the scripture sent before him, so he is to be included with those given the scripture, and Muhammad the Messenger of Allah, (May the prayers and peace of Allah be upon him) is written down in all the scriptures revealed by Allah. Allah (Be He Glorified) says in the Glorious Qur'an:

"الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ" (الأعراف آية ١٥٧)

(Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written with them in the Taurat (Torah) (Deut, xviii, 15) and the Injeel (Gospel), - he commands them for Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyibat [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad SAW), honor him, help him, and follow the light (the Quran) which has been sent down with him, it is they who will be successful) (Al-A'raf: 157).

Muhammad is the Messenger of Allah, may Allah bless him and grant him peace, the Seal of the Prophets and Messengers, written with them in their books, and all the prophets, may Allah's blessings and peace be upon them, believed in him and preached good tidings about him after them, just as they used to call on their people to worship God. You have no god other than Him. The Almighty said.

"بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ" (الصفات آية ٣٧)

(6)



(Rather, he came with the truth and confirmed the messengers.) (As-Sāffāt- 37)

He confirmed the good news of the messengers when I sent him, may Allah bless him and grant him peace, as confirmation of the messengers in informing them and preaching about it, just as he believed them in that they were all messengers of God and believed them in the monotheism they brought. Therefore, we find those who came to Medina immediately before his mission, may Allah bless him and grant him peace, in anticipation of believing in him and his victory, and among them were those who were seeking victory over his coming against their enemies from the polytheists, and they said to them: A prophet will be sent at the end of time, and we will kill you with him like the people of Aad and Iram.

The unbelievers did not believe him except out of envy and denial stemming from their arrogance without having a right to. Allah (Be He Glorified) says in the Glorious Qur'an:

" الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ " (الأنعام آية ٢٠).

(Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad SAW as a Messenger of Allah, and they also know that there is no llah (God) but Allah and Islam is Allah's Religion), as they recognize their own sons. Those who destroy themselves will not believe) (Al-An'am: 20)

The People of the Book and others who heard from the People of the Book used to convey "Muhammad is the Messenger of Allah, may Allah bless him and grant him peace." Indeed, when that became widespread among the Arabs before his existence and birth, may Allah bless him and grant him peace, a few Arabs named their sons Muhammad in the hope that he would be one of them, and also he did not disbelieve. Whoever of the Arab polytheists and others disbelieved in him, except those who were ungrateful, and before his mission, may Allah bless him and grant him peace, they called him the truthful and trustworthy. God Almighty said:

" قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ " (الأنعام آية ٣٣).

(We know indeed the grief which their words cause you (O Muhammad SAW): it is not you that they deny, but it is the Verses (the Quran) of Allah that the Zalimun (polytheists and wrong-doers) (Al-An'am:33).

What a loss for him who did not follow the Messenger (May the prayers and peace of Allah be upon him), and what a grief he would have on the Day of Resurrection! Then, he would mourn:

" يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا " (الفرقان آية ٢٧)

'Would that I had taken a way along with the Messenger!' (Al-Furqan: 27)

Some may wonder: What is the relationship between believing in Muhammad, the Messenger of Allah, may Allah bless him and grant him peace, and everything he told us about the belief in monotheism, since the monotheism of God includes the testimony that there is no god but Allah, and that Muhammad is the Messenger of Allah, may Allah bless him and grant him peace, and belief in everything that the Master of creatures, may Allah bless him and grant him peace, told him. Peace is upon him? I tell you that part of believing there is no god but Allah believes in everything that God has told us. For example, Muhammad, may Allah's blessings and peace be



upon him, and his nation will bear witness on the Day of Resurrection to God's messengers that they conveyed the message. They will bear witness to that with certainty. How is that so? Because God told them that in His Book, and from believing there is no god but Allah is believing what God told them, so they bore witness to that. Likewise, God told all the prophets about Muhammad, the Messenger of Allah, may Allah bless him and grant him peace, and the obligation of believing in him and supporting him, and commanded them to take that covenant upon their nations, and upon him. From the belief that there is no god but Allah, that is, from monotheism, the belief in Muhammad, the Messenger of Allah, and everything that he told, may Allah's blessings and peace be upon him, to inform God of that. Therefore, the testimony of monotheism was: I bear witness that there is no god but Allah, and I bear witness that Muhammad is the Messenger of Allah, may Allah's blessings and peace be upon him. Add to that that everything that God informed us of what He revealed and came is through His prophets and messengers, the last of whom is Muhammad, may Allah's blessings and peace be upon them. They are the mediator for God's information to us, and therefore we have no knowledge of what God informed us and therefore his belief, and that is part of monotheism and it is the mediator. That is, what is required is to believe in all of them and in what was revealed to them and given to them without division or division, that is, to believe in some and deny some, even if there is one prophet or known from the religion necessarily one. As it was said, had it not been for the mediation, the mediator would have disappeared.

### The Truth of True belief:

You have not witnessed your creation or the creator; neither have all the beings, the environment, and the universes around you. Human beings start to witness only in the phase that follows their and everything around them coming into existence, for how come the non-existent witness or be witnessed. Only what is witnessed could be spoken about. Allah (Be He Glorified) says in the Glorious Qur'an:

" مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ " (الكهف آية ٥١)

(I (Allah) made them (Iblis and his offspring) not to witness the creation of the heavens and the earth and not (even) their own creation.) (Al-Kahf: 51)

" هَا أَنْتُمْ هَؤُلَاءِ حَاجِبْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ " ( آل عمران آية ٦٦).

(Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allah who knows, and you know not) (Aal 'Imran: 66).

If you did not witness something that happened before you existed, and none of those who witnessed it ever talked about it, then how come you could know about that thing! In order to know about that thing, it is necessary in this case to obtain knowledge from the creator himself or from those who witnessed the creation, because anyone else who would speak of this would only be speaking speculatively and conceptually and would be limited by the capabilities of their mind.





You, yourself, though having now a grown-up brain after having limited perception of the world in your childhood, still have limited senses. You can only see to a certain range beyond which you cannot see. You can hear to a certain range beyond which- be it louder or lower- you cannot hear. The same is true for your brain and all your other senses; they all have a specific range. You wake up, go to sleep, and become engulfed in your dreams. You cannot describe something in front of you if your eyes are closed, if there is a piece of cloth between you and what you want to describe, or if it is in an adjacent room that you have not entered. All you can do is guess, and guessing is far from being a fact, and the one who lacks knowledge is far from speaking the truth. It is nothing but a lie and a slander. Allah (Be He Glorified) says in the Glorious Qur'an:

"وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا" ( يونس آية ٣٦).

(And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth) (Yunus: 36).

"وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ" (النحل آية ٦٢).

(They assign to Allah that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected (An-Nahl: 62)

"وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ" ( يونس آية ٣٦)

(And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Aware of what they do) (Yunus: 36).

"أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ" ( يونس ٦٦).

(No doubt! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the (Allah's so-called) partners, they follow only a conjecture and they only invent lies (Yunus: 66)

"سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ" ( الزخرف آية ٨٢).

(Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him) (Az-Zukhruf: 82).

How come a child could, no matter how old or brainy he is, recognize his parents by guesswork, if he has not been informed by his parents themselves or by those who witnessed his birth. It is possible for him to deduce only by common sense that his parents were the ones who took care of him when he was young, until he finds solid evidence verifying his deduction, as did Ibrahim (peace be upon him) whose way of reasoning is referred to in the Qur'an as Allah (Be He Glorified) says:

"الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ. وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ. وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ. وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ" ( الشعراء آية ٧٨-٨١).



(Who has created me, and it is He Who guides me; And it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me And Who will cause me to die, and then will bring me to life again) (Ash-Shu'ara: 78-81).

You can only talk about what the phenomena created by Allah that you have witnessed or known about from others. How could you speak about your own creation and how it was started and finished if you have not witnessed it! And how could you speak about the Creator and the Originator Who you haven't seen! Allah (Be He Glorified) says in the Glorious Qur'an:

" وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ " (الحج آية ٣).

(And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaitan (devil) (devoid of each and every kind of good) (Al-Hajj: 3).

**It was necessary to receive knowledge from the Creator and the Originator Himself. Did that happen? Yes, it did happen to Adam, the first Prophet on Earth. Allah (Be He Glorified) says in the Glorious Qur'an:**

" وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ. أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ " (الأعراف آية ١٧٢-١٧٣).

(And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this. "Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will you then destroy us because of the deeds of men who practiced Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?" (Al-A'raf: 173).

This was the beginning; all people were created to be worshipers of Allah, Lord of the worlds, a Lord worthy of obedience and worship; Him alone with no partner. All beings are born with this innate truth or natural predisposition and readiness to accept truth and guidance **even though they cannot recognize or recall this. This is the case, But, do you remember, for example, the date of your birth and what happened on the day you were born, or what happened during the early years of your life? Of course not. Does this mean that you were not present during the early years of your life? Of course, you were present, and there were incidents which occurred but which you cannot remember. Nor can you remember the day of your birth. But others tell you about them all and you speak of them for sure.**

**Do you become doubtful, hesitant or pause even for a moment when you are asked about your date of birth or while you are writing it when filling out official papers? Or do you believe in them because they are incidents that your parents and relatives told you about. Similarly, the believers came to know these facts from their Lord Who created them, and then from their parents Adam and Eve (peace be upon them).**



This incident was transmitted from one generation to the next, and Allah continuously reminded people of it by sending them apostles and prophets (Prayers and peace be upon them) and narrated it for them as it happened in the last message. This incident is connected to Allah (Be He Glorified). Then, do not stand in the way of the transmission of what Allah ordained to be passed from generation to the other, with the aim of bringing down corruption on earth.

Therefore, after Adam (peace be upon him), the message continued to be received from Allah as prophets and apostles were sent. **No prophet or apostle received his message except after people knew him and his honesty**, as is the case with Prophet Muhammad, the truthful and trustworthy (prayers and peace be upon him). This is **in addition to the miracles that Allah supported them with to remind people of the first reception** of orders from Allah so that the scene of reception would remain in minds, and the truth be present and pure from the distortion of the transgressors, because in the period intervening sending apostles, people forget, and the word? ? *Insan* (a human being) itself is derived from *nisyan* (forgetting). In order to nullify any distortion or disruption that occurred, and since our prophet Muhammad (May the prayers and peace of Allah be upon him) is the last of the prophets and apostles, Allah has pledged to preserve His message, as He says in the Glorious Qur'an:

"إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ" (الحجر آية ٩).

(Verily We: It is We Who have sent down the Dhikr (i.e., The Quran) and surely, we will guard it (from corruption (Al-Hijr: 9).

And distortion has been there for no reason but that the mischief-makers transgress as they desire, because it is not possible to transgress when truth, justice, and the rulings of Allah- the Truth- are applied. Allah (Be He Glorified) says in the Glorious Qur'an:

"وَأَتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْغِيًّا بَيْنَهُمْ إِنَّ رَبَّكَ يَفْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ" (الجاثية آية ١٧)

(And gave them clear proofs in matters [by revealing to them the Taurat (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ) (Al-Jaathiyah: 17).

"إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْغِيًّا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ" (آل عمران آية ١٩).

(Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah, then surely, Allah is Swift in calling to account "(Aal 'Imran: 19).

Since the beginning of man

"أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا "



(Am I not your Lord?' They said, 'Yes, we testify'-) (Al-A'raf: 172),

**He was made to be a worshipper of a God, and God is worthy of worship and obedience to Him alone with no partner and worshippers owe this to God.** The Prophet (May the prayers and peace of Allah be upon him) says- as reported by Abu Hurayrah-:

“Everyone is born a Muslim, but his parents make him a Jew, a Christian, or a Magian; just as a beast is born whole. Do you find some among them [born] maimed?” and Abu Hurayrah (May Allah be pleased with him) proceeded to recite verse 30 of Arrum: "" – (God's original upon which He originated mankind. There is no changing God's creation. That is the right religion; but most men know it not --) (recorded in Al-Bukhari]

(فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ) (الروم: 30)

(God's original upon which He originated mankind. There is no changing God's creation. That is the right religion; but most men know it not --) (Ar-Rum: 30)

Any human being is born free from false beliefs and predisposed to accepting true ones. If someone is left to his/her own devices, s/he would be guided by innate nature to the fact that the universe has one God Who manages it. Allah (Be He Glorified) says in the Glorious Qur'an:

" فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتِ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ " (الروم آية ٣٠).

(So set you (O Muhammad SAW) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e., Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. (Ar-Rum: 30)

How does this not contradict the Divine Hadith of “Oh my servants, you are all wandering except that I guide. Therefore, seek my guidance so that I may guide you (Sahih Muslim)”

As reported by the Prophet (May the prayers and peace of Allah be upon him) Allah (Be He Glorified) says:

“The property which I have conferred upon them is lawful for them. I have created my servants having a natural inclination to the worship of Allah, but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Me, although he has no justification for that. “(Sahih Muslim) . The devils include the devils of mankind and the jinn. Similarly, what wrong man does is decked out fair in their eyes by devils of the jinn, so that they would be dragged into falsehood through their whispers and allurements.

**Man is born in a state of fitrah (Allah's Islamic Monotheism), but due to the existence of the above-mentioned causes of misguidance and human decked out lust, if man does not seek guidance from Allah he would go astray.**

Therefore, as reported by the Prophet (May the prayers and peace of Allah be upon him), Allah (Be He Glorified) says: “Oh my servants, you are all wandering except that I guide. Therefore, seek My guidance so that I may guide you (Sahih Muslim)”



**Accordingly, all people by nature believe that this universe has a God Who created and originated it, even if they tell the opposite.**

**Proving that the opposing viewpoint is a false assumption**

**Refuting atheists' erroneous claim:**

**Among the misleading transgressors are those who say,** without any evidence, proof, knowledge, nor any sound reasoning: There is no creator god. The alternatives they advocate is that the universe created itself, that it was generated by a cosmic explosion or by enormous energy, that it was nature that created it, that it originated from a primary cell that evolved and produced it, or that it just happened to exist by mere chance. This is their contrived, blatantly untrue statement.

The truth is that through their words they are admitting the existence of a god; since Allah is the Creator Who created the universe, so they call Him God and refer to Him as creatures, cosmic explosion, enormous energy, nature, elementary cell, or chance. You, O human being, the most noble of all creatures, has you created yourself?

If so, tell us how? Tell us about how you have created yourself! How then can someone of lower rank create himself! If you answer: my molecules, cells, primary cells, nature, cosmic explosion, enormous energy, or chance, then you are admitting that you have been created by a creator, and Allah is only the one Who has created you?

For them, God means existence, cosmic explosion, enormous energy, nature, primary cell, or chance. Then, their words are contradictory and prove the existence of a god, but they named him and described him in the most demeaning terms. Be Allah Glorified and Exalted above all that they attribute to Him. He is the Eternal, without a beginning, and the Everlasting, without an ending, the Creator, the Inventor of all things, the Bestower of forms, the Regulator of all affairs Whose knowledge encompasses all information, and all beings are subject to His power and humbled under His dominion.

Nothing compares to Him, and He is unlike anything you can think of. "Am I not your Lord?" is innate in all of us, and every one of us knows that this universe has a creator. But the true nature and qualities of this creator who has been created by none- the One, the Eternal, without a beginning, and the Everlasting, without an ending, the Creator, (Glory be to Him)- is one of the things that cannot be comprehended by the human mind with its limited capabilities. That mind can only recognize the apparent things that are made apparent to it by Allah (Be He Glorified). It does not even recognize neither itself nor its soul. It has no control over its blood flow, its breathing or the movement of its diaphragm, and does not even know when it will die, etc. How could this mind realize the genuine character and attributes of Allah, his Creator, by itself? He can never know it by itself. He has no choice but to learn it from Allah, the Mighty, the Exalted, the Great, the Great, the highly Exalted above what they say, as Allah told us about Himself and His Most High Attributes through His Apostles (May blessings and peace of Allah be upon them all)-, to have good faith in Allah, and to never ascribe to Allah (Be He Glorified) what is inappropriate to His Godly Attributes of magnificence and perfection.



There is no way of denying the creator except by denying his creations; and this is what has no existence.

Therefore, the Apostles (may Allah's prayers and peace be upon them) did not come to prove the existence of Allah, but rather to acknowledge the Oneness of Allah, exalt Him above what is inappropriate to His superiority and greatness, and to rule in accordance with the Book.

At the point, we come to know that atheists admit the existence of a god, and if they deny, then there is no god but the originator. But they call this originator primary cell, nature, cosmic explosion, enormous energy, chance, or the self-created existent.

As evidenced by their words, they admit the presence of a god, but they do not exalt Allah above what is inappropriate to His superiority and greatness. All praise and glory be to Him. Their atheism lies in their deviation from the True Originator and, in misusing the term originator as they used it to call the primary cell, nature, cosmic explosion, enormous energy, chance, or the self-created existent as pagans do. They do not exalt Allah above what is inappropriate to His divine names that signifies perfection and greatness. The existence of Allah cannot actually be denied. "Am I not your Lord?" . Allah (Be He Glorified) says:

قال تعالى " وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ" (الأعراف آية ١٨٠).

(And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do) (Al-A'raf: 180).

#### Refuting paganism and deification of man:

**They have argued** that Allah is a tree, a star, a calf, a fire, an idol, or a leader like Pharaoh and the like. None of the things they have listed can create themselves or others because they lack the ability to benefit or harm either their primary cells or themselves. Man, who cannot create a fly or recover what it filches from him, and who is the most sublime of all creatures, did not create himself. How, then, could something inferior create itself or others? Hence, they acknowledge the existence of a creator god. But the way they thought of him, named him, and described him falsely is so despicable. They distorted the original meaning of the word "creator" by misusing it to refer to their idols and gods. In so doing, they resembled those who named their idols Al-Lat instead of Allah, Aloza instead of Al-Aziz (the Great), and Menat instead of Al-Manan (the Benefactor). Be He Glorified above what they attribute to Him. They and the atheists are alike as both of them strayed from the original purpose and from the truth, and what follows the truth is nothing but falsehood and denial. Allah (Be He Glorified) says:

" وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ" (الأعراف آية ١٨٠).

(And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do) (Al-A'raf: 180).

#### Refuting the claim that Allah has partners:



**They have claimed that** Allah has partners, and that there are other gods besides Him. It is well known that one partner is either weaker or stronger than the other. In this scenario, the strongest partner would be the true God and everything else is false, i.e., one God. This belies their claim. The other alternative is that both partners are equal in power. In this scenario, each of them would have the attributes necessary for him to be by himself with his creation, and the universe would be ruined by their conflict. Again, their claim is false because this is not the case. Allah (Be He Glorified) says:

"لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَقَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ" ( الأنبياء آية ٢٢).

(Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above what they attribute to Him (Al-Anbiya: 22)

" مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ" (المؤمنون آية ٩١).

(No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him) (Al-Mu'minun: 91).

#### **Refuting the claim that Allah has begotten a son:**

They have said that Uzair is the son of God, just like the Jews, the Messiah is the son of God just like the Christians, or the angels are the daughters of God, just like the Arab idolators. It is common knowledge that son belongs to the same species as his father, and all beings belong to Allah as their creator and originator. Then, how could Allah (Be He Glorified) have as a son one of His creatures who is completely different from Him! Is it reasonable or acceptable to ascribe to a man a child from beings inferior to him? This is false and nonsensical. How would you describe those who say so?

Moreover, a son is born out of two comparable beings, so how can He have begotten a son when He had no wife, and how does He need the womb of a woman incomparable to Him and is created and fed by Him; she needs food while God, the creator of everything, does not.

He does not need any of his creatures which are under his will, are the product of his creation, and which submit and prostrate to Him. He existed before His creations come into existence.

Needing something means not having it and it is a deficiency. Would an impeccable Creator have such attributes! Exalted is Allah above all that they ascribe to Him. It is nothing but a slander and a lie. Exalted is Allah above all that they say. Keep in mind that Uzair, the Messiah, and the angels (peace is upon them) are obedient to Allah, bound to Him in servitude, and bearers' of the testimony.

The Prophet (May the prayers and peace of Allah be upon him) said: "No one, or nothing, is more patient about the offensive statements he hears than Allah. Verily, they ascribe a son to Him, yet He still grants them good health and sustenance" (Al-Bukhari).



The Prophet (May the prayers and peace of Allah be upon him) said: "Allah said: "The son of Adam tells a lie against Me and he has no right to do so; and he insults Me and has no right to do so. His lying against Me is his saying that I will not resurrects him as I created him for the first time. In fact, the first creation was not easier for Me than resurrecting him again (they are both easy for Me). His insult to Me is his saying that Allah has begotten a son, while I am The One, The Eternal Refuge, Who begets not nor was He begotten, and there is none like unto Me." (Al-Bukhari).

### Refuting the doctrine of the Trinity:

**Some of them claimed**, as Christians do, that Allah is the third of three, one God existing in three coequal, coeternal, consubstantial divine persons: God the Father, God the Son, and God the Holy Spirit, three distinct persons sharing one essence. There are equal and share the same qualities, except that the Father begets but not begotten, and the Son is begotten but does not beget. They compare this union to the one in which the soul and the human body are joined without any of them transforming into the other, or mixing, mingling, or changing to form one human essence. we say:

This is a flawed analogy because the soul and the body do not share the same characteristics in the same way their three gods, as far as they claim, do. They claim that the three gods are completely equal, except that the Father begets but not begotten, and the Son is begotten but does not beget. The true analogy is: Are there three persons existing as one being having a single divine nature, or are there three souls existing as one single soul?

The true expression of their doctrine is that they are not one God as they say, but rather three gods, at least according to how they are described. Therefore, the truth is that their doctrine holds that with God, there is a son and a holy spirit, and He became the third of the three because each of them is a God.

Furthermore, filiation necessitates ascribing to Allah attributes that are incompatible with Him such as extinction, need, separation, and similarity of the Supreme Essence to creatures, as they are negative attributes. Filiation is a divine cause for saving the race from extinction, whereas it is impossible for Allah to perish. Besides, filiation means people's need for help with life necessities like intimacy, strength, and so forth, and Allah has no needs. Filiation also implies the separation of the child from the father, and separation is impossible for Allah. Filiation also implies that the child resembles his father; Jesus (Peace Be Upon Him) as a son is supposed to resemble the father, and Jesus (Peace Be Upon Him) resembled the creatures (humans). Hence, the god father the god son become like the creatures, and which is not conceivable for Allah.

-And as we previously said, a child comes from two compatible things, so how can He have a son if He does not have a wife?

And the need for the womb of a woman he created is a deficiency, want, and need for a creature. What sort of deity are he then that needs a womb to carry and feed him? Who were lulling the deity, washing him, and changing his pampers? Is one who breastfeeds like this and is in need and dependent on others a deity? Does a deity crawl? Does a deity try to walk and stumbles? Does a deity eat and drink? Does a deity defecate?





Incarnation needs space, and need means shortage and deficiency. They speak of Christ's union of divinity with humanity to form one essence of God without confusion, without blending, and without change. Saying so entails that it is a union involving embodiment and having partners, and Allah (Be He Glorified) has no partners, nor sharers. Nothing is like Him. Allah, Be He Exalted and Glorified, is not with a conceivable body, nor with a finite substance, for God, Be He Glorified, has no composition, division, incarnation, embodiment, nor union.

- Moreover, composition is an adjective of deficiency and need, as each component needs the other component that participates in the compound, even if it is without mixing, mixing, or changing the composition of the total compound in its final form. How about the total compound if one of its components is isolated, what shall be the effect on its characteristics and the strength of its influence?

Recently a sect came trying to deny the doctrine of the Trinity. They insisted on passing the idea of the Father, the Son, and the Holy Spirit one God, but in another way, they said: The Father is the Being and the Son is the Word of God, the speaking mind of God, and the Holy Spirit is life, so he is a God One. And the meaning of their saying in the name of existence, the mind, and the life that is in the one God means that they believe in one person, and the mind and life are attributes of him, even the father is the attribute of being.

With the ease of showing the falsehood of this belief, I will not add to the brevity, and suffice with their response to themselves, where they said: Athanasius did not say this speech that spread and destroys the doctrine of the Trinity, and they called it the popular theology, according to which the father is an idol or a stone. alive. That is, the Father, who is the origin, derives the mind from the Son, and derives life from the Holy Spirit, meaning 3 different essences in theology.

It is true that every hypostasis is self-existing, so the Father is equal to the Son and equal to the Holy Spirit in their being selves, each of them self-existing and has his own spirit, so each of them is God and Lord, and they cited this in the Bible. The only difference between the father and the son is that the father is not begotten and the son is begotten. Thus, they returned to the origin of their belief that there are three gods: the Father is God in terms of substance and He is the origin in terms of hypostasis and not an attribute, the Son is God in terms of substance and is not the intellect and He is the begotten in terms of hypostasis and the Holy Spirit is God in terms of substance and He is the emanation in terms of hypostasis, and he is not life.

We say to all of those when God was the Lord who is the Son / or the attribute of God the Lord who is the mind in the womb and during infancy, how was the perfection of God who is the Father, the Son and the Holy Spirit, and how was the judgment and management of the matter? Is it an imperfect God, according to the one who said that every subsistence is self-existing, or is it an irrational God, given the one who said that the Son is the attribute of the mind?

We say that Allah Almighty did not want to define His Essence, but He knew His names, attributes, actions, unity, what pleases Him and what does not satisfy Him, and what He requires of us, because this is the goal. What is the essence of God, that is, of the prophets and messengers who preceded Jesus, peace be upon him, even if it was intended, and there is nothing that is transmitted from them themselves about the nature of the divine self, and is it hidden from them



that Jesus, peace be upon him, is the son of God, if that is true? Or that God is the third of three? Or did God, forbid, want to deceive his creation, even the mission of Jesus, peace be upon him? Even the Messiah, peace be upon him, did not speak of God being himself, nor did he say that he is God or the son of God, in an unambiguous and unambiguous manner. Was that an increase in camouflage? Was this how people fell into disbelief from the time of Adam, peace be upon him, to this day? Or is the saying that he is a god, or the son of a god, or the third of three, is a false claim that contradicts God's exaltation, and no prophet of the prophets said it, neither before him nor after him, nor even himself?

The essence of Allah- God- Almighty, as there is nothing that was conveyed with anything of that through the prophets and messengers, peace and blessings be upon them, and everything that crossed your mind, God is contrary to that, since He is Exalted, there is nothing like Him, and upon Him, it is not correct to work the mind in what the mind should not work in, because that It destroys the mind and corrupts the creed, so even thinking about His attributes, the Most High, must be in their effect and not in their essence or how God is characterized by them, and it must be considered that the expressions are indications .. mere indications. As for the truth, it is known by the described, Glory be to Him, and it must be known that God willed from us and He wanted us, so what He wanted from us He made it clear to us, and what He wanted from us He concealed from us.

There is no doubt that everything that is being said is part of the distortion of the call of Jesus, peace be upon him, after he was raised to heaven at a time when whoever wanted to kill him failed, since he was not killed or crucified. Rather, God raised him to Himself, and he will come down at the end of time and break the cross and kill the pig, put away the Jizyah (a per capita yearly taxation) and overflow the money until he does not accept it. Someone and he will die because every soul will taste death, and the one who was crucified and killed is another person, there is no benefit in appointing him, as the matter became suspicious and confused for those who entered upon Jesus, peace be upon him, wanting to kill him, since he was not present as God raised him to him, so they took this person as they thought of them. That he is Jesus, or that he is the traitorous person who guided those who wanted to kill Jesus, peace be upon him, to his place, and when he entered upon him, he did not find him, as God raised him up, and God made the traitor look like Jesus, so they killed him on the grounds that he is Jesus. He knows why they took him and crucified him, so he did not see himself until he knew that the likeness of Jesus was cast upon him - or he was one of the sincere disciples as he was pleased to throw the likeness of Jesus, peace be upon him, for his sake. Those who wanted to kill Jesus, peace be upon him, are the ones who deliberately killed his message, which is Monotheism and that it is the servant of God and His Messenger, as they distorted the writing of the Gospel, so they made it Gospels, just as they made the one God three gods.

- The story of redemption and the saying that the Jesus Christ offered Himself as an offering as an atonement for our sins contradicts the saying that He is the Son of God or God or the third of three, because **the redemption** is from the creature to the Creator as closeness to Him, and the **atonement** is from the guilty creature to the Creator as repentance to Him. As for those who deserve to those who do not deserve it, it is injustice and worship spent on the unworthy, and



this is what idol worshipers are criticized for, so should we attribute that to the Creator? Is it their claim that God has mercy on them and expiated for them the sin of disobeying the Lord by eating from the tree in addition to another sin, which is killing the Lord out of aggression and injustice, without an offering or atonement? Is this atonement? Is this how he fabricated stories?

A God of justice does not bear the fault of one person to another, and both of them are his slaves, so no burden bears the burden of another, so is a holy God of justice that bears the fault of his sinful servants? Is there a God who is Mighty, Powerful, Ever-Living, Ever-Sustaining, in pain, crying out, dying, being buried, and then resurrected? What is this alarm and bellowing and fading? Are these the attributes of an impeccable God? What is this diminution and insult? Is this appropriate and commensurate, or is it anomaly with good taste and logic?

The attribute of the living is not one of the attributes that indicate an action of Allah- God- Almighty, as if He wills, He does, If He wills, He does not act, like the adjective of the erasing, the deadly, as if He wills, He revives, If He wills, He kills, although God is described. Eternal and Everlasting that He is the Eraser and the Deadly, so glory be to Him, nothing is obligatory upon Him, and He is the Doer of what He wills for eternity and eternity. And whether before, during, or after the cut-off -

His actions, Glory be to Him, take place according to His wisdom and will, and according to the times that God has destined for them in eternity, without advancement and without delay, and He spoke according to His eternal knowledge without alteration or change, while Al-Hayy is an adjective that does not indicate the action of those His actions, may He be exalted, and upon Him, are not related to His will and His power, the Most High, for He is the Living Who does not die. Neither year nor sleep take him. That and how is that when all beings lack in their subsistence, movements, and dwellings to His absolute existence?

- The timing of the redemption of humanity and the length of time between it and the sin definitively indicate that it is a fabricated story after Jesus, peace be upon him, with the knowledge of the revisionists of the Bible, who invalidate the call of monotheism that Jesus and all the prophets and messengers brought, prayers and peace be upon them.

- The story itself does not absolve God, Glory be to Him, the Highest, from imperfection and impotence. God, Glory be to Him, is able to forgive all sins, and He is the one who imposed expiation for some sins. The **expiation** is obligatory for the sinner, i.e., the sinner, so that it becomes difficult for him to repeat the sin, with God's help for the servant to give up sin even if he wanted to. God abolished the atonement to abolish it for everyone alike, because he is the one who set it, so the atonement is not binding on God, but it is binding on us by God's command , and to say otherwise is a diminution of God's will and an obligation to God, and God does not have anything to do with Him, and there is no refutation of His command , and there is no punishment for His judgment, so atonement is not obligatory On God, but God imposed it on us to make us rationalize matters and not to present the sin lightly and make it difficult for us to repeat it.

- Likening God to a judge who does not accept the apology of the offender, because an apology does not benefit the wronged. It is an analogy that is not appropriate for someone who has



nothing like him, because God is able to compensate the wronged in this world and the Hereafter or in the Hereafter, and He compensates every person even for the thorn he pricks, and He is able, Glory be to Him, to transform what From harm to good befell him, like wrecking the ship of the poor who work in the sea, so their preservation was their only means of sustenance from confiscation, and like killing the boy, so there was compensation, mercy, and deliverance from disbelief, and like Pharaoh finding Moses, peace be upon him, in the coffin, so he was saved from slaughter, and like the vengeance of the whale to Yunus, peace be upon him, so it was His salvation from drowning and the imprisonment of Yusuf, peace be upon him, was his transition to empowerment and others and many others, and the apparent evil is nothing but an inner mercy in this world or in the Hereafter where the compensation for what is after it is compensated.

The alleged story detracts from God's ability and disposition as He wills, and God's justice is represented in treating everyone the same, so He forgives those who seek His forgiveness for what they have committed, even if their sins reach the clouds of the sky. Whoever guides him according to what is in it, and compensates the oppressed, and changes what befalls him from harm to benefit, whether in this world or in the Hereafter, or both, then the Almighty is Able, and nothing is incapable of him. **Knowing that grievances are from God's decree and destiny, and from God's creation and planning for the purpose of affliction:** so, the affliction of the oppressed will he be patient. Will he turn to God and ask him to remove the injustice. Does he stand up for the truth.

Does he believe in the Hereafter and that what befell him would not have missed him, because it is a test destined by God, and God will reward the patient, and the world is a place of trial, and the Hereafter is a place of recompense. Just as misfortunes happen for no reason, so he surrenders to the judiciary and fate and waits for God's compensation, and a trial for the wrongdoer. Will he return to God? Will he repent? Does he seek forgiveness? Does him return grievances. Does he believe in the hereafter and fear punishment, and it is an argument against the wrongdoer for his bad faith. He purifies himself, then reforms and repents, may God repent to him. So, what do you think and the sin of Adam, peace be upon him, is not oppressive to anyone, but rather an injustice to himself.

- Comparing God's atonement for our sins to the judge who paid the fine for the guilty in order to achieve justice with mercy is a corrupt analogy because the judge has no other power as he is not the one who enacts the law but is only responsible for the implementation of the law, so it is a fraud because of his inability to abolish the law for everyone to achieve mercy with justice. As for God, Glory be to Him, He is the one who sets the law and is able to abolish it for everyone, thus achieving justice with mercy. He would be incapable - and forbid that - of forgiveness without atonement, as if the atonement was imposed on him by someone who is stronger than him and obligated to him, and he is not the one imposing it, so that the sin becomes difficult for the creature, or that he is unable to forgive without atonement, knowing that there are sins for which there is no expiation and that is sufficient.

Was what happened with Adam and Eve, peace be upon them, as soon as they confessed their sin and asked for forgiveness and mercy from God, so He repented to them and brought them



down to the earth and the life of this world, and gave them an opportunity to follow what comes from His guidance, isn't that atonement? And who said that atonement is limited to redemption? And all of that is a diminution of the attributes of perfection and majesty, and the impediment of absolute power, in addition to what we explained earlier, that being composed of things, incarnation, and reproduction are attributes of imperfection, impotence, want, and imperfection. That God has power over everything, that God rules what He wants, but His command is that if He wants something, He says to it, "Be," and it is, and God would not fail Him in anything in the heavens or on the earth. Indeed, He was All-Knowing, Wise.

The disrespect of the Self and Attributes, and the lack of God's true worth, comes from those who wanted to kill Christ, peace be upon him, and they are the ones who killed some of their prophets, lied to some of them, and insulted others as they insulted their God. The benefit of it is nothing but cursing God, where it is diminishing, incapacitating, lack of honesty, and a guarantee for not believing in the last of their prophets, peace and blessings be upon him, for violating what he will bring of truth to what they have approved in their souls of falsehood, as he does not speak falsehood, and he will not less than the Essence and Attributes except what he said. They preceded him among the prophets and messengers, peace be upon them, and those who gave good tidings of his coming, peace and blessings be upon him. If Jesus, peace be upon him, was the son of God, he, may Allah bless him and grant him peace, would have been the first to worship.

"قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ. سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ" (الزخرف آية ٨١-٨٢).

(SAY: "If the Mercy-giving had a son, I would be the first to worship [him]. Glory be to the Lord of Heaven and Earth, Lord of the Throne, ahead of what they ascribe [to Him]!) (Az-Zukhruf: 81-82).

Christ, peace be upon him, is the servant of God and His Messenger, and describing him as the word of God and the spirit of God does not mean that he is a god, the son of God, so Jesus, peace be upon him, is the word of God, since he was by the word of God, be, for it is the source of his creation, not the sperm, and Jesus, peace be upon him, was not the word, the word of God itself. Rather, it is the word of God to Him be and was, and a spirit from God, that is, one of the spirits that God created. He sent the Holy Spirit with it, and he is Gabriel, peace be upon him, to Mary, so he breathed into her this spirit created for God, so she conceived, God willing, with Jesus, peace be upon him, the son of Mary, so he is new, not eternal, because he is the son of Mary. Peace be upon her, and God is eternal, not updated.

Sincere belief is the belief in the whole truth, undiminished, unfalsified, or distorted, and because all of God's messengers are truth from God, so true belief entails belief in all of God's messengers, and the last of them is Muhammad, may Allah bless them and grant them peace. And had it not been for the difference in laws to suit every period between the messengers, and had it not been for the successive reminders from God as mercy and bounty, there would have been the first messenger and my hand, and because Muhammad, may Allah bless him and grant him peace, is the last of the prophets and messengers, upon them be blessings and peace, and there is no prophet after him, so he sent him. God with the valid legislation for the period of his mission, may Allah bless him and grant him peace, and until the hour comes, and God guarantees the preservation of his message, so it is the last preserved message that is not distorted, so God



preserves it, and the above is not devoid of forgetfulness or distortion, so without believing in the master of mankind, may Allah's blessings and peace be upon him, and in all that he told In it, it is an imperfect and incomplete belief, and because every previous legislation loses its validity with subsequent legislation, so nothing is considered other than Islam, which is a true belief, i.e. monotheism and action by legislation and other than that does not avail anything for its owner, so the Almighty said:

“ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ” ( آل عمران آية ٨٥ ).

(And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. ) (Al-Imran: 85).

“ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا. أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ” ( النساء آية ١٥٠-١٥١ ).

(Those who disbelieve in Allah (God) and His messengers, and want to distinguish between Allah (God) and His messengers, and say: 'We believe in some and disbelieve in others;" wanting to adopt a course in between\* Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.) (an-Nisa 150-151).

The prophet, may Allah's blessings and peace be upon him, said: “He who bears witness that there is no god but Allah alone, without partner, and that Muhammad is His servant and His Messenger, and that Jesus is God's servant and His Messenger, and His true word and spirit He bestowed it on Mary, and Paradise is true, and Hell is true; Allah will allow him to enter Paradise according his deeds: From the eight gates of Paradise, whichever he wills” (Sahih Al-Bukhari).



**Response to the deification of Jesus, peace be upon him:****Some of them said:** God is the Messiah, son of Mary.

The wonder of all the wonder of this lie! So how was Jesus, peace be upon him, a god while him was in his mother's womb, during his birth, or in his infancy? Is he a suckling god? God love? Is God trying to stand up and fall? Is God trying to walk and stumble? Is God eating and drinking and defecation? What deficiency and lack and need for this? Then how can a god take sides in the form of a human being, because bias in the form of space is an attribute of lack, want, and need for a space that He possesses, Glory be to Him, the Highest, not with an essence that is biased and needs a space that He possesses and limits it, nor with a body that is imagined, because the body consists of parts that separate and gather and need each other, so He is exalted. God is far above what they say. Glory be to Him, He is not a framed body, nor a limited or determined essence. Glory be to Him, the Exalted, the Inward Manifest. From His creation, Exalted is He, the Essence is exalted from specializing in directions and directions from His creation, Exalted, and relative to geometric shapes and arising from them, and He is above everything above Him, which does not increase Him in distance from His creation, but rather He is close to everything that exists, and He is closer to the servant than the jugular vein, and His closeness to His creation is not comparable. The closeness of bodies, just as His Essence does not resemble those of bodies, and He is in His closeness to His creation, separated from them by attributes, elevated in degrees from the earths and the heavens, He does not dwell in any other than Him, and there is nothing in His Essence except Him, He is established on His Throne, on the meaning He wanted, and in the manner that befits His majesty.as for empowerment, subjugation, and transition, and that the Throne does not carry it, rather the Throne and its bearers are carried by His power, subjugated in His grip.. Glory be to Him, there is nothing like Him, and everything that crosses your mind, God is contrary to that. He Almighty said:

"قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ"  
(المائدة آية ٧٧).

(Say (O Muhammad): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path.) (al-Mā'idah: 77).

Deepening their misguidance, they say that Jesus, peace be upon him, was doing actions of the concern of God alone, such as reviving the dead, creating birds, healing blind people and lepers, and informing about unseen things, and these are the actions of a god and no human does that, so he is a god!

They mislead people by saying that these actions are the actions of Jesus, peace be upon him, and no human being did the same. The truth is that these actions are the actions of God. They are divine miracles performed by God at the hand s of Jesus, peace be upon him. He is the Knower of the unseen and the testimonies, which He reveals to whomever He wills of His servants. He is the One who revives the dead for Him, and He is the one who created the birds for Him, and He is the one for whom the sick is cured, and He is the One who predicted some of the unseen, and



this was done through His hand s with His permission, and Jesus, peace be upon him, was not the only one. God performed some miracles through His hand s, as they claim, to mislead people, and what do we care about the rest of the cosmic and non-cosmic miracles that were not given to Him, such as germination of crops, rain, flow of wind, movement of galaxies, stars, the sun, the moon, and planets, and like the splitting of the moon, of which God gave some Including his messengers and prophets, may blessings and peace be upon them? Didn't Ibrahim, peace be upon him, revive the birds when he called them? Did anyone say that Abraham, peace be upon him, is a god because he revived the birds? Is it the one who revived it, or is God the one who revived it at his hand s with his permission?

Are these human actions? Weren't the wind and the jinn a mockery of Solomon, peace be upon him? Did anyone say that Solomon, peace be upon him, is a god because he used to harness the wind and the jinn? Is he the one who mocked it, or is God the one who mocked it for him? Are these human actions? Didn't he who was given knowledge of the Book come to the throne of Bilqis in less than the blink of an eye? Did anyone say he is a god? Was he the one who brought the throne of Bilqis, or was God the one who brought it? Are these human actions? Did God not soften the iron of David, peace be upon him? Are these human actions? Did God not subject the fire to Abraham, peace be upon him? Are these human actions? Didn't Moses, peace be upon him, create a serpent from his stick and split the sea with his stick? Did anyone say that Moses, peace be upon him, is a god because he created a serpent from his staff and parted the sea? Is he the one who created the serpent from the stick and parted the sea, or is God the one who created the serpent from the stick and parted the sea for him? Are these human actions? Didn't God bring out Salih, peace be upon him, a she-camel without a mother and a father on Ashura without a father from a deaf mountain before the eyes of his people?

Has anyone said that Salih, peace be upon him, is a god because he created the camel of Ashura out of nothing and not from clay, as Jesus, peace be upon him, used to do and took her out of a deaf mountain? Are these human actions? Is the camel a god because it has no mother and father? Is a camel born a god because it has no father? Did God not split the moon for our Master Muhammad, peace and blessings be upon him, and everyone in the Arabian Peninsula and outside it witnessed it so that it would not be said that he bewitched them, and they were the only ones who saw the splitting of the moon, so they asked those who came to them from outside Makkah, so they told them that they had seen the splitting of the moon? Has anyone said that our master Muhammad, peace and blessings be upon him, is a god because he split the moon? Was he the one who split the moon, or was God the one who split it for him? Didn't the trunk of the palm tree moan, audible to everyone who was in the mosque? Did anyone say that Muhammad, may blessings and peace be upon him, is a god because he is the most vocal of trees? Or is it God who uttered everything? When the Companions, may Allah be pleased with them, did not find water to perform ablution and drink, and their number was one thousand and five hundred, he put his hand, peace and blessings be upon him, in a small vessel made of leather with water sufficient for only one. If we were a hundred thousand enough for us?

Didn't he, peace and blessings be upon him, milk a sheep of Umm Ma'bad while she was exhausted and celibate, so he drank and his companions drank, may Allah be pleased with them,





then milked it again to leave milk for Umm Ma'bad? Is he the one who created water and milk, or did God create it for him? Didn't Jabir bin Abdullah, may Allah be pleased with him, come to him during the battle of the trench while digging the trench, informing him that his wife, Suhaila bint Masoud, had prepared food for him that would suffice him and one or two men? And he, peace and blessings be upon him, was tying two stones from the severity of hunger, so his wife was surprised by him, may Allah bless him and grant him peace. Is he the one who ate a lot, or did God bless him? Didn't he, peace and blessings be upon him, wipe the leg of Abdullah bin Atik, may Allah be pleased with him, when his leg was broken and healed, and he said, "It is as if I had never complained about it?" Didn't Ali, may Allah be pleased with him, come on the day of Khaibar, and he was complaining about his eyes to the Messenger of Allah, may Allah bless him and grant him peace He spat in his eyes and prayed for him, and he was all right, as if he had no pain. Didn't he, peace and blessings be upon him, blow three jets at the place where Salamah bin Al-Akwa's knee was injured - may Allah be pleased with him - on the day of Khaybar, so why did he complain about it after that? Is it peace and blessings be upon him who heals the sick, or is it God who healed them? and other miracles and even news of future metaphysics that occurred and occurred successively in front of everyone, such as the defeat of the Persians in front of the Romans, the events of the Battle of Mu'tah, and the fate of Abu Lahab ten years before his death and not to change his position, even for the sake of denial, and as his promise to Suraqah with a broken mast, which took place during the era of Umar bin Al-Khattab, may Allah be pleased with him, and like the Islamic conquests and like the minor signs of the Hour that have all occurred and the major signs that have not happened yet, in addition to cosmic and biological mysteries such as Marj Al-Bahrain and The waves above the waves in the deep sea, as well as the stages of development of the embryo and other things, and others that are still being discovered to this day. Was he the one who foretold the unseen, or was God the one who foretold him of what he wanted of the unseen?

Are these miracles, including the miracles of Jesus, peace be upon him, from human actions attributed to them, so we worship them instead of God and say that they are gods? Is the angel of death a god?

Does the birth of Jesus, peace be upon him, without a father, and some of the miracles that God performed at his hand s, which correspond to and may be less than some of the miracles that God performed at the hand s of His prophets and messengers, may blessings and peace be upon them, invite us to say that Jesus, peace be upon him, is God? And we say that he is the son of God? And we say that God is the third of three? Is this a dilemma that calls us to count on the fingers like children 1, 2 and 3? Is there a problem that Jesus, peace be upon him, was born without a father? Is there a problem that Adam, peace be upon him, was created without birth in the first place, without a father and without a mother? Is there a problem that Eve was created from one of the ribs of Adam, peace be upon him, without a mother?

Isn't Jesus, the word of God, peace be upon him, like the son of the she-camel of God who entered the rock, and the infidels who wanted to kill him after they humiliated his mother did not catch up with him, and the end of time will come out telling people that they were unjust, so both of



them have no father and from the womb of a mother, and both of them did not die, and both of them will come the end of time And he dies because every soul will taste death, so they must die.

They say that Jesus, peace be upon him, is not buried in the dirt, so he is a god! Yes, he is not buried in the soil, because he has not died yet, as God raised him to Himself, and He will descend at the end of time and die and be buried in the soil, so what is the wonder? Didn't their books in the Old Testament say that our master Idris, peace be upon him, was arrested and died in the fourth heaven, and therefore he is not buried in the earth, so did anyone say that Idris, peace be upon him, is a god? where is the problem? The real problem is that you are supposed to believe in God first, that He is the First, who has nothing before Him, and He is the Last, who has nothing after Him, and that He is the Giver and the Deadly. The Mighty, the Forgiving" (Al-Mulk, verse 2). Death and life are among His creatures, may He be glorified and exalted.

“الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ” (الملك آية ٢).

(Who has created death and life that He may test you which of you is best in deed.[1] And He is the All-Mighty, the Oft-Forgiving) (al- Mulk: 2).

The rational arrangement is that you look at God that He is the first, He created everything and He created death and life, the life-giving and the deadly, then you look at the newly invented things after that, and Jesus, peace be upon him, is one of the newly invented things, so respect your mind.

“وَمَنْ يَزْعُبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ” (البقرة آية ١٣٠)،

(And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous) (Al-Baqarah: 130).

“مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ” (ال عمران آية ٦٧).

(Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allāh]. And he was not of the polytheists) (Al-Imran: 67).

Miracles do not benefit those who look and do not see, as they do not see what is beyond the miracle, and their gaze stops at this limit, so they worship the miracle and do not see its creator, like those who worship nature, the sun, the moon, fire, cows, or Jesus, peace be upon him, and they do not see the creator of all of that, so their gaze is stopped at the limit of a miracle.

“مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَعَزِيزٌ عَزِيزٌ” (الحج آية ٧٤).

(They have not appraised Allāh with true appraisal.[944] Indeed, Allāh is Powerful and Exalted in Might.) (al-Haj: 74).

God, Glory be to Him, is not only clear of the attributes of imperfection or incapacity, or everything that is not suitable for the attributes of perfection and majesty, but rather by His



dispensation, may He be glorified and exalted, from similarity, i.e., an attribute of perfection that one of His creatures may be characterized by, for there is no attribute of perfection in His creation that He is not characterized by. In the most complete and ideal manner, as it is not possible for the creature to be more perfect than the Creator.

All of these misguided and misguided transgressors acknowledge the existence of a God, but they do not value Him with the true value of Him, and they do not exalt Him from what is not appropriate for Him, and describe Him in what is not appropriate to the attributes of perfection and majesty. Glory be to your Lord, the Lord of glory, above what they describe, and peace be upon the messengers, and praise be to God, Lord of the worlds, and praise be to God who did not take a son, and did not have a female companion, and did not have a partner in the kingdom, and did not have a guardian of humiliation, and God is great, and God is great, great, and praise God has a lot and Glory be to God tomorrow and originally.

"أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ" (المائدة آية ٧٤).

(Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful. ) (al-Mā'idah: 74).

Prophet may Allah's blessings and peace be upon him, said to Amr Ibn Al-Aas upon his conversion to Islam, when he wanted to stipulate that he should be a "Muslim.", the Prophet said: "Did you not know that Islam destroys what came before it?" (Sahih Muslim).

Prophet, may Allah's blessings and peace be upon him, said, "God, the Blessed and Exalted, said, 'O son of Adam, as long as you call on Me and ask of Me, I will forgive you for what you had, and I do not mind, O son of Adam, if your sins reach the clouds of the sky and then you ask forgiveness from Me, I will forgive you, and I do not mind, O son of Adam, if you come to Me with sins as much as dust of earth, then you met me, do not associate anything with me, I grant you my forgiveness.'" (Sahih Al-Tirmidhi).

Prophet may Allah's blessings and peace be upon him, said, "Whoever meets God without associating anything with Him will enter Paradise, and whoever meets Him associating partners with Him will enter Hell." (Sahih Muslim).

So, it was necessary **to repeat the reception from God by succession of the prophets and messengers, peace and blessings be upon them, whom** God choose from among the best of His creation.

"اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ" ( الأنعام آية ١٢٤ ).

(Allāh is most knowing of where [i.e., with whom] He places His message. ) (Al-An'am: 124).



The message is from God to the people at the hands of the best of them to remind the covenant and the first reception and to erase the falsehood of the transgressors and to purify the faith from distortion and to rule between the people by revelation (the Book) so that justice prevails and some do not transgress against the other. Confirming what came before him of the Book and believing in all of the prophets and messengers who preceded him

" إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا" (النساء آية ١٦٣).

We have inspired you just as We inspired Noah and the prophets following him, and as We inspired Abraham, Ishmael, Isaac, Jacob and the patriarchs, and Jesus, Job, Jonah, Aaron and Solomon; and just as We gave David the Psalms. (an-Nisa 163).

" قُلْ مَا كُنْتُ بِدَعَا مَنْ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ " (الأحقاف آية ٩).

(Say, "I am not something new among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner.) (Al-Ahqaf:9).

" مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ " ( فصلت آية ٤٣).

(Nothing is said to you, [O Muhammad], except what was already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.) (Fussilat: 43).

They all came with no god but Allah, and they believed in it, and they believed in all of God's messengers, upon them be blessings and peace, and the believers believed them until the Day of Judgment.

"وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ" (الزمر ٣٣).

(And the one who has brought the truth [i.e., the Prophet and [they who] believed in it - those are the righteous..) (Az-Zumar: 33).

That is, there is no god but Allah, and God is not God and only, so negation and affirmation are the denial of the existence of a god other than God, so you disavow obedience or listening to any creature in disobedience to the Creator, so your reception, obedience, and submission to God alone will be without partner, and your loyalty to Him alone, Glory be to Him

"لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ" (البقرة آية ٢٥٦).

(There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.) (Al-Baqarah: 256).

The truth is there is no god but Allah, and receiving from God the Truth alone is the Knower of the unseen and the witnessed.

"الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ" (البقرة آية ١٤٧).



(The truth is from your Lord, so never be among the doubters.) (Al-Baqarah: 147).

"وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ" (الكهف آية ٢٩).

(And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!) (Al-Kahf: 29).

"فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ" (البقرة آية ٣٨).

(whoever follows My guidance - there will be no fear concerning them, nor will they grieve.) (Al-Baqarah: 38).

"ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ" (محمد آية ٣).

(That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth for mankind their parables.) (Muhammad: 3).

### **The first thing that was revealed to Muhammad, may Allah bless him and grant him peace**

"اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ" (العلق آية ١).

(READ in the name of your Lord Who creates ) (Al-'Alaq: 1).

On the authority of Aisha, may God be pleased with her, she said: The first revelation that the Messenger of God, may God bless him and grant him peace, began with was the true vision in sleep, and he would not see a vision except that it came like the breaking of dawn. Then he loved the outdoors, so he used to come to Hira' and practice his oath there - which is: devotion - for a number of nights, and provide for that. Then he would return to Khadija and make provisions for the same amount. Then the truth came to him while he was in the cave of Hira', so the king came to him there and said: Read. The Messenger of God, may God bless him and grant him peace, said: "I said: I am not a reader." He said: "So he took me and pressed me until I was exhausted, then he released me and said: Read. I said: I am not a reader. So he pressed me the second time until I was exhausted, then he released me and said: Read. I said: I am not a reader. So he pressed me a third time until I was exhausted, then he sent me off and said: Read. I said: I am not a reader. So he pressed me a third time until I was exhausted, then he sent me off." He said: (Read in the name of your Lord who created) until he reached: (What he did not know).

The vision is the first thing that revelation started with (and the good dream is from God): Prophet, may Allah's blessings and peace be upon him, said: "The good vision is from God, and the nightmare is from Satan, so if one of you sees something he hates, then let him spit to his left three times, and seek refuge from God against the evil of what he saw and from Satan, then He turns on his other side, and it will not harm him."



Then the truth suddenly came to him: He said, come, "Read." And what is the wisdom that Gabriel, peace be upon him, repeated it for two seconds, and he, may Allah's blessings and peace be upon him, replies to him (I am not a reader), and God knows that he is not a reader, and that He, may He be exalted, is the one who will recite it with the recitation of Gabriel, peace be upon him. He said, come, "We will recite you, so do not forget." However, this statement did not come in response to his saying, may Allah's blessings and peace be upon him, "I am not a reciter." Rather, Gabriel, peace be upon him, repeated it, and in the third he said, "Recite in the name of your Lord who created"? This is to confirm that reading is not the issue in question, but rather the issue in question is "read in the name of your Lord who created" because reading is a means of receiving that results in perceptions, opinions, concepts, information, values, scales, actions, actions and speech, all of which stem from the source of receiving and to be All of this is in accordance with the truth and the truth, so it must be from those who know the truth, and whoever knows the truth except your Lord, the Lord of truth, its Creator and Possessor, your Lord who created, and because the universe and what is in it are from God's creation, so reading must be and it is a source of receiving from God.

"أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ" (الملك آية ١٤).

(Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). (al- Mulk: 14).

"وَكَفَى بِاللَّهِ عَلِيمًا" (النساء آية ٧٠).

(Allah is Sufficient as All-Knower.) (an-Nisa 70).

So, the issue concerned was not the reading, but rather the reading in the name of your Lord who created. So, if you read in the name of your Lord who created, then the reception is from God. If God said something, there is no place for the actions of a thought, saying, opinion, thought, or action that contradicts what God said, and the reception in this matter is from God only, so the issue is not read, but the issue is read in the name of your Lord who created, so in the name of God stems your information, your perceptions, your concepts, your values, and your scales, which is your vision of things and events and your judgment on them, and therefore your dealing with them."

"فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ" (المؤمنون آية ١٠٢).

(Then, those whose scales (of good deeds) are heavy, they are the successful. ) (al- Mumenoon: 14).

So, your scales for matters in this world, if in the name of God your good deeds outweigh your bad deeds, then they will be reflected on your scales in the Hereafter, so the weight of the scales in this world will be heavy for the scales in the Hereafter.

"إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا" (المزمل آية ٥).

(Verily, We shall send down to you a weighty Word (i.e. obligations, laws). (al- Muzammil: 5).

Then, in the name of God, will be your actions, dealings, words, and intentions. By God you see, by Him you see, by Him you hear, by Him you weigh matters, by His wisdom you judge, by Him



you are just, by Him you speak, by Him you act, and by Him you move, not by yourself, nor by your mind, nor by your opinion, nor by Him. Rather, by what God has shown you,

"إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا" (النساء آية ١٠٥).

(Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allāh has shown you. And do not be for the deceitful an advocate. ) (an-Nisa 70). (an-Nisa 105).

So, you see things and judge them, and judge behaviors, attitudes, actions, words, opinions, issues and everything, and thus you rule yourself and judge among people by what God has shown you. The reference is God and the master of the people who has the statement, may Allah bless him and grant him peace.

"وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ" ( آل عمران آية ١٠٩).

(To Allāh belongs whatever is in the heavens and whatever is on the earth. And to Allāh will [all] matters be returned.) (Al-Imran: 109).

So, if you read in the name of your Lord, our Lord will be the one who reads you, and no one will laugh at you.

Reading in the name of your Lord who created, just as the beginning of revelation was righteous visions from God, so the first thing that was revealed was reading in the name of your Lord, because the true reception can only be from God. And your Lord in it is the honor of servitude to the Owner, the Creator, the Creator, the Creator, the Ruler, the Sustainer, the Beneficent, the Ever-Living, who is truly worshiped, and who deserves thanks, gratitude, and loyalty, not ungratefulness and denial.

Prophet Muhammad, may Allah's blessings and peace be upon him, was chosen by God to be illiterate, if he wished, he would have taught him to read and write before the revelation, in addition to making it a miracle, as it is evidence of the lack of knowledge with God.

Our master Jesus, peace be upon him, spoke to people in the cradle before he was even conscious, and this is a sign of the lack of realization of the mind with God.

The Antichrist will come at the end of time with water in one of his hands and fire in the other, and he commands people to throw themselves into the water. He, may Allah's blessings and peace be upon him, says, "So throw yourselves into what you think is fire, for it is water. His Messenger, may Allah's blessings and peace be upon him, say, not as you see with the eyes of your head, knowledge, or mind.

Allah Almighty says: "He who is hostile a servant of mine , means he has announce warfare against me, and my servant does not do anything better than performance of what I have made obligatory on him, and my servant continues to do good deeds seeking my satisfaction, until I love him, and if I love him, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes with it,, and his leg with which he walks with it, and if he asks me, I will give him, and if he seeks my protection, I will protect him I do not hesitate in anything I do,



as I hesitate in taking the life of My faithful servant who hates death. I dislike it but he must die." (Collections of Fatwas and Al-Bukhari included it with a slight difference).

By God, and in the name of your Lord, you see, hear, see, weigh things, move, speak, and act, not with your vision, reason, or thought, nor with a vision, reason, or thought of a created being, and in the name of God you speak, speak, and act, not in the name of anyone, nor in the name of a creature, nor in the name of a thing.

" بسم الله الرحمن الرحيم " ( الفاتحة آية ١).

(In the Name of Allah, the Most Gracious, the Most Merciful ) (Al-Fātihah: 1).

The Almighty said on the tongue of Solomon, peace be upon him:

السلام "إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" ( النمل ٣٠).

(It is from Solomon and it (reads): "In the name of Allah (God), the Mercy-giving, the Merciful! ) (an-Naml :30).

Not in my name, not in the name of a creature.

The Almighty said on the tongue of Noah, peace be upon him: “

" وَقَالَ اذْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ" ( هود آية ٤١).

(And [Noah] said, "Embark therein; in the name of Allah [are] its course and its anchorage. Indeed, my Lord is Forgiving and Merciful.) (Hūd :41).

Prophet, may Allah’s blessings and peace be upon him, said, “Invade in the name of God, for the sake of God,.....” (Narrated by Muslim).

خلق الإنسان من علق" ( العلق آية ٢-١)

(He has created man from a clot (a piece of thick coagulated blood).) (Al-‘Alaq: 2).

So, He created the first of everything.

"اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ" ( الزمر آية ٦٢).

(Allah is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things..) (Az-Zumar: 62).

And He created the second, singling out man because he is the most sublime of all creatures.

"هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ" ( البقرة آية ٢٩).

(It is He who created for you all of that which is on the earth. Then He directed Himself[16] to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.) (Al-Baqarah:29).





From whom do you receive your knowledge and vision of things? Who was created or who was a leech? God suspended it, If He willed, He would make it fall off? Either you or someone else.

"افْرَأْ وَرَبُّكَ الْأَكْرَمُ" (العلق آية ٣).

(Read! And your Lord is the Most Generous.) (Al-'Alaq: 3).

The Generous One is the one who is generous with giving, and is there any giving that is better than receiving from God and the Qur'an?

"قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ" (يونس آية ٥٨).

(Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); - therein let them rejoice." That is better than what (the wealth) they amass) (Yūnus: 58)

God's grace is the Qur'an and His mercy is the one with the statement, the master of people, may Allah bless him and grant him peace;

"وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ" (الأنبياء ١٠٧).

(And We have not sent you, [O Muhammad], except as a mercy to the worlds.) (Al-Anbiya: 107).

from what he, may Allah's blessings and peace be upon him, said: "I have left among you what if you hold fast to it, you will never be misguided, the Book of God and the Sunnah of His Prophet" (Sahih Al-Targheeb). God of the people of the Koran? And the Lord is an indication of gradation little by little according to the preparation until reaching the degree of perfection, as it is good news in the first revelation of the completion of His grace, the Highest, and

"الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا" (المائدة آية ٣).

(This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.) (al-Mā'idah: 3).

"وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ" (الأنعام آية ١١٥)

(And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing. ) (Al-An'am: 115).

truthfulness in the news, and justice in the commands and prohibitions.

When the tax of Iraq was presented to Umar, may Allah be pleased with him, Umar and his freed slave went out and made Umar count the camels, if there were more than that, then Umar began to say: Praise be to Allah- God- Almighty, and his master said: This is by God from God's grace and mercy. Omar said: I lied. This is not what Allah Almighty says: (Say, by the grace and mercy of God, then let them rejoice. It is better than what they gather) and this is what they collect.

"الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ" (العلق آية ٥-٤).

([it is He] Who teaches by means of the pen, He has taught man that which he knew not.) (Al-'Alaq: 4-5).

There is no knowledge without the known, and the known is nothing but something that God created and manifested. Had it not been for God creating it and manifesting it, there would be



no knowledge of it and it would not have been written. Knowledge arose from God's teaching that He made the thing known and created man and created his ability to learn.

قال تعالى " وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا" (البقرة آية ٣١).

(And He taught Adam the names - all of them. ) (Al-Baqarah:31).

God created information and created the ability to acquire it.

" وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ" (البقرة آية ٢٥٥).

(They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter. ) ( Ar-Rūm: 16).

That is, what He, Glory be to Him, revealed and willed for man to teach Him,

" وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ" (البقرة آية ٢٥٥).

(they encompass not a thing of His knowledge except for what He wills.) (Al-Baqarah:255).

Allah Almighty is the one who knows. And he learned with the pen, the pens are originally three: The first pen that God created with his hand. He, may Allah's blessings and peace be upon him, said: "The first thing that God created was the pen. What happened and is happening, and all the information, including what God revealed and taught to man, is written in God's pen and people learn it not by reading, but by God creating what is written with this pen and people living it, so it is knowledge through eye-vision of what is written by the pen, and some of it is what he wrote people with their pens. And the second pen: the pens of the angels, God made them in their hands to write quantities, things and deeds. And the third pen: the pen with which people write information, so they record knowledge and people pass it on by reading and memorizing it. It is a tool for learning that God created and inspired people to use and taught them to write. By the pen of God, Glory be to Him, He taught man what he did not know.

The Prophet, may Allah's blessings and peace be upon him, did not learn to read and write, neither before nor after the revelation, so in Sahih Muslim from the hadith of Al-Bara' in the Treaty of Hudaibiyah that the Prophet, may Allah's blessings and peace be upon him, said to Ali: Write the condition between us: In the name of God, the Most Gracious, the Most Merciful. This is what Muhammad, the Messenger of Allah, agreed upon. The polytheists said to him: If we knew that you are the Messenger of Allah, we would follow you - and in a narration: we pledge allegiance to you - but write Muhammad bin Abdullah, so Ali commanded to erase it, and Ali said: By God, I will not erase it. The Messenger of Allah, may Allah's blessings and peace be upon him, said: Show me its place, so he showed it and erased it. ...] (Sahih Muslim).

What we are talking about is receiving from the truth. It is reading in the name of God. We are not a nation. Read. We are a nation. Read in the name of your Lord who created. This is a topic that is completely different from the topic of the importance of reading and writing. It is another topic that has great importance in Islam and is inferred from many other evidence available. And a piece of information that does not need arbitrary evidence, for it is a topic that is clearer than being inferred from it. So, what is not an obligation without it is an obligation, so reading and



writing are a religious necessity, and duties are not established without it, and it is sufficient to know that the longest verse in the Qur'an contains the command to write.

" يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بِيَدَيْكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُب...الآية" (البقرة آية ٢٨٢)

(O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation [i.e., the debtor] dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of them [i.e., the women] errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.) (Al-Baqarah:282).

And it is the means to acquire the knowledge of power that they are commanded to adopt.

" وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّن قُوَّةٍ " (الأنفال آية ٦٠).

(And prepare against them whatever you are able of power and of steeds of war[456] by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows.) (Al-Anfal: 60).

it is the means for learning languages to spread Islam and inform about God and His Messenger, may Allah's blessings and peace be upon him, and to refute the suspicions of falsehood and to protect religion.

" وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ، فَيُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ، وَهُوَ الْعَزِيزُ الْحَكِيمُ " (إبراهيم آية ٤).

(And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills[649] and guides whom He wills. And He is the Exalted in Might, the Wise.) (Ibrahim: 4).

Among countless indications of the importance of reading, writing, learning languages, and various sciences and arts. It was proven on the authority of Zaid bin Thabit that he said: The Messenger of Allah, may Allah's blessings and peace be upon him, commanded me to learn for him a Jewish book. He said: Half a month did not pass by me until I learned it for him. He said: When I learned it, if he wrote to the Jews, I wrote to them, if they wrote to him, I read to him



their letter. He said: "Is it better in Syriac? It brings me books." He said: I said: No. He said: "Learn it." So, I learned it in seventeen days (Musnad of Imam Ahmed bin Hanbal).

A Muslim should not arbitrarily abuse evidence for arguments from here and there. Rather, he should be proud of Islam and put words in their places so that issues are not obscured. God did not neglect anything in the Book for us, so the nation should refer to its dominant book in all the issues raised, and let us discuss any matter in its proper place. So, we will find the clear truth in what we want to clarify to the people, for the Messenger, may Allah bless him and grant him peace, left us to the white argument whose night is like its day, bright and bright, so we do not beg people, but rather we beg the truth and reveal it to people.

Examples of begging people to ask them to define terrorism! Is this correct from the nation of Muhammad, may Allah bless him and grant him peace, and in his hand is the book of God that confirms what preceded it from the book and the dominant over it

"وَأَعِدُّوا لَهُمْ مِمَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَمِنْ رِّبَاطِ الْخَيْلِ تُزْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ" (الأنفال آية ٦٠).

(And prepare against them whatever you are able of power and of steeds of war[456] by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows.) (Al-Anfal: 60).

Terrorism, then, is the preparation with the deterrent force to strike terror into the hearts of enemies. As for non-enemies, they will not intimidate this force because they do not intend to attack. Is it an infringement on others or is it considered reprehensible? Is the normal non-criminal person who does not intend to commit a crime afraid of it? Or is the one who is afraid of going to the street intending to commit a crime such as theft and so on? Is military force and armies wrong? And the evidence is that the deterrent force is for terrorism in this concept and not for transgression, as the Almighty said in the same verse: "And others besides them whom you do not know, God knows them." So how will you attack someone whom you do not know is your enemy? So, terrorism is merely to strike fear into the hearts of the enemies, not transgression.

"وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ" (البقرة آية ١٩٠).

(Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.) (Al-Baqarah:190).

So, jihad is fighting all those who fight Muslims, whether pushing or seeking to spread Islam, if they refuse and refuse, and they choose to fight and war as the Islamic conquests, and there is no aggression in it, as shown by God's blessings and peace be upon him, for God does not love the aggressors.

As for the crimes and assaults that occur and the attempt to define them as terrorism and attach them to Islam, Muslims are innocent of them, and that criminality is rooted in others by the mission of the Prophet, may Allah's blessings and peace be upon him, until the Hour comes. They are the killers of reform, they are the killers of development, they are the killers of truth in every time and place, they are the corrupters on earth, they are the inveterate criminals, not the



fundamentalist Muslims. Islam is innocent of criminality and criminals, and terrorism is to inject fear into the hearts of these criminals to prevent the aggression inherent in them.

The rest of the was revealed in other, later events, even if the moral link exists.

"كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَى. أَنْ رَأَاهُ اسْتَغَى. إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى" ( العلق آية ٦-٨).

(Nay! Verily, man does transgress (in disbelief and evil deed). Because he considers himself self-sufficient. Surely, unto your Lord is the return.) (Al-'Alaq: 6-8).

How can a child who does not have anything, be born naked, holding his hands in the air, does not understand anything, does not recognize those around him, does not know his father or his mother, and he was stuttering and did not know how to speak or step or control his exits, and when he reached his peak and began... The process of understanding he has, and he is incomplete, no matter how much of the mind he found with him, with the limited abilities that God placed for him and determined for the purpose of implementing His commands, Glory be to Him, and he began to take possession of what God possessed. How would clay be after it was nonexistent if it became a human being and its habit became stronger, so he saw that and will return? For the clay, the clay that God created from nothing, so how about one who was nothing and will die and perish, then God will bring him back to him, his Creator, and to Him he will return. How can he not be as his Creator intended for him to be? Rather, how can he be overwhelmed and not receive from his Lord? Isn't that what He owns him, his body, his hearing, his sight, his mind, his limbs, and even his soul. It is a trust that is not his property, and our Lord is the living and subsisting King who owns him and owns what he owns. He is the one who carries it and is the one who moves it? All these trusts decrease with time and then are taken little by little, and when a person dies, they leave him all of them.

"وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا" ( الكهف آية ٤٨).

(And they will be set before your Lord in (lines as) rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).) (Al-Kahf: 48).

And the continues by mentioning one of the forms of tyranny, such as forbidding what is good, denying and turning away, then it concludes with

"كَلَّا لَا تُطِغُهُ وَاسْجُدْ وَاقْتَرِب" ( العلق آية ١٩).

(Of course, do not obey him; bow down on your knees, and come closer) (Al-'Alaq: 19).

It is the title of the message and the path that leads to guidance, negation and affirmation. Negation do not obey Him, and affirmation prostrate and approach, so do not receive except from God, and do not fear except from God, and do not obey anyone else in disobedience to the Creator. The Creator." Sahih al-Jami' and al-Baghawi. There is no god but Allah, so put yourself and everything aside and turn to your Lord obediently, humiliated, lacking, submissive, prostrating, approaching, diligent in supplicating and remembering Him.



Allah Almighty says, "I am as My servant thinks I am, and I am with him if he remembers Me. See them, if he approaches me by a span, I approach him by a cubit, if he approaches me by a cubit, I approach him by selling. He came to me walking, I came to him jogging." (Sahih Al-Bukhari).

He, may Allah's blessings and peace be upon him, said: "The closest a servant is to his Lord is when he is prostrating, so make a lot of supplication." (Sahih Muslim).

And what Aisha, may Allah be pleased with her, said in her hadith about the beginning of reception and the revelation of his saying, "Come, read": Khadija said: O cousin, listen from your nephew. Waraqa said: My nephew, what do you see? Waraqa said: This is the law that was revealed to Moses.

So, let's see together what happened **with Moses, peace be upon him, at the beginning of the revelation and receiving from God**, and what is the wisdom behind the words that occurred from a question, an answer, and an order before his order to go to Pharaoh with two verses?

We called Moses, peace be upon him

"إِنِّي أَنَا رَبُّكَ فَاحْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى. وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى. إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي. إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ. فَلَا يَصُدُّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ" (آية ١٦-١٧).

("Verily I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa. And I have chosen you. So listen to that which will be revealed (to you). Verily! I am Allah! Lâ ilâha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salât (Iqâmat-as-Salât) for My Remembrance. "Verily, the Hour is coming - and I am almost hiding it from Myself - that every person may be rewarded for that which he strives. So do not let anyone who does not believe in it and follows his own passion, bar you from it so that you may perish!) (Tâ-ha: 12-16).

This was the beginning of receiving from God, revelation and direct hearing from God. Moses, peace be upon him, spoke to God, saying, "Indeed, I am your Lord." Your Lord contains the honor of servitude to the Owner, the Creator, the Creator, the Creator, the Ruler, the Sustainer, the Benefactor, the Sustainer, who is truly worshiped. What an honor that requires thanks, gratitude, and loyalty, not denial. And denial. This corresponds to the Almighty's saying, "Your Lord is the One who created."

"So, take off your shoes." So, the command is to take off the shoes in order to stand without a barrier on the ground, to stick to the earth from which he was created, so he returns to the origin of his creation, and that he was created from clay, and how can clay be in his opinion or that it coincides with the truth or the truth with the created mind with limited capabilities! You are not in your opinion, nor in your mind, nor in a created being, but rather that you are in degradation and humiliation to God, your Lord who created you, and by resorting to God and getting out of the might and power that God has transformed and strengthened by Islam to God. What is between you and him and what pleases him and what does not please you.

"You are in the valley." And the low valley of the earth is an outlet for the torrent and a path, and it is distinguished by the fertility of its soil suitable for cultivation due to its response to water,



and what is like the valley to the heart of the believer who is low in humility to God, in which orders and prohibitions, decrees and predestination apply, like a torrent without hindrance or hindrance, a Muslim who is kneeling. prostrating, responding to God, accepting what God responds to him, then knowledge of God grows in him and acts according to it for God, so he lives by faith and life spreads and flourishes like a seed that has grown on its stalk. Walking towards God, so that the heart will be subject to God's choice by using it in His pleasures.

The Prophet, may Allah's blessings and peace be upon him, said: "guidance and knowledge that Allah has sent me with is like the abundant rain that hit a land, and it was pure, and it accepted the water, then it grew pasture and grass." There were plenty of them, and some of them were barren, and they caught the water, so God benefited the people with them, so they drank, irrigated, and planted. From it is another sect, but it is the bottoms that do not hold water and do not grow plants. It is also like the person who understands the religion of God, and the benefit of what God sent me with, and another person who does not accept God's guidance which I was sent with." (Sahih Al-Bukhari)

"Al-Muqaddas," the purified one, where God chose it to converse with His Word and with what was revealed in it of the words of God. Peace trampled on his feet as he took off his shoes, and the shoes are used to ward off the road's harm and to rest the feet, and the bare feet are a sign of poverty and lack of resourcefulness, so he commanded the lack of God to get out of squint, strength, opinion and knowledge, so there is neither opinion nor knowledge with the Lord, "And I chose you." God looks into the hearts The servants and choose whom He wills and use it in His pleasures, so God singled him out for His messages and His words to communicate about Him, Glory be to Him, the Highest, so Glory be to Him and the Most High He creates whatever He wills and chooses, "So listen to what is revealed." Looking at the sources of receiving and receiving the truth can only be from God, the true Creator. The Almighty said,

"وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ" (الأعراف آية ٢٠٤).

"And when the Qur'an is recited, then listen to it and be silent, that you may receive mercy" (Al-A'raf, verse 204).

Reading and listening to the word of God.

"انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ" (المائدة آية ٧٥).

(Look how We make the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth) (al-Mā'idah: 75).

Looking needs a light by which visible things are made clear and revealed, and is light truly other than God, the light alone, Glory be to Him, and God is the light of the heavens and the earth, in truth He manifested it from non-existence to existence. Existing originally according to the measure of its light, and the light that there is nothing like it that appears by creation out of nothingness, other than an example, Glory be to Him.

Because reading, listening, and looking are means of receiving that result in perceptions, opinions, concepts, information, values, scales, actions, actions, and words, all of which are based on your vision of things and stem from the source of receiving, and for all of that to be in



conformity with the truth and truth, so it must be From those who know the truth, and who knows the truth except your Lord, the Lord and Owner of the truth, because the universe and what is in it are from God's creation, so it must be reading, listening, and looking, and they are the sources of receiving from God.

"أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ" (الملك آية ١٤).

(Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). (al- Mulk: 14).

"وَكَفَى بِاللَّهِ عَلِيمًا" (النساء آية ٧٠).

(Allah is Sufficient as All-Knower.) (an-Nisa 70).

If the source of receiving is God, then your vision of things will be what Allah has shown you.

"بِمَا أَرَاكَ اللَّهُ" (النساء آية ١٠٥).

(Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate. ) (an-Nisa 105).

There is no place for a thought, saying, opinion, thought, or action that contradicts what the Lord said, so the reception is from God. "Indeed, I am God, there is no god but I, so worship Me and establish prayer for My remembrance." Receiving from God alone has no partner, there is no god but Allah, and worship is for God alone

"يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ" (الأعراف آية ٥٩).

(We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day. ) (Al-A'raf: 59).

"إِنِّي عَبْدُ اللَّهِ"، "وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا"، "إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ" (مريم بعض آيات ٣٠، ٣١، ٣٦)

(He [ʿĪsā (Jesus)] said: "Verily I am a slave of Allah, He has given me the Scripture and made me a Prophet\* And He has made me blessed whosoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live. And dutiful to my mother, and made me not arrogant, Peace be on the day I was born, and the day I shall die [after the second coming] and the day I am raised to life again\* It is not Allah (God)'s role to adopt a son. Glory be to Him! Whenever He determines upon some matter, He merely tells it:

(He [ʿĪsâ] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet\* And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live. And dutiful to my mother, and made me not arrogant, unblest, Peace be on the day I was born, and the day I shall die [after the second coming] and the day I am raised to life again\* It is not Allah's role to adopt a son. Glory be to Him! Whenever He determines upon some matter, He merely tells it: "Be!", and it is. [Jesus said], "And indeed, Allâh is my Lord and your Lord, so worship Him. That is a straight path.) (Mariam: 30-36).





قال تعالى "وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ" (الأنبياء آية ٢٥).

(And We sent not before you any messenger except We revealed to him that, "There is no deity except Me, so worship Me) (Al-Anbiyā' - 25)

Allah alone has no partner, lack and groveling of the heart and humility of the limbs, which is represented by obedience and prostration to God by establishing prayer, as your noblest members tread the ground from which you were created and your gaze is lowered towards the place of your prostration in prayer, just as you tread the earth with your feet to remember that you are clay and remember your Lord, and how can mud be By himself or by his opinion, and not to be with his Lord, or to coincide with the truth or the truth with the created mind with limited capabilities, and not to receive from God! And prayer is a connection to God and your ascent to the remembrance of God. So, whoever remembers God, God will remember him

"فَاذْكُرُونِي أَذْكَرُكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ" (البقرة آية ١٥٢).

(So remember Me; I will remember you. And be grateful to Me and do not deny Me.) (Al-Baqarah:152).

Allah Almighty says, "I am as My servant thinks I am, and I am with him if he remembers Me. See them, if he approaches me by a span, I approach him by a cubit, if he approaches me by a cubit, I approach him by selling. He came to me walking, I came to him jogging." (Sahih Al-Bukhari).

He, may Allah's blessings and peace be upon him, said: "The closest a servant is to his Lord is when he is prostrating, so increase your supplication." (Sahih Muslim)

Therefore, the consequences of receiving information, perceptions, concepts, values and scales, which are the vision of things and events and judgment on them, and therefore dealing with them will be in accordance with the truth and the truth. "Indeed, the Hour is coming, which I am about to conceal, so that every soul will be rewarded for what it strives for. Retreat, so do not prevent you from the coming hour of reckoning, the time of which only God knows, on the day when the truthful will benefit those who do not believe in it and follow his desires, as receiving from Other than God, so you turn away, and this corresponds to His saying, "No, do not obey Him, prostrate and draw near." There is no god but Allah, and receiving and obedience to Him is none other than Him.

This confirms that man is innate in that he is a servant of a Lord who is worthy of obedience and worship. He alone has no partner, there is no God but Him, and that the devils assail man, so do not obey a devil, do not obey him, and he turns you away, and then you turn away, but prostrate humbly, submissively, surrendering with your heart to orders and prohibitions, and fate and fate. Prostrate on your limbs, so it will be easy and soft in obedience to God and establishing prayer, where the outward prostration of the limbs in prayer, and approach the remembrance of God as God reminds you.

" وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى " (طه آية ١٧).

(And what is that in your right hand, O Mûsâ (Moses)?) (Tā-ha: 17).



And God knows what is in his right hand, so what is behind this question? Moses, peace be upon him, replied,

“قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى ” ( طه آية ١٨ ).

(He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.) (Tā-ha: 18).

Then Moses, peace be upon him, saw it as a stick and answered that it was my stick, so Allah Almighty commanded him

"قَالَ أَلْقِهَا يَا مُوسَى " ( طه آية ١٩ ).

((Allah) said: "Cast it down, O Mûsâ (Moses)!) (Tā-ha: 19).

"فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى " ( طه آية ٢٠ ).

(So he threw it down, and [just imagine,] it became a snake that crawled along! ) (Tā-ha: 20).

This is what is behind the question, if God command s you, implement immediately and put forward your vision of things and what you claim or others claim of claims, even if your claims that you are convinced of are like my stick, and put away your attachment to reasons and justifications, and be certain that the matter is not what you see or know and say or the reasons. You see it, and you know that it is a stick, and I answered my stick, and that it is a cause of desires, so if God command s you, throw it away, throw it immediately, for it is a snake.

" قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى " ( طه آية ٢١ ).

(Allah said: "Grasp it and fear not; We shall return it to its former state,) (Tā-ha: 21).

So, he received the order from God the truth and carried it out, and the snake did not harm him, if it had a stick, not as a snake sees it, then what God command s you to take, take it without hesitation and do not be afraid of any consequence. Lesson One: God created you out of nothingness and that you are God, so make your heart low and submissive to God in which command s and prohibitions, decree and destiny apply, like a torrent without hindrance or obstruction, submitting to God and disavowing those around you and your strength to God's transformation and His strength, and make your heart under your feet and make it walk to God, so with that It purifies your heart and makes it a place to receive God's guidance. Things are not judged by your vision, and your mind does not work with God's command, and things are not as you see or think, but things are as the truth command s, Glory be to Him, and He says, "You said a stick, but if it is a snake, then when you saw it a snake, behold, it has a stick." Do not see things by yourself or others, but in the name of your Lord who created the stick and the serpent.

Lesson Two: If God command s you to leave (the prohibitions) and some of them are what you see useful to you or you like, then know that it harms you, not as you see that it benefits you (a snake, not a stick) If God command s you to take (Command s) and among them are what you see your doom and fear, so know that it is beneficial to you, not as you see your doom (a stick that he leans on and smashes with it on his sheep and other purposes, and it is not a snake). From the Fire), as Paradise was surrounded by adversities and Fire was surrounded by desires, and we are in a time when the one who clings to his religion is like holding on to embers, so you



surrendered to God and entrusted your command to God seeking goodness, so you will find that guidance, light and security, not fire, and you will live a good life in this world and the Hereafter, and your life will light up and your heart and the afterlife with the good word, there is no god but Allah, Muhammad is the Messenger of Allah, may Allah's blessings and peace be upon him, and acting upon it is like a good tree whose root is firm and its branch is in the sky that yields its fruit every time with the permission of its Lord. Or it pertains to others,

Lesson Three: when you see things change from good to bad regardless it is linked to you or other people, such as disguise those whom I do a Favor to, or enmity turns to love, or love turns to enmity, or poverty after wealth, or wealth after poverty, or sickness after health, or health after sickness, or day after night, or night after day, or summer after winter, or winter after summer, and Thus, know that these are signs from God to you, so that you remember to obey Him and obey Him, and you fear disobeying Him, so you leave it. Changing the situation refers you to the changer, so Glory be to Him who changes and does not change. Lesson Four: Remind yourself and others of obedience and its reward, and fear of disobedience and its consequence and do not be afraid, for God is with you, He hears and sees, Hearer who does not deviate from his hearing the obsessions of conscience that does not deviate from seeing the secrets of delusion and thinking. There is no impression of images and colors equal in his ability to hear sounds, and his vision is not obscured by darkness.

Lesson Five: is by remembering God and obedience and the coming of blessing, and what accompanies that. So, what about the person who accompanies the righteous and the righteous and the blessing of righteous companionship and the people of remembrance in the gatherings of remembrance, the sitting ones whose sitting does not miserable them? He came back as the day his mother gave birth to him. Have you seen how we neglected the remembrance of God?

Lesson Six: Psychological peace, familiarity, friendliness and love when God loved you and gave you where he is from God, where Moses, peace be upon him, said my stick and he did not say stick and Aaron said my brother and he did not say Aaron and God knows That the stick disobeyed him and Aaron his brother, but it is affection and love for what God gave to him.

So, receive from God without actions of your mind, vision, or feelings, and see things by God, not by yourself, and act accordingly, and know that the outcome is good, and do not precede God in word.

"لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ" (الأنبياء آية ٢٧).

(They cannot precede Him in word, and they act by His command. ) (Al-Anbiya: 27).

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدَمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ" (الحجرات آية ١).

(You who believe, do not press forward in the presence of Allah (God) and His messenger. Heed Allah (God): Allah (God) is Alert, Aware.) (al-Hujurāt: 1).

The Prophet said, "Time has completed its cycle and has come to the state of the day when Allah created the heavens and the earth. The year consists of twelve months of which four are inviolable; three of them consecutive - Dhul-Qa'dah, Dhul-Hijjah and Muharram and Rajab, the month of Mudar (tribe), which comes between Jumada and Sha'ban. What month is this?" We



said, "Allah and His Messenger know better". The Prophet remained silent for some time until we thought that he would give it a name other than its real name. Then asked, "Is it not (the month of) Dhul-Hijjah?". We replied in the affirmative. He asked, "Which city is this?". We replied: "Allah and His Messenger know better". He remained silent until we thought that he would give it another name. He asked, "Is it not Al-Baldah (Makkah)?" We said: "Yes". He asked, "What day is this?". We said: "Allah and His Messenger know better." He remained silent until we thought that he would give it another name. He asked, "Is it not the day of An-Nahr (the sacrifice)?" We replied in the affirmative. Thereupon he said, "Your blood, your property and your honor are 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. Behold! Let him who is present here convey (this message ) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it." He again said, "Have I conveyed the message to you? Behold! Have I conveyed the Commandments (of Allah) to you." We submitted: "Yes". He then said, "O Allah, bear witness (to this)". (Sahilh Al-Bukhari)

So, Moses, peace be upon him, did not care about seeing the sea in front of him and Pharaoh and his soldiers behind him, and his companions saying, "We shall be caught." And he said, "No, my Lord is with me. Because things are not what he sees, so there is no vision or opinion with God, for he was commanded by God to expel the children of Israel.

The essence of wisdom is to read matters and things in the name of the Lord who created. This is to thank God for the nature, "Am I not your Lord?" and to see with His vision and to act in the name of God, the Most Gracious, the Most Merciful, not in the name of a created being or with a created mind, for God knows best what He created and to Him is the return.

"أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ" ( الملك آية ١٤ ).

(Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything). (al- Mulk: 14).

What our Lord says to us, we implement it immediately without a final thought. There is no opinion for yourself, for others, or for a creature with God. He is more knowledgeable than us, and we are his servants and our loyalty to him. Execution without thinking. A person should not think about his capabilities in implementation or what are the possibilities available for implementation. This command, or what I can implement from this speech, or what I will be exposed to as a result of this implementation, I implement it comprehensively and completely without definitive thinking, with no actions of the mind at all.

"وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا" ( الأحزاب آية ٣٦ ).

(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. ) (Al-Ahzab: 36).



The prophet, may Allah's blessings and peace be upon him, said: "Slowness in everything except in the work of the hereafter" (Sahih Abi Dawood).

**The mistake of Iblis** is to receive from other than God, as when he was commanded to prostrate, he thought and measured and referred the divine command to his own opinion.

"وَاللَّهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ" (هود آية ١٢٣).

(And to Allah belongs the Ghaib (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad) and put your trust in Him. And your Lord is not unaware of what you (people) do.) (Hūd :123).

The matter is only due to God alone, who has no partner, not the opinion or vision of a creature from the worlds.

He went back and measured the words of God with his thought and his opinion that fire is better than mud, and he honored himself with him, so he did not present his opinion, so he has no opinion with God, and that he must see by God and he did not carry out God's judgment, so he made himself a rival to God, but he refused and was arrogant and was of the disbelievers. What is the knowledge of Satan besides the knowledge of our Lord? Is Satan the one who says clay is better or fire is better? Is Satan the one who created mud or created fire? His money is preferable to the best, and whatever is better is supposed to be implemented immediately without thinking and he persisted in his tyranny that blinded him, and he did not back down and return to his Lord as Adam, peace be upon him, retracted and confessed his sin and asked for forgiveness and mercy so that he would not be among the losers. For the reason for not implementing His command, Glory be to Him. So, his punishment was

"قَالَ اخْرُجْ مِنْهَا مَذْذُومًا مَّدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ" (الأعراف آية ١٨).

([Allah] said, "Depart from it [i.e., Paradise], reproached and expelled. Whoever follows you among them - I will surely fill Hell with you, all together) (Al-A'raf: 18).

**So let those who disobey the command of their Lord beware and measure and return the law of God to their opinions and desires and judge them and do not judge the law of God and do not measure according to the law of God. .**

He, may Allah's blessings and peace be upon him, said, "None of you believes until his desires are in accordance with what I have brought" (Maaraj al-Qibla).

"ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ" (محمد آية ٩).

(That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc.); so He has made their deeds fruitless.) (Muhammad: 9).

Among the examples of immorality about God's command: One of the women of the societies that disobeyed God said, speaking about the legal dress, why do they feel that our Lord will hold us to even a veil that we put on? This is our Lord, merciful, merciful. In doing so, she followed Iblis in measuring the Shari'a on opinion and making the created, imperfect mind the rule. She



transgressed against God's judgment, so she made her judgment a match for God's judgment. She has even a veil, and it is easy for her to mock God's commands that are not subject to discussion, and it is known that God is not harmed by disobedience and obedience does not benefit him. That is something of his possession, but God made commands and prohibitions and their degrees for the happiness of human beings and for the consequences of leaving them in terms of transgression and evils. It is said that Ali is the greatest of major sins, and this is a mockery of God's commands and giving priority to opinion over God's judgment and making it an equal to God.

"وَمَا نُزِّلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا" (الكهف آية ٥٦).

(And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!) (Al-Kahf: 56).

And this is not an accusation from me of disbelief, but rather I warn against declaring disbelief and acting upon it, and I say as the Most High said to those who believe

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا صَرُّوا فِي الْأَرْضِ أَوْ كَانُوا عُزَّىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكْ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي-وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ" ( آل عمران آية ١٥٦).

(O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do.) (Al-Imran: 156).

The prophet Mohammed said: (Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?"?) (Sahih Al-Tirmidhi).

It is a warning against not paying attention and vigilance to what we say, and some do not suggest to others the embellishment of saying out of delusion, so that the Day of Resurrection will not come and we will be gathered with those who say.

**Why did God choose the fire to punish the unbelievers with it, the cursed Iblees and those who follow him, their judgment is his judgment?** And there are countless and unbearable types of torment, and God creates whatever He wills, so why the fire? **Allah the Most High knows**, because Iblees exalted his created self from fire and was proud of him being created from fire.

" قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ" ( ص آية ٧٦)،

([Iblîs (Satan)] said: "I am better than he. You created me from fire, and You created him from clay.) (Sa'd: 76).



Whoever cherishes something other than God will be humiliated at the hands of the one who cherishes it. So whoever cherishes something and clings to it in opposition to God, that thing will be a disgrace to him in this world and the hereafter. And whoever abandons something for the sake of God, God will compensate him with something better than it in this world and the hereafter. He, may God's prayers and peace be upon him, said, "Whoever seeks God's satisfaction by displeasing people, God will be pleased with him, and people will be pleased with him, and whoever seeks people's approval by God's displeasure, God will be displeased with him, and people will be displeased with him." (Sahih Al-Targheeb and Sahih Al-Tirmidhi) . The questioner may ask: **Why immortality for someone who died in disbelief and did not repent? Perhaps, and God is Most High and Most Knowing, that in addition to that, if they were decreed to live forever in this world, they would continue to disbelieve.**

"بَلْ بَدَا لَهُمْ مَّا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ" ( الأنعام آية ٢٨).

(But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars. ) (Al-An'am: 28).

The evidence of their persistence in disbelief is the words of the cursed Iblis,

" قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ" ( الأعراف آية ١٤ )

([Satan] said, "Reprieve me until the Day they are resurrected. ) (Al-A'raf: 14).

And his remaining in disbelief until the Day of Resurrection, we say that in addition to that, the cursed Iblees said to Adam,

" فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْئَلُ" ( طه آية ١٢٠).

(Satan whispered to him; he said: "Adam, shall I lead you to the Tree of Immortality and such control as will never disappear?) (Tā-ha: 120).

**The cursed Iblis wanted to expel Adam and his offspring from settling and eternity in Paradise, as He, the Almighty, said to Adam, peace be upon him,**

"إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى. وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى" ( طه آية ١١٨-١١٩).

(Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat.) (Tā-ha: 118- 119).

So, whoever followed him until he died in disbelief and did not repent, then their ruling is his ruling of eternity in humiliation in Hell, **so he lied and deceived him and his claim to Adam, peace be upon him, of eternity in the kingdom that does not wear out**, and his intention was to expel Adam, peace be upon him, from Paradise, **so his bad compulsion overtook him with his eternity, he is in Hell that does not wear out. He will neither die nor live in it.**

" وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ" ( فاطر آية ٤٣).

(They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it) (Fātter: 43).

"إِنَّمَا بُغِيكُمْ عَلَى أَنْفُسِكُمْ" ( يونس آية 23).



(But when He delivers them, behold! they rebel (disobey Allah) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allah) is only against yourselves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.) (Yūnus: 23).

" فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ " (الفتح آية 10) .

(Verily, those who give Bai'ah (pledge) to you (O Muhammad they are giving Bai'ah (pledge) to Allah. The Hand of Allah is over their hands.) (Al-Fat'h: 10).

**Let those who mislead people try to fall into them beware, let the human devils beware, for the reward is of the kind of work.**

**This is what our master Adam, peace be upon him, was subjected to from the temptation of Satan, the cursed, before his destined descent from eternity to earth. It was tantamount to preparing him against the temptation of Satan in preparation to bear the trust of the caliphate on earth, like vaccination against diseases in preparation to confront them in the arena of life.**

" يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ " . (الأعراف آية ٢٧).

(O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing[365] to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe) (Al-A'raf: 27).

There is no dignity except by faith and Islam to the Lord of the Worlds, submission to Him, worshiping Him, and giving everything dear and precious that God wants you to give up, even if he sacrificed your soul for the sake of God and in **the stories of the Messengers, may blessings and peace be upon them, and the believers** of how they receive God's commands are the best example:

As for master Ibrahim, peace be upon him,

" إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ " (البقرة آية ١٣١).

(When his Lord said to him, "Submit," he said, "I have submitted [in Islam][45] to the Lord of the worlds) (Al-Baqarah:131).

God commanded him to leave his wife and infant son in the desert, so he did, and he did not think about what he would do. Would he leave them alone in a barren desert with no crops or water, they have no help and no possibilities around them, and what are they doing? Even his wife asked him, "Has God commanded you to do this?" He said, "Yes." She said, "Then he will not waste us." After his son grew up and reached the age of striving with him, God commanded him to slaughter his son, so he had nothing but to slaughter his son without thinking, and Ismail, peace be upon him, said without thinking, O Father, do as you are commanded, you will find me, God willing, among the patient. It has a whole life to live comfortably. Raise your children on it, not





with our Lord, thinking about what our Lord says is implemented immediately. Our Lord is He who created us, Glory be to Him.

"هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ" (آل عمران آية ٦) .

(He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.) (Al-Imran: 6).

When a person is young, an infant who does not understand anything that has no mind, he came out of his mother's womb like this. Does he, when he grows up, begin to think about the subject and what is the story, and begin to measure the universe according to his desires, and have a philosophy, and have thinking and opinion? Our Lord is the one who did it, and He is the one who created it. Therefore, what our Lord says, He does without hesitation. It is all the trust of his body, his hearing, his sight, his mind, and his limbs. A trust. Nothing belongs to a person, even his soul is not his. Our Lord is the one who carries him, and He is the one who moves him and when a person dies, all of them leave him. The Almighty said: "And they were presented to your Lord in an array. You have come to us as We created you the first time. (Al-Kahf, verse 48).

"وَعَرِضْوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمونا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُمْ مَوْعِدًا" (الكهف آية ٤٨).

(And they will be set before your Lord in (lines as) rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).) (Al-Kahf: 48).

What do you think and do with your mind! You are a servant of God, you are a servant of God, all loyalty is to God, the Almighty, the owner of everything, the creator of everything, the mover of everything, the disposer of everything, the capable of everything.

"إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ" (يس آية ٨٢).

(His command is only when He intends a thing that He says to it, "Be," and it is.) (Yā-Sīn: 82).

All people are servants of God, and He belongs to God, and likewise all creatures, all of them move by His command, and there is no might or power except with Him, Glory be to Him. He moves as He wills and directs as He wills. When you worship God, you worship the King. When you are with God, you are with the King. Do not be afraid. All beings are His creation. If you want something, ask God. Anything you want belongs to God in His grip, He owns Him, He binds Him and He is in His hand. Nothing is in the hand of a creature, no matter how strong or powerful it is.

"وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ" (هود آية ٢٣).

(And to Allah belongs the Ghaib (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad) and put your trust in Him. And your Lord is not unaware of what you (people) do.) (Hūd :123).

"إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ" (ق آية ٤٣).

(Verily, We it is Who give life and cause death; and to Us is the final return. ) (Qaaf: 43).



No matter how long you live, you are going to God. All trusts will go one by one to God.

So, your destination and direction must be with our Lord, Glory be to Him, for you are going to Him, for He is the one who created you. Loyalty to Allah- God- Almighty, love for God, and doing what pleases Him without the works of the mind, as the works of the mind with God is the source of error and disbelief. How do you stay with God when God is the one who originally put your mind on you. You must have gratitude and love for our Lord, Glory be to Him, who bestowed blessings on you and brought you into life out of mud after it was nothing, and gave you all the blessings and created for you the sky, the earth, the sun, the moon, the sea, crops, water, food, energy sources, and clothing and the whole universe and subjected everything to you, you must love him and your loyalty must be to him. God is more important to you than the father and mother who begot you. How do you distract a blessing from the one who bestowed it on you? How do you distract a calamity from resorting to someone who can reveal it? How can you not love God? How do you deny him? The issue is that you must love our Lord, Glory be to Him, and what He says, you must implement it without thinking.

The companions of Moses said, "I am aware, because the sea was in front of them and Pharaoh and his soldiers behind them." He said, "No." Rather, with what God sees - so he carried out God's command, so he was not afraid, and he said, "No, my Lord will guide me. As long as you implement God's command without thinking, do not be afraid. When will you be afraid?" You are afraid when you act from your brain, but when you carry out God's command, do not think, finish. If you strive to implement God's command and please God, even if by analogy according to the legal controls (it is not the law's measurement on your mind, as the cursed Satan did, when he measured God's command according to his own opinion), then do not be afraid at all and your reward has fallen on God, Glory be to Him, and to God is the end of things. The world is an hour, so make it obedience. If you carry out God's command without thinking, then you have relieved your mind, and God has taken care of you, and He will help you to carry out His command , just as our master Ibrahim, peace be upon him, helped to slaughter his son and helped our master Ismail to surrender to the command of his Lord, and He made the end of their affairs good, and He helped him to separate from his wife and son, and He helped them to separate from Him, and the end of that was good and when our master Joseph, peace be upon him, abstained from adultery, the consequence of that was good, as God enabled him to control the treasuries of Egypt.

Everything that Al-Khidr, peace be upon him, did was outwardly evil, and the truth is that it was good - inwardly mercy - because he was an executor of what God commanded him to do, as he said, and what I did was my command, and this was the secret in the story. Whoever implements God's command does not fear a consequence, nor misery, nor injustice, for the forbidding command is the one in whose hand is the consequence of matters, so which consequence do you hope for by disobeying the Creator, do you think that it is good? It is very far from all goodness and the safety of the consequences in this world and the Hereafter is by implementing the commands of God, Glory be to Him.

"وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ" ( لقمان آية ٢٢).



(And whosoever submits his face (himself) to Allah,[1] while he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake without And to Allah return all matters for decision.) (Luqman: 22).

So, the apparent breach of the ship is the drowning of its people and cutting off the livelihood of the poor, and its consequence is that they are not drowned, their livelihood is reached, and their salvation is from confiscating the only reason for their livelihood. Executing these command s of God, and in return - doing the poor, the fathers of the boy and the good father - surrendering to the judiciary and fate and relying on God and delegating the matter to God is good, even if it is the opposite of what you see for yourself, but it will not be the opposite of what you think of God because God is at your guess Worshiping him and doing good deeds is a sign of having a good opinion of God, where you think that the consequence of obeying God and surrendering to the decree and destiny and delegating the matter to God and relying on Him is good, so you act accordingly. May God have mercy on them, so we gave him mercy from us. So, mercy is from God, you have mercy on it, so God has mercy on you, for all bounty belongs to God.

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (آل عمران آية ٧٤ و البقرة آية ١٠٥).

(He selects for His mercy whom He wills. And Allah is the possessor of great bounty.) (Al-Imran: 74)

Wisdom is in executing God's command s, surrendering to fate and fate, delegating the matter to God, relying on God, and knowing that the outcome of that is pure good, even if it appears to you to be completely opposite, and whoever is given wisdom has been given much good.

The son of Noah worked his mind with the command of God and thought that if he climbed the mountain, he would be between the sky and the earth at the highest height from the earth, the water rising from the earth would not reach him, and the water descending from the sky would not settle with him, and what is this strange and strange thing that his father made and what is wrong with him In the earth, no matter how high it is, it will not reach the height of the mountain, how can it not sink, completely logical and sound thinking, so what was the result? Perish with the doomed in this world and the Hereafter, and this is the result of the actions of the mind with God's command s, and not to see with God's vision where receiving is from other than God. As for those who heard the word of God and sat on boards of wood, strange to them, and did not work their minds with God, and saw what God showed them, and obeyed their Messenger, peace be upon him, despite that being contrary to logic, then this is for them the ship of salvation in this world and the Hereafter.

The mother of Moses, peace be upon him, was afraid for him from Pharaoh killing the children of Israel, so God commanded her to throw him in the coffin, so he would throw him on the coast, and Pharaoh would take him! What a wonder! Afraid of Pharaoh, so God commanded her to reach Pharaoh! What insured is this? I carried out the order without hesitation, so what was the consequence? Moses, peace be upon him, survived, and was even raised in the palace of Pharaoh, and God saved him and destroyed Pharaoh.

All that was mentioned of the stories of the prophets indicates their absolute obedience without the realization of reason. They are the ones whom God has bestowed upon, and we ask God to



guide us to the path of those whom God has bestowed. **What is the path of those whom God has bestowed upon? And how is it?**

“ وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا. (النساء آية ٦٩).

(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. ) (an-Nisa 69).

**The path of those whom God has blessed** is the path that leads to God and His Paradise. It is the path of the prophets, the truthful ones, the martyrs, and the righteous and it is by complying with God's command s, even if it was killing themselves or leaving their homes, obeying God's command s, whether they are reasonable or unreasonable, because this is reasonable or unreasonable. He is the one who created beings with His knowledge according to His knowledge of His will, Glory be to Him. .

**As an example, from the stories sincere believers** our master Abu Bakr Al-Siddiq, may Allah be pleased with him, when the infidels found in the event of the Isra' and Mi'raj a great opportunity to turn people away from their religion, since it was an unreasonable matter, they sought Abu Bakr, may Allah be pleased with him, and said: Do you have a companion in yours, claiming that he Take him to Jerusalem tonight! He said: Or did he say that? They said: Yes, he said: If he said that, then he was right. They said: And you believe him! He said: Yes, I believe him with something more than that, I believe him with the news from heaven in the morning or in the evening. That is why he was called Al-Siddiq for submission and obedience to God and His Messenger, may Allah's blessings and peace be upon him, without realizing the mind, even if the mind did not comprehend it due to its inability and deficiency.

**As an example, from the stories of the martyrs:** our master Umar bin Al-Khattab, may Allah be pleased with him, according to Abdullah bin Hisham: We were with the Prophet, may Allah's blessings and peace be upon him, and he took the hand of Umar bin Al-Khattab, so Umar said to him: O Messenger of Allah, because you are dearer to me than everything. E except from myself The Prophet, may Allah's blessings and peace be upon him, said: No, by the One in Whose hand is my soul, until I am dearer to you than your own self. The Prophet, may Allah's blessings and peace be upon him, said: Now, Omar (Sahih Al-Bukhari). Absolute delivery and instant, no-brainer response.

**As an example, from the stories of the righteous:** When wine was forbidden, a herald called that wine was forbidden, so the Companions, may Allah be pleased with them, got rid of it immediately, so that the city's railroads turned into rivers of wine. The herald, and his name was not mentioned in any of the books of biography or hadiths because it is not known until now. From the hadith of Anas bin Malik, may Allah be pleased with him: I was a cupbearer for the people on the day alcohol was forbidden in the house of Abi Talha, and their drink was nothing but wine. We heard a caller saying alcohol is forbidden. He said: Go out and see.: Go out and spill it, so I did (Sahih Muslim).



The two men whom God has blessed to carry out His command without thinking or hesitation and they did not care about their fear of the tyrants because their fear is of God who possesses the tyrants.

"قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ" (المائدة آية ٢٣).

(Two men of those who feared (Allah and) on whom Allah had bestowed His Grace (they were Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allah if you are believers indeed. ) (al-Mā'idah: 23).

And God blessed them in that is another proof that those whom God has blessed are those who carry out His commands without the realization of reason or emotion.

What God wants to implement without modification, delay or replacement, and we do not do what God gets angry and always ask forgiveness and benefit from good deeds. With God, there are no limits.

"كَمْ مِّنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئْتَهُ كَثِيرَةً يَأْذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ" (البقرة ٢٤٩).

(How often a small group overcame a mighty host by Allah's Leave?" And Allah is with As-Sâbirûn (the patient) (Al-Baqarah:249).

So, what was the outcome?

"فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ" (البقرة آية ٢٥٠).

(So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and wisdom [i.e., prophethood] and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is the possessor of bounty for the worlds.) (Al-Baqarah:251).

Obey the command and move forward towards executing the command and do not lag behind and do not turn to anything other than what Allah Almighty said and do not look back. Whoever did that perished as the wife of Lot, peace be upon him, perished

"وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ" (هود آية ٨١).

(and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?) (Hūd: 81).

Salvation is in hearing the words of our Lord without thinking or doing intellect with God, and delegating the matter to God's knowledge, and you do not know God's knowledge, so do not work your mind with God's commands, and do not do what makes God angry, and seek forgiveness from the bad deeds, and multiply the good deeds.

Plant these truths in your mind and bring your children up on them, and make them a solid belief

"صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ" (البقرة آية ١٣٨).

([And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him.) (Al-Baqarah:138).



You are a servant of God; you are a servant of God. Obey God and do not think. Do not think about the outcome or your capabilities, and you will perish. Thinking with God is from Satan until it is postponed if he does not prevent you from implementing it. So, seek refuge in God from Satan, the accursed, and seek help from God

"إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" ( الفاتحة ٥).

(You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (Al-Fātihah: 5).

It is that secure faith in God, receiving from God without hindrance to your reassurance in God, knowing that there is no god but Allah and all that He told us through the Messengers, may blessings and peace be upon them, where absolute surrender to God with security in God is not thinking, absolute obedience, surrender with reassurance of fate and destiny And the command and the prohibition is sweet and bitter, so all of it is good and its end is good, relying on God, seeking help from God, turning to God.

"آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ" (البقرة آية ٢٨٥).

(The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.) (Al-Baqarah:285).

You must believe that God is the Creator, He is the world, He is everything for you, i.e., trust and rest assured that He is the one you trust in, so do not disappoint. He is the one you hope for, so do not lose. The one who submits to his decree and destiny and is assured of him, for all of him is good and his punishment is good. Have you see that if you took some of the scent of your father or mother, how would you receive it? So how about those who gave you this father and this mother, how do you receive his commands and prohibitions? How do you receive his fate and destiny? How do you receive God said or His Messenger, may Allah bless him and grant him peace?

How do you receive from your Lord who takes care of you and takes care of you, and the good is all from Him, and the outcome is all good, if it appears otherwise, then do not be afraid except from Him, and think well of God and turn to Him and seek His help and guidance, for it is Him we worship and Him we seek help, for that is from having good faith in God. He said, may Allah bless him and grant him peace if and blessings of Allah be upon him, "Call upon Allah, the Highest, while you are certain of the answer." (Sahih Al-Tirmidhi), All you have to do is submit to Him and be content with Him without thinking, for He is your Lord. He is God, the Compassionate, the Most Merciful, the Forgiving, the Bestower, the Sustainer, the Compassionate, the Generous, the Forgiving, the Thankful, the Righteous, the Forgiving, the Compassionate, the Compassionate, the Benevolent, the Faithful, Peace, glory be to Him



To be with him - in his company - to see his grace upon you, to receive what he returns to you, whatever it is to receive lovers, for this is the reasons for common sense, and do not be impressed by anything of opinion, person, behavior, or civilization that contradicts God's law. How can a newborn who does not understand anything and does not understand those around him and does not know his father or his mother, he stutters and does not know to speak or step or control his exits, and after he reaches maturity and the process of understanding begins with him and he is deficient, no matter how much of the mind he finds in him He who has limited capabilities that God has set for him and defined for the purpose of executing His commands, Glory be to Him, to argue about God, to work his mind with God, the human being who was as we said, then he reached his maturity, and he became unaware of the essence of his soul that is between his two sides, heedless of what is being done and managed in the various organs of his body. From miraculous operations that are very accurate and continuous and do not stop. He does not follow them, does not control them, does not own them, does not dispense with them, then soon becomes weak little by little, and all his powers weaken, then he dies. Does he make himself an equal to God! What dementia! Does he really have a mind? Yes.

" لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ (الأعراف آية ١٧٩).

(They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.) (Al-A'raf: 179).

That is why the infidels, may God protect us, have no loyalty to God. Where are the instinctive reasons? Where are they from the Bedouin who said (the dung indicates the camel and the trail indicates the journey, does not this indicate the gentle, the expert) They are haters,

"سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلًّا آيَةً لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِثِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ" (الأعراف آية ١٤٦).

(I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness,[405] they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them ) (Al-A'raf: 146).

The clearest and first example of this illogicality, you find, for example, that asking for a reprieve is to allow for an opportunity to correct or to pay off a debt or to escape from an abomination, while you find their follower Iblis upon him, may God curse him, asking for a reprieve, not for any of what was mentioned, but rather to mislead people, i.e. for more pride and arrogance with his vision of the path of righteousness and the way to abolish, this is the dealing of Iblis and his soldiers of mankind and jinn with events and with seeing signs and miracles so miracles do not benefit them as Iblis has the curse of God on him because he knew the truth so what benefited him so faith is belief in the unseen and miracles do not benefit the arrogant without right and They increase their disbelief with it, and it increases the believers in faith.

Our Lord has prepared Paradise for all people, and each one has a place in Paradise, so let us obey God so that we may win and enter Paradise by the mercy of God.



" وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ. فَأَتَاهُمُ اللَّهُ بِمَا قَالُوا جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ" (المائدة آية ٨٤-٨٦)

(Why should we not believe in Allah (God) and any Truth that has come to us? We yearn for our Lord to admit us along with honorable folk. So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinûn (the good-doers). But those who disbelieved and belied Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.) (al-Mā'idah: 84-86).

"يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ. وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا" (النساء آية ٢٦-٢٧).

(Allah (God) wants to explain things to you (all) and to guide you in the customs of those who have preceded you. He turns to you; Allah (God) is Wise. Allah (God) wants to turn to you, while those who follow their own passions want you to give in utterly. ) (an-Nisa 26-27).

The consequence of obedience to God, submission to the judiciary and destiny, trust in God, and delegating the matter to God is good in this world before the hereafter, and the happiness of this world and the hereafter. It is contentment with God, contentment with the decree, destiny, commands and prohibitions, and a sign that Allah is pleased with them.

"قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْقَوْمُ الْعَظِيمُ" (المائدة آية ١١٩).

(Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise) (al-Mā'idah:119).

He, may Allah's blessings and peace be upon him, said, "People are two things: the one who buys his life is the one who frees it, and the one who sells his life is the one who frees it" (Musnad Imam Ahmad).

"إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ" (التوبة آية ١١١).

(Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.) (al-Mu'minun:111).

**By this you worship God, and when you ask in your grave from your Lord, you will say, My Lord is God.**

**In the grave, which is the isthmus, the first of the Hereafter's stages,** your good deeds will enter with you. On the authority of Al-Bara' bin Azib, on the authority of the Messenger of Allah, may Allah's blessings and peace be upon him, what he said about the believer: "He is said: O, this is from your Lord? What is your religion? And who is your prophet?" Muhammad, may Allah's blessings and peace be upon him,





“يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ” ( إبراهيم آية 27).

(Allah keeps firm those who believe, with the firm word,[656] in worldly life and in the Hereafter.[657] And Allah sends astray the wrongdoers. And Allah does what He wills. ) (Ibrahim: 27).

Then someone with a beautiful face, pleasant smell, and beautiful clothes will come to him. He said: And he will say to him: O this one, I bring good tidings of God’s pleasure and gardens in which there is abiding bliss. He said: So he says: And God gave you good tidings, so who are you whose face gives good tidings? He said: He says: I am your good deed” (Musnad Omar). In the same hadith also about the position of the infidel, “He says: I don’t know.” He said: Then a herald calls out from the sky, “You don’t know.” Then someone with an ugly face, a foul smell, and ugly clothes comes to him, and he says: “Oh, this! So, who are you? Your face has a face that announces evil. He said: He says: I am your bad deed.

On the authority of Al-Bara bin Azib, he said: “We went out with the Messenger of Allah, may Allah’s blessings and peace be upon him, at the funeral of a man from the Ansar, and we ended up at the grave and when he was reciting, the Messenger of Allah, may Allah’s blessings and peace be upon him, sat and we sat around him as if the birds were on our heads, and he had a lute in his hand.” He would poke it into the ground, and it would be raised His head, and he said: “Seek refuge with God from the torment of the grave twice or thrice.” He added in the hadith of Jarir here, and he said: And he hears the thumping of their sand also when they turn away when it is said to him: “Oh, this! Who is your Lord, what is your religion, and who is your prophet?” Hanad said: He said: Two angels come to him in His sitting They say to him: Who is your Lord? He says: My Lord is God, and they say: What is your religion? He says: My religion is Islam, and they say to him: Who is this man who was sent among you? He said: He says: He is the Messenger of Allah, may Allah’s blessings and peace be upon him.: I read the Book of God, and I believed in it and believed in it. Increased in the hadith of Jarir. That is the saying of God, the Mighty and Majestic. God confirms those who believe.

**Then a caller calls out from the sky:** My servant has spoken the truth, so bed him from Paradise, open for him a door to Paradise, and clothe him. From Paradise, he said: So, it will come to him from its spirit and perfume. He said: And his sight is opened for him in it, he said: And the infidel, then he mentioned his death, he said: And his soul is returned to his body, and two angels come to him and make him sit, and they say: Who is your Lord? He says: Huh, huh, I don't know, and they say to him: What is your religion? He says: Huh, I don't know, and they say: Who is this man who was sent among you? He says: Huh, I don't know, then a caller calls out from the sky: If he lied, then spread him from the fire, and clothe him from the fire, and open a door to the fire for him. He added in the hadith of Jarir that he said: Then a blind and mute person will bring him an iron sling with which if he were to hit a mountain, it would turn into dust. He said: Then he would hit him with it so that he would hear what is between the east and the west except the two weights, and it would become dust. He said: Then the soul will return to him.” (Sahih Abi Dawood).

He, may Allah’s blessings and peace be upon him, said: “The dead will be followed by three: his family, his money, and his work, so two will return and one will remain.



The soul leaves the body with death, the worldly life ends, and a life other than the life of this world begins, and it is the life of the barzakh, and in it the soul of the believer basks in the grave where he is a garden from the gardens of Paradise and looks at his seat in Paradise until he is sent to him. Whoever digs the fire and looks at his seat in the fire until he is sent to him, then the rest of the disbelievers and the believers are alive in the isthmus, a life of isthmus, so the unbelievers are tormented in it with a hard life, and the believers are blessed in it with spirit, basil, and the breeze of the heavens. It is like the one who sincerely sought martyrdom even if he died on his bed. The soul of the martyr is the most blissful soul, for it is an isthmus life that includes closeness to Allah- God- Almighty, and their enjoyment of His physical provision in delicious food and drinks, and spiritual sustenance, which is joy, optimism and the removal of all fear and sadness, and it was mentioned in the hadith.

The souls of the martyrs are placed in the crops of green birds that graze from the fruits of Paradise and drink from its water." The wisdom in that is that the connection of pleasures with the souls depends on the mediation of the bodily senses. The souls of the martyrs are in the crops of green birds roaming about in the gardens of Paradise, and they are sheltered in lamps hanging from the Throne. As for the souls of the believers, they are in the hollows of birds that hang the fruits of Paradise and do not move in its parts. The Almighty said, "Think not of those who have been slain in the cause of God as dead, but rather alive with their Lord, being provided for"

"وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ" (آل عمران آية ١٦٩).

(And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, ) (Al-Imran: 169).

**The sign of the sincerity of the believer's belief is to act according to the true belief, and to act contrary to that in word or deed that belies the sincerity of his belief.**

**There is the true belief of truth**, monotheism is there is no god but Allah and Muhammad is the Messenger of Allah, may Allah's blessings and peace be upon him, and everything that the master of mankind, may Allah's blessings and peace be upon him, told him, and there is its belief, which is the sincerity of belief (**submission is for it, then belief in it, and faith is higher than Islam**) **and there is The sincerity of the belief (the sincerity of the Muslim's Islam and the sincerity of the believer's faith, and its sign is action according to the true belief) and there is no Islam for the Muslim and there is no faith for the believer**, and the believer is the one who entered the true belief in his heart except with the sincerity of belief and the sincerity of the belief, for example the rich can only be achieved by obtaining money and Working in it, without money or the right to benefit from it from transactions such as buying, selling, investing, etc. Will there be a rich person? The electrical industry is not achieved without the presence of an electricity source and its operation. Is the source of electricity alone sufficient, or is abstaining from using electricity useful? Agricultural wealth, is it sufficient for the presence of fertile land without being sown or harvested, and does agriculture succeed in non-fertile land? Is life sufficient for the soul without the use of a body, or is the body sufficient without a soul? If there was a locked box and there



really was a snake in it and you thought that, would you open it? If you open it, do you really think there is a snake inside?

The true believer is the one who believes in the truth and the truth of his belief as he acts according to it.

### **True Belief (Tawheed) - Islam - Faith - Ihsan and the difference between them:**

The belief of truthfulness is one for the Muslim and the believer, **because the true belief is one, which is monotheism. The believer has risen to the permeability of the true belief as it enters the heart of the believer, and the belief of truthfulness is then called faith**, and that is due to the speed and strength of the believer's response to God's commands and prohibitions, and his satisfaction with the decree and destiny, so he **is the believer's passion. According to what the Messenger of Allah, may Allah's blessings and peace be upon him, came with, and upon him the degree of the believer's emotion is higher and the act of true belief is higher.** A Muslim does not rise to the level of faith except by striving against the soul until it falls, and not by acting only with what the Messenger of Allah, may Allah's blessings and peace be upon him, brought. **Every believer is a Muslim, but not every Muslim is a believer. Faith is not only true belief, but when it enters the heart, it is called faith. The disbelief of a believer or a Muslim is the departure from Islam, and hypocrisy is the manifestation of Islam or the claim of faith and the concealment of disbelief.**

Islam is as the Prophet, may Allah's blessings and peace be upon him, said, "Islam: to worship God, not associate anything with Him, establish prayer, pay the obligatory zakat, and fast Ramadan" (Sahih Al-Bukhari). God and his monotheism and work to establish the pillars of Islam, the Muslim sincere faith Act according to that belief in doing the pillars of Islam.

And faith, as the Prophet, may Allah's blessings and peace be upon him, said, "Faith is to believe in God, His angels, His books, the meeting with Him, and His messengers, and to believe in the resurrection" (Sahih Al-Bukhari).

**There is no faith without Islam, for it is the same as the sincere belief of a Muslim, but faith is a higher rank than Islam, where sincere belief enters the heart and then becomes faith - and then it is to believe in God where security and heart reassurance in God are more sublime than worshipping God and not associating anything with Him. Which falls under faith in God - so the heart is excited by it, so the actions of the heart increase, and this is reflected in the actions of the limbs, such as acts of obedience and striving in the way of Allah, and the highest of them is the giving of money and life. Which increases and decreases according to the increase or decrease of the work.**

**To clarify the difference between Islam and faith**, the Muslim loves God and His Messenger and loves the obedient as the obedient does not harm him if he does not benefit him and because he has good character and qualities and is easy to deal with does not deceive or deceive and is sincere and so on. As for the believer, God and His Messenger are more beloved to him than



anything else and he loves the obedient for the love of God for the obedient, not for what he returns to him

The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allah and His Apostle becomes dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire." (Sahih al-Bukhari).

"إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ" ( الأنفال آية ٢).

(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) (Al-Anfal: 2).

The foundation is one, the **true creed is one**, monotheism is one, and the difference is in the heart's directness to the true belief and its reaction to it, and the emotion of the rest of the organs. With more obedience and struggles, faith is higher than Islam.

" قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ. إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ" ( الحجرات آية ١٤-١٥).

(The desert Arabs say: "We believe." SAY: "You have not yet believed, but say [instead]: 'We submitted [to Allah (God)]. Yet belief has not penetrated your hearts. If you obey Allah (God) and His messenger, He will not slight you in any of your actions. Allah (God) is Forgiving, Merciful!'"\* Believers are merely the ones who believe in Allah (God) and His messenger; then never doubt and strive for Allah (God)'s sake with their property and persons. Those are reliable.) (al-Hujurat: 14-15).

On the authority of Saad bin Abi Waqqas, may Allah be pleased with him, he said: "The Messenger of Allah, may Allah's blessings and peace be upon him, gave a group of people while Saad was sitting, so the Messenger of Allah, may Allah's blessings and peace be upon him, left a man who liked them most to me, so I said: O Messenger of Allah." By God, what do you have about so-and-so? By God, I see him as a believer. He said Or a Muslim, so I was silent for a while, then what I knew overpowered me, so I returned to my article, and I said: What do you have about so-and-so? Then what I know overcame me, so I returned to my article, and the Messenger of Allah, may Allah's blessings and peace be upon him, repeated and then said: O Sa'd, I give to a man, and someone else is dearer to me than him, lest God throw him into the Fire." (Sahih Al-Bukhari)

The Messenger of Allah, may Allah bless him and grant him peace, differentiated between Islam and faith.

" وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ" ( الشوري آية ٥٢).

(Thus We have revealed an inspiration(the Quran) of our command for you. You did not know what either the Book (the Quran) or Faith were, but We have set it up as a Light by means of which We guide any of Our servants whom We wish. You are guiding [men] toward a Straight Road) (Ash-Shūra: 52).



It is known that the prophets and messengers are infallible from polytheism of all kinds before prophecy. Otherwise, the infidels would have argued with them about turning away from their polytheism, just as they argued with him, may Allah's blessings and peace be upon him, about turning the Qiblah from the Holy House to the Kaaba. However, infallibility from polytheism does not mean knowledge of faith, because Islam and faith are The sincerity of belief (monotheism), is the belief that there is no god but Allah and Muhammad is the Messenger of Allah, may Allah bless him and grant him peace, and everything that the Master of the Humans, may Allah bless him and grant him peace, told him, including the virtue of the Companions, may Allah be pleased with them, the signs of the Hour, the questioning of the two angels, the torment and bliss of the grave, the gathering and resurfacing. And the path, and the balance, and the springing basin, and heaven and hell, and intercession, and the names of God, and His attributes, and His actions, and the laws of Islam, without doubt or suspicion at all times and conditions, because otherwise is a false belief, and acting in accordance with it, and because everything that the Messenger of Allah, peace and blessings of God be upon him, told us. It was from the revelation that God revealed to him, that is, it was after the revelation, hence the lack of knowledge of the Book and faith before the revelation. What he, may Allah's blessings and peace be upon him, said about inclination, is nothing but a revelation revealed.

" وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ " (سورة النجم آية ٣-٤).

(Nor does he speak from [his own] inclination\* It is only a Revelation revealed. ) (An-Najm, 3-4)

Revelation is the spirit that flows through the body that responds to it without hindrance or hindrance, transmitting life and movement into the body that is alive and hears, sees, and the rest of the senses with the light of God, so it follows the straight path of God according to God's will.

" أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَغْمَلُونَ " (الأنعام آية ١٢٢).

(And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing) (Al-An'am, 122).

**There is no Islam and no faith except with true belief and work and life as required by that belief, and the work of a believer is of a higher status than the work of a Muslim, as the true belief enters the heart of the believer, so his heart is softer, and there is no barrier between him and God's commands, prohibitions, decree, and destiny. The Messenger of Allah, may Allah's blessings and peace be upon him, said, may Allah's blessings and peace be upon him: "None of you believes until his desire is in accordance with what I have come with" (Ma'arj al-Qoub).**

**There is no Islam except by working according to the requirements of Islam, and there is no faith except by working according to the requirements of faith.**



The Prophet said: ((The superstructure of) al-Islam is raised on five (pillars), testifying (the fact) that there is no god but Allah, that Muhammad is His bondsman and messenger, and the establishment of prayer, payment of Zakat, Pilgrimage to the House (Ka'ba) and the fast of Ramadan.) (Sahih Al-Bukhari)

Islam is the belief of true belief, monotheism, and which is the first pillar of Islam, and action in accordance with true belief, which is the rest of the pillars of Islam. There is no Islam except by action, and so is faith, which is of a higher status than Islam. Islam and faith are linked to action.

" قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ " (الأنعام آية ١٦٢-١٦٣).

(Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (163) No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.) (Al-An'am: 162-163).

" وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ " (سورة الحج آية ٧٨).

(Strive for Allah (God)' sake, the way He should be striven for. He has picked you out and has not placed any hardship in [your] religion, the sect of your forefather Abraham. He has named you Muslims both previously and right now, so the Messenger may be a witness for you, and you may act as witnesses for mankind. Keep up prayer and pay the Zakat (welfare tax), and cling firmly to Allah (God); He is your Protector. What a splendid Protector, and what a splendid Supporter!) (al-Haj:78).

" وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ " (سورة البقرة آية ٨٢).

(And those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.) (Al-Baqarah:82).

So the sincerity of the belief that I believe in the true faith cannot be except by working according to the requirements of the true faith and the work is the actions of the hearts and the actions of the limbs, and the tongue is one of the limbs, and the single action is the same action, even if it is for example saying there is no god but Allah, it differs from one person to another according to his Islam, faith, goodness, and strength, so they are degrees with Allah, and Allah is All-Seeing of the servants. Examples of the work of the heart: sincerity of belief .. fear .. hope .. contentment .. love .. hatred .. reliance .. delegation .. orientation .. modesty which is one of the branches of faith as he said, may Allah's blessings and peace be upon him .. and so on.



Examples of the work of the tongue (saying): acknowledging the two testimonies, saying there is no god but Allah and Muhammad is the Messenger of Allah, may Allah's blessings and peace be upon him, and saying there is no god but Allah, and he is the best branch of faith, as Allah's blessings and peace be upon him told us, and reciting the Qur'an and remembrance, whether in acts of worship such as prayer or outside it and Al-Hawqla means saying there is neither might nor power except with God, supplication, prayer and peace be upon the Messenger of Allah, may Allah's blessings and peace be upon him.. and so on.

Examples of the actions of the limbs: doing the pillars of Islam and the various acts of worship and jihad in the path of God and striving for widows and sponsoring orphans and striving to fulfill one's needs and spending in charitable causes. .

**Islam and faith are not considered except with the sincerity of the belief (creed), which is monotheism, "There is no god but Allah, and Muhammad is the Messenger of Allah, may Allah's blessings and peace be upon him, and the belief of everything that the master of mankind, may Allah's blessings and peace be upon him, told him." And the sincerity of the belief (the person) that is the action according to Sincere belief, i.e. action according to the dictates of monotheism, this action is Islam in it's being docility and submission, i.e. the surrender of the heart and the template for monotheism and the fulfillment of the pillars of Islam, or it is faith in the state of being the desire of the heart and the template, in that it desires a higher status than surrendering, so the desire of the believer according to what the Messenger of Allah brought God, may Allah's blessings and peace be upon him.. brought monotheism. He brought truthfulness and believed in it, or it is Ihsan when it is the desire of the heart and accompanies the witnesses of the collective as it is with you wherever you are, and it is considered blasphemy:**

**1- If the belief is lost** and as an example for those who changes the sincerity of belief: the Jews, Christians, polytheists, atheists, and everyone who worshiped other than God and the hypocrites, or denying what is known from the religion by necessity, as not believing everything that the master of mankind, may Allah's blessings and peace be upon him, told him, because the truth of the belief is there is no god but Allah and Muhammad is the Messenger of Allah May Allah bless him and grant him peace and believe everything that the master of mankind, may Allah bless him and grant him peace, told him.

**2- Leaving the belief is the act of the tongue, which is the acknowledgment of the two testimonies** in words and as an example of those who did not acknowledge verbally: Abu Talib, the uncle of the Prophet, may Allah's blessings and peace be upon him, when he, may Allah's blessings and peace be upon him, wanted to question him with testimony when he passed away so that he could argue with God for him, so he refused for fear that he would reprimand the women and children for leaving the religion of his fathers.

**3- If he denies with his tongue, heartfelt, verbal, or actual action as a denial that is neither affirmed nor acknowledged, and does not accept what is known from the religion by necessity, or if consensus has been established on it and it has become known from the religion by necessity - whether its basis is definitive in the original or has become so by consensus. The nation is on his rule - because consensus means definitive proof, so they did not differ, and**



therefore his denial is a denial of what God has revealed, and there is no ijthihad in what is unanimously agreed upon - where it is here as a result of the corruption of the faith, whereby the lack of belief in everything that the master of the people, may Allah's blessings and peace be upon him, told him. (He is excluded from disbelief by that cause who is ignorant of the affairs of the religion, or who has entered Islam from a recent time and does not know all its facts after until he knows it, or if the matter has a disagreement between the scholars or its consensus is not apparent and is not in common, so the one who does it is not a disbeliever)

An example of someone who abandons practicing what is known from the religion is necessarily denial: those who denied zakat and forbade it, and they are the apostates whom our master Abu Bakr al-Siddiq, may Allah be pleased with him, fought. He who denies the obligation of a woman to cover her private parts, which is all of her body, except for what is disputed over that it is from The private parts are like the face, palms, and feet, as the scholars unanimously agree without disagreement that it is obligatory to cover the rest when menstruation reaches the age of menstruation. Those who deny the Sunnah of the Master of Al-Anam, may Allah bless him and grant him peace. They say we take the Qur'an only, and they falsely call themselves Qur'anists, and the Qur'an is innocent of them. Thus, they deny the Qur'an itself, as the Qur'an commanded following the Messenger, may Allah bless him and grant him peace.

" قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ". (آل عمران آية ٣١)

(Say, [O Muhammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.) (Al-Imran:31).

"قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ". (آل عمران آية ٣٢) ،

(Say, "Obey Allāh and the Messenger. But if you turn away - then indeed, Allāh does not like the disbelievers.") (Al-Imran:32).

"وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُتَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا" (النساء آية ٦١).

(Whenever someone tells them: "Come to what Allah (God) has sent down, and to the Messenger," you will see hypocrites barring the way for you.) (an-Nisa 61).

Quran ordered to obey the prophet and those who do not specialize in the science of hadith deliberately without a legal support to deny and invalidate action on some hadiths whose authenticity is agreed upon by the predecessors of the ummah, such as some authentic hadiths or others, opposing that and denying the ummah's consensus on what is known to be authentic, and there is no disagreement about it between the people of knowledge and hadith from The predecessors and the successors of the nation, and that is because their created minds, limited by limits like the rest of the senses, do not understand the text of the hadith without the slightest knowledge of the authenticity of the hadith or the knowledge of the hadith and the people of knowledge despite its authenticity and their denial of it does not absolve them and does not make their belief this true: because they are not specialized and because there is no dispute over the validity between any of the hadith scholars, old or new.

**4- Abandoning the work of the heart, verbal, or actual, out of reverence and arrogance, and as**





an example of one who abandons work as Allah Almighty commanded him, but Satan refused arrogantly

" وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ" (البقرة آية ٣٤).

([mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees.[21] He refused and was arrogant and became of the disbelievers. ) (Al-Baqarah:34).

So here he is, acknowledging that God is the Creator.

" قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ" (الأعراف آية ١٢).

([Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay ) (Al-A'raf: 12).

And he acknowledges that God is the Lord.

" قَالَ رَبِّ بِمَا أَغْوَيْتَنِي" (الحجر آية ٣٩) .

(He said: "My Lord, since You have let me go astray, I shall make things on earth seem attractive to them; I'll mislead them all) (al-Hejr:39).

He acknowledges that God is the mastermind, the effective judge of what He wants, in His hand is the kingdom, and He has power over everything.

" قَالَ أَنْظِرْنِي إِلَىٰ يَوْمٍ يُبْعَثُونَ" (الأعراف آية ١٤).

([Satan] said, "Reprieve me until the Day they are resurrected. ) (Al-A'raf: 14).

Rather, he acknowledges that he fears God, and that God is severe in punishment when he disavowed those who seduced them and encouraged them to fight the believers.

" إِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَأَتِ الْفِئْتَانِ نَكَصَ عَلَىٰ عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ" ( الأنفال آية ٤٨).

(And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed, I fear Allah. And Allah is severe in penalty.) (Al-Anfal: 48).

He acknowledges with his fear of God that God is the Lord of the Worlds when he disavowed those who disbelieved because of his whispers.

" كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ" (الحشر آية ١٦).

(It is just as Satan does when he tells a man: "Disbelieve," and then once he does disbelieve, says: "I am innocent of you; I fear Allah (God), Lord of the Universe.) (al-Hashr: 16).

Satan's fear of God mentioned in the verses may be interpreted as Satan's mockery of those whom he seduced and then disavowed of them and handed them over to this world, but it is possible, and God Almighty is Most High and Most Knowing that everyone fears God. The



obedient one fears God, the disobedient one fears God, and Satan and his soldiers are from. Humans and jinn fear God, but the issue is in two issues:

The first: Acting based on the fear of God. The second: the persistence of fear based on the constant remembrance of God or negligence in the remembrance of God. The fear of the obedient believer acts accordingly from an increase in acts of obedience and an escape from sins, which is a fear of prestige tinged with love, gratitude, and lack that accompanies the obedient believer.

The fear of a sinful Muslim or believer acts accordingly, acknowledgment, remorse, and determination not to do it again, and asking for forgiveness and mercy, which is a broken fear tinged with a lack of God, and it is raised during disobedience just as faith is raised and restored after it. The fear of Satan and his heedless soldiers, action is not carried out in accordance with it because it is instantaneous due to constant neglect of God, and it is an innate fear tinged with arrogance and ingratitude, and it does not appear except in moments of expectation of the coming of punishment or torment.

The cursed Iblis has made himself an equal to God by leaving doing God's command out of arrogance, so he is an infidel despite the fact that he is not an atheist, and he knows that God is the Creator of everything and He created Adam, peace be upon him, and he knows that Jesus, peace be upon him, is God's servant and His Messenger, and he knows that God is the Truth.

**5- concealing something of the religion and not acting upon it out of knowledge, not out of ignorance or wrong interpretation that is excused, but rather out of ungratefulness.** As an example of those who abandon work out of ungratefulness: The People of the Book to whom came what they knew and disbelieved in it and concealed the truth while they knew.

"الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ" (البقرة آية ١٤٦)

(Those to whom We have given the Book (the Bible) recognize him (Muhammad) just as they recognize their own children. Nevertheless a group of them hide the Truth even though they know it) (Al-Baqarah:146).

The verses of God came to them as visible, so they denied them, and they became certain of them.

" فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ. وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ" (النمل آية ١٣-١٤).

(When Our signs came to them so plain to see, they said: "This is sheer magic\*They repudiated them wrongfully and haughtily though they themselves felt certain about it. See how the outcome was for mischief makers ) (an-Naml :13-14).

Whoever God gave him His verses, he knew them and understood the truth they indicated, but he did not act on them and became ungrateful from them, so Satan overtook him and became his companion, so he became one of the lost and perished after he had been one of the saved guides.



" وَاثُلْ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ " (الأعراف آية ١٧٥).

(And recite to them, [O Muhammad], the news of him[418] to whom We gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. ) (Al-A'raf: 175).

All these types of disbelief stem from arrogance in the land without right, unjustly, and arrogance, whereby non-compliance to the truth, lack of submission and humiliation to God, and it results from that non-compliance with what God revealed of the truth, and the sufficiency of the first believers, and it is frequent from them. **As for leaving work for other than these reasons** (which are 1- a well-known denial of the religion by necessity, and it comes out of that ignorant of matters of religion or who entered into Islam from a relative and did not know all its facts after until he knows, **and also not among them are the matters in which there is a disagreement between scholars or unanimous consensus Apparent and not in the Mutawatir**; or 2- denial and arrogance or 3- denial of injustice and arrogance) **such as laziness, predominance of lust, negligence, procrastination, or other things. Repeated sin and hastening to repent before closing the door of repentance, and God is Forgiving, Merciful, and whoever dies and does not repent while not associating anything with God, God willing, He will forgive him, If He wills, He will punish him without eternity in Hell.**

**So beware, beware of false belief, which is the belief that contradicts the true belief, the belief in the truth.** False belief is the creation of misguided people, the followers of the cursed Satan and his soldiers, with the aim that there will be no law of truth, so it will be easy for them to transgress against people in light of deceiving people, robbing or diluting facts, and the absence or distortion of the law of divine right, and what is more dangerous than transgression and robbing people of their rights And their real freedom in this world is their sedition in religion and wasting their hereafter, so I wish it would be lost for the mortal world, but it is the torment of the eternal Mutilator Hereafter, so beware and beware of receiving from other than God, for receiving if it is not from God, then it is from the cursed Satan and his soldiers from the misleading human devils and jinn.

The transgressors against whom the wrath is wrath, those who know the truth, so they conceal it, deny it, and falsify it to mislead people, so beware, beware lest you be of those whom God has wrath upon, or of those who have gone astray. Weakness without the realization of thought, knowledge, or opinion with God, and they fulfilled the first covenant, where the first reception was, "Am I not your Lord?" and that which they inherited from Adam, peace be upon him, and the Messengers, may Allah's blessings and peace be upon them, reminded them of it, as the reception from God successively, for God is their Lord, and it is their answer when asked where They responded in this world, so God responded to them and interceded for them, His Beloved and their Beloved, the seal of the Messengers, may Allah bless him and grant him peace, and removed them from Hell and reconciled their worries, and Paradise He made known to them, and by His grace and mercy as in this world in the Hereafter He shaded them, and by looking at His honorable face He increased them and on the Day of Resurrection he will be freed. The misguided are among the misguided, and Satan will disavow his followers, and that he is merely whispering to them, and that they themselves are the ones who have gone astray.



" وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ" (إبراهيم آية ٢٢).

(And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.) (Ibrahim: 22).



**Truth of Honesty in Work:**

Honesty is the conformity of the truth or truth and the truth (for example, the vision of the prophets is true, and therefore acting in accordance with it is defined by Allah as truthfulness. Therefore, acting in accordance with the truth is honesty. Allah Almighty said, describing the action of Abraham, peace be upon him, when he acted in accordance with the truth - the vision in which he saw that he was slaughtering his son - "

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ" (الصفات آية ١٠٥).

(You have fulfilled the vision." Indeed, We thus reward the doers of good) (As-Saffat, 105).

An action in accordance with the truth is an action that conforms to the truth, we judge it to be honest, and an action that contradicts the truth is a lie, so what is the truth in this regard (whatever the action is)? The truth and truth is that you found yourself in a universe that is not yours and you did not create it and you did not come to it by choice. It is certain that whoever brought you into it created you for the purpose of what the Owner of the Kingdom, the Owner of the universe, wants from you in this universe in which he created you.

**The truth is that man is a trusted successor.** What is the evidence that man is a successor?

"وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً" (البقرة آية ٣٠).

(And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth.) (Al-Baqarah, 30).

So, man is an appointed successor. Our Lord made him a successor on earth, and what is the truth that he is trusted

"إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا" (الأحزاب آية ٧٢).

(Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).) (Al-Ahzab, 72).

The heavens, the earth, and the mountains stand and do what they do, and Allah created them for it. They do it subserviently, and they are obedient and not unwilling.

"ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ" (فصلت آية ١١).

(Then He rose over (Istawâ) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly) (Fussilat, 11).

Honesty is the obligation to do what you were created for, to do it in the name of Allah, seeking Allah's help, trusting in Him, and delegating your command to Him, just like a subjugator, and that will not happen except by asking for help from Allah. Honesty is a substitute for subjugation for which there is no reward. If you do it humbly, submissively, and loving Allah, then You carried the trust, and if you did not do that, then you carried injustice, and in that is all the honor, giving,



blessings, and preference from Allah to those in charge over any of the subjugated creatures. This results in a great reward and an eternity in Allah's pleasure, a gift from Allah, His bounty, and His mercy, in exchange for the work being subjected to subjugation without reward, and in return - and that is justice - the punishment for whoever shows disbelief.

The meaning of trust is the same: doing what you were created for without being subjected to it in exchange for eternity in the pleasure of Allah, and its nature differs depending on the one to whom the trust is offered, because what he was created for is different. The heavens, the earth, and the mountains were afraid that they would be assigned the obedient, non-compulsory tasks they actually perform, with Allah subservient to them, so they refused - where they had the choice - out of fear of Allah, lest they bear injustice.

On the authority of Mujahid that he said: He showed it to the heavens and it said: O Lord, the stars and the inhabitants of the heavens and what was mentioned bore me, and I do not want a reward nor do I carry an obligation. He said: He presented it to the earth and it said: O Lord, I planted in the trees and I ran in the rivers and the inhabitants of the earth and what was mentioned. I do not want any reward, nor do I carry an obligatory duty. The mountains said something like that. And Ibn Zaid said, "They said: 'No, we are subject to your command. We do not want reward or punishment.'"

**Adam, peace be upon him, carried it, and thus man carried it (and we see three aspects in this, and Allah Almighty is Most High and Most Knowing).** The first aspect: the father's action and behavior are affected by the children, as is the case and seen at all times. The second aspect: Allah's character. Man and made him able to bear the trust with His help, the Almighty, as a blessing from Him and a mercy for eternity in His Paradise and His satisfaction after the annihilation of this worldly life. If every human being were given the choice individually, he would choose what his father Adam, peace be upon him, chose. Considering that, Adam's position, peace be upon him, when the trust was offered to him would be an innate position. Every human being is a pure blessing from Allah. The third aspect: His Almighty saying

"وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا" (الأعراف آية ١٧٢)،

(And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified) (Al-A'raf, 172)

They testified and acknowledged the lordship of Allah and their servitude to Him, so the Lord's right over His servants is to single out Him for servitude and obedience, and to carry out His commands and avoid His prohibitions, that is, to dispose of His property for what He created them for. This is trustworthiness, as we mentioned above, and thus their burden of trustworthiness and their acknowledgment of bearing it was established, even if someone says, "I am not aware of that." And I don't remember it! Is he aware of what happened on the day he was born, or does he know the date of his birth himself, or is he aware of the place of his birth himself, or does he remember the days, or even the months, or even the first years of his life? Does not being aware of these matters serve as denial of what happened or evidence that it did not happen? So who knew the day of his birth, the place of his birth, who his parents were, and



what scenes happened to him before he became aware? He knew it from his parents and relatives. Likewise, the Muslims knew these facts from their Lord, who created them in the first scene and reception, then from their parents, Adam and Eve, peace be upon them. This event was transmitted from generation to generation, and their Lord continued to remind them of the succession of the messengers and prophets, peace and blessings be upon them, and preserved it for them in The last of the messages, this scene is connected to Allah Almighty, so do not interrupt what Allah has commanded to be connected and has delivered to you with the aim of spreading corruption on earth).

So our master Adam, peace be upon him, man, accepted the right of caliphate, which is what he was created for, by ruling according to what Allah wants of him in everything that Allah has given him, empowered him in, and appointed him as successor in. All of that belongs to Allah, so Adam, peace be upon him, rules and acts in it according to what Allah wills, his Lord and Owner. And the Owner of everything, and the Owner of the Day of Judgment, this is worship in submission, humility, and love for Allah, just as one is subservient, and that can only be in the name of Allah, seeking help from Allah, relying on Him, entrusting the matter to Him in carrying the trust. The basic principle is that there is no power or strength except in Allah, the Most High, the Great, so there is no power for anything. To be as Allah pleases him to be and as He was created for him, unless he is subjugated or to be in Allah alone with no partner, so the Almighty said:

"إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" ( الفاتحة آية ٥).

(Only You do we worship, and only You do we seek help from) (Al-Fatihah, 5).

This burden of honesty was a desire for Allah's pleasure and for more of Allah's honor, favor, and reward. There is no doubt that this is from Allah's bounty that He bestowed upon man, and it requires thanking Allah, then thanking Adam, peace be upon him, as thanks to Allah, as we thus work a little, which is the period of our stay in the life of this world and then after it. We will abide in Allah's bliss. As for the heavens, the earth, and the mountains, they will perish after the end of this world's life. O Allah, praise and thanks are due to You, and He has bestowed upon you a generous Lord and a Forbearing Allah. To You is manna, and to You is praise, and to You is thanks until You are satisfied, and after satisfaction, there is no blessing greater than the blessing of Your satisfaction and existence. In your kingdom, O Allah, O Most Generous. This verse tells us of one of Allah's greatest blessings upon us, and what a loss, heartbreak, and remorse it is for those who deny this blessing. **In order to succeed in carrying the trust, Allah the Creator, Glory be to Him, must approve of human nature, and there is nothing wrong with that, in order for a person to know how to deal with his truth . There is nothing wrong with the fact that man is by nature unjust and ignorant in the presence of the Most Merciful, the Most Merciful, and His grace. It is natural for anyone who works to make mistakes.**

On his authority, may Allah's blessings and peace be upon him, he said, "Every son of Adam is a sinner, and the best of sinners are those who repent." (Sahih Al-Tirmidhi), and he said, "By the One in Whose Hand is my soul, if you had not sinned, Allah would have taken you away and brought in a people who would sin. You will forgive Allah and He will forgive them." (Sahih Muslim).



Error or disobedience does not arise except through injustice and ignorance. Injustice is a person's injustice to himself or to himself and others in the case of disobedience, and ignorance is preferring the immediate (this world) over the future (the hereafter) in the case of disobedience. What is important is that you know your nature without ambiguity and know your Lord truly and among His attributes, Glory be to Him. And Allah Almighty has mercy, forgiveness, and repentance for those who return to Him and repent. This is so that you know how to deal according to truth and the truth. There is no escape from the occurrence of sin, but do not despair of Allah's mercy and know that Allah forgives all sins. Allah Almighty said.

"قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ. وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ" (الزمر آية ٥٣-٥٤).

(Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins.[1354] Indeed, it is He who is the Forgiving, the Merciful\*And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam) before the torment comes upon you, (and) then you will not be helped ) (Az-Zumar, 53-54).

So you love Allah and do not associate anything with Him, for nothing is equal to Him. There is no Allah but Him alone, with no partner. And you hasten to repent to Allah, pray to Him and hope that He forgives you, and do not insist on the sin even if you repeat the same sin.

"Allah, the Exalted, has said: '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 earth load of forgiveness.'" (Sahih al-Tirmidhi).

Therefore, when Adam, peace be upon him, disobeyed and confessed his sin and turned to him, the mercy of his Lord made amends for him

"فَتَلَقَىٰ آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ" (البقرة آية ٣٧).

(Then Adam received from his Lord [some] words,[22] and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance, the Merciful) (Al-Baqarah, 37).

Allah Almighty said about Adam and Eve, peace be upon them

"قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ" (الأعراف آية ٢٣).

(They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers) (Al-A'raf, 23).

"إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)" (النساء آية ١٧).





(The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon [after].[172] It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise) ( An-Nisa, 17).

"إِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ" ( الأنعام آية ٥٤).

(When those who believe in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) come to you, say: "Salâmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.) (Al-An'am, 54).

"ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ" ( النحل آية ١١٩).

(Then, verily! Your Lord - for those who do evil (commit sins and are disobedient to Allah) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful) (An-Nahl, verse 119).

Injustice and ignorance do not prevent Allah's mercy and repentance from those who repent and turn to Allah's mercy and bounty. As for the ungrateful and arrogant people on earth without right, from the hypocrites, polytheists, and unbelievers, they will have a bad reckoning and a bad torment, and what distinguishes these from them is the burden of trust with the wisdom of the Wise, the All-Knowing. So the obedient ones were distinguished from the haters and the ungrateful, and when they were distinguished by the fact that they were being subjected to witnessing against themselves so that the argument could be established against them, like Iblis, nothing distinguished him from the ranks of the angels except the order for the angels to prostrate to Adam, as he was placing himself in the ranks of the angels in his obedience to Allah. As for the heavens, the earth, and the mountains, they came obediently, not unwillingly. There is no need to distinguish it, but Allah has shown the extent of its fear, as the Almighty said

"لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ" ( الحشر آية ٢).

(If We had sent down this Qur'an upon a mountain, you would have seen it humbled and splitting from fear of Allah. And these examples We present to the people that perhaps they will give thought) (Al-Hashr, 21).

Glory be to Him who rules what He wants and only what He wants falls into His domain. Any work that is based on the right of caliphate and trust and has steadfastness, persistence, and boldness without retreat, and has mastery. The Prophet, may Allah's blessings and peace be upon him, said, "Allah Almighty loves that when one of you does a job, he does it well." (Sahih Al-Jami' and Al-Tabarani)

And do your best and best of your ability, Allah Almighty said

"إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ" ( المائدة آية ٢٧)،

(Indeed Allah accepts only from the Mindful) (Al-Ma'idah, 27)



He hopes for acceptance from Allah and fears that it will not be accepted

"رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ" (البقرة آية ١٢٧)،

(Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower) (Al-Baqarah, 127).

And he seeks the face of Allah in it, his outward appearance does not contradict his inner being (not deceitful), and is not clothed in falsehood (falsehood: is the work that does not bring benefit or brings harm) and that is by following the laws of truth (guidance). It is an act of truthfulness and it is worship of Allah, the Owner of the Kingdom, the Creator. Even if it is one of the works of this world, Allah Almighty said

"قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ" (الأَنْعَامُ آيَةُ ١٦٢) .

(Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds) (Al-An'am, 162).

Otherwise, it is an act of lying because it contradicts the truth for which man was created, and it is a worship of other than Allah. Abu Bakr Al-Siddiq, may Allah be pleased with him, said when he was pledged to the caliphate: (O people, I have been appointed over you, and I am not the best of you. If I do good, help me, and if I do evil, correct me. Honesty is trust, and lying is betrayal). Honesty in what you were appointed to do is honesty, and betrayal in what you were appointed to is a lie. You were created with the capabilities deposited in you in a property that is not yours. It is certain that whoever created you created you for a purpose and wants you to do a specific job in his possession. The purpose of the caliphate and the work is to fulfill its right, so I entrust you to do for the right of the caliphate what He wants of you, and that is worship because you are a slave who is owned and works for the property of the owner. Allah Almighty said.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي" (الذاريات آية ٥٦).

(And I did not create the jinn and mankind except to worship Me) (Al-Dharyyat, 56).

**Work** is any activity carried out by a person. Work is either the work of the limbs or the work of the heart. Like any activity, it is **an input that is operated upon and outputs are produced**. For example, the educational process has as its inputs the teacher, the learner, the curriculum, the school, books, notebooks, and tools such as a blackboard, eraser, chalk, study schedule, budget, and so on, and the process that takes place is teaching. The outputs are educated graduates who hold educational certificates. Industry inputs include raw materials, energy sources, industrial supplies, machines, workers, financial resources, and so on. The process is manufacturing and operating raw materials, and the outputs are industrial products and so on. Human activity, i.e., his work, begins with inputs, which are of two types: **The first type is everything that enters the senses** (from sights, sounds, thoughts, smells, tangibles, and tastes) and **the second type: everything that Allah has enabled you to provide** (resources, money, and tastes). Health, strength, time, mind, wombs, relationships, and a subservient universe) in **the first type**

" وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ" (النحل آية ٧٨).



(And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful) (An-Nahl, 78).

"إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا" (الإسراء آية ٣٦).

(And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.[2] Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah).) (Al-Isra, 36).

The second type, Allah Almighty said:

"وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ" (الأعراف آية ١٠).

(And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful) (Al-A'raf, 10).

"الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ" (الحج آية ٤١).

([And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters) (Al-Hajj, 41).

**The process that takes place on the first type** of tangible things is proper use: turning a blind eye (rejection) or acceptance, listening, and following up (response) such as looking, hearing, and thinking, smelling, touching, eating, and drinking. **The process that takes place on the second type** is the method of handling. The dealings, actions, and **outcomes are** the result of the resulting beliefs, intentions, words, actions, conditions, and attitudes, and in the end, one is either thankful or ungrateful.

"إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا" (الإنسان آية ٣).

(Indeed, We guided him to the way, be he grateful or be he ungrateful.) (Al-Insan, 3).

"إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي وَعَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ" (الزمر آية ٧).

(If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves [i.e., likes] it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts) (Az-Zumar, 7).

"شَاكِرًا لِّأَنْعَمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ" (النحل ١٢١).

((He was) thankful for His (Allah's) Favours. Allah chose him (as an intimate friend) and guided him to a Straight Path (Islamic Monotheism - neither Judaism nor Christianity) (An-Nahl 121).

"وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ" (المؤمنون آية ٧٨).

(And it is He who produced for you hearing and vision and hearts [i.e., intellect]; little are you grateful.) (Al-Mu'minin, 78).

"حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ" (فصلت آية ٢٠).



(Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do) (Fussilat, 20).

" وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ " (الأحقاف آية ٢٦).

(And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts [i.e., intellect]. But their hearing and vision and hearts availed them not from anything [of the punishment] when they were [continually] rejecting the signs of Allah; and they were enveloped by what they used to ridicule.) (Al-Ahqaf, 26).

" أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَا هُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ " (الأنعام آية ٦).

(Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and We created after them other generations) (Al-An'am, 6).

" مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا " (النساء آية ١٤٧).

(Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing) (An-Nisa, 147).

**since the outcomes were either thankful or ungrateful, the accursed Satan, the enemy of Adam, peace be upon him, and his sons, threatened to abstain from them in any direction in which they would turn towards working in obedience to Allah, believing, not disobeying Him, and not lying, so that they would not be grateful.**

" قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ. ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ " (الأعراف آية ١٦-١٧).

((Iblis) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.\* Then I shall come to them from their fronts, backs, rights and lefts, and You shall not find most of them) (Al-A'raf, 16-17).

" بَلِ اللَّهُ فَاغْبُذْ وَكُنْ مِنَ الشَّاكِرِينَ " (الزمر آية ٦٦).

(Rather, worship [only] Allah and be among the grateful) (Az-Zumar, 66).

The goal of a servant is to be one of those who are thankful. "The Prophet, may Allah's blessings and peace be upon him, got up until his feet swelled, and it was said to him: May Allah forgive you for your previous and future sins. He said: Shall I not be a grateful servant" (Sahih Al-Bukhari).

Allah Almighty has spoken the truth and conveyed the message to His Noble Messenger, may Allah bless him and grant him peace.

Worshipping Allah is gratitude to Allah Almighty, and thanks to Allah is your reception and use of all that Allah has endowed you with, whether senses, limbs, or blessings, and what comes to you and responds to you, and what Allah has enabled you to do, as Allah wants from you, that is, in His pleasure. Accordingly, all acts of worship are gratitude to Allah, and to clarify this we say: The



truth of patience is gratitude to Allah. The patient servant is thankful to Allah for his patience, and the grateful servant needs patience in order to be thankful and remain thankful. The truth is, there is no difference between a patient poor person and a thankful rich person, because in order for the rich person to be thankful, he needs to be patient with his gratitude, so he does not disobey Allah with the blessings he has bestowed upon him, and the patient poor person is thankful to Allah for his patience, so this one is thankful and this one is thankful. The thankful is patient and patient with his gratitude, and the patient is thankful to Allah with his patience, so that is gratitude to Allah. It is the use of the senses you have received or the use of the limbs or what Allah has enabled you to do in what Allah pleases for you, so this is gratitude to Allah.

**Accordingly, we begin to work honestly with regard to inputs of the first type, which are the senses.** The truth is that your senses are not your property, nor is the property of any of the created beings. Rather, you are in charge of them, entrusted with them, and a shepherd who rules over them. They are trusts that weaken little by little, and some or all of them may be restored. Before death - a reminder and a call for mercy from your Lord - until all of it is restored in full at the time of death, so the statement that my body is free in it is a false statement, and lying leads to immorality just as honesty leads to righteousness, and since honesty is the conformity of the matter with truth and truth, then honesty of the senses: It is matching the senses with the truth, and this is done by working to ensure that nothing other than the truth enters your senses and what is rightful for you, in addition to keeping them away from permissible curiosity.

Messenger of Allah said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him". (Sahih al-Tirmidhi).

**Your eye** is not your property, it is the property of Allah. He has appointed you as his successor in it and entrusted you with it to use it for what Allah intended, so it reads in the name of your Lord who created, and you use it for insight, remembering, contemplating, fulfilling your interests, and so on, and lowering your gaze to what Allah has forbidden - which is what you do not have the right to look at, as it does not conform to the truth. For you...it is a lie and falsehood for you - and you even avoid curiously looking at what people have or looking at people's conditions, as that results in unpleasant consequences in this world and the hereafter, such as envy or dissatisfaction with Allah's provision, understanding and sadness in your life. The heart is the departure of some or all of a person's religion, so your eye is not your property. You must know that your eye is not your property.

" أَفْزَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ " (العلق آية ١).

Allah Almighty said, (Recite in the name of your Lord who created) (Al-Alaqah, 1).

" قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ " (الأنعام آية ١٠٤).



(There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you.") (Al-An'am, 104).

" وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ " (الذاريات ٢١).

(And also in yourselves. Will you not then see?) (Al-Dhariyat, 21).

" تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ " (ق آية ٨).

(Giving insight and a reminder for every servant who turns [to Allah]) (Qāf, 8).

" قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ " (النور آية ٣٠).

(Tell the believing men to reduce [some] of their vision) (An-Nur, 30).

" وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ " (النور آية ٣١).

(And tell the believing women to lower their gaze (from looking at forbidden things) (An-Nur, 31).

" وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ " (طه آية ١٣١).

(And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring) (Taha, 131).

To ward off the evil of the evil eye, The Prophet, may Allah's blessings and peace be upon him, said: "If one of you sees something that he likes about himself or his wealth, let him bless it, for the evil eye is a right." (The Good Words). The prophet may Allah's blessings and peace be upon him, said, "If one of you sees something that he likes about himself, his property, or his brother, let him pray for blessings for him, for the evil eye is a right." (Abu Ya'la, Al-Hakim, and Al-Tabarani)

**Your ear** is not your property, but rather it is the property of Allah. Allah gave it to you, appointed you as its successor, and entrusted you with it. That you should listen to His guidance and that you should listen to what is said and follow the best of it. Do not let anything into your hearing except the truth and turn away from falsehood that harms or does not bring benefit. So do not listen except to what pleases Allah, who created the All-Knowing. He does not contradict His guidance - which is truth and honesty - and turns away from everything that does not satisfy Him - which is falsehood and lying - such as idle talk and mockery of His verses and so on, which is explained in His Noble Book.

" وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ " (الأعراف آية ٢٠٤).

(So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy.) (Al-A'raf, 204).

" فَاسْتَمِعْ لِمَا يُوحَىٰ " (طه آية ١٣).

(so listen to what is revealed [to you]) (Taha, verse 13).

" إِنْ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يسمعون " (يونس آية ٦٧).

(Indeed in that are signs for a people who listen) (Yunus, 67).



"إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ" (الأنعام آية ٣٦).

(It is only those who listen (to the Message of Prophet Muhammad will respond (benefit from it), but as for the dead (i.e. disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense).) (Al-An'am, 36).

"وإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاَسْمَعُوا" (البقرة آية ٩٣).

(And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)) (Al-Baqarah, 93).

"وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ" (الأنفال آية ٢١).

(And be not like those who say: "We have heard," but they hear not) (Anfal, 21).

"الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ" (الزمر آية ١٨).

(Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.) (Az-Zumar, 18).

"وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ" (البقرة آية ٢٨٥).

(And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination) (Al-Baqarah, 285).

"رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ" (آل عمران آية ١٩٣).

(Our Lord, indeed we have heard a caller [i.e., Prophet Muhammad] calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die among the righteous) (Al-Imran, 193).

"وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ" (القصص آية ٥٥).

(And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; [1112] we seek not the ignorant) (Al-Qasas, 55).

"وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ" (النور آية ١٦).

(And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"?) (An-Nur, 16).

"وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَفْعَدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا" (النساء آية ١٤٠).

(And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell) (An-Nisa, 140).



**Your thought** is not your own. You are left behind in it and entrusted with it. You should not think or be distracted except in what brings benefit, and you should see the source of the thoughts that are dangerous and fall into the heart, either from the Most Merciful through the angel or from Satan for testing and discernment. So seek refuge in Allah if they are from Satan and praise Allah. If it is from the Most Gracious, then only thoughts that conform to the truth can enter and act according to it:

" وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ " (الجاثية آية ١٣).

(And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favor and kindness from Him. Verily, in it are signs for a people who think deeply) (Al-Jathiya, 13).

"كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ" (يونس آية ٢٤).

(Thus do We explain in detail the signs for a people who give thought) (Yunus, 24).

"إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ" (الرعد آية ٣).

(Indeed in that are signs for a people who give thought) (Ar-Ra'd, 3).

"وَلَعَلَّهُمْ يَتَفَكَّرُونَ" (النحل آية ٤٤).

(that they might give thought) (An-Nahl, 44).

" الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ " (آل عمران آية ١٩١).

(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) (Al Imran, 191).

Prophet Muhammad, peace be upon him said :The devil draws near to man, and so does the angel. The devil's approach consists of promise of what is evil, and denial of what is true, whereas the angel's approach consists of promise of what is good and confirmation of what is true. When anyone experiences the latter, let him know that it comes from Allah and let him praise Allah; but if he experiences the other, let him seek refuge in Allah from the accursed devil." Then he recited, "The devil promises you poverty and urges you to iniquity." (Sahih al-Tirmidhi).

Obsession is the danger that lies in the heart, so do not indulge in any thinking that contradicts the truth. Close the outlets of falsehood, the outlets of Satan and his whisperings, by seeking refuge in God from him. Satan's censure is represented by the call to disbelief... and committing sins... and fear of the future, of poverty, and of its guardians. - His followers and soldiers, and they are the wrongdoers -... and beautifying falsehood... and promising him good behind sins... and attaching false hopes... keeping a person away from contemplating the Qur'an... burdening a person with some aspects of the Sharia to remove him from some of the laws of the religion, so the result is obedience. Satan in these areas... All of these obsessions and thoughts are false, unreal, and negative. They detract from chivalry, freedom, true happiness, security, and psychological peace. They are a lie from the accusation of Satan, and Satan is a lie, so seek refuge in God and do not be deceived.





" لِيَجْعَلَ مَا يُُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ " (الحج آية ٥٣).

(e in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allah's Messenger and the believers) (Al-Hajj, 53).

"إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ" (الأعراف آية ٢٠١).

(Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight) (Al-A'raf, 201).

"وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ" (الأعراف آية ٢٠٠).

(And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.) (Al-A'raf, 200).

"إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ" (فاطر آية ٦).

(Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.) (Fatir, 6).

**Examples of Satan's wrath include:** Until we are among those who see and know where the wrath came from, we will not be lured and seek refuge in Allah and flee to Him merely by touching, not by touching, let alone by holding, enveloping, or constricting.

Call to disbelief:

" كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ " (الحشر آية ١٦).

([The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds) (Al-Hashr, 16).

**Calling to commit sins... and fear of the future and poverty:**

"الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ" (البقرة آية ٢٦٨).

(Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing) (Al-Baqarah, 268).

Intimidation from his saints - his followers and soldiers, and they are the oppressors:

"إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ" (آل عمران آية ١٧٥).

(That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers) (Al Imran, 175).

**Comment with false wishes:**

"وَالَّذِينَ هُمْ لِأُمْتِنَتِهِمْ لَفِي تَكْبُرٍ آذَانَ الْأَنْعَامِ وَلَا مَرْئِيَهُمْ فَلْيَعِزَّنْ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا" (النساء آية ١١٩).



(And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss) (An-Nisa, 119).

### **Embellishing falsehood...and promising him good behind sins:**

" وَعَادًا وَتَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مَن مَّسَاكِينِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ " (العنكبوت ٣٨).

(And 'Ad and Thamûd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitân (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent) (Al-Ankabut, 38).

" يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا " (النساء آية ١٢٠).

(He [Shaitân (Satan)] makes promises to them, and arouses in them false desires; and Shaitân's (Satan) promises are nothing but deceptions) (An-Nisa, 120).

### **Keeping a person away from contemplating the Qur'an:**

" فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ " (النحل ٩٨).

(So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].) (An-Nahl, 98).

### **Satan burdens a person with some aspects of Islamic law in order to remove him from some of the laws of religion, so the result is obedience to Satan in those aspects:**

" يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ " (البقرة آية ٢٠٨).

(O you who have believed, enter into Islām completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy) (Al-Baqarah, 208).

" أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ " (يس آية ٦٠).

(Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy) (Yasin, 60).

You must be hasty in thinking and acting in accordance with the danger (of the word) of goodness, and hastening in doing so, for it is a right from Allah, so it is honesty. So praise Allah, and hasten to be hasty in it and implementing it, for that is believing in it. And know that procrastinating in hastening with goodness, this procrastination, is a word from Satan until he misses it on you.

" أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ " (المؤمنون آية ٦١).

(It is those who hasten to good deeds, and they outstrip [others] therein) (Al-Mu'minin, 61).

" ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ " (فاطر آية ٣٢).

(Then We caused to inherit the Book those We have chosen of Our servants;[1251] and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among



them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.) (Fatir, 32).

"يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ" (آل عمران آية ١١٤).

(They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous) (Al Imran ,114).

**Examples of being drawn to the word of the King when the first sparkle of goodness comes up and being quick to react to it and implement it are:**

" وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ " (المائدة آية ٨٤).

(And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people) (Al-Ma'idah, 84).

" وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا " (الكهف آية ١٤).

(And We bound [i.e., made firm] their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression) (Al-Kahf, 14).

" إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ " (فصلت آية ٣٠).

(Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm,[1] on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised) (Fussilat, 30).

This is descending at death, in the grave, and at resurrection, and it is also permissible in this world, as indicated by the permissibility of this, His Eminence the Educator Sheikh Yassin Roushdy, may Allah have mercy on him, and this was explicitly permissible by Ibn Ashour, may Allah have mercy on him, in his interpretation, where he said in a manner consistent with the context of our words:

(It is possible that the angels descending upon them in this world are a sign of goodness (the dangers of the angels fall upon the heart))

{Do not be afraid and do not be sad}

Meaning, throwing them into their terrors, as opposed to the death of the devils

" إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ " (شورة آل عمران:175)

(That is only Satan who frightens [you] of his supporters.) (Al Imran, 175).

" وَإِنَّمَا التَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ " (المجادلة - الآية 10)

(Private conversation is only from Satan that he may grieve those who have believed,[1644] but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely.) (Al-Mujādalah,10)



That is, they put into the souls of the believers something that will distract them from fear and sadness and remind them of Paradise, so tranquility will descend upon them and their chests will be filled with confidence in Allah's promises. This is in contrast to His saying:

"وَقَيَّضْنَا لَهُمْ قُرَنَاءَ" (فصلت : 25)

(And We have assigned for them (devils) intimate companions (in this world) (Fussilat, 25)

Verse, it is a limitation in this world. This requires that complete believers do not fear anyone other than Allah, do not grieve over what befalls them, are certain that everything is predestined, and are happy with what they anticipate of Allah's bounty.).

So let us hasten to listen to the word of the King and implement it, for it is from Allah. Let us praise Allah and earn good deeds. Let us see the word of Satan, so we may seek refuge in Allah, close Satan's outlets, flee to Allah, and avoid evil deeds.

He, peace and blessings of Allah be upon him, said, "Allah records the good deeds and the evil deeds. If anyone intends to do a good deed but does not do it, Allah enters it for him in His record as a complete good deed and if he intends to do a good deed and does it, Allah enters it for him in His record as ten to seven hundred and many more times as much. If anyone intends to do an evil deed and does not do it, Allah enters it for him in His record as a complete good deed; but if he intends to do it and does it, Allah records it for him as one evil deed." (Bukhari and Muslim.)" (Sahih Al-Bukhari).

**The sense of touch** and genitals is a trust in which you are left behind. Its sincerity does not lead you to falsehood and what you are not entitled to, and that you use it in what you are entitled to, so it conforms to the truth and disbelieves the falsehood, and as an example of that

The Messenger of Allah, may Allah bless him and grant him peace, said: "If one of you were stabbed in the head with an iron needle, it would be better for him than touching a woman who is not permissible for him." (Narrated by Al-Tabarani, Al-Bayhaqi, and its men, the men of Sahih). On the authority of Umaina, daughter of Raqiqa, she said: The Messenger of Allah, may Allah bless him and grant him peace, said: "I do not shake hands with women" (Sahih Al-Jami' and Sahih Ibn Majah).

"قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ" (النور آية ٣٠).

(Tell the believing men to reduce [some] of their vision[988] and guard their private parts.[989] That is purer for them. Indeed, Allah is [fully] Aware of what they do) (An-Nur, 30).

"وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَّ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ" (النور آية ٣١).

(And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way,) (An-Nur, 31).

"وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ" (المؤمنون آية ٥-٦).

(And they who guard their private parts\*Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame; ) (Al-Mu'minun, 5-6).



" حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ" ( فصلت ٢٠).

(Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do) (Fussilat, 20).

**The sense of smell** is so true that it does not lead you to follow falsehood

Every eye commits adultery, and when the woman uses perfume and she passes by a gathering, then she is like this and that." Meaning an adulteress." (Sahih Al-Tirmidhi)

The sense of smell here is followed by sight.

Prophet Mohammed said: Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect. "(Sahih Bukhari).

He believes falsehood and it is a liar, or he believes falsehood and it is true.

**The sense of taste** is truthful, so that nothing but what is permissible enters your stomach, which is right and permissible for you. This is conforming to the truth and not consuming falsehood:

" يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ" ( البقرة آية ١٦٨).

(O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy) (Al-Baqarah, 168).

" وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ" ( الأنعام آية ١٤٢).

(And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats - for food, meat, milk and wool). Eat of what Allah has provided for you, and follow not the footsteps of Shaitân (Satan). Surely he is to you an open enemy.) (Al-An'am, 142).

" وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ" ( الأنعام آية ١١٩).

(And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled.[340] And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors.) (Al-An'am, 119).

" وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ" ( الأنعام آية ١٢١).

(And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associates [of others with Him]) (Al-An'am, 121).



" يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ" (المائدة آية ٩٠).

(O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid[282] it that you may be successful) (Al-Ma'idah, 90).

" يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ" (آل عمران آية ١٣٠).

(O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.) (Al Imran, 130).

" إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا" (النساء آية ١٠).

(Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!) (An-Nisa, 10).

The Messenger of Allah, may Allah bless him and grant him peace, said: "Flesh and blood that grew on the surface of the Fire will not enter Paradise. It is more deserving of it." (Sahih Ibn Hibban)

The Prophet said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practicing sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." (Sahih Bukhari)

The Prophet, may Allah's blessings and peace be upon him, said, "O Allah, I give up the rights of the weak: the orphan and the woman," meaning I advise you to avoid their wealth (Sahih Ibn Majah).

The Prophet, may Allah's blessings and peace be upon him, said: "On the Day of Resurrection, a people will be raised from their graves with their mouths blazing with fire." It was said: Who are they, O Messenger of Allah? He said: (Have you not seen Allah say: {Indeed, those who unjustly devour the property of orphans only devour In their bellies there is fire.} [An-Nisa: 10]) (Sahih Ibn Hibban).

The truth of the senses is to realize, in this sense, that you are a successor in it and entrusted with it. It is to be fully realized that your organs are not your property, your body is not your property, and your senses are not your property. You are a successor to it and you are entrusted with this caliphate, to act as Allah Almighty desires. The Prophet, may Allah's blessings and peace be upon him, said, "All of you." He is a shepherd and responsible for his flock" (Sahih Al-Bukhari). Man is a shepherd of his limbs, so do not enter your senses except the truth that is rightful to you... That is conformity to the truth... That is honesty. All of your senses, organs, and body are trusts that Allah has appointed you as guardians of and entrusted to you for a specified term. They weaken in you and are taken away from you - for consideration - little by little by returning to Allah, their owner, until they are fully fulfilled by the return of the soul to its Creator. Either



you are truthful, you carried the trust, or you were thankful. Either you are a liar, you have been wronged, or you are ungrateful.

**The second type of inputs** is what Allah has enabled you to provide, so honesty in it corresponds to the truth that it is neither yours nor the property of anyone else, but rather you are in charge of it and entrusted with it, so you work in it according to Allah's command and not in a way that contradicts His command. For example, the money that Allah gave you, this money is not You also own everything. You do not own anything. You are left behind in everything that you see as yours or that it is intended for you.

**Money**, for example, is something you are in charge of. Money is Allah's money. Our Lord has appointed you to work in it according to His command, Glory be to Him. Money is not your money. Money is Allah's money. He gave it to you and allocated a part of it to you to use for His pleasure in what will benefit you and benefit you, and another part is not allocated to you. It is allocated for someone else, it is not for you, but our Lord has placed it with you, and it is the amount of zakat for what has reached the quorum, so it is for others. Allah has stipulated for those who deserve it, and it is the disbursement of zakat. The person who is stingy and withholds zakat betrays the trust and is not upholding the right of succession. The right of succession is that if someone appoints you as successor in something that is his property, then he appoints you as successor. In it, you can work on it as he pleases, because it is not your property. Neither the part allocated to you is yours, nor is it allocated to others yours. Rather, all of it belongs to Allah. This means that you will not spend it as you wish, but rather in what Allah has legislated and Allah has permitted, so all your money is the property of Allah Almighty. Money is an example of everything that you have from Allah and that He has empowered you with.

Messenger of Allah (ﷺ) said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out." (Sahih Al-Tirmidhi).

**Judgment is an example**, if Allah gives it to you, then the truth is that you are a caliph who is confident that you will rule according to the truth, so **the truth of the ruling**: it is the ruling that conforms to the truth, it is the ruling with the truth, and the truth is only from Allah.

" الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ " (البقرة آية ١٤٧).

(The truth is from your Lord, so never be among the doubters.) (Al-Baqarah, 147).

And Allah did not send the prophets and messengers except to judge by what He sent down from the Book, the Almighty said

"كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا نَبِيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ " (البقرة آية ٢١٣)،



(Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to the Straight Path) (Al-Baqarah, 213)

"إِنَّ الْحُكْمَ إِلَّا لِلَّهِ" (الأنعام آية ٥٧، يوسف آية ٤٠ و آية ٦٧).

(The decision is only for Allah) (Al-An'am, 57, Yusuf, 40 and 67).

"إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءً" (المائدة آية ٤٤).

(Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers) (Al-Ma'idah, 44).

"وَلْيَحْكُمِ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ" (المائدة آية ٤٧).

(And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient) (Al-Ma'idah, 47).

"وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ" (المائدة آية ٤٨).

(And We sent down to you 'Muhammad' the Book with the Truth[1192], confirming that which preceded it of the Book[1193] and a 'supreme' authority over[1194] it. Judge then between them with what Allah sent down and do not follow their desires over the Truth that came to you. To each of you 'nations' we have given a 'different' law and way 'of life'; had Allah wished, He could have made you into one nation but He wants to test you by what He gave you[1195]. Then vie in a race to good deeds, to Allah you shall all return and then He will tell you 'the Truth' of what you used to differ over) (Al-Ma'idah, 48).

Those who rule by truth rule by the Book and hold the people to it, they are the reformers on earth in this world and religion. Allah Almighty said,

"وَالَّذِينَ يُمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ" (الأعراف آية ١٧٠).

(But those who hold fast to the Book [i.e., the Qur'an] and establish prayer - indeed, We will not allow to be lost the reward of the reformers) (Al-A'raf, 170).





Among the seven whom Allah will shade under His shade on the day when there is no shade but His shade: a just imam, as in the hadith of the Messenger of Allah, may Allah bless him and grant him peace.

**Ruling without the truth is a ruling that contradicts the truth.** It is a lie, a false policy, a deception of the people over whom Allah has entrusted you and entrusted you, and corruption on earth. Allah Almighty said.

"وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ. وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ" (البقرة آية ٢٠٤-٢٠٥).

(And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents\* And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption) (Al-Baqarah, 204-205).

If you say that some of them do not destroy the crops in their country and develop their country, then they have destroyed the crops in the countries of the oppressed colonizers, depleted their resources, and destroyed the offspring in their country by encouraging adultery and homosexuality and spreading that in the countries of the oppressed, which destroys the family and destroys the crops by extension, in his country. And other things, in the long term for the extinction of the human race, which is plowing for lack of interbreeding, in addition to corruption through sin, and in addition to the unjust wars that most of them engage in without justification and without upholding the word of Allah (which contains a prohibition against burning homes, cutting down trees, and killing women and children. And the sheikhs, and the non-combatants, and the places of worship, and those inside them, and destruction, and what constitutes the people's livelihood... and many more) with false pretexts and statements that deceive the people and make them admire them, so they cause corruption and destruction, which is represented by burning crops, killing livestock, destroying homes, and Hospitals, schools, places of worship, and those inside them, and buildings in general, and murder, and mass rape, and the mutilation or killing of offspring and fetuses as a result of chemical bombs and other things, and the destruction of the earth's bounties and what is beneficial and sustaining for people, and all of that is witnessed and happening, and this is corruption. In Earth.

Abu Bakr Al-Siddiq, may Allah be pleased with him, said when he was pledged to the caliphate: (O people, I have been appointed over you, and I am not the best of you. If I do good, help me, and if I do evil, correct me. Honesty is trust, and lying is betrayal). Honesty in what you were appointed to do is honesty, and betrayal in what you were appointed to is a lie.

**The honesty of the governed (the peoples)** is by consent to the ruling of truth and submission to it, Allah Almighty said

"فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَزَجًا مِّمَّا قُضِيَتْ وَبِئْسَلُمُوا تَسْلِيمًا" (النساء آية ٦٥).



(But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission) (An-Nisa, 65).

"إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ" (النور آية ٥١).

(The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful) (An-Nur, 51).

And the peoples lie by not accepting and approving the rule of truth, Allah Almighty said

"وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ" (النور آية ٤٨).

(And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal].) (An-Nur, 48).

"أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا" (النساء آية ٦٠).

(Have you not seen those who claim to have believed in what was revealed to you, and what was revealed before you? They wish to refer legislation to ṭāghūt,[195] while they were commanded to reject it; and Satan wishes to lead them far astray) (An-Nisa, 60).

"فَإِنْ تَوَلَّوْا فَاَعْلَمَنَّ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ" (المائدة آية ٤٩).

(Hence judge between them with what Allah sent down and do not follow their desires and beware of them lest they tempt you away from some of what Allah sent down to you. But if they turn away, know you then that Allah wants to afflict them with some of their sins—indeed a great many people are transgressors) (Al-Ma'idah, 49).

"أَفَحُكْمَ الْجَاهِلِيَّةِ يَنْبَغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ" (المائدة آية ٥٠).

(Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].) (Al-Ma'idah, 50).

The Prophet, may Allah's blessings and peace be upon him, said, "The best jihad is a word of justice given to an unjust ruler - or an unjust prince -" (Sahih Abu Dawud).

On the authority of Kaab bin Ujrah, he said: The Messenger of Allah, may Allah bless him and grant him peace, came out to us and we were nine, five and four, one of the two numbers being Arabs and the other being Persians. He said, "Listen, have you heard that there will be princes after me? Whoever enters upon them and believes their lies and helps them in their oppression is not of me, and I am not of him, and he will not come to me at the Basin." He did not enter upon them, nor did he help them in their injustice, nor did he believe their lies. He is from me and I am from him, and he will come to me at the Basin (Sahih al-Tirmidhi).



In a narration by Jaber bin Abdullah: May Allah protect you from the leadership of the foolish. He said: What is the leadership of the foolish? He said: There will be princes after me who do not follow my guidance and do not follow my Sunnah. So whoever believes them in their lies and helps them in their oppression, those are not of me, and I am not of them, and they will not return to my basin, and whoever does not believe them is a lie and he did not help them in their injustice. They are from me and I am from them, and they will respond. On my pelvis. O Ka'b bin Ujrah, fasting is a shield, charity extinguishes sin, and prayer is an offering - or he said: proof - O Ka'b bin Ujrah, no meat that grew from the surface of the Fire will enter Paradise. O Ka'b bin Ujrah, people are two different people: he who buys his life then frees it, and he who sells his life then sets it free (Sahih Musnad of Imam Ahmad).

**Part of the misguidance of the misguided is their saying about the truthful that the truthful want to take us back more than 1,400 years, and the human mind has developed and the human personality has developed in a way that is not suitable for taking it back more than 1,400 years. These words are from their confusion of truth with falsehood, and we say to them, and for the same reason that you say about the development of the human mind and the human personality, Allah did not want anyone whose business was this to legislate on his own behalf for himself or for others, because every generation develops from the previous one, so Allah did not entrust this task to anyone and assigned it to him. He limited it to Himself, Glory be to Him, as Allah Almighty said on the tongue of Joseph, Jacob, and Muhammad, may Allah bless them and grant them peace.**

"إِنَّ الْحُكْمَ إِلَّا لِلَّهِ" (يوسف آية ٤٠).

(The command (or the judgement) is for none but Allah.) (Yusuf, 40).

**You, you misguided person, will die and become old and perished. Allah is alive and does not die, and so are the generations after you, dead and ancient. Allah is the ever-living one who does not die. Allah is the One who created modernity and antiquity, and He is the One who created death and life. He alone has judgment and to Him belongs. You will return, Allah Almighty said**

"وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ" (القصص آية ٨٨).

(And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face.[1122] His is the judgement, and to Him you will be returned) (Al-Qasas, 88).

On the authority of Adi bin Hatim Al-Tai, he said, "I came to the Prophet, may Allah bless him and grant him peace, carrying a cross of gold around my neck. He said, 'O Adi, put away this idol from you.' And I heard him reciting in Bara'ah, 'They have taken their rabbis and monks as lords of Instead of Allah, he said, "They did not worship them, but they did, when they made something permissible for them." They made it permissible, and if they forbade something to them, they forbade it." (Sahih al-Tirmidhi).



"اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ" (التوبة آية ٣١).

(They have taken their scholars and monks as lords besides Allah,) (At-Tawbah, 31).

And we say to the misguided people what Allah revealed more than 1,400 years ago. The Almighty said

"يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ" (آل عمران آية ٧١).

(O People of the Scripture, why do you mix [i.e., confuse] the truth with falsehood and conceal the truth while you know?) (Al Imran, 71).

We say to those who turn away from the rule of Allah, whether rulers or ruled, O you who turn away from Him, \* If He wanted you, He would make \* everything in you turn away from Him. Allah says

"إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ" (المائدة آية ١).

(Allah ordains what He intends) (Al-Ma'idah, 1).

**As an example of raising children**, honesty involves raising children as a trust. You are the reason for their existence, but they belong to Allah and were created to worship Him. I entrust you and may Allah protect you over them. Do not betray the trust and prevent them from what Allah wanted from them, so you raise them to worship Allah and unite Him, for they are born on the nature of Islam. If you raise them in this way, then that is the truth of upbringing, and you have been truthful with Allah and with your children

The Prophet, may Allah's blessings and peace be upon him, said, "Every new-born baby is born on the millat (of Islam) remains on this until his tongue is enabled to express himself. This hadith has been narrated on the authority of Abu Mu'awiya through another chain of transmitters (and the words are):" Every child is born but on this Fitra as long as he does not express himself with his tongue." (Sahih Al-Bukhari). And the Almighty said:

"هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبِّهَمَا لِمَنْ آتَيْتَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ. فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ" (الأعراف آية ١٨٩-١٩٠).

(It is He who created you from one soul and created from it its mate that he[430] might dwell in security with her. And when he [i.e., man] covers her,[431] she carries a light burden [i.e., a pregnancy] and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good[432] [child], we will surely be among the grateful.\* But when He gives them a good [child], they[433] ascribe partners to Him concerning that which He has given them. Exalted is Allah above what they associate with Him ) (Al-A'raf, 189- 190).

Children you gave birth to and you did not choose their sex or shape and you do not guarantee their safety because you do not own them. The One who created them and formed them in the wombs as He willed is their Creator and Owner, and you are a trusted successor over them. So what do you have to do to prevent them from their true Lord and associate yourself with their Creator and not raise them? True education does not leave them with what Allah created them to do and lead them to the sources of destruction. What is the matter with this? Is it because



Allah has blessed you with them? Is it because he took you over them? Is it because I trust you with them? Do you betray the trust? You betray Allah and betray your children and lead them to the sources of destruction. Is this your response to the Almighty's saying,

"يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ" (النساء آية ١١).

(Allah commands you as regards your children's) (An-Nisa, 11).

**An example of honoring one's parents** and being honest in honoring one's parents is that you treat them in accordance with what Allah has entrusted you with, by being kind to them, thanking them, and being kind to them, and not saying sorry to them or rebuking them, and praying for mercy for them, even if they are polytheists, be kind to them, and do not obey them in disobeying Allah. Allah Almighty said.

"وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا" (النساء آية ٣٦).

(Worship Allah and associate nothing with Him, and to parents do good) (An-Nisa, 36).

"وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ" (لقمان آية ١٤).

(And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.) (Luqman, 14).

On the authority of Abdullah bin Masoud, may Allah be pleased with him, he said: I asked the Prophet, may Allah's blessings and peace be upon him: Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, "To participate in Jihad (religious fighting) in Allah's cause." `Abdullah added, "I asked only that much and if I had asked more, the Prophet would have told me more (Sahih Al-Bukhari).

So Allah Almighty linked his worship and monotheism with honoring one's parents and being kind to them, and He linked his gratitude to thanking one's parents, and He told - may Allah bless him and grant him peace - that honoring one's parents is the best deed after prayer, which is the greatest pillar of Islam. The truth is that Allah created you, and what a blessing and honor it is to be a servant of Allah, and that your parents are the manifestation of His creation for you, that is, the reason for your existence, and it is enough of a reason that requires gratitude. And from him, may Allah's blessings and peace be upon him, he said, "Whoever does not thank people does not thank Allah" (Sahih Al-Tirmidhi) And you worship Allah by thanking the One who bestowed a blessing on you at His hands, until you become accustomed to gratitude, because whoever has the habit and nature of denying people's blessings and abandoning gratitude to them, it is his habit and nature to deny Allah's blessings and abandoning gratitude to Him, Allah Almighty said.

"وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا" (الإسراء آية ٢٣).



(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor) (Al-Isra, 23).

You suggest containment and protection. After they grow and become weak and exert themselves to what they have reached, and suddenly, with a mysterious secret, but it is a test from Allah, they are trapped in it. You may find unreasonableness and provocation in speech, actions, behavior, and feelings, and they are hurt by it more than you, and no. They know its cause, and it constitutes a great psychological tragedy for them. Recently, its cause was known, which no one could have imagined that it is beyond their control and a disease that was not known, such as Alzheimer's. They find in you all the coldness, indifference, disdain, abandonment, or arrogance, which increases their suffering on top of their suffering, depression on top of their depression, and loss. Despite their loss and estrangement due to their estrangement, Glory be to Allah, the All-Knowing, the Kind, the All-Knowing, who directed how to deal with lowering the wing of humiliation out of mercy and generous words. Then, after that, they behave like children, Allah Almighty said

"وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ" (يس آية ٦٨).

(And he to whom We grant long life We reverse in creation;[1279] so will they not understand?) (Yasin, 68).

Instead of containment and sponsorship, the penalty is belittlement instead of generous words, ingratitude, and denial. Where are you and mercy? Is this Allah's commandment to you? The Almighty said:

"وَإِخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا" (الإسراء آية ٢٤).

(And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young). (Al-Isra, 24).

Do you not know that they save you from the calamities of this world and the torment of the hereafter? Do you not know that whoever fell into a calamity for which there was no solution, the Messenger of Allah, may Allah bless him and grant him peace, and the honorable companions and followers who followed him would ask his family or his mother?

The Prophet, may Allah's blessings and peace be upon him, said, "Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise. (Sahih Muslim).

**As an example of entering into or leaving a matter**, being honest about it is that your entry and exit are with the truth, that is, in accordance with, that is, in accordance with the truth, where honesty is the conformity of the truth and the truth, Allah Almighty said.

"وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا" (الإسراء آية ٨٠).



(And say, "My Lord, cause me to enter a sound entrance[772] and to exit a sound exit[773] and grant me from Yourself a supporting authority) (Al-Isra, 80).

Ibn al-Qayyim - may Allah have mercy on him - said: "As for the entrance to honesty and the exit of honesty, it is that its entry and exit is a legal right in accordance with the Qur'an and Sunnah in any matter. This is the opposite of the exit of lying, and the entry point of lying is that it has no goal that can lead to it. So the exit of the Prophet, peace and blessings of Allah be upon him, and his companions was in the Battle of Badr. It is the exit of truthfulness, and the exit of the enemies from the infidels of Quraysh to the Battle of Badr is the exit of lies, and the entrance of the Messenger of Allah, may Allah bless him and grant him peace, to Medina was the entrance of honesty in Allah and seeking the pleasure of Allah. His enemies would not allow him to enter Medina on the Day of Confederation, for he was not for Allah, nor by Allah, but rather he was in defiance of Allah and His Messenger, and nothing connected with him was anything but humiliation and destruction.

No one leaves his house and enters his market or any other entrance without telling the truth or lying. The entrance and exit of each one of us is nothing more than honesty and lying. We all now come and go, enter into one matter and exit from another, enter one place and exit from another, and for this reason supplication for Allah to let us enter is an entrance. It is in fact a supplication to Allah to guide us in all our words and deeds, and that our approach to matters and our exit from matters be in accordance with the Qur'an and the Sunnah."

We would add and say that the Prophetic Sunnah makes it clear to us that entry and exit are not only for place, but even time includes entry and exit, such as morning and evening, the month of Ramadan, and the months of Hajj, and there are many supplications reported from him, may Allah bless him and grant him peace, such as morning and evening supplications and waking up. From sleeping, seeing the crescent of Ramadan, starting the Hajj, opening a hadith, concluding a gathering, entering and exiting the toilet, entering the house, leaving the house, traveling, going up high, falling down low, supplications for riding, entering the market, the opening supplication in prayer, and so on, and many more. Which helps in the truthfulness of the entry and the truthfulness of the spatial and temporal exit, including entering the grave upon death and exiting from it upon resurrection: There is no there is no god but Allah but Allah, Muhammad is the Messenger of Allah, may Allah bless him and grant him peace, conforming to the truth and confirming it. O Allah, make us steadfast in the firm saying in this world's life and at death. When the grave is descended, when the two angels are questioned, and when the witnesses stand. As examples of the truth or falsity of entry and exit in the Book of Allah who said:

"كَمَا أَخْرَجَكَ رَبُّكَ مِنَ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ" (الأنفال آية ٥).

(just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling) (Al-Anfal, 5).

"وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا" (النساء آية ١٠٠).

(And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and



then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful) (An-Nisa, 100).

" وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ " (الأنفال آية ٤٧).

(And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do.) (Anfal, 47).

"إِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ" (المائدة آية ٦١).

(When they come to you they say: "We Believe!" While 'in fact' they entered with Denial 'in their hearts', and 'truly' they have come out with it[1210]—Allah knows most what they used to hide) (Al-Ma'idah, 61).

"وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا" (الكهف آية ٣٥).

(He entered his garden[3832] – being unjust to himself[3833] – and said: "I believe not that this[3834] shall ever decay) (Al-Kahf, 35).

"وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا" (الكهف آية ٣٩).

('Why' Wouldn't you, when you enter your garden, say: "'This is' What Allah willed[3838]. There is no power except through Allah!"[3839] Or did you see me below you in wealth and children?") (Al-Kahf, 39).

So truthfulness and lying about the entrance and the exit are in the sense of, **"Lord, let me in and take me out."** **Whatever your Lord is in Allah is the truthfulness of the entrance and the truthfulness of the exit, and you have from Allah a helping authority, and if you enter or leave by other than Allah, by yourself or by someone else, and you are appointed for yourself or for someone else, and the entrance is and The director lied.**

On the authority of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah, may Allah's blessings and peace be upon him, said: "No person leaves his house at any time except that there are two flags at his door: a flag in the hand of an angel, and a flag in the hand of a devil. If the person leaving has gone out for what Allah - the Almighty and Majestic - loves and is pleased with, then the angel follows him with his banner, guiding him and helping him, and he continues under his banner guiding him, granting him success, and commanding him. With goodness and warns him against evil until he returns to his home, and if he went out - There is no god but Allah forbid - because of There is no god but Allah's displeasure and wrath, Satan will follow him with his banner; Under the banner of Satan, he continued to let him down and encourage him to do evil until he returned home." (Sahih Al-Musnad by Imam Ahmad).

Now see how you will cope? You now live in the kingdom of Allah Almighty. The land you walk on belongs to Allah. The house you live in belongs to Allah. The air you breathe belongs to Allah. From here, an understanding can be derived from the holy hadith {





The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily Allah has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. My servant continues to draw near to me with nafil (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.' " (Sahih Al-Bukhari)

If you realize the truth, then you will be a safe successor, and Allah Almighty, for you, is the owner of your hearing, your sight, your hand, and your feet, so you can dispose of them as Allah loves their owner and creator. Hearing is not your hearing, but His hearing, that is, His property. Likewise, sight, hand, and foot are not your property, but His kingdom, Allah has guided you to closer to this maturity, so He has made you a mature and trustworthy caliph. This is a truth that people ignore, and whoever Allah loves lives by it, and whoever Allah loves makes him live this truth, feel it, taste it, and act upon it. If you are as Allah loves and follow His guidance, then you have It was achieved with the truth, and this is the perfection of honesty.

What it means is that so-and-so is the servant of our Lord that he, his limbs, and his senses belong to Allah, and he knows that just as he knows that everything belongs to Allah. As for him, he is left behind and protected. He knows that, and he lives like that, and he disposes of Allah's kingdom according to what Allah has commanded, so he does not belong to himself or belong to anyone. He does not act except in accordance with Allah's guidance. He is a follower of Allah, owned by Allah, servant of our Lord. Who are Allah's saints? "Those who believed and feared" believed in the truth and feared deviation from the truth, so they kept the truth in mind.

" يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ " (الأنفال آية ٢٧).

(O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allah has ordained for you) (Al-Anfal, 27).

**Sincerity of heartfelt actions** (greed... fear... hope... request... attachment... love... hatred... anger... joy... seeking refuge... seeking help... fleeing... seeking help... asking... authorization... trust... .. Reassurance.. Security.. Satisfaction.. and .. and ..): **Its sincerity is its conformity with the truth, and the truth here is that Allah is the one who created feelings for you. He is the owner of them, and you are entrusted with directing and disposing of them wherever He wills and how He wills, and that Allah Alone in His hand is the dominion of all things. There is no one who can prevent what He has given... and there is no giver of what He withholds... and there is no one who can reject what He has decreed... and no one who has great fortune, wealth, greatness and power - will benefit from grandfather... and there is no power that can come between you. And between a thing and there is no force that brings you anything, and there is no intellectual trick or physical power except with Allah, the Most High, the Great, not the cause in itself, nor the cause in itself, nor with your own essence, nor with the essence of a created being, which are causes that may come...or not come.. With something..**



Or it comes in the opposite of the thing because the causes and means are not the course of the matter. Rather, the whole matter belongs to Allah. To Him alone is creation and command. To Him alone is discretion, management, and dispensing as He wills. To Him belongs life, death, creation, annihilation, change, transformation, and substitution. He produces what He wills from what He wills, and He is Able to do all things. There is no way for anything that your heart desires or does not desire, not even for your heart itself, except through Allah alone, with no partner, since Allah comes between a person and his heart, so how can you reach something or your heart itself without Allah, when Allah encompasses everything and is closer to the servant than his jugular vein? The difference between the presence or loss of the heart is the life or death of the heart, and the degree of the heart's life or alertness is in proportion to the response to Allah and His Messenger, may Allah bless him and grant him peace, and the degree of the heart's death or heedlessness is in proportion to turning away from Allah and His Messenger, may Allah bless him and grant him peace, and total loss, as in The condition of those who have lost themselves is that they do not believe.

Accordingly, conformity to the truth is that all feelings are directed to Allah, the True King, their Creator and Owner, the Creator and Owner of everything, and the One who disposes of it alone, with no partner, so there is no way to anything except through Allah, the Most High, the Great.

"إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ" (الأنعام آية ٧٩).

(Indeed, I have turned my face [i.e., self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah) (Al-An'am, 79).

The forelock of the one who made the mistake of turning to Allah as he turned away from Him, the one who lied and turned away,

"نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ" (العلق آية ١٦).

(A lying, sinful forelock!) (Al-Alaq, 16).

The sincerity of heartfelt deeds is that they are directed completely to Allah alone, with no partner, so they match the truth that there is no there is no god but Allah but Allah and that all sovereignty belongs to Allah alone, with no partner. **This heartfelt worship is gratitude to Allah for the feelings He has bestowed upon you**, as you direct them as Allah loves you, that is, in Allah's pleasure. Allah will increase you with feelings of reassurance, peace, and a good life, and will remove from you negative feelings of distress and embarrassment. Therefore, we will see during our conversation that the believer does not become depressed, does not despair, does not become discouraged, does not deceive, does not envy, does not envy, does not... and does not... Thus, Allah removes bad feelings from him and increases his feelings of contentment, determination, steadfastness, strength, pride, wealth, psychological peace, contentment, and.. and.. and all the feelings that make him live a truly good life.

Illustrative examples of the sincerity of heartfelt actions, where they are directed entirely to Allah and in Allah alone, with no partner:

If the believer works for an employer, he knows that this work belongs to Allah and does not belong to the employer. For example, if he wants to be promoted at work, he will ask Allah for



this and know that this matter is in the hands of Allah, because this work belongs to Allah and does not belong to the employer, because Allah is The true owner of the work and the owner of the employer and his successor. The true owner of the work is Allah Almighty. The true owner of authority is Allah Almighty. Therefore, Allah is the one who has the right to promote, but the employer is merely a means, an intermediary, or a reason, so who will promote him? Allah, he works hard and diligently and demands his right if he has a right, taking into account the reasons for promotion, which may or may not bring him. They are in the hands of Allah who owns them, but the **approach and question** is to whom will the promotion be achieved? For Allah's sake...**attachment** to whom? In Allah, Lord of reasons.

For example, you may go to the doctor or hospital, taking the means that Allah created for us and worship us by taking them. You take them and **use them and do not seek help** from them. Seeking help is from Allah alone, He has no partner. **He will help you with them or with something else or for no reason. How many treatments are useless and how many cures are without. Medicine and how many healings are achieved with medicine, and turning to seeking healing is for Allah alone, with no partner. Attachment and hope for healing belongs to Allah alone, with no partner. The healer is Allah, and the doctor or hospital is the reason Allah created it for you and prepared it for you, and He may not prepare it for you. .. And if he wanted, it would benefit you.. or it would not benefit you.. with it.. or with something else.. or without it.**

If there are competitors at work, this does not mean anything to you because Allah is the Divider of livelihood from eternity, the Almighty said

"نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا" (الزخرف آية ٣٢).

(It is We who have apportioned among them their livelihood in the life of this world) (Az-Zukhruf, 32).

The blessings of Allah are inexhaustible, and everyone is provided by Allah, so the sustenance of others is from Allah, not from you, so your provision is not less than the sustenance of others. Therefore, the believer - whether in the field of work or otherwise - is not jealous of anyone and does not carry in his heart any hatred, grudge, or envy for anyone. He does not think about it, he does not slander, he does not wink, he does not quarrel, he does not backbite, he does not sell to sell, or he proposes to his Muslim brother, because Allah is the Divider of Sustenance, and He is the Sustainer alone, with no partner... He is the Giver, and He is the One who prevents, there is no one else.. The Beneficiary is He. Allah alone and no one else. The harmful one is Allah alone and no one else. And He has power over all things.

The Prophet, may Allah's blessings and peace be upon him, said: "Don't nurse malice against one another, don't nurse aversion against one another and don't be inquisitive about one another and don't outbid one another (with a view to raising the price) and be fellow-brothers and servants of Allah..." (Sahih Muslim, narrated by Al-Bukhari in brief). The Prophet, may Allah's blessings and peace be upon him, said, "A man must 'not ask a woman in marriage when his brother has done so already, until he marries or gives her up" (Sahih Al-Bukhari). He, peace and



blessings of Allah be upon him, said, "None of you believes until he loves for his brother what he loves for himself" (Sahih Al-Bukhari).

A believer, as we said, has a higher status than a Muslim. For example, it is possible for a believer to be called upon to obtain the final grades in an exam, but you will not find him claiming to be the first in his class. The believer loves for his brother what he loves for himself, and even rises to the point that he prefers his brother over himself. The believer works hard and diligently, but he never competes for the world. Competing for the world is the destruction of his religion before his world, and the destruction of the world is easier than the destruction of religion. The world of the peoples is not destroyed except by competition and individualism, and the world of the peoples is not advanced except by collective work, solidarity, and building on some. He, peace and blessings of Allah be upon him, said, "By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them" (Sahih Al-Bukhari).

The believer provides assistance to anyone. He is friendly - except with those who oppose Allah and His Messenger. The Prophet, may Allah's blessings and peace be upon him, said: "The most beloved of people to There is no god but Allah are those who are most beneficial to people, and the most beloved of deeds to There is no god but Allah Almighty is the joy that He brings to a Muslim, or that relieves a distress from him, or pays off a debt on his behalf, or drives away hunger from him, and to walk with a brother." I have a need that is dearer to me Whoever secludes himself in this mosque, meaning the city mosque, for a month, and whoever restrains his anger, There is no god but Allah will protect him, and whoever suppresses his anger, There is no god but Allah will fill his heart with hope on the Day of Resurrection, and whoever walks with his brother in need until he fulfills it for him, There is no god but Allah will help him on the Day of Resurrection [and It is bad Character spoils work, just as vinegar spoils honey." (Narrated by Al-Tabarani)

Therefore, the believer has a sincere orientation to Allah Almighty, and no one or thing distracts him from Allah. His heart is attached to Allah alone, with no partner. If he wants something, he asks Allah for it, because Allah is the true owner of everything, and everything else is owned by Allah and is a successor. So if the believer wants something, he asks Allah.

The Prophet, may Allah's blessings and peace be upon him, said, "O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried." (Sahih al-Tirmidhi).

Allah is the one who gives everything and is the owner of everything. Therefore, my approach is not to humans or to any creature. Rather, my approach is to the owner of humans and the owner of everything, the Lord of the worlds, in whose hand is the kingdom of everything. This is from the truth of faith. The Almighty said.



" قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُنْزِلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ" (آل عمران آية ٢٦-٢٧).

(Say: "O Allah, Owner of kingship. You accord kingship to whom You will and wrench[551] kingship away from whom You will. You honor whom You will and you disgrace whom You will. In your Hand is all good, You are Able over everything\* You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account)) (Al Imran, 26-27).

So who owns a property, who gave it to him? It was given to him by the one in whose hand is the kingdom, the owner of the kingdom, in whose hand is the kingdom of everything. He exalts whoever He wants and humiliates whom He wants. So who is the one who exalts and who is the one who humiliates? Allah, Glory be to Him, the Most High, brings out the living from the dead, and brings the dead out of the living. He causes the night to enter into the day, and He causes the day to enter into the night, and He provides for whomever He wills without reckoning, and He has power over all things. The believer does not see the apparent meaning only that there is day, after which night comes Day (the alternation of night and day). Rather, he looks at the deeper meaning than this. He does not repeat the words as a matter of habit and prevents food, but rather ponders the deeper meaning. If things are bad with you and black as night, then Allah is able to make it day and not night, and He is able to make day into night. And He makes the dead alive just as He brings a butterfly out of the silkworm after its decay, and He revives the earth after its death, and He revives the dead hearts. Allah Almighty said:

"أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَغْمَلُونَ" (الأنعام آية ١٢٢).

(And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing) (Al-An'am, 122).

"فَأَلْفَيْ السَّحَرَةَ سَجَدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى" (طه آية ٧٠).

(So the magicians fell down in prostration.[841] They said, "We have believed in the Lord of Aaron and Moses) (Ta'ha, 70).

"كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ" (الحشر آية ١٦).

([The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds) (Al-Hashr, 16).

" اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ" (البقرة آية ٢٥٧).

(Allah is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Tâghût [false



deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.) (Al-Baqarah, 257).

The believer asks Allah for **steadfastness in faith and a good ending**, and for Allah to take his soul as a Muslim. He fears Allah, for he is in Allah, not in himself. Allah comes between a person and his heart, and Allah diverts hearts however He wills, so he is not safe from Allah's deception. The Almighty said.

" أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ " (الأعراف آية 99).

(Then, did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people.) (Al-A'raf, 99).

Allah is able to make the king subservient and the subservient a king... and the rich person is poor as the owner of two gardens and the poor person is rich... and empowering him from being cheap. Allah Almighty said after he bought our master Joseph, peace be upon him, for a cheap price.

" وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ " (يوسف آية ٢١).

(And the one from Egypt[590] who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events [i.e., dreams]. And Allah is predominant over His affair, but most of the people do not know.) (Yusuf, 21).

" فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ " (القصص آية ٨).

(And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners) (Al-Qasas, 8).

Salvation from drowning and destruction by entering into the belly of a whale, as happened with Yunus, peace be upon him, when they took a slur and threw it into the sea. ... And purity, benefit, and benefit from impurity, harm, and harm, Allah Almighty said.

" إِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ " (النحل آية ٦٦).

(And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers) (An-Nahl, 66).

Who can do that except Allah Almighty?

..and fleeing from the enemy in going to him. Moses' mother was afraid that Pharaoh's soldiers would reach Moses and kill him. Can he imagine that Allah would save him by sending him to Pharaoh? Allah Almighty said,

" أَنْ أَفْذِيهِ فِي التَّابُوتِ فَافْذِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوُّ لَه " (طه آية ٣٩).



([Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.) (Taha, 39)

Glory be to Allah, Pharaoh is still killing among the Children of Israel for fear of those who will come to remove his kingdom, and yet Allah willed that he made Pharaoh raise those who were afraid of him... See the spite that he made Pharaoh raise those who would remove his kingdom. Did Pharaoh imagine that he would raise those who would remove his kingdom and He is the one who is still killing the children of Israel. Our Lord has the kingdom of everything in His hand. Can anyone outrun Allah? Allah says

"وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ" (الأنفال آية ٥٩).

(And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah].) (Al-Anfal, 59).

A person should not say that he will disobey and then repent. Does he think that he will precede our Lord? It will not happen except with Allah's respite, Allah willing. And ease comes from hardship, Allah Almighty said

"فَإِنَّ مَعَ الْعُسْرِ يُسْرًا. إِنَّ مَعَ الْعُسْرِ يُسْرًا" (الشرح آية ٥-٦).

(Verily, along with every hardship is relief) (Al-Sharh, 5-6).

All the contradictions, night and day, life and death, dominion, humiliation, and glory are in the hands of Allah. He is able to do them, and it is an ability that no created being can comprehend to transform and change. Glory be to Him, Most High, the Most High. Allah is capable of everything, so the attributes of His actions, Glory be to Him, include opposites such as the one who gives life and death, the one who comforts and humiliates, the one who lowers, the one who raises, the beneficial, the harmful, the one who seizes, and one who extends, and so on, since His power is infinite and that He Almighty does not oblige Him to do anything, for He possesses action and its opposite, the entire orientation is to Allah Almighty and not to anything else. **The true, strong believer is not afraid of anything, but he is afraid that Allah will afflict him with this thing, so the sincerity of orientation** is the orientation to Allah alone, with no partner. Are you afraid? .. Fear Allah alone, do not fear a creature because they are created, and all sovereignty belongs to Allah and He is the owner of everything. It is possible to be afraid, but not of a creature, but rather of Allah alone, who has no partner, so he is not afraid of harm, but he is afraid that Allah will befall him with this harm. For example, no. Fear the disease, but fear that Allah will make you sick, so ask Allah to remove from you this hate, illness, or evil of creation, and so on, and there will be sincerity in turning to Allah, Glory be to Him, the Almighty. Allah said.

"قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ" (التوبة آية ٥١).

(Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely) (Al-Tawbah, 51).

"وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ" (الأنعام آية ٨٠).



(And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?") (Al-An'am, 80).

"إلا أن يشاء ربي شيئاً" ( الأنعام، 80)

"Unless my Lord wills something."(Al-An'ām, 80)

That is, **my fear** is not from the cause (idols, disease, virus, microbe, plague, monsters, vermin, unjust authority, fire, harm, etc., all of which do no good or harm), **but from the cause...** from Allah Almighty, for He If He wants something to harm me, it harms me, because He **is the one who benefits and He is the one who harms, without any partner.** "My Lord encompasses all things in knowledge" which includes contentment **with any fear that happens to him after supplicating to Allah to ward off the fear.**

**Believe in Allah, so he is a believer..** Reassurance in Allah's knowledge of what is right for him, for Allah is the Protector, and believers rely on Him. **Trust** is that you entrust your affairs to Allah and be satisfied with the result, even if it is not what you like, due to your faith and trust in the agent's knowledge of what is best for you, and therefore you entrusted him with your matter, and he decided your matter according to It is suitable for you, for he knows and you do not know, so the believer **does not** worry about anything, for he trusts in Allah, the Almighty said

"الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ. فَانقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ" ( آل عمران آية ١٧٣-١٧٤)،

(Those to whom people [i.e., hypocrites] said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "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) (Al Imran, 173-174).

"قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أُنْعِمَ اللَّهُ عَلَيْهِمَا، ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ، وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ" ( المائدة آية ٢٣).

(Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant.[254] And upon Allah rely, if you should be believers) (Al-Ma'idah, 23).

These two men are afraid just as others are afraid, but Allah has blessed them by placing their fear of Allah. **If they fear, they fear not the cause of the harm, but that Allah will inflict this harm on them.** As for the others, they fear the tyrants and ignore the fact that Allah is the Owner of the tyrants and He is the Beneficiary. He is the harmful one, and what Allah wills, it happens, and what he does not will, does not happen, and there is no power nor strength except in Allah. The affliction is from Allah alone, He has no partner, so do not be afraid of those who may be the cause of the affliction, but turn to Allah to remove the affliction from you and save you, for His





recovery is broader for us. Allah Almighty said in response to Pharaoh's sacrifice of the Children of Israel.

" وفي ذلكم بلاء من ربكم عظيم " ( البقرة آية ٤٩).

(and therein was a mighty trial from your Lord) (Al-Baqarah, 49).

And there is no affliction from Pharaoh. The believer is prevented from despair, Allah Almighty said

" إِنَّهُ لَا يَيْئَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ " ( يوسف آية ٨٧).

(and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve) (Yusuf, 87).

He is **prevented from despairing** of Allah's mercy, the Almighty said:

" قَالَ وَمَنْ يَفْتَنُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ " (سورة الحجر آية 56).

"And who despairs of the mercy of his Lord except for those astray?) (Al-Hajr- 56)

### **A strong believer does not become discouraged or helpless**

The Prophet, may Allah bless him and grant him peace, said, "The stronger believer is better and more beloved to Allah than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless. If something overwhelms you, then say: Qaddarallah, wa ma sha'a fa'al (It is the decree of Allah and what He wills He does). And beware of (saying) 'If only,' for 'If only' opens the door to Satan" (Sahih Muslim).

Just be careful, **take and use what is beneficial, Allah willing, and seek help from Allah, not from the reasons you take. The beneficial is Allah and the harmful is Allah. With the presence of a reason, there may be benefit or lack of benefit or harm. This is because Allah is the beneficial and the harmful and not the cause. The issues and causes are all in His hand, Glory be to Him, the Most High, and He is their Creator, and whatever negative or positive effect the causes cause is by His permission.** He is the Owner of everything, and He is the Helper, and He is the Giver, and He is the Sustainer, and He is the Preventer, and He is the Benefactor, and He is the Harmful, and He is Able to do all things. In His hand is the kingdom of everything. **Why does the believer not become discouraged?**

**Because frustration stems from attachment to causes,** and if they do not bring benefit, the one who is attached to them is frustrated because of his attachment to them, so the matter ends with what the causes have led to, while the believer clings to the Lord of causes, not to the causes, so he should not be frustrated or stop, because the Lord of causes and their causer are eternal and eternal, and He is still capable of all things and in His hand. The kingdom of everything says to the thing, "Be," and it is, and the opportunity is still available because it is in the hands of Allah, not hostage to a reason, and the compensation is still there, and the good is in Allah's decree and destiny.



**Why a strong believer is not helpless? Because he derives his power and strength from Allah, not from himself, there is no power nor strength except in Allah. Inability stems from self-confidence, and the self naturally has certain abilities, no matter how great they are, it becomes incapable after that, so the self-confident person is incapable at the limits of his abilities, and the strong believer trusts in Allah, not in himself, no matter how great his abilities are, so he does not surrender. At the limits of his abilities, rather, he seeks help from Allah, takes all means, and surrenders to judgment and destiny. Thus, the believer does not stand helpless in the face of anything, because he does not bring benefit or ward off harm himself, but rather with Allah, and Allah is capable of all things, and Allah has control over his affairs, so whatever Allah wills, it happens and what it does not. He wills whatever it may be. The strong believer always takes what benefits him, seeking Allah's help. He is never unable, because he is in Allah, not in himself, so his trust is in Allah, not in himself, and he knows that Allah does whatever He wants and is satisfied with destiny and destiny, so Satan has no way against him.**

**The believer loves only for Allah, does not hate except for Allah, does not give except for Allah, and does not withhold except for Allah**

The Prophet, may Allah's blessings and peace be upon him, said, "If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith." (Narrated by Abu Dawud, Al-Tabarani, and Ibn Adi)

The believer loves the one who is obedient to Allah and is loyal to him because he is obedient to Allah, not to benefit from Him, and he loves acts of obedience, including spending for the sake of Allah, altruism, giving, and giving to Allah, not for benefit or return for benefit... not for reward or gratitude, but for the sake of Allah, and the believer loves Everything that Allah loves, and the highest love is that Allah and His Messenger are more beloved to Him than anything other than them, so by loving them, He loves other than them. The believer hates sins, and everything Allah hates is because Allah hates them, so he abstains from them, and from everything that makes Allah angry, hates, and is hostile, and refrains from supporting those whom he fights. The religion of Allah or supports it (As for the disbelievers who do not fight or support the religion of Allah, there is no harm in being kind to them and being just with them, but refraining from loving them as long as they remain in disbelief, as a person will be gathered with those he loves, and because Allah does not love the disbelievers, so if they turn from disbelief to faith So they love them, and they are then their brothers in religion.) The highest level of hatred is that one hates to return to previous sins or disbelief, just as one hates being thrown into Hell.

The Prophet, may Allah's blessings and peace be upon him, said: "Whoever possesses the (following) three qualities will have the sweetness of faith (1): The one to whom Allah and His Apostle becomes dearer than anything else; (2) Who loves a person and he loves him only for Allah's Sake; (3) who hates to revert to atheism (disbelief) as he hates to be thrown into the Fire" (Sahih Al-Bukhari).

The believer gives and withholds in compliance with the commands of Allah, the Most Compassionate, the Most Merciful, the Righteous, the Noble, the One who connects those who are cut off, the Wise, the All-Knowing, the Guide to the Straight Path. He gives and withholds not



out of personal inclination, but rather to please Allah, not out of worldly greed, nor for the desires of the soul, or a lust for revenge. Accordingly, **complete faith** excludes subjectivity and the personalization of matters, favoritism, favoritism and following of desires, stinginess, miserliness, cowardice, opportunism, and vile worldly ambitions, and the world is not called a world except for its baseness. The believer is exempt from ruling by desires and not ruling with justice, and Taking revenge for oneself or for an ignorant fanaticism, and exercising honesty, integrity, objectivity, justice, and rising above desires and reason, following the truth, giving, giving, altruism, and acting in the name of Allah alone with no partner, and attaching the heart to the truth, not to creation, so you will find the believer with complete faith where the truth is. Not in terms of character and that adornment of the sweetness of faith.

**The believer does not get angry except for Allah**, and he did not narrate from the Prophet, may Allah bless him and grant him peace, and that he became angry for himself. Rather, he used to get angry for Allah until his honorable face became red. Aisha, may Allah be pleased with her, said: On the authority of the prophet, may Allah bless him and grant him peace, "And let him not avenge himself for anything that is done to him, until the sanctities of Allah Almighty have been violated" (Sahih Al-Bukhari).

On the authority of the Prophet, may Allah's blessings and peace be upon him, he said: "The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage." (Sahih Al-Bukhari)

. On the authority of Abu Hurairah, may Allah be pleased with him that a man said to the Prophet, may Allah bless him and grant him peace: Advise me. He said: "Do not get angry." He repeated it repeatedly, and he said: "Do not get angry." (Sahih Al-Bukhari)

"الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ" (الرعد آية ٢٨).

(Those who believed (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest) (Ar-Ra'd, 28).

The believer does not rejoice except with the Qur'an and obedience to the Most Gracious, and joy after it is rejoicing over the ruins of the world is reprehensible. Allah Almighty said.

"قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبَدِّلْكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ" (يونس ٥٨).

(Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate) (Yunus, 58).

**The believer** turns his entire direction to Allah and asks Allah, and **does not stop praying** due to the delay in the answer, as a person is about to be answered, so he stops praying and is forbidden to be answered.

He, peace and blessings of Allah be upon him, said: "The supplication of the servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become impatient. It was said: Allah's Messenger, what does:" If he does not grow impatient" imply? He



said: That he should say like this: I supplicated and I supplicated but I did not find it being responded. and then he becomes frustrated and abandons supplication.. "(Sahih Muslim).

**The believer never despairs** of the Spirit of Allah and asks Allah for Allah is capable of everything and is able to turn the night into day and the day into night and darkness into light and light into darkness. The true believer lives this meaning and acts by it. This is the habit of the first generation of companions and followers and those who followed them in goodness until the Day of Judgment. Thus, there will be sincerity in turning to Allah Almighty:

"إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" (سورة الفاتحة آية ٥).

(Only<sup>7</sup> You do we worship, and <sup>7</sup>only<sup>7</sup> You do we seek help from) (Al-Fatihah, 5).

**It is not "We worship you and we seek your help." Beware of specificity, and beware of you alone, O Allah, alone with no partner. And repeating "Beware of You when we seek help" and not "Beware of You" that we worship and seek help, so that it is not understood that Beware of worship, as for seeking help, is possible with Allah and other reasons and contrary to it.**

**Worship: Worship of the heart and body / actions of the limbs and actions of the heart / heart and physical worship of Allah alone, with no partner. Likewise, seeking help from Allah alone, who has no partner, and seeking help from the actions of the heart necessary for the actions of the heart and body, the attachment of the soul to the body, so there is no worship except with the help of Allah.** When our master Abraham, peace be upon him, was thrown into the fire, and our master Gabriel, peace be upon him, asked him, "Do you need something?" He said: As for you, no, but as for Allah, Allah suffices me, and He is the best disposer of affairs. A spontaneous saying in a situation of doom, a difficult situation.. a difference.. Show the sincerity of actions of the heart, sincerity of approach.. Sincerity of attachment.. sincerity of hope.. sincerity of help.. sincerity of seeking help. .. sincerity of trust.. sincerity of faith .. sincerity of security in Allah.. sincerity of reassurance in Allah

The heart of Abraham, peace be upon him, was not attached to meeting needs, warding off harm, or bringing benefit to a creature or cause. So Abraham, peace be upon him, believed his Lord when he said, "I have directed my face to the One who created the heavens and the earth, upright and I am not of the polytheists." So Allah believed him, for it was nothing but the divine command for the fire to be. Coolness and peace for Abraham. All the fire did was loosen the ropes that bound our master Abraham, and Allah Almighty said, "Cool and peace," so that the cold would not harm him, as happened with Hajar the moment she finished her seven rounds between Safa and Marwah, and with the seventh round all hope and attachment ended. To a created being, and her attachment to Allah alone became without any partner. Then, when Allah brought her to this state, Allah caused Zamzam water to spring from under her infant's feet, proving her good faith in Allah.



When she responded to Allah Almighty's command to leave her and her infant alone in a barren desert with no crops or water, where she said her famous saying, "Then Allah will never waste us," she believed Allah in her good faith in Allah, so Allah believed her. Had she not said "Zami," it would have become a flowing river, and so is everyone who seeks refuge. With his face belongs to Allah alone, with no partner. This does not contradict taking reasons, for taking reasons is part of the worship of the limbs and they belong to Allah, **as we worship Allah by adopting them and worshiping the heart in them: attachment to the Lord of reasons alone, with no partner, so worship is the worship of the heart and the body, and taking reasons is nothing but taking them from Allah, in whose hand is the kingdom of all things. He who provides whomever He wills with what He wills, so do not be blind to the cause by the causes, lest the causes become a stumbling block in your direction to the cause.**

The heart of our master Abraham, peace be upon him, was not set on warding off harm or bringing benefit except in Allah, and he only asked Allah because of the strength of his faith and **good belief in Allah**. The apparent matter is fire, and if it burns him and he dies, the truth of the matter is that Abraham, peace be upon him, thought he was safe (like martyrdom for the sake of Allah, which is apparent to the seer). Killing and loss, and its truth is that the martyr has life, livelihood, and immortality. Allah Almighty told us about what Abraham said to his people, where Allah Almighty said:

" وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ" (الأنعام آية ٨١).

(And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?) (Al-An'am, 81).

The good opinion of Moses, peace be upon him, when his companions said, "We will overtake" (the sea in front of them and the enemy behind them).

"قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ. فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اصْرِبْ بَعْصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ" (الشعراء آية ٦٢-٦٣).

([Moses] said, "No! Indeed, with me is my Lord; He will guide me\*Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain) (Al-Shu'ara', 62-63).

The Companions thought well when they saw the parties gathered to fight around Medina and saw that they were afflicted and shaken.

"وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا" (الأحزاب آية ٢٢)

(And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance) (Al-Ahzab, verse 22).

"وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا" (الأحزاب آية ٢٥).



(And Allah drove back those who disbelieved in their rage: they gained no advantage (booty). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, All-Mighty) (Al-Ahzab, verse 25).

Allah Almighty said in the Holy Hadith: "I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running." (Sahih Al-Bukhari).

The believer continues to pray and ask Allah and does not say I prayed and He did not answer me. Allah responds with what is right for you at the time that is right for you. Allah responds to you better than what you called for. Do not despair of answering the prayer and continue to pray. There are people who prayed for their children and Allah answered them. After their death and not during their lifetime, then pray even if you do not see the answer. If you do not see the answer, then say, "And yes, the answerer is my Lord."

"وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ" (الصفات آية ٧٥).

(And Noah had certainly called Us, and [We are] the best of responders) (As-Saffat, 75).

And think well of Allah and think good of Allah, for Allah knows what is good for you and you do not know. The Prophet, may Allah's blessings and peace be upon him, said: "There is not a man who calls upon Allah with a supplication, except that he is answered. Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it according to the extent that he supplicated - as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty." They said: "O Messenger of Allah, and how would he be hasty?" He said: "He says: 'I called upon my Lord, but He did not answer me'" (Sahih Al-Tirmidhi).

On his authority, may Allah bless him and grant him peace, he said, "Indeed, Allah, is The ever last Living, Generous, when a man raises his hands to Him, He feels too shy to return them to him empty and rejected." (Sahih Al-Tirmidhi). Just because you do not see the answer does not mean that Allah does not respond to you, but rather he accused your view, for Allah is the answer and he said about himself

"فَلَنِعْمَ الْمُجِيبُونَ" (الصفات آية ٧٥)

(And Noah had certainly called Us, and [We are] the best of responders) (As-Saffat, 75).

"وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ" (غافر آية ٦٠)،

(And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible) (Ghafir, 60)

Even the unbelievers, if they call upon Allah sincerely in religion to Him, that is, they do not call on anyone else with Him, rather they call on Him, He will respond to them, and I know that Allah



responds to goodness, and sin and severing ties of kinship are not good, and saying, “He did not respond to me” is a mistrust of Allah, and Allah is as good as His servant’s thoughts of Him, therefore. This saying prevents response in order to fulfill the servant’s belief in his Lord. **What about those who don't see the answer?** Know that a person may pray for evil thinking that it is good, and who among us would like to have evil happen to him that he thinks is good that he desires? So Allah prevents evil from him and compensates him by removing an affliction, expiating bad deeds, or raising his ranks, or compensates him by granting a request for him in the afterlife. How do you know what the value of this request will be on that day? It is salvation to the point that the servant wishes that he had not answered his call in this world.

Know that sins require an answer to prayer to be expiated. And know that the times of response are like the last third of the night, at the time of the call to prayer, between the call to prayer and the iqamah, at the end of the prescribed prayers, at times of distress, and in a state of necessity, and so on. This does not mean that Allah does not respond at other times, but rather He is the one who answers forever and ever. Rather, these are times when mercy is sent down and He is presented. It has the human being calling on Allah alone, with no partner, since slips do not deplete her of Allah’s grace and generosity, mercy, fluency of will, and not arranging an effect with a cause. The whole matter belongs to Allah, and He pardons many, and praise be to Allah, Lord of the worlds. And know that there is a difference between the text of the supplication and the intent of the supplication. You are praying with a text to achieve something and it has to answer this thing. It has nothing to do with the text of the supplication that you believe is the reason for the thing to happen. Therefore, you do not see the answer because you are preoccupied with the text of the supplication. For example, Allah may answer the prayer. With the text of the supplication, or the intent of the supplication may be answered without the text, or the intent of the supplication may be answered in the opposite of the text of the supplication. Here are illustrative examples:

### **1- Responding to the purpose of the supplication with its text**

As Allah's response to the prayer of our master Zechariah to grant him a guardian from Himself.

### **2- Responding to the intent of the supplication without the text**

The Prophet, may Allah bless him and grant him peace, said: “He who supplicates sincerely for martyrdom, it will be granted to him even though he is not killed on the battlefield” (Sahih Muslim). Martyrdom is through killing for the sake of Allah. In this hadith, there is an indication of one of the aspects of response, which is responding to what is intended by the question without the reason for its occurrence, that is, without the text of the question, that is, responding to what is behind the question, so the questioner believes that he did not respond to it. Whoever asks Allah for a child and what he wants is to find someone to help him in his old age, then Allah will provide him with someone to help him in his old age, or he will not need anyone else.

**2- Responding to the intent of the supplication in the opposite of the text of the supplication,** and the response to the intent of the question may be in the opposite of the text of the question,



just as Allah saved Moses, peace be upon him, from the hand of Pharaoh by delivering him to the hand of Pharaoh. Allah Almighty said to Moses' mother.

"أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ" (طه آية ٣٩).

[[Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.) (Taha, 39)

Allah's response to the woman of Imran, when she gave birth to a female, contrary to what she had expected, since what was hoped for and hoped for was a boy, so she would free him to serve the Holy House, and Allah knows best the preciousness of what she gave birth to, and that she is better than the divorced male that she asked for. So whoever delegates his affairs to **Allah should not follow his planning, the Almighty said: When the wife of Imran said,**

"إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ" (آل عمران آية ٣٥-٣٦).

[[Mention, O Muhammad], when the wife of 'Imrān said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing\*But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, and the male is not like the female. "And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah].) (Al Imran, 35-36).

Allah Almighty has spoken the truth, "Let us be the best responders." It is sufficient for you to be sincere in your request from Allah alone, with no partner, and to have good manners with Allah, to have good thoughts in Allah, and not to enter upon yourself or anyone forbidden, for you will not see a response to her going as expiation.

Allah will bring about good for you and keep evil away from you, by whatever He wills and how He wills, according to what suits you, and He, Glory be to Him, is more knowledgeable of that than you, and sufficient for it in Knowing, and that may or may not agree with the text of the supplication itself, so preventing it from Him, the Almighty, is a gift. Allah Almighty said,

"وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ" (البقرة آية ٢١٦).

(Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.) (Al-Baqarah, 216).

Therefore, we find worldly supplications by the prophets, peace be upon them that serve the desired purpose without a specific text, such as the supplication of Job, peace be upon him:

"وَأَيُّوبُ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ" (الأنبياء آية ٨٢).

(And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful) (Al-Anbiya, 82).

the supplication of Moses, peace be upon him:

"فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ" (القصص آية ٢٤).





(So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need) (Al-Qasas, 24).

the supplication of Yunus, peace be upon him:

"وَذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ" (الأنبياء آية ٨٧).

(And [mention] the man of the fish [i.e., Jonah], when he went off in anger[899] and thought that We would not decree [anything] upon him.[900] And he called out within the darknesses,[901] "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.") (Al-Anbiya, 87).

No one owns anything, even for himself, and Allah is able to change the reasons and prepare them for what He, Glory be to Him, wants. The entire approach: worship and all feelings, such as fear, greed, hope, help, seeking refuge, reassurance, love, hatred, anger, supplication, and anything else, are for Allah alone. A partner for him, this is monotheism, monotheism, unification of orientation and attachment to one person who has no partner. Allah Almighty said:

"أَأَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ" (يوسف آية ٣٩).

(are separate lords better or Allah, the One,[597] the Prevailing?) (Yusuf, 39).

From what Rab'i bin Amir Al-Tamimi said to Rustam in the Battle of Al-Qadisiyah: Allah has sent us to bring whomever He wills from the worship of His servants to the worship of Allah, from the narrowness of the world to its vastness, and from the injustice of religions to the justice of Islam.

The believer takes the reasons that Allah has made lawful for us in worship of Allah, because Allah wanted us to take the **reasons, and the reasons are nothing but laws that Allah has established for us, that is, certain things happen using certain reasons**. Allah has established for us this law, reason, or method to obtain a specific thing, and the reasons, like human beings, are people of knowledge and knowledge. People of evil, i.e. the flow of good or evil at the hands of certain people. The one who created the reasons for us is Allah, Glory be to Him, the Most High. We take from them what Allah has made lawful for us and we use them or use them and do not seek help from them, but seek help from Allah alone, the Lord and Creator of the reasons, so by taking the reasons there may be benefit. Or the lack of benefit or harm, because the beneficial and the harmful.. The giver and the preventer are Allah alone, He has no partner, nor the causes, so understand, consider, and remember, **so what is the wisdom behind creating causes?**

**With regard to people of kindness** and love, it is a favor from Allah to them and to people. It is a favor from Allah to them that He used them for good, endeared His creation to them, commanded them to be thanked, and was friendly to them, like praying for them and rewarding them, and like sending blessings upon the Messenger, may Allah bless him and grant him peace, and peace be upon him and upon me. The Prophets and their followers, and honoring one's



parents and being kind to them, and bestowing favor upon people by bestowing goodness on them and using them in gratitude and gratitude. Whoever thanks the one whom Allah has bestowed a blessing on his hands, the one who bestows gratitude will be grateful. The Almighty said,

"إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا" (مريم آية ٩٦).

(Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection) (Maryam 96).

The Prophet, may Allah's blessings and peace be upon him, said, "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" (Sahih Al-Bukhari)

**As for the evil people**, it is justice from Allah, the establishment of proof against them, a trial for people through them, raising their ranks, expiation for them, or a punishment they deserved by their deeds. **As for the reasons that are laws and tradition**, Allah created them for people so that they know how to deal and nothing more. For example, Allah made the law of gravity, so if you want to empty a vessel, you will tilt it until what is in it spills. If the law of gravity had not been established by Allah, how would you act? It would be possible to make another movement. In order to be able to harness things and nature - which Allah Almighty owns - for the benefit of people, it was necessary to create fixed reasons and laws for them, otherwise no one would know, if he wanted something to happen, what to do? He may do something and something else unexpected will happen. The causes and cosmic laws are yours to know how to deal with. If it was not for them, for example, it would have been possible for you to move your leg forward and find yourself falling back, or find yourself flying in the air, or find yourself falling, for example. How would you behave? So it is necessary. A law that says if you move your leg forward, you will step forward, and if you move your leg back, you will step back, and if you want to do something, what do you do?

You will not know without universal causes and laws, and man has achieved the inventions and industries he has achieved only by using the causes, which are the divine laws that Allah created for us and revealed to people so that they know how to deal with things and harness them. Without causes, man will not be able to do anything. He said Allah Almighty on the authority of Dhul-Qarnayn

"إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا" (الكهف آية ٨٤)،

(We have indeed 'greatly' empowered him in the land and gave him a means for everything) (Al-Kahf, 84).

Allah Almighty empowered him with reasons, as Allah gave him a reason for everything, and that includes the ability to take them. Reasons are a blessing from Allah that He has prepared for us



and commanded us to take them as they are. Al-Sadiq, the trustworthy, may Allah's blessings and peace be upon him, said, "Attach it and put your trust" (Sahih Ibn Hibban), so we use it by Allah's command in worship of Allah, and we take all the means that Allah has made lawful for us, for they are the doors that Allah created for us to reach the goal, and we avoid the forbidden causes out of piety for Allah, and to benefit from the general concept.

" وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ " (البقرة آية ١٨٩).

(So enter houses through their proper doors, and fear Allâh that you may be successful ) (Al-Baqarah, 189).

Allah Almighty said on the tongue of Jacob, peace be upon him,

" وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَاذْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُعْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أَحْكَمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ " (يوسف آية ٦٧).

(And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely.) (Yusuf, 67).

When we intend something, we take into account all the different reasons leading to it that Allah has made permissible for us, and we fear Allah by avoiding the forbidden reasons, seeking help from Allah, relying on Allah, knowing that Allah created it and prepared it for us, and that it is of no use to Allah, and that only what Allah wants is accomplished, and how many reasons there are. He did not bring with him or bring with him the opposite of what he took or left for, but **it is our duty to seek things from their causes because Allah commanded that, so it is the worship of the limbs, the worship of a mold, and the worship of the heart involves not being attached to them and being attached to the Lord of the causes, in Allah alone, with no partner, for the reasons are not the same. That which brings or repels is merely the cause of our Lord, who created it and owns it, and it may happen that, given the causes, it comes or does not come or the opposite of what was taken or left for the sake of it comes. This is because Allah is the Giver and He is the Preventer. He is the Beneficial and He is the Harmful and not the causes. He is Glory be to Him. And Allah Almighty is the one who brings goodness and repel harm. He, Glory be to Him, is the Lord of causes and their cause, and adopting causes is taken from Allah. So, O Allah, make us rich with your grace over those other than you, so how can it make you rich over those other than Him if goodness flows to you or harm is warded off from you at the hands of a human being or cause?** This is because they do not represent anything. The judge of needs and the one who delivers them is Allah at the hand of the reason that Allah created and provided you with and empowered you with or without a reason, and the one who prevents the need is Allah. If Allah had willed, you would not have benefited and even been harmed despite your taking the reasons. He is the one who fulfills your needs according to the truth. He is Allah, so Allah frees you from causes, by Allah providing for you, giving you benefit, and preventing harm from you, whether through them, as He directs them and facilitates them for you, and enables you from them, and makes them a reason for benefiting you or warding off harm from you, or with other things or without them, and for your heart not to be attached to them, so to dispense with a thing is not to lose it. Or not owning it, but not owning you and controlling your actions,



whether it exists or not. In fact, all ownership belongs to Allah and is in His hand, but man is the one who either denies this truth and acts contrary to the truth as if he owns the thing, or believes the truth that Allah owns it and He is the owner of everything, so he acts believably, that is, conforming to the fact that it and everything belong to Allah Almighty. Allah is the Creator of the cause, and if He wills, He will facilitate it and do well with it or ward off harm with it or with or without it. You are dispensable with Allah because He is the agent of the truth as it is. The Creator of causes, their cause, and the One who is free from them, so the believer is attached and directed to who and to whom? By Allah, there is the Lord of reasons.

"إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ" (يس آية ٨٢).

(His command is only when He intends a thing that He says to it, "Be," and it is.) (Yasin, 82).

**The indication of the sincerity of attachment to Allah and the lack of attachment to causes is not citing causes**, whether negative or positive, and citing causes, whether negative or positive, makes a person helpless and limits Allah's provision for him, as he is entrusted with causes, and it is polytheism that the Messenger of Allah, may Allah bless him and grant him peace, warned against, and the cure for it is to pray. Oh Allah, I seek refuge in You from associating others with You while I know, and I seek Your forgiveness for what I do not know.

**The attachment of the heart to Allah and lack of attachment to causes does not negate the adoption of causes**, just as asceticism is not about abandoning things and not possessing them, but rather about not possessing things, whether they exist or are missing. For example, regarding money that one loves, you will find that the money possesses him, so you will find it controlling his behavior and actions, whether they are. Rich, meaning he has money, or poor, meaning he lacks money. Like wealth, it is not the abundance of money, but the conviction arising from the knowledge that Allah is Rich. His treasures are inexhaustible and never diminished by giving, and if you called on Him, He would respond to you, and if you asked Him for money at any time, He would give you, but only with what is right for you. He will provide you with what will benefit you and prevent you from what will harm you, so you will feel that you are rich in the Rich, the Singing, the Wise, the All-Aware, Glory be to Him, the Most High. This is what is self-sufficient in Allah. Allah has the highest ideal, like the child who is not afraid and feels strength and security due to his father's strength and feels rich due to his father's wealth, while the child is weak and has no strength or money. The believer is strong in Allah and rich in Allah. There is guardianship to the True Allah. He derives security from Allah. The group of believers is more deserving of security, if you know.

Taking the means is because we are commanded to take them, but we turn to the Lord of the reasons, Glory be to Him, and we know that Allah is the one who gives and He is the one who withholds, and that in His hand is everything. Allah alone has no partner, so thanks be to Allah who gave us the reasons and **thanks for the reasons** by not wasting them and using them well in what we do. Allah is pleased with what benefits and does not harm, and we thank whomever Allah has bestowed His blessings upon. The Prophet, may Allah's blessings and peace be upon him, said, "He who does not thank people does not thank Allah." (Sahih Abu Dawud). The Prophet, may Allah's blessings and peace be upon him, said, "Whoever does you a favor, reward him." If you do not find something to reward him, then pray for him until you see that you have



rewarded him.” (Sahih Abi Dawud). This is because they are the reason for the blessing to flow, and even if it flows through their hands, then the one who bestows the blessing in truth is Allah. He is the one who gave this blessing. **We only thank the reason because Allah commanded it.** In order to curb and extinguish ungratefulness in the soul, it is better for the one who thanks the cause to thank the cause (for example: whoever was raised to kiss his parents’ hands when he was young out of love and respect is bound to become righteous towards them in his old age).

As we said, Allah is capable of everything, for all contradictions: night and day, darkness and light, heat and cold, summer and winter, spring and fall, life and death, and what less than them is, what is present and what is lost, wealth and poverty. .. Health and illness.. dominion and loss of dominion .. humiliation and glory are in the hands of Allah, the One and Most Powerful, capable of it whatever it is, so the believer must seek Allah’s help and delegate his affairs to Allah Almighty, taking the reasons only because he is commanded to do so by Allah, and regardless of Regardless of the reasons, turn entirely to Allah Almighty. **These reasons are yours, but Allah Almighty is the Creator of the reasons for you to deal with. When you want something, you know what to do. As for Him, He is free of it and able to change it, and He has no need of it. The Almighty said.**

”إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ“ (يس آية ٨٢).

(His command is only when He intends a thing that He says to it, "Be," and it is.) (Yasin, 82).

When our master Zechariah asked how he would have children when he was old and his wife was barren

”كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ“ (آل عمران آية ٤٠).

(He said: “Thus Allah does what He wills) (Al Imran, 40).

Also' indicates repetition, as there are many reasons for many things that Allah created. Who said that pregnancy results from the meeting of the sperm with the egg? Allah Almighty decreed that, for He is able to decree otherwise, and even decree for no reason at all, as in the case of Maryam, peace be upon her.

”قَالَتْ رَبِّ أُنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسَّسْنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ“ (آل عمران آية ٤٧).

(She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is) (Al Imran, 47).

Glory be to Him, Most High, the Most High, so there must be sincerity in turning to Allah Almighty.

The believer does not despair of the Spirit of Allah. The believer does not despair of Allah’s mercy. The believer has good thoughts in Allah. The believer seeks from Allah. The believer only fears Allah. The believer trusts in Allah. The believer is not afraid of scary things, but rather fears that Allah will afflict him with them. As for fearing them in and of themselves, then he does not. A strong believer is not discouraged or helpless. A strong believer does not become depressed. A



believer is prevented from despair. A believer is with Allah with all his being. Therefore, a believer lives a good life in this world and the hereafter. Allah Almighty said.

" مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاتًا طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ " (النحل آية ٩٧).

(Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.) (An-Nahl) 97).

"أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ" (السجدة آية ١٨).

(Then is one who was a believer like one who was defiantly disobedient? They are not equal.) (Al-Sajdah, 18).

Therefore, Islam brought people out of worshipping other people to worshipping the Lord of servants. It gave them freedom. **All freedom in Islam** is that you are not afraid of many things, do not worry about many things, because all anxiety and all fear are from one person... from There is no god but Allah, all greed is in one person... in... There is no god but Allah,

"أَلْزَبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّازُ" (يوسف آية ٣٩).

(are separate lords better or Allah, the One,[597] the Prevailing?) (Yusuf, 39).

It is the true freedom. Islam liberated them from worshipping people and worshipping causes to worshipping the Lord of the servants and the Lord of the causes, Glory be to the Almighty, the One, and the Eternal, who did not give birth, nor was born, nor was there anyone equal to Him.

### The truth of the true speech:

Conformity of truth or fact. This is done by fulfilling the following conditions:

\* **That the speech be knowledgeable**, or if it is not a belief that does not sing anything from the truth, that is, it is not real or the fragmented of the truth: The Almighty said,

"قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ" (الأنعام آية ١٤٨)،

(Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but misjudging) (Al-An'am, 81).

"أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ" (البقرة آية ٣٠)،

Therefore, when the angels said,(they said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?) (Al-Baqarah, 30),

"إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ" (البقرة آية ٣٠)،

,(He [Allah] said, "Indeed, I know that which you do not know) (Al-Baqarah, 30),

This indicates that their statement or question was without knowledge or without complete knowledge (without knowledge, it is a speculative inference from the word caliph, because the caliph is the ruler and the ruler decides on disputes, or a previous experience with the jinn, or a



conclusion from the nature of clay, or... whatever it may be - Or partial knowledge that is not in the full or latent form, not in the complete form since there will also be obedient servants and not only corrupt and bloodshed - or partial knowledge that is not in the latent form since the wisdom of the caliphate on earth is unknown to them) so their words were not based on knowledge and based on something other than The knowledge of conjecture is of no use to the truth, as it does not conform to the truth, but rather contradicts it, even if only partially. Therefore, Allah said:

"أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ" قَالَ تَعَالَى "إِنْ كُنْتُمْ صَادِقِينَ" (البقرة آية ٣١)،

(Inform Me of the names of these, if you are truthful) (Al-Baqarah, 31).

Because their words do not match the truth with the concept of honesty, as it is required to speak with complete knowledge, otherwise it is conjecture, so they corrected it.

"قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ" (البقرة آية ٣٢).

(They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise) (Al-Baqarah, 32).

\* **The speech must not be mixed with falsehood** so that it does not contradict the truth. If falsehood enters into truthfulness, it invalidates it and makes it a lie. Falsehood is that which does not benefit or brings harm, while truthfulness benefits and does not harm. If falsehood enters truthfulness that matches the truth, it invalidates the quality of truthfulness in it. So it becomes a lie (**An example of speech mixed with falsehood** is the truth that is intended to be false - since it is true that it is a truth, it is mixed with the invalidity of the intention because it is intended to be false, so it robbed of the characteristic of truthfulness that it benefits and does not harm, so it became a lie. The speech was taken in a manner other than what it intended, in order to distort it into something other than its meaning, such as carrying a sentence. For example, pay attention to your situation as a threat, while its real meaning is advice and as the word "destruction" in the Almighty's saying.

"وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ" (البقرة آية ١٩٥)

(And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good) (Al-Baqarah, 195)

To confront the enemy and jihad, while the meaning of destruction here is abstaining from spending and abandoning jihad for the sake of Allah, ambiguity of the matter and concealment of the truth, like some types of misguidance of the misguided, it is a type of deception of Satan and his soldiers of mankind and jinn, **backbiting**, which is your reminding your brother of the facts about him that he hates. It is of no benefit and even brings harm, as it exposes and creates enmity and aversion. It is not advice and is not related to testimony or rights. Therefore, it is the truth of a statement clothed in falsehood, which is what does not benefit or bring harm, and falsehood is a lie. Backbiting disguises the truth of a statement with a lie. The purpose is that the person behind it does not intend the right as it is not related to testimony or rights and is not considered advice. As for **slander**, which is mentioning a person with a defect that he does not have, it is pure falsehood and not confusion with falsehood.



Likewise, **gossip**, which is the transmission of words that are likely to cause confusion between people, is pure falsehood, or it is distorted with falsehood if the speech is truthful in order to confuse it with falsehood, which is bringing harm in that it creates falsehood between people.

Likewise, **idle talk**, which is everything that is useless, is a form of falsehood, as idle talk does not bring any benefit, and even brings harm, the least of which is wasting time without any earthly or hereafter benefit. It belies the truth of what you were created for, knowing that **permissible speech or action is for a permissible purpose that does not lead to What is harmful**, such as recreation, keeping company with family and children, removing loneliness, or regaining activity without forbidden things, provided that it does not waste the time of duties or that it is dominant in nature, **is not idle talk** because it has a benefit behind it, nor is it falsehood because it has a permissible benefit and is even possible. Converting it into a reward if it is accompanied by an intention, such as comforting oneself or others, to strengthen obedience and to seek Allah's pleasure, seeking Allah's pleasure. **The language that is pardoned** is the language of an oath, which is an oath that is made on the tongue without intending it or having a heart, such as saying, "No, by Allah." "Yes, by Allah." **and not being caught in the act of falsehood is guaranteed by conforming to the laws of truth** (the text and the explanatory note), the Book of Allah and the Sunnah of His truthful and trustworthy Messenger, may Allah bless him and grant him peace, and to the extent that they are violated, being caught in the act of falsehood or falsehood itself

"لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ" (فصلت آية ٤٢)

( Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy..) ( Fussilat, 42),

Is there anything more deserving of what the True and All-Knowing Creator has said? And who knows better than Allah? Allah says

" قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ" (البقرة آية ١٤٠)،

(Are you more knowing or is Allāh?) (Al-Baqarah, 140)

Knowledge is nothing but the known, and whoever creates the known except Allah, He is most knowledgeable of it.. He is most knowledgeable of what He created, and He is All-Knowing of everything. The truth in which there is no falsehood is what agrees with Allah's guidance, what Allah said or what His Noble Messenger, may Allah bless him and grant him peace, said, so the truth of the hadith is a book. Allah and what the Messenger of Allah, may Allah bless him and grant him peace, said,

" و من أصدق من الله حديثا" (النساء آية ٨٧).

(And who is more truthful than Allah in statement) (An-Nisa, 87).

" و من أصدق من الله قبيلا" (النساء آية ١٢٢).

(and whose words can be truer than those of Allâh?) (An-Nisa, 122).

" قوله الحق" (الأنعام آية ٧٣).





(His word is the truth.) (Al-An'am, 73).

"الحق من ربك" (البقرة آية ١٤٧).

(The truth is from your Lord,) (Al-Baqarah, 147).

"قل صدق الله" (آل عمران آية ٩٥).

(Say, "Allāh has told the truth) (Al Imran, 95).

The sayings of the Prophet, may Allah bless him and grant him peace, is truthfulness, Allah Almighty said:

"وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ" (النجم آية ٣-٤).

(Nor does he speak of (his own) desire\* It is not but a revelation revealed) (An-Najm, 3-4).

It was not known that the Prophet may Allah bless him and grant him peace, never accused by committing lying tell falsehood before he became a messenger of Allah. When Heraclius said asked Abu Sufyan about the Messenger: were you accusing him of lying before. Abu Sufyan replied: No. Heraclius said: who would not lie to people, would not like to Allah. (Sahih Bukhari).

\* If the speech does not involve conjecture, it is the most false hadith

The Prophet, may Allah's blessings and peace be upon him, said, "Beware of suspicion, for suspicion is the worst of false tales" (Sahih Al-Bukhari).

Likewise, **the speech does not contain pre-Islamic suspicion, which is** any word, phrase, or sentence that contradicts what Islam has brought, or any meaning that is conveyed in a way that contradicts what Islam has brought - even if the speech is apparently correct - and the origin of that is beliefs, ideas, or remnants of pre-Islamic beliefs or ideas. What is meant by ignorance is anything that contradicts what Islam brought. Examples of this are what is mentioned in the Holy Qur'an, such as the Almighty's saying:

"ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغِيثِي طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ" (آل عمران آية ١٥٦).

(Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allāh other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allāh." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allāh might test what is in your breasts and purify what is in your hearts. And Allāh is Knowing of that within the breasts) (Al Imran, 154).

Now, how much is said that is pre-Islamic speculation without our knowing it, and we must pay attention to it in order to be saved from it, because pre-Islamic presumption is not linked to an



era, but rather it is linked to the extent of distance from Islam or the recent entry into Islam, and speech is based on suspicion, not certainty.

\* The speech must be **avoiding falsehood in words or testimony**, that is, avoiding leaning away from the truth by camouflaging and distorting the truth in order to obscure or conceal it, and embellishing falsehood to improve it, embellish it, or invent it. **In addition to the fact that it is a lie and a falsehood**, it is also a lie in which there is art, fabrication, and intonation, so speaking falsehood is a beautifying lie. Camouflaged, suspecting truthfulness, in order to distort and falsify facts, where he places falsehood in the place of truth and lies in the place of truth, **so he creates false opinions and false convictions to fight truth with falsehood. Examples of false speech include** beautifying falsehood, praising its people, improving the image of some of those whom Allah has cursed in His Book, and slandering the truth and slandering its people. And embellishing the fashions that contradict Islam or the traditions of those before us and fighting the Sunnah, questioning the constants of the nation and documenting every ignorance and heresy, and embellishing the distortion of the Arabic language by writing with what is called Franco-Arab until the Arabic language is obliterated or marginalized and abandoned, whether by this act or what. Such procedures make it difficult to understand the correct meanings of the last divine messages, and falsify and obscure the history of nations.

Throwing accusations are ambassadors for wars of greed, or distorting the truth and fighting it, and calling things by other than their proper names, such as amusement, and forbidden singing as entertainment, and acting out forbidden art, and calling immoral people stars, and calling heroics than illusions, and calling setbacks achievements, and ignorance is enlightenment, and heresy is modernity, and calling violation of standards, and Constants and not giving any consideration to the material or moral corruption that results from that, breaking laws other than the laws of their Allah's, dissolving ties, destroying the structure, disintegration, dissolving the contract, dissolving relationships to the point of abnormality, some of which are freedom, and calling adherence to standards and protection procedures... Capturing ties is restriction and imprisonment, **and false testimony** bears witness to the opinion raised or the dispute that occurred through artificial lies **that would settle the dispute falsely. Examples of false testimony, which** many people ignore and fall into, except for those whom Allah has mercy on, by adjudicating the controls of Allah's law before judging matters.

Where The Prophet, may Allah's blessings and peace be upon him, said: "The best of my nation are my generation, then those who follow them, then those who follow them." - Imran said, "I do not know: I remember after his generation two or three centuries." - Then after you there will be a Qur'an. They do not bear witness and are not called witnesses, and they betray and are not trusted, and they vow and do not fulfill it, and it appears among them. Ghee" (Sahih Al-Bukhari).

They bear witness but are not called witnesses, **they do not bear witness, meaning their testimony is not sought, and those whose testimony is not sought** are other than those who are



just, and if they testify, **their testimony will not be accepted, they will not be heard, and their gatherings will not be attended.** Allah Almighty said

"وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا" (الفرقان آية ٧٢)،

(And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity) (Al-Furqan, 72)

As for the martyrs, they are the just martyrs that The Prophet, may Allah bless him and grant him peace, said: "Shall I not tell you of the best witness? He is the one who produces his deposition before he is asked for it"(Sahih Muslim)

**The just witness** is the free, obligated Muslim... who is committed to the duties and recommendations of the Sharia... who avoids what is forbidden and what is disliked... who is mostly good and has no doubts about him... who has not committed any major sins unless he repents or insists on minor ones... his obedience is greater than his transgressions. He has not been accused of falsehood. He is not a liar or a stingy person. He is chivalrous and does not commit any permissible acts that would lead to disparagement or diminishment of his status. He has not engaged in meanness or foolishness, such as indecency, joking, or jesting, most of his time. He does not play dice, even if Without gambling and not addicted to chess, not a male or female singer, i.e. repeating singing, even without an instrument, as this impugns his chivalry. What is meant here are permissible songs, so what about forbidden ones, not a dancer, and not a male or female wailing.

**It is a condition for his testimony to be accepted** (as he is chosen from among the just martyrs) that he is not an enemy of the one witnessed, nor is he accused of bringing benefit or warding off harm, nor is he a descendant of the one witnessed (fathers and mothers, no matter how high) nor a branch of him (sons, daughters, etc.). If they come down) then he is one of the martyrs you approve of because there is no impediment to testifying. We say that among the examples of false testimony given by someone who is not entitled to testify, the basic principle is that he should not be cited as a witness and his testimony should not be taken as he does not have the characteristics of just martyrs, which many do not pay attention to: expressing an opinion. In a public or private matter, a person, a group, a saying, a topic, an issue, or a thing (Statement/Issue/Argument) without relying on Allah's law in judging matters to form an honest opinion, Then it would be a statement based on non-verification and ignorance. Or based on whims; Or it is based on a misguided public opinion that is misleading to please or fear an oppressor, group, or person. **Impact and ruling: Both false speech or false testimony**, whether it is in matters of this world or matters of religion, constitute great corruption, and they are the plots, policy, and cunning of the misguided, corrupters, who command evil and forbid good, so that they can oppress, usurp, and rob us of rights **and the one who is silent about his words and witness falsehood without denying it, even in the heart, and that is the weakest of faith. And present their gatherings; and the listener to them; Or he was absent from her and satisfied with her, his ruling is the same as theirs.**

What is the penalty for a lie that spreads across horizons only in the grave? So that we can imagine what the punishment for falsehood will be, which is more severe than lying, which is a



lie that is better for distorting and falsifying the facts. The Prophet, may Allah's blessings and peace be upon him, saw in his dream - and the vision of the prophets was a revelation - the vision of two angels. They were leading him until they brought him to the Holy Land. He found a man sitting and a man standing before him, and in his hand was an iron hook and they put it in a man's mouth, i.e. : The side of the mouth of the sitting man, until it reaches the back of his mouth, then he does to his other mouth the same as he did to his first mouth, and this mouth heals and he does the same again.

The Prophet, may Allah's blessings and peace be upon him, said: "Tonight I saw two men who came to me and said: The one whose mouthpiece I saw being torn open is a liar. He is telling a lie. It will be carried away from him until it reaches the horizons, and he will be treated like that until the Day of Resurrection." (Sahih Al-Bukhari). The Prophet, may Allah's blessings and peace be upon him, said, "When sin is done in the earth, he who sees it and disapproves of it will be taken like one who was not present, but he who is not present and approves of it will be like him who sees." (A good hadith narrated by Abu Dawud).

- We have now learned who are not just, and who rule without disapproving of them, even in his heart, and that is the weakest of faith, let alone the one who is satisfied with what they say. - So what do we care about those who witness their gatherings or receive from across the horizons, choosing to be slanderers and false martyrs, desecrating his home and his gathering, depriving his mind, lying down, exposing himself and those he supports? Because of Allah's displeasure with false witnesses and hearing, and let us not worry about what is greater than speech in terms of deeds and audible and visible scenes, the matter is very serious and you think it is insignificant, but it is great in the sight of Allah, so beware of witnessing or listening to falsehood or falsehood in general and avoid that. All of it and turn away from it, and the matter is easy. You now know who the unjust are, so do not listen to them at all, do not pay attention or accept a single word from them, and rest your mind and save yourself.

Knowing that it is obligatory for those who are well-grounded in knowledge and who are capable of responding to the suspicions raised about Islam to be informed of the suspicions in order to respond to them and refute them or debate them in defense of the true religion of Allah with the truth and to protect humanity that was created to follow the truth from falsehood and the people of misguidance, for the duty cannot be accomplished without it. It is obligatory. False speech or false testimony is not merely a major sin, rather it is one of the major sins associated with polytheism and disobedience to one's parents. This is because of the great injustice and the resulting corruptions, injustices, and hostilities that lead to forbidden words and actions, or temptations and wars. It also leads to invalidating the truth and approving falsehood... abandoning the truth and not supporting it, and legitimizing falsehood and empowering it.

Concealing the truth that Allah has revealed and made clear, introducing into religion something that is not of it, misleading people, diluting and camouflaging the facts, the rule of injustice and



the collapse of justice, ruin - the ruin of the individual, the family and society - the disintegration of nations and the punishment of Allah.

"فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ" (الحج آية ٣٠)

(So avoid the uncleanness of idols and avoid false statement,) (Al-Hajj, 30).

On the authority of Abu Bakra Nafi` ibn al-Harith: The Messenger of Allah, may Allah bless him and grant him peace, said, "We were in the company of the Messenger of Allah that he observed: Should I not inform you about the most grievous of the grave sins? (The Holy Prophet) repeated it three times, and then said: Associating anyone with Allah, disobedience to parents, false testimony or false utterance. The Prophet was reclining, then he sat up, and he repeated it so many times that we wished that he should become silent." (Sahih Al-Bukhari).

**\* The speech should not be a pun on rights or oaths** - a pun is an honest statement that has two meanings, one of which is real and hidden, which the listener does not pay attention to, and the other is close, apparent, contrary to the truth, and is understood by the listener - so what matters is what the listener understands, not the words.

The Messenger of Allah, may Allah bless him and grant him peace, said: "Your oath should be about something regarding which your companion will believe you." (Sahih Muslim)

It is also forbidden for a Muslim to conceal testimony if he is called to it, and he must perform it in the correct manner.

**\* The speech must be careful of the truth by not speaking everything you hear without selecting or verifying the veracity of what you hear**, according to his saying, may Allah bless him and grant him peace, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears." (Sahih Muslim).

The incident of Al-ifk was transmitted from the words of Allah Almighty,

"إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ" (النور آية ١٥).

(When you received it with your tongues[980] and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allāh, tremendous) (An-Nur, 15).

"لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ" (النور آية ١٢).

(Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"?) (An-Nur, 12).

So the incident of the Ifk combined between talking about everything that was heard without investigation from tongue to tongue, "You teach it with your tongues" that did not reach the mind so that it would be aware and investigate, and speaking without knowledge, and between



being caught in falsehood where backbiting, and between bad thoughts, and false testimony, so it combined among five matters in which each matter contradicts the condition of honesty, how hideous and obscene is this lie! So Allah Almighty spoke the truth when he said a word about him.

**\* That the apparent meaning of the speech does not contradict its inner meaning**, that is, it is not verbal deception, it is not verbal deception with people or with Allah, for deception is a lie. You always lose your heart, and when you say, "I direct my face to the One who created the heavens and the earth," beware lest your direction be directed towards anyone other than Allah, and when you say, "I am satisfied with Allah as my Lord, with Islam as our religion, and with our master Muhammad, may Allah's blessings and peace be upon him, as a prophet and a messenger," be careful not to be among those who are not satisfied with Allah's decree, destiny, or judgment. His justice, or those who are not satisfied with the arbitration of Allah's law or a rule of Islam, and they turn to the tyrant for judgment, or they see it as the best-guided path, and they have been commanded to disbelieve in it, or those who are not satisfied with even a bit of the Sunnah of the Messenger of Allah, may Allah bless him and grant him peace, and when you stand before Allah and Says

"إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ" ( الفاتحة آية ٥ )

(Only ' You do we worship, and 'only' You do we seek help from) (Al-Fatihah, 5).

Be careful to be honest and beware of being among those who say with their mouths what is not in their hearts, and Allah knows best what they conceal. For among people are some who are slaves of the world, and among them are those who are slaves of dirhams and dinars, such as those who eat forbidden things and the rights of others, those who take bribes, and those who deal in usury, and among them are those who are slaves of Hilla and among them are those who are slaves to those who legislate other than what Allah has revealed, with consent and following, like those who take their rabbis and monks as lords instead of Allah, and among them are those who are slaves to themselves and their desires. May Allah protect us and you, so free your heart from others and from yourself. Do not let them hinder you. Be among the Gentiles while your soul is lost and your Lord is present, so He finds you where He commands you and visits you where He forbids you, until you are a servant of Allah alone with no partner. Be to Him, because to Him you will return, and do not despair of that as long as you seek help from Him alone, without a partner, and ask Him for guidance.

"اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ" ( الفاتحة آية ٦ )

(Guide us to the Straight Path) (Al-Fatihah, 6)

Praying to Allah alone, with no partner, is an acceptable act of worship, and giving thanks for it with perseverance and piety brings more worship, and if you are grateful, I will increase you, so the reward will be in this world and the hereafter.

"وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ" ( الحج آية ٢٤ ).



(And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy) (Al-Hajj, 24).

Likewise, a **promise or a covenant** should not be implied in its non-fulfillment, as **the inner contradicts the apparent** meaning, just as it is news of a future and **he must fulfill the promise and the covenant is** one who is truthful in the statement, and not fulfilling the promise or covenant is one who is a lie in the statement, knowing that the statement is the work of the tongue and upon it, so the statement is true, it is an action and a lie. The statement is an act of lying because it contradicts the truth, which is what we were created for, namely fulfilling the right of caliphate by working in Allah's kingdom in a way that pleases Allah and breaking promises and covenants, and lying in general, which does not please Allah.

"يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ. كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ" (الصف آية ٢-٣)،

(O you who have believed, why do you say what you do not do?\* Greatly hateful in the sight of Allāh is that you say what you do not do.) (As-Saff, 2-3).

Speech is the work of the tongue, action is the work of the body, and both are for the same human being. So how can honesty be correct with one without the other? Speech is the saying of the tongue and action is the saying of the two bodies and the two for the same human being. Or how is truthfulness established by one of them without the other?

"مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا" (الأحزاب آية ٢٣)،

(Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration) (Al-Ahzab, 23).

**The most reliable covenant is the first covenant**, which is the covenant with which we trust Allah: "Am I not your Lord?" They said, "Yes," he said, "so bear witness, and I am with you among the witnesses." And we pledged to it by continuing to send his messengers to remind and legislate. May Allah's blessings and peace be upon them all, and grant them endless blessings and reward them. May Allah reward us with the best reward.

**\* Speech seeks the face of Allah.**

Anything other than that is a lie.

**Lying is not permissible except in order to reconcile people** and appease them in a way that does not harm anyone, and **in a state of war, or in a conversation between a husband and his wife** to develop affection, mercy, and peace between them, and the one **who does it is not considered a liar**.

On the authority of Umm Kulthum bint Uqbah, she said: "I have never heard the Messenger of Allah, may Allah bless him and grant him peace, permitting any lie except for three things". The Messenger of Allah, may Allah bless him and grant him peace, used to say: I do not consider him a liar, a man reconciles between people when he says what he says and only wants to reconcile, a man when he hides secrets during war, a man who talks to his wife, and a husband and wife when they talk." (Sahih Abi Dawud).



Ibn Hazm said, 'it is consensually agreed that a Muslim must lie if an unjust ruler asks him about the whereabouts of a Muslim in order to kill him unjustly, and that if he tells the truth and informs him of his whereabouts, he is a sinner and a sinner.' Al-Hafiz said in Al-Fath: 'And they agreed on the permissibility of lying when necessary, as if an unjust person intended to kill him. A man - while he is hidden from him - has the right to deny being with him, and swear to that, and he is not sinning, and Allah knows best.'

Imam Al-Ghazali also said the same, and among what Imam Al-Ghazali said, "And about being ware of injustice," and he said, "And likewise, if he has a deposit with him or with someone else, and an unjust person who wants to take it asks about it, he must lie by concealing it, and if he makes him swear to it, he is obligated to swear an oath and conceal his oath. If he swears and does not conceal it, he will break it." According to the more correct opinion, it was said: He does not break his oath, and Imam al-Nawawi took the saying of Imam al-Ghazali. Amr bin Al-Hussein said, "Indirect speech accords great scope in avoiding lies" (Sahih Al-Bukhari).

**Ma'arid, is a pun in speech, which is speech that is true to its wording and has a meaning other than the immediate, apparent meaning that the listener understands.** It is as if he says, "I do not have a dirham in my pocket," so the listener understands that he does not have any money at all, and what he means is that he does not have a dirham, but he has more, free from lying, meaning that a Muslim can dispense with the need to lie, and according to him, **the pun is permissible** if he does not obtain what is permissible without it. Then it is permissible

**Pun is obligatory** if injustice is not avoided or an obligation is achieved without it, then it is obligatory, and **punning is forbidden** if it results in taking a falsehood or denying a right. Other than that, **it is disliked or forbidden according to some scholars**, since there is no need for it, and there is no way to it except by punning or making puns. overriding legitimate interest,

**As an example** of the pun, what our master Abraham, peace be upon him, said to his people, "I am sick," when he wanted not to go with them to be alone with the idols, so he would break them. The immediate and apparent meaning that he wanted to convey to them is that he is sick in body, and the meaning is true in terms of him being sick in soul, out of grief and grief over their disbelief. Allah Almighty said to his beloved Chosen One, may Allah bless him and grant him peace.

" لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ( الشعراء آية ٣ )،

(Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers) (Al-Shu'ara', 3).

" أَفَمَنْ رُبِّينَ لَهُ سُوءُ عَمَلِهِ قَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ" ( فاطر آية ٨ )





(Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allāh sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allāh is Knowing of what they do.) (Fatir,8).

Like the words of our master Abraham, peace be upon him, to his people when they asked him if he was the one who broke their idols, he answered them. Rather, this eldest of them did it and pointed with his finger. The apparent meaning is the idol, and the meaning is true in that he pointed with his finger in this saying, as he used it to break the idols, and like his saying to his wife Sarah to say For the unjust king of Egypt, who was killing the husband of a beautiful woman in order to take his wife from him or force him to divorce her, she is his sister, as he told him. The apparent meaning is that she is his sister, and the meaning is true in terms of her being his sister in Islam.

Another example of the pun is what Umm Sulaym said to her husband, Abu Talha al-Ansari, when a son of Abu Talha from Umm Sulaym died and he was sick. She said to his family: Do not speak to Abu Talha about his son until I speak to him. When Abu Talha came, he said, "How is the boy?" She said, "His soul has calmed down, and I hope that he has calmed down." He rested, so the apparent meaning is that his condition calmed down and he was at rest, and the meaning is true in that he calmed down the turmoil of his soul as he was dwelling in death and she hoped that he had rested, so she brought dinner to him, so he ate and drank, then she did the best thing for him that she used to do such things, and he fell in love with her, so in the morning he took a bath, and when He wanted to go out. She said: O Abu Talha, what do you think if a people lent a family a loan - meaning they gave or lent a household something or money while it was the loan on the condition that they would get it back again - and they asked for their loan - that is, this thing or money - would they stop them? He said: No. She said: So consider your son. So he prayed with the Prophet, may Allah's blessings and peace be upon him, and then he told the Prophet, may Allah's blessings and peace be upon him, what had happened between them. Then the Messenger of Allah, may Allah's blessings and peace be upon him, said, "Perhaps Allah will bless you both in your night" (Sahih Al-Bukhari)]

So they had nine children, all of whom had recited the Qur'an, that is, those who had recited the Qur'an. This was not permissible for him not to inform him of the death at the time until his night had calmed down until the morning, and then to pave the way for him to submit to fate and destiny with this gentle consolation that confirms faith so that he would receive it except for what you made of a pun, and for that reason it is a pun. Permissible.

It is also possible for **the pun to be actual by a permissible act that has a meaning other than the immediate meaning apparent** such as someone placing his hand on his nose as if it was bleeding and exiting the prayer without being embarrassed to go out to repeat ablution, so the dreamer understands that he violated his ablution by bleeding while he broke it during prayer, and here the pun is permissible where it does not occur. Not to be embarrassed except by this permissible act. The Prophet, may Allah's blessings and peace be upon him, said: "When one of you becomes defiled during prayer, he should hold his nose and then turn away." (Sahih Ibn Hibban).



**The best words are the most sincere:** “Glory be to Allah, praise be to Allah, there is no there is no god but Allah but Allah, and Allah is great.”

“A Bedouin came to the Prophet - may Allah bless him and grant him peace - and said: O Messenger of Allah, teach me good. So the Prophet - may Allah bless him and grant him peace - took his hand and said: Say: Glory be to Allah, and praise be to Allah, and there is no there is no god but Allah but Allah, and Allah is great. So the Bedouin held his hand. He went on and thought, then came back. The Prophet, may Allah’s blessings and peace be upon him, smiled. He said: The wretch thought. Then he came and said: O Messenger of Allah! Glory be to Allah, praise be to Allah, there is no there is no god but Allah but Allah, and Allah is greatest. This is for Allah, so what is mine? So the Prophet, may Allah’s blessings and peace be upon him, said to him. Peace and blessings of Allah be upon him: O Bedouins! If you say: Glory be to Allah, Allah says: You are right, and if you say: Praise be to Allah, Allah says: You are right, and if you say: There is no there is no god but Allah but Allah, Allah says: You are right, and if you say: Allah is great, Allah says: You have spoken the truth. And if you said: O Allah, forgive me, Allah said: I have done it. And if you said: O Allah! have mercy on me, Allah said: [I have] done it. And if you said: O Allah! Provide for me, Allah said: I have done it. So the Bedouin held seven in his hand. Then he passed away.” (Al-Silsilah Al-Sahihah) Narrator: Anas bin Malik, The Prophet, may Allah’s blessings and peace be upon him, said: “Whoever says: There is no there is no god but Allah but Allah, and Allah is great, his Lord believes him, and he says, There is no Allah but me, and I am great. And if he says, There is no there is no god but Allah but Allah alone, he says, Allah says, There is no Allah but me alone, and if he says, There is no there is no god but Allah but Allah alone, with no partner, he says Allah, there is no Allah but me alone, I have no partner. And if he says, “There is no there is no god but Allah but Allah, to Him belongs the dominion and to Him is praise.” He says, “There is no Allah but me, to me is the dominion and praise.” And if he says, “There is no there is no god but Allah but Allah, and there is no power nor strength except with Allah.” He says, “There is no Allah but me, and there is no power nor strength.” Except through me, and he used to say: Whoever says it during his illness and then dies, Hell will not feed him.” (Sahih al-Tirmidhi)

On the authority of Abdullah bin Masoud, may Allah be pleased with him, he said: If I narrate to you a hadith, we bring you confirmation of that in the Book of Allah. If a servant says: Glory be to Allah, and praise be to Allah, and there is no there is no god but Allah but Allah, and Allah is the greatest, and blessed be Allah; An angel seized them, took them under his wing, and ascended with them. No group of angels would pass by them unless they asked forgiveness for their speaker, so that the face of the Most Gracious might revive through them. Then Abdullah recited: {To Him the pure words ascend. He repents, and good deeds raise him up} [Fatir: 10] (Altarghib wa Altarhib). The Prophet, may Allah’s blessings and peace be upon him, said, “Among the things you remember of the majesty of Allah are glorification, rejoicing, and praise. They circle around the Throne, making a sound like the sound of bees, reminding them of their owner. Would any of you like to have or still have someone by whom he will be reminded?” (Sahih Ibn Majah). The Prophet, may Allah’s blessings and peace be upon him, said, “The most beloved words to Allah are four: Glory be to Allah, praise be to Allah, there is no there is no god but Allah but Allah, and Allah is greatest. It does not matter which one you start with” (Sahih Muslim). The Prophet, may Allah bless him and grant him peace, said, “two words are light on the tongue, weigh heavily in



the balance, and are loved by the Most Merciful One: Glorified is Allah and praised is He, Glorified is Allah the Most Great.” (Sahih Al-Bukhari). Allah Almighty said about the tongue of our master Abraham, peace be upon him,

"وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ" (الشعراء آية ٨٤).

(and grant me an honorable mention in later generations) (Al-Shu'ara', 84).

A good praise and a beautiful remembrance among those who come after me until the Day of Resurrection, as the commentators. If we may say that the origin of the word "tongue" is from the tongue and the good tongue, it is: eloquence and strength of statement. The word is used to refer to the language, and it has the meaning of the language. Its meanings also include: article, praise, argument, and message. It is permissible to say: a tongue of truth: an article of truth.

"ثَلَاثَةٌ مِنَ الْأُولَى وَبَعْضٌ مِنَ الْآخِرِينَ" (الواقعة آية ١٣-١٤).

(A [large] company of the former peoples\* And a few of those (foremost) will be from the later generations. ) (Al-Waqi'ah, 13-14).

"ثَلَاثَةٌ مِنَ الْأُولَى وَثَلَاثَةٌ مِنَ الْآخِرِينَ" (الواقعة آية ٣٩-٤٠).

(A company of the former peoples\* And a company of the later peoples ) (Al-Waqi'ah, 39-40).

The first two are either from the previous nations or from the beginning of the nation of Muhammad, may Allah's blessings and peace be upon him. As for the others, they are the nation of our master Muhammad, may Allah's blessings and peace be upon him, without disagreement. And in the journey of the Ascension, the only message from the prophets and messengers to the nation of Muhammad, may Allah's blessings and peace be upon him, was the message of Abraham, peace be upon him. The Messenger of Allah - may Allah bless him and grant him peace - said: "I met Ibrahim on the Night of Ascension (Al-Sara), and he said to me: 'O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain leveled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true there is no god but Allah except Allah; and Allah is Greatest)"(Sahih Al-Tirmidhi).

This message is a statement of truthfulness (a tongue of truthfulness) by our master Abraham, peace be upon him, to the nation of Muhammad, may Allah bless him and grant him peace (in others). It is a tongue of truthfulness in others by our master Abraham, peace be upon him, and it is truthful because it matches the truth that we will see on the Day of Resurrection, Allah Almighty willing. The Prophet, may Allah's blessings and peace be upon him, said, "Allah, Blessed and Most High, said: I am with My servant as long as he remembers Me and his lips keep parsing Me." (Sahih Ibn Hibban).

So remember Allah and every word you say if the motive of your lips is Allah in intention and speech. If pleasing Allah is the motive and motive of your lips and you speak words that please Allah... you speak in the name of Allah and not in the name of any soul, desire or creature that opposes Allah's guidance. That is the **truth of the speech**, where the sincerity of the intention and the action of the tongue come together. Everything except Allah is false. So you speak,



seeking the face of Allah, in what pleases Allah, fearing the invalidities of the truth of the statement, and it is done with knowledge.

" قُلْ أَلَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ " (البقرة آية ١٤٠)،

(Are you more knowing or is Allāh?) (Al-Baqarah, 140)

Not mistaken for falsehood, and that is done by investigating what Allah said and investigating the Sunnah of His Messenger, may Allah bless him and grant him peace, and the Sunnah of the Rightly Guided Caliphs after him, may Allah bless him and grant him peace, because the truth is what they were upon, it is not my suspicion, it is not the suspicion of ignorance, it is not a transfer without investigation, it is not false. There is no pun on rights or oaths, its outside does not contradict its inside... so you speak what Allah loves and pleases... you speak Allah's commands and prohibitions... you speak with honorable morals, with a calm, open face... smiling.. with cheerfulness and gentle speech, and avoid obscenity in speech. You speak what Allah loves to His creation. Do not speak from yourself.

You speak in the name of Allah, not in the name of a created being, nor with the opinion of a created being that contradicts what Allah and His Messenger, may Allah bless him and grant him peace, said. Who can say more truthfully than Allah? So I did not mention Allah, spoke truthfully, feared lies, and did what you said. Then your limbs said, "we obey, with good deeds." So I said now and then. I am one of the Muslims, and I made people see Allah and made them hear Allah, and that we have no guardian besides Allah who can take care of us and take care of all our affairs and the affairs of His creation, and that He does not associate anyone with His decree, destiny, and law. I have spoken the truth, feared lies, and spoken well.

" وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ " (فصلت آية ٣٣)

(And who is better in speech than one who invites to Allāh and does righteousness and says, "Indeed, I am of the Muslims.) (Fussilat, 33)

I won, I was honored, and I was blessed with the presence of Allah

"إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ" (النحل آية ١٢٨).

(Indeed, Allāh is with those who fear Him and those who are doers of good) (An-Nahl, 128).

"أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ. تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ. وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ. يَتَّبِعُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ" (إبراهيم آية ٢٤-٢٧).

(See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high)\* Giving its fruit at all times, by the Leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.\* And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.\* Allāh keeps firm those who believe, with the firm word,[656] in worldly life and in the



Hereafter.[657] And Allāh sends astray the wrongdoers. And Allāh does what He wills) (Ibrahim, 24-27).

**Speech is the action of the tongue, that is, the action of the limbs, just as action is the speech of the limbs, but actions are based on intentions. Our scholars, in their talk about honesty, singled out the talk about the truthfulness of speech outside of the talk about the truthfulness of action due to its seriousness.**

Where he, peace and blessings of Allah be upon him, said in his hadith, “Is there anything that topples people on their faces or on their noses into Hell other than the jests of their tongues?” (Sahih al-Tirmidhi). The Prophet, peace and blessings of Allah be upon him, said, “Whoever believes in Allah and the Last Day, let him speak good or remain silent.” (Sahih Al-Bukhari). The Prophet, may Allah’s blessings and peace be upon him, 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” (Sahih Al-Bukhari). So the truth of the statement and the lie of the statement is that if your lips are moved by There is no god but Allah’s pleasure, intention or statement, then that is the truth of the statement, and if they are moved by There is no god but Allah’s displeasure, intention or statement, then that is the lie of the statement. We go back and say that, The Allah’s prayers and peace be upon him, said, “There is no god but Allah, Blessed and Most High, said: I am with my servant as long as he remembers Me and his lips praise Me” (Sahih Ibn Hibban). (Sahih Ibn Hibban).

So the truth of the saying is that the engine of your lips should be Allah.. The pleasure of Allah is alone, He has no partner, always accompanying us, seeking help from Allah alone, and He has no partner, so constantly standing up for the Ever-Living, the Self-Subsisting. So what Allah wills happens, and what He does not will does not happen, and there is no power or strength except in Allah the Most High. The Great, so whatever is from Allah is servitude to Allah, so congratulations to him in the company of Allah, which the believers enjoy and the doers of good witness.

Allah Almighty has spoken the truth, and His Noble Messenger, may Allah bless him and grant him peace, has spoken the truth. O Allah, make us firm with the firm saying, the word of the tongue and the word of the two bodies, in this worldly life and at death, and make us firm when the two angels are questioned, and raise us to that on the Day when the witnesses will stand.

#### **The truth of sincerity of intention:**

The Prophet, may Allah’s blessings and peace be upon him, said, “The (reward of) deeds depend on intentions, and every person will get the reward according to what he intends. So, whoever migrated for Allah and His Apostle, then his migration will be for Allah and His Apostle, and whoever migrated for worldly benefits or for marrying a woman, then his migration will be for what he migrated for.” (Sahih Al-Bukhari).



**Intention is the determination and determination of the heart to do an action, and no intention is devoid of a purpose behind that action. Honesty of intention is the conformity of the intention to the truth. So what is the truth in relation to actions and their purpose, i.e. what is sought from them?** We said that you were found, with the capabilities deposited in you, in a kingdom that is not yours. You did not create it and did not come to it by choice. It is certain that whoever created you in it created you for a purpose and wants a specific work from you in his kingdom. We said that the purpose is succession on earth and the work is to carry out a right. The caliphate that the owner of the kingdom entrusted you with is that you should rule and act according to what pleases him in the way that the owner approves of his kingdom, that is, by giving him a gift according to his guidance, and that is worship because you are a slave owned by the owner and you work in the owner's property.

" وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ " (الذاريات آية ٥٦).

(And I did not create the jinn and mankind except to worship Me) (Al-Dhariyat, 56).

We said that honesty is the obligation to do what you were created for instead of forced labor for which there is no reward. If you do that and you are one of the workers in accordance with what Allah has legislated and ruled, seeking His help, needing Him, submissive, submissive, and loving Him, then you have carried trust, and if you do not do that, then you have carried injustice. And in that is all the honor, giving, blessings, and preference from Allah Almighty to those who are accountable over those who are not accountable, among the subjugated creatures. **Allah has promised** His servants who work in obedience to Him the best reward, a great reward, and an eternity in the pleasure of Allah, a gift of grace and mercy from Him in exchange for work in subjugation without reward, and in return - and that is justice - punishment for whoever shows disbelief and arrogance and does not raise the head of Allah's guidance and does not follow. Messengers, he takes, gives, eats, drinks, and enjoys himself, preoccupied with his life and his afterlife.

" أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَا يَأْتِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ " (القصص آية ٦١)،

(Then is he whom We have promised a good promise which he will meet [i.e., obtain] like he for whom We provided enjoyment of worldly life [but] then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?) (Al-Qasas, 61).

" وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ رُمًا حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ. قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ. وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ رُمًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ. وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوهُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ " (الزمر آية ٧١-٧٤).



(And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word [i.e., decree] of punishment has come into effect upon the disbelievers.\* It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!\* But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].\* And they will say, "Praise to Allāh, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers) (Az-Zumar, 71-74).

"مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ" (الشورى آية 20)،  
(Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter) (Ash-Shura, 20)

**The truth of work** is to fulfill the right of the caliphate, and the actions in that are multiple and include all activities that do not contravene Allah's guidance, and accordingly, they are in accordance with Allah's guidance. **The truth of the ultimate purpose** of all actions is one, which is to seek the face of Allah alone, with no partner.. **seeking the good promise**, hoping for eternity in Ridwan. Allah, His reward, protection from His punishment, and eternity in His torment. Accordingly, **the heart is determined and committed to any action**.

**1) He establishes the right of caliphate in accordance with the guidance of Allah 2) Seeking the face of Allah alone, with no partner, even if it is one of the actions of this worldly life, such as sleeping, eating, drinking, or even enjoying the good things of this worldly life, and other things, which Allah has made lawful, with the intention of giving everyone who has a right his right, as Allah has legislated.**

The intention of taking care of trusts is that you and whoever you care for are trusts, so keeping them healthy, sound, strong, and not physically or psychologically weak, as Allah has commanded, is to seek the pleasure of Allah, or to strengthen oneself in worship, seeking the face of Allah Almighty, and such as affection, playfulness, and sociability with one's family, children, and brothers, cooing, making gifts, and joking. It is disciplined by honesty and not to excess, ridicule, or intimidation, and so on, as our Master Muhammad, peace and blessings of Allah be upon him, guided with the intention of bringing happiness to the Muslim, comfort and support to bear the burdens of life and its cruelty, expel stagnation and boredom, courtship, harmony, love and compassion for the sake of Allah. And the pursuit of this world is a means of transportation, that is, a crossing point to the afterlife to attain Allah's pleasure, and so on.

"قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ" (الأنعام آية ١٦٢)،

(Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds) (Al-An'am, 162).



An intention that contains a strong resolve without weakness, inclination, or hesitation, because weakness, inclination, or hesitation is a negativity that detracts from honesty little by little until it belies it. So the resolve must have a strength that guarantees it to fulfill the intention so that it does not relapse, and there is no strength except by seeking help from Allah, which reaches its end through the right to trust in Allah. This can only be done with good faith in Allah, an impeccable intention for the sake of Allah alone, with no partner, not for the sake of Allah, for another face with Allah, or for the sake of other than Allah.

"وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ" (البينة آية ٥)

(And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion) (Al-Bayyinah, 5)

**It is an intention that matches the truth of the action and the truth of its purpose, and therefore it is the sincere intention, as honesty is matching the truth.**

The intention to work in this world in fulfillment of the right of caliphate, seeking the good promise from God, is the intention of honest work with the same sincere demand. It is the sincere intention because it matches the truth of the purpose of existence on earth and the demand behind it, and the demand is what is sought... it is supplication, as it is said to ask with the tongue from God Almighty. A supplication to God, which is one of the actions of the tongue. Likewise, seeking the face of God alone, with no partner, through the actions of the limbs, which are by intention, is a supplication to God Almighty, and among them are the actions of the tongue, such as mentioning and saying, seeking the face of God alone, without a partner. The Prophet, may Allah's blessings and peace be upon him, said, "Supplication is worship. Then he said, 'And your Lord says, 'Call upon Me. I will respond to you. Call upon Me, I will answer you. Verily, those who scorn My worship, they will surely enter Hell in humiliation.'" (Sahih al-Tirmidhi),

"هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" (غافر آية ٦٥)

(He is the Ever-Living;[1377] there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allāh, Lord of the worlds.) (Ghafir, 65)

Supplication is worship, and worship is supplication where one seeks the face of Allah alone, without any partner. **There are two conditions for sincerity of intention: the first condition** is not to go against what the heart has resolved and is committed to following Allah's guidance in accordance with Allah's guidance, and **the second condition** is to seek the face of Allah alone, with no partner, so the intention matches the truth of the work and the truth of its purpose, which is to fulfill the right of caliphate in pursuit of, that is, a supplication for the good promise from Allah, which We appointed as successors the period of our stay on earth for his sake, for honesty is conformity to the truth.

"A man came to the Prophet and asked, "O Allah's Messenger! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's





cause." (Sahih Al-Bukhari). The Muslim strives in the name of Allah in the name of Allah, in support of Allah's religion and upholding the word of truth, because Allah has commanded to repel injustice, prevent aggression and usurpation of what is not right, prevent corruption on earth, change wrongdoing, and spread truth and peace, not for ignorance, fanaticism, tribalism, tribalism, or religion. No sectarianism, no false and imaginary borders, no traitorous workers, no luck from the world's fortunes such as the earth's wealth of water, oil, gold, minerals, and natural resources, and the extension of control and influence, as we see now in the abundance of chaos from those who do not profess the religion of truth, but seek the face of Allah. Alone has no partner.

**The intention has an apparent and a hidden intention. The apparent truthful intention is its first condition: the determination of the heart and its commitment to an action that does not contravene Allah's guidance and in accordance with Allah's guidance. The inner truth of the sincere intention is its second condition: sincerity, which is turning to Allah alone with no partner. If both conditions are fulfilled, the inner agrees with the apparent and is sincere. Intention: If one of the two conditions is not met, such as if the apparent lie is a violation of Allah's guidance or is not in accordance with Allah's guidance, or the hidden lie is hypocrisy, then every apparent lie that contradicts the hidden is false, or the apparent lie and the hidden lie come together, it is a lie of intention.**

"وَدَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ" (الأنعام آية ١٢٠).

(Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit) (Al-An'am, 120).

**Accordingly, every determination of the heart and its determination to do any action 1) that does not agree with the guidance of Allah 2) or seeking for the sake of other than the face of Allah alone, with no partner, or for the sake of Allah and for the sake of other than the face of Allah, where the intention is involved, even if it is related to the Qur'an, or jihad for the sake of Allah, or spending in other ways. Goodness is a false and invalid intention because it contradicts the truth of the honest action and its purpose, i.e. the intention is false, and lying is invalid and invalidates what is characterized by it.**

"مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ. أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ" (هود آية ١٥-١٦)،

(Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein,[553] and they therein will not be deprived\* Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein,[554] and worthless is what they used to do.) (Hud, 15-16)

"مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَدْمُومًا مَدْحُورًا. وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا (الإسراء آية ١٨-١٩)،

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (- far away from Allah's Mercy).\* But whoever desires the



Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].) (Al-Isra, 18-19).

"مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ" (الشورى آية ٢٠).  
(Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter) (Ash-Shūra, 20).

The Prophet, may Allah's blessings and peace be upon him, said, "When Allah, Blessed and Most High, descends to His servants on the Day of Resurrection to judge between them, and every nation is bowing down, then the first to be invoked by it will be a man who has compiled the Qur'an, a man who fights for the sake of Allah, and a man who has a lot of wealth. Then Allah will say to the reader, 'Did I not teach you what was revealed to me?'" My Messenger said: Yes, Lord He said: What did you do in what you were taught? He said: I used to do it during the night and during the day, and **Allah would say to him, "You lied," and the angels would say to him, "You lie."** And Allah would say to him, "Rather, you wanted it to be said that so-and-so is a reader." That has been said, and the owner of the money will be brought, and Allah will say, "Did I not make it so generous to you that I did not leave you needing anyone?" He said, "Yes, Lord." He said, "What did you do with what I gave you?" He said, "I was an upholder of the ties of kinship and I gave in charity." **Then Allah says to him, "You lied," and the angels say to him, "You lied,"** and Allah says, "Rather, you wanted it to be said that so-and-so is generous," and that has been said. The one who was killed in the path of Allah will be brought, and Allah will say to him, "For what were you killed?" He will say, "I was commanded to wage jihad." Your way, I fought until I was killed, and **Allah says, you lied, and the angels say to him, "You lied,"** and Allah says, "Rather, you wanted it to be said that so-and-so is bold," and that was said. Then the Messenger of Allah, may Allah bless him and grant him peace, struck my knee and said, "O Abu Hurairah, those three will be the first of Allah's creation to be set on fire on the Day of Resurrection." (Sahih Al-Tirmidhi). The Prophet, may Allah's blessings and peace be upon him, said, "if anyone makes men hear of what he does There is no god but Allah will make him heard of" (i.e. will publish his hypocrisy on the day of resurrection)." (Sahih Al-Bukhari)

He who hears: He is the one who makes people hear of a deed that he will do of the deeds of the Hereafter, and he who sees off: He is the one who shows people a deed that he will do of the deeds of the Hereafter, seeking thereby status among the people out of the hope that they will bring benefit or ward off harm, while the one who benefits and the harmful is Allah alone, with no partner, so that is the reward. From the type of work is that Allah makes people hear and shows them His work despite the fact that it is a lie and that it is for someone other than Allah, so it gains disgrace in the eyes of the people.

The Prophet, may Allah's blessings and peace be upon him, said: "A person who acquires (religious) knowledge, which is (normally) acquired to gain the Pleasure of Allah, (for the sole reason) to secure worldly comforts will not even smell the fragrance of Jannah on the Day of Resurrection" (Abu Dawud, Ibn Majah, and Ahmad).



**The deeds of the Hereafter are not invalidated** if they seek the face of Allah alone, with no partner, and **if they desire what is with Allah alone, with no partner - not with what people have - what comes behind it is the goodness of this world**, such as a good life and the fruit and blessings of obedience, which Allah and His Messenger, may Allah bless him and grant him peace, have stipulated. Such as increasing sustenance through seeking forgiveness and establishing the law of Allah, such as praying for rain, praying istikharah, praying to meet needs, praying for worldly matters, such as the health benefits of obedience, such as soundness of mind and body, and so on with **the good of the afterlife**. Then there is nothing wrong with desiring the good of this world beyond obedience, as it is a promise.

"مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ" (النحل آية ٩٧)

(Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.) (An-Nahl) 97).

The Prophet, may Allah's blessings and peace be upon him, said, "Messenger of Allah said, "Allah does not wrong a believer a good deed because he is given blessings for it in this world and will be rewarded for it in the Hereafter. But the infidel is given in the world the reward for good deeds, he has performed for the sake of Allah and when he comes to the Hereafter, there is no good deed for which he can be rewarded." (Sahih Muslim).

Because faith is a condition for accepting work, the infidel does not benefit from his good deeds except in this world, where he will be rewarded for them in this world, but they will not benefit him in the afterlife. Likewise, **the deeds of the Hereafter are not invalidated** if they are sought for the sake of Allah alone, with no partner, **and if they are performed with a permissible worldly deed for a permissible worldly purpose, such as selling and trading during the Hajj season, or performing Umrah during a work trip, whether the intention of the permissible worldly work for the permissible purpose is simultaneous, preceding, or subsequent to the intention. eschatological work,**

"لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ" (البقرة آية ١٩٨)

(There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)) (Al-Baqarah, 198).

**As for the deeds of the Hereafter being a request for the good of this world only, that is a desire for something other than the face of Allah. Behind the work, it invalidates it and makes it equal to one who does not work for the Hereafter at all.**

"فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ. وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ" (البقرة آية ٢٠٠-٢٠٢)

(and among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share\* But among them is he who says, "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.\* Those will have a share of what they have earned, and Allāh is swift in account) (Al-Baqarah, 200-202)

The good of this world is like the good of the hereafter, both of them come from Allah and are not from people until they are sought through hypocrisy or reputation, and they do not come on their own so they are targeted instead of Allah. This is polytheism that contradicts monotheism, so hypocrisy, reputation, and turning to other than Allah in general invalidates the work and necessitates Hell.

Permissible **worldly deeds** for a worldly purpose that are permissible in and in themselves **have no reward or punishment** unless the work is not permissible or the purpose is not permissible, in which case **it deserves punishment** for violating Allah's guidance.

"قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ" (البقرة آية ٣٨-٣٩).

(We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve\*And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally) (Al-Baqarah, 38-39).

**If** the work is intended for the sake of Allah alone, without any partner, even if it is one of the ordinary worldly deeds of life, **it will be accepted and promoted as a good deed.**

**So everyone who wants to attain the permissible things of this world** that Allah has bestowed upon us and of what He has subjected to us in the heavens and in the earth, **and to collect with that the reward that comes after them in the Hereafter, and not to go without reward or to be punished for them, then he must avoid the causes of punishment, which are** a) Obtaining it by going against the guidance of Allah b) Or by doing an afterlife that he only does for this world c) Or by hypocrisy and reputation for doing the afterlife, and to be keen on reward by making his intention to seek the face of Allah alone, with no partner, so that he will be rewarded for it, and that is by making his intention to use it as a vehicle for the afterlife, not to obtain it. For its own sake, like cattle, that is, not for the sake of displaying the worldly life of status, testimony, job, money, authority, or prestige for its own sake, but rather to use it as Allah has commanded, in accordance with His guidance, in implementation of His command, the Almighty, for He is the one who said:

"خُذُوا زِينَتَكُمْ" وهو القائل "كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ" (الأعراف آية ٣١)

(O children of Adam, take your adornment [i.e., wear your clothing] at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.) (Al-A'raf, 31)

"فَانكِحُوا" (النساء آية ٣)

(then marry those that please you of [other] women) (An-Nisa, 3)

"هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ" (الملك آية ١٥)



(He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection) (Al-Mulk, 15)

"وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ" (الحديد آية ٢٥)

(And We sent down iron, wherein is great military might and benefits for the people, and so that Allāh may make evident those who support Him and His messengers unseen. Indeed, Allāh is Powerful and Exalted in Might) (Al-Hadīd, 25).

By doing so, he seeks the satisfaction of Allah Almighty by strengthening her in obedience to Him, thanking Him, and giving it to Allah in bringing good things and benefit to himself and others, and repelling harm and evil from himself and others, as Allah has guided, and supporting the truth, and repelling injustice, as Allah loves and as He commanded, that is, he wants. This world is to be used for the pleasure of Allah Almighty, to seek His honorable face. This does not discredit his desire for the face of Allah alone, with no partner. For him, the world is not what he seeks for its own sake. Rather, he wants to use it as a vehicle for the afterlife. And in the hadith of our master Abu Musa Al-Ash'ari with our master Muadh Ibn Jabal, may Allah be pleased with them both, where he said: "Then they remembered the night prayer, and one of them said: As for me, I get up and sleep, and I hope in my sleep what I hope in my standing." (Sahih Al-Bukhari)

The meaning is: I sleep with the intention of revitalizing the soul and piety for praying the night, so I hope for that reward just as I hope for my prayers, and the one who said it is our master Muadh bin Jabal, may Allah be pleased with them both. So the witness is that you will be rewarded for sleeping just as you are rewarded for praying the night if the intention of sleeping is piety. On standing, the intention became one, which was to pray the night, whether the action was sleeping or standing.

"قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ" (الأعراف آية ٣٢)

(Say, "Who has forbidden the adornment of [i.e., from] Allāh which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believed during the life of this world, exclusively [for them] on the Day of Resurrection." Thus do We detail the verses for a people who know.) (Al-A'raf, 32)

The Prophet, may Allah's blessings and peace be upon him, said, "Allah loves to see the signs of His grace on His servant." (Sahih Al-Tirmidhi). He also said, "Eat, give charity and clothe yourselves, without being extravagant, and without showing off." (Sahih Ibn Majah). The Prophet said, "asked the Messenger of Allah and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: "This wealth is attractive and sweet. Whoever takes it without insisting, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand" (Sahih Al-Bukhari).

**So for everyone who wants something of the good things of the worldly life that Allah has made permissible**, such as work, money, a good marriage, or permissible pleasures, and so on, **and**



**wants the reward from it, not being punished for it, or its annihilation without reward, and not losing one's soul, and remaining with those who have reconciled among the family, parents, and offspring.** : 1) Then he should avoid seeking this world by reciting or listening to one of the deeds of the Hereafter, or if that is what he seeks from the deeds of the Hereafter and nothing else, or trying to obtain it by going against the guidance of Allah. And let him know that this world and the Hereafter are in the hands of Allah alone, with no partner, so let him seek it from Allah takes His lawful and lawful reasons, whether worldly reasons or religious reasons validated by the Qur'an and Sunnah. Such as supplicating to Allah for worldly requests, such as seeking forgiveness for the abundance of sustenance and asking for forgiveness, such as praying and peace upon the Messenger of Allah, may Allah bless him and grant him peace, for the sufficiency of worries and forgiveness of sins, such as supplications for paying off debts and removing worry and distress, such as the prayer for rain, the prayer of istikharah, the prayer for meeting needs, and such as establishing the Qur'an for righteousness. This world and the hereafter, and like seeking refuge from the jinn and the human eye by reciting the two exorcists, and like memorizing Al-Baqarah with the intention of acting on it and protecting yourself from magic, and like reciting (Ya'seen) to facilitate matters, as Ibn Katheer said on the authority of some scholars as an inference to reciting it at the time of the dying.

**2) And the desire for this world should not be for its own sake, but rather the intention to seek the good things of this worldly life that God has made permissible and bestowed on us is to use them in implementing God's commands in accordance with God's guidance and piety by them, in fulfillment of God's covenant in the first covenant to carry out the right of caliphate in obedience to God and thanks to Him, where Following guidance is like achieving justice, spreading goodness, eradicating injustice, preventing evil, following what pleases God and avoiding what He prohibits, performing rights, including the rights of oneself, the rights of one's family, and the rights of others, and spending in that from what God has given him of money, prestige, authority, power, opinion, wisdom, or Knowledge or otherwise, carrying out duties, and taking care of trusts, everyone is a shepherd and responsible for his flock. For him, this world is not a desire for its own sake, and therefore he does not seek it through forbidden reasons or means. How can that be when he wants it as a crossing and a ride to God's pleasure in the afterlife? That is the intention of seeking God's face. He alone has no partner in attaining and attaining the good things of this worldly life, which are the adornment of God which He has provided for His servants and the good things of provision for which a person is rewarded, even if they are for worldly deeds, and they remain for him in the afterlife along with the rest of the good deeds, which are the best reward and the best return.**

If you intend to use the adornments and good things of this world's life to please Allah for the Hereafter, not for the sake of this world or for worldly enjoyment for its own sake, then the whole world is fleeting and its fortunes will vanish with your death, and nothing will remain except what was sought for the pleasure of Allah, and no elevation on the earth, then you are nothing but dirt from the earth and both of you. Of nothingness and no reputation among the people, you are nothing but a drop of a drop from the people. Thus, you have not forgotten your share in this world, as it is only what you took from it for the hereafter. **You did not waste your life in vain, and you used the blessings of Allah in obedience to Allah, and you worked in this world for the**



**hereafter** and did well as you did. Allah has been good to you and you have not sought anything other than the face of Allah, so seeking other than the face of Allah is the essence of corruption on earth.

"وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ" (القصص آية ٧٧)

(But seek, through that which Allāh has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allāh has done good to you. And desire not corruption in the land. Indeed, Allāh does not like corrupters) (Al-Qasas, 77)

**- Your share of this world is what you take from it for the afterlife - if you intend that and act with that intention, using the adornments and good things of this worldly life to please Allah, then you will be blessed in this world and your reward will remain with Allah in the afterlife.**

"وَزَيْدُ اللَّهِ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا" (مريم آية ٧٦)،

(And Allāh increases in guidance those who walk aright.[3] And the righteous good deeds that last, are better with your Lord, for reward and better for resort) (Maryam, 76).

**The remaining good deeds are every deed that remains for you in the Hereafter, where the face of Allah alone was sought, with no partner, even if it was one of the deeds of this worldly life. So whatever belonged to Allah lasted and continued, and what belonged to other than Allah was cut off and separated, it lasted and continued wherever it remained for you in the Hereafter, and It was cut off and separated, as it would be lost in the afterlife if the face of Allah was not sought in it. The obvious loss** is the disbeliever losing everything, even himself, his organs, his limbs, and his senses that Allah has volunteered for him in this world. They carry out what he wants without a word. He loses them and they are turned against him, even the skin. All of that is lost to him and turned against him and he speaks after it was of his own will. It will be sorrow and torment for him, so what kind of loss is this?

"يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ" (النور آية ٢٤)

(On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.) (An-Nur, 24).

"حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ" (فصلت آية ٢٠)

(Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do) (Fussilat, 20).

"إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا تَضَجَّتْ جُلُودُهُمْ بَدَلَتْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا" (النساء آية ٥٦)

(Indeed, those who disbelieve in Our verses - We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allāh is ever Exalted in Might and Wise) (An-Nisa, 56)



" فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ" (الزمر آية ١٥)

(So worship what you like besides Him. Say (O Muhammad) "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!) (Az-Zumar, 15)

**Every seeking of a face other than the face of Allah by the actions of the Hereafter, or seeking the face of Allah and a face other than the face of Allah together, i.e. involving the intention in the actions of the Hereafter, or not seeking the work of the Hereafter except for the sake of this world for its own sake, or not seeking the Hereafter at all, - in addition to that it is a false intention that violates The truth because it contradicts the truth of the purpose of the work - it is an orientation toward someone who does not have a quality, as it is directed toward that which does not possess anything, does not benefit, does not harm, does not control anything of its own affairs, and is not prepared for anyone of his own accord, neither in this world nor in the hereafter.**

For what is with Allah cannot be attained except by Allah. Because Allah alone has no partner. He is the Giver and the Protector and the Sustainer and the Beneficiary and the Harmful and the Reward and the Punisher. In His Hand is the dominion of all things and He has power over all things. He has no hindrance to what He gives and no giver of what He withholds and no abolition of what He has decreed and does not benefit. He is very serious, and there is no power or strength except in Allah, the Most High, the Great.

**So, the one who turns to other than Allah, what does he seek from other than Allah? He is like someone who works for someone other than an employer who has no status and then waits for the salary from the employer!!! How strange is this?**

The Prophet, may Allah's blessings and peace be upon him, said: "When Allah assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: 'Whoever used to associate anyone else in an action that he did for Allah, **let him seek his reward from someone other than Allah**, for Allah is so self-sufficient that He has no need of any associate" (Sahih Ibn Majah).

**Sincerity** is an act of the heart, one of the sincere acts of the heart that stems from the sincerity of the belief, which is represented by turning to Allah alone, without a partner. It is one of the second conditions for sincerity of intention, which is seeking the face of Allah alone, without a partner, since the first condition for sincerity of intention is the determination of the heart and its commitment to Him. Any action that contradicts Allah's guidance

" قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا" (الكهف آية ١٠)،

(Say 'Muhammad': [3965]"I am no more than a human like yourselves, 'but' to me it is revealed that your God is only the One God. [3966]Whoever hopes to meet his Lord, let him do good and Associate none in the worship of his Lord!) (Al-Kahf, 110).





Action is with intention, and sincere intention is the resolve of the heart and its commitment to **a good deed, which is everything that does not contradict the guidance of Allah, not associating anyone with the worship of his Lord, that is, seeking the face of Allah alone, with no partner, even if it is among the works of this world.** So anything you do seeking the face of Allah Almighty is... Worship is a good deed, even if it is a worldly deed, then one with **sincere intention** is turning to Allah. He loved meeting Allah, so Allah loved meeting him, so Allah enabled him to do good deeds and gave him sincerity for the face of the Noble One. As for a person with **false intentions**, he does not turn to Allah. He refused and did not want to meet Allah. He hated meeting Allah. Allah disliked meeting him and his resurrection, so he discouraged him from doing good deeds, and did not grant him sincerity for his honorable face, and he was told to sit with those who sat. **ostentation and flattery** of working for the afterlife contradicts the requirement of sincerity of belief, the belief of truth.. The truth is that there is no there is no god but Allah but Allah, and there is no benefactor, no giver, no rewarded except Allah, no harm, no hinderer, and no punisher except Allah. There is no provider but Allah, and there is no being worshiped. Truly, except Allah.

" وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ " ( القصص آية ٨٨ ).

(And do not invoke with Allāh another deity. There is no deity except Him. Everything will be destroyed except His Face.[1122] His is the judgement, and to Him you will be returned) (Al-Qasas, 88).

Allah Almighty has spoken the truth. Hypocrisy and glorification of the work of the Hereafter frustrates the work in which he entered, and even goes beyond the loss of reward to the punishment of hypocrisy and glorification. For what belongs to Allah lasts and is connected, and what belongs to other than Him is cut off and separated.

**What is the benefit of involving him in your intention?** How will people's praise or praise and reputation benefit you? And Allah alone, with no partner, is the one who rewards, so you will lose your remembrance in the highest public and your hereafter with something that will not benefit you neither in this world nor in the hereafter. What will benefit you in status among people or greed for what? In their hands so that you can see and hear, and if they gather to benefit you with something, they will not benefit you except with something that Allah has written for you, that is, you will inevitably obtain it, and thus you will lose the remaining life for nothing. There is no benefit except from Allah, and what benefit is fear of people, even if they agree on me? If they harm you with anything, they will not harm you except with something that Allah has written for you. That is, you will not be harmed except by what is written for you and will inevitably happen. So what benefit is greed or fear of what is in the hands of people or the universe? You and they are owned by Allah. No one owns anything for anyone else, not in this world. Not in the afterlife, and all sovereignty belongs to Allah. There is no doubt that engaging in intention means directing the work to someone other than someone who has no power to harm or benefit you, let alone himself, and by doing so you have thrown away your work in vain.

"وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا" (الفرقان آية ٢٣).



(And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust) (Al-Furqan, 23).

It was reported on the authority of the Prophet, may Allah bless him and grant him peace, that he said, "Allah does not accept any work except that which is purely for Him and seeks His Face thereby" (Sahih Al-Nasa'i).

It is known that a blemish spoils what is tainted and makes it unfit. Does anyone accept or accept for himself something that has a blemish or blemishes until he is satisfied with it for Allah? Glory be to Allah, sanctified and exalted, far above what they associate with Him in intention. Allah, Almighty, said: Almighty Allah says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism (Sahih Muslim).

On the authority of Maqil bin Yasar - may Allah be pleased with him - Messenger of Allah, may Allah bless him and grant him peace, and he said: O Abu Bakr, polytheism enters your people more quietly (secretly) than the movement of ants." Abu Bakr asked, "Is there a kind of polytheism besides associating anything with Allah?" The Prophet said, "By him who has my life in his power, polytheism is more concealed than the movement of ants. Shall I not teach you something which if you say will eliminate minor or major (polytheism)?" He then said, "Say `O Allah! I seek refuge in you lest I associate anything with you while I know it, and I seek your forgiveness for what I do not know (Sahih Al-Bukhari).

#### **From what was said about the signs of sincerity**

- Sincerity is forgetting to see creation by constantly looking at the Creator.

One of the signs of the Savior is that he does not abandon work because of creation, because creation is not within his scope of vision at all, so abandoning work for the sake of creation is like performing work for their sake. He does not abandon work, but rather is devoted to it.

- That people's praise and disparagement should be equal to you. Of course, since you do not expect anything from people, neither benefit nor harm, then what does praise benefit or harm does censure do? You are waiting from Allah alone, who has no partner. You do not seek the face of people, but rather you seek the face of Allah alone, who has no partner. You are sincere in intention.

"وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْرَى \* إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى \* وَلَسَوْفَ يَرْضَى" (الليل آية ١٩-٢١).

(And who has (in mind) no favor from anyone to be paid back\*Except to seek the Countenance of his Lord, the Most High\*And he is going to be satisfied) (Al-Layl, 19-21)

- Sincerity is not asking for a witness or a metaphor for your work from creation.

- The truthful one is the one who does not care if all his destiny is revealed in the hearts of creation for the sake of the goodness of his heart, and he does not like to show people an atom's



weight of his good deeds, and he does not hate for people to be informed of the bad deeds of his deeds, for his dislike of that is evidence that he likes to gain more from them. This is not a sign of the truthful.

- Whoever witnesses sincerity in his heart, his sincerity needs pure sincerity. The deficiency of every sincere person in his sincerity is proportional to the extent of the vision of his sincerity. If he loses his vision of sincerity, he becomes sincere. The meaning of this statement is that it is natural that someone who is accustomed to seeing something, for example, does not notice it when his eye falls on it because he is accustomed to seeing this thing and it has become normal for him, while a stranger can notice that thing easily because his eye is not accustomed to it. If a person is accustomed to sincerity, he will not witness this. Sincerity will only be noticed if you are not used to it.

- The sincere person does not speak of his good deeds to anyone to gain his affection. Whoever ingratiates himself to other than Allah through his deeds has nullified - that is, made his deeds invalid - for honesty is incompatible with ingratiating others with what you have done for Allah.

**- The one who does the work for the sake of Allah does not expect a return from humans, and therefore people's denial or even their adverse reaction does not prevent him from completing the favor for them, so you find him doing well to those who wronged him. You may find that he is more loyal to his parents, despite their love and preference for his brothers more than him, and so on.** Likewise, trials in this world do not deter him from working hard because he knows that this world is a place of work and testing, and that the Hereafter is a place of reward, and that he works for the Hereafter, not for this world. Likewise, his employer's injustice towards him does not prevent him from mastering his work, from which he earns a living, along with his attempt to ward off the injustice from himself, by mastering his work in order to please Allah. Whereas, "Allah Almighty loves that when one of you does a work, he does it well." (Sahih Al-Jami')

And to make his food delicious, and because he works for the reward in this world, taking the permissible means that Allah has commanded to fulfill the rights of himself and those he supports, as Allah has commanded, not by forbidden means and reasons, and using all of that to please Allah in accordance with Allah's guidance, seeking Allah's pleasure in this world and the hereafter - and How selfish is this selfishness at the end of time?

The Prophet, may Allah's blessings and peace be upon him, said, "There will be calamities and matters that you will deny. They said: O Messenger of Allah, what do you command us? He said: You will fulfill the rights that you owe, and you will ask Allah who is yours." (Sahih Al-Bukhari)

**So the work of the Savior, in this world and in the hereafter, is for Allah, seeking the face of Allah alone, without any partner. He and his work are all for Allah. For the Gentiles, he is lost, but his Lord is present. He surrendered himself and his work to whoever bought it, and the return of all of that is with Allah, not with humans.**



" إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ " (التوبة آية ١١١)

(Indeed, Allāh has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allāh, 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 Allāh? So rejoice in your transaction which you have contracted. And it is that which is the great attainment) (At-Tawbah, 111).

**The truth is that believers belong to Allah and to Him we will return.**

**Now you see your situation and lose your heart.** Do you intend to perform actions that will fulfill the right of the caliphate that Allah has entrusted you with, in accordance with what Allah has legislated in His guidance of the Book and the Sunnah, seeking the face of Allah alone, without any partner, then you are sincere in intention? Allah says

"لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا" (الأحزاب آية ٨)

(That He may question the truthful about their truth.[1184] And He has prepared for the disbelievers a painful punishment) (Al-Ahzab, 8)

. Make every action, any activity you undertake, consistent with the guidance of Allah - the Book and the Sunnah - and bring to mind with one activity what you know of the virtues mentioned in the Qur'an and the Sunnah that can be achieved through this activity, and getting closer to Allah through them all, even if it is Eating, drinking, sleeping, or other good things in this world's life, let it be used to strengthen one's worship, get rid of fatigue, weakness, and toxins, and give each person his right, as we have commanded, even your worldly studies and the profession that you pursue, to take the permissible means that Allah has commanded us to take in order to obtain sustenance. To fulfill what is permissible and to avoid what is forbidden, to fulfill the rights of yourself and those you depend on whom Allah has entrusted to you, to spend in good ways for the sake of Allah, to raise the status of the Islamic nation, to uphold the word of truth, to take care of trusts, and to guide you to the afterlife, and make all of this seeking the pleasure of Allah, the satisfaction of Allah, and the face of Allah alone. He has no partner, seeking what Allah has in the afterlife

Not for a fleeting world or for fleeting purposes. **Raise your children on that and explain to them** why they eat, drink, sleep, wake up, keep company with the righteous, stay away from corruption and the corrupt, study, play, work, marry, and have children, so that you plant in them and teach them **the sincere intention, and Beware and beware of those you depend on, and be aware of the lure that the intention in this worldly life** is for this worldly life, just a certificate, then a job or work, then a home, a husband, children, and a comfortable life with the good things of this worldly life, and this is the ultimate hope and goal of life and work and nothing. Beyond that, it is like someone who does not believe in the afterlife.

"فَأَعْرِضْ عَنْ مَن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا. ذَلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّٰ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَىٰ" (النجم آية ٢٩-٣٠)



(So turn away from whoever turns his back on Our message and desires not except the worldly life.\* That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided) (An-Najm, 29-30)

So do not be among the children of this world, but be among the children of the Hereafter, sincere servants of Allah. How can I save them? What characteristic did they have?

"إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ" (ص آية ٤٦)،

(Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].) (Sād, 46).

And let your intention be the sincere intention that Allah Almighty, the Master of Messengers, may Allah bless him and grant him peace, has commanded to make clear to us.

"قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ" (الأنعام آية ١٦٢-١٦٣).

(Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds\* No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims) (Al-An'am, 162-163).

I know that a person will be rewarded for having a sincere intention, even if he does not do it, and he will be sinned for having a false intention, even if he does not do it. For intention, as we said, is the resolve and determination of the heart and is not the speech of the soul that is forgiven. On the authority of him, may Allah's blessings and peace be upon him, he said: "I swear by Allah for three (qualities) which I am going to tell you about. Remember them well: The wealth of a man will not diminish by Sadaqah (charity). Allah augments the honor of a man who endures an oppression patiently. (3) He who opens a gate of begging, Allah opens a gate of poverty (or he said a word similar to it)."

The Prophet also said, "Remember well what I am going to tell you: The world is for four kinds of people. One upon whom Allah has bestowed wealth and knowledge and so he fears his God in respect to them, joins the ties of blood relationship and acknowledges the Rights of Allah on him (and fulfills them); this type will have the best position (in Jannah). One upon whom Allah has conferred knowledge but no wealth, and he is sincere in his intention and says: 'Had I possessed wealth, I would have acted like so-and-so.' If that is his intention, his reward is the same as that of the other.

One whom Allah has given wealth but no knowledge and he squanders his wealth ignorantly, does not fear Allah in respect to it, does not discharge the obligations of kinship and does not acknowledge the Rights of Allah. Such a person will be in the worst position (in the Hereafter). One upon whom Allah has bestowed neither wealth nor knowledge and he says: 'Had I possessed wealth, I would have acted like so-and-so (i.e., he would squander his wealth).' If this is his intention, both will have equal sin" (Sahih al-Tirmidhi).

The one who worked is like the one who did not work if fate prevented him from doing it when the intention was equal. **Believe in your intention before it is too late...before your death...**and



be among the righteous before death surprises you, distracted by the mortal life of this world and the afterlife, the real, everlasting life. Death does not wait for your righteousness, for every term has a book. Correct yourself, then wait for death, and righteousness comes with the sincerity of the intention that does not exist. Except with the intention of working in accordance with Allah's guidance, seeking the face of Allah alone, with no partner, even if it is a worldly work, **so you save from this world for your hereafter**, then that is the sincere intention by which the action is sincere and it is said to its doer that it is true, just as a false intention is the intention of an action not seeking the face of Allah Almighty alone, without a partner. Even if it agrees with Allah's guidance from an apparent standpoint, it is what makes the work lie and it is said to its doer, "You have lied," whether the work was completed or not or something came between the worker and the work by Allah's will and will.

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ. وَأَنْفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْتُ وَأَكُن مِّنَ الصَّالِحِينَ" (المنافقون آية ٩-١٠).

(you who have believed, let not your wealth and your children divert you from the remembrance of Allāh. And whoever does that - then those are the losers\* And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous) (Al-Munāfiqūn, 9-10).

**"so I would give charity and be of the righteous."**

How can someone who has no money say that if the matter is limited to money only? Is righteousness achieved by spending money only? **Sustenance is not only money**, but it is everything that you have from Allah, knowledge... mind... hearing... sight... various senses... health... time... life... money... prestige... authority... food... drink... A spacious universe.. Sources of supply.. Reasons.. Strength.. Coverage.. Wombs.. Relationships.. **Various countless blessings. Spending is not from money only, but from what We have provided them they spend.** Spending is part of sustenance, and money is not It is all sustenance, **and accordingly, charity, which is derived from honesty, is not limited to money only, but rather it is every expenditure of what Allah has provided you seeking the face of Allah. It is every intention of honest work, whether it is done or not by Allah's will, without any negligence on your part in completing it. The Prophet, may Allah's blessings and peace be upon him, said. He said: "Every good deed is a charity.** From charity to meet your brother with a sincere face and to empty your bucket into your brother's vessel." (Sahih al-Tirmidhi)"

The Prophet, may Allah's blessings and peace be upon him, said, "Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your visiting for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you." (Sahih Al-Tirmidhi). Abu Dharr (May Allah be pleased with him) reported: Some people said to Messenger of Allah: "O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth." Upon this he (the Prophet) said, "Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah? In every



declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illallah) is a Sadaqah, and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah, and in man's sexual intercourse (with his wife) there is a Sadaqah." They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded". (Sahih Muslim)

The Prophet, may Allah's blessings and peace be upon him, said, "Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. You're seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you." In a narration, he said. The Messenger of Allah, may Allah bless him and grant him peace, gives a person three hundred and sixty bones, or thirty-six salamis, as charity. They said, "O Messenger of Allah." They said, "O Messenger of Allah." He said, "He enjoins what is right and forbids what is evil." They said, "Whoever is not able to do so." He said, "He raises a bone from the road." They said, "Whoever is not able to do so," he said, "Let him guide a way." They said, "Whoever is unable to do so, he said, 'He should guide a way. He was not able to do so. He said, "Let him help a weak person." They said, "Whoever is not able to do that, he said, "Let him spare the people from his evil." (Al-Bazzar and Musnad Ishaq bin Rahwiyah, with a slight difference).

The Prophet, may Allah's blessings and peace be upon him, said: "Every Muslim must pay charity every day." They said: O Messenger of Allah, who can bear this? He said: "Your greeting of a man is charity." Your removal of harm from the road is a charity, you're visiting the sick is a charity, your relief in distress is a charity, and your guidance of the way "It is charity, and every good deed is charity." (Shu'ab al-Iman by Al-Bayhaqi)

The Prophet, may Allah's blessings and peace be upon him, said, "Every person's companions must pay a charity. Every day the sun rises, he should give a charity equally between the two. He helps a man with his animal and loads it on it, or lifts his belongings on it." Charity, and a good word is charity, and every step they take towards prayer is charity, and Harm from the road is charity" (Sahih Al-Bukhari).

Thus, every action that pleases Allah, seeking the face of Allah alone, with no partner, is evidence of sincerity and is with sincere intention.

**The Messenger of Allah, may Allah bless him and grant him peace, said, "Every servant will be resurrected according to what he died upon" (Sahih Muslim), So see what intention he died upon.** Imam Al-Qurtubi said in his interpretation, "Allah Almighty called death a calamity; Our scholars said: Death, even if it is a great calamity and a great calamity; Worse than that is neglecting it, turning away from mentioning it, and abandoning contemplation about it. And leave the work to him; Indeed, in it alone is a lesson for whoever considers it, and an idea for whoever thinks about it.' Oh. O Allah, grant us the sincere remembrance of the abode and the work of the hereafter in accordance with Your guidance, seeking Your Noble Face alone, with no



partner, and inevitably spending the mortal world, whether we like it or not, and consuming our past lives, inevitably, whether we like it or not, seeking Your Noble Face, Alone, with no partner, to win Your pleasure in the abode of decision.

### **Sincerity of vision: The Real Meaning**

It is seeing things as they really are, and things are nothing but images and drawings that have no standing except for the Living, the Ever-Sustaining. When you see an old man who is unable to move and is supported by a person who raises, walks and sits with him, then who is the one who helps the old man to stand, walk and sit? You see that he gets up, walks and sits by himself. If this helper was paralyzed and could not get up, then if he was standing up by himself before that, what was he doing to get up? Let him do it now! As soon as he wanted to do it, who was doing it? If I said a signal from the brain for the muscles to contract and relax, and he stood up, was he the one who was giving the signal and commanding the muscles? Why not do that now? So, he wasn't the one doing himself, otherwise he would do it now, not to mention the movement of your breath, the movement of your blood circulation, the beating of your heart, who moves you outwardly and inwardly? is the Manifest, the Hidden, whom you do not see due to your being negligent of Him with the causes, He is the One who commands, the Forbidden, the Dominant, the Gripper, the Exalted, the Living, the Sustainer.

“أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمُصَيِّطُونَ” (الطور ٣٧).

(Or do they possess the treasures of your Lord, or do they have full control) (At-Toor: 37)

The word “when” is used a lot in the meaning of ownership and competence, “or are they in control” is a denial that they have a disposition of Almighty's gift, even if it is less than the disposition of the owner, such as the disposition of the agent and the treasurer, which is what was expressed by the rulers, so it is a denial that they have the disposition of the owner or the disposition of the agent to the owner. Do not spend for them in 's giving in any capacity whatsoever, for they have no capacity or specialization in anything from Allah's giving.

Sincerity of the vision is the vision of the truth, and the truth is that it is, the Living, the Eternal, who establishes the supporter and the supporter in the example of the old, and so are all His creatures, Glory be to Him, even the Throne, the greatest of creatures, does not carry Him, but the Throne and the bearers of the Throne are carried by His power, subjugated in His grip.

“ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ” (الأنعام آية ١٠٢).

(Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things) (Al-Insân:102)

“إِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ” (البقرة آية ٢٦٠).

( when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them,





cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise) (Al-Baqarah: 260)

So, bring them back to you, put a part of them on every mountain: distribute their parts over the mountains after tearing them and mixing them. The reason for the request of Ibrahim, peace be upon him, does not need research or explanation. has shown it to us by asking Ibrahim, peace be upon him, a declarative question to negate delusion from the listeners. 's testimony to him by faith, as He Almighty said, "Do you not believe?" And by Ibrahim, peace be upon him, acknowledging his faith by saying, "Yes, yes." And this is from the door of Moses' request, peace be upon him, with his confession of faith

“وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ إِنَّا كُنَّا نُنَظِرُ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ” (الأعراف آية ١٤٣).

(And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain[2], He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.) (Al-A'râf: 143).

The reason for the request of Abraham, peace be upon him, is what he said in response to the question of, the All-Knowing: "So that my heart may be at ease." It is easy and simple.

“أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ” (الزمر آية ٢٨)

(verily, in the remembrance of Allâh do hearts find rest) (Ar-Ra'd: 28)

So, the listener knows that this is remembrance of witnessing, so the heart increases in faith and contentment with the remembrance of. Faith increases and decreases according to actions, and remembrance of witnessing is one of the acts of remembrance by which faith increases, so his heart's reassurance increases in the midst of life, and his heart becomes intimate with 's power, victory, and good management. Therefore, the Almighty said, "And know that is Mighty." wise". So, the soul relaxes and rests. It dwells in His decree and destiny in adversity and in good times. in prevention and in giving. in loss and existence. in night and day. in commands and prohibitions. in His will and wisdom. in His wisdom that does not comprehend. it dwells in His knowledge. He is All-Knowing. Needs are fulfilled, and by its mercy rains, and good deeds come down, and by its harm is revealed, so the believer is calmed by the remembrance of, and for him he calms and rests, and by the remembrance of, mercy, and tranquility. All creatures are under His power, subjugated in His grip, He hears their words and He knows their secrets.

“وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ. قُلْ أَعْبُدُوا اللَّهَ أُنْحَدُوا إِلَيْهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ. قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ. مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ. وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ” (الأنعام آية ١٣-١٨)،

(And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing\* SAY: "Shall I adopt someone as a patron besides Allah (God), the Creator of the



Heavens and Earth? He feeds [everybody], yet is not fed!" SAY: "I have been ordered to be the first who has committed himself to surrender [to Allah]. Do not be an associate!\* Say: "I fear, if I disobey my Lord, the torment of a Mighty Day\* He who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success\* And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things\* And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, Well-Acquainted with all things.) (Al-An'ām: 13-18)

“هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيُزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا”  
(الفتح آية 4).

(He Who sent down tranquility into the hearts of the believers so that they may increase in faith along with their faith. To Allah belong the soldiers of the heavens and earth. And Allah is All-Knowing, All-Wise) (Al-Fat'h: 4)

As for our topic, the witness in the story, who revived the bird? Almighty, what is the image seen? The image seen is that Abraham, peace be upon him, revives the bird, and the truth is that this is just the image that you see, and who decides birth and death he is Almighty. Jesus, peace be upon him, used to revive the dead and create birds out of clay. What is the strangeness in that? This is an image, and is the Savior and the Deadly. Does this invite us to say that Jesus, peace be upon him, is? Or is he the son of? Or is it the third of three? Is this a dilemma that calls us to count on the fingers like children 1, 2 and 3? Did anyone say that Abraham, peace be upon him, was a because he revived the birds? Did anyone say that Moses, peace be upon him, was a and that he created a snake out of a stick? Is there a problem that Jesus, peace be upon him, was born without a father? Is there a problem that Adam, peace be upon him, was created without birth in the first place, without a father and without a mother? Is there a problem that Eve was created from one of the ribs of Adam, peace be upon him, without a mother? Is there a problem that gave Jesus, peace be upon him, some divine miracles? What do we care about the rest of the cosmic and non-cosmic miracles that were not given to him, such as the germination of crops, the descent of rain, the flow of wind, the movement of galaxies, the stars, the sun, the moon, and the planets, as well as the splitting of the moon, some of which gave to His messengers and prophets, may blessings and peace be upon them!

Is there a problem that the wind and the jinn were subjected to Solomon, peace be upon him? Is there a problem that brought the throne of Bilquis in less than a blink of an eye at the hands of someone who was given knowledge from the book? Is there a problem that iron can be processed in the hands of David, peace be upon him? Is there a problem that subjected fire to Abraham, peace be upon him? Is there a problem that Allah created a snake for Moses from his stick and parted the sea for him? Is there a problem that brought out Saleh, peace be upon him, a camel without a mother or a father on Ashura without a father from a deaf mountain before the eyes of his people? did the camel become a god because it has no mother and father?

Did the newborn camel became a god a because it has no father? Are these miracles produced by human actions attributed to them, so we worship them instead of Allah and say that they are gods? Is the angel of death a god? The real problem is that you are supposed to believe in Allah



first, that He is the First, that there is nothing before Him, and that He is who brings life and death, but rather He is the one who created death and life in the first place.

“الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ” (الملك آية ٢).

(Who created death and life to test you as to which of you is best in deeds, and He is the All-Mighty, the Most Forgiving) (Al-Mulk:2)

Death and life are among His creatures, may He be glorified and exalted. The rational arrangement is that you look at Allah as He is the first to create everything and He created death and life, the Eternal and the Giver of Death, then you look at the newly created things after that, and you know that they are creatures of Allah, Glory be to Him. So, respect your mind

“وَمَنْ يَزْعُبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ” (البقرة آية ١٣٠)

(And who turns away from the religion of Ibrâhîm (Abraham) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous) (Al-Baqarah: 130)

“مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ” (ال عمران آية ٦٧).

(Abraham was neither a Jew nor a Christian, but he was a Seeker [after Truth], a Muslim; he was not associate [of others with God]) (Āl-‘Imrān: 67)

You see with the image shows that our master Abraham, peace be upon him, revived the birds, and our master Jesus, peace be upon him, revived the dead and created a bird from clay, and Moses, peace be upon him, created a snake from a stick and split the sea, and Solomon, peace be upon him, harnessed the wind and the jinn, and he who was given knowledge from the Book brought the throne of Bilqis in less than a blink. He appointed that Salih, peace be upon him, created a she-camel from nothing, Ashura, and brought her out of a deaf mountain. The truth is that all of these are just images that you see, and the true Creator, their Creator and Creator, is God, the Creator and Creator, the Creator, the Creator, the Giver of Death, and He has power over all things.

**You see these images and know the truth that they are just images and that God is behind these images because they are unusual images for humans and they are a special permission from God. You see the truth in them clearly. Likewise, the other usual actions are also an image that you see, but God is behind them all, just as it is the truth in the unusual forms, but you are familiar with the matter and are accustomed to it, so the permission in them is general and permanent, so the causes have obscured you from the cause, the Lord of the causes, Glory be to Him, the Creator of the action and the Creator of the doer who acquires the action by the will of God, so what? God willed, it was, and what He did not will was not, and He is the Creator of the effect, the Creator of time, place, and the result of the action, and the images veiled you from the Creator, Glory be to Him.**

Forms or causes are from the creation of Allah Almighty, so the basis is that Allah is the creator. He is the Creator of everything, He is the First without beginning, since if He had a beginning, He



would have been created, and so on is an endless chain. Himself, or there is someone who annihilates him, for the first without beginning is the last without end, Glory be to Him, the Most High, and all that is apart from Him is a created creation, an image, and every created thing is from His creation, the Most High, and He, Glory be to Him, the Creator, the Innocent, the Manifested.

### People differ when they see forms, including:

**Whoever stops at the image and does not return to the imager**, and the images are many, including contrasting and contradictory ones, then whoever stands at it and does not go beyond it to the imager, it is permissible for him to do what is permissible for it, and his faith will be shaky and not firm, and **he who is heedless**, so beware of heedlessness, for some of it leads to missteps. Among them, and God forbid, is that which leads to polytheism, or leads to atheism, as some contemporary examples, or leads to temptation in religion, the most severe of which is the temptation of the one-eyed Antichrist, and God forbid (may God's prayers and peace be upon him) said, "Whoever memorizes ten verses from the beginning of Surah Al-Kahf will be protected from the Antichrist." (Sahih Muslim.) Accordingly, I believe, and God Almighty is Most High and Most Knowing, that you are protected from temptations without it. Therefore, reciting it on Friday brings light to the following Friday. He, may God's prayers and peace be upon him, said, "Whoever recites Surah Al-Kahf on a Friday, a certain amount of light will shine upon him." Between the two Friday prayers" (Sahih Al-Jami'), so see, remember, and do not neglect among his examples (**examples of those standing at the image**):

- Saying that it rained at such-and-such (the slang term for a rainstorm), or if it were not for the reason. It would have been such-and-such or it would not have been such-and-such, for example, had it not been for the guard dog, we would have been robbed yesterday.

“فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ” (العنكبوت آية ٦٥).

(When they board a ship, they supplicate Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him,) (Al-'Ankabūt: 65).

It means they say that if it were not for the wind to rise, we would not have survived. They make what Allah has done for them of salvation a division between Allah and His creation. Zayd ibn Khālid al-Juhani reported: The Messenger of Allah (may Allah's peace and blessings be upon him) led us in the Fajr prayer at Al-Hudaybiyah after a rainfall during the night. At the conclusion of prayer, he turned toward the people and said: "Do you know what your Lord has said?" They replied: "Allah and His Messenger know best." He said: "He has said: 'Some of My servants have entered the morning as believers in Me and some as disbelievers. He who says 'We have had a rainfall due to the grace and mercy of Allah' believes in Me and disbelieves in the stars; and he who says 'We have had a rainfall due to the rising of such and such star' disbelieves in Me and believes in the stars.'" (Sahih Al-Bukhari).

- The companions of the Samaritan did not go beyond the image of the stick turning into a snake, so they believed at this limit the limit of the image, for the image of the miracle reached them



with knowledge, and they did not see who performed it at the hands of Moses, peace be upon him. Moses, peace be upon him, and those with him benefited as they crossed the sea and saved them from Pharaoh and his soldiers. When they saw the gold, it turned into a calf, and the Samaritan said to them, "This is your God and God of Moses." They worshiped the calf, and they did not see that it does not return to them in words, nor does it have any harm or benefit for them. So, they stand at the image and do not see the imager .

Those who entertained Jesus, peace be upon him, stood by his actions, so they worshiped the image as long as they did not transcend it and realized that Allah is the First, the Life-giving and the Deadly, and that Jesus is the servant of Allah and His Messenger, peace be upon him, is a modern human being. Until he stood on his feet, affected by the years, in need of the ground on which he walks on, in need of clothing, in need of food and drink, in need of the air he breathes, using 's kingdom, creating from the mud that Allah created, and refuge.

- In the modern era, whoever sees the images of the persecution of Muslims everywhere and stops at it and despises and mistrusts and dares to 's wisdom until **some of them reached atheism.**

- The one who stops at the image of the command and the prohibition, so if it is abrogated by raising or changing, such as shifting the qiblah, stressing or reducing it, and does not transcend it to the command and prohibition, then his faith is shaken by the color of the image of commands and prohibitions, so disbelief is replaced by faith, as happened in the past when shifting the qiblah and in modern times, like the late one who stopped at the verse

“الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنكُمْ مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ” ( الأنفال آية ٦٦ )

(Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient)) (Al-Anfâl: 66).

So, atheism widespread and questioned the eternal science and said that change occurred as a result of developments that he was not aware of, and we will address the response to this blindness, willing, when talking about the second category of those who see the image and do not stop at it, so they infer it from the Creator, the Creator, Glory be to Him.

“وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ وَلِتَضَعِي إِلَيْهِ أَفئِدَةَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرَوْهُ وَليَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ” ( الأنعام آية ١١٢-١١٣ ).

(And so We have appointed for every Prophet enemies - Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications\* And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds ) (Al-An'âm: 112-113)



= among the examples of embellishment of saying from the sayings of the misguided people: likening to the tyrannical ruler who wants to hang banners with his image as he cannot forgive associating with him and forgives what is less than that, and that the attributes of perfection necessitate that disbelief does not harm him and faith does not benefit him, just as disbelief and faith People do not lose or gain anything, and if was truly above the little things, he would not care whether anyone believes in him or not, and he would not pour out his anger on the unbeliever or polytheist, and that there is no qualitative or essential difference between the believer and the unbeliever that justifies eternal eternity in heaven Or fire and either of them may be a good person or vice versa.

== In that, they embellish false sayings out of deception, i.e., deceiving people, to extinguish the truth and do what they like of disbelief and what is less. They obscure the facts for people so that they do not distinguish the truth from falsehood, and confuse people with their religion, so they do not differentiate between the ruling, which is the judiciary and the judgment with justice. And between power (ability in their saying that one cannot forgive), and they do not differentiate between entitlement and tyranny, nor between oppressing people and rising above minor things, they deceive people.

We now expose their falsehood with the following:

**Polytheism** is the association of what is other than God with what God alone is specific to, with no partner, whether that is belief, word, deed, intention, or approach. Thus, He makes the partner a match for God, as He associates Him with God in what is unique to God alone, with no partner. **Disbelief** is denial of God or what is known from the religion necessarily in relation to God or contrary to what the Messenger, may Allah bless him and grant him peace, told him, it is denial it and not acknowledging it. The exception to this is if he is ignore matters of religion, or he recently entered into Islam and has not yet known all of its facts until he knows, or there is a disagreement among scholars or a consensus that is not apparent and not in the Mutawatir. **It is denial, rejection, and arrogance, or unjust denial and denial based on knowledge, not ignorance or wrong interpretation that can be excused**, whether the disbelief is in belief, word, action, intention, or orientation.

**Disbelief, like the disbelief of the People of the Book and atheists, is disbelief in terms of associating** a child, or associating the rabbis and monks in legislating, or associating what has not revealed with what has revealed by addition, distortion, erasure, or concealment, as disbelieving (kufr) of the People of the Book, or the involvement of someone other than in The attributes of , such as the association of beings or phenomena, and otherwise, such as the alleged development in the attributes of , where they attributed to it the attribute of creation out of nothingness, as the disbelief of atheists, just as **disbelief is blasphemy** in terms of denial of divinity, or an attribute of divinity, as it is attributed to those who associate Him with , or denial and denial. Monotheism is where the partner proves to Allah.

Our Lord, Blessed and Exalted be He, forgives all sins, if He wills, for whomever He wills of those who died upon monotheism, and does not forgive associating partners with Him, knowing that the unbeliever is a polytheist and the polytheist is an infidel, as we have explained, that is, polytheism is not forgiven for those who do not repent of polytheism or die on polytheism, and



that is upon everyone. He will abide eternally in Hell for his disbelief, and he is the greatest of sins, and next to him all sins, and even all good deeds, are diminished, as He said, Exalted be He, about the rightly guided.

“وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ” ( الأنعام آية ٨٨ )

(This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them) (Al-An'ām: 88)

**Polytheism is denial, not just falling into sins. It is denial of 's innate nature, which He created people as a gift from Him, pure grace and bounty without gaining from them, as Allah brought us out from the loins of our fathers and made us testify against ourselves by acknowledging His Lordship.**

“وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ. أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ” ( الأعراف آية ١٧٢ - ١٧٣ )

(And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this) \*(or lest you say: "It was only our forefathers who associated [others with Allah (God)] previously; offspring following them. Will You wipe us out because of what futile men have done?) (Al-A'rāf: 172-173).

**This was the first reception in which all people were innate as servants of Allah, Lord of the worlds, a Lord deserving of obedience and worship to Him alone, who has no partner, who owes it to Him. If he does not remember or know this incident, and this is what really happened, but do you remember, for example, the date of your birth and what happened on the day of your birth? Or what happened during your first years? Of course not, does this mean that you were not present during the early years of your life? Of course, you were present and events took place that you do not remember, and you do not remember the day of your birth, and others tell you about them and you speak of them with certainty. Do you doubt, hesitate, or stop, even for a moment, when asked about your date of birth or while writing it when filling out official papers? Or do you accept them because they are events that you knew from your parents and your relatives? Likewise, Muslims knew these facts from their Lord, who created them in the first scene and reception, where He created them according to them, then from their parents Adam and Eve, peace be upon them both. The Messengers and Prophets, upon them be peace and blessings, and preserve it for them in the last messages, for this scene is connected to Allah, Glory be to Him. So, everyone is prepared to accept the Wise Remembrance, the message of the Messengers, because it is innate that he is a servant and that he has a Lord deserving of worship alone, he has no partner, there is no other Lord than him, and if he rejects him,**

So he associated with him idols and other things, or human beings, or children, or the rabbis and monks, or he associated with him what God did not reveal along with what he revealed by



addition, distortion, erasure, or concealment, or he associated other than God with the attribute of creation from nothing, and attributed it to denial of an initial cell, or coincidence, or alleged evolution, or human beings, or An animal, an inanimate object, a cosmic explosion, or nature or something else that created itself wherever it existed by itself or created something else - something that they do not exalt from God, the Creator. But they associated partners with God and denied Him, as they attributed the attribute of creation from nothing to anyone other than Allah, Glory be to Him, the Most High.

**Thus, all of the polytheists acknowledge the existence of a Creator who they did not think well of, so they thought of Him as they wished. They did not think of Him as being exalted, so they associated anything other than God with what belongs to God alone, with whom He has no partner, without knowledge that came to them, so they did not value God as He deserves it. If they had not rejected the living nature that is brewing in the depths of their souls and God has imprinted upon them. And they searched for the truth to seek guidance from God, and God guided them, and they imitated God's messengers, may Allah's prayers and peace be upon them. But the polytheist was arrogant toward his Creator, Sustainer, and Owner of his affairs, and disbelieved in his nature altogether from the beginning, so he did not seek the truth and did not respond to it. Is it possible that he would create God, so he worships others, and God provides, so he thanks others? This is ungratefulness on the part of a polytheist. This is not just a sin he committed or even a major sin. Rather, it is the greatest of all major sins. Have you ever heard of falling at the top of a hill and not in a pit? Yes, as a result of arrogance and arrogance where there is pride and arrogance. Is polytheism and the rest of the sins and other sins that monotheists and others fall into equal?**

Is it fair to equate the believer who acknowledges the blessings of his humble Lord upon him with the Great, Exalted One who created him and seeks His thanksgiving and hopes for His pleasure, so he seeks the truth? Rather, he insults his Lord while he hears and sees Him, and strives to satisfy his own shortcomings of whims and desires, or to satisfy a creature like him that neither he nor others possesses any benefit or harm, so he made of the creature an equal to the Creator, denying the blessings of his Lord and denying Him, His Lord providing for him and not thanking Him or He thanks others, his Lord creates him, and he does not worship his Creator, but rather worships others and humiliates his low self for what is besides ? **If Allah made them equal, would that be taken away from the sins, or was it unfair to the servants?** is Justice, glory be to Him, and He does not equate the one who is thankful for His blessings and the ungrateful, the unbeliever, who rejects His blessings that He created people for without earning from them.

“أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ. مَا لَكُمْ كَيْفَ تَحْكُمُونَ” ( القلم آية ٣٥-٣٦ )

(Should We then treat Muslims like the wicked? What is the matter with you that you make such a judgment? ) (Al-Qalam: 35-36)

“أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ” ( ص آية 28 )

(Should We make those who believe and do righteous deeds equal to those who spread corruption on earth? Or should We make the righteous equal to the wicked?) (Sād: 28)





**Justice of Allah, Glory be to Him, the Most High, is that He does not perpetuate the sins of anyone in torment, whether from the monotheists or the polytheists, but rather the polytheists will perpetuate their polytheism, not their sins.**

"وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ" (المائدة آية ٧٢)

"They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allāh, my Lord and your Lord." Indeed, he who associates others with Allāh - Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers" (Al-Maida-72)

"وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَّ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ" (التوبة آية ٦٨)

(Allah has promised the hypocrites, both men and women, and the disbelievers the Fire of Hell, abiding therein forever – it is sufficient for them. Allah has cursed them, and for them there will be an everlasting punishment) (At-Tawbah: 68)

"إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ" (البينة آية ٦)

(Those People of the Book (the Scriptures) who disbelieve as well as the associates will remain in Hell fire; those are the worst creatures.) (Al-Bayyinah:6)

**Allah's mercy, glory be to Him, is that He forgives sins, if He wills, for whoever He wills of the monotheists**

"إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا" (النساء آية ٤٨).

(Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin) (An-Nisā: 48).

**Allah, Almighty has decreed that associating partners with Him will not be forgiven, despite His ability, glory be to Him, to forgive that. What is the matter of not being able to forgive? What is the ruling on ability? Knowing that obedience does not benefit him and disobedience does not harm him, does Allah Almighty punish him because he is harmed? Does anyone have the power to benefit or harm, rather than benefit or harm himself or others? Or did the polytheist deserve punishment for 's justice, due to the lack of equality between the obedient who surrenders to his Lord and the ungrateful who denies his Lord? He differentiated between ingratitude and repentance, straying like a camel, and falling into the rest of the sins, so polytheism is the one that is not forgiven without the rest of the sins of those who died on his polytheism and did not repent. Is worshiping the Creator, the Provider, the Beneficent, the Compassionate, the Beneficent, the Generous, tyranny or entitlement?**

The fact that the punishment for polytheism is eternity in Hell, just as the reward for monotheism is eternity in Paradise, and if the monotheist is punished for his sins, this does not contradict 's justice in the inequality between the denier and the Muslim, but why eternal eternity in Heaven or Hell? So that is another proposition. If the question is a question of



accountability and a statement of the reason for the action, and not a question of contemplation, learning, benefit, deduction, or supplication and seeking guidance to make a decision istikhaarah, on which there is nothing, then it is for the perfection of 's wisdom and His putting things in their proper places.

“لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ” (الأنبياء آية ٢٣)

(He cannot be questioned as to what He does, while they will be questioned) (Al-Anbiyā: 23)

**Accordingly, the correct question is for those who knew the punishment and did not expose themselves to it? Why not enter himself into the mercy of Allah, as those who said:**

“وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ. فَأْتَانَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ” (المائدة آية ٨٤-٨٥)

(Why should we not believe in Allah and the truth that has come to us? And we hope that our Lord will include us in the company of the righteous people\* So Allah rewarded them for what they said with gardens under which rivers flow, abiding therein forever. Such is the reward of those who do good) (Al-Mā'idah: 84-85)

**The correct question is why ingratitude and fatherhood? As for the question, why this punishment, then it is a reversal of matters, and it is what is expected of those who turn their heads and see things reversed, seeing the truth as false and falsehood as true. But if the question is a question of contemplation, then eternity in Paradise is a pure bounty from Allah, and it is His good promise to whoever accepts 's nature and surrenders his face to Allah, and that if there were eternity in this world, he who died in disbelief would live in disbelief.**

“بَلْ بَدَا لَهُمْ مَا كَانُوا يُحْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ” (الأنعام آية ٢٨)

(Rather what they had been hiding previously has appeared to them [at the Day of Judgement]; even though they were sent back, they would still return to what they have been forbidden. They are such liars!) (Al-An'ām: 28)

**The proof of that is the survival** of the cursed Iblis on disbelief until the Day of Resurrection, as he requested, as the Almighty told us about his saying

“قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ” (الأعراف آية ١٤)

((Iblīs) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)) (Al-A'rāf: 14).

Likewise, the survival of Abu Lahab and his wife in disbelief after the revelation of Surat Al-Masd.

“تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ. سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ. وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ. فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ” (سورة المسد)

(May the hands of Abu Lahab perish, and may he perish\* Neither his wealth nor his worldly gains will avail him.\* He will burn in a Flaming Fire\* and so will his wife, the carrier of firewood,) (Al-Masad: 1-5)

Second: The cursed Iblis tried to deceive Adam, peace be upon him, by granting him eternity in the kingdom that does not wear out if he ate from the tree. So, by Allah, the Most High, Most



Knowing, did the evil deception overtake its people, so he and those who followed him died in disbelief and did not repent?

“وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ” ( فاطر آية ٤٣ )

(but evil plotting only backfires on its own people.) (Fātir: 43)

“إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُمْ ( يونس آية 23 )

(O mankind! Your rebellion (disobedience to Allâh) is only against your own selves) (Yūnus: 23)

**Whoever follows steps reaches what these steps reach, so let the soul see what it follows? Messengers or steps of demons? And the fire, and Allah Almighty is higher and more knowledgeable,** is it because the cursed Satan was proud that he was created from it when he refused and was arrogant? The Almighty said:

“قَالَ مَا مَنَّكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ” ( الأعراف آية ١٢ )

((Allâh) said: "What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?" Iblîs said: "I am better than him (Adam), You created me from fire, and him You created from clay) (Al-A'râf: 12).

Whoever cherishes other than Allah will be humiliated at the hands of those who cherish him.

These misguided, deceived people justify disbelief and the actions of the people of disbelief, and equate the actions of the people of disbelief with those of faith, and they say that a person, whether a believer or an unbeliever, may be a good person or vice versa. He is strayed like a camel, so there is no embarrassment as long as it is on 's side, so there is no problem for them that a person is ungrateful to his creator and the benefactor of his blessing. Not good with them and not with Allah, except for 's curse on them, they put themselves in a higher position than Allah, the One, the All-Powerful. If he is good with them and denies his Lord, then there is nothing wrong with them. They please with what they do not please themselves! They made themselves lords instead of Allah, and Joseph, peace be upon him, was true, as the Almighty said:

“أَأَزْيَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ” ( يوسف آية ٣٩ )

(Are many different lords (gods) better or Allâh, the One, the Irresistible?) (Yūsusuf: 39)

Those who are delusional say that if Allah exists, then he is supposed to rise above that, and let the patient, thankful, worshipers, and praising believers go to hell, because they are the fools who worshiped their Lord, so it is supposed to equate them with the deniers, because in that they are lifted from the small things that are among the attributes of perfection and majesty of God in the imagination of thinkers. And the intellectuals are among the human devils, followers of their chief, the cursed Iblis. As long as Allah in the Qur'an contradicts their gods and their desires, then and the Qur'an are human fabrications. Let humanity be happy with atheism and disbelief, because there is no God. The pornography, perversion, and alteration of 's creation, and what their masters who hired them promote.

“يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّأ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ” ( التوبة آية ٣٢ )



(They seek to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, even if the disbelievers hate it.) (At-Tawbah: 32)

Do you wonder what this misguided person would say with his misguided logic? If someone saw his wife engaged in adultery and divorced her, would that be because he was unable to restrain her? Can't he not divorce her, but he is not satisfied with that? What's stopping him from leaving her alone? What would it hurt him if others shared it with him? Doesn't he trust his manhood? Is it incomplete? What does it gain or harm others by promiscuity with his wife even though she may be a good person? If he is rich, what harm would it do him if his wife spends her money on whomever she likes and covers them with his clothes? Is he a tyrant towards his wife? There is no doubt that based on the logic of this misguided person, if it is said that there is an existing husband who will divorce his wife if she cheats on him, he would say: Is it appropriate to have a tyrannical husband or one who cannot keep his wife and she does not like it? This contradicts the perfection of manhood! So the husband is a human invention that does not exist. This is the misguided logic that he promotes to people, and some of his tenants say that he is an educated thinker who believes in modernity. Have you seen the foolishness and clowning? There is no doubt that with this idea of his, he sees nothing wrong with spreading immorality and targeting everyone over whom he has guardianship. Otherwise, this is a deficiency in his character and a lack of recognition of his manhood. He is deficient and jealous of men because of his lack of manhood. In fact, this is what they are actually marketing in their subconscious of false ideas and cheap goods, and it is what they were hired to do, such as marketing abnormalities, changing God's creation, and other things, and standing for it out of respect as freedom. This is their false arrogance. **They actually know is false in the depths of their souls**, and this is among their efforts to spread corruption on earth, and where did this corruption and dissolution come from except from their enlightened thoughts, God will disappoint their endeavors and efforts.

“وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ. بَلْ بَدَأ لَهُمْ مَّا كَانُوا يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ” ( الأنعام آية ٢٧-٢٨).

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayât (proofs, evidence, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers\* Rather what they had been hiding previously has appeared to them [at the Day of Judgement]; even though they were sent back, they would still return to what they have been forbidden. They are such liars!) (Al-An'ām:27-28)

**This misguided thought is a cover and preparation for the corruption promoted by the enemies of humanity, the followers of the cursed Satan, the first enemy of mankind, to destroy humanity in this world and the hereafter**, and everyone who follows them and follows in their footsteps is only following his desires to agree with his desires with their false claims, neglecting in his mind what their true goals are, even if he reflects with his mind. Neutralizing his whims, in order to realize the falsity of their claims, and their true purpose, which they do not disclose. Recently, they are now promoting **homosexuality** and even transgressing it by encouraging the elimination of the reproductive system through **sexual conversion**, which is forbidden by Islamic



law unless the necessary medical examinations of the reproductive system by trustworthy doctors confirm that the truth of the reproductive system is contrary to its appearance, in which case conversion is permissible, but otherwise it is temptation. The cursed Satan and his followers from among the devils of mankind and the jinn are for the children of Adam to follow his deception and disobey their Lord by changing the creation of God, so He admits them to Hell. And none follows him except those who preferred to receive from him and from his followers, the devils of mankind and the jinn, rather than receiving from their Lord. God Almighty said, informing of his oath to his Lord.

“وَلَا مَرْتَبَهُمْ فَلْيَعْبَرُوا خَلْقَ اللَّهِ” (النساء آية 119)

(indeed I will order them to change the nature created by Allâh) (An-Nisâ: 119)

You find them suggesting to children from the age of 3 years the embellishment of sayings, confusing their minds and emotions, and making illusions for them. If a child is deceived, he does not understand what he is saying, even if he does not reach the dream and asks for a transfer. From his parents just because he said his opinion about denouncing homosexuality in one of the countries that claims freedom of opinion a long time ago, do you see criminality and corruption in the land? Have you seen the hatred against humanity and the claim of humanity? Have you seen the coercion of people on their crooked religion? Have you seen their dissatisfaction except by following their religion? Have you seen Satanists? Have you seen what the Almighty said on the Day of Resurrection?

“أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ. وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ” (يس آية ٦٠-٦١)

(Did I not command you, O Children of Adam, that you should not worship Shaitân (Satan). Verily, he is a plain enemy to you.\* And to worship Me [Alone]! This is a Straight Road. ) (Yâ-Sîn: 60-61)

Do we allow a child, for example, to play with a gas tap and matches, or to play with a firearm under the pretense of freedom? If the parents do not intervene, they are prevented and criminalized. What freedom is this that they claim? Is it the freedom to destroy or the freedom to cause harm? There is no doubt that those who claim freedom, respect for pluralism, inclusion of the other, and peaceful coexistence are those who impose on others things that contradict the morals or rituals they profess, or prohibit what they profess, such as prohibiting a certain dress, duty, or behavior, whether in schools or institutions, instead of having them there. Exceptions for others to contain communities or people of different religions and give them the freedom to practice the rituals they believe, just as Islam guaranteed to others who agreed to coexist under its rule the freedom to establish and practice their own rituals. They are racists and are far from what they claim to be a cover for the truth of their situation.



These promoters of homosexuality and illegal sexual conversion want this crime to become widespread in human societies with the aim of its destruction and extinction. Its promoters know full well that if it becomes widespread among a people, God will destroy them as He destroyed the people of Lot. These instigators are the ones who spread adultery and are spreading it now. What you know, they are followers. Balaam, when Moses, peace be upon him, came to the children of Israel, wanting to fight the tyrants. The tyrants asked Balaam bin Ba'ora to pray against Moses, so he stood up to pray, and his tongue turned to pray against his companions. he's been told about that ; He said: I am not capable of more than what you hear. His tongue stuck out on his chest. He said: This world and the hereafter have gone from me now, and all that remains is deception, deception, and trickery. I will deceive you, for I think that you should go out to them with your girls, for God hates adultery, and if they fall into it, they will perish. So they did so, and the children of Israel fell into adultery, so God sent a plague upon them, and seventy thousands of them died. This report was mentioned in full by Al-Thaalabi and others.

“وَأْتَلُّ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ” (الأعراف آية ١٧٥).

(And recite (O Muhammad) to them the story of him to whom We gave Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), but he threw them away; so Shaitân (Satan) followed him up, and he became of those who went astray) (Al-A'râf: 175).

These instigators want to destroy societies with the wrath of just as they want to cut off the offspring except from them, they want the nations to perish without them, these instigators say that the ends justify the means, these instigators are racists, they are the enemies of and the enemies of humanity want to remain alone, they are human demons who embellish every evil for people And they fight every favor and wear the truth with falsehood and hide the truth while they know, they stir up strife, they stir up war, they want genocide for societies, they started marketing the idea of population increase and birth control, then they and their followers put obstacles in front of people and occupied people with various things Contrived problems to put difficulties in front of them in raising children, educating them, living costs, housing, and furnishing the marital nest until the child became in love and early marriage was forbidden.

Then, in the next step, they incited adultery, which destroys the family system, and where the adulterers are keen not to have children out of self-interest. Mercy, as if rights and duties, and not affection and mercy, are the basis of the marital relationship, just like commercial relations, not human relations, and the conversion of feminism and masculinity in keeping with the incitement to homosexuality, as well as the elimination of the reproductive organs through transformation operations and encouragement of them under their false claims to ensure the elimination of offspring completely.

These are all their relentless satanic steps to eliminate other nations, in addition to their other traditional means of spreading sectarian and racial strife, conflicts and wars for more extermination. These criminals do not follow except the heedless, those who forgot, so He made them forget themselves and what is related to them in terms of worldly and hereafter interests and necessities, who refused the instinct, and that is only because their hearts are corrupted, so their limbs are corrupted and abnormal. If it is good, then the whole body is good, and if it is bad, then the whole body is bad, and it is the heart.” (Sahih Al-Bukhari). With the corruption of the



heart, the limbs become corrupted and deviated, and the corruption of the heart is nothing but distance from obedience and from the remembrance of in order to follow desires.

“وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ” ( الزخرف آية ٣٦).

(Whoever turns away from the Reminder of the Most Compassionate [the Qur'an], We assign to him a devil to be his close associate,) (Az-Zukhruf: 36)

Communities should not listen to human demons and pay attention to what is intended for them to eradicate their offspring and destroy them, which is what most societies suffer from now as a result of following the footsteps of Satan, starting with combating overpopulation and placing obstacles in front of it, then instigating adultery and other things, and ending with homosexuality and transgression to Sexual transformation, human societies must wake up and expose their enemy and see their affairs, the Almighty said

“إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ” ( الأعراف آية ٢٠١).

(Verily, those who are Al-Muttaqûn (the pious - see V.2:2), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and (indeed) they then see (aright)) (Al-A'râf: 201).

The first to commit the crime of homosexuality were the people of Lot, peace be upon him, the Almighty said:

“وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ” ( الأعراف آية ٨٠)

(And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Âlamîn (mankind and jinn)?) (Al-A'râf: 80).

What was their answer? The Almighty said:

“قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ” ( الأعراف آية ٨٢)

(And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)) (Al-A'râf: 82).

Accordingly, exposure to this phenomenon is met by deviants and instigators with rejection and expulsion, and an attempt not to show the objector and revealing them in the media, excluding him and expelling him from the scene, so what will be the result?

“فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ. وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ” ( الأعراف آية ٨٣-٨٤).

(Then We saved him and his family, except his wife; she was of those who remained behind (in the torment) . And We rained down on them a rain (of stones). Then see what was the end of the Mujrimûn (criminals, polytheists and sinners)) (Al-A'râf: 83-84).

save the reformers and destroy the criminals.

So, let those who practice homosexuality and those who are satisfied with their crime and those who are silent about it and those who incite it, beware of the fate of Lot's people, because the story of Lot's people is known and even their village is archaeological, the Almighty said:

“وَلَقَدْ أَنزَلْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا السَّوءِ أَفَلَمْ يَكُونُوا يَرُونَهَا بَلْ كَانُوا لَا يَتَّخِذُونَ نُسُورًا” ( الفرقان آية ٤٠).



(They have surely passed by the town that was destroyed by a terrible rain [of stones]. Have they not seen it? But they do not expect to be resurrected) (Al-Furqān: 40)

This fate is not far away, and it will not be far away until the Hour is established.

“مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ” (هود آية ٨٣).

(marked by your Lord; this is not far from the evildoers) (Hūd: 83)

The Blessed and Exalted be He warns us that the punishment is still present and even close to those deviant oppressors and those who are content with crime and those who are silent about it and those who incite it. Indeed, their names are written on the stones, so they are marked with your Lord. So let those whose limbs have deviated as a result of following whims and distancing themselves from the remembrance of , and let those in charge of the affairs of the servants beware of the perishing of their offspring in this world and in the hereafter, and let you hasten, O people, in saving the country and the servants before it is too late, before there are no local working hands, then Let there be no foreignness, then regret is a day when regret does not work, and work **to remove obstacles in front of young people in building the marital life**, and encourage early marriage, and prevent spreading means of deviation, and restore the sanctity of the family,. every girl should know that the one who seriously seeks and takes reasons for legal marriage is the one who asks to meet his guardian first of all. He has sincere feelings and is not looking for a casual relationship. As for the non-serious person, he is the one who does not seek marriage in truth and wants to establish relationships within illegal frameworks, even if he expresses it.

Moreover, he is the one who does not ask to meet the guardian in the first place under the pretext of getting acquainted first or not being ready now or current circumstances or waiting to complete his studies or join a job or otherwise. He is not sincere and wants to have fun and play. If he were serious, he would meet the guardian and be careful about the framework. He would explain his circumstances if there were circumstances, and if he refused for a reason, he would strive to remove that reason if possible and then return the request, but even if he is characterized by masculinity, he is not characterized by masculinity and does not bear responsibility, so he does not want to bear the responsibility of those who are related to her. He deprives her of psychological and emotional stability. He does not want to bear the consequences of being the head of a family. He runs away because of problems. He has a weak personality and is characterized by instincts and is not characterized by feelings. He is a liar and has bad morals. He has despicable qualities. He does not fear God in you. He sells those around him. He has no covenant or respect. Every girl must differentiate between the serious one and the one who seeks to make... Family and between non-serious people who seek illicit relations or adultery,

Parents should not exaggerate in their requests from the newlyweds, and let good morals, fear of God, bearing responsibility, and the ability to earn money be the standard for life partners, along with the prayer of Istikharah, trust in God, and a good belief in God, and think well of yourselves, the thing whose absence has led to... The hands of the promoters of corruption and those who spread it lead to each party becoming suspicious of the other party, and then the reluctance of young people to marry or marrying with great hesitation. Then, soon, reconciliation





is not achieved. If it is achieved, then what is the majority of divorce cases that we see, and that is only by staying away from preoccupation with God and neglecting to listen. And watch out for those who spread images of corruption, such as bad friends, the media, communication, or other things, until the image was deliberately blackened, which resulted in young people's reluctance to marry, the disintegration of existing families, the harassment of their members, and the destruction of relationships. Let parents work to protect themselves and their children from friends. Evil and means of temptation. For those whose feelings are tempted to hasten to save their hearts from temptation, the easiest thing is to seek help from God, return to Him, and supplicate to Him Almighty, and to seriously search for the natural, legitimate marriage that God has permitted.

“قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ” ( الزمر آية ٥٣).

(O My slaves who have transgressed against themselves, do not despair of Allah's mercy, for indeed Allah forgives all sins[15]. He is indeed the All-Forgiving, the Most Merciful.) (Az-Zumar: 53)

**Everyone whose limbs have not been corrupted** must praise and thank. Part of gratitude for the blessing is warning the heedless, exposing the detractors, and removing obstacles in front of those who seek a lawful life. He is able to stand firm and not be afraid, for Allah is with him and his supporter hears and sees, for he said come in the right of Lot, peace be upon him.

“فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ” ( الأعراف آية ٨٣)

(Then We saved him and his family, except his wife; she was of those who remained behind (in the torment)) (Al-A'rāf: 83).

“إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ” ( آل عمران آية ١٧٥).

(It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends; so fear them not, but fear Me, if you are (true) believers.) (Āl-'Imrān: 175)

“يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ” ( الأنفال آية ٤٥).

(O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much, so that you may be successful) (Al-Anfāl: 45)

= From the sayings of the misguided and misguided: On Surat Al-Masd in His saying, come, “The hands of Abu Lahab will repent and repent” that there is no god who utters a disgusting term, Abi Lahab, and that this descends from the level of divinity, and that was only because of his opponents between him and his uncle, so he employed the deity Who claims him to respond to his uncle, and he would have been indispensable if he had taken his right into his own hands. As in his saying: “The foolish among the people will say.”

= I decided to lose and work more with the two hands, so he expressed the loss of his work by repenting with one hand. He lost his work in this world, as he used to divert delegations from the Prophet, may bless him and grant him peace, and he did not succeed as Islam spread, and he



said, "Damn you! He threw stones at him, but Allah turned them away from him, and he lost his work in this world with the spread of Islam and in the Hereafter by his disbelief. Abu Lahab, his nickname, which his family gave him because of his goodness and the radiance of his face, and that was from the mission, and they did not call him Abu al-Nur or Abu al-Diya'. And this alone is sufficient as proof of the sincerity of the Prophet, may Allah's blessings and peace be upon him, and that the Qur'an is from Allah, because it was easy for Abu Lahab to announce his conversion to Islam, even if only to deny the Prophet, may Allah's blessings and peace be upon him, but he did not do so until he died in disbelief.

This misguided falsely and slander claims a personal rivalry, so what is the evidence for that, and there was no rivalry before the mission? Does Allah not defend those who believe and His religion, or does 's blessings and peace be upon him not enter among those who believe? Yes, he defends, but he destroyed entire nations for the mere denial of their messengers, so denial of the messenger is denial of the messenger, is it, may Allah's blessings and peace be upon him, an innovation from the messengers? The people of the Messenger of Allah, Muhammad, may Allah's blessings and peace be upon him, did not perish because he, may Allah's blessings and peace be upon him, was not satisfied with the mountains of Makkah closing in on them when the King of the Mountains asked him if I wanted to make the two woods fall on them. Servant of Allah alone He does not associate anything with him, for he, may Allah's blessings and peace be upon him, was sent as a mercy to the worlds.

The word "sufhaa", foolish is a real description, and the meaning of foolish people is: light-headed, and they are the ones who do not know the interests of themselves, but waste them and sell them for the lowest price, and this verse is also an indication of the sincerity of the revelation, as the foolish said what Allah Almighty told in His Holy Book.

Have you seen the ignorance of the misguided people? Have you seen the embellishment of speech and arrogance?

= From the sayings of the misguided and misguided: that the believer or the unbeliever grew up according to the place of his birth, and that Allah in the faith thought is the one who determines the place of birth, so who deserves to be punished.

== I seek forgiveness from Allah the Great who conveyed these sayings, and I only convey them to alert the heedless and slander the truth against falsehood. They are ignorant of what they are, they transmit the embellishment of saying without even the slightest knowledge of religion, relying on the existence of a generation that has been absent from its religion. It is known intuitively that the lesson is the arrival of the message, not the place, and that only those who received the message of Islam will be held accountable, so whoever received the message of Islam and did not believe in it will be held accountable. He lived like an animal, eating and drinking and fulfilling his needs indifferently, so whoever does not care in this world, Allah does not care about him in the Hereafter, so what does that have to do with the place of birth? The lesson is the arrival of the message, not the place. This misguided person watches football matches,



whatever they are. Is this related to his place of birth? Or related to the arrival of the event to him? Did you see the revelation of the devils?

= From the sayings of the misguided: The Islamic god is the one who chose to guide or mislead the human individual. However, he comes later in stark contradiction with himself to place the responsibility of delusion on the human individual. And he is afflicted by the emotions, anger and discontent of weak people.

==, Glory be to Him, is a blessing from Him, and He created people as being servants who have a Lord, and this implies that the Lord is deserving of worship from the servant, so the servant owes the Lord obedience and worship to Him alone. For the servant except by the Lord. There is no one who does not know this in his heart and is certain of it, then he is innate on that, and if someone says that nature has created itself, or assets have created themselves, or chance has created assets, or a cosmic explosion or a primordial cell that has evolved and brought into being, or otherwise, he is the one who has created himself, i.e., he has existed. By himself or created others, this is an acknowledgment from him that there is an existent, and there is no existent except Allah, the Lord, Glory be to Him, Glory be to Him. From non-existence, which is for Allah alone, who has no partner. Likewise, instinct refuses to associate existing beings such as stone, animal, human, or a creature such as fire, star, or sun. Man is the most sublime of creatures. He did not create himself, and he does not know what his soul is, and he does not possess for himself a decree or destiny, so how am I for an inferior creature? He has the rank of creating himself as well as others, or possessing a decree or destiny for others. So is he who claims to be partners with Allah.

Instinct necessitates that some of them destroy each other, leaving only the strongest, and then there is one God, or that they are weaker than him and they need him, so they are not fit to be s or partners, but rather worshipers, and if they were equal in strength, no one would have conquered anyone, and the cosmic system would have been corrupted. And what is organized, and this is denied by the truth and the truth, so the belief of the partners also contradicts the instinct, just as the instinct refuses that God has a son, for the child comes from two proportional things, so who is the one who suits the god who has no partner until he brings him a son? Or how can a child be a god or part of a god? Is a deity separated or a composite deity indivisible? Who is the one who manages the matter of the universe during pregnancy, childbirth, and childhood, is it an imperfect god, considering the child a self-existing hypostasis, or a complete and helpless, irrational, considering the child an attribute of reason? what kind of God or part of a god is this that crawls and runs and tries to stand and falls and needs His creatures to eat and drink?

All of this is rejected by the instinct, the instinct of God that He created people upon, which is a pure bounty from Allah and is not acquired by man, and yet Allah commanded people to seek guidance from Him and He promised an answer as He, the Most High, said in the hadith Qudsi: Sahih Muslim). He said at the end of the hadith, "O My servants, it is only your deeds that I reckon up for you, then recompense you for, so whoever finds good, let him praise Allah, and whoever finds other than that, let him not be blamed." No one but himself." (Sahih Muslim). He does not blame anyone but himself because he did not seek guidance from Allah, because Allah promised and said, "So guide me, and I will guide you" as in the beginning of the hadith, and the eminent



Sheikh Yassin Roushdy, may Allah have mercy on him, indicated that meaning in the reason for the blame in his explanation of the hadith Qudsi.

Whoever is not arrogant in the earth without right and accepts the instinct of that stirs within him and in which he has no gain in it, but pure grace from and mercy and directs to and turns to Him sincerely, grants him success to seek guidance from Him and grants him success in following His guidance and uses him in His pleasure so he enters Heaven by the mercy of , and he acquires from deeds what raises his rank in Heaven, so has grace and grace. As for the one who rejects 's instinct and His grace, then he is a disbeliever, and he is arrogant in the earth without right, and he does not turn and turn to Allah with sincerity, he is not successful in seeking guidance or obedience, then he is not guided to Islam and faith, **and after guidance is nothing but misguidance and acquiring the deeds of the people of Hell, so he will be a witness against himself?** Those who are angry with them and those who are astray are like those whom we respond to. If they are not guided, then they are the ones who rejected and refused the grace of Allah, which is purely bounty from Him without gaining from them. They did not succeed in seeking guidance from Allah, their Lord.

“فَأْتَيْنَا بِمَا تَعِدُّنَا إِنَّ كُنْتُمْ مِنَ الصَّادِقِينَ” ( الأعراف آية ٧٠، هود آية ٣٢، الأحقاف آية ٢٢).

(They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.) (Al-A'râf: 70).

“وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ” ( الأنفال آية ٣٢).

(And (remember) when they said: "O Allâh! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment) (Al-Anfâl: 32)

Instead of saying, O Allah, guide us if he is of the truthful, or if this is the truth from you, then guide us to him! See the challenge! Have you seen the blasphemy of instinct that led them to not succeed in seeking guidance! Do you see that when they voluntarily denied 's nature and His grace, and did not thank it and disbelieved in it, God did not increase them except in loss?

So, what's the dilemma? And after guidance, whose father is nothing but misguidance, sealing the hearing, blinding the eyes, and acquiring the deeds of the people of Hell. So, these people, Allah willing, with His eternal knowledge, should go astray due to their rejection of 's nature and His grace by choice from them, because they are born with it, and because of their arrogance in the earth unjustly. Glory be to Him, He permitted them to go astray and led them astray when He wanted them to go astray in His kingdom, so it does not fall into His kingdom except what He wants in order for them to bear witness to themselves and to distinguish them from those who accepted 's nature and His grace and were not arrogant in the land without right, so what is the problem?

What is the reason for the contradiction that he led them astray and placed the responsibility of his misleading them on them as they refused the instinct of God, so Allah wills that He distinguishes them by what leads to disbelief in the instinct, does Allah make these people like



these? He accepted the instinct of Allah and was not arrogant in the earth without right and in the Hereafter, there is goodness and increase and misguidance is the evil of this world for those who refused and strayed against Allah as a camel wandered and was arrogant in the earth without right and in the Hereafter humiliation and they have no protector from Allah, so He did not grant them success to seek guidance from him sincerely, they are tolerant of their misguidance.

What do you think, O misguided one, of a man who sentenced his disobedient servant to a punishment that will be executed at the end of the day, and if he returns to him before the end of the day apologizing, he will be pardoned, and even the punishment will be replaced with a reward, then he blames him for this sentence that he deserved by doing all day before the time for the execution of the sentence came at the end of the day? Would you not see him deigning to review him, warning him and respite him until the date of execution of the ruling? What do you think of the servant's statement that he judged me to be punished, blames me for my punishment, persists in his disobedience, and even accuses him of inconsistency? So, Allah did not want him to benefit from this warning, so he would turn back from what he is, for 's Eternal knowledge of his fathers and ingratitude was, in fact, excuses until he was a witness to himself.

So, the message to all people is good tidings and a warning, but the good tidings are true for whomever Allah wills, for who humbles himself for God, for who accepts 's instinct and His grace, for whosoever desires and eternity in His pleasure, purely by His bounty and bounty. Then these ignorant people, since they did not seek guidance from Allah and did not guide them, they do not understand 's names, attributes, and actions, and they do not know that Allah is not permitted to transcend what His creation undergoes in terms of emotions and changes, just as His Essence is not similar to persons, so He is pleased and His wrath cannot be measured or compared with the pleasure and wrath of creatures. Glory be to Him, there is nothing like Him, and that the meaning is not permissible in its likeness, disruption, distortion, or conditioning due to the impossibility of knowing the modality, as there is nothing like Him. They did not exalt themselves, do not exalt the actions and attributes. does not know the truth except Allah Almighty. As for man, it is sufficient for him to have the contingent knowledge of the names, attributes, actions and their effects without distortion, disruption, representation or conditioning. Glory be to Him and the Most High.

“لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ” (الشورى آية ١١).

(There is nothing like unto Him, and He is the All-Hearing, the All-Seeing) (Ash-Shūra: 11)

the All-Merciful opens the door of repentance even if it is closed, Allah who is not unjust to the slaves. Allah is justice, does not equate between Muslims and criminals, between those who accepted the grace of Allah, so gave him success to seek guidance from Allah and surrendered his face to Allah and who denied it and rejected it and was arrogant, why He is successful in seeking guidance from Allah after he was lacking and arrogant in the land - in which he is a prisoner - unjustly. Not by earning them like the arrogant, the ungrateful, the disbelievers who

(173)



refused the grace of Allah. All people will enter Paradise except those who refuse and stray from God like a camel's straying. Glory be to Him who has the ultimate argument. Glory be to Him who is not asked about what He does while they are being asked.

= From the sayings of the misguided: in the Qur'an has many attributes that are not befitting of a person with high morals, let alone a god who is free from shortcomings. In Paradise) and severe punishment and oppression, a description befitting a human individual with sadistic tendencies and not befitting a god.

**= Allah the Dominant One:** The Dominant does not see greatness and pride except for himself, so he looks at others as a king looks at a servant. Isn't that a merit of Allah Almighty? does he imagine that at all, or does he imagine perfection except for Allah Almighty? And is that permissible except for Allah Almighty? But the misguided people are arrogant against Allah, their Creator and Owner of their affairs, denying, so they say about it falsely and falsely, a sadistic tendency that is not appropriate for Him? What befits him, O misguided? Is it appropriate for him to have greatness and pride for you? Is it fitting for the Lord to be equal to the servant? Do you deny, O nothingness, then dust that your Creator and Lord may rule over you? There is no doubt that you only accept the sovereignty of those who hired you to challenge your Creator, for you are slaves to your misguidance and your desires, and among the demons of mankind and the jinn, so they are worthy of your sovereignty and pride. Yes, they are, and on the Day of Resurrection they will disown the likes of you.

**Allah Almighty:** The mighty is the one whose will be carried out - as a matter of coercion in everyone. and the will of no one is executed in him, and he is the one who does not leave anyone from his grip. and the hands fall short without the protection of His presence. And it was said that it is from reparation in the sense of reform, and the mighty is the one who compels the conditions of his creation, that is, he reforms them. O misguided, do you want your will or someone else's will to be implemented in yourself or the universe, while you do not even know how the universe works and is organized, and you do not even know the essence of your soul that is between your two sides, and you do not have any control over that matter? Do you look at every atom, cell, relationships, feelings around you, their connections, and the consequences of things, so you want the right thing, so you want to leave things according to the will and whims of creatures? Do you condemn Allah - the Creator of everything, the All-Knowing?

The All-Hearing, the All-Seeing, the Judge, the Just, the Kind, the Expert. the Knower of the Unseen and the Witness, the Great, Exalted, who had it not been for His Presence, the universe would have been corrupted and life and conditions would have been corrupted - forcing everyone to do His will? Do I denounce it? Are you the Creator, what you want? There is no doubt that you want a forest that is not governed by the tyranny of a god in which you live, and you want to nullify 's will so that your Satan's will succeeds so that your satanic endeavours succeed in corrupting conditions and misleading, so ask your Satan to take you out of the tyranny of God so that you succeed in executing his cunning, malicious will. There is no doubt that you see that these qualities are not befitting of an impeccable god, but rather befitting your sick whim, to spoil the crops, the offspring, and the universe.



**Allah the Omnipotent:** The Omnipotent is He who has complete dominance over everything, and all beings are subjugated under His subjugation and power, powerless in His grip, and He is the One who breaks the backs of the tyrants and inflicts humiliation on them. O misguided people, are these attributes shortcomings that are not befitting of a god? Have you seen if your intestines are out of his oppression, so I squeezed you in an afternoon? Have you seen that the sun, stars, and planets deviate from His subjugation and power, and deviate from the path that He set for them, and then approach or fall on your head? Have you seen that if gravity goes out of its power and spreads through space? Do you think that if the tyrants, animals, or insects such as locusts, lice, ants, frogs, bugs, fleas, and mosquitoes overpowered you and destroyed you, would you feel at ease, and this was the renunciation of imperfections, and this was the one that befits the god that you suppose in your demented imagination and delirium with to mislead people like you? .

**Allah's deception:** - His careful arrangement with a trick that nullifies the bad deception, such as casting the likeness of Jesus, peace be upon him, on whoever wanted to kill him, and he was crucified instead of Jesus, peace be upon him. And as His arrangement, glory be to Him, for the salvation of Moses, peace be upon him, from Pharaoh, who kills the children of Israel, as Pharaoh raised him instead of killing him, and removed the kingdom of Pharaoh at the hand of Moses, peace be upon him, so he thwarted Pharaoh's deception and drowned Pharaoh and his soldiers. And as his arrangement to expel the Prophet, may Allah's blessings and peace be upon him, from among my backs, forty men chosen from forty tribes awaiting his appearance, may Allah's blessings and peace be upon him, to stab him with the stab of one man, so he came out from among them safely and poured dirt on their heads. .

- Allah's deception: His respite for the wrongdoers, while not depriving them of His apparent and hidden blessings, which the enemy does not count, for everyone is thanks to Him, and from His bounty is provided for them, blessing them and afflicting them, so that they may supplicate. His punishment, which he warned them and excused them with, passed on them, and this is a bad outcome. This luring is praiseworthy cunning, as it is revenge for the oppressed from the wrongdoers.

**insecurity from Allah's deception,** because the Muslim, no matter how obedient he is, does not consider himself to be doing well, just as he does not guarantee his devotion to Allah , the Exalted, nor the end of his work, because he is not arrogant and does not guarantee himself. In his hand, the Muslim fears a bad consequence out of fear of his misdeeds, he is with 's blessings upon him, and this is 's plan that he does not feel safe from, so only the losers are safe from 's plan. He is absolute justice; Glory be to Him.

Glory be to Him, the Most High, the best of planners, there is nothing like Him, and He is the All-Hearing, All-Seeing. But the misguided people hate that Allah will prevent them from deceiving them by the deception of the Almighty, so that their corrupt goods will be invalidated, just as they do not hope for an account for their knowledge of their bad outcome. Their day when they were promised, and this is what they deny in flight, and this flight will not avail them anything from the truth.

**Allah is severe in punishment, endowed with severe violence, and Allah is Forgiving, Most Merciful:** Forgiving, Merciful to those who return to Him, to those who are kind, to those who



are merciful to people. He punishes severely and ruthlessly takes violently the people of crime with their crimes, the corruptors in the land with their corruption, the arrogant in the land unjustly with their arrogance, the oppressors with their oppression, the people of falsehood and its helpers with their falsehood who did not return to Allah the truth before their fixed term. And this is what the misguided people do not like. They do not hope for an account for what they have advanced and what their hands have advanced, and God is not heedless of what they do.

= From the sayings of the misguided people, according to the followers of Mohammad claim, needs victory and fighting in His way to urge the followers to wars, and this is a human image. orphaned and widowed, and many were taken captive in the name of Allah and for His sake, and that a perfect god does not need all these massacres, and a wise and wise god will not stir up hatred among those He created Himself.

== They refer to his saying come

“يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ” ( محمد آية ٧ )

(O you who believe, if you stand up for Allah, He will help you and make your steps firm)  
(Muhammad: 7)

“مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا” ( البقرة آية ٢٤٥ )

(Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times?)  
(Al-Baqarah: 245)

These misguided people are like those who said

“إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ” ( آل عمران آية ١٨١ )

(Allâh is poor and we are rich!) (Āl-'Imrān: 181)

They said if he was rich, we would not have borrowed our money. the truth is that if Allah willed, He would have enriched everyone, and the poor would not have needed the rich, but Allah afflicted the rich with the poor, so He provided the rich with the provision of the poor, which is the amount of zakat while reaching the quorum. Likewise, if Allah willed, he would have supported the truth and his religion without fighting in its cause by destroying the unbelievers, the hypocrites, and the misguided, but He willed, glory be to Him, with His mercy, to respite them with the lesser torment - the torment of this world with killing, captivity, years of starvation, and diseases - without the greater torment - the torment of the other. A - a respite for those who remain Perhaps they will return to the truth, and Allah Almighty wills that the truth and religion be victorious at the hands of the Muslims, out of His grace and bounty. He took martyrs from them as a reward for them, and to distinguish those who support the truth and the weak, support the religion of Allah, strive in the way of Allah, and be patient in from those who abandon the truth and the weak, and abandon the believers, who are the infidels and the hypocrites, so that





they are witnesses against themselves. By evidence, and he who lives shall live by evidence on the Day of Resurrection, on the Day of Greatest Punishment, and the truth is that it is Allah who gives the poor with His sustenance to the rich, and supports Islam with His victory for the Muslims. Exalted be He, and this victory is the victory of the Muslims for the religion of Allah, which is expressed in the help of Allah, just as lending to the needy is expressed in lending to Allah, as the Almighty said:

“مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا” (البقرة آية ٢٤٥)

(Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times?)  
(Al-Baqarah: 245)

Because whoever does that does it in the name of Allah, for the sake of Allah, for the sake of . Whoever lends to the needy or helps the debt deals with Allah as if he lends or helps. So, Allah Almighty addresses the believers that dealing with Allah does not look at whom you deal with, but look at whom you deal with in his name and for his sake.

“عَبَسَ وَتَوَلَّى. أَنْ جَاءَهُ الْأَعْمَى” (عبس آية ٢-١)

(He frowned and turned away\* when the blind man came to him) (Abasa: 1-2)

The blind do not see the frowning in the face, but because dealing is not with the blind or with the sighted one, but rather dealing with alone who has no partner, from this point of view the frowning in the face of the sighted person is equal to frowning in the face of the blind, and dealing with in the various types of dealings is the most sublime Types of dealings, and if people were treated like this, humanity would be happy, and no one would have violated the sanctity of it due to the absence of the human censor, and no one would have fooled anyone.

**Jihad** is exerting effort, i.e. exaggerating and exerting one's capacity and energy. jihad is a form of interaction, which is the **jihad of the mujahid** who exerts effort with himself or with others, just as he exerts effort with the obedient ones. They are like the soul to the believer. The believers are brothers, so it is like jihad with the self, where he exerts the effort as advice and reminder. Guidance, guidance, education, schooling, and assistance, to ward off the evils of the soul and the evils and evils that are presented to it, in order to purify it and forbid it from what God has forbidden, to reveal and motivate its virtues, and to respond to the good and good things that are offered to it, to encourage it to do good deeds, to purify it, and to do what it does. God commanded him and his connection and urged them to increase in voluntary acts of worship and submission, but rather to be content with decree and destiny, its good and its evil, its sweet and its bitter, and even to believe in it that it is the choice of the All-Knowing, the All-Aware, the Wise, the Gentle, the All-Seeing, the Helper, the Guardian, the Praiseworthy, the Most Merciful, the Most Merciful, to Him is the return and to Him is the return. Efforts with the disobedient in reminding them and taking their hands to obey their Lord, loving Him, returning to Him, adhering to His commands and avoiding His prohibitions, and taking over the hands of the transgressors among them to support them.



Allah's Messenger said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Messenger .It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet said, "By preventing him from oppressing others."

Exerting effort with the hypocrites in exposing their suspicions, sweeping away the filth of their thoughts, and repelling their falsehoods to thwart their goals. Likewise, exerting effort with the situations in changing the evil - which is everything that contradicts the Sharia - according to one's ability, by hand, tongue, or heart, and that is the weakest of faith and in approval and support. goodness, preparing and facilitating his paths, removing obstacles before him, combating his obstruction, and in what would establish God's law in all aspects of life, for the law is not exhaustive, and ruling according to what God has revealed, including punishments, retaliation, and punishments, the responsibility for implementing which falls on the guardian. The commander or his representative, taking into account the prevention of the punishment due to suspicions, taking into account the conditions that must be met in establishing each punishment, and detailing all of that in the schools of thought, the abundance and nature of which indicate that proving the entitlement to the punishment is surrounded by numerous guarantees to cover the servants and have mercy from God, just as they make it impossible. Imposing punishment on an innocent person.

The availability of the conditions in the manner stipulated necessitates the imposition of the punishment without a doubt for every knowledgeable person who has knowledge of it, bearing in mind that by applying these legislations, crime is prevented, in addition to being prevented by simply hearing about it, so you can hardly see its application in the societies that legislate it because it is free from violating the punishments and violating the rights of the people. **Hudud (boundaries)** are Punishments that God Almighty has determined and determined for specific crimes, and they are a right of God Almighty. No one may intercede for them after submitting them to the guardian or his representative. **Retribution**, which God has legislated, is a right for servants and relates to crimes of self-assault by wounding or killing. It is not permissible for the guardian or his representative to He may be pardoned to blood money, or to an absolute pardon, unless the victim or his heirs pardon him. Ta'zir, that is, discipline for crimes less serious than hudud crimes and retaliation, which were left to the ruler, is permissible for the guardian or whoever takes his place to pardon him if it is a right of God, unless it is Disciplining the perpetrators depends on the punishment, and the matter is related to warding off corruption and bringing benefit, which must be the goal of the guardian or his representative.

However, if it is a right for human beings, then it is permissible for the imam to pardon if the right holder pardons the offender, even after it has been brought to him. Punishments, retaliation, and punishments are a protection for individuals and societies. God, justice, does not want injustice to His servants. They are a rebuke that cuts off crimes, and the history of the centuries in which they were applied is the best witness. Therefore, not as the aggressors try to show it for fear that it will affect them or that the appropriate environment of corruption that is beloved to them will be denied them. It is an expiation for whoever it was established upon in this world, and whoever God covers in this world should not reveal God's cover over him and let him repent



and seek forgiveness from God and His command. To God, if He wills, He will pardon him, and if He wills, He will punish him with it in the Hereafter, just as it is a mercy for the one whose soul tempts him to transgress, thus protecting him from the evil of his soul and its sick arrogance, society's hatred for him, and God's wrath upon him and his torment in the Hereafter, just as it is a mercy for whoever it is possible. To be the one being attacked, and to exert effort with Satan in defending his obsessions, seeking God's refuge from him.

in alerting one's sight at the first touch of the precursors of one's obsessions, and constant remembrance, and guarding the inputs and observing the outputs, and such as exerting effort with money and soul with the unbelievers to repel aggression or to raise the word of God by calling them to Islam for God, Lord of the Worlds. If they refuse, then there is no compulsion in religion, but submission to the rule of God. God, and exerting effort in supplication and supplication to God, and every work of the heart that is pure to God alone and has no partner, is jihad and a common denominator in all these types of jihad. **jihad in Islam in all its forms so that the word of God is supreme**, whether over Muslims or unbelievers alike.

Jihad is in word or deed, with what God has enabled you to do, such as argument, clarification, jurisprudence, knowledge, senses, limbs, power, authority, prestige, money, soul, or other things. Examples of jihad include learning knowledge, working with it, and spreading it by teaching matters of religion. Enjoining good and forbidding evil, exposing falsehood, speaking the truth and refraining from false witness, calling to God, advising and guiding, preventing, giving and fighting in the name of God and for the sake of God, and so on. The word of God is supreme, so it is jihad for the sake of God.

**Fighting in Islam is jihad**, and it is either to repel aggression. God commanded repulsion of aggression and forbade aggression, and made it clear that God Almighty does not like aggressors. Either for those who do not start fighting Muslims or try to attack them, it is a final, necessary stage to elevate the word of God, and both so that the word of God is supreme. The earth and what is on it was created by God Almighty and belongs to Him, so disposal of it must be in a way that pleases Him, that is, according to His guidance, which He commanded to be followed, which is good for peoples and rulers alike, and who is better in judgment than God, where there is justice and the absence of transgression (injustice and oppression) and the absence of injustice? Derogation of the truth and deception) as happened in the Islamic conquests. Is the individual aggression and hatred, i.e. the reaction, the action is the incitement of hatred among those whom God created? Do you not distinguish between action and reaction?

Or is it that the Word of God, the Knower of the unseen and the witnessed, is the Just Judge, the Knower of the outward appearances of matters and their hidden things, the Acquainted with who He created and what is right for them, through which the universes that expanded them were made right, and the earth on which they walk is supreme over everyone who created them all, for all are equal under His rule and guidance, and no one has authority over them. Is it because of his power, influence, ideology, thought, racism, or whims that arouses hatred between them, while the words of each other against each other, including their own whims, imperfections, shortcomings, and even no knowledge except the apparent meaning of the matter, which God



has revealed, is what arouses love between them? Which submissive person has more right to stir up hatred among those whom God created, if you only knew? Is it the submission of all servants, without any difference between the lowly and the honorable, the strong and the weak, the rich and the poor, the white and the black, or the Arab and the non-Arab, to the One and All-Powerful God, or is it the submission of servants to servants like them, who are divided in visions and desires, that stirs up hatred among them? Do you not see the sectarian, racist, international and regional conflicts, and even the many coups in one country, the ongoing cold and hot wars, the first, second and third world wars, worldly ambitions, transgression and aggression between different man-made ideologies and the destruction they have left behind and are leaving behind? Comprehensive of the country, the people, and psychologically and physically distorted generations?

Are you more astray or the blind? Rather, you are more astray from the path, for the blind see neither falsehood nor truth, and you see truth as falsehood and falsehood as truth, and you are even working to spread the blurring of your eyes with which you have been afflicted due to your disbelief. But far from it, far from it, for you to extinguish the light of God with your mouths, and I give you good news that only those who are eternally lost will follow you, for you will not win. New misguidance. Rather, you are gathering old misguidance until you enter Hell humiliated. Whoever supports God, that is, supports the religion of God, spreads justice among people, unites peoples under the banner of justice, and prevents injustice, oppression of people, trafficking in honor, plundering of wealth, aggression, impoverishment of countries, humiliation of peoples, assault on freedoms, and weighing on more than one scale to satisfy the whims of arms dealers. And the igniters of wars, the instigators of strife, the instigators of sectarian conflicts, the destroyers of morals and religion, the mindless ones, and the promoters of prostitution, perversion, and decadence, in order to make it easy for them to plunder and plunder in the jungle they have created and used by those they hired to fuel it.

The religion of God, Islam, calls for compassion between people and honesty, and forbids deception, betrayal, theft, plunder, and the seizure of money or property, whether private or public. Islam forbids wasting the wealth of peoples, such as wasting them on the pleasures of tyrants, or creating or spreading corruption, or fueling conflicts or creating agents for plunder and plunder for the benefit of individuals or for the benefit of peoples who do not own anything and thus become a global stock of it, without peoples being robbed of their wealth and goods so that they do not have a livelihood, or using forbidden weapons that lead to indiscriminate killing and the destruction of what is forbidden to be destroyed or otherwise. Islam calls for the proper exploitation of the country's resources and investing them for the benefit of the people, not to dominate them by plundering or wasting them, such as destroying crops and crops, as the enemies of humanity do, whether on the level of individuals, such as imaginary leaders who bear witness to God for what is in their hearts and are the most bitter adversaries and agents of the devils, or at the level of developed countries. The advocates of civilization, the advocates of freedom of dissolution, the freedom of corruption and depravity, the restrictors of chastity and



purity and their killers, the advocates of civilization, the makers of crises, the impoverishers of nations, the debilitators of peoples, the instigators of conflicts and the igniters of wars.

What is the annihilation of peoples, the crops, and the dumping of tons of others into the ocean under the pretext of maintaining global prices, protecting farms, and promoting homosexuality that destroys births among children and calling for it by all means and means and by coercion, as it was placed in educational curricula by many of you, and Islam calls for advice and cooperation in righteousness and piety, respecting the elders and having mercy on the young, not being arrogant or arrogant, striving to meet needs, providing relief to the needy, striving for widows and the weak, sponsoring orphans, giving to the poor and needy, and supporting the oppressed and oppressed on earth. The history of the Islamic conquests is the best witness to the victory of the Muslims over the Jews and Christians over those who subjected them to terrible torment throughout history, just as none of them or others were forced to convert to Islam. Rather, they were called to Islam as a matter of obligation if the call to Islam did not reach them, and as a matter of recommendation if they did not. The message was the call to Islam. If they refused to enter into it, they asked for a **jizyah (tax)** as a sign of submission to the teachings of the state of justice. If they refused, they insisted on fighting, which is not sufficient unless it achieves its purpose, which is for the word of God to be supreme, that is, to have authority and control.

The Prophet said: "The one who fights for Allah's word to become Superior, is striving in Allah's Cause." (Sahih Al-Bukhari). He also instructed his commanders saying: "When you meet the polytheists who are your enemy, summon them to one of three things and accept whichever of them they are willing to agree to, and refrain from them. Summon them to Islam and if they agree, accept it from them and refrain from them" (Sahih Muslim).

The goal is not to wipe out disbelief from the face of the earth, and the evidence is the absence of coercion in religion if they refuse, and just taking the jizyah, just as it is not merely spreading the religion and communicating the call, otherwise the jizyah would not have been imposed, nor is it a levy, as the jizyah is only taken from those responsible who are able to fight. Only as an indication of submission to the teachings of the state of justice for those who remain faithful to their religion, and the situation in terms of wealth and poverty is taken into account in assessing it, so it is waived for those who are unable to fulfill it, and even he and his dependents are to be supported from the Muslims' treasury as long as he remains in the lands of Islam, just as it is waived for those among them who have entered Islam, but rather The purpose is for the Word of God to be supreme. Whoever prevents the Word of God from being supreme will be killed, according to Muslim agreement. What we are witnessing now is arrogance on earth without the right, transgression, exceeding the limits, deviation from the truth and opposition to it, and weighing on more than one scale, and even on the scale. Its opposite is according to the whim and interest of weightless servants who control servants like them, and the spread of injustice, oppression, corruption, corruption, and the crises that have affected the peoples of the earth, in addition to the plundering of their wealth, the infringement of their rights, the conflicts and wars taking place at the hands of devils or their agents, and the raiding of territories. And destroy it and its people under false claims that have no truth to impose influence and control in the region and plunder its resources.



What we are witnessing in many parts of the earth is the persecution of Muslims, their torture, the brutal mass killing of them, or the restrictions and harshness on them at best, and the attempts to obscure and obscure Islam, falsify its concepts, distort its true image, falsify the history of the most glorious eras of its commitment and application, and affix accusations. against its people, and alienating them and mocking them, and hostile statements issued by the major international parties, all the way to the officials of the cow-worshippers, until they became an electoral commodity, and demonstrations against Islam and Muslims, and the statements turning into attacks, and burning their Holy Book openly in front of all the people of the earth, over and over again, except because of The height of disbelief, which did not find anyone to deter it in any attempt, so it strengthened itself with its agents until it spread and invaded after ensuring that it would not be deterred by repelling it. And the end of all that, and world peace and true security in the life of this world, will only come about if the word of God, judgment and justice, is supreme, that is, it has authority and control. Either by submitting to God, Lord of the Worlds, voluntarily, without coercion, by the glory of the Mighty, or by submitting and submitting to the state of justice, and its evidence in Islam is paying the tax by hand, which means the violators submit, even if they remain in their religion.

Therefore, the jizyah is not imposed except on those who remain faithful to their religion, among those who are obligated to fight only, and it is waived from those who have converted to Islam. The jizyah is not imposed on women, non-Muttabils who have not reached the age of maturity, slaves, insane people who have lost their minds, the mortal sheikh, and monks who are isolated from worshiping in cells. Other than those who have been in contact with people in their livelihoods and homes, and it is not waived from the one who becomes a terrorist after the tax is imposed, and the tax is paid in cash every year by hand, not through a servant or otherwise, without abstaining or disputing, and its amount depends on the situation of richness, poverty, intercession, and whoever is unable to pay the tax. It was forfeited from him, and even he and his dependents were supported from the Muslims' treasury as long as he was in the lands of Islam and did not leave it to other lands. Non-Muslims are not included or sought help in Muslim wars, as Muslim wars in all their forms are nothing but an implementation of God's law and the raising of a banner that does not exist. There is no god but Allah and Muhammad is the Messenger of Allah, may Allah's blessings and peace be upon him, and there is no other intention. So how can they fight for what they do not believe in, when the apparent thing that contradicts the hidden one is false and has no hope of benefit!

Muslims must provide protection for the people of Dhimmah, defend them, prevent those who intend to attack them, work to rescue those who are captured, and recover what was unjustly taken from their money, even if they died without that, in order to protect those who are under the protection of God Almighty and the protection of His Messenger, may Allah bless him. With no other intention, if the Islamic State is unable to protect them and pay for them, the jizyah will be waived from them. The jizyah imposed on non-Muslims and the zakat imposed on Muslims are not the same, as the jizyah has no reward from God for those who pay it, as it is small for them in this world and they have nothing in the afterlife except an eternity in Hell, while the Muslims' zakat is growth and purity in this world and an eternal paradise in the afterlife, which prompts them to flee. From the bondage of disbelief and the young to the glory of Islam, if they



have reason, and the tribute money and zakat that God imposed and the provisions of which were implemented by the rightly-guided caliphs who are based on God's law and who rule by what God has revealed - which cannot be compared as a small value to the value of taxes imposed throughout the ages - has eliminated poverty. And destitution, while the taxes imposed throughout the ages before and after Islam have never eradicated poverty, and history and the truth of the situation of famines, homeless people in camps, and even poor people in the richest societies are the best evidence of that, and this is nothing but the justice and integrity of Islam. Rulers by what God has revealed, with His knowledge, the rule and law of the All-Knowing, the All-Aware.

“ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ” ( المائدة آية ٥٠ )

(Do they then seek the judgement of (the days of) Ignorance?[3] And who is better in judgement than Allâh for a people who have firm Faith) (Al-Maieda- 50)

If man knew his Lord and the difference between the Creator and the created, and God's true destiny and knowledge of God's power, management, wisdom, management of matters, His mercy, and what is in His law and His wisdom that He has approved for us of justice, the absence of crises, easy living, and merciful relationships, Contentment and happiness in this world before the afterlife. Most people who are happy under a rule other than God's rule will know that they are fooled, that is, their rights are diminished and deceived, and that their happiness is unreal and tasteless. If they truly tasted living under God's rule and satisfaction, they would regret any moment they lived under it. A ruling other than the ruling of God, if they knew.

It is incumbent on Muslims towards those to whom the message of Islam has been conveyed and who are warriors who are hostile to Islam and Muslims, or who are found to have the intention of fighting Islam or Muslims, to begin raiding them and fighting directly where it is necessary to surprise them. Muslims must also rescue their captives. It is also necessary to kill **the apostate**, who is one who has explicitly left Islam in word or deed, or necessarily denies something known from the religion, or has made lawful what God has forbidden, or forbidden what God has made lawful, or has issued a statement or action that is considered disparagement of one of the prophets, messengers, or angels, may Allah's blessings and peace be upon them, or the Qur'an. The Holy Prophet or the Sunnah of the Prophet, may Allah bless him and grant him peace. The apostate is required to be of sound mind, adult and voluntary, knowing that the ruling on his words or actions is that he departs from Islam. The crime of apostasy is proven by the apostate's confession once before the ruler or judge, and is also proven by the testimony of two just men if they decide. There is something in their testimony that necessitates his disbelief, and what is witnessed is united in their statements, and it is desirable to call him to Islam. If he accepts abandoning it, otherwise he will kill someone immediately without repenting, that is, either return to Islam or be killed, and his reward will not be taken from him, for he knew the truth and followed it, then abandoned it knowingly. Frankly speaking, there is no hope of good for himself or for anyone else.



Among them are those who require repentance, and among them are those who say that it is desirable, which is giving the apostate three days and nights, and the pregnant woman is postponed until she gives birth, and the non-pregnant married woman until she menstruates to ensure that she does not become pregnant, and the breastfeeding woman until weaning if there is no one to breastfeed the newborn, and the Hanafi school - contrary to the majority - excludes the woman. The apostate is subject to the punishment of death, and they said that she will be imprisoned without specifying a period and forced to convert to Islam.

The wealth of the apostate is not inherited according to the majority, but rather it is spoils for the Muslim treasury and is inherited to his heirs according to the two imams Abu Yusuf and Muhammad, and according to the Hanafi school of thought, for a man, what he acquired before apostasy is inherited to his Muslim heirs, and afterward to the Muslim treasury, and for a woman, all her money is to her Muslim heirs.

Jihad, which is fighting in the name of God and for the sake of God, is an obligation of sufficiency. If it is carried out by a sufficient person, then it is waived for the rest. If it is carried out by someone who is not sufficient, then the sin of the rest is committed. If no one undertakes it, then all are sinful. Jihad is an individual obligation if a Muslim attends the fighting, or if the enemy comes and besieges the country or settles in it, as it is obligatory for the people of that country, and if they are unable to repel the enemy, it is obligatory for those who follow them from other countries, or if the imam mobilizes the people, or if he needs a specific person, and no. No one can block his path except him, and it is not permissible to stand on the day of march, since it is one of the calamities, that is, destruction, unless he goes to come with greater strength or to side with a group in another aspect, to strengthen it and it is seen that it will be defeated, but on the condition that there is no fear for the group he is in, otherwise no. He may align himself with another group

The Prophet said: "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practicing sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." [Al-Bukhari]. He also said: ("A section, of my people will continue to fight for the right and overcome their opponents till the last of them fight with the antichrist.") (Sahih Muslim). The Prophet said: (A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain ill this condition until the Hour overtakes them.). (Sahih Al-Jamea)

jihad, is jihad against oneself and jihad against Satan, is an individual obligation that you must carry out in which no one can block your path. And jihad, which is changing reprehensible conditions, that is, violating the Sharia with the heart, that is, with denial and hatred, is an individual obligation for everyone who witnesses it or knows about it, and does not This duty is





waived from the person assigned under any circumstances. The rest of the types of jihad, such as changing bad situations with the hand or tongue, and exerting effort with the obedient and disobedient, and the hypocrites, and so on, are an obligation of sufficiency and are an individual obligation for whoever needs it, and no one blocks his path and he is in his ability and is safe for himself, his money, and others. He, may Allah's blessings and peace be upon him, said, "A group of my nation will continue to stand by the command of God. They will not be harmed by those who abandon them or oppose them, until the command of God comes and they prevail over the people" (Sahih Muslim).

The Prophet said: (The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah: He replied: Love of life and dislike of death.) (Sahih Abu Dawood)

Let those who believe in God and the Last Day rise up and carry the banner, return to their religion, be brotherly in God, reject differences and the intrusions of the devils of the jinn and mankind, and work on what has been the practice of the last centuries, and not separate or work under a name other than the name of God and for the sake of God, as he said. May Allah's blessings and peace be upon him, and coordinating efforts and unifying the goal within themselves and among themselves, for the goal and goal is one, He is God alone, He has no partner, to Him is the return and to Him is finality. So let them shake off from themselves the love of this world, the hatred of death, and dealing with usury, taking the means and preparing the equipment that will enable them to achieve victory. God, and if they spend their lives for the sake of that, they have spent them in the best deeds with God after believing in God and His Messenger, may Allah bless him and grant him peace. If we do not do that, God will bestow upon us humiliation that He will not take away until we return to our religion, and the nations will come to what remains of the bowl, which you now see as a vision. Indeed, you live with its events, and some of us suffer under its weight. It is eaten without moving and eaten without objection, and the eater even invites someone else, and that is nothing but a punishment from God for disobeying His command to abandon exalting the word of God for the love of this world and hatred of death. In loss is the one who disobeys God's command or fulfills His prohibition.

“ أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ” ( محمد آية ٧ )

(O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm) (Muhammad-7)

“ إِن يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ” ( آل عمران آية ١٦٠ )

(If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust) (Āl-'Imrān-160)

Allah's Messenger (say, "If you sell anything on credit to anyone, on the condition that you will buy it back for a lower price (al-'Einah), take hold of the tails of cattle, become pleased with agriculture and give up Jihad - Allah will make disgrace prevail over you and will not remove it



from you till you return to your religion." [Reported by Abu Dawud). The Prophet also said: od's Messenger as saying, "He who dies without having fought, or having felt it to be his duty will die guilty of a kind of hypocrisy."

“ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ” (الرعد آية ١١)

(Verily! Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh).) (Ar-Ra'd-11)

O misguided ones, are these wars in which no trees were cut down, no crops were destroyed, no encroachment was made on places of worship or worshipers, no sanctity was violated, no dhimmi or non-warrior was harmed, and that was by the instructions of the Messenger of , may Allah's blessings and peace be upon him, by order and the one who spread civilization in the dark ages and spread knowledge and sophistication during the days of ignorance and backwardness of the world, do you describe it with what it is not in it and with what is in the wars of your tenants, the wars of mass destruction, the demolition of homes, hospitals, places of worship and schools, the killing of elders, children and women and Rape of women and mass massacres of combatants and non-combatants at the hands of mercenary cowards who are like men who do not confront and use aviation, missiles and ramming from a distance, cowards who do not fight for the victory of truth or for the victory of religion, but for the victory of their lusts for oil and gold and the plundering of peoples wealth and impoverishment And humiliating them and plundering the country's wealth and China's opium and water wars and killing millions at once indiscriminately and planting mines and mutilating fetuses and humanity with chemical and nuclear wars at the instigation of your impeccable, racist, hateful s who do not care about humans, plants, animals or stones.

Those who hired you not to distort the facts but rather to reverse them and to create a corrupt cultural climate and corrupt people and ignore them so that it would be easy for them to complete their crimes under the cover of your corruption. Crimes that would not have occurred if the Islamic conquests had continued, the facts of which you are falsifying, fighting Islam, and misleading people for fear of their repetition, for fear of establishing justice and preventing injustice for the sake of corruption and injustice.

They talk about about freedom and peaceful coexistence, and they are far from the attributes of a human being, but rather a jungle animal, as the jungle animal is superior to them. Who are you talking about, you foolish, misguided, paid people, and who are you addressing? Do you address people from another planet who do not see the ongoing wars and provocation between tribes and states and the effects of their destructive wars and the blood wasted to this day everywhere? Are they more guided than those who believe in a way, as your ancestors said, and Allah exposed their statement in His Mighty Book, which falsehood does not come to from before it or from behind it? The book of Allah that you are fighting so that your affairs? Who will you help, O misguided ones? Do you support the devils of mankind and the jinn and talk about the Messenger



of Allah, may Allah bless him and grant him peace, and those who believe? Are you that you do not recognize Allah! Rather, you worship your whims and the whims of your decadent s and your foolish minds? Where is your mind when you were crawling on the floor? Where is your mind when you are buried in the dirt? Rather, where is your mind when you sleep? O weak misguided, when you dare to do, who manages your breath and your blood circulation? Who, if he stops you from urinating, leaves your mind and poisons your body? Or are you rewarded, intrigued, misguided?

Do you think that you or others have logic? The most logical person is called a rational man. He is that man with systematic thinking who is good at linking effects with causes, i.e., results of things with their causes. He knows very well the relationship of effects, i.e. results of things with their causes, i.e. with their causes, so he knows what leads to what, and from here he gained his logic, as he is good at extrapolating matters. Events and conclusions are as close to truth as possible. These effects and causes, results and causes, the relations between them, and what logic is based on, all of this was created by Allah, and He is the one who instituted, that is, enacted the law that linked the effect to its cause. Logic originally or is there a logical man? So how can you speak to yourself or others and not speak to Allah, who had it not been for the constants that He established, there would be no logic in the first place? Or how do you have logic with Allah? How do you think you're onto something in the first place? Or how can someone who moves his lips without what Allah said be on something? Is he who disbelieved in the blessing of his Lord, who made for him a tongue and two lips, and with them he contradicted 's guidance, will he be on something? Glory be to Him, the Most High, the One who establishes bonds and laws, so whatever He wills is, and what He does not will is not His saying the truth, and by His saying things happen, not the other way around. My servant did not remember Me and his lips moved with me."

Part of the misguidance of the misguided is their saying about the truthful that the truthful want to take us back more than 1,400 years, and the human mind has developed and the human personality has developed in a way that is not suitable for taking it back more than 1,400 years. These words are from their confusion of truth with falsehood, and we say to them, and for the same reason that you say about the development of the human mind and the human personality, God did not want anyone whose business was this to legislate on his own behalf for himself or for others, because every generation develops from the previous one, so God did not entrust this task to anyone and assigned it to him. He limited it to Himself, Glory be to Him, as God Almighty said on the lips of Joseph, Jacob, and Muhammad, may Allah bless them and grant them peace.

“إِنَّ الْحُكْمَ إِلَّا لِلَّهِ” (يوسف آية ٤٠)

(All power belongs to Allah alone) (Yūsuf-40)

You, misguided person, will die and become old and perished. God is alive and does not die, and so are the generations after you, dead and ancient. God is the ever-living one who does not die. God is the One who created modernity and antiquity, and He is the One who created death and life. He alone has judgment and to Him belongs. You will come back,

“وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ” (القصص آية ٨٨)

(187)



(And do not invoke with Allāh another deity. There is no deity except Him. Everything will be destroyed except His Face.[1122] His is the judgement, and to Him you will be returned) (al-qasas: 88)

So, beware of these misguided people who imagine people with words and images, for they are without logic at all, and they falsify concepts and attach effects to other than their causes, and their falsehoods are in the extreme of foolishness and ignorance. He and his regret are foolishness, because the blind does not see anything, so he imagines it or imagines something like it, so he only imagines those who have sight. When the servant thinks of it, if it is good, then it is good, and if it is bad, then it is bad.

We cannot fail to point out that the enemies of God, just as they target, with their embellished speech, the arrogance of those who are absent and those who lack knowledge of religion due to their distance from God, they are also keen to stir up strife among those who are committed to talking a lot about controversial matters such as the niqab or the hijab, and a lot of talking about similarities and delving into them. And by belittling some, distorting others, questioning their religion, etc., are intentional and carefully chosen distractions that are spread among Muslims from time to time, so that Muslim youth are distracted by them, half-scholars fight by them, and non-committed youth lose their trust in everyone who carries the message. He loses his affiliation and becomes more distant from religion. It is necessary to pay attention to such pitfalls and not to delve into them and to be preoccupied with what has been agreed upon and the major tasks. Praise be to Allah, so everything that these hired and misguided people stir up until the Day of Resurrection is rejected by Allah in the Book and the Sunnah. The Almighty said:

“مَا فَرَّظْنَا فِي الْكِتَابِ مِنْ شَيْءٍ” ( الأنعام آية ٣٨ )

(We have neglected nothing in the Book) (Al-An‘ām:38)

“بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ” ( الأنبياء آية ١٨ ).

(Rather We hurl Truth against falsehood, so it knocks it down. Then it disappears. You are the ones [who need] to worry because of what you are describing.) (Al-Anbiyā: 18)

And he, may Allah’s blessings and peace be upon him, said, “I left among you, O people, what if you hold fast to it, you will never go astray: the Book of Allah, and the Sunnah of His Prophet” (Al-Hakim in Al-Mustadrak).

So how do you stop at the updated forms that lack in their existence, the Creator, the Maker, through whom things are known, and through whom are visions and revelations of truth? Standing at the image without the imager is sight without insight, it is an eye without a heart, the Almighty said

“فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ” ( الحج آية ٤٦ )

(t is not the eyes that turn blind, but it is the hearts within the breasts that turn blind) (Al-Hajj: 46)

“وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ” ( الأعراف آية ١٩٨ )



(And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.) (Al-A'rāf: 198).

### Vision ranks:

“يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ” (المجادلة آية ١١).

(Allah will raise in ranks those who believed from among you and those who are given knowledge) (Al-Mujādalah:11)

**Some people (Muslims and believers) are those who deduce from the image (the king) the attributes and actions of the depicted in perfection and majesty (the king):** the knowledge of certainty is based on hearing, reporting, analogy and looking, i.e. inference, inference without doubt, for it is the first level of witnessing (To bear witness to the truth and act according to what it bears witness to.” They look and see, and listen and understand, attention, attention and contemplation, not heedlessness or arrogance.

“إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ” (آل عمران آية ١٩٠).

( 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 -)(al-Imran: 190)

examples of it:

- Whoever witnesses the perfection and majesty of the attributes and actions of Allah the imager when he sees the images of signs in himself and in the universe, then he praises and exalts Allah, The Almighty. Like the sign of rain falling on the dead land and the plants growing, the Giver of Death, who revives the dead and resurrects those in the graves, who revives the dead of the heart with faith. He is capable of everything, and the contrast between life and death predicts the perfection of power.

- the opinion that what Jesus, peace be upon him, brought, no human being could have done anything like it on his own, and that he only has certain miracles, and that God is the first, and Jesus, peace be upon him, was a new human being. These are miracles that God performed at his hands and supported him with to support his message, as happened with The rest of the messengers, and this is evidence that he is the Messenger of the Lord of the Worlds. God saw in the actions of Jesus, peace be upon him, that God is the Creator of them and what they did, and of Jesus, peace be upon him, **so he believe in Allah, the Lord of Jesus, peace be upon him, just as he believed in Jesus, peace be upon him, that he is a servant of God and a messenger.**

- Pharaoh's magicians bypassed the image of the stick turning into a snake because of their knowledge of magic and human actions, and this snake grabs what they loose and swallows it quickly, so it is a living being that performs a vital process, so they did not stop at it and saw the imager , the giver of life, that he created the snake from the stick, because creation is not from the actions of humans, so they knew That Moses is the messenger of the Lord of the worlds, and that supported him with this miracle, so they did not care about Pharaoh, and they said, “We believe in the Lord of Moses and Aaron,” so their faith is firm, and they did not care about Pharaoh’s saying, “I will certainly cut off your hands and your feet from opposite sides.”

(189)



“قَالُوا لَنْ نُؤْتِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرْنَا فَافْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا” ( طه آية ٧٢).

(They said, “We will never choose you over the clear signs that have come to us, or over the One Who created us. So decide whatever you will. You can only make a decision about the life of this world.”) (Tā-ha:72)

Whoever sees the image of the persecution of Muslims and sees their conditions, then he deduces with it the Sunnah, for which you will not find a change, and you will not find a transformation for it. Glory is not in distancing from Allah, abandoning the burden of the trust of conveying the message, taking the path of the messengers, drawing the path of the deceivers, and waiting for divine miracles, but rather in the return of the Islamic nation to its religion:

“يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ” ( محمد آية ٧ )

(O you who believe, if you stand up for Allah, He will help you and make your steps firm) (Muhammad: 7)

“وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ” ( الحج آية ٤٠ )

(Allah surely helps those who stand up for His cause. Indeed, Allah is All-Powerful, All-Mighty)(Al-Hajj: 40)

Muslims have only been insulted by their negligence in calling to the religion of Allah, introducing Islam, guiding people, enjoining good and forbidding evil, and abandoning jihad in the way of Allah. Tracing their footsteps span by span, cubit by cubit, and he sees that the world is a place of testing, not a place of reward, and that it is mortal, and that the hereafter is the enduring one, and that the one who was killed in the cause of is dead in the form, but in truth he is alive, blessed, happy, rejoicing in 's mercy, grace, and bounty, and wishing Returning until he meets what he met again, from what he saw of the consequence of that, so he wishes to return to what the ignorant people standing at the edge of the image have rejected because of it, and he knows that everything we are exposed to is from , so he looks at how we act, so he warns against being veiled, preoccupied, and tempted by what he sees from what wants from him So he increases in faith and commitment to his religion and works to unify the nation and its return to and spread Islam by what has enabled him to do from the means that has legislated and try to collect what he could not yet achieve from them. The aggressors who are guided or repressed are losers who do not dare against Islam and its people, and indulge in seeking forgiveness, glorification, exaltation and sanctification.

- Who sees in changing the image of command and prohibition the wisdom and kindness of Allah, the Almighty, the All-Knowing, the All-Wise, the All-Aware, the Gentle, the Most Merciful, so does Allah have the highest ideal of grading the skillful, skilled doctor who is expert in the profession in medicine for the patient from a lower dose to a larger dose, was the doctor not aware of the final dose in advance? Which he wants to deliver to the patient? If the doctor started with a large dose and then reduced it, did he not know in advance about the treatment agenda from the first day? If the doctor says to the patient, reassuring him to follow up on his condition at all times, “I



know now that you need to increase or decrease the medication, so now you have to do this or that,” or he says to him, “I knew yesterday about your pain, so rest assured, these are side effects that will go away.” Wasn't the doctor aware of that from the beginning of treatment as he knows it now? Did his knowledge change?

Is changing the dose of the skilled doctor a random coincidence, lack of knowledge, development of knowledge, or a treatment approach that is identical to his previous knowledge of how to treat, the effect of the drug on the patient, and the patient's tolerance? Did the treatment change from chemical to natural, radiological, or surgical, or vice versa? Did the doctor not know in advance the duration of each stage and its arrangement in the treatment in a manner suitable for the patient's condition? Is it supposed that the doctor, as long as he knows the final dose from the first, writes it to the patient from the first day, or that he admits him to the final stage of treatment directly without going through other stages, whether it is surgery, chemotherapy, radiation, or physical therapy? Treatment little by little until it reaches the stage of recovery? Didn't Allah, Glory be to Him, revealed the Qur'an in which there is healing for people?

“وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا” (الإسراء آية ٨٢).

(And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss) (Al-Isrâ': 82).

Allah is Great truth. the wrongdoers lost.

“الآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِن يَكُن مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ - وَإِن يَكُن مِّنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ” (الأنفال آية 66)،

(Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient)) (Al-Anfâl: 66)

The problem is in the absence of saying come

“لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ” (الشورى آية ١١)

(There is nothing like unto Him, and He is the All-Hearing, the All-Seeing) (Ash-Shūra: 11)

With regard to created beings, knowledge comes after the known, that is, it cannot be knowledge except with an existing known, and in the presence of God Almighty, there is no existence of a known thing except with God creating it. Information does not precede His knowledge, Almighty, meaning His knowledge is not consequent upon the existence of information, for it does not exist except through Him. He is its Creator, God Almighty said:

“اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ” (الزمر آية ٦٢)

(Allah is the Creator of all things, and He is the Guardian over everything.) (Az-Zumar: 62)

“وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ” (الصفات آية ٩٦)

(when it is Allah Who created you and all what you do) (As-Sāffāt: 96)



So, the knowledge of Allah does not come from things, rather things benefit from His knowledge in terms of creation, disposal, management, estimation, and timing. Creatures do not precede His knowledge; Glory be to Him.

“إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ” ( الحجر آية ٨٦ )

(Indeed, your Lord is the Absolute Creator, the All-Knowing) (Al-Hijr)

Creator of eternity before creating the creation, so it is one of the attributes of actions that if He willed, He did and if He willed, He did not do and He is eternally Knowing of what was and what will be and what will be. In His time, He is a creation and knowledge that He initiates and does not initiate to establish the argument with what He knows in eternity and He knows it at every time and time before its occurrence and the time of its occurrence and after its occurrence, so how can He not know it while He is the one who causes it? Allah was not absent.

“فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ. فَلَنَقْضِيَنَّهُمْ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ” ( الأعراف آية ٦-٧ )

(Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent. ) (Al-A'raf: 6-7).

“وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ” ( البقرة آية ٢٨٣ و النور آية ٢٨ )

(And Allâh is All-Knower of what you do) (An-Noor: 28)

“وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ” ( الحديد آية ٤ ).

(He is with you wherever you are, and Allah is All-Seeing of what you do) (Al-Hadid: 4)

“الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا” ( الأنفال آية 66 )

(Now Allâh has lightened your (task), for He knows that there is weakness in you. ) (Al-Anfâl: 66)

So His saying, “The Most High, He knew that there was weakness among you”: His eternal knowledge occurred that there was weakness among you.

(Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent victory) (Al-Fat'h: 18)

So, Allah knew what was in their hearts: so, His eternal knowledge fell into what was in their hearts.

“وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ” ( البقرة آية 143 )

(And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e. disobey the Messenger) (Al-Baqarah: 143)

Unless we know: Unless our eternal knowledge achieved, whoever follows the Messenger from those who turn on his heels.





“أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ” ( آل عمران آية 142)

(Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)) (Āl-‘Imrān: 142)

And when he knows: and when the eternal knowledge of Allah takes place.

“وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ” ( آل عمران آية 140)

(And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the Zâlimûn (polytheists and wrong-doers) (Āl-‘Imrān: 140).

let Allah know: and let the eternal knowledge of Allah fall.

“وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ – إلى قوله: وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُتَافِقِينَ” ( العنكبوت آية 3-11)

(We certainly tested those who came before them. For Allah will surely make known those who are truthful and those who are liars.) (Al-‘Ankabūt: 3) (Allah will certainly make known those who truly believe and those who are hypocrites.) (Al-‘Ankabūt: 11)

Let Allah know: Let the eternal knowledge of Allah fall.

“وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ” ( محمد آية 31).

(We will certainly test you so as to reveal those of you who struggle [in Allah’s way] and remain patient, and We will test the sincerity of your assertions) (Muhammad: 31)

Until we know: until we sign our eternal knowledge.

Allah knows what will cause it from eternity, the time of its occurrence, and after its occurrence, for He is the one who caused it.

“هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ” ( الحديد آية 3).

(He is the First and the Last, the Manifest and the Hidden, and He is All-Knowing of everything) (Al-Hadīd: 3)

“الآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا” ( الأنفال آية ٦٦)

(Now Allâh has lightened your (task), for He knows that there is weakness in you. ) (Al-Anfāl: 66)

The Lord, Blessed and Exalted is He, knows their weakness forever, but the Lord did not abandon them and their weakness, rather He raised them by strengthening their sting with patience, so when their number increased and strengthened their patience, He eased them and bestowed upon them lightness and mercy and knowledge of their situation at all times and at all times so that they may know that He is the Wise, the Compassionate, the Merciful, the Hearing, the Seeing, the All-knowing. The gentle, the expert, the beneficent guardian. The Almighty was able to strengthen them from the beginning of the matter, and the Almighty was able to weaken their enemy from the beginning of the matter. In fact, the Almighty was able to make them victorious over their enemy without fighting in the first place, but He, the Almighty, is exalted in His power. He tests the healthy with his health, and if he wanted, he would make him sick, and the sick with



his disease, and if he wanted, he would make him healthy, and he tests the rich with his wealth, and if he wanted, he would impoverish him, and he tests the poor with his poverty, and if he wanted, he would make him rich, and so on. We seek refuge and He recognizes us by His bounty in good times, He favors whom He wills, and He acquaints us with His justice in adversity, so that we may supplicate Him and return. Is it not time for us to acknowledge 's grace, love Him, and thank Him? Isn't the time for us to flee from His justice to His bounty, so we humbly submit to Him and submit, and not disbelieve in Him?

Allah, Glory be to Him, is worthy of allegiance, love, and worship, but the wrongdoers are in far error, so they are the fathers of instinct and deny their Lord. What is the difference between the believer and the infidel except not being arrogant and turning to Allah who created him sincerely, even if he is astray and does not know anything, then he will be able to seek guidance from Allah, his Lord, but the infidel is reckless and self-sufficient, so he does not blame anyone but himself, and Allah has the ultimate argument.

**Some of them (believers who know Allah) are those who witness the image with the creator.**

Do you know that you do not see anything? You think that you see what is around you, and the truth is that you do not see things, but you visualize them where you do not see them, but rather you see the light reflected from them, which Allah created and set for him his laws, including the law of reflection, which if it changes, the image of what you see will change.

“قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ” (الرعد آية ١٦)

(Say, “Can the blind person be equal to the seeing[16], or can the darkness be equal to the light?”) (Ar-Ra’d: 16)

The truth is that you do not see even the outward appearance of things, rather you imagine what Allah shows you in the way that Allah, Glory be to Him, the Most High, willed. Whenever He wills, you surrender yourself to Allah in seeing it, so you see by Allah, hear by Allah, and receive by Allah, so that will be reflected on your outputs of intention, saying, and action from Allah, and by Al Allah, and nothing else, so that in this world it will be a speaking image of the truth, and in the Hereafter, there is nothing but the truth and everything else. Falsehood and a mirage that the losers think is real because they are arrogant about receiving the truth from the truth, glory be to Him, and they think that they are on something and it is nothing. It is nothing but regrets for them, so how can you not surrender your vision of the truth to the one who only sees through Him who created hearing, sight and heart for you, so how about to whom He expiates that and does not thank him for being over something.

“وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ” (النحل آية ٧٨)

(Allah brought you out from your mothers' wombs not knowing anything, and He gave you hearing, sight and intellect, so that you may be grateful) (An-Nahl: 78)

“إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا” (الإنسان آية ٣)

(Verily, We showed him the way, whether he be grateful or ungrateful) (Al-Insān:3)



“فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ” (البقرة آية ٣٨).

(then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve) (Al-Baqarah: 38)

So, see who you follow, whom you receive, and whom you see matters and weigh them, so act in the light of that, He said come

“أَوَمَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ” (الأنعام آية ١٢٢).

(Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do) (Al-An'ām:122)

Did you know that we are not a nation that reads, but a nation that reads in the name of your Lord who created?

seeing the image, unifying the vision of the different images (the king) in terms of seeing it with the imager, the One, the Overpowering (seeing the kingdom, which is the king associated with acting) as he crossed the borders of the image he saw for the first time it by referring to the imager, where it is by referring to the Book and the Sunnah As well as what it contains of His names, attributes and actions. Allah, the Almighty says

“هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ” (يونس آية ٥٦).

(He Who gives life and causes death, and to Him you will all be returned.) (Yūnus: 56)

“فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ” (الروم آية ٥٠).

(See then the effects of Allah's mercy, how He revives the earth after its death. Indeed, it is He Who will raise the dead, and He is Most Capable of all things) (Ar-Rūm:50)

You see the image, and you return to Allah by telling in His Holy Book and telling His Messenger, may Allah's blessings and peace be upon him, in his clear Sunnah. He has someone who puts money in a bank that deals with usury, otherwise he will not find anything to help him with his necessary living expenses, and another young man is tired in search of work in light of conditions where jobs are not available and unemployment is widespread, and finally he found a marketing job with a salary above what he dreamed of and he was already appointed During the training period, he discovered that the company promotes something forbidden among the many permissible things it promotes. He sees the image that it is illogical for him to resign in light of these conditions. The image sees that if she does not greet the men by hand during the interview, she will not be accepted, and another postpones wearing the legal dress until after marriage for fear that no one will come forward to her, and another believes that he does not win for the right, even if it is possible to do so until he surrenders and gains booty.

All of those in the previous examples see the image in front of them that is poverty, loss, and lack of security for the future. If they refer the image to Allah and His Messenger, may Allah's blessings and peace be upon him, they will find,



“يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ” ( محمد آية ٧).

(O you who believe, if you stand up for Allah, He will help you and make your steps firm) (Muhammad: 7)

So, if you help Allah and work with 's commands and prohibitions, then you adhere to what is lawful and avoid what is forbidden and avoid suspicions, as the Prophet, may Allah's blessings and peace be upon him, warned us when he said: "The lawful is clear, and the unlawful is clear, and between them are ambiguities that many people do not know. He avoided the ambiguous things, seeking protection from his religion and his honor, and whoever falls in doubts: Like a shepherd grazing around a sanctuary, about to fall upon it, Verily, every king has a sanctuary, Verily, 's sanctuary in his land is His prohibitions, Verily, in the body there is a sanctuary: If it is sound, the whole body is sound, and if it is spoiled, then the whole body is spoiled, and it is the heart." (Sahih) Al-Bukhari), and you defended the truth, you see that you are inevitably victorious, even if the image in front of you suggests the opposite, because you are weak and helpless, the circumstances are difficult, corruption is widespread, and falsehood has victory because of its victory in strength and abundance.

“الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ” ( البقرة آية ٢٦٨).

(Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.) (Al-Baqarah: 268)

The devil's curse becomes clear from the king's curse, and if the image is, for example, that you are lacking if you do not deal with usury, or you leave a job that promotes something forbidden from within what you promote under the conditions of jobs in which it is not available, or if I adhere to not greeting men by hand, I will not accept the job, or if I am lubricated In the legal dress, I will not marry, or if I triumph for the truth, I will not become Muslim, so do not see the image abstract, but rather see it with 's promises of victory, forgiveness, and riches from His bounty, and that Satan is the one who scares you and promises you poverty and defeat and commands you to be submissive and disobey 's commands, and this is how you see the image s In front of you is the vision of the imager , so you see it for what it is and deal with it based on that, by , according to 's guidance, not by what you see for yourself.

For example, a man prays to Allah to bless him with a son, and he did not happen, so the image he sees before him is that Allah did not respond to him. He has responded, but he does not see that, so Allah may answer the purpose of the supplication without the text of the supplication, such as you supplicate for example that Allah bless you with a son, and your purpose in that is to find a helper for you when you grow old, then Allah responds by helping you in old age without having a child for you, so your purpose has been fulfilled without the text being fulfilled. Or the response to your purpose may be contrary to the text, such as Allah blesses you with a daughter who will be the kindest and most kind helper, as is the case with the mother of Moses, peace be upon him. And Pharaoh and his soldiers perished, so the mother of Moses, peace be upon him, knows with certainty that Allah is the answerer and He is the best answerer, or He does not need



you for this purpose because your death will be before this need as those who disbelieved responded without fighting.

“وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا” (الأحزاب آية ٢٥).

(And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty). Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty) (Al-Ahzâb:25).

The invitation is postponed for a suitable time for you, such as the conquest of Mecca that did not happen in the year of Al-Hudaybiyyah, or that the response to this invitation is bad for you, so he responds by warding off calamities for you, or bringing you good in this world, or repelling you from evil in the Hereafter, so that will be more beneficial to you, and you do not know what He benefits you and what harms you, for is the All-Knowing, the All-Aware, and thus, by returning to and His Messenger, may Allah’s blessings and peace be upon him, and His names, the Most High, His attributes, and His actions, the Responsive, the Knowing, the All-Aware, the Subtle, the Living, the Generous, as he, may Allah’s blessings and peace be upon him, said: To return them to zero, two disappointments.” (Sahih Al-Tirmidhi), you know that Allah responds even to the unbelievers and polytheists if they prayed to Allah sincerely for Him alone, and if they called upon Him for guidance, He would have guided them, so you know that Allah is the best answerer, responds to goodness, and does not respond to sin and the severing of the ties of kinship, because it is not of good deeds.

You know that it is good to respond to some supplications in the form of atonement for sins, and he pardons many sins, for sins require a response to supplication atonement for them, for Allah is the answerer, and no supplication goes to Him alone without a partner without an answer. The call to prayer, the iqamah, arranging the written prayers, at times of hardship, and in cases of necessity, and so on, does not mean that not respond to others, rather He is the answerer from eternity and eternity. 's generosity, mercy, voluntariness of will, lack of arrangement, dependent on cause, and the whole matter belongs to Allah, and He pardons much, and praise be to Allah, Lord of the worlds.

Referring to the Book and the Sunnah, you see the truth of the image with certainty that Allah has responded to you even if you do not see the response with the eyes of your head. The Most Beautiful, for He is the one who favored us by making us stand upon His Most Beautiful Names to help us to think well of Him, and He said, “I am as My servant thinks of Me.” So, grace and mercy belong to Allah in the first and the Hereafter. And know that Allah does not answer a supplication from a heedless and distracted heart.” (Sahih Al-Tirmidhi) And do not get bored and do not say as the Prophet, may Allah’s blessings and peace be upon him, warned us: “I prayed to my Lord, but He did not answer me,” as in the hadith, “There is no man who supplicates to Allah with a supplication but He will be answered. For him of his sins commensurate with what he supplicated, as long as he did not supplicate for some sin or severing the ties of kinship, or he was too hasty. They said: O Messenger of , how can he hurry? He said: He says: I prayed to my Lord, but He did not answer me.” (Sahih Al-Tirmidhi)



“I prayed to my Lord, but He did not answer me,” is not true, and this saying causes a lack of response, because it is a mistrust of Allah, and Allah is when the servant thinks of Him. The truth is that Allah is the answerer, and the problem is not that you do not see the answer, but the real problem is that you do not see the answerer.

“وَلَقَدْ نَادَانَا نُوحٌ فَلَنِغْمَ الْمُجِيبُونَ” ( الصافات آية ٧٥).

(Indeed, Noah called upon Us; how excellent are We at responding) (As-Sāffāt: 75)

Therefore, the best supplication and the last supplication of the believers is that praise be to Allah, Lord of the worlds, praise be to Allah for His attributes of perfection and for His deeds that revolve between virtue and justice. And the Almighty does not have to do anything, so praise be to Allah, Lord of the Worlds. He, may Allah’s blessings and peace be upon him, said, “The best remembrance is: There is no god but Allah, and the best supplication is: Praise be to Allah.”

Often in his life a person is exposed to problems, harassment or crises, so his chest becomes enraged towards those who caused that, and he may get sick or suffer, and he may act wrong as a result of his emotions, as he sees the image that he is harmed and that one of them or people with their own eyes have caused harm to him, so if he returns to Allah with this image and His Messenger, may bless him and grant him peace, and Allah’s names, attributes, and actions. He found that Allah is the Doer of what He wills, and what Allah wills is, and what He does not will, does not happen, and He is powerful over all things, and there is no hindrance to what He has given, nor a giver of what He has given. There is no might nor power except with , and that no serious person can benefit from it, and he finds that nothing befalls him except what is decided for him, so he realizes the image and knows that it is a **trial** from Allah , and that He, Glory be to Him, is the one who is afflicted, and he finds that the **causes of the trial** are either a punishment for sins or An expiation for sins, and that is a mercy from if He hastens the punishment in this world. Here it will be easier for him to be patient and his view of the image will change and he will see the image, the image of affliction for what it really is, in that it is all good for him to return to God with repentance and seeking forgiveness.

The possibility of being a punishment or atonement with satisfaction and thanksgiving for the atonement of sins, and for the possibility of it being an elevation in ranks with **dealing with** it with the guidance of His Messenger, may Allah’s blessings and peace be upon him, in what wards him off the affliction, seeking help from , relying on , taking the means that has permitted and not exceeding the limits , in stopping injustice from himself or from others, is a supporter of the truth, and at the same time he does not hold in his heart hatred for anyone. And he takes control of his affairs and his response is correct by the guidance of the Messenger of Allah, may Allah’s blessings and peace be upon him, so while he takes the means to ward off harm, he pardons those who wronged him and gives to those who deprived him and connects those who cut him off. At the same time, he fights those who fight him and repels their harm.



Many people are exposed to various types of afflictions that have nothing to do with him or others, such as illness, poverty, loneliness, or otherwise. By referring to Allah and His Messenger, may Allah's blessings and peace be upon him, and the effects of names, attributes, and verbs, he sees that affliction is **the effects of attributes**. The Wise, His wisdom is beyond everything, even if the afflicted does not see it.. The expert who knows what is good for his servant. The Most Merciful, his mercy is the ultimate test. He raises justice and lowers it, so He raises the ranks of the patient and the grateful, and lowers the ranks of the wrongdoers. The comforter of the believers, the humiliator of the disobedient. In the afflicted, attachment to the world dies, as he despairs of it, and it kills the desires in his heart to revive his heart with hope and greed for the mercy of Allah, and greed for the reward of the Hereafter, and the end of the affliction, either by lifting it or by death, whichever is better for him, so he returns to Allah if he is disobedient, or gets closer if he is obedient. As Ibrahim, peace be upon him, was afflicted with words, so he fulfilled them, so the affliction was for exaltation, for mercy, for virtue, to make him an imam for people, so it was the revival of his heart and the acquisition of the imamate, and for him to be a servant obedient to Allah after mortifying the fear of other than Allah and mortifying attachment to the wife and child for the sake of Allah.

Thus, you can see the requirements of all the beautiful names of Allah in the one image, for Allah is one and has no partner.

**Thus, in all the image s, they infer their truth by the words of Allah and by the Sunnah of His Messenger, may Allah's blessings and peace be upon him, and by the meanings of the names, attributes, and actions of the imager , so you see the image as it is in truth , not as you see it in its outward appearance.**

“وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ” ( الأنعام آية ٧٥).

(Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty) (Al-An'âm:75)

The vision is through Allah, not through yourself or through anything else.

**So whoever bears witness to the truth of the image through Allah ( The creator) is the believer who knows Allah, so the one who knows Allah is the one who knows things and nothing else but Him, the owner of the reassuring soul that believes and is reassured and Allah's judgment in the image, not in what he sees or is seen by others with no doubt about the truth of that, and to be ultimately submissive to Allah : the ultimate certainty** by referring to the Book and the Sunnah, including seeing the traces of the names, attributes, and verbs in the image, so it becomes clear, clear, and complete, from inspection and standing on the truth, as he examined the image by the imager, Glory be to Him, and he saw it by Allah, not by Himself. when I return it to him.



(To bear witness to the truth and act according to what it testifies with heartfelt security and reassurance in ).

Some examples:

- The one who sees the good in fate and destiny in that it comes from Allah, the Most Gracious, the Most Merciful, the Wise, the All-Knowing, the Kind, even if it appears to be evil in the outward appearance of his image. Seeing him with the traces of the attributes of the Most Gracious, the Most Merciful, the Wise, the All-Knowing, the Gentle, the benevolence becomes evident in him, so the heart of the believer is secure and reassured by the decree and destiny, and he deals with it with patience, thanksgiving, and contentment with Allah, submitting to him peace. And in the story of Musa and al-Khidr, peace be upon them, the best witness.

When the believers saw the image of the parties and their superiority over them in strength and number many times over, and they knew that they had been tested and shaken, they saw the image with the imager , that it was victory and they said

“هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا” (الأحزاب آية 22).

(When believers saw the Coalition, they said: 'This is what Allah (God) and His messenger have promised us. Allah (God) and His messenger have told the truth.' It merely increased them in faith and submission) (Al-Ahzāb:22).

- Abu Bakr Al-Siddiq, may Allah be pleased with him, in the Treaty of Al-Hudaybiyah, where he saw that it was good because it was done by the Messenger of Allah, may Allah's blessings and peace be upon him, and he did not disobey his Lord while he was his supporter. And he greeted, although the appearance of the image was worldly in religion, and they were unable to perform Umrah. after that, it was true to see the image with the imager , as Mecca was conquered and the farewell pilgrimage was performed.

- Those who, when a swarm of Satan touches them, remember, and then they see. They remember by returning to God when thoughts arise, by God's acquaintance with Satan's promises, wishes, and intimidation, so they see the truth of the image of the mind as being the word of Satan, and that is by returning to the information of the Most Merciful.

-Those who see the word “infidel” on the forehead of the Antichrist and throw themselves into what they see as fire, will see the true image of the Antichrist and what he brought according to the information of the Messenger, may Allah bless him and grant him peace, and they will see the true image of the Antichrist and the true image of fire is that it is water despite its apparent contradiction, because they saw it in the imager, Glory be to Him.

The one who sees the image through the imager sees the imaged first, i.e. returns the image to the imager, then sees the image after seeing the words of Allah and the Sunnah of His Prophet Muhammad, may Allah's blessings and peace be upon him, and the names, attributes and actions of the Creator, the imager. Evil is a temptation to distinguish the obedient one whose reference is Allah from the disobedient whose reference is other than Allah. He first sees the first, Glory be to Him, so he returns in everything in its origin to the Absolute First, Glory be to Him, so he sees the truth of the image and what is beyond it by referring to the apparent who showed it, and





with it the truth of the appearances appears, and he stops in The other is according to the judgment of the Other, Glory be to Him, the Most High, in dealing with the image and contentment with His decree in it. So, to Him is the reference, and to Him is the end. Delegating knowledge of the inwardness of the form to the inwardness of which there is no inwardness. He is All-Knowing, Glory be to Him. (And among the sayings of the masters of the Sufis, how does he infer from phenomena that are in need of him in their manifestation? And among them is he who conversed with his Lord and said, how does he infer from what is in his existence lacking You? Will there be other than You from appearance what you do not have so that He will be the manifestation to you? Do you need evidence to show you?

everyone who believes in seeing the image of the imager and his faith can never be shaken.

“وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ” ( آل عمران ١٠١).

(And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad)? And whoever holds firmly to Allâh, , then he is indeed guided to the Right Path) (Āl-‘Imrān: 101)

Prophet Mohammed, may Allah’s blessings and peace be upon him, said, “I have left among you what, if you hold fast to it, you will never go astray. The Book of Allah and the Sunnah of His Prophet” (Sahih Al-Targheeb).

**Some of them (the doers of good) are those who do not testify except as required by the side of the imager and his most beautiful names in the images.** That is because he is attached to Allah, turning to Him. He did not lose sight of living the Word of Allah and the Sunnah of His Messenger, may Allah’s blessings and peace be upon him. He did not lose sight of Allah’s names, attributes, and actions. Through the events and events that occur to him in his life, so that his guidance increases and becomes clearer and distinguishes more accurately. is not what he sees or others see, for is his sight that he sees with, and his hearing that he hears with, so with it he sees and with it he hears and understands with , so he deals with it with , with it he gains with his hands and with it he walks with his feet striving to take the means that are among the blessings of upon us and worship us with them and he is pleased With his ability from in it, it is not his greatest concern nor the extent of his knowledge, and in his dealings he deals with , not with image s, so he worships in his dealings with image s as if he sees him because he immerses himself in the presence of witnesses, so he does not occupy his heart in truth except the imager with glory and strong might. .

The winner abstains from comprehension, so there is nothing like him. who dispenses with himself in everything. the wise, whose will be implemented - by way of compulsion - in everyone, and the will of no one is executed in him. who does not leave anyone out of his grasp and the hands fall short without the protection of His Holiness. Who compels the conditions of His creation, i.e. reforms them: The right of certainty is heartfelt coexistence and affection with the words of Allah and the Sunnah of His Messenger, may Allah’s blessings and peace be upon him, and according to the names, attributes, and actions without emotion with images, for it is companionship with , intimacy with , and annihilation from Gentiles love to stay with the One,



the Omnipotent, and the accompanying tastes and benevolences accompanying the vision of the power.

What we have mentioned of examples of someone witnessing the image with the imager, if he persists in that, and his heart becomes constantly preoccupied with the imager, with the words of Allah in His Holy Book and the Sunnah of His Messenger, may Allah's blessings and peace be upon him, and the effects of names, attributes, and actions on his creatures, so he sees the images directly in Allah while seeing them, and deals with the images. In his image according to the guidance of , that is, by , to , taking the means that are from and worshipping us with them, and he is satisfied with his destiny from in them, and his heart is not preoccupied with them, so he is in the highest degree of contemplation, as his heart is engrossed in witnessing the truth, so he is one of the first to know, one of the first to know , and the sign of reaching that The degree is that he does not see with other than Him, for alone has no partner, the Almighty said

“شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ” ( آل عمران آية ١٨).

(Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.) (Āl-'Imrān: 18)

When the Prophet, may Allah bless him and grant him peace, was taken on the journey to the Al-Aqsa Mosque, the infidels found it to be an opportunity, as they were standing at the picture, and the picture of the Night Journey, let alone the Ascension, cannot be done by humans. So they tried to shake the faith of Abu Bakr Al-Siddiq, may Allah be pleased with him. He replied, saying, “If he says that, then he is telling the truth. I believe him in what he is.” Beyond that, I believe him in the news of heaven, morning or evening.

He saw the image in God directly, and his heart was immersed in witnessing the truth and the truth is capable of all things, so the **immediate response was. This is the level of truthfulness to which God raises His knowledgeable servants, those who have knowledge of God, not of themselves or anything else, as they use the image as evidence and nothing else as evidence, so they see God. They listen to God and are moved by God, not by themselves. These are the people with the true vision who are unique in it from others, and who are not tempted if people are tempted.**

Therefore, **his reaction, may Allah be pleased with him, upon the death of the Prophet**, may Allah's prayers and peace be upon him, was that he said, ‘Whoever of you worships Muhammad, may Allah's prayers and peace be upon him, then Muhammad has died, and whoever of you worships God, then God is alive and does not die’ (Sahih Al-Bukhari), ‘then he saw. Abu Bakr guided the people and taught them the truth that was due to them by reciting the word of God to them, so they went out reciting it, or as Aisha, may Allah be pleased with her, said:

Then his behavior towards abandonment of Islam (riddah) was that he said, 'By God, I will fight whoever differentiates between prayer and zakat, for zakat is the duty of money, and by God, if



they withheld from me a small amount they would give to the Messenger of Allah, may Allah bless him and grant him peace, I would fight them” (Sahih Al-Bukhari).

- The one who calls on his Lord and his concern is not to answer the supplication, but his concern is to converse with his Lord, so he did not abandon the supplication and is aware of what he calls upon other than distracting him from it, so that is from the etiquette of supplication, but his concern is to converse with his Lord because he is certain of the answer .. sees the grace of the answerer .. He sees security He answers the needy if he calls upon Him and removes the evil. And here he is, calling upon his Lord with a supplication of necessity, because he witnesses poverty and clings to it.. How can he not be poor and forced to the Living, the Sustainer? He has the characteristic of being alone in revealing harm from the servants, so he stopped at the manifestation of witnessing, and he did not pass by and did not turn away, and he did not separate from lack or necessity in the other after the revelation of mercy... He bears witness that Allah responds with what is best for the servant, does not reject supplication and does not disappoint hope, screaming Those who cry out, help those who seek help, answer the call of those in need, merciful of this world and the hereafter, the most merciful of the merciful, more merciful to the servant than himself and from his mother who gave birth to him, so he is delegated to answer and reassured. His most beautiful names, and among them is the Responder, and there is no remover of harm except Him, and if He responds with mercy, then there is no repellent of His grace. Not by answering the supplication, nor by asking Him, for he is certain of the answer. He is preoccupied with remembering about the matter. When asked, he is sure of the answer. His heart is present in the presence of Allah, absent from the Gentiles, except in his image with the image of supplication. So how is giving?

- The one who takes the means and deals with them in his own way, but his heart is attached to the Lord of the reasons, he sees, lives, and bears witness that the reasons do not avail anything about Allah, and how many reasons are available that did not benefit those who take them, he testifies that what Allah willed was and what He did not will did not happen. He testifies that Allah wills, there is no power except with Allah, he testifies that “there is the guardianship of the Truth”, he testifies that there is neither might nor power except with Allah, and that as it was said that when the time has come the doctor becomes hot and drugs fail, he testifies

“وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ” ( الأنعام آية ٦١).

(He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one’s good and bad deeds) over you,[1] until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.) (Al-An’ām:61)

His heart is with Allah, not with causes, nor with anything.

Moses, peace be upon him, said when the image was that the sea was in front of him and Pharaoh and his soldiers behind him, and his companions said, “We are aware.” He said, “No, my Lord will guide me.” He said, “No, to the image that his companions see.” By carrying out ‘s command as he struck the sea with his stick. As for him, he sees and lives and bears witness that Allah has power over all things, and that He is the best protector and the best supporter, and that He does



not break His promise to His messengers. My Lord will guide me, he is with Allah, so who is with his Lord, will anyone else occupy him? Doesn't he say no to others?

The Prophet, may Allah's blessings and peace be upon him, to Abu Bakr Al-Siddiq, may Allah be pleased with him, in the cave of Thawr during the migration, when he said to him: If someone looked at his feet, he would see us under his feet. With her, by Allah, Allah willing, by emigrating secretly and hiding, as for his heart, it is preoccupied with witnessing what he said: is with us, and he suffices for him from witnesses. Is he grieving in the presence of his master?

Whoever sees only what is required of the imager and his beautiful names in the image s worships in his dealings with the image s as if he sees him, and that is because he immerses himself in the presence of witnesses of 's words in His dear book and witnesses of the Sunnah of His Messenger, may Allah's blessings and peace be upon him, and the effects of names, attributes and actions in His creatures, so he sees The image in the image is the first thing that he sees, so he sees it in the beginning, for He is the first in whom the beginning is manifested, and that it is a manifestation of the traces of His Names, Attributes, and Actions. The heavens and the earth, and with the light, the realities of things appear, so with Him He saw them beginning, and with Him He dealt with them with His gift, then He stands on His judgment in the other, for He is the Other to whom is the returner, and to Him is the destination, and to Him is the end. Knowledge of it belongs to Allah. He sees the inner, Glory be to Him, the Creator of the inner and the Knower of it.

So, whoever does not witness the image except in Allah from its beginning to its end, its outward appearance and what is behind it is its inwardness. The effects of His Names, Attributes, and Actions, may He be glorified and exalted, for Allah is everything to Him, for He is the First and the Last, the Manifest and the Inner, and He is All-Knowing of everything. The subconscious, his heart is preoccupied with Allah, this is the station of benevolence, the place of annihilation from the Gentiles and survival, bearing witness to the One, the Omnipotent. " (Sahih Bukhari).

#### **Let us continue to draw from the great signs of our Lord:**

If you see a person walking on the water, then you say that this is the dignity of his guardian and that is the one who carries him on the water, so here you see the truth because it is an unusual image, but you do not pay attention to the one who walks on the ground because it is a usual image, so the image veiled you from the image, Glory be to Him, and the truth is that There is no difference between walking on water or walking on land or even flying in the air in terms of truth, but the difference is in the image that you see.

“وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا” (الإسراء آية ٧٠).

(And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment) (Al-Isrâ': 70).



So, both cases, 'land and sea', are dignity, as the Almighty said, 'Our generosity'. You see one of them as unaccustomed as dignity and ignore the other, which is usual. O Allah, do not make us among the heedless and write us down with the witnesses.

“هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ” ( يونس آية ٢٢).

(He is the One Who sends you travelling along on land and at sea) (Yūnus: 22)

“وَأَتَاكُمْ مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ” ( إبراهيم آية ٣٤).

(And He gave you of all that you asked for, and if you count the Blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allāh, and by disobeying Allāh and His Prophet Muhammad) (Ibrāhīm: 34).

So, there is no atom, elementary particle, or elementary cell, and above that, but it is a sign of 's signs, a miracle, a blessing, and a blessing from Allah to the children of Adam. Whoever does not see that, then how can miracles and signs benefit him? It only increases them in ungratefulness and denial, and Allah brings it only as an argument against them.

We go back and say that the sincerity of the vision is the vision of the truth, and the truth is that the living, the subsisting Allah is the one who establishes the support and the supported in the example of the old man. And so are all His creatures, Glory be to Him, even the Throne, the greatest of creatures, does not carry Him. Rather, the Throne and the bearers of the Throne are carried by His power and subjugated in His grip.

You see the child, and you see that his parents brought him, and you see the crops, and you see that the farmer is the one who cultivated the land, and you see that the engineer generates energy. and its commitment to care and irrigation with water that Allah created, and the engineer used the energy that Allah created and the operating laws that Allah enacted and revealed, and so everything and even everything that the father, farmer, engineer or any actor did, his action, movement and standing and his sitting, not by himself, as we said in the example of the old man.

Truth of things is nothing but images and drawings that have no existence, no resurrection, no subsistence, and no demise except through the Ever-Living, the Ever-Sustaining, Glory to Him.

“أَفَرَأَيْتُمْ مَا تُمْنُونَ. أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ” ( الواقعة آية ٥٨-٥٩).

(Then tell Me (about) the (human) semen that you emit.\* Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?) (Al-Wāqī'ah: 58-59)

“لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ. أَوْ يُرَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ” ( الشورى ٤٩ - 50).

(To Allah belongs the dominion of the heavens and earth. He creates what He wills; He grants females to whom He wills and grants males to whom He wills\* or grants them males and females; and He leaves whom He wills barren. Indeed, He is All-Knowing, Most Capable.) (Ash-Shūra: 49-50)



“أَفَرَأَيْتُمْ مَا تَحْرُثُونَ. أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ” ( الواقعة آية ٦٣-٦٤).

(Then tell Me about the seed that you sow in the ground \* Is it you that make it grow, or are We the Grower?) (Al-Wāqi'ah: 63-64)

“أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ. أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ” ( الواقعة آية ٦٨-٦٩).

(Then tell Me about the water that you drink.\* Is it you who cause it from the rain-clouds to come down, or are We the Causer of it to come down?) (Al-Wāqi'ah: 68-69)

“أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ. أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ”. ( الواقعة آية ٧١-٧٢).

(Have you thought about the fire that you kindle?\* Is it you who produced its trees, or is it We Who produced it?) (Al-Wāqi'ah: 71-72)

Do not let causes and images veil you from the Lord of causes, the Imager , for causes and images are a veil, so remove the veil from you, and this means that the veil is revealed from you, as His Eminence Sheikh and educator Yassin Roushdy, may Allah have mercy on him, said, because the causes and images are what obscure the vision.

**If you want the truth in your vision, i.e. seeing things as they really are, drop the causes and the images, and focus on the Lord of the causes, the imager,** like those who stood up and said, Our Lord, the Lord of the heavens and the earth, we will not invoke Allah besides Him. So they **testified** to the oneness of Allah, steadfast in the bond of Allah on their hearts, and they said what they **testify** is the truth i.e. the truth, and turn away from telling the wrong i.e. the lie.

Do not let the blessing prevent you from seeing the one who bestows blessings, so say, “Praise be to Allah,” and thank Allah, then to whomever you have bestowed the blessing on, and do not attribute credit to anyone but Allah.

“وَمَا بِكُمْ مِّنْ نَّعْمَةٍ فَمِنَ اللَّهِ” ( النحل آية ٥٣).

(Whatever blessing you have, it is from Allah) (An-Nahl: 53)

“وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ” ( البقرة آية ١٢٤)

(When his Lord tested Abraham by means of [certain] words, and he fulfilled them, He said: "I am going to make you into a leader for mankind." He said: "What about my offspring?"; He said: "My pledge not apply to evildoers.") (Al-Baqarah: 124)

“وَإِذْ نَجَّيْنَاكَ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكَ وَيَسْتَحْيُونَ نِسَاءَكَ وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكَ عَظِيمٌ” ( البقرة آية ٤٩).

(And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.) (Al-Baqarah: 49)



**Affliction** is a test from Allah, whether with benefit or harm, and it is beneficial and it is harmful, so that you may return to Allah, thankful, patient, supplicating. And come, you will miss the best of them both. He, may Allah's blessings and peace be upon him, said: "Wonderful is the matter of the believer. It will be hard for him, and he will be patient, and it will be better for him." (Sahih Muslim). And know that the difference between seeing the event as a test and seeing the event as Allah is the difference between accepting the giving and thanking the giver for the fact that whatever comes to you comes from those who take care of you and take care of you and know of anything that has benefited you, and by it, Glory be to Him, benefiting from blessings and transgression.

Do not look at your work, but rather look at the one who used you. Do not look at your sincerity, but look at the one who saved you. He, may Allah's prayers and peace be upon him, said, "All the hearts of the children of Adam are between two of the fingers of the Most Gracious, like one heart, which He turns wherever He wishes." Then he said The Messenger of Allah, may Allah bless him and grant him peace and blessings of Allah be upon him: O Allah, the Converter of hearts, direct our hearts to obey You" (Sahih Muslim). If you are obedient, then Allah is the one who established you to obey Him, so say, "Praise be to Allah," and say, "O Allah, the channeler of hearts, direct my heart to your obedience, and let nothing distract you from your conclusion." And say, "O Allah, grant me a good ending," and do not object to the sinners, but rather pray for them to be guided and invite them to obedience. Say, "Praise be to Allah, who has spared me from what He afflicted them with, and has favored me more favorably over them." And say, "Praise be to Allah, who has guided me to this." And I would not have been guided unless Allah not guided me. The messengers of our Lord have come with the truth. May Allah's blessings and peace be upon them abundantly, and bestow a blessing that has no end, and reward them on our behalf with the best reward. .

“ولولا فضل الله عليكم ورحمته ما زكي منكم من أحدٍ أبداً ولكن الله يزكي من يشاء” (النور آية ٢١).

(And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islam) whom He wills,) (An-Noor: 21)

“وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ” (الحجرات: ٧).

(But Allah has endeared faith to you and made it pleasing to your hearts, and has made disbelief, wickedness, and disobedience hateful to you. Such are the rightly guided,) (Al-Hujurât: 7)

“يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ” (الحجرات: ١٧).

(They think that they have done you a favor by embracing Islam. Say, "Do not consider your Islam as a favor to me. Rather, it is Allah Who has done you a favor by guiding you to faith, if you are truthful.) (Al-Hujurât: 17)

“ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ” (التوبة آية ١١٨).

(Then He turned to them in mercy, so that they might repent, for Allah is the Acceptor of Repentance, the Most Merciful) (At-Tawbah: 118)



“رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ” ( المجادلة آية ٢٢).

(Allah is pleased with them and they are pleased with Allah) (Al-Mujādalah:22)

“وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ” ( النحل آية ١٢٧).

(And be patient, for your patience comes only from Allah; do not grieve over them, nor be distressed by their evil plots) (An-Nahl: 127)

“كَلَّا إِنَّهُ تَذَكُّرٌ. فَمَنْ شَاءَ ذَكَرْهُ. وَمَا يَدُكَّرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ” ( المذثر آية ٥٤-٥٦).

(No indeed! This [Qur'an] is a reminder.\* So whoever wills may take heed.\* But they will not take heed unless Allah so wills. He is most worthy to be feared and most worthy to forgive) (Al-Muddaththir: 54-56)

“وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ” ( هود آية ٨٨).

( my guidance cannot come except from Allâh, in Him I trust and unto Him I repent) (Hūd: 88)

Conformity: making something according to another, that is, conforming to it, so your conformity to the truth is in Allah .. and reliance: to proceed with the matter after resolving to .. and repentance: to return to Allah, for Allah is the beginning, and Allah is the proceeding, and to Allah is the end.

“وَإِذْ أُوحِيتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ” ( المائدة آية ١١١)

( when I inspired the disciples, “Believe in Me and in My messenger [Jesus].” They said, “We believe, and bear witness that we submit to Allah [as Muslims]) (Al-Mā'idah: 111)

The image is that the disciples believed, and the truth is that Allah inspired them to believe.

The Almighty said informing about what Jesus, peace be upon him, said on the Day of Resurrection, the day Allah will gather the messengers.

“مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ” ( المائدة آية ١١٧)

(I did not tell them except what You ordered me – ‘Worship Allah, my Lord and your Lord.’ I was witness over them as long as I was among them. But when You took me up, You Yourself were the Watcher over them, and You are a Witness over all things.) (Al-Mā'idah: 117)

There is no need for Allah in his testimony, for Allah is witness to everything, but Allah favored him to use him in informing and testifying, and he was satisfied with his standing up for him with his argument in this world and the Hereafter. O Allah, make us with the witnesses.

“وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ” ( آل عمران آية ٣٧)،

(So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb [3] to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit.) (Āl-'Imrān: 37)





The honor of Zakaria by 's use of him in bailing Mary, peace be upon them both, and the truth is that provides for the guarantor and the sponsored.

“وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَرْتَنِي أَصْنَامًا آلِهَةً إِنِّي أَرَأَيْتَكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ” (الأنعام آية ٧٤).

(And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as âlihah (gods)? Verily, I see you and your people in manifest error) (Al-An'âm:74)

The appearance and image that Ibrahim, peace be upon him, sees Azar and his people in clear error, and the truth is clear in what the Almighty says in the verse that follows

“وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ” (الأنعام آية ٧٥).

(Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty) (Al-An'âm:75)

So the truth is that Allah is the one whom I see as misguidance and his people, and likewise I show him the kingdom of the heavens and the earth, so the image Allah is that Abraham sees and the truth is that is the one who sees him, so what is your blessing from Allah.

The Almighty said about Abraham, peace be upon him

“وَحَاجَّهُ قَوْمُهُ” (الأنعام آية ٨٠).

(His people argued with him) (Al-An'âm:80)

After arguing with them, the Almighty said

“وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ” (الأنعام آية ٨٣).

( that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing) (Al-An'âm:83)

The image Allah is that Ibrahim, peace be upon him, is arguing with his people, and the truth is that it is the argument of Allah that Abraham gave to Abraham, peace be upon him, to raise his ranks by using him to raise the argument of Allah.

The Almighty said on the tongue of Shuaib, peace be upon him

“قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ” (الأعراف آية ٨٩).

(We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.) (Al-A'râf: 89).

So, despite the fact that they did not forge lies against Allah with the message of monotheism until they turned back from it, and it is not necessary and unreasonable for them to return to disbelief after Allah saved them from it by guiding them to faith, yet they know and acknowledge that there is no return to disbelief and there is no steadfastness in faith except by the will of Allah, Lord. The worlds dependent on His knowledge and wisdom, so what Allah willed was and what He did not will was not, so if they did not return to their religion, then by 's grace and



endowment if He willed for them that and helped them in it “And it is not for us that we return to it except that Allah, our Lord, wills.” Therefore, we have nothing but supplication and relying on Allah to guide us and make us firm on the straight path and protect us from all the paths of hell.

“فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ” (الأنفال آية ١٧).

(You killed them not, but Allâh killed them. And you (Muhammad) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower) (Al-Anfâl: 17)

The visual image is that the believers killed the polytheists and the Messenger of Allah, may Allah bless him and grant him peace, threw pebbles in the eyes of the polytheists. The truth is that the believers worked to kill the polytheists and that the Messenger of Allah, may Allah bless him and grant him peace, worked to throw pebbles in the eyes of the polytheists, but God allowed the killing to happen and the throwing to be done. There was no polytheist left except that some pebble struck him in his eyes, so he occupied his eyes and they were defeated. Is there anyone who does something that what he wants from his action will happen to him except with God's permission? It is God, Glory be to Him, the Most High, who takes lives and directs the arrows, so He willed their actions that He created, used them, and helped them with them, so they gained them by His grace to achieve their goals through His power and power. God bestowed upon them that He used them for His pleasure, so He made the killing and shooting of the polytheists with their own hands, so the good test came from jihad for the sake of God. God, victory, spoils, and gratitude, God Almighty said

“فَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ” (التوبة آية ١٤)

(Fight them, Allah will punish them at your hands, disgrace them, give you victory over them, and will soothe the hearts of people who believe,) (At-Tawbah: 14)

With your own hands, you are nothing but a cause of honor by 's use of it in His pleasures, and Allah is the cause, Glory be to Him, the Most High, so do not obscure the images and the causes from seeing the imager , the Lord of the causes.

“وَكَايْنٍ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ. وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ” (آل عمران آية ١٤٦-١٤٨).

(A lot of prophets have fought with many devout men alongside them! They never faltered despite what had afflicted them for Allah (God)'s sake; they did not weaken nor yield. Allah (God) loves the patient!\* And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk\*So Allah (God) gave them this world's prize, although the prize in the Hereafter will be even finer. Allah (God) loves the kindly.) (Āl-ʿImrān: 146-148)



Establish our feet, who will prove their feet? He is Allah, and we gave victory to the unbelieving people, so who will help them? He is Allah, Glory be to Him, and because they are doers of good, they do not see themselves, nor do they see the scales of the powers created for Allah Almighty, but rather they see Allah, and that there is no god but Allah alone, He has no partner, His is the kingdom and He is over all things. And surrendering to 's command without realizing the mind, so they entered the battle and won by 's use of them, whose money is the reward of this world and the good reward of the Hereafter.

If you think that you or the reason that brings or wards off benefit or harm, then listen to what the Almighty says

“لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذَبِّحِينَ. ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ” (التوبة آية ٢٥-٢٦).

(Allah has given you victory in many battlefields, and on the day of Hunayn when you took pride in your great number, but they were of no use to you; the earth, despite its vastness, became constricted to you, then you turned back running away\* Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers that you did not see, and chastised those who disbelieved. Such was the recompense of the disbelievers) (At-Tawbah: 25-26)

They thought that they would be victorious due to their large number, but it did not avail them anything, and the earth became narrow for them with what it welcomed, and they turned their backs, then they were victorious, so who is the one who helped them? Who is the supporter? Glory be to Him, He is the best of the Lord and the best of the helper, and it is not the abundance, and it is not the reason, and it is not you, but rather Allah alone has no partner.

**Do not be afraid to carry out God's commands and do not be intimidated by them, for God is with you**, hears and sees. He is your helper and supporter, and if you fail, He will eliminate your stumbles with His grace. Just unite God as the first believers united, and from the unity of God is uniting your feelings towards one who is the One, Glory be to Him, so your fear of one is your greed for Him. One is your hope in one, my hope is in one, you're asking for one ,your escape from one, your escape to one

“فَفِرُّوا إِلَى اللَّهِ” (الذاريات آية ٥٠).

(So flee to Allâh) (Adh-Dhāriyāt: 50)

Fear and escape from Allah to Allah. From Allah, because as we said, do not be afraid of the creature, but fear that Allah will afflict you with this creature, for the creature is a cause that does not possess for itself or for others any benefit or harm. On the condition that they harm you with something, they will not harm you except with something that Allah has ordained for you, and therefore you escape from 's judgment and destiny to 's judgment and destiny, so you seek refuge with His pleasure from His wrath, and you seek refuge with Him from His punishment, and you seek refuge in Him from Him, so there is no refuge or refuge from Him except to Him. So, turn to Allah alone, and do not associate anything with Him, and do not fear a person or an idol,



and carry out 's command, and do not obey anyone in disobedience to Allah, and do not fear a consequence, for Allah is the end of things, for Allah will not fail you, nor will He leave you, and He is your supporter, and He is with you, hearing, seeing, and He is the best protector and the best supporter. Seek help from Allah and trust in Him, and be as He loves and pleases. Investigate the places of His pleasure and flee from the places of His wrath. Hold on to the approvals of Allah and turn away from violations of His command.

The Almighty said in the matter of the polytheists

“وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا”  
(الفرقان آية ٣).

(They have taken besides Him other gods who can create nothing but are themselves created. Nor do they have power to harm or benefit themselves, nor do they have power to cause death, give life or resurrect the dead) (Al-Furqān: 3)

“إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ” (الأعراف آية ١٩٤).

(Verily, those whom you call upon besides Allāh are slaves like you. So call upon them and let them answer you if you are truthful) (Al-A'rāf: 194).

“أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا قُلًا تُنظِرُونَ” (الأعراف آية ١٩٥).

(Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad "Call your partners (of Allāh) and then plot against me, and give me no respite!) (Al-A'rāf: 195).

This verse (Al-A'rāf: 195) explains the worship of idols to Ali, and he expressed it in the form of the wise in mockery of the polytheists, meaning that the best they can do is to be alive and rational. Lesser in rank than the maker, and because the polytheists believe that idols harm and benefit, they are performed by people, so the speech is against idols because humans have legs with which they walk, and they have hands with which they grasp, and they have eyes with which they see, and they have ears with which they hear, and if we contemplate, we find that the legs with which a person walks and the hands that He strikes with it, and the ears with which he hears, and the eyes with which he sees. All these organs are not for humans, that is, they are not theirs. Rather, they belong to Allah and are subjected to man, Allah willing. They are for them as a matter of trust, and they are delegated in it to be used for what is beneficial in the grace of Allah.

Nothing happens from it except what Allah wills, and if Allah willed, He would have invalidated it, for it is just a reason that does not benefit or harm itself, so what willed was and what He did not want did not happen. Creatures have nothing of the attributes of divinity, so any attribute of servitude to the idol is an attribute of servitude to human beings, for the fetish and the human being are equal, worshipers like you do not harm, do not benefit, do not give or prevent, so the benefiter and the harmful and the giver and the preventer is alone with no partner, and any creature does not He has an attribute in that, except for a causal attribute related to 's will, so there is no might or power except with , the Most High, the Great. Also, idolatry is due to the



adornment of a misguided person, as it denotes to human beings, and in turn it denotes to the devil, as the human being slandered, so the Almighty will say on the Day of Resurrection.

“أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ” (يس آية ٦٠).

(Did I not command you, O Children of Adam, that you should not worship Shaitân (Satan). Verily, he is a plain enemy to you.) (Yā-Sīn: 60)

the fate of those who are worshiped besides Allah, whether they are human beings who entertained themselves or are satisfied with people deifying them and all those who worshiped them. Likewise, the fate of idols is the same fate as fuel for fire and gravel for hell.

“فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ” (البقرة آية ٢٤).

(then beware of the Fire whose fuel will be people and stones, which is prepared for the disbelievers) (Al-Baqarah: 24)

“إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ” (الأنبياء آية ٩٨).

(Certainly you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it) (Al-Anbiyā: 98)

Thus, you see nothing but Allah, deal with Allah. Say, O Lord, so comply and hasten to implement, for Allah will help you and grant you success. is the ultimate in His matter, He made every hardship or prosperity an end to it, He is the one who supplies you with everything, so ask Him for the extension, so in His hand is the kingdom of everything His is the creation and the command, there is no punishment for His judgment, He does not mind or contradict, whatever He wills is and what He does not will is not, and He is over everything. Omnipotent, he did not order, forbid, decree, or decree but help, so does not burden a soul beyond its capacity, do not look at the capabilities, there is help that you do not see, you just use the capabilities that has provided you with, count the necessary equipment, and ask for help from , then hasten to please Relying on Him without the slightest worry, worry, or fear, and make your concern the pleasure of and your fear of alone, who has no partner, and your trust in alone, who has no partner, for you are only a means of good.

The favor has a reason for the goodness of this world and the Hereafter, so how many people missed out on a lot of good and Allah used others because of their inaction and fear, so he surrendered and hastened to implement it, and do not fear except from Allah who said:

“إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ” (التوبة آية ٣٩).

(If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, Allâh is Able to do all things.) (At-Tawbah: 39)

“هَا أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالِكُمْ” (محمد آية ٣٨).

(213)



(O you who are being called to spend in Allah's way; among you are some who greedily withhold, but whoever withholds, he in fact withholds against himself, for Allah is the Self-Sufficient, whereas you are in need [of Him]. If you turn away, He will replace you with another people, then they will not be like you.) (Muhammad: 38)

Surrender in every command and prohibition, and enter with a bold heart, trust and do not be afraid. Execute, and Allah is the helper and the extender of everything, and you are just a reason. And what revives him, and listen while you are a witness

“فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ” (البقرة آية ٣٨).

(whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.) (Al-Baqarah: 38)

“وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ” (البقرة: ١٨٦).

(When My slaves ask you concerning Me, I am indeed near. I respond to the call of the supplicant when he calls upon Me; so they should respond to Me and believe in Me, so that they may be guided) (Al-Baqarah: 186)

Call upon Allah for guidance, and respond, and be responsive to Allah, and follow while you are assured of Allah, and do not fear the outcome of matters, for it is better.

**Allah, the Most Compassionate, the Most Merciful, favored man and created him, that is, created him and created him, to accept the truth, and made him know that he is a servant and that he has a Lord worthy of obedience and worship to Him alone. There is no Lord other than Him, as God brought us out from the loins of our fathers and made us bear witness against ourselves by acknowledging His Lordship. “Am I not your Lord?” So We owe Him obedience and worship, for that is the valuable religion and it will be decided on the Day of Judgment** This is a mercy from God and a blessing. Man only has to choose between accepting, that is, accepting honestly what God bestows upon him of His bounty without gaining from it, that is, only responding to God's bounty and not being arrogant on earth without right, and having a good opinion of God, for the Lord will not abandon him. He will not be disappointed by what he resorted to and called upon, and that is gratitude for the blessing, the blessing of his nature, or that he refuses, and that is abstinence with power, arrogance on earth without right, and that is disbelief in the blessing.

Allah's innate disbelief is His mercy that is bestowed without gaining from man, rather it is a pure bounty from Allah, so that is the success of man with Allah's help in seeking guidance and sincere orientation always to know Allah and obey Him, seeking help in Him, relying on Him, submitting to Him and keeping Him away from what is not appropriate to the attributes of perfection and majesty or lack thereof. Success to seek guidance, then the acquisition of man will be either the deeds of the people of Paradise, so he will be thankful, or the deeds of the people of Hell, so he will be ungrateful.

**This arrangement is the order of conciliation to seek guidance, then acquiring the deeds of the people of Paradise, or lack of success to seek guidance, then acquiring the deeds of the people of Hell after sincere acceptance of any gratitude or repentance, i. You do not comprehend, and**



that is by will and choice, nor by necessity or resort, but rather by 's bounty and justice, as He, the Most High, said

“وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ” (إبراهيم آية ٧).

(And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe)(Ibrâhîm: 7).

Allah created people, i.e. He formed them and created them without acquiring from them, so whoever accepts the blessing sincerely has no merit, but rather the grace and grace belongs to Allah who gave him the blessing of the fitrah, and with the sincerity of the servant's acceptance of the blessing, Allah puts him among the thankful and increased him, and gratitude for the increase leads to the increase, and this is how the gradation in the ranks of the obedient And the credit belongs to from beginning to end.

“وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ” (محمد آية ١٧).

(As for those who follow guidance, He increases them in guidance and blesses them with righteousness) (Muhammad: 17)

whoever refuses a blessing, refuses it voluntarily, not by force, because he is innate with an innate nature that does not go away even with refusal, he has abstained from accepting it, and is disappointed and lost and follows the path of the unbelievers, and God will increase his misguidance. This is how he reaches the depths of the infidels and hypocrites, if he returns to accepting the innate nature honestly. God accepted his repentance and he repented, so **the master of seeking forgiveness was accepting the common sense and adhering to the covenant.. the covenant.. the first reception: “Am I not your Lord?”**

He, may God's prayers and peace be upon him, said, “The master of seeking forgiveness is to say: O God, You are my Lord, there is no god but You. You created me and I am Your servant, and I adhere to Your covenant and promise as much as I can. I seek refuge in You from the evil of what I have done.” Father I acknowledge Your favor upon me, and I acknowledge my sin to You, so forgive me, for I do not He forgives sins except You.

He said: And whoever says it during the day, being certain of it, and dies that day before the evening comes, then he will be among the people of Paradise, and whoever says it during the night, being certain of it, then dies before the morning comes. Well, he is one of the people of Paradise.” (Sahih Al-Bukhari) It is true. Messenger of Allah, may Allah's prayers and peace be upon him. So whoever repents, God will accept his repentance and follow the path of the obedient, and whoever removes the pen from him while he is obstinate, he will be sealed with disbelief from eternity, with the knowledge of the eternal God, and the proof is upon me from the father of God's blessing that He gave him, formed him, and created it without acquiring it from Him. Beginning and ending. God willing, for the one who accepts the nature of God sincerely and has a good opinion of God, then God has glorified him, that God will guide him, so he will be successful in seeking guidance, so he will be guided and gain the deeds of the people of Paradise.



The proof is on me from the father of the gift, not on the one who gave it. God has the ultimate proof. He is not asked about what he does, and they are asked.

**So, you we worship and you we seek help: the truth of accepting the instinct** with which the Most Gracious, the Most Merciful has bestowed upon us without gaining from us, “Am I not your Lord?” So, Lord and slave, the Lord’s entitlement to worship Him alone from the slave with all his being, the entity that Allah created and enabled him in, with all his organs and his senses, intellect, and capabilities, both externally and internally, for he is indebted to the Lord, besides whom there is no other, through obedience and worship, which can only be achieved with the help of the Lord, as the servant has no power or power without the Lord. That is the right religion, and it is upon him to separate on the Day of Judgment from the owner of the Day of Judgment.

**Guide us to the straight path: success to seek guidance.** And supplication is worship, and it is a supplication that does not end except with the death of man, and not with the knowledge of Allah and the work of guidance and the religion of truth, and see the Almighty’s saying

“يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا” (النساء آية ١٣٦)

(O you who believe, believe in Allah) (An-Nisā: 136)

As human being is living the living, the living, and not self-propelled, and the heart of the son of Adam is between two of the fingers of the Most Merciful, he directs him wherever he wants.

**The path of those whom You have bestowed favors:** A statement to define the request as absolute obedience to Allah alone and by extension ratifying His Messenger, may Allah’s blessings and peace be upon him, informing of the Lord of glory, acquiring the deeds of the people of Paradise. Absolute obedience is the path of those whom Allah has bestowed favors among the prophets, the truthful ones, the martyrs, and the righteous.

**Not those who are angry with them, nor those who are astray: those who refused the instinct and were not successful in seeking guidance, so they acquired the deeds of the people of Hell.**

**Here's the explanation:**

**What is the human role?** His role is as simple as possible, his role, whatever his condition, is to **accept Allah’s instinct** with sincerity and thank it voluntarily. Allah’s instinct is that he is a servant of his Lord who is worthy of obedience and worship to Him alone. There is no god but Him, so he owes that to Him, for that is the right religion, and he must separate on the Day of Judgment **and not be arrogant on earth. Unjustly, and having good thoughts about the Lord, because He is a Lord who will not fail him or forsake him, so that is his thinking of Allah, and he will meet Him.** The Most High said

“وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ. إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ” (الزخرف آية ٢٦-٢٧).

(And [remember] when Abraham said to his father and his people, “I disown all that you worship\* except the One Who created me; He will surely guide me) (Az-Zukhruf: 26-27)

For He will guide the servant’s good faith in the Lord, so he will meet Him, so He will grant from Allah his Lord to seek guidance and sincerity of turning and resorting to Him, seeking help in Him, always relying on Him to obey Him. raises his rank in Paradise by it, so Allah has grace and bounty,





for he has won 's mercy and grace, so the servant will be happier with that on that day than what he collected of deeds, so there is no servant who does not know by 's nature that he is a creature and that he has a god who is indebted to Him by obedience and worship alone, and He has no partner, so He has no partner. If he claims otherwise, he says the fathers of nature, or a cosmic explosion, or a primordial cell, or the alleged evolution, or the chance that created beings or existents, is the one that created themselves, or similar creatures, whether inanimate objects, animals, or humans, is the creator that created itself or others!!

Allah, glory be to Him, but the Exalted, Allah created all beings? So his bad thought and his lack of exaltation of as a result of the fathers of 's instinct, its disbelief, and its denial is false in and of itself, so it is an acknowledgment of the existent, but he did not exalt , and he associated existing beings in the attribute of creation out of nothingness, and he denied the rest of the attributes, or he associated others in any of them, like one who associated the rabbis and monks in the attribute Legislation or involving a newborn in the self or attributes, so the newborn was of the gender of the father and the newborn was a fetus and was a suckling. He was a child who crawled trying to stand, then fell and walked and stumbled, in need of food and clothing, in need of creatures affected by their lack. Is it an imperfect god, according to the one who said that every subsistence is self-existing, or is it an irrational god, according to the one who said that the Son is the attribute of the mind? All of this is a diminution and lack of impartiality as a result of not surrendering to instinct and its disbelief, so what has truly destined, Glory be to Him above what they describe, just as the claim of partners to contradicts instinct in itself, because instinct requires that some of them eliminate each other and only the strongest remain, so that there is one or that they submit For the strongest, so that they are in need, so it is not appropriate for them to be s or partners, and they would be worshipers.

If they were equal, every would have gone with what he created, and the universe would have been corrupted and what was organized, and this is what did not happen and truth belies it, so is far above what they say, so that is their thinking of , as a result of Allah's nature, He destroyed them, so whoever rejects Allah's nature and disbelieves it arrogantly , **thus did not change the nature, as it does not change, neither in itself nor with others, so the believer and the unbeliever are both broken in the fact that they are servants to whom a Lord is deserving of obedience and worship. None can change this nature..** Only the arrogant in the land unjustly excommunicates it, i.e., covers it and conceals it with its pride and ingratitude.

“فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ”  
(الروم آية ٣٠).

(Adhere sincerely to the true religion in all uprightness. This is the natural disposition[12] with which Allah has created mankind. There is no change in Allah's creation. This is the straight religion, but most people do not know) (Ar-Rūm:30)

**The nature does not change, , and cannot be erased.** Man is created to be a slave to a Lord who is worthy of obedience and worship. He alone has no partner, and there is no Lord other than Him. The servant owes this to the Lord, “Am I not your Lord?” This is the upright religion and



upon it will be decided on the Day of Judgment. Accepting the nature and thanking it leads to increase the blessing from the heart's submission to this nature and the response of the limbs of the tongue and other things to this submission, which is Islam, then the faith of the heart, which is a higher level than submission, as the heart is secure and reassured, and the actions of the tongue and the rest of the limbs are increased as a result of the actions of faith, which is faith. Whoever refuses the nature and disbelieves in it, that is, covers it, does not give thanks for the blessing, and it does not lead to what it leads to of Islam and faith, but in their place is disbelief in the rejection of the nature and its disbelief.

**Islam, faith, and disbelief each have their own definition, which does not change or change in itself. Rather, one of them replaces the other based on the acceptance or rejection of the nature. The nature does not change, neither by itself nor with anything else. Rather, what is changed is what the nature leads to. If he accepts it or rejects it, then whoever exchanges disbelief for faith is replacing what the nature led to of Islam and faith, if he had accepted it. As for the nature, there is no changing it, and disbelief at the nature means covering it up. So whoever disbelieves the nature, denies God, and dispenses with God, then just as he dispensed with God, God will remove him, and he will not succeed in Islam. Not to seek guidance from God, and he did not turn and seek refuge in Him, so he was not guided to Islam and faith, and there is nothing after guidance except misguidance and acquiring the deeds of the people of Hell, so that he would be a witness to himself? So these people, with His eternal knowledge, willed that they should go astray because they rejected God's nature and His grace out of their own free will and were arrogant on earth without right. So, by disbelieving in the blessing of nature, He led them astray. That is to say, He intended for them to go astray, which is what disbelief in nature leads to, as they disbelieved in it by their own free will. And if God had not permitted them to go astray, they would not have gone astray, but He is Glory be to Him. And God Almighty permitted them to go astray and led them astray as He wanted them to go astray in His kingdom, so nothing would happen in His kingdom except what He wanted so that they would be witnesses against themselves and to distinguish them from those who accepted God's nature and grace sincerely and did not become arrogant on earth without right.**

**Have you seen after that more merciful than Allah? did not entrust people to themselves in discerning the truth and guidance, and He did not make them difficult and created them, i.e. He formed them and created them as mercy from Him and bounty without gaining from them to accept the truth and guidance, and that they are servants of Allah, the Lord who is worthy of obedience and worship to Him alone, there is no Lord but Him, so they owe it to Him. So that is the upright religion, and upon it is the separation on the Day of Judgment, as in the first beginning where I testified against themselves, "Am I not your Lord?" and that is from Allah's mercy, as the unbeliever is able to accept his nature even after his disbelief. **It is not the instinct, it does not change, and that is from God's mercy, as the unbeliever can accept his instinct even after his disbelief, so God will help him to seek guidance, so he seeks it, so God guides him to Islam and faith, so disbelief is replaced by faith. If this nature is unstable or can be changed or replace accepting the disbeliever would not accept the innate instinct and could not return to gain Allah's acceptance.****



Then Allah sent messengers to them, may Allah's prayers and peace be upon them, to guide them to him and remind them of this scene, the first covenant, just as a child does not know who his parents are and what happened to him on the day he was born, when he was born, where he was born, and what happened during his first years of life except from his parents and relatives and He does not denounce that, nor does he deny it, nor does he consider it an unnatural matter, so there will not be anyone on earth who denies the date of his birth because he does not remember it himself. So how merciful is Allah, He did not entrust anyone to himself in knowing his Lord and knowing himself that he is a servant of his Lord. And faith and invite them to comply with what is required and leads to acceptance of this fact, the Almighty said

“وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ” (الأنبياء آية ٢٥).

(We did not send any messenger before you unless We inspired him with the fact there is no deity except Me, so worship Me!) (Al-Anbiyā: 25)

“أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ” (الأنعام آية ١٢٢).

(Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.) (Al-An'ām:122)

Reviving what leads to the acceptance of instinct, that was Islam and faith.

They give them good tidings of the reward of acceptance, the acceptance of the instinct: “There is no god but I, so worship Me”, “Am I not your Lord”, that whoever comes with a good deed, that is, there is no god but , then he has better than it, and there is nothing better than it.

“مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا وَهُمْ مَنْ فَرَعَ يَوْمَئِذٍ آمُونًا” (النمل آية ٨٩).

(Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day) (An-Naml:89)

and warn them of the fate of fatherhood, Allah Almighty said

“وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ” (النمل آية ٩٠).

"And whoever comes with an evil deed[1090] - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do? " (An-Naml:90)

Some of them come from the gifted instinct without gaining from it, and from them are those who refused by choice, and he asked them to ask him for guidance and promised to gift them. By his will, as the Almighty said:

“وَسَتَجْزِي الشَّاكِرِينَ” (آل عمران آية ١٤٥).

“And We will reward the thankful” (Al-Imran, verse 145).



So, he agreed to seek guidance and obedience, so he agreed to the dictates of the instinct, and whoever rejects 's instinct and His grace will not be guided to seek guidance or obedience, rather they said to the messengers

“فَأْتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ” ( الأعراف آية ٧٠، هود آية ٣٢، الأحقاف آية ٢٢).

(So bring us that wherewith you have threatened us if you are of the truthful) (Al-A'rāf: 70).

“وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ” ( الأنفال آية ٣٢).

(And when they said: "O Allāh! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment) (Al-Anfāl: 33)

Instead of saying, O Allah, guide us if he is of the truthful, or if this is the truth from you, then guide us to him! Do you see the lack of success in seeking guidance, as they voluntarily rejected Allah's nature and His grace, and did not thank it and disbelieved in it, so Allah only increased them in loss? Allah, Glory be to Him, created the people on the truth without acquiring them, and asked them to pray for guidance, and He promised to answer the questioner, so He grants success in acquiring the deeds of the people of Paradise, so He enters it with His mercy. he rejects it. As for the one who rejects the instinct of Allah by choice from him, he has disbelieved the bounty and placed in the cradle what the instinct leads to in terms of Islam, faith, and the deeds of the people of Paradise, and winning from Allah the happiness of this world and the Hereafter, and the security of the heart and contentment.

**He asks the servant in his grave about the instinct, “Am I not your Lord?”** He is told, “Who is your Lord?” Then he will be asked about what instinctive Islam leads to when it is accepted, and it is said to him, 'What is your religion?' Then he is asked, accordingly, about the ratification of the Messenger of Allah, may Allah's blessings and peace be upon him, the amount of the debt on behalf of the Lord of Glory, and it is said to him, 'What did you say about this man?' Then it is said to him, 'And what makes you aware?' That is, and what makes you realize that he is the Messenger of , may Allah's blessings and peace be upon him, any question about the source of receiving information, so reading in the name of your Lord and listening to what He reveals are sources of receiving the truth, so his faith in the Messenger, may Allah's blessings and peace be upon him, is due to his belief in the revelation that was revealed to him, so Almighty is the source of receiving the truth, so it will be an answer People of Paradise I read the Book of , so I believed in it and believed it.

Then the mourning woman will be asked on the Day of Resurrection for what sin she was killed, and the one who meditates on Surah Al-Takwir, which talks about the conditions and horrors of the Day of Resurrection, mentions this sin without the rest of the sins, and although the apparent meaning of the verse is that it talks about the infanticide of girls in pre-Islamic times, **the one who meditates may see, by God. God is Most High, and I know that it may also be possible to destroy what nature leads to through its disbelief, and that sin is the source of all other sins, so the mention of that sin is a mention of all sins without exception.**

**Did you see after that a solid evidence except for Allah?** Glory be to Allah He who does not ask about what He does while they are being questioned. Glory be to Him who has the ultimate proof.



All people will enter Paradise except those who refuse and stray from Allah like a camel. loves good for people and breaks their fast on the truth, but whoever refuses has no one to blame but himself. The Almighty said in the hadith Qudsi, "O My servants, all of you have gone astray except for those whom I have guided, so seek guidance from Me, and I will guide you." (Sahih Muslim). We have a good example in Ibrahim and Muhammad, may Allah bless them and grant them peace and blessings:

### The Almighty said on Ibrahim's tongue, peace be upon him

“قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ” ( الأنعام آية ٧٧).

(When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray.) (Al-An'ām:77)

He accepted 's instinct and grace, that he is a servant of Allah, a creator, deserving of obedience, and owes it to him, so **he thanked Allah for the blessing, so he helped him to seek guidance and obey him. The Almighty said on the tongue of Abraham, peace be upon him**

“إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ. إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ” ( الأنعام آية ٧٨-٧٩).

(When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners\* I have turned my face enquiringly to Him Who originated Heaven and Earth. I am no associate.) (Al-An'ām:78-79)

Disassociation from everything and loyalty and resorting to Allah by seeking guidance from Allah who searches for him and does not know him with the mind, and this is from Allah's mercy. Through experience and witnessing, using the senses to obtain information and comprehend the perceptions. As for the knowledge of Allah and His law, it is by receiving from Allah at the hands of His prophets and messengers, May Allah's prayers and peace be upon them. It is from His mercy that He obligated His servants to know and obey Him by law and transmission through His messengers, not by thought and reason, so they are from luck. The mind is different, so Abraham, peace be upon him, did not rely on his mind and asked Allah for guidance, so Allah guided him.

Ibrahim, peace be upon him, the father of the prophets, Ibrahim, whom left between him and his homeland, his familiarity, his family, and his people, and then he left between him and those he loves from a wife and an infant son by parting in the barren desert in which there is no planting, no water, and nothing bitter, and by sacrificing a son When he reached his striving again, he complied with Allah's command, and the outcome of all of that was good. So whoever leaves something for Allah, will replace it with something better than it, so Allah will grant them the best of this world and provide them with the best of the hereafter, and place in their offspring the prophecy and the book. Their surrender to Allah, made it rituals in the obligatory pilgrimage. Whoever performs it and does not commit adultery or obscene will return as the day his mother gave birth to him.

**Prophet Muhammad, may Allah bless him and grant him peace, accepted Allah's instinct and grace, that he is a servant of his Lord who is deserving of obedience, and he owes it to him, so increased him as he thanked for his grace, so he agreed to seek guidance from , so he used to swear in the cave of Hira for nights of the same number, then he supplies for the same number**



and returns, so the guidance came to him in a cave Hira, where he is, and the king surprised him and said to him:

“اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ” (العلق آية ١)

(Read in the name of your Lord Who created) (Al-‘Alaq:1)

The Almighty said to His Noble Messenger, the Master of the Messengers, may Allah’s blessings and peace be upon him, “And He found you lost and guided” (Surat Ad-Duha, verse 7). Muhammad, may Allah’s blessings and peace be upon him, whom Allah linked his remembrance to his remembrance. Whoever follows him, Allah will love him and forgive his sins. Allah blesses him ten times. O Allah, bless Muhammad and the family of Muhammad, as you blessed Abraham and the family of Abraham. You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad, as You blessed Abraham and the family of Abraham. You are praiseworthy and glorious. At the end of the Qudsi hadith, he said, “O my servants, it is only your deeds that I reckon up for you, then recompense you for, so let him who finds good praise, and let him who finds other than that, let him not despair.” And who but himself” (Sahih Muslim). He does not blame anyone but himself, because he did not accept the instinct of Allah and its Father, and he was not successful in seeking guidance from Allah. The Almighty said about the people of Paradise

“وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ” (الأعراف آية ٤٣).

(and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth.) (Al-A’râf: 43).

They agreed to seek guidance from Allah sincerely, so Allah guided them in this world and the Hereafter, in this world by knowing Him and obeying Him, and in the Hereafter by Paradise He made known to them. The Prophet, may Allah’s blessings and peace be upon him, said: “Supplication is worship.” Sahih Al-Tirmidhi).

So, the role of man is to accept Allah’s instinct with sincerity that he is a servant of Allah who is worthy of obedience and worship. He alone has no partner for Him, there is no Allah but Him, so He owes it to Him, not to be arrogant in the land unjustly, and to think well of the Lord that He is a god who will not fail him and will not leave him. , which is a pure bounty from , and there is no gain for the servant in it, because by that he thanked the grace of Allah , and is thankful. Sight, no mind, no body, no soul, nothing, then it became a drop of sperm, then a clot, then an embryo, then it was born naked, possessing nothing and conscious of nothing, then it returns to the dust, possessing nothing. From Him, Glory be to Him, the Most High, what the arrogant have estimated as He deserves, so they did not ask Him for guidance for their arrogance in the land unjustly, and they followed their desires, so He blinded them and led astray their deeds.

Just as Allah made people testify against themselves in the world of atoms, He testifies against themselves in the Hereafter for what they have earned from the deeds in this world that Allah created from eternity, either good or evil. chooses to disbelieve His grace, so he abandons and acquires the evil deeds that Allah created, and the deeds of the servants, even if they are from



their gain, but they are from Allah's creation and predestination, and they do not deviate from being a will of Allah Almighty, as nothing falls into His possession except what He wants, and His will is eternal and self-sustaining. Among His attributes, He created beings and orchestrated events as He willed from eternity at their times that He destined without precedence or delay, and they occurred according to His eternal knowledge without alteration or alteration, without the arrangement of ideas, and without the waiting of time, and therefore He is not preoccupied by one matter after another, a will that does not suffer from shortcomings or There is no incapacity or imperfection, rather He has the power and the oppression, and He has the creation and the command, so no movement or stillness occurs in existence... death or life... good or evil... benefit or harm... belief or disbelief... gratitude or denial... More or less.. obedience or disobedience except with His will and in accordance with His will, so what Allah willed was and what He did not will was not.

Accordingly, everything that occurs in the universe of disobedience and evil, even if Allah did not command them, because Allah does not command except what He loves and is pleased with, except that from eternity He willed their occurrence, since the command is not a will. And He is more knowledgeable about them than themselves, so that every human being has insight on himself, so that the argument is established against them, but does not please His servants with disbelief, and He accepts gratitude for them, but Glory be to Him, the Most High, willed and destined the occurrence of what does not please Him to establish the argument against them, and if He had willed, they would not have done it, but they have broken the covenant The first, after his acceptance in the world of atoms, and their refusal to "Am I not your Lord" after being commissioned in this world (therefore, the one who dies before the assignment is not held accountable and is taken into account by the first covenant, where they said, "Yes, an answer to me" "Am I not your Lord") and they were arrogant and they were originally the non-existence and the creation of mud from nothingness and They were arrogant against the signs of in the universe and in themselves, and they were arrogant against His messengers that sent to save them, and they neglected all of that and threw the power behind their backs. Something, and man only acquires, and Allah created and permitted this acquisition, so that they may bear witness to themselves, the Almighty said

“وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ” (الصفات آية ٩٦).

(when it is Allah Who created you and all what you do) (As-Sāffāt: 96)

He, may Allah's blessings and peace be upon him, said, "Allah makes every maker and his craft" (Sahih Al-Bukhari). knows you better than yourself, so do not be deceived, do not be arrogant, lack and turn to Him, and ask him to be steadfast in guidance, and ask him for a good ending, for you do not know what you will earn tomorrow.

**So the people of Paradise:** They were not arrogant in the earth without the truth, they accepted 's nature, so they were honest with themselves, so enabled them to seek guidance from Him, so their Lord guided them, and they believed in the truth and acted according to it, so they obeyed in command and prohibition, judgment and destiny, so they sought help from and obeyed Him



without thinking, and they went out from around them and their strength to me Transform and His strength, and trust in Allah, so 's commands, prohibitions, judgment, and destiny are trials, i.e. a test. If the believer surrenders, then intends and resolves to implement with obedience and submission, and proceeds with implementation, trusting in Allah, sincerely to Allah, accepts him and makes his affliction a good affliction.

“لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ” ( يونس آية ٢٦).

(For those who do good there will be the best reward and more) (Yūnus: 26)

**They do not enter Paradise by their work, but by His grace and mercy that He bestowed upon them the natural instinct, so they accepted His blessing, then He increased them in guidance and used them in His pleasures. Praise be to Allah in this life and the afterlife.**

**The people of Hell:** They were arrogant in the earth without right, they rejected the nature of Allah, so they lied to themselves and disbelieved in the grace of Allah, so they did not succeed in seeking guidance from Allah as He blinded them and misguided their deeds, so they lied to the truth and refused to comply with 's command and obedience, His decree and His destiny.

“وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ” ( الأعراف آية ٣٦).

(But those who reject Our Ayât (proofs, evidence, verses, lessons, signs, revelations) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever) (Al-A'rāf: 36).

These people do not harm Allah at all. Allah grants them respite and dreams for them and gives them chances and test after another. In fact, good deeds were exchanged, and if they do not repent, then it is an argument against them for their arrogance in the land without right and their ancestors of 's nature, so they are not truthful because they lied the truth and denied the clear signs and neglected them. The Almighty said

“سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِثِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ” ( الأعراف آية ١٤٦).

(I shall turn away from My Ayât (verses of the Qur'an) those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them) (Al-A'rāf: 146).

If they insisted and died on their fathers, they would enter Hell and abide therein with their polytheism. He, may Allah's blessings and peace be upon him, said: “By the One in Whose hand is my soul, all of you will enter Paradise except those who refuse and stray to Allah like a camel's home.” They said: Who refuses to enter Heaven? He said: Who? Whoever obeys me will enter Paradise, and whoever disobeys me has refused.” (Al-Silsilah Al-Sahihah)





The Prophet, may Allah's blessings and peace be upon him said: "All of my nation will enter Paradise except those who refuse." They said: O Messenger of Allah, and who refuses? He said: Whoever obeys me will enter Paradise, and whoever disobeys me has lost his father. (Sahih Al-Bukhari). The Messenger of Allah, peace be upon him.

The polytheists who rejected Allah's nature will not enter Paradise due to their eternity in hell. As for the monotheists who accepted Allah's nature, all of them will enter Paradise by Allah's mercy, and the sinners among them, Allah willing, will forgive whomever He wills among them without torment, and if He wills, He will punish whomever He wills among them for their sins without eternity. The polytheists will abide in Hell for eternity due to Allah's justice for their polytheism. He bestowed upon them the sound nature without earning it from them, but they refused and disbelieved in it, thus rejecting Allah's grace and mercy. They are the ones who rejected His grace and the warner came to them. So what is after grace except justice? Your Lord is not unjust to the servants. The warner is the honorable messengers of our Lord, whom sent to us as heralds and cautioner. The last of them is our master Muhammad, may Allah bless them and grant them abundant peace and blessings that have no end. He is the messenger who is more worthy of us than ourselves, who is keen on us and merciful to us, Almighty said:

“لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ” (التوبة آية 128).

(There has come to you a Messenger from among yourselves; he is grieved by your suffering, and is concerned for you, and is gracious and merciful towards the believers.) (At-Tawbah: 128)

**So do not refuse, do not be arrogant, and do not despair of God's mercy**, for He, Glory be to Him, forgives all sins and even replaces them with good deeds. So accept God's nature and seek guidance from God. Promise and submit to God. God continues to grant you respite and call upon you. Glory be to Him from a Lord who is Forgiving, Generous, Patient and Forgiving to those who repent, believe, and do good deeds.

“قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ. وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ” (الزمر آية ٥٣-٥٤).

(O My slaves who have transgressed against themselves, do not despair of Allah's mercy, for indeed Allah forgives all sins[15]. He is indeed the All-Forgiving, the Most Merciful.\* Turn to your Lord [in repentance] and submit to Him before the punishment comes upon you, for then you will not be helped.) (Az-Zumar: 53-54)

“إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا” (الفرقان آية ٧٠).

(except those who repent and believe, and do righteous deeds; for them Allah will change their evil deeds into good deeds, for Allah is All-Forgiving, Most Merciful) (Al-Furqān: 70)

So do not follow Satan, who refused and was arrogant and was of the unbelievers until you are saved by yourself and do not enter his entrance.

“وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ” (البقرة آية ٣٤).



(And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblīs (Satan), he refused and was proud and was one of the disbelievers) (Al-Baqarah: 34)

**So let us hasten to repent and declare our lack of and ask Him for guidance, as Adam did, peace be upon him, when gave him the opportunity.** The Almighty said

“وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنِ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُّبِينٌ” (الأعراف آية ٢٢).

(And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy unto you?) (Al-A'râf: 22).

So, they confessed their sin and asked Allah for forgiveness and mercy so that they would not be among the losers, so Allah accepted their repentance.

As for Iblees, who put himself in the ranks of angels who do not disobey Allah as He commands them and are obedient to obedience

“لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ” (التحریم آية ٦).

(who never disobey whatever Allah commands and do whatever they are commanded.) (At-Tahrīm:6)

So made him witness to himself and distinguished him when he commanded the angels to prostrate to Adam when he refused and was arrogant and was one of the unbelievers, and Allah gave him the opportunity when he said the Almighty

“مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ” (الأعراف آية ١٢).

((Allâh) said: "What prevented you (O Iblīs) that you did not prostrate yourself, when I commanded you?" Iblīs said: "I am better than him (Adam), You created me from fire, and him You created from clay) (Al-A'râf: 12).

If he had repented and confessed his sin and said, I have wronged myself, and if you do not forgive me and have mercy on me, I will be among the losers and seek guidance from Allah, Allah would have repented of him as he repented of Adam, peace be upon him, but he refused and was arrogant, so he did not succeed in repentance and seeking guidance, and he was of the unbelievers. Allah commanded him to prostrate and did not turn him away from him so that he would be a witness to himself. So, wake up, O you who turn away from him, for your turning away from him, and if he wanted, he would have made everything in you to reject him.

Prophet Mohammed, may Allah's blessings and peace be upon him, said, "All the sons of Adam commit sins, and the best of those who commit sins are those who repent." (Sahih Al-Tirmidhi).

He, may Allah's blessings and peace be upon him, said, "By the One in Whose hand is my soul, if you did not sin, Allah would have taken you away, and would have brought people who sin, so they seek forgiveness from Allah, and He forgives them." Sahih Muslim). **Falling into sin** necessitates immediate repentance, and it is a test from Allah Almighty, and a will from Him for the servant to testify against himself, either grateful or ungrateful. Glory be to Him, the Most



High, does not fall into His possession except what He wills. turn to Allah in purifying and purifying yourself, so that you become purer and closer to Allah by humbling yourself to Allah and seeking help from Allah and striving against yourself. He repents and does not associate anything with Allah. He will punish him for his sins before he enters Paradise, and if Allah wills, He will forgive him.

As for the one who has the pen removed from him while he is a polytheist, a disbeliever, or a hypocrite, then he has lost in the Hereafter, so he has no one to blame but himself, because Allah created him for the truth and gave him time, but he is the one who refused and insisted on arrogance in the land without right and deprived himself of guidance in this world as he did not ask for it from Allah. Al-Hadi who said in the Qudsi Hadith: "O Allah My servants, all of you have gone astray except those whom I have guided, so seek guidance from Me and I will guide you." (Sahih Muslim), so that is Allah's argument against His servants, as everyone testifies against himself, so has the ultimate argument, he does not ask what he does and they are asked, so that appeared from the nature of and think well of Allah, then ask Him for guidance. Whoever submits to 's commands and prohibitions and surrenders to the judiciary and destiny and delegates his command to Allah and trusts in Him, Allah will be for him a reference and a refuge. An obedient servant is given the glad tidings at the first stage of his life in the Hereafter, upon his death, to return to his Lord, pleased and pleased, to join His righteous servants, and to enter His Paradise.

“يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ. ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً. فَادْخُلِي فِي عِبَادِي. وَادْخُلِي جَنَّاتِي ” (الفجر آية ٢٧-٣٠)،

(O the tranquil soul!\* Return to your Lord, well pleased and pleasing [to Him]\* Join My [righteous] slaves\* and enter My Paradise.) (Al-Fajr: 27-30)

He who was arrogant against Allah refused and became self-sufficient and made himself and his desires a rival to Allah, just as he was ungrateful and hating in this world, it is said to his soul at his death, "Come out, angry and indignant, towards the punishment of Allah and His wrath, may Allah protect us from the fate of the unbelievers."

Prophet, Mohammed, peace and blessings be upon him, said: "When a believer is taken, the angels of mercy come to him with white silk, and they say, 'Come out to the spirit of Allah,' and it comes out like the best scent of musk, so that some of them hand it to another, so they smell it until they bring it to the door of heaven, and they say: What is this good wind that came from the earth?" And they do not come to heaven except that they say something like that, until they bring it to the souls of the believers, so they have more joy than the people of the absent with their absence, and they say: What did so-and-so do? He was brought to his abyss, and as for the infidel, the angels of torment come to him with a sackcloth, and they say: Go out to the wrath of Allah, and it comes out like the stench of a corpse, and he is taken to the gate of the earth" (Sahih Al-Targheeb).

**Sins are trials from Allah just as He tests His servants with ease and hardship, giving and deprivation.** The believer continues to be tested until he meets Allah. Don't you see that when you purify the rice, what you took out of impurities, you exclude it and do not perform another process on it, and what you purified, the process of cooking and preparation is carried out on it,



and for this you find the infidel countries blissful and the Islamic countries other than that, so they are in need of purification and purification for their distance from what they have been honored with, and they will not Islamic countries are honored except by what the early ones were honored by their return to Islam, and if it passed, it was in glory, and the affliction was individual according to each person for purification and purification, or collective, where the affliction prevails if the wickedness increases, even if there is an existence of the righteous, and because it is collective, this indicates the nation's distance from what it was characterized by. Which necessitates a return to enjoining good and forbidding evil and believing in Allah, and it is for the patient believers, enjoining good and forbidding evil, a good test and glad tidings, as for them it is something of fear and hunger and a lack of money, souls and fruits, and for the unbelievers, with 's grace, punishment in this world with the taste of the clothes of hunger and fear of what they used to do.

Trials continue to befall the believer, whether good or bad, so worship your Lord until certainty comes to you, continuity of worship, sincerity of direction, renewal of intention, repetition of obedience, repentance, seeking forgiveness, refuge, seeking help, seeking refuge, not despairing of 's Spirit, not despairing of 's mercy, and fearing. hope is in Allah , and so on, **without getting tired or tired, so renewing and repeating obedience or repeating disobedience without repentance before lifting the pen in this world is nothing, and repeating bliss or hell in the Hereafter, where renewed bliss they brought similarly, and like an increase in goodness and beauty every Friday, and like a renewal of virginity So We made them virgins, and thus everything is renewed from the bliss of heaven or hell renewed, like the replacement of skins whenever they mature.**

Gabriel, peace be upon him, asked the Messenger of Allah, may Allah bless him and grant him peace, about **Ihsan**. "He said: O Messenger of Allah, what is Ihsan? He said: Ihsan is that you worship Allah as if you see Him, and if you do not see Him, then He sees you" (Sahih Al-Bukhari).

What is the difference between worshiping God in general, and worshiping God as if He sees you and worshiping God as if you see Him? The difference is the state of the worshiper during worship from **the state of slavery** which is working heart and soul in obedience to God, hoping for His satisfaction, so you abide by His commands, and beware of His displeasure, so you avoid His prohibitions, and fear His punishment, so you are obligated to seek forgiveness, and are satisfied with decree and destiny, and so on, and the **state of slavery disguised as the feeling that He sees you**. Then you will reassure yourself, be at peace, be at peace with God's destiny and destiny, and be ashamed of God, so you will adhere to the strictest commitment and be extremely keen that He will see you where He commands you and that He will not see you where He forbids you, and so on. The state of servitude disguised as the feeling that you see Him increases in permanent attachment. In God, with love and need, for He is the Lord who bestowed my existence, and I have no one else, so there was fear of God's greatness along with hope, which is stronger than fear in proportion to knowledge of God, and there was compassion, which is care tinged with fear. Likewise, the heart became anxious and turbulent for fear that their deeds would not be accepted. This resulted in the perfection of life in God, and consequently the perfection of the heart's alertness and strength, and the continuity of viewing with the light of God, where the



position of viewing yielded the position of benevolence. Perfect work requires the strength of the worker and the clarity of his vision, just as the quality of the work decreases as much as the strength is weak or the vision is not clear, and the work is frustrated by the loss of direction. Likewise, progress is frustrated by missing the path that leads to the goal. The difference is that the level of servitude is raised by the status of the worshiper, for they are degrees with God for what they knew and did, and they have degrees with their Lord, and forgiveness and generous provision. The Almighty said.

“يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ” (المجادلة آية ١١).

(Allah will raise in ranks those who believed from among you and those who are given knowledge) (Al-Mujādalah:11)

You will not see Allah with your eyes in this world, but the believers in the Hereafter, the Almighty said

“وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ” (الأعراف آية ١٤٣)

(And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain[2], He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.) (Al-A'râf: 143).

In this world, you worship Allah as if you see Him. This is by seeing the words of Allah and the Sunnah of His Prophet, may Allah's blessings and peace be upon him, and the traces of His names, the Most High, His attributes, and His actions in all that comes to you of images. He commanded, enjoined, forbade, and so on, and He is the one who brought the image to you, so he sees what you do in it. And for your coexistence with the word of Allah and the Sunnah of His Prophet, may Allah bless him and grant him peace, and the traces of the names, attributes, and actions, you see Allah and hear Allah, so you see the images directly while you see them, so you deal in them with Allah, not with them according to 's guidance. then you are satisfied with your destiny from Allah in what results in dealing. Trade with the imager , not the image s, is the profitable trade that does not perish without your heart being preoccupied with it. For example, you do not see the cause, whether it be things, people, actions, words, or events, but the Lord of causes is a Creator, Owner, Disciple, and Subject to them, so you see the truth of causes in Allah, for human causes are people of good and people of evil.

So, goodness was created by God and He used it to its people as a favor from Him over them, and He made it at their hands to create love and compassion between us, and what is beneficial is God, and evil was created by God and acquired by its people to establish the argument against them, and it is a test for people through them according to what is eternally destined, and the one who is afflicted is God due to the profound wisdom that we have mentioned. When talking about affliction and material causes, they are nothing but laws that God created to enable us to harness things and deal with them, and He, Glory be to Him, is Self-sufficient of all causes. If He



wills, He prepares them for us and enables us with them or He does not enable us with them, and if He wills, He does not prepare them for us, capable of giving. And the prevention with or without it, and that it does not give or prevent, how many reasons have been taken and did not bring about what they were taken for, or brought about the opposite of what they were taken for, because the giver and the preventer, the beneficial and the harmful, is God alone, with no partner, not the reason, so do not say if it was not for the reason. That is, had it not been for such-and-such, such-and-such would not have happened, so do not say, for example, if the dog had not barked, we would not have stolen. This saying is polytheism in monotheism and ignorance of the realities of matters. May God protect us from it. The Almighty said.

“فإذا ركبوا في الفلك دعوا الله مخلصين له الدين فلما نجاهم إلى البر إذا هم يشركون” (العنكبوت آية ٦٥)

(When they board a ship, they supplicate Allah, devoting their faith sincerely to Him. But as soon as He rescues them to the land, they associate partners with Him,) (Al-‘Ankabūt: 65)

It was said that it means that they say that if the wind had not been equal, we would not have been saved. It was said: Their inclusion is when someone says: If it were not for God and the leader or the mariner, we would have drowned, so they make what God did for them of salvation a division between God and His creation. I bear witness in the rain to see His home, and I bear witness in the movement of the winds sending them as tidings before His mercy, and I bear witness in the movement of the heavy clouds of He who drives them wherever He wills. **Do not be obscured by images, and bear witness in them to traces of His mercy, benevolence, grace, power, relief, giving, care, and care.** Thus, I bear witness to God, and images do not bear witness. Do not say that it rains due to such-and-such storm. On the authority of Zaid bin Khalid Al-Juhani, he said: “The Messenger of Allah, may God’s prayers and peace be upon him, prayed for us the morning prayer in Al-Hudaybiyyah following a cloudy sky from the night before. As, so he said: Do you know what your Lord said? They said: God and His Messenger know best. He said: One of My servants has become a believer in Me and a disbeliever. As for whoever says: We have been given rain by the grace and mercy of God, he is a believer in Me and a disbeliever in the planet. Such-and-such, that one is a disbeliever in Me and a believer in the planet.” (Sahih Al-Bukhari)

Look at the crops and its fruit when it blossoms, and bear witness to its germination and fruitfulness, and bear witness to the one who revives the earth after its death and the one who makes it green and immersed in witnessing the effects of the deadly annihilator, the Giver of Sustainer, who has created for us food into shapes, tastes, and colors, and water as one, so when it becomes clear to you, know that God has power over all things, and I bear witness that God resurrects those who are in the graves. And do not say, “If it had not been for rain, the crops would not have grown.” Rather, say, “We have brought rain by God’s grace and mercy, and the crops came forth by God’s will and power.” I bear witness regarding the livestock from those who created them, subjected them to us, and made them a burden for us. I bear witness in the heavens of the one who built it and who raised its thickness and shaped it. I bear witness in the earth of the one who created it and spread it out and made it a bed for you. So do not disobey God on His earth and under His sky while you eat from His provision and are appointed to work in the property of the owner who created you in it with what pleases Him. I bear witness in Destiny and destiny are the command of God, the Wise, the Kind, the All-Knowing, the Most



Merciful, the Most Merciful, and you will be satisfied and safe. Do not be shielded by grace from the Benefactor who sees how you act in His grace. Do not mention the blessing, but rather remember God's grace, perhaps you will succeed. Let not the affliction shield you from the afflicted one who raises justice and lowers it, the one who lifts up and lowers the one who lifts up. By afflicting some people and lowering others, be careful to be one of those who are patient and thankful. You do not see harm, but the one who harms is the one who detects harm alone, and has no partner. If he wants you to harm, there is no one to remove it but Him, so you resort to Him alone, who has no partner in removing the harm, while you take the reasons.

Do not look at the calamity, but rather at the one from whom, to whom, and to whom everything is, so you say, "Indeed, to God, and to Him we shall return." We and what we possess belong to God. We will return to Him. Everything is going and ending with God. To Him is the return, and to Him is the final destination. He is the heir of everything, Glory be to Him, so be patient. Misfortunes will become easy for you. You do not see time and attribute to it the catastrophes, accidents, and misfortunes, but rather to the One in whose hand is the one who turns the night and the day, the All-Knowing, the Wise, who manages the matter alone, with no partner. So whatever God wills, it happens, and what He does not will, good is not in His hand, and He alone removes harm. He has no partner and He is capable of all things. "God Almighty said: The son of Adam harms me; he curses eternity, and I am eternity, in my hand is the command, I change the night and the day" (Sahih Al-Bukhari). Do not look at your work, but at the one who used you, so ask him for steadfastness and Acceptance and a good ending. You do not see your sincerity, but from Him who is most sincere to you, so seek refuge in Him by associating others with Him while you know, and seek His forgiveness for what you do not know. There is no sincerity except in God. You do not see the command and the prohibition, but the commander who forbids is worshiped in truth. So do not despise a sin in the presence of God, and do not find it difficult. One thing, do not look at the difficult, the easy, or the difficulties, but rather at the One who, if He wills, makes sadness easy and makes the easy difficult, so ask Him for help and facilitation.

He is capable of everything, so he does not deviate from his grasp, he is empowered, and all the powers are in his power, the same, so there is no easy and difficult or little and much, so finding an ant is like finding a nation, and creating a human being is like creating all the universes, if he wills he does and if he wills he does not do it if he wants something he says to him be So he is without need for anything, does not deviate from his grip, is empowered, and does not relieve him of affairs. The nation has gathered on one thing, and they will not harm you except with something that He has ordained for you and willed for you from eternity.

He who encompasses everything in knowledge, the All-Knowing from eternity by His essence, His attributes and all His creatures, He is All-Knowing of all information, and it is in His knowledge whether it is its apparent or inward, subtle or sublime, the first and the last, and whatever is devolved to Him. He does not deviate from His knowledge, the perceiver, nor the effect from His action, and death or non-existence does not overtake Him, and neither year nor sleep overtakes Him. Glory be to Him, the Most High, the Living, the Ever-Living. With something that He has written and willed for you from eternity, do not covet a creature and strive and ask Allah of His grace. He benefits you and does not harm you. As for Him, glory be to Him, His hands are open.



He spends as He wills. If He has power over you, then He has expanded upon others, so each according to what works for him. thank Allah for what He gave you, and do not forget 's right in it of zakat. If it reaches the quorum and a year has passed, then it is purification and growth. To whomsoever He wills, ask Him to provide you with guidance in your matter. Do not look to anyone else but to His inexhaustible treasuries - from which you take, not from others.

The Rich, the Ample, the All-Knowing, Who encompasses everything, Knowledge of the Wise, the Experienced, who knows what is good for you and what is not good for you, to those who, if the first and the last, whether humans or jinn, stood on one level and asked him, and he gave each one of them what he asked for, that would not decrease his possession in any way, except as a needle decreases if Enter the sea and take the means and ask of His bounty and rest assured and be satisfied with His gift to you. Do not look at the answering of supplication, but the monologues of your Lord, for He has promised the answer and He knows best what is right for you. Hearing the voice of your reading or a reciter of the Qur'an does not obscure you from hearing the word of Allah. You look at your prayer, but rather at the one in whose hands you stand, so establish prayer for the remembrance of Allah. You do not see worry and grief, but you relieve anxiety, and remover of grief that changes and does not change. He turns the day into the night, and the night enters the day. Breaker of love and desire, the end of hardship. Do what benefits you and supplicate and do not despair and wait for relief and hope for you. Do not look at the debt, but the one in whose hand is the payment of every debt, so you ask him to pay your debt. Do not look at the risks, but at the rescuer from every anguish, so take your caution and supplicate to him. You do not see your capabilities But Allah to whom you seek help, seek the help of Allah and do not be helpless. Do not look at your energy, but the one in whose hand is the sway and the strength, so you disown those around you and your strength and derive from him the sway and strength.

Do not despise sins, but look at the one whom you disobey severely in punishment, so you must seek forgiveness and repentance. And the intentions of your heart are those in whose hand is the thankful reward, who knows the hidden secrets of delusion and thinking, so you are equal to acknowledgment of the beautiful and denial of the beautiful. So, you think that it is the cure, but look at the one who created the disease and the medicine, so do not stop at the image and pass it to the healing imager, so you ask Allah for healing with your use of the medicine. Likewise, he who stands with the intercessors who do not have the power to benefit or harm themselves, neither during their presence nor during their absence, so they worship them instead of Allah, hoping for their intercession with Allah, or beseeching them instead of beseeching through them.

So supplication can only be to God alone, who has no partner with what God has legislated according to God's guidance, and supplication to God through them means following him, may God's prayers and peace be upon him, his honorable companions, the rightly guided caliphs, and following them in goodness, following in their footsteps, and imitating their guidance, love, righteousness, affection, and service. Seeking blessings from them, meaning seeking blessings from God by shaking hands with them and greeting them, by keeping them company and sitting with them, or by keeping company and sitting with them, as they are the righteous companions, and praying for them alive and dead, and asking the living among them to pray for us and





intercede for us with God, just as Omar ibn al-Khattab, may God be pleased with him, interceded with Al-Abbas, may God be pleased with him. On the authority of the uncle of the Prophet, may Allah bless him and grant him peace, in the rain falling after the Prophet, may Allah bless him and grant him peace, moved to the highest companion, and may blessings and peace be upon the Messenger of Allah, may Allah bless him and grant him peace, and upon all the prophets and messengers, and seeking means, virtue, a high and lofty rank, and the praiseworthy position of Khatam (the Last One). The prophets and messengers, our master Muhammad, may Allah bless and grant peace and bless them all, and reward them, O God, on our behalf with the best reward. The means were created by God, and we seek the means that God has legislated for us according to God's guidance. Just as the causes, we take what is permissible from them, but turning to God alone has no partner, for He is the Lord of the causes. The means are the giver, the preventer, the beneficiary, and the harmful, alone, without any partner

As we said, the problem is not in taking the medicine, even if it is inanimate, but rather in believing that the medicine is the cure, or taking medicine without a doctor's prescription. As for begging them or worshipping them - whether they are alive or dead - to intercede for us with God, it is the essence of polytheism, as it does not go beyond them to those who do not. No one can intercede with Him except with His permission, and there is no intercessor except with His permission. And in the Hereafter, God will intercede for whomever He wills from those to whom He has permitted of the angels, the prophets, the truthful, the martyrs, and the righteous, for whomever He wills and is pleased with. They are the ones who have taken with the Most Gracious a covenant with the testimony that there is no god but Allah, Muhammad. The Messenger of Allah, may Allah bless him and grant him peace, and they disavowed those around them and their strength in favor of God's power and strength, and they hoped in God alone, and that was after the great intercession of the Master of Creation, may Allah bless him and grant him peace.

Then the intercession of God Almighty comes, the final intercession is the intercession of the Most Merciful of the Merciful, so to God is all intercession. There is no intercessor except through his intercession, and they do not intercede except for him whom He is pleased with. The disbelievers have no guardian or intercessor besides God. O God, intercede for us, your servant, your Prophet, your Messenger, and your beloved Muhammad, may Allah bless him and grant him peace. On the authority of Abdullah bin Masoud, may Allah be pleased with him: He read except those who made a covenant with the Most Merciful, so he said: Make a covenant with the Most Merciful, for Allah will say on the Day of Resurrection whoever has a covenant with Me, let him stand. And the earth is the Knower of the unseen and the witnessed. I entrust you in this worldly life that I testify that there is no god but You alone, who has no partner for You, and that Muhammad is Your servant and Your Messenger. You do not break the appointment (Al-Hakim in Al-Mustadrak - Sahih Mawqof -).

Allah did not command to look at the universe and what is in it except to see the effects of His names and attributes, and the beauty and majesty of His actions, Glory be to Him, not to see them in and of themselves. True faith is faith in Allah.



**Thus, accustom yourself to seeing the Lord of causes and forms in everything until you perish from everything, even yourself, so you only see Allah in the traces of His names, attributes and actions and know that everything you are exposed to is from Allah, so He looks at how you act, so do not be veiled and preoccupied with what you see about what Allah wants from you.**

Do not conceal your image from the photographer, so that you stop at your desires and whims and deteriorate. Rather, look at the images of you that are your owner. You are, with your components and the scope of your ability, a trust. God has entrusted you and appointed you as successors to use them in His name in His pleasure. And know that whatever temptations, desires, or events you are exposed to are your questions in the exam, so pay attention. Be alert and consider your situation and be careful of the correct answer that God has sent to you with His grace and mercy and made available to you throughout the exam period. He asked you to go out from around you and your strength to His power and strength and seek help from Him in answering. So convey the answer and receive as your father Adam, peace be upon him, received. Greetings, beware of letting your image veil you from the photographer, for your image will weaken, perish, die, and turn to dust, and so will all images, and nothing will remain except God and what He seeks the face of God, so be with God and in God you will enjoy eternity on the day it is said, "Enter it in peace," that is the day of eternity.

“حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ” ( النمل آية ١٨).

(Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Suleiman (Solomon) and his hosts should crush you, while they perceive not.) (An-Naml:18)

The image is that the ant knew Solomon, peace be upon him, and witnessed his justice, so how did Suleiman, peace be upon him, see the image? Did he stop at the image and the ant article? Is he proud of telling his soldiers the news? Did you hide it from the imager ? The Almighty said

“فَتَبَسَّمْ صَاحِبًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ” ( النمل آية ١٩).

(So he [Suleiman (Solomon)] smiled, amused at her speech[1] and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.) (An-Naml:19)

The imager saw the Lord of the ant. His Lord is the Benefactor, the King, the Guide, the Helper, the Most Gracious, the Most Merciful, who deserves thanks and asks for help from Him, so there is no blessing except from Him, and there are no thanks except with His help, and there is no might or power except with Him. His righteous servants.

When Suleiman, peace be upon him, saw the throne of Queen Bilqis with him in less than the blink of an eye, did the event distract him from the innovator who is afflicted with good and bad, so he sees how we work? The Almighty said about that scene

“قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ عَزِيزٌ كَرِيمٌ” ( النمل آية ٤٠).



(One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Suleiman] saw it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful) (An-Naml:40)

“فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مَن فِتْنَةٍ قَلِيلَةً غَلَبَتْ فِئْتَهُ كَثِيرَةٌ يَأْذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ. وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أفرغ عَلَيْنَا صَبْرًا وَثَبِّثْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ” (البقرة آية ٢٤٩-٢٥٠).

(So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allah's Leave?" And Allâh is with As-Sâbirûn (the patient).\* And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people.) (Al-Baqarah: 249-250)

**Here the difference in vision becomes clear for both groups** of those who believe and they are the ones who crossed with him and they both believe in the resurrection. A group of them sees the tangible truth , sees the image in front of him, sees the battle and that he is struggling in the path of God, sees that he will meet Goliath and his soldiers (the vision of kingship), so he felt that he had no power. He has this day. The other group does not see the image in front of them, they pass over it with the vision of the photographer, so they lost sight of Goliath and his soldiers, and their vision of themselves and their energy, and they saw the Ever-Living, Self-Subsisting One in whose hand are images and drawings and in whom is power and strength. They saw and witnessed how many a small faction defeated a large faction, God willing. They saw the Lord of causes, their owner, their subjugator, and the one who is free of them, who if He wills makes them easy, and if He wills they make them difficult, and if He wills, He carries out His will in another way. They saw that they were about to meet God in fighting the enemy. They would do righteous deeds that would please God Almighty. They would treat God as they would deal with God and hope for martyrdom. They deal with God, not with the image (and among the Companions was someone who used to smell the scent of Paradise while he was going to defend the enemy, so God would grant him martyrdom). See also what they said when they emerged (and they did not meet them, as they met the photographer, not the image) when they emerged for Goliath and his soldiers. They asked God for patience, steadfastness, and victory... So what could they do for themselves? The vision of work and the vision of themselves also fell, for God is the Patient, the Firmer, and the Helper (certain truth... coexistence and emotion with the effects of names, attributes and actions... seeing power after seeing the kingdom).

“وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ. الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ” (البقرة آية ٤٥-٤٦).

(And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allâh]\* those who are sure that they are going to meet their Lord, and that they will return to Him ) (Al-Baqarah: 45-46)



Sincerity of vision makes difficult easy.

In every image there is an encounter with the imager , dealing with Allah, that is, dealing with Allah, that is, dealing with Allah, that is, with 's help, according to 's guidance, and for Allah, that is, seeking 's face, **regardless of the image, so that is the annihilation of the image and staying with the imager** , and in the afterlife after the annihilation of the image

“وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ” ( الرحمن آية ٢٧ )

(but there will remain the Face of your Lord, full of Majesty and Honor) (Ar-Rahmān: 27)

A meeting in this world and a meeting in the afterlife.

“وَلِالْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا” ( الإسراء آية ٢١ )

(and verily, the Hereafter will be greater in degrees and greater in preferment.) (Al-Isrā': 21).

“فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا” ( الكهف آية ١١٠ ).

(So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord) (Al-Kahf: 110)

The Prophet, may Allah bless him and grant him peace, said, “Allah Almighty will say on the Day of Resurrection: O son of Adam, I fell ill and you did not visit Me. He will say: O Lord, how can I visit You? And You are the Lord of the worlds.” He will say: Did you not know that such-and-such servant of Mine fell ill and did not visit me? Did you not know that if you had visited him, you would have found me? He said: O son of Adam, I asked you for food and you did not feed me. He said: O Lord, and how can I feed you? You are the Lord of the worlds. He said: Did you not know that so-and-so servant of mine asked you for food and you did not feed him? As for Why, if you had fed him, you would have found that with Me. O son of Adam, I asked you to drink, but you did not provide Me with it. He said: “O my Lord, how can I give You to drink? And You are the Lord of the worlds.” He said: “So-and-so servant of mine asked you for a drink and you did not give him to drink. If you had given him a drink, you would have found him with me.” (Sahih Muslim) : Believe the vision The position of charity. You do not see how you deal with people or events. In fact, you are dealing with Allah. Everything you receive is coming to you from Allah. Then Allah looks at how you act, and your response to what you receive is an answer to Allah's test of you.

You answer God with the truth, regardless of the event you are dealing with. In truth , you are dealing with God in everything you encounter. All events have one truth in that they are a test from the One, Glory be to Him, the Almighty. Whether a test with good times or bad, it is a dealing with God who is the imager, not the image, not the event in the world. itself, so look at how you deal with God...look at how you show God your answer...have He completed His blessing upon you for advancement with approval? Or do you lose His blessing upon you by disobeying? Do you answer as you or others wish? Your answer is aimed at pleasing one who has neither benefit for himself nor for others nor harm for one who is essentially nothingness and has no value, no life, no movement, no stillness, no permanence, no disappearance, no power, and no power except By God, your answer is prevented from ascending and ascending to God, since you directed it to someone else, so it followed the path to which you directed it, and you were not ashamed not to

(236)



answer the one who asked you the question and did not bother you with the answer that he gave you, out of His grace and mercy - the only one who answers, and has no partner - in the guidance that has come to you. And He commanded you to follow Him, but you did not respond to God or His message, and you turned away from the All-Hearing, All-Seeing, All-Knowing?

Do you answer as your father Adam, peace be upon him, did, when he received the answer from his Lord and turned to him with it? Verily, fulfill the covenant of God and do not break the covenant, and remember, and be among those with insight, and be patient, seeking the face of your Lord, and pray to Him in whose hand is the kingdom of all things, the Creator and Creator, the Creator of all things. Almighty and Almighty above all things. Know that you are dealing with God and no one else, and your response to events is your response to God, so do not look at the image of the event and it obscures you from the one who caused it, and be among those who responded to their Lord, the Creator of all things, the One, the All-Powerful, to whom is best, so your dealings are with the Creator and not with the created being so that it is a reaction. In your dealings with the Creator, there is no consideration for anything other than Him: so give to whomever deprives you and pardon whoever wronged you, be kind to whoever cut you off, and do good to whoever wronged you, and do not fear in God the blame of the blamer, speak the truth even if it is bitter, speak the truth even if it is against yourself, and stand up for a matter. God does not harm you who opposes you, and be upon the truth, he who abandons you does not harm you. Do not hope for reward and do not fear punishment except from God alone, with no partner, who possesses reward and punishment. Do not covet or fear a created being that has no benefit for you, apart from himself. Harm, and know that God's decree and destiny are inevitably effective and there is no one who can reject it except Him through His supplication, the Almighty, as a favor from Him from eternity. You do not see praise or denial from a created being, so acknowledging the beautiful and denying the beautiful are equal to you. Praise and blame are equal to you. You are dealing with God, the Creator. With the creature. How does praise benefit you or harm you? What is beneficial and what is harmful is God alone, with no partner. Glory be to Him, Most High, Most High, sanctified, and blessed be God, Lord of the worlds. Aisha, may Allah be pleased with her, used to perfume the money before she gave it in charity, and when she was asked about it, she said that charity falls into the hands of before it falls into the hands of the poor, and on him, may bless him and grant him peace, he said: Except for the good, and accepts it with His right hand, then nurtures it for its owner, as one of you nurtures his colt, until it becomes like a mountain." (Sahih Al-Bukhari).

If you want to be one of the doers of good, then see nothing but God in all your dealings, conditions, words, deeds, and observations. Leave the images that are other than God, like the storm, so do not say, "We will rain with such-and-such storm," but rather, "We will rain with God's mercy." Know that your work is for others, so do not look at your work. Work in the pleasure of God and do not look at that either. Do not look at the work or sincerity in it, but rather look at those who directed you and those who were in charge of you and used you and thank God and do not blame anyone but yourself if you find it. Other than that, if you did not ask God, then by striving and coexisting with the word of God and the Sunnah of His Messenger, may Allah bless him and grant him peace, and the effects of names, attributes, and actions, your observations are expressed from the vision of images, including your action and your will, "where



you said and you wanted,” passing through the vision of God’s favor upon you and His will, and it was. Your work and your will are subordinate to His will, where you say, “We were afraid...so we wanted” until you cease from the image and occupy your heart with witnessing the image and dealing with it, so you remain with God in your heart, so you do not see your work or your will, but rather the favor of God and His will, where you say, “So your Lord wanted,” and this is It is the attainment of the goal. So, with the commitment to struggle and patience to remain in the conditions of witnessing, God will grant you victory and you will ultimately achieve annihilation from the Gentiles and remain in the company of witnesses to the One, the All-Powerful. So whoever hopes to meet his Lord, let him do good deeds and not associate anyone in worshiping his Lord with anyone, so strive with yourself and turn to God and know. God gets to know you through the events He brings to you. Events do not obscure you from the one who is speaking, so you are deprived of seeing God and getting to know Him, thus depriving yourself of being one of the knowers.

“مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ” (البقرة آية ٢٤٥).

(Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return) (Al-Baqarah: 245)

Do you lend to Allah, or do you lend to a person, or do you lend for the sake of Allah to support the religion? It is the sincere vision that you are dealing with Allah and the reward is from Allah. Allah is the Grateful, the One who rewards with much for what is little. He is the One who takes and expands. He alone has no partner. It is not your spending or lack thereof that takes away, i.e., narrows your livelihood, or expands it, i.e., expands it, so you fear spending.

“عَبَسَ وَتَوَلَّى. أَنْ جَاءَهُ الْأَعْمَى” (عبس آية ١-٢)

(He frowned and turned away\* when the blind man came to him) (Abasa: 1-2)

The blind does not see the frown, but dealing is not with the blind or with the sighted person, but dealing with Allah alone who has no partner. From this point of view, frowning in the face of the sighted person is equal to frowning in the face of the blind.

So, the truth of the sincerity of vision, where the station of benevolence is that you worship Allah as if you see Him, so you do not see in your dealings except. If you see something with Him, then you have not reached it yet, because Allah alone has no partner. There is no god but Him and the angels and those possessed of knowledge standing by justice. There is no god but Allah, the Mighty, the Wise.

Drop seeing causes and images, and beware of heedlessness about Allah, the cause of causes, depicted, and avoid relying on gentiles, including fortunes for the soul, meekness, preferring the life of this world, and following desires. The limits of Allah, i.e. outside what Allah has permitted, with contentment and submission to the decree and destiny. And the abdomen and what it contains, and it includes your limbs such as the heart, vulva, and the like.. remember death and calamity, for you separate from everything and include everyone you deal with or dispose of in what Allah has enabled you. You are not like the mocking angels who have no passion and There



is no will where they do not disobey Allah what He commanded them and do what they are commanded

But you are a mistake, and the best of those who repent are sinners, and the trust you have been entrusted with is to establish the right of caliphate without being subjected to abuse, and that will not happen except by supplicating to God and seeking His help and going out from around you and with your strength to surround Him and His strength to comply with orders, avoid prohibitions, and surrender to judgment and destiny. Contentment with God as our Lord, with Islam as our religion, with our master Muhammad, may God's prayers and peace be upon him, as a prophet and a messenger, and to make your desires follow what the Beloved, may God's prayers and peace be upon him, brought, and to always monitor yourself so that you do not leave your will except in what agrees with the Sharia - God's guidance - the signs of God and The Sunnah of His Messenger, may Allah bless him and grant him peace, and the Sunnah of the Rightly Guided Caliphs... Surrender to God your will, your desires and your whims, for they are His creation and His property. You are appointed successors in them, not yours, so make them according to what pleases Him for you. Glory be to Him. He is not satisfied with our disbelief and is satisfied with our gratitude.

“وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ” (آل عمران: ١٠١).

(And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad)? And whoever holds firmly to Allâh, , then he is indeed guided to the Right Path) (Āl-‘Imrān: 101)

So, beware that causes and images obscure you from the signs of Allah and His Messenger, may Allah's blessings and peace be upon him, who is among us with his Sunnah and the Sunnah of the Rightly Guided Caliphs, so do not obscure yourself by yourself, and hold fast and seek help from Allah, for there is neither power nor strength except with Allah.

If you fall into a sin where you were heedless and followed your own desires in a will contrary to what pleases because you are unjust and ignorant as the Most Gracious, the Most Merciful told us, do not despair in the side of the Forgiving, the Merciful, who forgives those who seek His forgiveness, but rather loves those who repent, so hasten to repent and repent, as well as persevering in seeking forgiveness and remembering And resort to Him, and make your trust in , not in yourself, and submit to , and know that there is neither might nor power except with , and seek steadfastness in obedience, a good ending, and firm saying in the life of this world and at death and when the grave is descended and the question of the two angels and when the witnesses stand. Then you will protect Allah, that is, you will preserve the limits of Allah.

You memorize Allah's commands and avoid his prohibitions. You memorize the guidance of Allah who appointed you as successor and entrusted you to follow it. You preserve your satisfaction with Allah's will and destiny as a satisfaction with Allah, so Allah protects you in religion, the world, the isthmus and the hereafter. Absolutely from looking at what is other than Him, for you have dropped the causes and images and clung to the Lord of the causes, the Imager , and He takes care of you in all your conditions and saves you from all harms. On the authority of Abdullah



bin Abbas, may Allah's blessings and peace be upon him, he said: "Oh boy, I teach you words, Allah will protect you, memorize." (Sahih Al-Tirmidhi).

So live with Allah , Glory be to Him, the Most High, from you **directly to Allah (the Position of closeness)**. If you ask, then ask Allah , and if you seek help, then seek help from Allah . Ihsan has an apparent and hidden meaning. Its apparent form is **closeness** and its inner meaning is witnessing. The position of closeness is worship to Allah for Allah in the company of Allah , you still remaining obedient to Allah , performing the obligatory duties, then you get involved in voluntary deeds and from voluntary deeds to other voluntary deeds, and every action, even if it is worldly, even if it is affection and joking with your family, children, and brothers as regulated by the guidance of our Prophet Muhammad, may Allah bless him and grant him peace, with the intention of bringing them happiness, mutual affection and love for the sake of Allah , compassion, support and sociability. Bearing the burdens and cruelty of life and expelling boredom.

If it is pure enjoyment of permissible pleasures with the intention of strengthening yourself in worship, then it is worship, and so it is servitude in all your affairs, whether as a ritual or in your life, until your entire life is obedience. Then your relationships with non-believers with Him and for Him - within the limits of His pleasure - and your life affairs are reasons from His vast generosity, Glory be to Him. Allah Almighty is its Lord, its Creator, and its cause, a gift from Him and an adornment that He has bestowed upon His faithful servants, a help and strengthening for them to attain His pleasure, purely for them on the Day of Resurrection. So, how excellent your Lord, and how excellent is the honor, the blessings, and the true life when you servitude to Him, You are blessed that He is your Lord, the ultimate generous who has no equal or equal, Allah Almighty said

“قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ” ( الأنعام آية ١٦٢ ).

(Say (O Muhammad): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists) (Al-An'âm:162)

So drawing closer to God through the obligatory duties first, then through the voluntary prayers, as in the holy hadith: "God said: Whoever is hostile to a guardian of Mine, I have declared war against him, and my servant does not approach Me with anything more beloved to Me than what I have made obligatory upon him. My servant continues to draw near to Me with voluntary acts of worship until I love him. If I love him, I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he strikes. He walks with it, and if he asks Me, I will give him, and if he seeks refuge from Me, I will seek refuge with him. And I do not hesitate from anything that I will do, as I hesitate from myself. believer; He hates death, and I hate its evening" (Sahih Al-Bukhari). Have you seen, "My servant does not draw near to Me with anything more beloved to Me than what I have made obligatory upon him?" The obligations are more beloved to God because you have no choice in them. He, may God's prayers and peace be upon him, said, "A dinar that you spent in the path of God, and a dinar that you





spent to free a slave, and a dinar that you sacrifice.” You gave it to a poor person, and you spent a dinar on Your family; the greatest reward is the one you spend on your family.” (Sahih Muslim). Likewise, your family does not have a choice over them the way you choose your friends, for example. From here, seek the love of God in not having a choice with God, that is, submitting to Him regarding commands and prohibitions and being satisfied with destiny and destiny because it is God’s choice for you.

So adhere to contentment with what God wants and with what God has placed you in during your journey in order to achieve what benefits you and ward off what harms you and change truth for the better within the limits of what God has permitted according to God’s guidance and with what does not distract you from worshiping God and **while you rush to change what is within yourself to advance in God’s pleasure. And while you are fleeing from God’s decree and destiny to God’s decree and destiny, and thinking that your attempt to change conflicts with being satisfied with what God has placed you in, this is an incorrect thought. The truth is that what God has placed you in is the destinies and measures that He imposes upon you in accordance with His will, so whatever God wills will happen. What He did not will did not happen, whether I stood still or moved.**

You must strive to take the permissible means as much as you can for the happiness of this world and the hereafter, being content with what God has apportioned for you, for God knows best what will benefit you in this world and the next, so do not carry worry, for He is sufficient for you to know, so deny what God has and be content with what you have from God while striving, trusting in God, delegating and surrendering your command to God, and He will provide for you. Not what is with God, but rather what you have from God, and the provision of your Lord is better and more lasting. Sustenance will come to you. It will come to you whether you like it or not. It will either support your poverty and your chest is full of wealth if striving for it has not blocked you from serving God, heart and soul. Or it will come to you without helping your poverty, and your hands are full of work, if striving for it has blocked you from serving God and distracted you from obeying Him and submitting to Him, heart and soul. ,

He, may God’s prayers and peace be upon him, said, “God Almighty says, O son of Adam: Devote yourself to My worship. I will fill your chest with wealth and alleviate your poverty. If you do not, I will fill your hands with work and will not eliminate your poverty.” (Sahih Al-Tirmidhi), so what about the one who seeks forbidden things? Will he be satisfied or satisfied? The forbidden is nothing but a mirage that has no truth except bearing burdens and not achieving sufficiency. Abstinence is abstinence from the beginning and fleeing from what has no satisfaction or resolution. This comes by training yourself to be satisfied with the necessities of what is permissible in order to give yourself a space away from the sanctities of God. Whoever grazes around the fever is about to come. To be terrified in it. As for what provision has not been divided for you, it will not come to you no matter how much you strive, wish, or regret. So be content with what God has divided for you, and ask God to suffice you with what He has made lawful rather than what He has forbidden, and to make you rich with His grace above all else. Indeed, He has knowledge of all things. Then do a lot of voluntary deeds, directing the intentions of every



deed in this world and the hereafter, renewing them to God, and doing more to get closer to God so that God will love you.

Know with certainty that God is near, so do not be far from seeing God who is near, and do not be slow in your work, and His closeness to His creation is not similar to the closeness of bodies, just as His essence is not similar to corpses, and in His closeness to His creation He is distinct from them in attributes, high in rank above the earths and the heavens, and He does not dissolve in them. Other than Him and there is nothing in Himself except Him.

“إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ” (هود آية ٦١).

(for My Lord is Ever Near, All-Responsive) (Hūd: 61)

“إِنَّهُ سَمِيعٌ قَرِيبٌ” (سبا آية ٥٠).

(He is indeed All-Hearing, Ever Near) (Saba: 50)

“وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ” (ق آية ١٦).

(We are nearer to him than his jugular) (Qāf:16)

“وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ” (البقرة: ١٨٦).

(When My slaves ask you concerning Me, I am indeed near. I respond to the call of the supplicant when he calls upon Me; so they should respond to Me and believe in Me, so that they may be guided) (Al-Baqarah: 186)

Allah is near, He responds to whoever calls upon Him, O Allah or O Most Merciful. Whatever he calls upon, He has the most beautiful names, and supplication is the request, seeking needs from Allah, or seeking the face of Allah. His decree and decree prostrating to Him and submitting in heart and mind until you are guided to Him and you see His closeness.

“اسْجُدْ وَاقْتَرِبْ” (العلق آية ١٩).

(No indeed; do not obey him, but prostrate and draw near [to Allah]) (Al-'Alaq:19)

He, may Allah's blessings and peace be upon him, said, “The closest a servant is to his Lord is when he is in prostration, so make a great deal of supplication.” (Sahih Muslim).

Almighty says in His Qudsi Hadith: “I am as My servant thinks I am, and I am with him if he remembers Me. He is better than them, and if he approaches Me with a span, I approach him by an cubit, and if he approaches Me by an cubit, I approach him. And if he comes to me walking, I come to him at a trot.” (Sahih Al-Bukhari)

Do not veil yourself and deprive it of Allah's closeness, for the veil in this world is a veil in the Hereafter, the Almighty said

“كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ” (المطففين آية ١٥).

(No indeed! On that Day they will be barred from seeing their Lord) (Al-Mutaffifin:15)



Be with Allah. Seeing Allah in this world (seeing His words, the Sunnah of His Messenger, may Allah bless him and grant him peace, and the effects of names, attributes, and actions on His creatures, and in conversations and events, and dealing with Allah, not with creatures) culminates in seeing Him and looking at the generous face in the Hereafter. Live with Allah, live without worries, without worries, without distraction, without confusion, without worries, and without sorrows. The Almighty said, informing about the words of Moses, peace be upon him.

“إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ” (الشعراء آية ٦٢).

(My Lord is with me; He will guide me) (Ash-Shu‘arā: 62)

Allah the Almighty said, informing about the words of his Prophet Muhammad, may Allah bless him and grant him peace

“لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا” (التوبة آية ٤٠).

(Do not grieve; Allah is with us) (At-Tawbah: 40)

I know that you are the one who acquires the veil yourself, so you do not see near, and it is a veil that created, for is the Creator of everything, and you covered it with the threads of your negligence, and the more heedlessness increased, the more the stitches became, and the veil surrounded until it was from you like the eggshell (the eggshell: and from it we cast a devil for him He has a companion), so the veil is degrees, and heedlessness is degrees, and there is the hidden veil, may protect us from it, and it is specific to those who do not believe in the Hereafter.

“وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا” (الإسراء آية ٤٥)

(And when you (Muhammad) recite the Qur’an, We put between you and those who believe not in the Hereafter, an invisible veil[1] (or screen their hearts, so they hear or understand it not) (Al-Isrā’: 45).

The veil that Allah places between those who do not believe in the Hereafter and between His Messenger, may Allah’s blessings and peace be upon him, when he reads the Qur’an, prevents them from understanding the word of Allah and benefiting from it because of their denial and arrogance in the land unjustly. Understanding the word of Allah and benefiting from it. Also, the hidden veil used to prevent them from seeing him, may Allah’s blessings and peace be upon him, when they wanted to harm him, may Allah’s blessings and peace be upon him, so it was to thwart their plans. Do not veil yourself by yourself, by causes, and by creatures, from the cause and the Creator, Glory be to Him, the Most High, and know that everything that is other than Allah has no power or power except with Allah, and that Allah is omnipotent over His servants, and He is the giver and the hinderer, and He is the beneficent and the harmful. It falls into His possession except what He destined and willed, so whatever Allah willed happened, and what He did not will did not happen, and He has power over everything, and He is the First and the Last, the Outward and the Inward, and He is All-Knowing.

To Him belongs the creation and the command.. from Him everything begins and to it ends and to Him is what is between them.. to Him all matters return and to Him is the end and to Him is the final destination, so worship Him and put your trust in Him and look at things as you look at shadows, for the jealous people are like shadows, as Abu Al-Hasan Al-Shadhili, may God have



mercy on him, likened them. It exists with the concept of existence, and it does not exist with the concept of non-existence. Its existence is like its non-existence. It does not exist by itself, so do not stop there and let it obscure you and hinder you from arriving. The presence of shadows on the road is not a thing until it obstructs the road and blocks it or prevents the path. It is an illusion. It is a shadow. It is nothing. Have you seen anyone stumble in his shadow or in the shadow of someone else, unless he was touched and afraid of his shadow? Touching is only from Satan, who scares his heedless friends with it, so do not fear them, but fear God if you are believers, and be among those who, if touched by a swarm of Satan, remember. So they are seeing. Your vision of the image and you're dealing with it in your image as God has commanded does not obscure you and does not hinder your heart from witnessing the imager. I find it to be the Living and Subsisting through whom all things live and exist... the Knower of all things... the Able to do all things... its Lord, its Creator, its Creator, its Creator, and the Conqueror. Above it.. in whose hand is the kingdom of everything..

Be with Allah, and when you deal with what Allah commands and forbids, and what He loves and hates, so you love for and hate for , and give to and withhold for , even with regard to your dealings with yourself, you have completed faith and the stages of benevolence have begun; As an illustrative example of your dealings with : Your endeavour to acquire academic sciences and obtain a prestigious job with an amount that allows you to live comfortably. Preservation and care, and because has commanded to be kind to everything, and you are something, and to use that in serving people and expending prestige, and to find time to dedicate yourself to worship by not being preoccupied with the supplies of life, and not to ask people and depend on them, and to be generous with those whom has entrusted you with, and so that you will not be exposed Dedicate yourself to want and need, and to pay zakat, and to spend in the way of , and to serve Islam and raise the status of Muslims, where you exert your dignity, money, and ability, and so on for , with sincerity of intention for alone, who has no partner, to achieve the obligatory tasks that we mentioned, and you come out of your choice to choose by praying istikharah to choose educational institution and to apply for the appropriate job.

If you have exhausted your effort, seeking the help of Allah, in obtaining by lawful means, and you failed at any stage, whether educational, and you did not obtain the required qualification, suitable job, or appropriate income, then there is no objection to trying to improve your situation while istikharah in every matter you apply to, and not despair or helplessness while being satisfied with what Allah has divided. for you, for He knows best what is good for you; Another example is striving to get married with the intention of fortifying yourself and your life partner, seeking chastity and avoiding forbidden things, and seeking 's sustenance of housing, affection and mercy, and to give birth to someone who unites Allah with the Istikharah prayer for those you are related to. Separation from the Islamic nation, or tribal or clan, or imaginary borders, or worldly fortunes, or ignorance, or claiming courage and heroism, so it is for Allah, in the name of Allah, for the sake of , a victory for the truth of the religion, so that the word of is supreme, and he only wants what has ordained for him, whether martyrdom or victory with satisfaction By which of the two good deeds that has promised favor? So dealing is dealing with Allah, for , with , who is image d, not with images.



Everything that comes to you is from God. He sees how you act. If you witness this truth, you act as if you are seeing God, and the image does not obscure you from the photographer, as you have ceased to be from the image and remain with the photographer. So remain in the company of God, with what it contains of lack, love, hope, fear, comfort, and knowledge. He is with you wherever you are, so do not be absent in His presence. And remember, "Who is the one who lends to God?" "God accepts it with His right hand." "If you support God." "Those who pledge allegiance to you are only pledging allegiance to God." "I fell ill and you did not visit me." .. "I asked you for food but you did not feed me" .. "I asked you for food but you did not provide for me" .. You lend to the needy, you place charity in the hands of whomever you give charity to, you support the religion of God, justice, and truth, you support the oppressed, and the Companions, may God be pleased with them, pledged allegiance to the Messenger of Allah, may Allah bless him and grant him peace, and you support the sick, and feed the hungry, and give drink to the thirsty, so if you do that sincerely for God, as He commanded. God knows and is not unaware that every image that comes to you is from God, a test from God.

You have learned that you are in truth dealing with God, for you have ceased to be the image and have remained with the imager. **Testing is all the images that confront you in your worldly life, some of them are good times, some are bad, some are commands and prohibitions, some are decree and fate, and some are accidents, news, and stories. So see how you respond and how you consider them. In truth , you are dealing with God the Creator, not with images. ..**

The Messenger of Allah, may Allah's blessings and peace be upon him, tells us a story from which we find out that everything that comes to you is from Allah, and if the affliction in this story came at the hands of an angel, but Allah is the one who sent him, so regardless of whose hands the affliction came, the afflicted is , Glory be to Him And he brings it at the hands of whomever he wills. If in this story the affliction came at the hand of an angel, except that in another story it came at the hand of Pharaoh, where Allah Almighty said:

“وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ” (البقرة آية ٤٩)

(That was a great trial from your Lord) (Al-Baqarah: 49)

The Prophet (may Allah's peace and blessings be upon him) tells the story of three men from the Children of Israel. They were poor and each had a physical defect: one was a leper with bad skin and abnormal skin color, the second was bald-headed with all or most of the hair on his head gone, and the third was blind. Allah, the Almighty, wanted to test their faith and gratitude so He sent to them an angel in the form of a man. The angel went to the leper first, for his condition was the most loathsome, repulsive, and serious. He asked him which thing he liked most. The leper said: good color and good skin and to be rid of what made people avoid me. He did not only ask for good color but wanted his leprosy to be gone completely, for with this disease one has very rough and wrinkled skin, which makes it uglier and makes him feel more ashamed of it. Then, the angel asked him which wealth he liked most. The leper said: camels or cows. The sub-narrator was uncertain if he had heard it 'camels' or 'cows'. However, it is most probable that it was



'camels,' for the text later mentions that the leper was given a she-camel that was ten-months pregnant. A gift like this was very precious.

The angel prayed that bless the she-camel for the leper. The prayer was answered, as shown later in the Hadīth. Then the angel went to the bald man and asked him what thing he liked most. The bald man said that he liked to have good hair and that his baldness be cured, for people detested him because of it. The angel wiped over his head or his whole body (the first is more likely), so the baldness was gone. The man was given good hair. The angel then asked him which wealth he liked most, and he said that it was cows. So, he was given a pregnant cow. The angel prayed that the cow be blessed for him. The prayer was answered, as shown later in the Hadīth. Then the angel went to the blind man and asked him which thing he liked most. The blind man said: it is that would restore to me my eyesight. So, the angel passed his hand over the man's eyes or over his whole body (the first is more likely). So, restored to the man his eyesight. Then the angel asked him which wealth he liked most, and he said that it was sheep. So, he was given a ewe with a little lamb, or a pregnant ewe (as per another narration).

The three men took care of their animal gifts, which produced many offspring. The first had a valley filled with camels, the second had a valley filled with cows, and the third had a valley filled with sheep. Later on, the angel came to the leper in his past image, wearing worn-out clothes. He told him that he was a poor man who ran out of provision in his travel, and that he could not reach his destination except with the help of Allah, then with the man's favor. The angel was implicitly referring to the man's wealth, as it was apparent that he was rich. He asked him by who gave him a good color, fine skin, and wealth after his past miserable condition of poverty and illness, for a she-camel to ride in his travel. The leper said: I have many debts to settle, and I do not have anything extra to give you, so go ask someone else. The angel said: It seems to me that I know you. Were you not a leper whom people found detestable but granted you recovery, and you were poor but gave you wealth? The man said that he inherited his wealth from his father and grandfather. In other words, he denied his miserable past and claimed that he grew up in good conditions, which is absolute denial of Allah's favors upon Him and ungratefulness to Him, prompted by his miserliness. Thereupon, the angel prayed that if the man was lying that restores him to his former condition.

Then the angel went to the bald man in the image in which people used to detest him for. The bald man responded to the angel in the same way the leper had done. Although the angel went to him looking like him before recovery and wealth, and although he received such recovery and wealth at his hands, he denied knowing him and even boasted that he inherited the wealth from his father. So, in addition to being a liar, he reached an extent of wickedness and foolishness that others have not reached. Therefore, the angel prayed that if the man was lying that restores him to his former condition. Then the angel went to the blind man in the form of a blind man. He told him that he was a poor man and a wayfarer who was on a journey and ran out of provision. He also told him that he could not reach his destination except with the help of then with his help. He asked him by Who restored to him his eyesight to give him one sheep as a provision for his journey. The man, aware of Allah's favor upon him and his transformation from misery to a good



life, said: Indeed I was blind and restored my eyesight. So, take from his sheep whatever you wish to take and leave whatever you wish to leave, and I will not ask you to return anything that you take. The angel told him: Keep your property. The three of you were being tested. Allah, the All-Knowing of all matters, was testing you so that you would be rewarded based on what you did, not based on His foreknowledge of your actions and fate. Verily, you have earned Allah's pleasure, while your companions; the leper and the bald man, have incurred His wrath (Sahih Al-Bukhari).

The Messenger of Allah, peace be upon him. If the leper and the bald had not neglected the imager, they would have known that Allah is testing them and looking at how he responded, but the image s blinded them to the imager. So, Allah beware of burying your head in causes and images, so you block yourself like ostriches from seeing. If you miss seeing Allah, you miss seeing everything, so you do not see truth from falsehood, and the devils tempt you and throw you bewilderment, for they saw you bury your head from where you do not see them, so your head is buried. Take off the reasons and the image s, you see the imager, you see it in all the image s that come back to you, because they are messages from Allah to you, including what was received from Allah to you at the hands of His prophets and messengers, may Allah's prayers and peace be upon them all, and it is a revelation. As for other than that, they are messages that you do not pay attention to and ignore the sender. For example, you read Allah's words:

“وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا. فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا. فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا” (الكهف آية 60-62)

(and [remember] when Moses said to his servant, “I will not give up until I reach the junction of the two seas, or I travel for ages\* But when they reached the junction of the two seas, they forgot their fish, which made its way into the sea, slipping away\*When they traveled further, he said to his servant, “Bring us our morning meal; this journey has truly exhausted us ) (Al-Kahf: 60-62)

This image appears to be that Moses, peace be upon him, felt tired and hungry, and its truth is that it is a message from to Moses, peace be upon him, because he passed the compound of the two seas so that he could pay attention, as his girl forgot to tell him that the whale escaped into the sea when they were at the rock, so they passed the place that was supposed to meet Al-Khidr, peace be upon him And had willed, He would not have forgotten His servant, but recognizes His servants with His kindness, His dismissal of stumbling blocks, and His guardianship over the believers, and so on. A test or a message from Allah, and because it did not come to him through the direct revelation that singled out for the prophets and messengers, may Allah's prayers and peace be upon them all, you did not notice that it was a message as you would notice if you heard said, O Moses, so you know that what comes after it is a message from that is clear and evident because it An unusual message for humans, and both images are a message from. One of them is an image that we do not pay attention to the depicted in it because we are too familiar with seeing it, so we counted it as a normal, life matter, and the second is an image that we pay attention to the depicted in because it is unusual. All that is shown to you are messages from Allah for trial, i.e. for testing, so he will see how it works. But we were stunned by the image about the imager.



You see the image of Mary, peace be upon her, her sustenance comes to her without reckoning, to the extent that summer food used to come to her in winter and winter food in summer, to the extent that Zakariyya, peace be upon him, was greedy for Allah's generosity, so he asked him what was impossible for him, not for Allah. she is a new mother, weak, frightened, reclusive in a place far from her family, wishing to die in order to confront her family with what she was afflicted with, so who believes her? You shake the trunk of the palm tree until the ripe dates fall. In the first image, you see the miracle of sustenance, where Allah gave sustenance to Mary, peace be upon her, in an unusual way, so you noticed the truth of the image clearly and clearly, while in the second image you did not see the miracle of sustenance because you were preoccupied with human fatigue in obtaining sustenance, so you neglected its existence. It is no different from the first image in the miracle of sustenance, so I neglected the miracles in the image of the palm tree and the dates, and the health with which the palm tree was shaken, which is a crown on the heads of healthy people that only the sick can see, as they say, and the miracle of the fall, which turned the world on the day that someone noticed it Both images are miracles, and in terms of the imager's vision, it is the same, which is that drives sustenance to the chosen person.

The first image is unfamiliar, for you are standing on the truth, witnessing it, and the second image has made you distraught because you are preoccupied with the image and circumstances of obtaining sustenance and its difficulty. Such is the example of the miracles that Allah performed at the hands of His prophets and messengers, may Allah's prayers and peace be upon them all. You see it as a miracle, while a person is unaware that everything, he sees is in fact a miracle and a sign of Allah, glory be to Him, the Most High. He did not see the signs of Allah in the universe and in himself. He did not believe in the miracles of the prophets and messengers, may Allah's prayers and peace be upon them all. The Almighty said:

“وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ. وَنَقَلَبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ” (الأنعام آية ١٠٩-١١٠)

(And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?\*" And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.) (Al-An'ām:109-110)

“وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ” (الأنعام آية ٣٧)

(And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not) (Al-An'ām:37)

Are they in need of a sign and all that is around them of creatures, living beings, inanimate objects, universes, or even themselves, not to mention the miracle of the soul, the nature of which man does not know, and he stands helpless before it? The Almighty said:

“وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ. وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَن يَشَأِ اللَّهُ يُضِلَّهُ وَمَن يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ” (الأنعام آية ٣٨-٣٩)





(There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered\*Those who reject Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills )(Al-An'âm:38-39)

“وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ” (البقرة آية ١١٨).

(And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.) (Al-Baqarah: 118)

Here one understands what Al-Junaid said, may God have mercy on him: I spoke with the truth for forty years, and people say, "I spoke with the creation." Then he denounced those who said, "If only God would speak to us or a sign would come to us." Commenting on that, I say everything that comes back to you is from God. He sees how you act, so do not neglect that you are in the truth. You deal with God. When you deal in life with things, whether inanimate objects, objects, people, yourself, events, or situations, in a way that does not contravene God's guidance, seeking God's pleasure without looking at anything other than Him, then everything belongs to God, and nothing is sought in truth except God's satisfaction and nothing. You are only occupied with God alone, with no partner. This is worship of God alone, with no partner. You worship God by dealing in accordance with God's guidance, pleasing to God alone, in whose hand is the kingdom of all things, and who has power over all things. You know that help and success in worship or in achieving anything is not It can only be in God alone, with no partner, so you seek help from Him and do what you can, and you know that goodness is in God's decree, decree, judgment, and law. God's knowledge of you is sufficient for you, and He is sufficient for Him as Knower. And you know that what you neglected to please God or missed a decree and decree, you are satisfied with God's decree and decree. Unless God compensates you with something better than Him, and the reward for patience is nothing but reward without reckoning. In this way you deal with God and not with anything other than Him, and you seek nothing but Him, so you deal in the name of God and for the sake of God's pleasure.

As for dealing without God's guidance or without God's pleasure, it is dealing in which you did not deal with God, dealing that did not extend beyond yourself, others, and events. It is dealing with other than God, and dealing with other than God, i.e. dealing in which you do not deal with God, is in fact invalid. There is benefit in it, and it is a loss, a mirage, and a deception. It is a deception for the dealer himself before it is a deception for those who deal with him, and because the true dealing is the dealing in which you deal with God and not with anyone else. God Almighty said, and God Almighty said, explaining the consequences of dealing with other than God, since it is falsehood and a mirage.

“ وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ” (التوبة آية ٦٢)



(They swear by Allāh to you [Muslims] to satisfy you. But Allāh and His Messenger are more worthy for them to satisfy,[489] if they were to be believers.) (At-Tawbah- 62).

“يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ” (التوبة آية 96)

(They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allāh is not satisfied with a defiantly disobedient people) (At-Tawbah- 96).

So what benefit does pleasing someone other than God benefit them? Is anyone other than God satisfied with them if they are sinners? Is God satisfied with them? How will commitment benefit you, not out of fear of God and hope for His mercy and satisfaction, but rather out of fear of the society in which you are? He, may Allah's blessings and peace be upon him, said, "Fear God wherever you are, and follow a bad deed with a good deed to erase it, and treat people with good morals" (Sahih Al-Tirmidhi), and from His mercy. God Almighty said: "He is not satisfied with the immoral people" and did not say: God is not pleased with them, in order to provide the opportunity for them and those like them to repent and turn away from immorality. So whoever repents, God will accept his repentance, and to clarify that dealing must be done. To be with God even in your dealings with the Messenger of Allah, may Allah bless him and grant him peace,

Allah's Messenger said, "I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of Fire." (Sahih Al-- Bukhari).

Even though it was the Messenger of Allah, may Allah bless him and grant him peace, which made the ruling according to what he heard, dealing with someone other than God is a disgrace to its owner and is no substitute for the truth.

Sahl bin Sa`d narrated: heard the Prophet saying, "I am your predecessor at the Lake-Fount (Kauthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them." Abu Hazim added: An-Nu`man bin Abi `Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, " I bear witness that I heard Abu Sa`id Al-Khudri saying the same, adding that the Prophet said: 'I will say: They are of me (i.e. my followers). It will be said, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed (their religion) after me.'" to show that dealing with God alone, without any partner, without looking at people or at the apparent outcome of the deal, and its return to people, is the right deal, it is the honest deal, it is the winning deal. He, may Allah's blessings and peace be upon him, said: "Whoever seeks God's satisfaction by displeasing people, God will be pleased with him, and will be pleased with him." People, and whoever seeks people's approval by seeking God's displeasure, God will be displeased with him, and people will be displeased with him." (Sahih Ibn Hibban), so what is the benefit of dealing with other than God? Know that everything that comes to you is from God, so deal with God, not with what comes back to you, so do not be blinded by the incomings from the one who brought them to you.



As for his denial of the saying of those who do not know, "If only God would not speak to us or a sign would come to us," it is because if people had not stopped at the limits of themselves and the images and causes and their witnesses in themselves and not gone beyond them, they would not have been blocked from seeing the signs of God in everything, the clear signs that are evident in the universe and all creatures and in themselves, all of which are images that express the majesty and perfection of the Creator, the Creator, the Creator, the Creator, Glory be to Him, the Most High, the Most High. So what sign do they ask for and what words do they want, and the signs of God are recited to them in revelation through their messengers and seen in the universes around them, so just as they were blind to that, God blinded them? So, who was this? Miracles do not benefit him, and it has never happened that the infidels believed in the miracles of their messengers.

Do not get preoccupied with the images, for they will disappear, and get busy with the rest of the imager, you will perpetuate in His pleasure, deal with Allah, you will win your trade, and pray to Allah, and start with yourself, your family, and those you love in the journey of eternity so that you do not lose anyone you love from the delegation of the Most Gracious on the Day of Eternity.

Beware of the veil, and know that if you leave the first, you will lose the other, because the first is the other, and the last is the first, and the "waw" is not a conjunction of variants. The other, the apparent and the hidden, and He is All-Knowing, so be with Allah and deal with Allah for the sake of Allah. Be standing at 's limits, witnessing the truth of things, knowing your inability to comprehend the greatness and power of Allah, praising Allah, seeking help from Allah, relying on Allah, confident in Allah, lacking, having to live without Allah. There is no god but Allah, and there is no power except with Allah, and Praise be to Allah, Lord of the worlds.

If you read the Qur'an, know that you are reading Allah's words in truth, so are you not eager to hear Allah's words and read His messages? Do you not remember the covenant between you and him, "Am I not your Lord?" Don't you see His verses, His blessings, and His blessings? Are you leaving him? He calls and you do not answer? Aren't you one of the people, so you hear "O people"? Aren't you a child of Adam, so you hear "O children of Adam"? Are you who were given the Book, so you hear "O you who have been given the Book"? Or are you not among those who believe, so you hear "O you who believe"? Do I hear you, but you do not hear? Will he see you, but you will not see? Will you soon hear and answer, so you block yourself? Is he courting you with his grace, favor, care, and care, and his taking over your back, and the support of your enemy and his enemy? Does he know you through good and bad, withholding and giving, and what he brings to you so that you ignore him? Will he send you a messenger, and you throw away his message and do not act upon it, let alone read it and do not hope for respect for him or his messenger? Will He create you and worship others? Do I give you sustenance and thank others? Is he dreaming about you and you are ignorant? Will he let you go back and stay away? Does he provide you with the mind and what you know when you are nothing, mud of non-existence, you have no power, no power, no life, no survival and no demise except with it, and you are arrogant and ungrateful? Isn't it time for you to be afraid? Is it time for you to submit? Is it time for you to come back? Is it time for you to surrender?

“يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ” ( آل عمران آية ١٠٢ ).

(251)



(O you who believe! Fear Allâh (do all that He has ordered and by abstaining from all that He has forbidden) as He should be feared.), and die not except in a state of Islam) (Āl-'Imrān: 102)

If you hear the call to prayer, do you know that Allah invites you to stand before Him in prayer? How did you respond? Did the muezzin's voice obscure you from the preacher? Did the photo obscure you from the imager? If you stand up for the prayer that is your ascent to Allah and that Allah made obligatory when the Prophet, may Allah's blessings and peace be upon him, ascended to Sidrat al-Muntaha, would you ascend to Allah in your prayers? Or is it the veil of attachment to the concerns of the world has kept you and hindered you from ascending to the One, the Omnipotent? Don't you know that in Surat Al-Baqarah, when speaking about the rulings of divorce and death, starting from verse 226 to 242, there are two verses 238-239 in which our Lord, speaks to us about prayer in a state of security and in a state of fear. Allah says:

“حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ. فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَدْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ” (البقرة آية ٢٣٨-٢٣٩).

(Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr ) [1]. And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].\* And if you fear (an enemy), perform Salât (pray) on foot or riding.[2] And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before)) (Al-Baqarah: 238-239)

The relationship of these two verses to what preceded and after it, of divorce and death, if it is hidden, then that is from the intensity of its appearance, so the whole speech including these two verses is about the prayers and their ending either with divorce or death. Not in the state of your fear, not in the state of your health, not in the state of your illness, not in the state of your life, not in the state of your death, when the isthmus enters with you with your work, does it connect you and not cut you off, so you cut off what He commanded you to connect and make corruption on the earth? So, whoever loses and spoils his relationship with Allah, he would have lost and spoiled anything else.

In spite of the fact that Allah is indispensable for any connection, yet by His mercy He extends the human connection with Him, extends it to him without interruption, commands him to connect it, and commands him to connect it, and even gets angry if you cut off what commanded you to connect with, so what is the greatest blessing of prayer, the blessing of connection with what is lost from the one who lost it, and what spoiled from the one who spoiled it. Allah created us, and we are his servants, and we connected him to him, and he did not cut us off. What a blessing that deserves to be thanked and preserved, and the sincerity of its gratitude is to work according to this blessing, thanking Allah for it. The Almighty said

“اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ” (سبأ آية ١٣)

(Work you, O family of (David), with thanks!" But few of My slaves are grateful) (Saba: 13)

“وسيجزي الله الشاكرين” (آل عمران آية ١٤٤).

(and Allâh will give reward to those who are grateful) (Āl-'Imrān: 144)



What is the reward for worshiping Allah alone, who has no partner? Unlimited recompense for a limited deed... An extended, uninterrupted recompense. An immortal remnant that does not expire for a finished and perishable deed.. Praise from Allah to His faithful servants in His Noble Book and in the Hereafter, what no eye has seen, no ear has heard, and no human heart has conceived.. Eternity. In Allah 's pleasure and giving.. What a gift.. What a reward.. Glory be to Allah, the absolute thankful.

Son of Adam, O man, hold fast to what Allah has bestowed upon you in terms of an eternal relationship with the Creator of everything, the Owner of everything, and in whose hand is the kingdom of everything, an uninterrupted connection that He is indispensable for, and He has provided you with it out of His grace and mercy. And say, O Allah, O One who continues the disconnected, pray to You, say, O Allah, You are my Lord, and I am Your servant, and I am on Your covenant and Your promise as much as I can, I acknowledge Your favor upon me, and I acknowledge my sin, so forgive me, for no one forgives sins except You. This world before you return to Him in the Hereafter, turn towards in this world as one who is lacking, fearful, and sympathetic out of fear of , who loves to meet Him when executing His commands and avoiding His prohibitions, at the first encounter with His decree and predestination, when striving in His cause, when enjoining good and forbidding evil, and when giving Favor and when preventing harm and when walking in people's needs and when turning to his satisfaction with intentions, words and deeds

This is the case with every form before meeting Him in the Hereafter, and death is the first stage of the Hereafter. If you love meeting God in this world, or even if it is difficult for you, but you struggle with yourself in this world seeking God's pleasure, you love meeting Him at death because of the good news that you receive of God's pleasure and pleasure. His dignity and God loved meeting you. The Prophet said, "Who-ever loves to meet Allah, Allah (too) loves to meet him and who-ever hates to meet Allah, Allah (too) hates to meet him". `Aisha, or some of the wives of the Prophet said, "But we dislike death." He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him."

“إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ” (فصلت: ٣٠).

(Those who say, “Our Lord is Allah,” then remain steadfast, the angels will descend upon them [at the time of death, saying], “Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised) (Fussilat:30)



Be keen on your connection with Allah and your meeting with Him at all times and at all times, and especially prayer for your free time from the image s, in it from the opening takbeer " Allah is the Great" to the salutation, so that will help you not to be distracted by the image s from the imager , so establish them and seek help from them and with patience, the Almighty said:

“وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ. الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ” (البقرة: ٤٥-٤٦).

(And seek help through patience and prayer; and indeed, it is difficult except for the humbly submissive [to Allāh]\* those who are sure that they are going to meet their Lord, and that they will return to Him ) (Al-Baqarah: 45-46)

Abu Hurayrah (may be pleased with him) reported: The Prophet (PBUH) said: "Whoever offers a prayer in which he does not recite Umm al-Qur'an (Surat al-Fātihah), it is deficient, it is deficient, it is deficient, incomplete." It was said to Abu Hurayrah: "O Abu Hurayrah, we sometimes pray behind the Imam." He said: "Recite it to yourself, for I heard the Messenger of (may Allah's peace and blessings be upon him) say: 'Almighty said: 'I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for.' When the servant says '{All praise be to Allah, the Lord of the Worlds}', Almighty says: 'My servant has praised Me.' And when he says '{The Most Compassionate, the Most Merciful}', Almighty says: 'My servant has extolled Me.' And when he says '{Master of the Day of Judgment}', Almighty says: 'My servant has glorified Me' - And He also says: 'My servant entrusted his affairs to Me' - And when he says, '{You alone we worship, and You alone we ask for help}', He says: 'This is between Me and My servant, and My servant shall have what he has asked for.' And when he says '{Guide us to the straight path, the path of those whom You have blessed; not of those who incurred Your Wrath, or of those who went astray}', He says: 'This is for My servant, and My servant shall have what he has asked for.'" (Sahih Muslim) ).

“حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ” (البقرة آية ٢٣٨).

(Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr ) [1]. And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].) (Al-Baqarah: 238)

**Maintain all your prayers and the middle prayer**, with submissiveness and submissiveness. The scholars differed regarding the definition of the middle prayer, and Ibn Ashour preferred that it be the morning prayer, giving an excuse for that in his interpretation. **The meanings of the middle, of charity, justice, and mediation, I say for the sake of contemplation and contemplation only, and God Almighty is Most High, and I know that the last prayer in your life may also be considered a middle prayer for you, just as the middle nation is the last of the nations, so observe every prayer as if it were the last prayer in your life. You do not know when the pen will be lifted from you, when you will surrender your mind or your soul to its Creator. In terms of charity, your last prayer is the last and most honorable for you because it is one of the conclusions of your deeds and the closest thing to your afterlife, and in terms of mediation it is between your mortal world and your everlasting afterlife. Whereas justice is justice that bears witness to you or against you, so middle is the last or justice.** He, may God's prayers and peace be upon him, said, "When you stand up in your prayer, pray a farewell prayer." (Narrated



by Ahmad and Ibn Majah), and he, may God's prayers and peace be upon him, said, "Pray a farewell prayer as if you see him. If you are... You do not see him, for he sees you." (Narrated by Al-Bayhaqi).

Allah's Messenger said: "Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him"(Sahih Al-Bukhari).

Do you feel that? Do you witness it with certainty and presence? Do you look forward to that time? Do you crave him? Where are you ? Beware of heedlessness, beware of absence at the time of giving, beware of seeing excuses blocking you from seeing the one who helps you, or letting your power and strength block you from the one without whom there is no power or strength. Where are you with God? Does this affect life and sleep? Did you know why this particular time? Did you know who wins the blessings, giving, forgiveness, and response that is not exhausted by mistakes, as His grace and mercy? By removing the veils of excuses and your power and strength are a vision of the Helper without whom there is no power or strength. With the removal of the veils you are exposed to the whiffs, and the removal of the veils and the help and giving are in proportion to your love, your need, and your longing for God and not being distracted by Him and from monitoring the times and being exposed to the whiffs, with your longing. To meet him, abandon pleasures for his sake, and hope for his satisfaction.

From what Rabia al-Adawiya, may Allah have mercy on her, said:

I love you two loves: the love of passion.. and the love because you are worthy

As for the love of passion.. it kept me busy with your remembrance than any things else

As for what you are worthy of Allah.. the veil you revealed to me so that I can see you

There is no praise in this or that for me.. But praise be to You in this and that

When you remember Allah, with certainty, feel and bear witness that Allah remembers you

“فَأَذْكُرُونِي أَذْكُرْكُمْ” ( البقرة آية ١٥٢).

(Therefore remember Me) (Al-Baqarah: 152)

On the authority of Abi Al-Hassan Al-Shazly, may Allah have mercy on him, he said: "Do not concern yourself with supplication in order to answer the supplication, but rather let your concern be in conversing with your Lord." That is, do not be preoccupied with them in answering the supplication, so that you will be prevented from the pleasure of conversing and witnessing the remembrance of Allah, and bear witness that Allah is the best answerer, for the answer is guaranteed to the one who supplicates to Allah sincerely for him. Religion is suitable for it, so do not deprive yourself of witnessing with Allah.

If you read the words of the Messenger of Allah, may Allah's blessings and peace be upon him, who is keen on you, who is compassionate and merciful to the believers, who is more worthy of



you than yourself, then feel that he is speaking to you with what you read. To them, you are among those concerned and addressed by his hadith, may Allah's blessings and peace be upon him, so it is sufficient honor for him to be a Messenger, generous to the believers, Compassionate, Merciful, Mercy to the worlds, sent to us by the Most Merciful of the Merciful. And do not be heedless, and be among the witnesses, and yearn for his speech, may Allah's blessings and peace be upon him, as you eagerly visit him, and touch in your reading of his hadith, may Allah bless him and grant him peace. What do you feel when you stand in front of the honorable prophetic booth?

So, if you prayed for him and greeted him and acted on what you heard or read, then Allah has given you a bounty that does not leave you, but rather you take it with you in the grave where your family and money return and your work remains. Do you feel that he, may Allah's blessings and peace be upon him, teaches you the Book and wisdom and purifies you? Do you feel his response, may Allah's blessings and peace be upon him? Do you feel that Allah has blessed you with ten prayers and erased ten sins from you? Do you know how that feels? By coexisting with the texts that indicate this, the Almighty said:

“كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ” (البقرة: ١٥١)

(Just as We have sent you a messenger from among you, reciting to you Our verses, purifying you, and teaching you the Book and Wisdom, and teaching you what you did not know) (Al-Baqarah: 151)

“لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ” (آل عمران آية ١٦٤)،

(Allah (God) has benefited believers whenever He sent them a messenger from among themselves, to recite His verses (Quran) to them and purify them, and teach them the Book [writing the verses of the Quran] and wisdom (Prophet's Sunnah), whereas previously they had been in plain error) (Āl-'Imrān: 164)

Prophet Mohammed, may Allah's blessings and peace be upon him, said: “No one greets me except that Allah responds to my soul until I respond to him with peace” (Sunan Abu Dawud), and he said: “Whoever sends blessings upon me once, may Allah bless him ten times” (Sahih Muslim) and said: “Whoever sends blessings upon me One, may Allah bless him with ten blessings, ten sins are erased from him, and ten degrees are raised for him.” (Sahih al-Nasa'i), the Almighty said

“إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا” (الأحزاب آية ٥٦)

(Allah (God) and His angels bless the Prophet. You who believe, pray for him (too) and greet him properly) (Al-Ahzāb:56).

O Allah, bless Muhammad and his family and companions altogether, and praise be to Allah, Lord of the worlds. If you immersed yourself in thinking about Allah the words of Allah, the Sunnah of His Messenger, may Allah bless him and grant him peace, and the traces of His names, His attributes, and His actions, then you bear witness to what testified, not to the testimony of anyone but Him.





“لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا” (النساء آية ١٦٦)

(But Allah bears witness to what He has sent down to you, as He has sent it down with His knowledge, and the angels bear witness; but sufficient is Allah as a Witness.) (An-Nisā: 166)

“وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ” (النجم آية ٣-٤)

(Nor does he speak out of his own desire\* It is but a revelation sent down [to him]) (An-Najm: 3-4)

You would have lived these meanings with certainty and sensed them, and you would have been present in your heart, the perfection of presence.

**Do you know that for every moment that Allah has extended in your life**, He is pleased to repent to you and for you to return to Him, and He is pleased for you to enter into His good pleasure, and He is pleased for you to obey Him, and to multiply your good deeds if you are a doer of good, and you repent if you are a sinner? Do you know that at this moment now, if you obeyed Him before you, and if you sought His forgiveness, He would forgive you for what you did? And if you repent and believe and do righteous deeds, replace your bad deeds with good deeds? Where are you? Do you lose yourself and your family? He, peace and blessings of Allah be upon him, said, “Oh Ka’b ibn ‘Ujrah, people are two things: the one who buys his life is the one who frees it, and the one who sells his soul is the one who frees it.” (Musnad Imam Ahmad) Realize yourself now in this moment, and it is only the moment in which death comes, so either you will be in Paradise, or you will be in Hell. He, may Allah’s blessings and peace be upon him, said: “Paradise is closer to you than the straps of his sandal, and Hell is like that.”

Allah, the Great is true, and His Messenger, the truthful and the trusted, may Allah’s blessings and peace be upon him, is true.

**Son of Adam, O human being, adhere to the truth**, so do not believe anything but the truth, the true belief, and you must adhere to the truth of the action, the truth of the saying, the truth of the intention, and the truth of the vision. With the truth, because honesty is the mirror of the truth, and there is no existence except for the truth, and apart from it is a lie, it is falsehood, it is a mirage that does not avail anything of the truth and does not exist in the truth. So, you have to investigate the truth and creation and verify it in order to present to your eternal life in the Hereafter what you find, for there is nothing in the Hereafter except the truth, instead of being shocked by truth and the truth in the Hereafter, so you find what you presented as false and a mirage that you thought was water on the Day when regret will not work.

Honesty is a rank in the sight of God, and staying in the position of honesty and striving for it brings a person to the level of Sincerity

The Messenger of Allah said: Adhere (you people) to truth, for truth leads to good deeds and good deeds lead to Paradise, and if a man continues to speak the truth and makes truth his object he will be recorded as truthful before Allah. Avoid (you people) falsehood, for falsehood leads to wickedness and wickedness leads to Hell, and if a man continues to speak falsehood and makes falsehood his object he will be recorded as a liar before Allah. (Sahih Muslim).



Sincerity is a degree with Allah from the highest ranks and one of the highest ranks, and it is the highest status after the status of the prophets, and all the ranks of the guidance seekers fall under it. Sincerity unites the branches of faith and contains the bees of Islam, and the perfection of honesty is verification of the truth, since honesty is the mirror of truth.

So, if a Muslim is truthful in this world, his sincerity will benefit him in the Hereafter, as nothing can benefit a servant or save him from torment except his sincerity.

“فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ” (محمد الآية ٢١)

(it would be better for them to be truthful to Allah) (Muhammad: 21)

“قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ. لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ” (المائدة آية ١١٩-١٢٠)

(Allah will say, “This is the Day when the truthfulness of the truthful will benefit them; they will have gardens under which rivers flow, abiding therein forever. Allah is pleased with them and they are pleased with Him. That is the supreme triumph\* To Allah belongs the dominion of the heavens and earth and all that is between them, and He is Most Capable of all things.) (Al-Mā'idah: 119-120)

“وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ” (الحديد الآية ١٩).

(Those who believe in Allah and His messengers, it is they who are the people of the truth. And the martyrs will have their reward and their light with their Lord. As for those who disbelieve and reject Our verses, they are the people of the Blazing Fire.) (Al-Hadīd: 19)

### The Way of Sincerity

(Verily, We showed him the way, whether he be grateful or ungrateful) (Al-Insān:3)

He, may Allah's blessings and peace be upon him, said of what he said about , Blessed and Exalted be He: “O My servants, all of you have gone astray except for those whom I have guided, so seek guidance from Me, and I will guide you.” (Sahih Muslim).

- Thanking the blessing of instinct by accepting it, which is pure grace from Allah without gaining from man that you are a servant of your Lord and not being arrogant in the earth and knowing that you were 's hanging and if He wanted He would have made you fall and that He created you from nothing and blessed you by finding you in His kingdom and It is an honor for you that you are a servant of the Great Lord, and that you were nothing, then you became what you see by , not by yourself, and you are limited in everything by limits that set for you, so you are a prisoner in it. The Almighty said:

“يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَظَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ” (الرحمن: ٣٣)

(O assembly of jinn and mankind, if you are able to pass beyond the realms of the heavens and earth, then pass; you cannot pass without [Our] authority) (Ar-Rahmān: 33)

“وَلَا تَمْشِي فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا” (الإسراء آية ٣٧)

(258)



(And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height) (Al-Isrā': 37).

Just as your comprehension has a definite range, you do not know anything but an aspect of the worldly life that has revealed to you in this range, Allah said:

“يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا” (الروم آية ٧)

(They only know the apparent life of this world,) (Ar-Rūm:7)

You perceive within this range by the laws of perception, if they change, your perception will change. How can a person comprehend what is behind the perceptions that are outside the limits of his own perception and not take them from their Creator, Glory be to Him?

So, how do you work your mind, knowledge, or comprehension with Allah, your creator and the creator of your mind and the creator of the information and the creator of the perceptions, and that you do not comprehend except by what he enacted of laws, and that if they changed, they would change your perception of things?

So, subtract everything and leave those around you, your strength, and your knowledge to 's transformation, his strength, and his knowledge, and be lacking in as the truth, and seek guidance from throughout your life, and constant supplication and seeking help from , and ask Him to be steadfast in guidance, the religion of truth, faith, a good ending, and death upon Islam, or else He takes you only when he is satisfied with you, and do not rush until you die and meet while you are on that.

- Submit yourself in the hands of God and know that your forelock is in His hand. His judgment is over you and His decree is just for you. If He admits you to Paradise, it is by His mercy, and if He admits you to Hell, it is by His justice, and He knows you better than your own self, so do not purify it. How many situations a person has been exposed to and was surprised by his reaction to something he did not expect from you. Do not think of yourself as anything at all, and be in need of God and turn to Him to purify you and make you as He loves and is pleased with you, and not to take you unless He is satisfied with you.

Knowing and acting that there is no god but Allah, so do not turn to anyone but Allah. Take the means, for Allah has worshiped us by adopting them, and He created them for us as a mere means to achieve things, just as He created food and drink for us, but know that He who created them is Allah, the Lord of the means, and He is the one who prepares them. Or he does not prepare it, enable it or prevent it, and that it has no effect negatively or positively except with 's permission, so whatever willed was, and what He did not want did not happen, so the giver and the preventer, and the benefiter and the harmful, is alone, and He has no partner, not the cause, so your attachment to the Lord of causes does not With reasons, if you ask, then ask , and if you seek help, then seek help from , the Sovereign in Whose hand is the reins of everything, and He



is powerful over everything, and to Him all matters are returned. The evil that in some matters is veiled, when you deal, know that you are dealing with , and drop the veils from you of reasons and images, and look at the Creator of causes and the Lord of mankind and the jinn, the imager who afflicts you with events, their sweet and bitter, and sees how you work, so do what pleases Him and in His name alone, He has no partner without hesitation or fear The end of things belongs to , so do not receive anything except from , and what is in accordance with 's guidance, and to think well of , for those who do good are the best and more, and to think well of is by knowing His most beautiful names and being certain of their requirements, and acting upon their witnesses, and which has favored us and told us of it is a stop, so there is no better than the best

- Learning, studying, and experiencing the words of God, the meanings of His names, His attributes, and His actions, the Sunnah of His Messenger, may Allah bless him and grant him peace, and the Sunnah of the Rightly Guided Caliphs, and acting in accordance with all of that, with certainty in God, bearing witness to the testimony of God and His Messenger, may Allah bless him and grant him peace. You must supplicate frequently, humbly (submissively, silently, and humbly) and secretly (secretly), out of fear and hope. You must remember God frequently, humbly and fearfully (for fear of His punishment), and frequently send blessings and peace upon the Messenger of Allah, may Allah bless him and grant him peace, and perform voluntary prayers as much as you can.

- Be merciful, be friendly, be compassionate, be supportive, be helpful, be an advisor, be honest with your family and those whom God has entrusted you with and your brothers, and love for them what you love for yourself, and take by their hands what you are able, and do not stop and do not prefer yourself over them, so whatever good you spend is for God. He succeeds him, and nothing will destroy you. Rather, the reward for not giving preference to yourself will be added to you and the reward for what you have done for others. Maintain your ties of kinship, and do not carry in your heart anything that is hateful to anyone, and respond to evil with goodness so that you will be among the doers of good, and be dear to the disbelievers, and deal with people without With what you would like them to treat you, but with what God wants you to deal with, so you love for God and hate for God, give for God and withhold for God. Watch your words and actions, so do not please anyone with God's displeasure, and do not care about anyone's displeasure with God's pleasure. He, peace and blessings of God be upon him, said, "Whoever seeks God's satisfaction by displeasing people, God will be pleased with him, and the people will be pleased with him, and whoever seeks people's approval by displeasing God, God will be displeased with him." And people became angry with him." (Sahih Ibn Hibban)

- Accompanying the truthful ones and accompanying them, even if a place is devoid of them, then a time will not be devoid of them. Then you must accompany the path of the truthful ones and accompany them on the path to the straight path. God Almighty said:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ" (التوبة آية ١١٩).

"O you who have believed, fear God and be with the truthful" (Al-Tawbah, verse 119).



Beware of any distractor who diverts you from the path of guidance, distracts you from the remembrance of God, or makes you forget the Hereafter, whether it is a human devil, a jinn, or any other distraction, or any useless idle talk, or a waste of time on what is of no real benefit, or otherwise. And beware, then beware, then beware. From a friend who does not help you or encourage you to remember God, and the means of communication, television and audio are full of waste of time, as well as forbidden things, so that you do not meet the same fate as the one whom Allah Almighty told us about his regret on the Day of Resurrection, saying:

“يا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا. لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا” (الفرقان : ٢٨-٢٩).

(Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)\* He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitân (Satan) is to man ever a deserter in the hour of need.)(Al-Furqān: 28-29)

Accompanying the truthful and accompanying them, and if there is no place for them, then there is no time for them. Then you must accompany the path of the truthful and accompany them on the approach to the straight path. The Almighty said:

- Guarding the entry points shorten the path for you, and the exits are the senses, and the inputs are the sensible things, and in the heart are the words, i.e. thoughts that fall into the heart, either from the Most Merciful through the angel, or from Satan for testing and discernment. Thinking that contradicts the truth and closed the outlets of falsehood, the outlets of Satan and his whispers by seeking refuge in Allah from him, and the gathering of Satan is deep in the call to disbelief .. and committing sins .. and intimidation of the future and of poverty and of his guardians - his followers and soldiers who are the wrongdoers - .. Embellishing falsehood.. and promising him good from behind sins.. and commenting on false hopes.. and procrastinating doing good deeds.. keeping a person away from contemplating the Qur'an.. some aspects of the Sharia weigh on the person to get him out of some of the laws of the religion, so the result is obedience to Satan in those aspects. ..

All these obsessions and ideas are false, unreal, and negative, detracting from chivalry, freedom, true happiness, security, and psychological peace. They are lies from Satan's utterances, and Satan is a liar, so seek refuge in Allah and do not be deceived. And haste in that, for it is from the truth from Allah, so it is truthfulness, so praise Allah and hasten to indulge in it and implement it, and know that the procrastination of hastening with good, this procrastination, is a curse from the devil so that he misses you. And know that with perfect vigilance and self-control, the soul will be reassured, and with complete heedlessness or complete lack of self-control, the soul will be inciting to evil, and as far as between them is as much as the blaming soul, so pay attention to the inputs and to yourself.

“يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ” ( آل عمران آية ٢٠٠).

(O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful) (Āl-‘Imrān: 200)



Patience is patience, striving with the soul and forcing it to be honest. The suffering will not last, for whoever knocks on the door a lot, it will soon be opened. By remaining patient and seeking God's help, you will be surprised by the end of the suffering and the soul will transform into a reassured soul, so be sincere in your patience and do not back down.

Continuous repentance and seeking forgiveness, even if you did not sin or your sins reached the clouds of the sky, and no matter how many your sins were, and do not despair of the Spirit of Allah. Repent and know that by your repentance, He has permitted you to repent, for He has repented so that you may repent. And beware of not constantly repenting and seeking forgiveness, for you are fine as long as you constantly ask for forgiveness and go out from around you and your strength and seek the help of Allah and put yourself in weakness and humiliation in the hands of Allah and put your trust in Allah.

- Struggle and persistence, even if you stumble, and persistence until death, for that is sincerity. By Allah, the Muslim ends up with honesty.

“وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ” (العنكبوت ٦٩).

(As for those who strive in Our cause, We will surely guide them to Our ways, for Allah is certainly with those who do good) (Al-'Ankabūt: 69)

#### Conclusion:

“قُلْ صَدَقَ اللَّهُ” (آل عمران الآية ٩٥)

(Allâh has spoken the truth; ) (Āl-'Imrān: 95)

“شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ” (آل عمران آية ١٨).

(Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.) (Āl-'Imrān: 18)

“وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ” (المنافقون الآية ١).

(Allâh knows that you are indeed His Messenger) (Al-Munāfiqūn: 1)

“لَكِنَ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا” (النساء آية ١٦٦).

(But Allah bears witness to what He has sent down to you, as He has sent it down with His knowledge, and the angels bear witness; but sufficient is Allah as a Witness.) (An-Nisā: 166)

“وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ” (آل عمران ١٥٢).

(And Allâh did indeed fulfill His Promise to you) (Āl-'Imrān: 152)

“وَمَنْ أَضَدَقُ مِنَ اللَّهِ حَدِيثًا” (النساء آية ٨٧).

(And who is truer in statement than Allâh?) (An-Nisā: 87)

“وَمَنْ أَضَدَقُ مِنَ اللَّهِ قِيلًا” (النساء آية ١٢٢)

(and whose words can be truer than those of Allâh?) (An-Nisā: 122)



“وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ” ( القصص آية ٨٨).

(Those who say, “Our Lord is Allah,” then remain steadfast, the angels will descend upon them [at the time of death, saying], “Do not fear, nor grieve, but receive glad tidings of Paradise which you were promised) (Al-Qasas: 88)

“أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمَصْنُطُونَ” ( الطور ٣٧).

(Or do they possess the treasures of your Lord, or do they have full ?) (At-Toor: 37)

“شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ” ( آل عمران آية ١٨).

(Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.) (Āl-‘Imrān: 18)

- Blessed is he who believes in existence and believes in him existence. Blessed is the believer who affirms himself and affirms his purification by showing dignity and miracles that indicate their sincerity.

Allah, The Great is true, and His Holy Messenger, may Allah bless him and grant him peace, is true. You must know the truth.

Glory and praise be to Allah, we bear witness that there is no god but Him, we seek His forgiveness for all sins, and we repent to Him, He is Allah the Lord of the worlds.

Glory and praise be to Allah, Glory be to the Great, Glory be to , Lord of the Great Throne, as it should be for the majesty of His countenance and the greatness of His authority, and praise be to , Lord of the worlds, and praise be to who did not take a son and did not have a mistress and did not have a partner in the kingdom and did not have a guardian of humiliation And is great, and is blessed, Lord of the worlds, and is great, great, and praise be to very much, and glory be to morning and evening, and there is no but alone, He has no partner, His is the kingdom and His is the praise, He gives life and causes death, and He is alive and does not die, 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. Good is in Your hand. Indeed, You are over all things competent, He causes the night to enter the day, and He causes the day to enter the night.

Allah brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. Thus, will you be brought out, and He provides for whom He wills without reckoning, Creator of the heavens and the earth and what is between them and whatever is in them, in His hand is goodness, and He is powerful over all things, orchestrating the matter, transforming the verses, raising the ranks, over the attributes, Most Merciful of this world and the Hereafter, and Most Merciful of them. There is no power except from the Most High, the Great, and there is no refuge except by Him.



O Allah, make us among the truthful and with the truthful, and gather us under the banner of the truthful and the trusted, Muhammad, may bless him and grant him peace, and bless us and our wives and our offspring until the Day of Judgment and their wives and our fathers and our mothers and their fathers and their mothers and those above us and those who preceded us and those who lived with us and those who followed us By faith.

O Allah, grant us devotion to Your honorable face, O Allah, we seek refuge in You to associate partners with You while we know, and we seek Your forgiveness for what we do not know, O Allah, we seek refuge in You to associate partners with You while we know, and we seek Your forgiveness for what we do not know, O Allah, we seek refuge in You to associate with You while we know And we ask your forgiveness for what we do not know. O Allah, forgive us, have mercy on us, grant us sustenance, pardon us, protect us, and protect us. Oh Allah, make us firm with the firm saying in the life of this world and at death and when the grave is descended and when the two angels are asked and, on the day, when the witnesses are established. Oh Allah, cover us above the ground and under the ground, and on the day of presentation, you are the star, the generous.

Grant us the best end in all matters, and prohibit our bodies from the Fire, and shade us in the shade of Your Throne on the day when there is no shade but Your shade, and pass us over the path faster than the blink of an eye, in peace, security, and reassurance, O Possessor of Majesty and Honor, and resurrect us on the day of panic, safe and secure, on platforms of light in the shade of Your Throne. On the day there is no shade but your shadow, and protect us from your torment on the day you resurrect your servants, and bring us to the basin of your faithful Prophet, may Allah's blessings and peace be upon him, and give us from his cup the most healing, may Allah's blessings and peace be upon him, a blessed drink after which we will never be thirsty, may Allah's blessings and peace be upon him, and grant us the intercession of the Chosen One, may Allah's blessings and peace be upon him, and let us enter Paradise without reckoning, without torment, without punishment, without reproach, by Your mercy, O Allah Most Merciful of the merciful, and do not exclude anyone from us in that, by Your mercy, O Most Merciful.

May Allah bless and grant peace and blessings upon our Master Muhammad and upon his family, his companions, his wives, his household, his honorable family and his offspring until the Day of Judgment, their spouses, and all the prophets and messengers. May Allah grant them abundant peace and bestow endless blessings, and reward them, O Allah, grant them the best reward and give our master Muhammad the highest and exalted rank, and raise him to the praiseworthy position which You promised. You do not break your promise. Praise be to Allah, Lord of the Worlds as much as the number of Your creations, the weight of Your Throne, and Your words.

#### References:

- The Book of Allah (the Holy Quran) and the Sunnah of His Messenger, may bless him and grant him peace.
- Those former and contemporary faithful people





- The scholar and educator, His Eminence Sheikh Yassin Roushdy and his wife, may Allah have mercy on them.

The right things I mentioned came from the above references and whatever was wrong, is from myself, and I seek forgiveness from Almighty and repent to Him, and I ask for pardon, wellness, forgiveness, and mercy for me, for you all, for those we love, for those who preceded us, those who lived with us, and those who followed us in faith path,. I pray to Allah to accept it and to make us benefit from it and spread Islam through it in the parts of the earth. Glory be to Allah, and with your grace we testify that there is no God but You. We ask You for forgiveness for all sins and we repent to You. May Allah bless and grant peace and blessings upon our master Muhammad, upon his family and all his companions, and upon all the prophets and messengers, and grant him abundant peace and bestow endless blessings, and reward them on our behalf with the best reward, and grant our master Muhammad the high and lofty rank, and raise him to the praiseworthy position which You promised him and You do not break your promise. Praise be to Allah, who has guided us to this, and we would not have been guided if Allah did not guide us. The messengers of our Lord have come with the truth. May Allah, bless and grant peace and blessings upon them all, and Glory be to our Lord, the Lord of Glory and peace be upon the messengers, and praise be to God, Lord of the Worlds.

The humble servant of Allah Almighty.

Our Lord, do not let our hearts deviate after You have guided us. Grant us mercy from You. Indeed, You are the Giver. Glory be to You, O Allah, and with Your praise, I bear witness that there is no god but You. I seek Your forgiveness for all sins and I repent to You. May Allah's blessings, peace, and blessings be upon our master Muhammad, his family, and all his companions. Praise be to Allah, Lord of the worlds.



<b>Index of the book "Truth and Reviving the Truth of Honesty":</b>		
Introduction to the book, its purpose.		2
About honesty, the importance of honesty.		3
Definition of honesty that indicates truth and the conditions that must be met.		
True belief: Was monotheism brought by all the prophets and messengers, may Allah's prayers and peace be upon them? How does it include Muhammad, the Messenger of Allah, may Allah bless him and grant him peace, when he came after them? How can true belief be corrupted by division or division, i.e. believing in one part and denying a part, or denying one prophet or one basic piece of information?		5
Proving the sincerity of the true belief and that it is the belief that corresponds to the truth, and what is the first reception?		8
Explaining the falsity of beliefs that contradict true belief, i.e., their contradiction to the truth:		12
• Responding to atheists and how their words themselves prove the existence of Allah.		13
• Responding to paganism and the deification of humans.		14
• Responding to the partners' claim.		15
• Responding to the claim that Allah has begotten a son		15
• Responding to the Trinity claim.		16
• Response to the deification of Jesus, peace be upon him.		23
Repeated receipt from Allah, and a reminder of the first reception and follow-up of the prophets and messengers, may blessings and peace be upon them.		28
Continuing to receive from Allah and receiving the Seal of the Prophets and Messengers, our Master Muhammad, may Allah's prayers and peace be upon him, "Read," and what is the wisdom that Gabriel, peace be upon him, repeated it twice and then responded to him, may Allah's prayers and peace be upon him, (I am not a reader), and Allah knows that he is not a reader. And in the third time he said, "Read in the name of your Lord who created"? What is the relevant issue with which the revelation began?		29
Definition of terrorism: The difference between it and crime, which is falsely called terrorism and is attributed to people other than its people, and who are the people of crime?		36
Receiving from Allah and receiving Moses, peace be upon him, referred to as the law, the first revelation that came down to Moses, peace be upon him, and how it is the same law that was revealed to Muhammad, peace and blessings of Allah be upon him, and what is the wisdom behind the words that occurred from the question and answer, and the two verses Which carry orders for Moses before going to Pharaoh? What are the lessons learned?		38
Receiving from someone other than Allah: What is Satan's mistake that we should beware of? Reflections on why torment comes from Hell and why eternity in it? What is the benefit of our Master Adam, peace be upon him, being exposed to the temptation of the cursed Satan before his eternally destined descent to earth?		48
Examples of how prophets, messengers, peace and blessings be upon them, and believers receive Allah's commands.		49
• What is the path of those whom Allah has bestowed? How can one be guided to Him?		52
• An example from the stories of the steadfast affirmers of truth of how to receive Allah's commands.		52
• An example from the stories of the martyrs of how to receive Allah's commands.		53
• Examples of righteous stories of how to receive Allah's commands.		54
In the grave, i.e., the barzakh, the first stage of the afterlife, when the soul leaves the body with death, and earthly life ends, and another life other than this worldly life begins, which is the life of the barzakh. When is it said that my servant has told the truth, and when is it said that he is lying?		57



A sign of the sincerity of the believer's belief.	58
True belief (monotheism), Islam, faith, Ihsan, and the difference between them and why disbelief occurs, with illustrative examples.	59
The truth about the honesty of work: the definition, succession on earth, the definition of trustworthiness and how a person carries it and is it a blessing or a curse, and what does "Indeed, he was unjust and ignorant" mean when describing a person's carrying trustworthiness?	60
Definition of work, its types, definition of activity, what are the inputs to human activity and the evidence for them, what are the processes that take place on each type of input, and what are the outputs of human activity and the evidence for that, the cursed promise of Satan to corrupt the outputs, thanks be to Allah and how All actions fall under it, including patience.	69
The truth of the senses and their tools.	74
• Eye.	77
• Ear.	78
• Thought, the curse of the king, the curse of Satan and its types.	80
• The sense of touch	84
• Smell.	85
• Taste.	85
The truth of the senses with applied examples	87
• Judgment.	87
• Children.	90
• Parents.	93
• Entering into or leaving a matter, and that they refer to place and time, not just place, and how truthfulness is achieved in them.	95
Sincerity in heartfelt actions	98
• Orientation, questioning, and attachment.	105
• Fear, and how you can only fear Allah, and the presence of creatures that frighten you, trust, and trust.	105
• Abstaining from despair, abstaining from despair, the source of frustration and why the believer does not feel frustrated, the source of helplessness and why the believer is not incapable.	105
• How can a believer not love, hate, give, or withhold except for the sake of Allah, and the impact of this on what the believer must avoid and on the qualities he possesses?	107
• How can a believer's anger be for the sake of Allah only, reassurance in Allah, and a believer's joy only be through the Qur'an and obedience to the Most Gracious?	108
• The believer does not stop praying, and has good faith in Allah that He will not waste it, so he submits to Allah's commands, prohibitions, decree, and destiny, so he believes in Allah by deeds, and with good belief in Allah, Allah believes him, and Allah achieves miracles for him, turning fire into coolness and peace, turning the desert into rivers, and repelling enemies. .	108
The supplication for Allah alone, without any partner, will not be rejected, even if it comes from an unbeliever, so what about the one who does not see the answer?	109
Definition of causes, the wisdom behind creating causes, our duty towards causes, how does the heart's attachment to Allah and lack of attachment to causes not prevent taking the causes? How do we pray and say, "O Allah, make us rich by Your grace above anyone else, whether good or warding off harm at the hands of a cause or human being?" The significance of sincere attachment to Allah and non-attachment to causes, gratitude for causes and the wisdom behind that, acknowledgment that Allah created causes for us and that He has no need for them, the concept of freedom.	114
The truth of the true speech	119



• Definition, conditions that must be fulfilled in order for a speech to be true: falsehood and being caught in the act of falsehood, backbiting and slander, gossiping, idle talk and what is not idle talk and idle talk that is pardoned, the guarantee of not being caught in the act of falsehood, false speech and false testimony and the difference between them and the purpose of each. With examples that many people ignore, and how those who testify and do not bear witness are condemned while praising the one who gives testimony before he is asked for it, the ruling on the silent witness, the absent witness, and the absent person who is satisfied with falsehood, the effect of falsehood in this world and its consequence, the falsehood, the promise and the covenant, and the strongest of covenants.	121
• Permissible lying whose perpetrator is not considered a liar, puns and their rulings with examples, the best and most truthful speech, reflections on the call of our master Abraham, "And make for me a tongue of truth in others," the course of truthfulness of speech and falsehood of speech.	129
The truth of sincerity of intention	135
• Definition, supplication and worship, false intention and its impact on work, hypocrisy and reputation.	137
• What invalidates the deeds of the Hereafter and what does not invalidate them.	138
• The ruling on worldly deeds: When are they without reward and without punishment? And what is punished for it? And what will be rewarded for it? What should someone who wants to attain from the permissible matters of this worldly life be required? What is the intention in this that would transform the ordinary worldly actions of life into actions that are no less rewarding than the actions of the afterlife? What is your share of this world? How to keep what you love? How is the loss and how severe is it? What does it mean to turn to someone other than Allah alone, who has no partner?	140
• Sincerity, the secret of success for those with sincere intentions and the secret of failure for those with false intentions, hypocrisy and reputation. What is the benefit of someone who associates others with intentions?	146
• From what was said about the signs of sincerity, how to increase sincere intentions, how to instill sincere intentions in your children? How can you be held accountable for your intention if you don't do it? What is said to the one who has the right intention? And how can he be told that you lied? What is the charity derived from honesty that is wished upon death, and how can one who has no money wish for it?	147
Sincerity of vision: The Real Meaning	153
• Definition, examples of the phenomena of seen images and an explanation of their truth . Why can't we clearly see the truth in the seen images?	156
• People differ when they see images. Some of them stop at the image and do not return to the imager , and those who are unaware are some examples of those who stop at the image.	157
• Examples of some of the slanders of the devils of the jinn and humans, which do not go beyond the imaginary level, and some of them suggest to each other embellishments of speech out of deception, suspicions and confusions, and the response to them:	157
= Likening Allah to a tyrannical ruler who wants to hang banners with his images, since he is unable to forgive associating with Him, but forgives anything less than that, and that the attributes of perfection require that disbelief does not harm him and faith does not benefit him, just as disbelief and faith do not cause people to lose or gain anything, even if it were Allah. He truly abstained from small things when he cared whether anyone believed in him or not and when he poured out his anger on the infidel or polytheist, and that there is no qualitative or fundamental difference between the believer and the infidel that justifies eternal eternity in heaven or hell, and any of them may be a good person or vice versa. == And respond to it	158
Definition of polytheism, definition of disbelief, when is polytheism considered disbelief and disbelief is polytheism, why does polytheism not receive forgiveness? Revealing the confusion	159



between judgment, which is judgment, and power (power in their saying), revealing the confusion between the attributes of perfection and transcendence of minor sins, and injustice by equating the infidel with the grateful believer, so they drop justice under the claim that Allah is not harmed by sins, nor is obedience beneficial to Him, nor They see nothing wrong with the infidel being ungrateful to Allah, cursing Allah, or cursing Allah as long as he is a good person to them. However, if he is not good to them, that is their standard. They place themselves in a higher position than Allah. The reason for eternity in heaven or hell.	
How spreading misguided thought and misleading people and turning them away from their religion and commitment is a cover and preparation for the corruption promoted by the enemies of humanity, the followers of the cursed Satan, the first enemy of man, to destroy humanity in this world and the afterlife by adopting gradual steps starting with birth control, then adultery, then homosexuality, then sexual conversion. Illegality, coercion, racism, and the claim of freedom, the purpose and means of each stage, what must be done at the level of individuals, families, and communities?	166
= Sayings of the misguided people: Al-Masad, "The hands of Abu Lahab repented and repented," that there is no Allah who would brag about and use disgusting words, Abu Lahab, and that this descended from the level of divinity, and that was only for his adversaries between him and his uncle, so he used the Allah he claims to respond to me. His uncle, and he would have been sufficient if he had taken his rights into his own hands. As in his saying, "The foolish people will say."== and the response to it.	168
= Sayings of misguided people: that the believer or the unbeliever grew up according to the place of his birth, and that Allah in the thought of faith is the one who determines the place of birth, so who deserves punishment.== And the response to them, and I ask forgiveness from Allah Almighty for transmitting these sayings, and I only transmit them to alert the heedless and Defaming truth against falsehood.	170
= Sayings of misguided people: The Islamic Allah is the one who chose to guide or mislead the human individual. But he later comes in stark contradiction with himself to place the responsibility for misguidance on the individual human being. He is plagued by the emotions, anger, and indignation that plague weak human beings.== and the response to them.	173
= Sayings of misguided people: Allah in the Qur'an has many attributes that do not befit a human being with high morals, let alone a Allah who is free from shortcomings. Allah is arrogant, mighty, oppressive, and cunning (and they cite the saying of our master Abu Bakr that not even one of his feet is safe from Allah's deception. In Paradise), severe punishment and brutality, which is a description befitting a human individual with sadistic tendencies and not befitting a Allah. == And the response to it (the arrogant, the tyrannical, the oppressive, the deception of Allah, the insecurity of Allah's deception, severe in punishment, with great oppression, and Allah is Forgiving, Merciful).	175
= Sayings of misguided people: Allah, according to Muhammad's claim, needs victory and fighting in His way to urge followers to wars, and this is a weak human image, and jihad is one of the biggest defects of blood-stained Islam, and jihad in the name of Allah has been the cause of massacres and wars for centuries. There is a lot of killing, orphanage, widowhood, and captivity. There is a lot of it in the name of Allah and for His sake, and that a perfect Allah does not need all these massacres, and a rational and wise Allah will not stir up hatred among those whom He himself created.== The response to it includes some definitions and facts.	176
"If you help Allah," "Who is the one who lends Allah a good loan?", dealing with Allah, jihad, struggle and its types, punishments and the significance of staying away from doubts and the significance of the many conditions for implementing the punishment and the nature of these conditions, retribution and warning, and the one responsible for Implemented by the guardian or his representative, the purpose of jihad of all kinds.	177
Fighting in the name of Allah for the sake of Allah, its types and purpose. A question arises based on this: What would cause hatred among those whom Allah created, if they knew? The answer	179



that speaks for itself from the truth that everyone sees: What does Nasrallah mean, the victory of Allah's religion? What does it encourage and what prevents? Islamic conquests and their goal: no coercion in religion, why the jizyah? Why fight if they refuse to pay it? On whom is the jizyah imposed, on whom is it waived, and on whom is it not imposed at all? Why don't the Muslims participate in the fighting? What is the duty of Muslims towards the people of Dhimmah? What is the difference between the tax imposed on non-Muslims and the zakat imposed on Muslims? The role of the jizyah and zakat during the time of the Rightly Guided Caliphs, despite its low value compared to the exorbitant taxes imposed throughout the ages? The duty of Muslims towards those who fight or who intentionally fight Islam and Muslims. Fighting an apostate who has declared his apostasy either by confession or by the testimony of two men if they explain in their testimony what necessitates his disbelief and their testimony agrees. Partial obligation and total obligation in jihad. Definition of logic and that there is no logic with Allah, the illogical misguidance of misguided people, methods of targeting those who are committed and misguided, and the duty towards it.		
Vision ranks:		191
<ul style="list-style-type: none"> <li>• Among the people (Muslims and believers) are those who use the image (the angel) as evidence of the attributes and actions of the one depicted in order to realize the perfection and majesty of the angel (the kingdom): knowledge of certainty, definition, examples, response to the suspicion that Allah changed the commands and prohibitions from abrogation by raising, changing, emphasizing, or Mitigation, Allah Almighty taught that "there is nothing like Him, and He is the All-Hearing, the All-Seeing."</li> </ul>		191
<ul style="list-style-type: none"> <li>• And among them (believers who know Allah) are those who link the image to the imager: the fact that you do not see apparent things, but rather you imagine them with the light reflected from them, which Allah created and enacted His laws, including the law of reflection. How can you not realize the vision of what is behind the apparent things, of the interior matters and the unseen things of Allah? Its Creator, and without Him you cannot see the appearance of things? Explanation, Eye of Certainty, Who is He and what is the meaning of one who knows Allah? Examples.</li> </ul>		196
<ul style="list-style-type: none"> <li>• And among them (the philanthropists) are those who only testify to what suits the image of the imager and his beautiful names in the images: Al-Sharh, Haqq Al-Yaqin, examples.</li> </ul>		203
Learn from the great signs of our Lord.		206
If you want your vision to be true and to see things as they really are and achieve the veracity of the vision, what do you do? How is it that there is no god but He, the Ever-Living, the Self-Subsisting, by Whom all things exist, so whatever Allah wills, happens, and what He does not will, does not happen? The truth of things is just images and drawings that do not exist, exist, remain, or disappear except by Allah Almighty.		208
If you see Allah, the Living and Self-Subsisting, do not be afraid to carry out Allah's commands, do not be intimidated by them, and heal your soul with destiny and destiny because it is from Allah and you believe in Allah.		213
The truth of the relationship between the Most Gracious, the Most Merciful and man, and what is the role of man? The nature does not alter, change, or erase. People of Paradise, people of Hell. Sin is a test, so what is the cause of the test of guilt? What is the cause of afflictions? .		217
Ihsan, what is the difference between worshiping Allah and worshiping Allah because He sees you and worshiping Allah as if you see Him? How do you worship Allah as if you see Him?		230
Do not be deceived by the images and try to see in them traces of Allah's mercy, benevolence, grace, power, relief, giving, and care. This is how try to see Allah and do not stop at the images. Supplication is only for Allah alone, with no partner, according to what Allah has legislated, and according to Allah's guidance, what one supplicates to Allah with. Polytheism is in supplication to Allah by someone other than Allah.		223



Accustom yourself to seeing the Lord of causes and images in everything: examples and how in every image there is an encounter with the imager ? Then your dealings will be with the Creator and not with the creature. Your dealings should not be a reaction to a creature. You are dealing with the Creator, not the creature, in accordance with what the Creator has commanded regarding dealing with the creature.	238
Closeness to Allah: Definition, how does closeness occur and what is the best way to get closer to Allah and why? The fruit of closeness is Allah's love for you. Thinking that your attempt to change contradicts you, and contentment with what Allah has destined for you is an incorrect thought. So what is the truth? Allah is near, so do not veil yourself from Allah. How do you remove the veils from yourself so that you see only Allah alone and deal with Allah alone?	242
The truth of the vision when you read the Qur'an or hear the call to prayer or stand up for prayer, reflections on the location of the two verses that talk about prayer in times of fear and in times of security, and its presence among the verses that talk about divorce and death, meeting Allah, reflections on the middle prayer, monitoring times and exposure. For whiffs, the vision is true if you read the words of the Messenger of Allah, may Allah bless him and grant him peace.	248
What is the significance of every moment that Allah has provided in your life? Son of Adam, O man, adhere to the truth, the degree of truthfulness.	260
The Way of Sincerity	261
Conclusion.	265
References	267
Our Lord, do not let our hearts deviate after You have guided us. Grant us mercy from You. Indeed, You are the Giver. Glory be to You, O Allah, and with Your praise, I bear witness that there is no god but You. I seek Your forgiveness for all sins and I repent to You. May Allah's blessings, peace, and blessings be upon our master Muhammad, his family, and all his companions. Praise be to Allah, Lord of the worlds.	268

