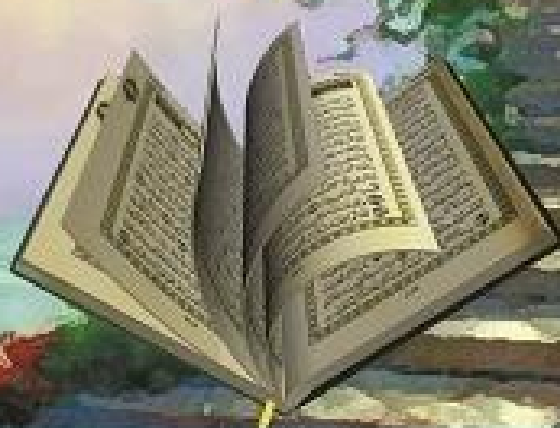


ENGLISH VERSION

كُنْ قُرْآنًا

يَمْشِي بَيْنَ النَّاسِ



**BE QURAN WALKING
AMONG PEOPLE
Fwazy Mohamed
Abuzeid**

BE KURAN WALKING AMONG PEOPLE

Shaikh Fwzay Mohammed Abuzeid

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God Bless all of you.

*In the name of Allah he most gracious the most
merciful*

*"And if there had been a Koran with which mountains
could be moved (from their places), or the earth could be
cloven asunder, or the dead could be made to speak (it
would not have been other than this Koran). But the
decision of all things is certainly with Allah."*

(Surat Al-Ra'd, verse 31)

PREFACE

Praise be to Allah whose grace, perfection and bounty are endless., Pray and peace be upon His chosen and beloved our sir Mohammed, the light of this life, the light of Mokar'rabeen (people who are near to Allah), the secret of those who reached Allah's satisfaction and the rescuer of all people from the terrors of resurrection at the day of judgment, Allah prays upon him, his family, his companions and his followers.

Believers nowadays feel a lump in their throat, great heartache in their chests and sadness in their hearts for the conditions of Muslims around them, unbelievers are collected altogether against Muslims, as Allah says:

"They intend to put out the Light of Allah with their mouths. But Allah will complete His Light even though the disbelievers hate (it)." (Surat As'Saff, verse 8).

There are lots of distress, affliction and disunity among believers; they are so great that they may make the patient confused.

Unfortunately, those who made what is called the Islamic wakefulness only cared for the apparent in clothes, exterior and acts of worship, whereas the only way for Muslims to get out of their retardation from the present civilization, their weakness and their poverty is by:

Following the Koran as the companions of the prophet (May the blessings and peace of Allah be upon him) did, it was narrated that the prophet (May the blessings and peace of Allah be upon him) said:

"Be Koran going among people."

So they lived by the Koran, ate, drank, slept by the Koran, got the treasures of the land out by following the Koran and fought their enemy by the weapons of the Koran, such as the fear in their enemies' chests and throwing terror in their hearts before using weapons. The Koran was their speaking guide even if it was silent; it made them move even if it was still.

Allah gave them by this the good life in their societies and honor and victory upon their enemies, they were as Omar Ibn Al-Khat'tab said about them:

*"We are people Allah honored us by Islam, if we seek honor away from it, Allah will lower us."*¹

So we try to draw Muslims' attentions in these lectures to the reality of understanding the Koran and our good ancestors' way of reciting and worshipping Allah by the Koran in order to clarify the true worship as it came in the noble Koran, the Sunna of the merciful prophet and the deeds of our good ancestors.

Thus we refer to the real life of believers in which all their movements and settlement even their trade, agriculture and all their deeds become acts of worship.

I beg Allah to make these lectures useful for everyone who reads them, to make the life of believers full of belief and blessed by the Koran, He is The All-Hearing and The One who answers invocation.

May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.

Thursday evening, 13th Zel-Hejja 1427 (lunar calendar), 2nd Jan. 2007.

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1 Tarek Ibn Shehab said: When Omar came to Al-Shaam, the soldiers came to him and saw him wearing a garment, shoes and a turban, he was directing his camel in water, they said to him: O Amir Al-Mo'meneen, the soldiers and patriarch of Al-Shaam see you like this. He said: We are people Allah honored us by Islam; we won't seek dignity away from it. Mosan'naf Ibn Abi-Shayba in different narrations.

*In the name of Allah the most gracious the
most merciful*

*"They intend to put out the Light of Allah (i.e. the
religion of Islam, this Koran, and Prophet Muhammad) with
their mouths. But Allah will complete His Light even
though the disbelievers hate (it)."*

(Surat As'Saff, verse 8)

Part one

The divine cure pharmacy

- **The development of cures and diseases until the cure pharmacy came.**
- **How did Allah prepare the greatest doctor of the pharmacy Mohammed (Blessings and peace of Allah May be upon him).**
- **The prescription of life from the pharmacy of Koranic cures.**
- **How did our good ancestors live with this Koranic prescription?**
- **The Arabic language didn't stop their progress.**
- **Where are we today from the pharmacy of Koranic cures?**

***"And We send down from the
Qur'an that which is a healing and
a mercy to those who believe."
(Surat Al-Israa, verse 82)***

The divine cure pharmacy

The Development Of Cures And Diseases Until The Cure Pharmacy Came

Allah (glory be to Him) knew by His previous knowledge that the causes of all the people's psychological, physical, economic and social problems are the incorporeal diseases which attack hearts and souls and make them descend, commit errors, stray and go far away from Allah.

If man is near to Allah, He will reform everything in his life and achieve him happiness in the hereafter, so Allah says to all of us:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer verily, to him We will give a good life (in this world with respect, contentment and lawful provision),"

This will happen here in this life, but in the hereafter:

"And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)" (Surat Al-Nahl, verse 97)

At the beginning of human beings' life here in this life, there were few moral problems and few individual psychological diseases appeared with every group of people once, or a problem in every direction, they were very few when the problem happened between Kapeal and Hapeal and the cause was psychological. Allah used to send a prophet to those people to diagnose the disease and identify the cure Allah formed and compounded from heavens.

Life developed and groups of people spread apart. The world extended and the natures and habits differed. The means were numerous and the aims differed so the interests and needs contradicted

one another. The diseases in human societies were multiplied. Psychological diseases and heart pains appeared. Then, Allah sent a complete pharmacy with cure for every disease however and wherever it is.

Allah didn't say that this divine cure pharmacy has medicine or drug because taking medicine may either lead to cure or it may increase the pain, but listen to Allah saying about this divine pharmacy:

"And We send down from the Koran that which is a healing and a mercy to those who believe." (Surat Al-Israa, verse 82)

He made cure for every illness in the Koran. There is a corner for curing chests as Allah says:

"O mankind! There has come to you a good advice from your Lord, and a healing for that in your breasts," (Surat Yunus, verse 57)

The cure for all obsessions, all satanic temptations, all hallucinations, all psychological diseases and all that cause pain to the breasts of mankind is from the pharmacy of the Koran revealed by Allah The Most Merciful, glory to Him.

Allah made another corner for healing all the economic problems, another one for healing family problems and another corner for healing all the social problems.

Every illness has a cure by Allah in His noble book. The noble Koran is not only a book of healing all diseases, but Allah made it to clear and explain every thing as He says:

"That leaves neither a small thing nor a big thing, but has recorded it with numbers!" (Surat Al-Kahf, verse 94)

Maybe some people understood that it never leaves any deed small or big from favors without counting it and writing it down. But the right understanding that goes with the noble book of Allah is that it leaves neither a small thing nor a big thing concerning this life or smaller or bigger but has recorded it and ordered the believers to discover and make it to be in the glory and honor of Allah.

Every successful pharmacy has a clever doctor knows the illnesses and their cures, certain of his prescriptions and has all the needed qualifications to carry out this task. If the divine healing pharmacy is the Koran, then the doctor of the pharmacy is the chosen prophet (May the blessings and peace of Allah be upon him).

How did Allah prepare this doctor? How did He prepare him to treat that who is far, the near, the enemy and the lover?

How Did Allah Prepare The Greatest Doctor Of The Pharmacy Mohammed

(May the blessings and peace of Allah be upon him)

In order not to be confused and to be assured of the cures of our Lord, we say by Allah's guidance:

Allah prepared the chosen beloved (May the blessings and peace of Allah be upon him) as he is the greatest doctor and the honored wise man for this unique mission, then He made him the perfect example and the practical live model. He (upon him the best pray and the perfect peace) was a Koran walking on land. When Mrs. Aa'Isha was asked about his manners she said:

*"His manners were the Koran, don't you read the Koran, Allah says: And verily, you (O Muhammad) are on an exalted standard of character."*²

Let's now see how Allah prepared his beloved by these beauties, perfections, cures, secrets and lights until he became this unique perfect example going among people.

Firstly:

Allah chose him, brought him up under His eye and taught him by Himself. He didn't have a teacher or an instructor, so that no one has grace or guardianship upon him or his nation, Allah said to him in the Koran assuring this unique honor:

"And (Allah) taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad)." (Surat Al-Nesaa, verse 113)

He (May the blessings and peace of Allah be upon him) said about that when our sir Aba-Bakr asked him:

"O messenger of Allah I knew princes, great men and kings, I didn't see your manners, who taught you O messenger of Allah?" He said:

2 Saad Ibn Hesham Ibn Amer said: *"I came to Aa'Isha and said: O Mother of believers, tell me the manners of the messenger of Allah," she said: "His manners were the Quran, don't you read the Quran, Allah says: And verily, you (O Muhammad) are on an exalted standard of character."* Mosnad Imam Ahmed.

"My lord brought me up so well."³

Allah made him wise in his words, an example in his behavior and deeds and perfect in his manners until he became so perfect in his manners, Allah praised him in His book e.g.:

"And verily, you (O Muhammad) are on an exalted standard of character." (Surat Al-Kalam, verse 4)

Allah informed us all that the perfect guidance in any matter concerning religion, this life and the hereafter, only comes by obeying him, He says:

"If you obey him, you shall be on the right guidance." (Surat An'Nour, verse 54)

If we obey him, we will be guided, why we look for solutions to our economic problems with nations that all their principles are personal principles made by men with desires and mistakes and leave the perfect tested healings with no mistakes, Allah says about them:

"It is only an Inspiration that is inspired." (Surat An'Najm, verse 4)

So we can say that Allah gave him luminous spirit to infer the needs of human societies, and spiritual transparent insight to look at the illnesses of souls, bodies and societies to put by the order and permission of Allah, a cure for every disease with perfect wisdom and high mercy by which Allah described his relation with his nation and set this in His Koran and said to us about that:

"For the believers (he is) full of pity, kind, and merciful." (Surat At'Tawba, verse 128)

This was the first preparation to him (May the blessings and peace of Allah be upon him) in the spiritual and moral side.

Secondly:

At the practical and executive side in Da'wa:

- Allah made him call to Him in Mecca for thirteen years.
- He faced unmatched opposition, persecution and annoying there.
- He was (May the blessings and peace of Allah be upon him) an example for the wise caller who calls to Allah:
 - By his words (May the blessings and peace of Allah be

³ Ibn Al-Samaany in Adab Al-Imlaa by Ibn Masood, Jamea Al-Ahadeeth Wal-Maraseel.

upon him) at all times.

- By his deed at all deeds without exception.
- By his status however he was.
- By wisdom and fair preaching.
- And at all circumstances, either can be realized or above

imagination.

- He began his call as a single person, no one with him but Allah, no weapon but the Koran which was being revealed verses after verses.

- In few years, his call spread and followed by different nations.

Thirdly:

The third preparation is a special one:

No human being acquires a similar one:

"He studied making nations, building countries and societies." This needs not only tens of years but hundreds of years to be achieved, but by this special preparation by Allah to His messenger (May the blessings and peace of Allah be upon him), in few years he built a great nation led the whole world. This never happened in history like this except this time, Allah didn't want people to think that Islam is a religion of worship and dealings and has no concern with this life, He made His beloved migrates to Medina:

- To be the perfect example in establishing urban societies from his age to the end of this world.

- He established a society upon fearing of Allah and watching Him, he got rid of all the political, social, economic or other problems happened in urban societies, to be sure that Islam is a religion and a country, a religion for Allah and a country organizes the rights of individuals and groups and reform them to be good societies without problems, if they followed the guidance of the beloved and chosen of Allah (May the blessings and peace of Allah be upon him).

- So you see that through all these stages, statuses and developments, Allah made his life (May the blessings and peace of Allah be upon him) full of all different problems and diseases that can happen to mankind until the day of judgment, either for individuals (leaders or subordinates) or families and groups (relatives, enemies, friends, hypocrites, enviers, spiteful people, previous religion's people, different disbelievers, powerless, arrogant, the poor, the rich,) or small

primitive societies or strong ones or big just or unjust societies, countries and empires. Allah founded all these problems, interlaced relations, connected and contrasted dealings for him, in order to cure them in his nation from the book of Allah and prepare from his Sunna what cures them by Allah's permission so that no Muslim becomes confused whenever and wherever he is.

This was undoubted practical and scientific confirmation that the healings of the Koran and Sunna cure all the different apparent and hidden diseases, Allah affirmed this fact for us, He said about him:

"Indeed in the Messenger of Allah (Muhammad) you have a good example to follow." (Surat Al-Ahzab, verse 21)

This is definite evidence for all people that he (May the blessings and peace of Allah be upon him) is not only an example to follow in Salat (prayers), Seyam (fasting) and Nawafel, but as we previously said:

He is an example in all his sayings, deeds, movements, settles and all his statuses all over his life. He (May the blessings and peace of Allah be upon him) is a living Koran walking among people.

The Prescription Of Life From The Pharmacy Of The Koran

We are now, thanks to Allah, so many, knowledge is so much among us, the book of Allah is recited all day and night, schools of Koran and religious knowledge are prevailed in our cities and villages and most of us almost remember the Koran by heart.

But we complain from the narrowness of manners, high expenses, prevailed diseases and epidemic among people, animals and even poultry that man keeps, we also complain from different dissension and disagreements and that courts are full of cases and dissension, why? Our ancestors weren't like this, although our doctor and theirs is one and the prescription of life and divine cure that came to them came to us.

In other words, our prophet and theirs is one, our God and theirs is one and our book and theirs is one. Some of them may not have a single copy of the holy Koran, most of them only remembered some verses in their chests and didn't have the written book, and they had no broadcast to air this light nor scholars nor spatial channels.

Why did we reach our present condition? What made our conditions differ from theirs?

My brothers, this concerns their look and our look to the book of Allah, we made it only a book for reciting and say that whoever recites a letter will have ten blessing and this is true.

We recite the book of Allah by tongues and listen to it by ears but we never fulfill it by body and organs.

For example, every Ramadan we read the Koran or listen to it and some of us boast that they finished it three, five or ten times; we made the book of Allah only a book concerns acts of worship.

We fulfilled what it ordered us like doing prayers, giving charity and performing pilgrimage, this is the theoretical side Allah ordered in His book and we ignored the practical side.

I mean it, we ignored the practical side and everyone goes according to his own desires and his wishes and we forgot what Allah said to us in His book:

"(This is) a Book (the Quran) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." (Surat Saad, verse 29)

But the companions of the prophet, (May Allah be pleased with them) really considered the honored Koran a book of life, it was the prescription they followed for life altogether.

To see where we are from the book of Allah, where we are from the prescription of life from the divine cure pharmacy, let's see how the prophet's companions recited the Koran and how they lived with it.

How Did Our Good Ancestors Live With This Prescription?

Anyone looks at the conditions of the prophet (May the blessings and peace of Allah be upon him) and his blessed companions and how their lives were full of happiness and prosperity of minds and hearts, the good relations, perfect dealings and good manners made them, in a very short time, dominate the world and control peoples and nations everywhere after they were the poorest and the weakest people, but in a very short time they reached their goals.

When you look at these conditions, you will be very astonished and you will think that there is a secret, although it is not something strange. The secret is following the Koran, our good ancestors made the Koran a living book among them, the book of their lives, they never move unless they take permission from the Koran. If someone wants to do something for himself, his wife, his son or his society, he refers back to the Koran, he reads it once or twice until he knows the fact and the secret of his deed, if the Koran allows it, he will hastily do it, and if the Koran prohibits, he will hastily leave it. They made the Koran their imam and their constitution that rules everything in this life.

They made the Koran authorize all their lives, so the Islamic law (Sharia) was the dominant and controlled all their deeds, so they didn't need manmade or earthly decrees to control them.

When Abu-Bakr appointed only one judge for all Muslims, not a service or official quarters or group of counselors, but only one judge for all Muslims, he was our sir Omar Ibn Al-Khat'tab about whom the prophet (May the blessings and peace of Allah be upon him) said:

***"Allah made truth at Omar's tongue and heart."*⁴**

This judge remained at his work for a year without a single case from anyone. The caliph wanted to give him his salary for the year, but Omar refused and said to Abu-Bakr: *"People who believed in Allah, followed their prophet and made the Koran the judge among them, never need a judge to judge them."* Because the judge is Allah and the dominant is the book of Allah.

When a man of them heard a verse from the book of Allah recited, he stops and says to himself: "This is the book of my Lord in which He never strays or forgets." He followed the book of Allah because it is the rescuer from all diseases, the cure for every illness and the assured healing for all problems. The prophet (May the blessings and peace of Allah be upon him) said:

*"There will be temptation." They asked: "What is the way out O messenger of Allah?" He said: "The book of Allah, it has the news of people who proceeded you and people who will follow you and the judgments of what is amongst you, it is the unmistakable judgment not drollery or jesting, if an arrogant leaves it, Allah will shatter him, whoever seeks guidance away from it Allah strays him, it is the strong Rope of Allah, the wise remembrance and the straight way, the lusts never deviate by it, the tongues never ambiguous by it, scholars never be sated by it, it never wears out because of replying and there is no end to its marvels, when Jinn heard it they said: (Verily! we have heard a wonderful Recital (this Koran!) It guides to the Right Path, and we have believed therein.), whoever says it, he is truthful, whoever follows it, he will get rewards, whoever judges by it, he is fair and whoever calls for it, he will be guided to the straight way."*⁵

All the companions knew these meanings and made them their examples, our sir Abdullah Ibn Masood expressed this fact, he said: *"We made the book of our God, messages from Allah to us, so we read and contemplated it at night then we do and fulfill it at day."* I.e. fulfill what Allah orders in the Koran. If He said forgive, he forgives, if He said overlook (mistakes), he overlooks and if He said listen to so and so, he listens. He fulfills the Koran literally, everyone of them was a Koran walking among people following their prophet (May the blessings and peace of Allah be upon him) may Allah be satisfied with them.

4 Ibn Adey AlKendey Sonan Abi Dawood WalBayhaky AlKobra.

5 By Ali In Jamea AlAhadeeth WalMaraseel.

You know when the prophet was gifted a doctor, he sent him back, because they followed the book of Allah and discovered the medicines that cures the diseases of man from the nearby medical plants, so they didn't need a doctor. Mrs. A'isha learned medicine from wise people who came to visit the messenger of Allah and prescribed medicines to him. When the prophet (May the blessings and peace of Allah be upon him) migrated from Mecca to Medina, they applied the instructions of the book of Allah all over their political, religious and social life. The result was that they made for mankind a perfect example for utopia (the virtuous city) and the fair state. This is the dream and the aim of mankind at every time.

Why Didn't The Language Of Koran Stop Their Progress

Here, there is an urgent sign as our enemies and those who are captivated by the outward appearance of the western life are contended to attack and disparage the Arabic language. We say that this book which was the constitution of our good ancestors' lives, their absolute master and upon which the prescription of life at this utopia in good Teiba (Medina) depended, this book which organized this wonderful life was revealed in Arabic. The words of Allah in the book of cures for organizing the life of mankind was in Arabic and by Arabic they originated the practical, scientific, social and political renaissance which prevailed everywhere.

There are countless examples, e.g.:

- The breakthrough of medicine in Europe was founded and relied upon the book of Al-Kanoon by Ibn Sina and the book of Al-Hawy in medicine by Al-Razy.

- The first inventor for the surgical tools was Ibn Zahr in Andalus (Spain), he invented and drew the surgical tools which were used in different surgeries at his time and showed how they were made and this was in Arabic.

- And so Ibn Al-Beitar, he wrote a book about all the known plants at his time, in it he mentioned how they were planted, how to

deduce the best species, the diseases they cure and how they are used

- The book of Al-Hayawan by Al-Demeiry is one of the worldwide references in this science, it was also in Arabic.

These and others confirm the creative abilities of the Arabic language, the language of the Koran. By the testimony of non-Arabs, it has the most vocabulary and it has the most derivative, it also masters and affects other languages. These are clear known facts. Why medicine and other practical sciences aren't taught in our universities in Arabic, and we think that our language can't undertake these idioms and phrases.

This is the result of our weakness, we think that worshipping Allah means to mutter, glorify Allah and recite the book of Allah and we left the enemies of Allah break in and control all fields, then the most painful thing for us is that they ascribed our retardation to this religion and said that the secret of Muslims' backwardness is the Koran, Islam and the Arabic language, the language of the Koran and the prophet of Islam. God forbids, the default is from Muslims who made the Koran a book for negative worship not positive worship as our ancestors did.

We don't say that Islam fight learning foreign languages, this is a great mistake in understanding the religion, but learning such languages is sometimes obligatory when it is needed, there is a practical example for that:

When the prophet (May the blessings and peace of Allah be upon him) wanted to send his delegates to the nearby kings, he decided at his headquarters to send six messages to the nearby kings, he asked each one of those who will carry those messages to learn the language of the country where he is going to very quickly and said to them what means:

"Whoever learns the language of a nation, he is safe from their cunning."

When he realized they took the divine diploma in talking these worldly languages⁶, in one morning, he sent them all:

- A man went to Ash'Shaam (Syria).

5 - The Arabic language wasn't the language of most of these nations at that time; most of the nations were under the occupation of the dominant nations at that time like the Persians, the Greeks and the Ethiopians. The language of the Egyptians at that time was the Coptic and there were also other languages.

- A man went to Persia.
- A man went to Ethiopia.
- A man went to Egypt.
- A man went to Yemen.
- And a man went to Oman.

Every one of them was mastering the language of the country where he is going to more than its people, this was our prophet (May the blessings and peace of Allah be upon him) concerning learning languages when the nation needs ambassadors or to found the principles for international relations.

If we are talking about how Islam deals with other languages and we mentioned this story, but the quick and immediate response of the prophet's companions to his commands has another indication: Our ancestors won and preceded all the others by following the instructions and applying the commands, despite apparent or hidden difficulties, this didn't occupy them but they sharpened their determinations and used the possible potentialities without any doubt or lagging behind but faithfully and sincerely, so Allah achieved their aims even if they are over the clouds. But our conditions nowadays regarding following the cure prescription and the recommendations of the master of doctors (May the blessings and peace of Allah be upon him), we say Wala Hawla Wala Kowata Illa Bellah.

Where Are We Today From The Pharmacy Of Cures?

We say: We made the prescription of divine cure (Koran) to be hung in our cars and houses (in sitting rooms and receptions) as a kind of blessing. O brothers, can a patient be cured if he hangs the prescription of a doctor on a wall? Or reads it even for hundred times? No, but he must take the medicine and follow the instructions precisely.

Then, if we recite it we want rewards at the Day of Judgment, this is ok, but it is not the aim of the book of Allah which He revealed to cure the universe and reform the conditions of its inhabitants everywhere and at every time. Let's see some actual examples, let's read some lines of this divine prescription to see what Allah wants in them, what the recommendation of the doctor is and what we actually did and where we are today from the divine Koranic cure pharmacy, e.g.:

1– The cure prescription in buying and selling

Allah said to us in our Koran:

"Give full measure, and cause no loss (to others)." (Surat Al-Shoaraa, verse 181)

We ignore these words and began to deceive in measure and scales and paid no attention for the words of the Lord of mankind.

2– The prescription of morals at friends' sittings

Allah ordered the believers to make their sittings like this luminous state mentioned and organized by Allah in Surat Al-Hojorat, Allah says:

"Avoid many suspicions, indeed some suspicions are sins. And spy not, neither backbite one another." (Surat Al-Hojorat, verse 12)

Who applies these instructions at his sittings, if he is at his house, his friend's house, his brother's house, in a café or at work? These are the morals of sittings as mentioned by Allah in His book, where are we from them?

3– The prescription of doing favor in dealing with friends

Allah ordered us to deal with each other by the high manners He ordered the beloved prophet (May the blessings and peace of Allah be upon him) in our Koran, He said to him (May the blessings and peace of Allah be upon him):

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)." (Surat Al-Aaraf, verse 199)

Where are we from this now? Whoever forgives his brother? Whoever excuses his brother if he does a mistake? Whoever orders what is good? And whoever turns away from the foolish people if they oppressed him as Allah ordered his beloved the harbinger (May the blessings and peace of Allah be upon him)? Who O brothers? Who?

4– The prescription of guidance in bringing up children

Do you know O believers that Allah has made a full course for the believers for bringing up their children? Either they are in the nursery, primary, preparatory, secondary or university stage? If they are young, there is a complete course in Sorat Lukman, Allah says:

"O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed." (Surat Lukman, verse 13)

It begins by training the child to the oneness of Allah and then orders him:

"O my son! Aqim-As-Salat (perform prayers), enjoin (people) for Al-Ma'ruf (all that is good), and forbid (people) from Al-Munkar (i.e. all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption." (Surat Lukman, verse 17)

His duty towards his God is to perform prayers, to order Al-Ma'ruf and forbid Al-Munkar, his duty from his heart towards whatever befalls on him is to: *"And bear with patience whatever befalls you."* So that he won't be scared terrified or seduced of what befalls on him from the heavens and that which can be removed by supplication to Allah Who sent it, then it orders him towards people to:

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster."

And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass." (Surat Lukman, verses 18, 19)

By Allah, if you see a child upon these divine principles and Koranic instructions, by Allah he will be like the noble angels and he will be as the prophet (May the blessings and peace of Allah be upon him) said narrating after his God:

"O repentant young man, to Me you are as some of My angels."⁷

So he is like the angels of Allah. When he reaches the age of youth, Allah made a course for him in Surat Al-Kahf as he said:

"Truly! They were young men who believed in their Lord (Allah), and We increased them in guidance." (Surat Al-Kahf, verse 13)

He (Allah) detailed the noble course which:

- Protects the youths from temptation and preserves them from evils.
- Made them always cling to the right.
- Made them carry on the Sunna of the prophet and the religion of Allah.
- Made them apply the way of the Koran.
- Made them to be dutiful to their parents and always obedient to them.

5– The methodical prescription to reform the family life

As for the family life:

There is a noble course Allah made for the family life between the couple as He said:

"And He has put between you affection and mercy." (Surat Ar"Rum, verse 21)

Then He showed the dealing, He said:

"(O men) And live with them (women) honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good." (Surat An"Nesaa, verse 19)

6– The scientific prescription in industrial materials

⁷ The prophet (May the blessings and peace of Allah be upon him) said: "Allah likes nothing better than a repentant youth." AlDaylamy by Anas, Kanz AlOm"mal.

Take iron, for instance, Allah says to the believers:

"And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind." (Surat Al-Hadid, verse 25)

What did we do with iron? We left the enemies use it in industry and originate inventions and we chose the negative side.

Generally, we thought that we should only recite this book as worship to take ten rewards for each letter and that Alef Lam Meem is not a letter but Alef (A) is a letter, Lam (L) is a letter and Meem (M) is a letter , this is true, but we made it all that we should do with this book. At the same time we leave the enemies to enslave and control us by these inventions. Allah ordered the believer to contemplate in the book of Allah, then to have a field to eat by the work of his hand, to have factories to satisfy his needs and to have means to live comfortably, in ease, welfare and prosperity, as the honest prophet (May the blessings and peace of Allah be upon him) followed this clear book.

We should, O brothers return to the first understanding upon which were the companions of the messenger of Allah (May the blessings and peace of Allah be upon him), because our understanding became restricted nowadays to reciting the book of Allah as worship, reciting it in weddings, reciting it in mourns and putting it as a kind of blessing in the car or on the table at houses, but it has no relation to a factory or a laboratory, what is this inability O believers?

If we look now at what we wear, eat, spread out, ride and treat ourselves, we will find that all of them are from the enemies of Allah, if they prevent us from all these things, what will we do? Sheikh Mohammed Al-Ghazaly said about this: "I fear that if it is said that everything will go back to its place, we will go back to the Stone Age."

Nowadays we all have mobile phones, if they prevent us from importing the batteries that charge them, what will we do with our mobile phones, and also the cars we drive, if they prevent us the spare parts, what will we do?

Here is a fine sign: when the messenger of Allah (May the blessings and peace of Allah be upon him) migrated from Mecca to Medina, he found Muslims there work in agriculture, but the Jews control the market and industries. He knew that the capital is with the Jews and that whoever has the capital, he controls everything, so the first thing he did after his migration and building his noble mosque was

that he delimited a market for Muslims⁸ and distributed the places among the Mohajereen and Ansar to sell and buy for their own and have the money in their pockets so that the Jews don't control them. Sheikh Al-Shaarawy said in this respect: "If the food is from someone's axe, then thinking is from his head."

Hence, we come to an urgent question: What is the way out of this?

The way out is to return to the actual worship in understanding and practicing. This is the topic of the second part of this book:

The Actual Ibada (Worship)

Or call it, if you like:

Understanding Worship in Islam

**May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.**

We will have this in details in this book, part six, chapter one: Migration and economic planning of the Islamic state.⁸

Part two

The Actual Ibada (Worship)

Chapter one

Understanding Worship in Islam

- **The lesions of Islamic society.**
- **The crisis of Islamic nation.**
- **Actual worship is the way out.**
- **Understanding worship in Islam.**
- **Let your work to be worship.**
- **Examples of the fruits of actual worship.**

Chapter two

The method of righteous people in teaching following actual worship

- **The prescription of divine grant.**
- **Koran is the worship of Mekar'rabeen (people who are near to Allah).**
- **Righteous people follow the way of Koran**
- **The grants of the Koran.**

Part two

The Actual Ibada (Worship)

Chapter one

Understanding Worship in Islam

The lesions of Islamic society

The prophet (May the blessings and peace of Allah be upon him) determined the lesions of Islamic society at this age and any age as they are three:

- 1 – Excessiveness.
- 2 – The stray creeds.
- 3 – The ignorant interpretations.

This is from what he said (May the blessings and peace of Allah be upon him) as narrated by our sir Abu-Horayra:

"This knowledge will be carried out at every generation by its fair

people; they banish the distortion of extremists, the interpretation of ignorant people and the embracement (adoption) of liars."⁹

Extremists are those who go to the extreme in something and exceed moderation, like some of those who concern outward features of the religion without consideration to the spirit and the essence and discord one another. Also among the Sufis' lovers, there are some who go to the extreme at expressing their love to their Sheikhs and narrate stories and myths in this respect and say that they are karamat (miracles), but they aren't, they are legends, imaginations and hallucination. Miracles should match those miracles mentioned in the book of Allah about the Virgin Mary, the people of Kahf (the cave) and others. Those are whom the prophet described as *the distortion of extremists*.

"The embracement (adoption) of liars" They are those who believe what is not in the religion for political aims as satisfying leaders, doctrinal aims, worldly aims or psychological aims. Those are opposed by men who are fighting in the Way of Allah, and never afraid of the blame of the blamers, the prophet says about them:

"This knowledge will be carried out at every generation by its fair people."

The fair people are those about whom Allah said:

"Thus We have made you, a Wasat (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you." (Surat Al-Bakara, verse 143)

The prophet indicated that the witnesses here are the fair people; the fair people are those who judge by the right even if it is bitter and give the legal opinions beginning with themselves and their relatives. They never order others by the harder and order themselves by the easier and find interpretations for themselves, but they follow Omar Ibn Al-Khattab and Abu Bakr Al-Sed'deek and the other good companions of the prophet (May the blessings and peace of Allah be upon him).

"This knowledge will be carried out at every generation by its fair people."

The prophet didn't say: *its scholars*, but he said: *its fair people*, because the fair people are scholars who apply what they say, there is

⁹ Narrated by AlBaz'zar in Majmaa Al_Zawa'ed and by AlBayhake in Meshkat Al-Masabeeh.

fear in their hearts from Allah, Allah says about them:

"Those who convey the Message of Allah and fear Him, and fear none save Allah." (Surat Al-Ahzab, verse 39)

"This knowledge will be carried out at every generation by its fair people; they banish the distortion of extremists, the interpretation of ignorant people..."

The ignorant are those who occupied people at this time by the nominal, and side matters and made them the basic elements of the religion, they only speak about matters people differ about, as if they are the whole religion, like the two prostrations before Jomaa, the two Athans of Jomaa, Al-Tasyeed (saying Ashhadu Anna Sayedona Mohammed Rasool Allah) in Athaan and so on. These are all nominal and side matters, a believer shouldn't be totally occupied by them.

"The interpretation of ignorant people and the embracement (adoption) of liars."

They are people who believe things in the religion of Allah which are not from it, like the creeds appeared at this time, like Al-Baha'Eya and Al-Ba'Beya , these are creeds attach themselves to Islam, but we should refute and refuse them and correct the facts for people and explain to them the reality of Islam.

The crisis of Islamic nation

The whole society is occupied by the formal, nominal, partial matters, dissimilarity and disputes are in papers, books, broadcast and spatial channels. This consumes the time, the minds and the resources of the nation. They neglect the essential matters, like how can the Islamic nation break the blockade made by the disbelieving nations to make it a backward, low and reactionary nation, this is the greatest calamity we suffer now and they frankly threaten us by this.

When Pakistan released its five atomic bombs, Bush said to the president of Pakistan: "Stop the atomic experiments." He said: "I can't stop unless India stops." He said: "Stop or I'll return you to the Stone Age." i.e. prevent you from all kinds of technology.

Look at the threatening and see to what extent it reached. Why do we wait to be like this? We wait to take weapons from an enemy

whom we fight. Will he do this? Will he give us weapons from there to fight the Jew? Never. In our land we can't even extract chicks, so we import them from there, we can't also create the best species of animals but we also import them from there, what are the consequences?

They made the means of destruction in these things; you see this from time to time, there is a plague spread coming from Israel or any other place. Two years ago, they gave us bees saying that it is a developed species, but there was a plague in it destroyed lots of our species while we are inattentive. There is also the catastrophe of palm mites which appeared recently and is going to prevail and destroy the palm trees in our country and everyone knows where the first diseased species came from. Many times they export to us the pestilence of cows and other diseases and when the disease spread they say that they have the medicine, although these medicines we get from them have poisonous materials.

It is scientifically proved and announced that the medicine even in Germany and this is an official reportage announced in the German papers said that the medicine made for the German and the western peoples differs from that which is made for the Arabs and the Eastern peoples. What do we wait for after that? Like the medicine, the same thing happens with machines and things we use now, now they even refuse to export to us modern technology in many industries and fields of research and only sell us what they no longer use in their factories and laboratories.

Unfortunately, we are happy and buy them because they are cheap; the press here announced that in a famous port in a big Arab country, they found imported used laboratory analysis equipments, by initial analysis they found the virus of AIDS in them, although they are equipments for analysis going to an Islamic country and they will be used by doctors. See how are they doing to us? Because we import everything.

Are we unable to be like China, the communist country which had no modern or technological means and now they compete America and Europe on their own ground. If we complain of poverty, there weren't a country poorer than China, where are they now? They used their minds, developed themselves and worked for their country, but we no longer have sincerity for our country, our religion or our homeland, we are only sincere to our pockets and the words of our prophet (May the blessings and peace of Allah be upon him) became identical to us.

This is what I saw when I saw those who are going into Mecca and Medina and those who are around them, I say: the messenger of Allah (May the blessings and peace of Allah be upon him) was right they are:

***"As rubbish of dead leaves floating on a stream."*¹⁰**

Huge numbers, but among them those who came to beg and others who came only to eat and drink, is this Islam and belief? Is this the worship? Then all these conceptions must be entirely changed, because we are in bad need for right fiducially conceptions change the condition of the Islamic nation. We must change the conceptions for this nation to rise, we shouldn't offer excuses and ascribe failure to leaders, rulers, America or others and forget ourselves, a wise man said:

"We criticize our age, while the fault is in us and our age has no defect but us."

The fault is in us, because although our ancestors hadn't any of these equipments, information or these developed means, they introduced to the world inventions which were the basic of original inventions upon which the European civilization relied.

Who were the first people who invented the clock in the modern form in history?

Muslims made a clock as a present from Haroon Al-Rasheed to Sharlman the king of France. It was designed so that every hour a soldier comes out and calls Athaan, when Sharlman saw this he was scared and said there was a Jinni in it, that was the king of France.

Where are we now from this? China sells watches by the Kilo. Why couldn't a Muslim make a watch? There is not, why? Because no one is occupied by this matter. If we are occupied by this, that who fixes the watch already knew the contents, if he paid attention, he can collect it, then he can invent it.

The important thing is the interest, and this is what a Muslim should be to satisfy Allah and his beloved and chosen messenger (May

10- It was narrated that Thawban said: The messenger of Allah (May the blessings and peace of Allah be upon him) said: *"Nations will soon surround and control you, as hungry people who are going to eat. The followers asked: We are few then? The prophet said: No, you are so many, but as rubbish of dead leaves floating on a stream and God will take out your dignity from the hearts of your enemies and throw weakness in your hearts. They said: O messenger of Allah, what is weakness? He said: Loving this life only and hating death."*

the blessings and peace of Allah be upon him).

The strange thing or you can say they disparage us, they made and export to us everything we use, even Al-Meswak (the cleaning stick for teeth), they derived the effective substance and made toothpaste and we only import it but we couldn't make it.

Hence we come to an urgent question: What is the way out?

Actual worship is the way out

The way out is to return to actual worship both in understanding and applying. The actual worship is not to resort to the negative side in life and only sit to mutter and think this is the worship of Allah, no, by Allah O believers, this is not the actual worship.

The actual worship doesn't mean to neglect the practical side, you see the Muslim nowadays is only concerned with his shape and appearance and an hour before Athaan of the noon prayers, he leaves his work to perform the prayers in the first Jama'a and stay half an hour after the prayer and sometimes in some places someone give a sermon after the prayer in the mosque.

If something accidental happened and one of the public needs an immediate service, he says after performing the prayers. Is this the actual worship that the religion of Allah ordered you? Which is worthier as worship for Allah, to achieve a need for a Muslim or to go for the prayer?

The actual worship doesn't also mean to see the youths of Islam now who are the support of nation and its strength, at the last ten days of Ramadan in a holiday, what will you do in this holiday? He says: I will Aatakef (stay) in the mosque.

What will you do with and by Ietekaf¹¹?

Ietekaf is for old people who retired and no longer have health to work, but you should devote yourself to science to derive what is good for Muslims, stay in your laboratory or your factory. Ietekaf of the youths is in the mihrab (niche) of knowledge to invent, devise and discover or in any other field, this is the best worship to Allah, don't

11 To seclude oneself (stay) in a mosque day and night during the month of Ramadan

think that it is not an act of worship, we will explain this shortly.

The actual worship doesn't also mean to stay up all night praying and reciting the Koran, you may not get to pray the Morning Prayer in time, or get up late and go to work lazily, can't bear people talking to you, and you say that you were staying up all night. Maybe you are a judge or a lawyer and you stay up all night and leave your cases or delay them taking much time and he can't read them because he is busy in worship, or he may decide or plead without enough and careful study, is this the honesty of religion? Is this worship?

Which one is the right worship? To read the cases to judge, plead and finish his work or do an act of worship? The answer is known to every wise person. All these lenient examples that went wrong both in understanding and applying are not the right worship. The way out is to return to the actual worship both in understanding and applying.

Understanding worship in Islam

We should worship Allah:

- As He wanted.
- As his beloved described and did.
- As the companions (May Allah be satisfied with them all) followed.

This is the worship Allah mentioned in the Koran and informed us that He created us to do it, he said:

"And I (Allah) created not the jinn and humans except they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures)." (Surat Al-Thareyat, verses 56 - 57)

Let's read together some lines of the prescription of actual worship which can make our manners as the manners of the Koran and the way of the beloved prophet (May the blessings and peace of Allah be upon him). Sayeda A'isha was asked about the manners of the prophet, she said:

"Don't you read the Koran?" He said: "Yes." She said: "His manners were the Koran." In another narration, she said: "His manners were the Koran, pleased for its pleasure and become discontented for its dissatisfaction."¹²

The actual worship for a believer means to worship Allah by His book in his work and to execute the practical side from the book of Allah in his field. He should also do well and innovate in his work; Allah (glory to Him) inspires His true servants if they followed His orders in this religion

The actual worship is that makes the believer only a servant for Allah not for others, so it gives the believer dignity and protection, because the book of Allah wants the believer to be honorable, Allah says:

"Honor, power and glory belong to Allah, His Messenger (Muhammad), and to the believers." (Surat Al-Monafekoon, verse 8)

How could he be honorable while what we speak in¹³ is made by them, what we sits on is made by them, the printing shop that prints our books is made by them and its ink is imported from them, everything we wear is from their factories, the glasses, watches, clothes....etc, where is the book of our God?

The actual worship is that about which your greatest messenger (May the blessings and peace of Allah be upon him) says:

"There are sins not be forgiven by Salat, nor by Seyam, nor by Hajj nor by Omrah." They said: "What forgives them O messenger of Allah?" He said: "The solicitudes in getting provision."¹⁴

A believer works to be honorable among his brothers by Allah, and the whole Islamic society becomes honorable by Allah among the whole world.

I'll read another line from the prescription to you, listen O my brothers, Allah said to us all:

"And say (O Muhammad) "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do." (Surat At'Tawbah, verse 105)

12 Jamea Al-Ahadeeth Wal-Maraseel by Aa'Esha and by her father (May Allah be pleased with them).

13 The microphone.

14 Narrated by Al-Tabarany in Al-Awsat by Abi-Horayrah.

The actual worship, means to follow each verse in the book of Allah, because each verse in the book of Allah is a plea for or against you, if you fulfill it, it is for you and it will intercede for you at the day when you meet Allah, but if you don't follow it, it is against you at the day when you meet Allah, because reckoning at the day of judgment will be by the Koran, the Koran will be brought then the nation of the Koran will be reckoned in front of Allah, not on reciting the Koran but on following the Koran.

The actual worship is to make the book of Allah control all your life and to make it your imam in all your movements and stillness, because there is not a small or a big thing but it mentioned and clarified. Know that Allah sanctifies this nation, blesses its provisions, reform its youths and protects its women as long as they respect the Koran and make it controlling all fields of their lives.

The actual worship is even in asking a question, if you are going to do something and don't know its way in the Koran, you should go to the people of remembrance, scholars and wise people and ask them about the opinion of the Koran in this matter to follow the orders of Allah because Allah didn't leave anything to confuse them as long as they are following the words of Allah.

The actual worship is also in thinking and contemplation, all Muslims should think and worship Allah by discovering his read book in ourselves and in the world around us. I saw Muslims during performing Omrah are crowded to recite the Koran and worship Allah, I said to them:

O Muslims, who made the rosary we use to glorify Allah? Who made the carpet on which we pray? Who determine the times of prayers for you? Who made the telescope to look beyond your sight? Who made the alternative teeth for you? Who made the medicines to treat you?

This is what we should read in the book of Allah. The book of Allah is both that we read in the copy of the holy Koran and that we read in the universe and this is what Allah The Generous and The Creator ordered us to live and discover. See what Allah says:

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Koran) is the truth." (Surat Fos'selat, verse 53)

Our sir Abdullah Ibn Masood said:

"The messenger of Allah (May the blessings and peace of Allah be

*upon him) only left us after he mentioned us knowledge about every bird flying in the sky by its wings."*¹⁵

What has happened to us? Even the medical aims of the acts of worship are discovered to us by the enemies of Allah, The Lord of mankind, they mentioned aims for Salat, sportive aims from doing bowing, prostrating and standing and medical aims from doing ablution and purification before it and standing in front of Allah five times at fixed times, we perform prayers to worship Allah and are contented with this and we think that we do what Allah wants from us, Allah says about the understanding believers:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (Surat Ala-Imran, verse 190)

Who are they O our Lord?

"Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides,"

Only this? No.

"And think deeply about the creation of the heavens and the earth," (Surat Aala-Imran, verse 191)

O Allah grant us Your grace by awakening Muslims from their inattention and sleep. O Allah draw our attention, our sons', our daughters' and the people of our generation to what is in the book of Allah to make us follow its guidance and apply it in this life and grant us from your grace to make us not to need all unbelievers and polytheists, enemies of Allah and we beg You not to make any unbeliever to control any weak Muslim O Lord of mankind.

Let your work to be worship

The actual worship ordered by the religion of Allah is to make their deeds agree with the book of Allah as we said before, every believer should follow the book of Allah in his work and in his

¹⁵ AbuTharr said: "The messenger of Allah (May the blessings and peace of Allah be upon him) died after he mentioned us knowledge about every bird flying by its wings."

profession, let's have some examples to make clear and approach this meaning:

As for the doctor:

After performing his Fara'Ed, he should only master his work and become sincere to Allah in it. Should he stay up nights with patients to bandage their wounds and lessen their pains or let them suffer pains and recite the Koran? The Koran itself ordered him to work with these people, which is urgent, to give a charity or to give a patient an injection to lessen his pains? He should give an injection to a patient to lessen his pains; he shouldn't study the branches of religion and differ with his companions about marginal and legitimate matters in the book of Allah. He should discuss with them the newest things in medicine to suffice Muslims in order not to go to European countries for treatment and make Muslims not need to go to those foreigners who dominate us.

As for a merchant or a seller:

They shouldn't be careful only to recite the book of Allah or to perform pilgrimage and Omrah every year, but he should be careful to get the good goods that not harm Muslims without deceit by the cheapest prices, if he did this, the prophet pleases him and says to him:

*"The truthful honest merchant will be with prophets, Seddekeen (veracious people) and Al-Shohadaa (martyrs) at the Day of Judgment."*¹⁶

He is like this in his trade and in all matters.

As for farmers and landlords:

As they knew with other Muslims that the knowledge of mission and prophecy is the knowledge of life they should apply this in their field to say that this is what Allah ordered us:

- To cultivate the land, discover and revive it by hard work not by wishes, dreams, suspicion and delusion in minds.
- To take the good guidance from the companions of the prophet (May the blessings and peace of Allah be upon him), they reached the top in this, they used to discover things and the prophet used to test them, once they were taking pollen from male palm trees to put it on female ones, the prophet (May the blessings and peace of Allah be upon him) asked them: "What

16 Narrated by Al-Termethy and Al-Daramy by Abi Said Al-Khodrey and said: Hadith Hassan.

are you doing?" They said: "We are pollinating palm trees."
Because Allah said in His book:

"And We send the winds fertilizing," (Surat Al-Hejr, verse 22)

The wind helps in the process of pollination, if it is not enough, then man interferes by his machines or his hand to complete the deed of the wind to have the good ripen fruit as provision from Allah for believers males and females.

- They should fear Allah in using seeds, fertilizers, ways of cultivation and ways of pest resistance, they only use effective substances that were proved not harmful either upon short or long range for people, animals or even the ground itself. They only produce good yields for people; they don't cause the prevalence of diseases and cancers which attacked the nation because of cheating in agriculture, fertilizers, insecticides and chemicals.

As for officials and clerks:

Their actual worship is to:

- Satisfy people's matters, ease their interests and facilitate their needs.
- They should stop taking gratuities (gift or bribe), unfortunately, they only do their work when they take this and think that it is legal (Halal).
- We see nowadays when someone go to any office to finish any matter, he finds the official went to prepare for noon prayer half an hour before it, although Allah made its time extended from noon to before the afternoon prayer, but the messenger of Allah (May the blessings and peace of Allah be upon him) says about the interest of a believer:

"Whoever walked to satisfy his brother's interest, Allah made seventy five thousand angels supplicate for him, he walks in mercy until he finishes, if he finishes, Allah grants him the favor of a pilgrimage and an Omrah."¹⁷

In another narration he (May the blessings and peace of Allah be upon him) says:

"Whoever walked to satisfy his brother's interest, either it is

¹⁷ Al-Khara'ety by Abdullah Ibn Amr and Abi-Horayra, Jamea Al-Ahadeeth Wal-Maraseel.

done or not, I will be at his scales, if his favor scale outweighed or I'll intercede for him."

Which is worthier here: The benefits of Muslims or to pray and simulate in front of people? The greatest worship here is to fulfill Muslims' needs at this time. This doesn't mean that I am calling for leaving acts of worship, but I'm calling for understanding worship. Look at the understanding of our ancestors in satisfying Muslims' needs, our sir Abdullah Ibn Ab'bas sat at the mosque of the messenger of Allah during the last ten days of Ramadan, if someone is doing Ietekaf, he shouldn't go out of the mosque unless there is an urgent matter, a man came and said: "O Ibn Ab'bas, could you do me a favor?" He said: "What?" He said: "I want you to do so and so for me." He said: "Ok come on." And he went out with him. The man said: "O Ibn Ab'bas, did you forget that you are doing Ietekaf?" He said: "I know, but I heard that who is in this grave saying: Whoever walked to satisfy the need of his brother, either it is done or not, is better than staying in this mosque for sixty years."¹⁸

Should I leave the need of a Muslim and sit in mosques to cook, eat and recite Koran, what will they read in Koran? Allah says:

"(Believers are) Merciful among themselves." (Surat Al-fat'h, verse 29)

Where is mercy according to those who do Ietekaf and are extravagant in doing acts of worship and at the same time they suspend the interests of people and made people hate the religion of Allah by their misunderstanding of actual worship? Where is their mercy in Ramadan and after Ramadan all over the year? This is the Koran, satisfying Muslims' needs is more useful for a Muslim in his degree and favor from Allah than Nawafel (non-obligatory acts of worship) after duties.

As for people of high rank and whose orders are obeyed:

What are they asked to do? Whoever has prestige or dignity and could satisfy his brothers' needs as we mentioned before, but look at the worship which the prophet (May the blessings and peace of Allah be

¹⁸ Another narration by Ibn Ab'bas, the prophet (May the blessings and peace of Allah be upon him) said: Whoever walked to satisfy his brother's need, is better than staying in a mosque for ten years, whoever stayed in a mosque for one day for God's sake, Allah will make three trenches between him and the hell, each one exceeds the length of the universe." Narrated by At'Tabarany in Al-Awsat by good reference.

upon him) made the greatest Nafela (non-obligatory act of worship) a Muslim can do, it is greater than non-obligatory pilgrimage after the duty one and greater than non-obligatory prayers after duty ones, the prophet (May the blessings and peace of Allah be upon him) said about it:

"I'll tell you about what is better in degree than fasting, prayers and charity (he means non-obligatory). They said: Yes. He said: Making peace among people, because making enmity among people is the shaver." Abu-Eesa said: This is a true Hadith.

In another narration the prophet (May the blessings and peace of Allah be upon him) said: "It is the shaver, I don't mean to shave hair but shave religion"¹⁹

Whoever spent a night making peace between two people who are quarrelling is better than that who spent the night worshipping and supplicating in front of Ka'ba.

These are the acts of worship Allah ordered us to do, they contain solidarity, mercy and populating this life following the orders of Allah and the method of Allah's beloved and chosen (May the blessings and peace of Allah be upon him).

As for engineers, weapons' makers and people of these sciences and specialties:

They should fulfill the practical side in the words of The Lord of Mankind, He says:

"And make ready against them all you can of power, (including steeds of war tanks, planes, missiles, artillery, etc.)" (Surat Al-Anfal, verse 60)

But we say to the enemies of Allah: Give us weapons, special tanks and planes; do we prepare for them all we can of power as Allah ordered us? No. They only give us small amounts, and they only give us if we follow their policies among nations, but if these inventions are ours and we fulfilled what is in the book of our Lord and discovered what Allah prepared for us, no one could dare to face us.

As for soldiers, policemen and those who stay up during nights for the safety of nation everywhere:

They should know that their actual worship is to realize that they should be as the prophet said: "(Two eyes never be touched by Hell, an eye wept for fearing of Allah and) An eye stays up all night

¹⁹ Sonan At'termethy by Abid'dardaa.

guards for Allah's sake."

Their worship is not to recite the Koran, weep or stay up nights praying, didn't they read what Allah said when He exempt fighters from Nawafel such as reciting the Koran and staying up nights, He says:

"Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you (older people), And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Koran as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. So recite as much of the Koran as may be easy (for you)," (Surat Al-Moz'zam'mel, verse 20)

They say that staying up nights is a duty, for whom? For older people who retired, but the verse is clear about those who are seeking Allah's bounty and those who are fighting in Allah's cause, it excuses them for not doing these Nawafel because the deeds they are doing (working for sustenance, fighting for Allah's cause and guarding homeland) are more important than these Nawafel.

As for people who give charity and do favor:

They should know where to put their charities; I was performing Omrah during the last ten days of Ramadan, I saw good people competed to give food to people who are doing Omrah, I said to them: You should send this food to poor people far away, because people who are doing Omrah came here and they have the money they need.

So we must change Islamic conceptions among all our youths, old people and women.

Examples of the fruits of actual worship

The mellow gardens of actual worship have countless fruits, if we become like the people of actual worship and fulfill the Koran and make it the judge and the controller of our life:

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- **Happiness will be prevailed in our houses, streets, villages and society.**
 - **Angels appear in our streets among us.**
 - **Bounties will come out of land and come down from heavens for us.**
 - **Riches will exceed as the prophet said in his Hadith: "A Muslim will carry his charity and never find anyone to take it." Because Allah enriched all people by following the teachings of the book of Allah, Allah says:**

"And if the people of the towns had believed and had piety, certainly, We should have opened for them blessings from the heaven and the earth," (Surat Al-A'raf, verse 96)

These blessings coming from the earth and the heavens are not only the tangible blessings and wealth, but blessings from the heavens i.e. from higher world such as mind, understanding, inspiration and meanings from higher worlds and blessings from the earth in bodies, subsistence, foods, health and ages. Actual worship of this meaning is the connecting door to Allah's bounties and his inspirations.

I will mention some examples of the fruits and blessings of actual worship coming from the heaven of inspiration opened by Allah for those who truly followed the orders of Allah and the teachings of the messenger of Allah (May the blessings and peace of Allah be upon him):

1-Jaber Ibn Hay'yan and chemistry:

Look at Imam Ja'far As'sadek, he was one of the greatest knowledgeable people and scholars who were about to be prophets, how did he direct his companions to actual worship? What were the fruits of their faithful following to his directions?

He didn't order them by certain recitation or specific kinds of remembrance or deeds that we all know, because it is sufficient for a believer to do his known duties sincerely for Allah's sake. He saw the intelligence of his follower Jaber Ibn Hay'yan, he prepared a laboratory for him and ordered him to invent what he could of substances, so he was the first person who founded chemistry in the world, he got that from the book of Allah because he used the part which Allah ordered us to use in life.

2-The Turkish and weapons:

Our Muslim ancestors in old Turkey applied this highly divine technology gifted to them by Allah after applying the practical side in the words of The Lord of Creatures when He said to us:

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.)" (Surat Al-Anfal, verse 60)

So Allah granted them from his highly inspiration and released their minds in making weapons, they were the first people in the world who made the known mortar, the first people in the world who stuffed it by gunpowder and the first people in the world who made the gun. They overcome Europe and reached Vienna in a very short time, because they applied the book of Allah in this life and followed His orders, so Allah granted them inspiration knowledge and supported them until they exceeded all peoples.

3-Imam Ash'shafey and matters concerns Muslims:

One day Imam Ash'shafey for instance went to visit his brother Ahmed Ibn Hambal who used to talk a lot with his daughter about Ash'shafey, he spent the night there, in the morning Ahmed Ibn Hambal asked his daughter: What do you think of Ash'shafey? She said: I saw three things in him not in virtuous people. He asked: What are they? She said: I saw that he didn't stay up during the night while all virtuous people stay up nights, I saw him performed the morning prayer without making ablution and I saw him eating a lot. He said: We will ask Ash'shafey about this, because there is an Islamic principle in Koran if we apply it, it will comfort us in everything, what is it? Allah says:

"Verify it, lest you harm people in ignorance" (Surat Al-Hojorat, verse 6)

I.e. man should be sure before judging things and verify their facts, the disease of suspicion which prevailed in our societies is a powerful disease, it makes man hate his brother although he didn't hear or verify the fact, this is not Islam, we must verify and make sure

When Ash'shafey was asked, he said: During that night I solved one hundred matters concern Muslims, he applied the right concept of actual worship, he didn't stay up night praying, but he spent it solving difficult problems that faced Muslims at that time, he knew and understood that spending his time to find solutions for Muslims' juristic matters is better than staying up and worshiping Allah, because his

worship is only for himself but his solutions are for all Muslims. A worship that returns to other people has got more bounty and more satisfaction from Allah. So Allah blessed his understanding and made him solve a hundred matter concern Muslims during that night, so he prayed the Morning Prayer without making ablution because he didn't sleep, so he prayed it by the ablution of night prayer.

As for eating much that was criticized by imam Ahmed's daughter, he knew by his deep understanding of the facts of religion that the food of his brother Ahmed Ibn Hambal is completely legal (Halal), he said: I eat much because I knew that your food is Halal and the wisdom says: Whoever eats his full from the food of righteous people, Allah will fill his heart by faith and wisdom.

So as we said before, we must change the Islamic conceptions among all our youths, old people and women.

Chapter two

The method of righteous people in teaching following actual worship

In the name of Allah the most gracious the most merciful. Praise be to Allah and pray and peace be upon the light of Allah who guided people to Allah, our sir Mohammed, the link of righteous people, the highest part of the horizon that enlightened the spirits of people who are close to Allah and the jujube-tree of the utmost boundary of all people who reach Allah's satisfaction from the beginning of this life to the day of judgment. Allah prays upon him, his closer relatives, his pious companions, all those who follow his method to the day of judgment and upon all of us with them, amen.

Allah says:

"Verily, those who say: Our Lord is Allah (Alone), and then they Istakamu (follow the right path)" (Surat Fos'selat, verse 30)

The first good omens and the first grants for them from their God is that angels come down to sit with them, talk to them, entertain them and be friendly with them, this is for those who said our Lord is Allah and follow the right path.

(Say: Our Lord is Allah), means that they come altogether outwardly and inwardly to Allah and announced that they only seek Allah's satisfaction in this life, all their statuses, deeds and sayings are for getting Allah's satisfaction and his bounties by granting their hearts to get what they wish, that is to see the face of Allah. Those people, whom we call the righteous people and those who truthfully follow them, have a divine way in which they follow the noble prophet (May

the blessings and peace of Allah be upon him). This way is nearly the same according to all righteous and pious people from the age of our sir the messenger of Allah to the present time:

- Their beginning is Koran.
- The first thing they do is to study and understand the legislation of the moderate religion according to Koran and Sunna.
- After that they follow a method under the leadership of a pure and sincere Sheikh appointed by Allah to lead those who want these highly degrees in order to purify their souls, clear their hearts and reach their goals.
- Then Allah grants them gifted bounties, knowledge bounties, revelation bounties, bounties from Allah and luminous bounties, they are countless bounties granted by Allah to the people of these degrees.

The prescription of divine grant

So the beginning is the book of Allah, then studying what is necessary from the legislation of Allah, then following the prescription of righteous people everywhere and at all times by which they reach grants from Allah. The prescription is, to lessen speech, sleep, food and to remember Allah without stopping. This is the prescription of righteous people even those who were known for divine ecstasy and leaving this life and its desires totally, like my sir Ahmed Al-Badawy, he was totally in ecstasy to Allah:

- But he firstly studied the noble Koran and intoned it.
- Then he studied the seven narrated transitions.
- Then he studied jurisprudence following Imam Ash'shafey.
- Then he met his sheikh, he was Sheikh Ber'ry, he was one of the students of my sir Ahmed Ar'refaey and took his Awrad (remembrance and ways of worshipping Allah) from him.
- Then he stayed in the hermitage, it was Heraa cave.
- After he first struggled to be silent until the people of

Mecca nicknamed him, the silent, he only spoke if there was a necessity, this is the feature of those who want to be righteous and to get grants and success from Allah, to lessen speech in order to talk with Allah.

- **He continued like this, worshipping Allah until grants came to him from Allah, what were his Awrad?**

He used to spend nights worshipping Allah, he used to recite the Koran from midnight until dawn and says to his student Abdel-Aal: O Abdel-Aal, two prostrations at night are better than a thousand prostrations at day. Did he have time for inattention, forgetfulness and amusement like what followers nowadays do and at the same time they are in a hurry for grants from Allah and say that they spent many years without grants from Allah.

His student, my sir Abdel-Aal said:

I lived for forty years with my sir Ahmed Al-Badawy, I never saw him forgetting Allah for a twinkling of an eye or less during that period.

All the righteous people are like this. Imam Abul-Aza'im was like this and used to stay nights reciting the book of Allah, if he wanted to sleep he asked someone beside him to recite the book of Allah until he slept, then the reciter stops when he slept, but he tells him to continue, the reciter sometimes mistook and he correct for him while he was asleep.

Koran is the worship of Mokar'rabeen (people who are near to Allah)

When Sheikh Ahmed Hejab was confused how to come to Allah, by remembrance or by Koran? He heard my sir Ahmed from his grave saying: Koran Koran Koran.

And so imam Abul-Aza'im, when they asked him he said: "Koran, Koran my dear brothers, die by it, live by it, eat by it, drink by it, sleep, by it and apply it all over your life," then he said: "Noble

Koran is the plentiful spring for Aal-Al-Aza'im, their rich garden, their arriving basin, their witnessed favor and it is their imam even if it is silent, they ask it before deeds, if it permits, they hastily do, but if it forbids, they stop and ask for forgiveness."

The noble Koran is the work by which a person comes to Allah to grant him favors. It is not a book for reciting by tongue, but it is a book for reciting by tongue, contemplating by mind and working by organs. This is the way of the people of grants who seek grants from Allah; a man of them is as the prophet says: "Be Koran walking among people." A man of them is an example of the Koran in his deeds, movements, stillness and all his statuses, because he follows the method of the Koran and the method of the Koran is the secret of life for everything, so they followed it to get grants from Allah.

Our Imam and our sheikh Mohammed Ali Salama was like this, he told us that at his beginning, he used to finish the Koran once every four days, i.e. he recited one quarter of the Koran every day, he used to go to the mosque in Tafnees where he started work at two o'clock at night and stayed until dawn, what did he do? He did as Allah says:

***"And in some parts of the night offer the Salat (prayer) with it (i.e. recite the Koran in the prayer), as an additional prayer (Tahajjud optional prayer Nawafil) for you (O Muhammad). It may be that your Lord will raise you to Maqaman Mahmuda (a station of praise and glory, i.e. the highest degree in Paradise!)."* (Surat Al-Israa, verse 79)**

Whoever wants to have Maqaman Mahmuda, he should stay up at night so that Allah grants him and makes him among the people who watches his bounties on condition that it never opposes his work and Muslims' interests with him as we mentioned before.

Righteous people follow the way of Koran

The noble Koran O my brothers is the way of righteous people. Praise be to Allah, He made us easily hear the Koran at all times from machines made by our enemies. Anyone of us only switches on his recorder every morning to recite and regularly finish the Koran, everyday he listens to a part of it at least by a good voice and correct recitation during his breakfast and wearing his clothes, if he knows it by heart, he will remember it, if he is not an intoner, he will intone it because it is a correct recitation. Thus he introduces a good medicine for his stomach to help in food digestion, Europeans who don't know Allah, listen to classical music during having food and say that it helps to forget worries and to digest food, a doctor from them said that during anger man's stomach exudes poisons that may lead to his death. So during food, we should listen to the words of The Most Gracious who says:

"Say: It (Koran) is for those who believe, a guide and a healing."
(Surat Fos'selat, verse 44)

He also says:

"And a healing for that (diseases of ignorance, doubt, hypocrisy and differences, etc.) in your breasts," (Surat Yunus, verse 57)

The listener should listen and doesn't speak to be away from sins and to get Allah's mercy as Allah says:

"So, when the Koran is recited, listen to it, and be silent that you may receive mercy." (Surat Al-A'raf, verse 204)

Is it something difficult for us to listen every morning to a part of the book of Allah during having breakfast and wearing clothes? We should think and contemplate in the book of Allah.

Lots of us complain of insomnia and take tranquilizers and sleeping pills, if you want to sleep, why don't you switch on the recorder and lay on your back or your right side and listen to the book of Allah while you are preparing for sleep? Is there better preparation than this? No, by Allah, at this great time, man is alone with his God. As for a person who drives his car, he will have another recitation while he is going to work and coming back home, provided that it is continuous, so

he finishes the Koran two times a month, at home and in his car.

A person should also have a time to recite Koran himself to satisfy the tongue by the words of The Most Gracious, please the ears by listening to The Most Gracious and to strengthen the sight by looking at the words of The Most Gracious. Allah doesn't ask us to do something difficult or too much in this respect, but He says as He is The Most Merciful and Compassionate:

"So, recite you of the Koran as much as may be easy for you."
(Surat Al-Moz'zam'mel, verse 20)

We shouldn't neglect reciting, but continue because the prophet said:

"The best deeds to Allah are the most permanent even if they are less."²⁰

All of us read the Koran in Ramadan, some of us finish it five times, others finish it three times and others finish it once or twice, but after Ramadan, shouldn't we recite the Koran? Whoever has a vacation or exemption from reciting the Koran, shows it to me now, where did he get it from? Allah didn't say: *"So, recite you of the Koran as much as may be easy for you in Ramadan."* But He said:

"So, recite you of the Koran as much as may be easy for you."
(Surat Al-Moz'zam'mel, verse 20)

As long as your soul is in your body, you should be with the Koran, I think dear brothers that we have no excuse if we neglect the Koran.

I only said these words as a kind of pity for myself and for you not to be among those about whom the Koran said to Allah complaining:

"O my Lord! Verily, my people deserted this Koran (neither listened to it, nor acted on its laws and orders)." (Surat Al-Furkan, verse)

How would we reply? What is our answer? What is our situation? Have we got an excuse? No, by Allah, we haven't got any excuses to neglect the book of Allah.

20 By abi-Horayra – Mosnad Ash'shehab.

The grants of the Koran.

Whoever wants grants from Allah, he should recite the Koran by:

- Clear heart.
- Pure soul.
- And truthful desire.

So Allah will grant him in the Koran countless bounties of divine grants, the first kind of grants that come to righteous males and females:

When man recites Koran, Allah grants him in his heart a spring floods new fresh meanings of the words of The Most Gracious, he finds new meanings in his heart which he never read or heard from anyone else, as Allah says:

"A spring by which the slaves of Allah will drink, (He didn't say from which) causing it to gush forth abundantly." (Surat Al-Insan, verse 6)

Whenever he repeats the verse, he finds new countless meanings of the book of Allah come to him from Allah's care treasures.

Imam -Ali said:

"If I interpret Surat Al-Fateha by what I know, you will load seventy camels." I.e. if you write this interpretation, it will be carried by seventy camels. This is what imam Ali knows not what The All Knower knows, Allah says:

"But over all those endowed with knowledge is the All-Knowing (Allah)." (Surat Yusof, verse 76)

If Allah guided him and he continues reading and felt its sweetness:

- Allah takes him, by the eye and the ear of his heart away from his senses.
- Then Allah shows him the words of the Koran to view them frankly.
- If he recites the verses about paradise, he finds paradise and looks at Allah's bounties in it.
- If he reads the verses of Al-Khold (paradise), he sees it

and if he reads the verses of Adn (paradise), he sees it.

- If he reads the verses of the Hell, he sees the Hell and what inside it.
- If he reads any verse, he witnesses and views as Allah says:

"Can they (Muslims) who rely on a clear proof (the Koran) from their Lord, and who recite it by witnessing (can they be equal with the disbelievers);" (Surat Hud, verse 17)

I.e. he reads while he views and witnesses, this is a greater grant for those who recite the book of Allah and continue this recitation not to finish and count what they read, but to enjoy talking to Allah by His words. This is the way of righteous people with the Noble Koran; the Noble Koran is the way to grants, the seeds of grants, the secret of grants, the safes of grants and the treasures of grants from Allah to all righteous people.

We beg Allah to grant for us, grant by us and grant to us apparent grants.

Part three

The Islamic way to reform life

Chapter one

The way of Koran to reform the conditions of man

- **Working for this life and working for the hereafter.**
- **The reality of the virtuous man.**
- **Working for Allah's sake.**

Chapter two

Reforming life by legislation and religion

- **The wisdom of religion.**
- **The moderate man.**
- **Thinking is the food of mind.**
- **Remembrance is the spirit of heart.**
- **The book of Allah is the life of spirit.**
- **The successor of Allah on land.**
- **Competition of believers.**

Chapter one

The way of Koran to reform the conditions of man

In the name of Allah the most Gracious the most Merciful, praise be to Allah for His perfect eloquent speech, His noble book that He sent to us as a perfect remembrance, has the news of those who preceded us, the news of those who follow us and the decree of what is amongst us.

Pray and peace be upon the master of those who were perfectly chosen, whom Allah purified his heart by revealing the verses of Allah, the All-Mighty and the Forgiver, our sir Mohammed, the place of divine grants, whom Allah revealed the verses of the Koran upon his heart and protected him from self desires, apparent and hidden motives. Allah made his truthful tongue never speaks of his own desires in all matters of this life and the hereafter, may Allah pray upon him, his wise relatives, his merciful companions, all those who follow their guidance to the day of resurrection and upon all of us with them, amen, amen O Lord of Creatures.

Working for this life and working for the hereafter

My brothers and lovers, God bless you all, we are still with the way of the Koran to reform the conditions of man, we have just listened to verses of the Koran referring to this way, they refer to the plague that spread everywhere like fire in dry straw. People now only do things for other people, a government, a company or any group when there is private interest, this principle started in America, then in the western

world, and then everywhere, it also began to sneak and penetrate our societies.

Now we see some believers only do favor when there is a rapid fruit of this life although this is not the way of the messenger of Allah, the way of our prophet (May the blessings and peace of Allah be upon him) in brethren and friendship among believers is for Allah's sake. You accompany your friend because he is similar to you in creed, characteristics, features tendencies and desires, and you want the fruit and favor of this only from Allah, because we do know that everything in this life don't equal a good work for Allah's sake, we can't reward a person even for a single glorification of Allah (Sobhan Allah) even if we have treasures, jewelry and money of this life.

This is our sir Sulayman Ibn Dawood (May the best blessings and perfect peace of Allah be upon him and upon our prophet), Allah made him control and utilize the wind, he was sitting upon his small carpet, Allah made it expand as long as new comers come to him, it used to carry his hosts of Jinn, they were about five hundred thousand, his hosts of people, they were also about five hundred thousand, his ministers and retinue and also monsters and birds Allah made under his control. This carpet was going in horizon, Allah made the wind lenient for them it didn't harm faces or blew their things, as Allah says:

"So, We subjected to him the wind, it blew gently to his order whither he willed," (Surat Saad, verse 36)

This carpet didn't need atomic fuel, aircrafts' fuel or cars' fuel, a man was working in his field near Jerusalem, he saw him and said: "How great is what Allah gave Solayman Ibn Dawood." The wind carried this voice to his ears, he ordered the wind to bring the carpet down, he called that man and asked him: "What have you just said?" The man said: "I said: How great is what Allah gave Solayman Ibn Dawood." He said: "By Allah O my brother, a single glorification in the book of the believer is better and greater to Allah than what Allah gave Solayman Ibn Dawood."

Islam wants the deeds of believers to be directly with Allah even if they are ordinary deeds, why? To have the perfect rewards, favors and degrees from Allah, and Allah gives whom he wills without limits, Allah never boast or regard as favor upon you, but when people give you, they mention it and regard as favor upon you, but He grows your rewards for you, people in any human bank couldn't reach this promotion because a reward equals not only from ten to seven hundred doubles, but as Allah

says:

"Allah gives manifold increase to whom He pleases." (Surat Al-Bakarah, verse 261)

Where is the bank that gives seven hundred and more as an interest? Sayeda A'isha (May Allah be pleased with her) was very clever and wise as Islam taught us, once a beggar came to her, she gave him only a grain of grapes, they said to her: "You give him only one grain?" She said: "There are lots of rewards in it, if you understand." A man riding a horse got lost and came to her, he seemed not to be a beggar, she insisted that he gets off and has food with her, her clear insight differentiated between them and we should be like this. She narrated that the prophet (May the blessings and peace of Allah be upon him) said:

"A man gives a charity from his legal gain, (in another narration: He doesn't count on it, and Allah only accepts legal charities,) Allah accepts it by His hand and develops it as you grow your young horse or your butler or your young camel. (In another narration Allah says to him: This is your charity that you gave on the day of so and so, we took it and develop it for you as you see."²¹)

These divine grants made Muslims and believers hurry to social activities that can finish Islamic problems, because the doer doesn't wait for rewards or favors except from Allah. If he wants speed rewards, he won't do anything unless what he gains is more than what he gives and this is the greatest problem, so Islam directs Muslims to work only for Allah's sake as Allah says:

"They should worship Allah, and worship none but Him Alone." (Surat Al-Bay'yeah, verse 5)

It also ordered us to build friendships and relations among Muslims upon this strong principle. If someone wants to be my friend for a certain purpose or certain and speed interest, Allah said about him in the Koran as we have just listened:

"Therefore withdraw (O Muhammad) from him who turns away from Our Reminder (this Koran) and desires nothing but the life of this world." (Surat An'najm, verse 29)

Such a person, we should leave him, but we should accompany that the prophet said about him:

[There are servants of Allah who are neither prophets nor

²¹ Narrated by Al-Baz'zar after A'isha (May Allah be pleased with her)

martyrs, but prophets and martyrs feel great beatitude for them for their nearness to Allah at the day of judgment, (they wish to be like them, but envy means to wish the disappearance of others' grants), a man said: O messenger of Allah, people who are envied by prophets and martyrs, describe them to us, the prophet (May the blessings and peace of Allah be upon him) said: People from different places and different tribes, there are no relationships among them to care for, or worldly interests to exchange, they love each other by the spirit of Allah, Allah enlightens their faces, He made platforms for them from pearls in front of the throne of The Most Gracious, people got scared, but they don't, people got frightened but they don't, they are safe, then he recited from the Koran: *"No doubt! Verily, the righteous people, no fear shall come upon them nor shall they grieve. Those who believed, and used to fear Allah much. For them are glad tidings, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success."* (Surat Yunus, verses 62.63.64)]²²

People think that a righteous man should:

- Stay apart or in a mountain to worship Allah.
- Leave this life behind him.

Such a man we call him Aabed (Worshipper), if worship doesn't affect his behaviors, then he is as Allah says:

"And We shall turn to whatever deeds they (disbelievers and polytheists) did, and We shall make such deeds as scattered floating particles of dust." (Surat Al-Forkan, verse 23)

They said to the prophet: So and so (a woman) stays up during night, fasts during day, does favors and causes harm to her neighbors by her tongue, the messenger of Allah said: "There is no good in her, she will go to Hell." They mentioned another woman and said that she only performs the five required prayers and does little favors, but she doesn't cause harm to anybody, he said: "She will go to paradise."²³

So, acts of worship should have fruits and appear in behaviors.

22 At'tabarany in Al-Asma'a by Abi-Malek Al-Asharey (Jamea Al-Ahadeeth)

23 Jamea Al-Ahadeeth Wal-Maraseel by Abi-Horayrah.

The reality of the virtuous man

Then, who is the righteous man, O brothers? He is someone who:

- Protects and supports Muslims and be their brother for Allah's sake.
- Doesn't seek interest or benefit from them, but he does and wants rewards only from Allah.
- Also his Muslim brother rewards the good deed by a good deed for Allah's sake; both of them seek favor from Allah.

The prophet (May the blessings and peace of Allah be upon him) explained this method in details in another Hadith, he said:

"Whoever loves (someone) for Allah's sake, hates for Allah's sake, gives for Allah's sake and prohibits for Allah's sake, he is a perfect believer."²⁴

So all his deeds are for Allah's sake, if he goes to visit a patient, he should do this for Allah not to make the other visit him if he is ill, and if he doesn't do, he gets angry with him and says: I visited you when you were ill, why didn't you come to me when I'm ill? If he helped him and gave him ten pounds for example, he says to him: Where are the ten pounds you owe me? You should give it for Allah's sake, because you should help the needy patient, when our sir the messenger of Allah visited a patient who wants certain types of food, he asked him what he wanted and got it for him. This is what really happened, but people have changed the acts of worship into habits, when someone wants to visit a patient, he doesn't want to go without something, and he should take something, what? A box of chocolates, could the patient eat chocolates? Almost no, but if you see that he is needy and you want to help him, you should give him some money, this is the perfect way.

If a group of people went to visit a patient and took five kilos of oranges each, then everyday he has what is enough for him, his neighbors and all his area. So it's better to give him an amount of money, but for Allah's sake, I shouldn't write a list of what I gave to patients, Allah said in the divine Hadith:

²⁴ By Abi-Omamah, narrated by At'tabarany in Al-Awsat.

"I'm the most who can do without partners, whoever does anything for me and for others, I won't accept it and it is for others."²⁵

If you do something like this, then don't wait for grants from Allah. The deed should be for Allah's sake, if someone got married and you gave him an amount of money, it should be for Allah's sake, of course he should reward you back better if he could, because Allah says:

"When you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally." (Surat An'nesaa, verse 86)

But to go by myself to ask for what I had given, this is not correct; I shouldn't ask anybody for anything except from Allah. A believer should train himself so that all his movements, stillness, sayings and deeds are for Allah and never wants rewards or thanks except from Allah.

Allah praised Imam Ali (may Allah be pleased with him and honor his face) to know that this is what Allah loves, when he and his wife Sayeda Fatima Az'zahraa vowed that they will fast three days for Allah if their sons Al-Hassan and Al-Hussein are recovered from illness, Allah sent them when they were fasting the three days guests who eat their food at sunset (the time of breaking fasting), so Allah says about this:

"And they give food, in spite of their love for it (or for the love of Him), to Miskeen (poor), the orphan, and the captive." (Surat Al-Insan, verse 8)

Then Allah showed the secret of loving their deed in their words:

"(Saying): We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you." (Surat Al-Insan, verse 9)

Our sir Ali used to work by his arms for wage, Islam urges this, a Muslim should work; the prophet encouraged him to do this. One day he worked for a Jewish woman, she had a well and she wanted to irrigate her land, so she called our sir Ali to irrigate it and she told him that she would give him a date for every bucket he got out of the well, the well was deep, the water was far and the rope was harsh. Our sir Ali got fifteen buckets and took fifteen dates and went to Sayeda Fatima, then the messenger of Allah entered, he praised him and asked him to give him from these dates he got by the labor of his hand.

It was narrated that the messenger of Allah said:

"No man ate food better than eating from his hand's labor and

25 Sonan Ibn-Majah by Abi-Horayrah that the messenger of Allah said: Allah said:....

the prophet of Allah Dawood was eating by his hand's labor."²⁶

Our youths now want to find treasures, they resort to thieves and swindlers who take their money and ask them to dig here and there and say there is still fifteen meters, there is still twenty meters and suddenly escape leaving everything as it is. Where are the treasures? This is cheat and theft. This happens because every one of our youths wants to be a millionaire in a moment, how it comes?

You should follow the way of truthful and righteous people and those who strive hard everywhere even among the enemies of Islam.

26 Narrated by Al-Bokharey in As'sahih by Mekdam Ibn Ma'd Yakreb.

Working for Allah's sake

They call working for Allah as Ikhlas (sincerity), if man does a deed for people; this is called duplicity and reputation, if he does it to please himself, it is a hidden desire called self-conceit, he is self conceited so he is infected by pride and arrogance.

If the deed is for Allah's sake, he will continue doing it whether people see him or not because he works for Allah. Our ancestors used to notice Allah's observation, to make sure that the deed is for Allah's sake. Among the wonders narrated in this respect:

When Muslims besieged towns in Persia, there used to be high walls around them. Once, they couldn't break into through doors or pierce through the walls, a man among Muslims disguised and veiled his face and said to others while the enemies were heedless: "lift me and throw me over that door," he got to the other side after he fought some enemies and killed them, he opened the door for Muslims to enter.

After the victory the leader called: "That who opened the door of the fortress, come to us to reward him." The man didn't come out. The call was repeated several times, but he didn't go. He added: "We'll send him to Omar to reward him." At night in the darkness the veiled man went to the leader and said to him: "I know the man who opened the door of the fortress, he makes a condition that you won't tell anyone about him even if he is Omar." The leader agreed, the man said: "I'm the man." The leader asked: "What's your name?" The man said: "If I had wanted a reward from you or from Omar, I wouldn't have done this, but I want the reward from Allah."

This is the sincerity Muslims used to have. Some are still like this, but we don't know them, because that is on top of water is the foam and if there is fish, they are the small fish but whales are at the bottom. Whoever works for Allah doesn't want to be known by people, but that who works for people wants to be mentioned by all people and want the papers to write about him.

Among the marvelous incidents that were narrated in this respect, that Imam Ali was in a battle, one of the enemies asked for a Muslim to duel with him, imam Ali went out to fight him. They continued fighting until their horses died, they stood and continued fighting by their

swords until they were broken, after that they started freestyle wrestling, imam Ali carried the man, lifted him and threw him to the ground, he got out his penknife to kill the man, suddenly the man spitted in the face of imam Ali, then imam Ali stood and left the man. The man was astonished and said to Imam Ali: "Why did you leave me after you got me?" imam Ali said: "At first I fought you for Allah's sake, but after you spitted in my face I fear that I may kill you to revenge for my self, then I won't deserve reward from Allah." The man said: "Do you observe Allah in such critical situations?" Imam Ali said: "And in much more critical situations."

The prophet of Islam taught them to observe Allah and to seek sincerity in the most critical situations to deserve rewards and gifts from Allah.

Who do we accompany O brothers? We should accompany a brother who wants rewards from Allah, our sir the messenger of Allah said about such brother:

"Visit (brothers) for Allah's sake, whoever visits for Allah's sake is set off by seventy thousand angels."²⁷

Our sir the messenger of Allah (May the blessings and peace of Allah be upon him) also said:

"Whoever visited a patient or visited a brother for Allah's sake, he is called by a caller saying to him: You are delighted, your walk is pleasant and you deserve a dwelling in paradise."²⁸

As the deeds are for Allah's sake:

- I should make all my visits for Allah's sake.
- I should also make all my friendships for Allah's sake.
- I should make all my sittings for Allah's sake.
- I should make all the good deeds I do, for Allah's sake.

Our sir the messenger of Allah (May the blessings and peace of Allah be upon him) warned his companions from announcing something they did for Allah's sake even after a long time to make them assure their degree. Someone may do something now and don't tell anyone about it, but after years he says: I did so and so for so and so. Or they may differ with each other and he said: I did him so and so, the prophet (May the blessings and peace of Allah be upon him) said about this:

²⁷ By Ibn Abbas, Alfat'h Al-Kabeer.

²⁸ Narrated by imam At'termethy in his Sonan by Abi-Horayra.

"A man makes a deed secretly and Allah writes it as a secret deed, Satan keeps on him until he tells about it, then Allah changes it from a secret deed to an openly deed, if he talks about it a second time, then it will be removed from secret and open and written as hypocrisy."²⁹

Then, what should I do? Allah says:

"And he lifts the righteous deeds (to Allah)." (Surat Fater, verse 10)

I.e. lifts it to Allah and doesn't leave it in front of his eyes, but forgets it. If he wants to remember things, he should remember sins, faults and misdeeds in order to repent from them before death. You should know and be sure that Allah saves the good deeds and grows them for you double and doubles, Allah says:

"But if there is any good (done), He doubles it, (only this? No, but there's another grant) and gives from Him a great reward." (Surat An'nesa'a, verse 40)

If we follow this method, good deeds will be spread and benefits will be more and more. No one would over respect and bow on meeting me because of his own utility or profit, and after he gets his utility, he turns away from me to the other side and didn't even say As'salamu Alaykom, this is the school of utility in the western countries.

But we are not like this, Allah says about us:

"Is there any reward for good other than good?" (Surat Ar'rahman, verse 60)

We basically work for Allah; it is true that Islam ordered us to thank someone who does us a favor because the prophet (May the blessings and peace of Allah be upon him) said about this:

"Whoever does a favor for you; you should reward him, if you don't find what you reward him by, then supplicate for him until you think you rewarded him."³⁰

Allah says in the divine Hadith:

"O My slave, you don't thank me unless you thank that whom I granted you by him."

It was narrated by Orwah that A'isha said: "The messenger of

²⁹ Ad'daylamy by Abi-Horayrah.

³⁰ Mosnad imam Ahmed by Ibn Omar, it starts: (Whoever seeks the protection of Allah, help him, whoever begs you, give him, whoever calls you, answer him,.....then this Hadith.)

Allah (May the blessings and peace of Allah be upon him) frequently used to say: "What did your verses do?" I said: "What verses do you mean, they are so many?" He said: "In thanking." I said: "Yes by my parents, the poet said: "Respect the weak, don't ignore him because of his weakness, he may grow afterwards. He rewards or praises you, whoever praises what you did is as that who rewards you. If you want to be in touch with the generous, you won't find his ability weak." Then the prophet says: "Yes A'isha, when Allah gathers people at the Day of Judgment, He says to someone who was done a favor by another: "Did you reward him?" He says: "O my Lord, I knew that it was from You, so I thanked You." Allah says: "You didn't thank Me as you didn't thank that by whom I sent it (the favor) to you."³¹

This is among Allah's grants to us, He ordered us to admit and confess for those who did us favors and benefits because this is the nature of a Muslim to admit favor and confess kindness.

- The first favor and kindness a Muslim should admit is the favor he got from Allah.
- The favor and kindness he got from the prophet.
- The favor and kindness he got from the Koran.
- The favor and kindness he got from his parents.
- The favor and kindness he got from relatives, family, friends and neighbors.
- The favor and kindness he got from the country because the country also has a favor upon us, it is said:

"Loving the country is from faith."

It is the nature of a Muslim not to be thankless, however when he does a favor, he seeks Allah's satisfaction. This is the high aim and noble request ordered by Allah and upon which our sir the messenger of Allah educated his companions.

We should spread some of these morals O brothers, first among our young, because they do need them. We should change our conditions to the conditions of our prophet and his noble companions, if we change our conditions, Allah will change our lives to the best.

We beg Allah to grant us sincerity in our hearts, truthfulness in our words and observing Allah in our behaviors and conditions, to make our organs and bodies obedient to Him, all our times used in

31 Mosnad Ash'shameeyeen Let'tabarany by Orwah after A'isha.

remembering Him, thanking Him and worshipping Him and to guide us all over our lives to the deeds that lead to His satisfactions.

Chapter two

Reforming life by legislation and religion

Thanks to Allah for granting us the grant of belief and for granting us His bounty all over our lives. Grace and peace be upon the guided prophet and the chosen messenger, our sir Mohammed, his family, his companions, all those who follow his method, guided by him, directed by his light and upon us all with them, amen ,amen O Lord of all creatures.

My brothers and lovers, God bless you all.

There is an affair intensely aroused nowadays; I want to make it clear to my Muslim brothers, so that they may know the bounty of Allah upon them and His generosity upon them by this religion.

A lot of people say:

Religion and its legislations are only for paradise and the hereafter, but we should reform this life according to our minds, our thoughts, our disciplines and our knowledge. This issue is well known in Europe and America because they don't follow the guidance of Allah.

The greatest problem now is that these ideas began to be mentioned in our Islamic societies, some people seize the opportunity of the present Muslim conditions to spread these rumors in order to weaken faith in the hearts of male and female believers. So we see the life of a Muslim inside the mosque is something different from his life in streets, markets and outside the mosque. When you see him in the mosque, it is as if you see an angel, quietness, tranquility and submission or pretending so, he seems to be as Allah says:

"Who disobey not the Commands they receive from Allah, but do that which they are commanded." (Surat At'tahreem, verse 6)

When you go out of the mosque, in the streets, at markets or at work, you see that virtue stepped aside and a Muslim thinks that vice could achieve his goals, increase his subsistence, reform his conditions and make other people do what he wishes. This duplicity among believers is what made and enabled the western people interfere to weaken faith in the hearts of believers.

The wisdom of religion

Here we should wonder why a religion is revealed.

A religion is revealed for the goodness of both life and the hereafter. Allah (Glory to Him), as He has power over all things, created man with luminous spiritual powers like the spirit, the heart, the mind, the secret, the hidden and the more hidden, all these are luminous spiritual powers, all people don't know anything about these hidden powers in spite of the great progress in sciences and understanding. Allah also gave man an earthly power to walk and move by it and execute what the divine luminous powers want, it is the body.

If man go in life and separates the connection with his spiritual powers, his life will be like monsters, Allah made them examples for us in life, so when man gets very angry, he imitates monsters in his deeds, he hits by his hand like a lion, hits by his head like an ox, kicks by his leg like a donkey or spits by his mouth like a snake. We see him imitates the deeds of these nations of animals; Allah says about them "*They (animals) are nations like you.*" Allah made them examples for man. However much good he has and happiness prepared for him by Allah, we see that this behavior and this nature almost dominate him all over his life because he cuts the relation with his abstract and spiritual luminous powers Allah gives him.

So we see the disbelievers among the people of Europe and America have no problems about wealth and riches, they even exceeds their needs and they prefer throwing them in the sea to giving them to the poor people in the world, because their hearts have no mercy for people. They have no problem about work and unemployment either, so our youths flee to them because of the opportunities of labor they have. They have no problem about housing or any other things. However they miss hearty happiness and pleasant life, we see that sadness, trouble,

schizophrenia, mental and psychological diseases control them, and the greatest proportion of suicide is in those countries.

Why do they commit suicide although they have all the components of this life? This happens because they have no balance between their apparent and hidden powers.

The moderate man

Allah (Glory to Him) sent religion to be the guidance for all Muslims and believers and to make balance between the spirit, the body with the power of desire and anger and souls. Once this balance is achieved, man will be as Allah says:

"Thus we have made you (Muslims) a temperate nation." (Surat Al-Bakarah, verse 143)

If Allah gives him wealth and there is passion, mercy and kindness in his heart, he will see and give all his brothers in humanity not only Muslims. Don't you know that when the messenger of Allah (May the blessings and peace of Allah be upon him) was exposed to great harm by the people of Mecca; he supplicated against them and said:

"O My Lord, afflict them by years of distress like the years of Yusof."

High expenses and drought befell on them, they had so little food that they didn't find inevitable food, their leader Abu-Sofian went to the prophet (May the blessings and peace of Allah be upon him) in spite of great disputes among them at that time and said to him:

"O Mohammed, we appeal you by Allah and the kinship."

Then the prophet (May the blessings and peace of Allah be upon him) prepared a caravan full of food and five hundred Dinar to help those people although they didn't follow the religion of Allah and were fighting him (May the blessings and peace of Allah be upon him).

Why did he (May the blessings and peace of Allah be upon him) do this? It's the human mercy, as Allah says:

"Unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us." (Surat Al-Kahf, verse 65)

When a believer follows the religion of Allah (Glory to Him) He sends His mercy in his heart, so he is dutiful to his parents, generous to his guests, has mercy upon the poor and the needy, gives the right of

neighbor even if he is unfair and observes Allah all over his conditions, this is because Allah gave him mercy from Him. Thus this balance makes man live a good life in life and religion and also a happy life in the hereafter God willing.

A believer who follows the creed of Allah in this life wants to nourish his body legally. When he nourishes his body legally, he has no desire for sins even if they are close and easy to him because Allah makes a barrier in his heart between him and sins.

If the body is nourished by illegal food, he will go to sins. It was narrated that Haroon Ar'rasheed (the caliph) appointed his brother Bahloul (he was a virtuous man) to be the observer upon markets, it is like the ministry of rations now, to observe measures, scales and prices in markets.

Bahloul worked for a year, he didn't make any cases for anyone. Haroon called him and said to him: "I see you didn't make any cases through a whole year, do all people behave according to Sharia'a?" He said: "O Ameer Al-Mo'meneen (prince of believers) I saw that Allah revenges from unfair people automatically." He asked: "How?" He said: "They spend the illegal money they get in sins and faults."

This is the way of Allah as He said:

"And you will not find any change in the Way of Allah." (Surat Al-Ahzab, verse 63)

Bahloul thought that by this they got their fair punishment from Allah. So when the body is nourished legally, it straightens, can a son nourished legally raise his voice (not his hand) in front of his father or mother? No, by Allah, because he was legally brought up, he tends to good even if some bad people seduced him while he is heedless; Allah made him awareness and consciousness in his heart to save him as Allah says:

"Verily, those who are the pious when an evil thought comes to them from Satan, they remember (Allah), and (indeed) they then see (aright)." (Surat Al-A'raf, verse 201)

So a Muslim nourishes his body legally as permitted by Allah (Glory to Him). Allah only prohibits things which are corruptive to both body and religion. He forbids us from them because of this spoil, if they were anyway useful; He would permit them, He banned wine and pig and other things, why? Because they will spoil body, religion, morals and societies, people who drink and eat them admit this and demonstrate their damages and harms by their scientific equipment. Because they do

not believe in Allah and have no preacher in their hearts from Allah, they can't abstain themselves from these sins although they all do know and confess that they cause great harm.

They inform us the harms of adultery and profligacy, they explain this in details and mention the different diseases resulted from illegal deeds, but they couldn't stop themselves, why? Because they have no balance between material and spirit, balance is only found after believing in Allah (Glory to Him).

The companions of the prophet (May the blessings and peace of Allah be upon him) gave concern to this balance, they gave their bodies what is permitted by Allah, they observed Allah and executed His orders, so they didn't need a doctor and returned him.

Then why are there lots of problems, diseases and accidents among us? Because we tend wholly to this life and make its scale outweigh the scale of the hereafter. Allah ordered us to be the temperate nation that makes balance between this life and the hereafter so that none of them exceeds the other, in this case life will be hereafter, because everything you do will be in the scale of your awards. The prophet (May the blessings and peace of Allah be upon him) said:

"A dinar you gave to a needy, a dinar you spent to free a neck, a dinar you spent for Allah's cause and a dinar you spent for your family, the dinar you spent for your family is that of the greatest awards."³²

This is because he lives by the divine luminous balance ordered by Allah.

Thinking is the food of mind

And so he gives the mind its right and its food, its food is as Allah says:

"And think deeply about the creation of the heavens and the earth," (Surat Ala-Imran, verse 191)

I.e. he contemplates in the creatures of Allah, but instead of this, we make the mind now think about this life, what will I eat and drink today? What will I wear today and tomorrow? Where will I work

32 Narrated by Muslim in As'sahih from the Hadith of Sofian Athawry by Abi-Horayrah.

tomorrow and after tomorrow? We occupied ourselves by this life. We closed the mind which Allah created to be the power of thinking that is used to think in the creation of Allah and don't use it as Allah ordered, Allah says:

"Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted and fixed firm? And at the earth, how it is spread out?" (Surat Al-Ghashia, verses 17, 18, 19 and 20)

If we think deeply as Allah ordered, we will be guided by inspiration from Allah to what reform our conditions in this life, e.g. to invent, discover and make what we need and to be rich by Allah to do without all the enemies of Allah, but we occupied ourselves by mean and low things which are guaranteed by Allah as He said in the verses of the Koran.

Remembrance is the spirit of heart

The food of the heart as Allah said is:

"Verily, in the remembrance of Allah do hearts find rest." (Surat Ar'ra'd, verse 28)

By remembering Him in prayers as Allah says:

"Then when the (Jomaa) prayer is finished, you may disperse through the land, and seek the Bounty of Allah (by working, then another time:), and remember Allah much," (Surat Al-Jomaa, verse 10)

A Muslim remembers Allah in prayer, before it and after it, he remembers Him in the obligatory duties and also in Nawafel until he becomes as Allah says:

"And the men and the women who remember Allah much (with their hearts and tongues)" (Surat Al-Ahzab, verse 35)

Remembrance protects man from every grief and it is the protective serum from worries, sorrow and distress, Allah says about this:

"And whoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah), We appoint for him Satan (a devil) to be an intimate companion to him." (Surat Az'zukhrof, verse 36)

This Satan will get him grief, make him fears poverty and put him in troubles, because he doesn't remember Allah, he is far from the

legislation of Allah and doesn't do what Allah loves and satisfied by. But that who remembers Allah, you see that Allah is nearer to him than his own self, whenever a quandary, dilemma or trouble come to him, Allah will save, relieve, comfort and help him because he remembers Allah.

The man who left his people because he was angry with them, he boarded the sea and then the wind blew very strong, then people on board the ship said that there is an escapee on board, and that they should draw lots to through a man in the sea so that the wind may calm down. The lot went to that man and they threw him in the sea, just then a whale swallowed him, Allah says about him:

"Had he not been of them who glorify Allah. He would have indeed remained inside its belly (of the whale) till the Day of Resurrection." (Surat As'safat, verses 143, 144)

What saved him? The remembrance of Allah, he was our sir Yunos (upon him and also our prophet, the best pray and the most perfect peace), the greatest beloved (May the blessings and peace of Allah be upon him) said:

"Allah inspired to the whale: I didn't make Yunos a food for you, but I made your belly as a prison to him, so don't break his bones."³³

Although the stomach of the whale almost digests everything it swallows, it is even said that it digests iron; Allah stops it from causing him any harm because our sir Yunos said to Allah:

"La Ilaha Illa Anta (none has the right to be worshipped but You O Allah),"

He didn't say *La Ilaha Illa Howa*, but he addressed Allah (Glory to Him) at the degree of observation the degree of benevolence, he said:

"La Ilaha Illa Anta, Glorified (and Exalted) are You, Truly, I have been of the wrong-doers. So We answered his call, and relieved him from the distress."

Only him? No, but Allah says:

"And thus We do relieve the believers." (Surat Al-Al-Ambeya, verses 87, 88)

I.e. believers have the same decision, the prophet said:

"There is no deed for man to save him from Allah's punishment better than the remembrance of Allah."³⁴

33 The book of Tareekh Demashk by Ibn Asaker.

34 Narrated by Ibn Abi-Shayba and At'tabarany by good reference after Mo'az Ibn

If we mention examples in details, it will take so long to mention what was narrated after the noble companions and the prophets (upon them and our prophet, the best pray and the most perfect peace). That who remembers Allah by his heart, he gives life to his heart by the remembrance of Allah, if the heart is alive by the remembrance of Allah, it won't be stricken by any worry, grief, nervousness, tension or strain.

What we have mentioned is the cause of all modern diseases people suffer from, if the heart is remembering Allah, then it is a healthy heart protected by Allah from these mental and psychological diseases, so he leads a good and happy life full of faith, Allah says about it in the verses of the Koran:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer, verily, to him We will give a good life " (Surat An'nahl, verse 97)

Nothing will confuse him, because the remembering heart is attached to Allah and directed by Him, when a problem attacks him, Allah inspired him by the correct, the best and the most useful solution, because this heart remembers Allah.

So, O brothers, the food of the heart is remembrance of Allah.

The book of Allah is the life of spirit

The food of the spirit is the book of Allah (Glory to Him). A believer should have a portion of the book of Allah to have a divine balance and not to be exposed to the problems of this life and not to be attacked by mental and psychological diseases, so Allah ordered us to recite the Koran during prayers. The prophet (May the blessings and peace of Allah be upon him) used to recite a lot of it in dawn prayer to charge the hearts by light and transparency from the verses of the book of Allah. When the hearts finish prayers after charging by these luminous loads, it will be as Allah says:

"In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you." (Surat Al-

Hadeed, verse 23)

They become dependent upon Allah's bounty and all their matters directed by Allah, so they don't have these diseases in their lives. The companions of the messenger of Allah (May the blessings and peace of Allah be upon him) used to say:

"A day in which man does not start by verses from the book of Allah, he will be troubled all of it."

What can remove worry and sadness? To start the day by verses from the book of Allah to be as Allah says:

"And We send down from the Koran that which is a healing and a mercy to those who believe." (Surat Al-Israa, verse 82)

Allah didn't say We sent down, but He said *We send down* in the present continuous for those who recite it by deep thinking and submission to Allah. Allah sends him healing as He says in another verse:

"And a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, " (Surat Yunus, verse 57)

If we think about the diseases that attack man at this time, we see that they are the worries and distresses in chests, they can only be removed by the light of the book of Allah, it is what can protect man from every hardship.

We recite it in Ramadan, but after Ramadan we took a vacation to the next Ramadan as if Allah only ordered us to recite it in Ramadan, why doesn't a Muslim always recite it?

Whoever can't recite, he can listen to it on condition that he listens carefully as Allah says

"So, when the Koran is recited, listen to it, and be silent that you may receive mercy." (Surat Al-A'raf, verse 204)

A Muslim shouldn't speak with people while listening, if someone speaks with him, he should say *Sadaka Allah Al-Azeem* and closes the recorder or the radio.

The Koran O my brothers is the food of minds, the health of spirits and the success of male and female believers in this life. Allah as I said before, made food for all realities apparent and hidden, when a believer gives to each reality its proper right, he is directed by The King of kings (Allah), He guides him either in dream or by inspiration. He may see in his dreams as the companions of the prophet (upon him the best pray and the most perfect peace) did, the prophet (May the blessings and peace of Allah be upon him) used to pray the dawn prayer with them, turns to them and ask them:

"Who saw a dream this night?"³⁵

Then every one tells him his dream, because they slept in clear and pure condition, so Allah took their souls to the highest kingdom to nourish them by clarity, pureness and directions that make all their lives clear, pure and away from troubles and distress. Or Allah may direct him by inspiration in his chest as Allah says:

"If you obey and fear Allah, He will grant you Furkan (a criterion to judge between right and wrong)," (Surat Al-Anfal, verse 29)

No one could trick him because he has light to show him the way. The light of the lamp only shows bodies, but the light of the Furkan coming from Allah shows the tricks in eyes, the artifices in chests and every hidden thing in this life. Whoever sees by the light of Allah, the prophet (May the blessings and peace of Allah be upon him) says about him:

"Be afraid of the believer's insight, because he sees by the light of Allah and utters by the guidance of Allah."³⁶

The words that he says, no one could find them wrong to blame or punish him, why? Because Allah says:

"And they are guided (in this world) unto goodly speech and they are guided to the Path of Him Who is Worthy of all praises." (Surat Al-Haj, verse 24)

Whoever reaches this condition, he has no concern with the problems of life, sustenance, how he lives, children and how they will marry, because Allah says:

"We provide sustenance for you and for them (your children);" (Surat Al-An'am, verse 151)

Do you have the key (causes)? Or are you with Allah (The Causer)?

The successor of Allah on land

So O brothers, Allah sent religion so that man can live on land on behalf of Allah and give each reality what is convenient to it as he was

3535 By Safeena the servant of Om Salama, she attributed these narrations correctly to the prophet, Al-Mostadrak Lel-Hakem.

36 Ibn Jareer by Thowban – Jamea Al-Ahadeeth Wal-Maraseel.

taught by Allah, demonstrated by the book of Allah, showed practically by Allah's beloved and chosen (prophet Mohammed) and was clarified more and more by the companions of the prophet (May the blessings and peace of Allah be upon him).

By this balance, Allah made him a human feared by people and Jinn. If he walks in the desert, wild animals fear from him. Wild animals used to listen to the orders of the companions of the prophet and leave their way because they wanted only to transfer the mission of Allah.

Once a devil occupied a girl, her family went to Imam Ahmed Ibn Hambal and told him what happened to the girl, he gave them his shoe and told them to say to him: Ahmed Ibn Hambal tells you to get out or I will kill you by this shoe." The devil left her and never came back until the death of Ahmed Ibn Hambal after ten years. They went to one of the scholars, but he wasn't like Ahmed Ibn Hambal, he came and told the devil many times to leave, but the devil refused. He asked him: "Why did you obey Ahmed Ibn Hambal?" He said: "Ahmed Ibn Hambal feared Allah so people and Jinn feared him."

Let's take another example of the effective weapons that helped Muslims to conquer the world, is it missiles, or bombs and planes?

It isn't this or that but it is as Allah says:

"And He (Allah) cast terror into their (disbelievers') hearts," (Surat Al-Hashr, verse 2)

Armies used to flee a month before the arrival of the Muslim army; this fear and fright come from Allah as He says:

"But honor, power and glory belong to Allah, His Messenger (Muhammad), and to the believers," (Surat Al-Monafekoon, verse 8)

So the messenger of Allah said as he was putting the prescription for reforming the Muslim society:

"Nations are about to surround you as eaters who are going to eat." They asked: "Are we few then?" he said: "No, you are too many, but you are like scum of the flood (rubbish of dead leaves floating on a stream-the foam of the flood), Allah will take out your dignity from the hearts of your enemies and He will throw weakness in your hearts." They asked: "What is that weakness O messenger of Allah?" He said: "It is loving this life only and hating death."³⁷

When loving this life entered our hearts, courts and police stations were filled and the reconciliation councils became impossible. All

³⁷ After Thowban, narrated by Abu-Dawood and Al-Bayhaky in Dala'el An'NOPowa

these problems come from loving this life, if you look at any problem either in a family or in a street, you will see that it comes from loving this life. If man achieved balance and gave the body its legal share of legal food permitted by Allah, gave the mind its share of thinking and contemplation, gave the heart its share of continuous remembering of Allah and gave the spirit its share of reciting the book of Allah and thinking deeply in it, such a man will be supported by Allah all over his life, how will his problems be solved?

His ship will be directed by the heart that receives inspiration from Allah, if this body is directed by the heart, this man will have clear insight and look forward to what is beyond this life. So he can reserve himself a seat among the seats of truth and book himself a dwelling at any part in paradise according to the offerings in the book of Allah, whoever wants to be in Al-Ferdaws, what should he do? He should prepare what it requires, whoever wants Aden, he should prepare what it requires, every paradise has its own advertisement in the book of Allah, Al-Khold, Al-Ma'wa, etc... whoever wants the neighbors before the house, and wants to stay at the province of honorable, prophets, messengers and great people, he should do as Allah says:

"Muhammad is the Messenger of Allah and those who are with him" (Surat Al-Fat'h, verse 29)

A Muslim should prepare himself a place to live in, because there are not places for rent there. Once some companions of the messenger of Allah (May the blessings and peace of Allah be upon him) went to visit Abi-Zarr at his house, they found that he only had a simple mattress to sleep on, a cup for drinking and a bowl for eating, washing clothes and kneading, they asked him: "Where is the furniture of your house?" He said:

"We have another house; we will soon go there, so we sent our good furniture there."

As a wise man said:

"A man has no house to live in after death but that he has built before death. If he built it legally, it would be a pleasant one, but if he built it illegally, it would be a miserable one."

But if it is the soul (desires) that controls the body, then man only looks under his feet and only seeks his hopes, his desires, what he eats today, what he drinks today and what he wears today, it doesn't matter if he gets this legally or illegally, if it is not completely legal, if there is hypocrisy or if he does the work only for people. This happens

because the soul here blinds him from seeing the bounties of Allah, the right way of Allah and the legislation of Allah (Glory to Him).

Our sir the messenger of Allah has given us glasses to look by them at this life, how could we look by these glasses O messenger of Allah? He said:

"Look at those who are under you and don't look at those who exceed you, thus you won't despise the grants of Allah in your hands."³⁸

So you should:

- Look at those who exceed you in religion.
- Compete to be like them.
- Don't envy them but try to be like them.

The companions of the messenger of Allah (May the blessings and peace of Allah be upon him) did this.

Competition of believers

How can we compete O Allah? He said: Read the book of Allah, where? Allah says in His noble book:

"And for this let (all) those strive who want to strive" (Surat Al-Motafeeen, verse 26)

Does the verse mean to compete in food, drinks, clothes, buildings and villas? No, never but the verse speaks about:

"Nay Verily, the Record (writing of the deeds) of Al-Abrar (the pious who fear Allah and avoid evil), is (preserved) in 'Illiy'yeen. And what will make you know what 'Illiy'yeen is? A Register inscribed. To which bear witness those nearest (to Allah, i.e. the angels)." (Surat Al-Motafeeen, verses 18-19-20-21)

Where are those people so that we can follow them?

"Verily, Al-Abrar (the pious who fear Allah and avoid evil) will be in delight (Paradise). On thrones, looking (at all things)." (Surat Al-Motafeeen, verses 22-23)

Where are these thrones? In the balconies of paradise, where are they from the land of doomsday, asking people, the flying scriptures, scales and the path? They don't care for all this, because they went

38 Narrated by Ibn Heb'ban in his Sahih, it's his text and Al-Hakem and said it's sahih (correct).

straight from their graves to their palaces, as Allah says:

"Only those who are patient shall receive their rewards in full, without reckoning." (Surat Az'zumar, verse 10)

Every one of them sits in his balcony as Allah says:

"On thrones, looking (at all things). You will recognize in their faces the brightness of delight." (Surat Al-Motafefeen, verses 23-24)

What are they doing while they are sitting? Allah says:

"They will be given to drink pure sealed wine. The last thereof (that wine) will be the smell of musk." (Surat Al-Motafefeen, verses 25-26)

What about the others?

Every one of them:

- Finds his tongue in front of him about one or two meters long.
- Steps over his tongue due to great thirst.
- Wishes to get out from that situation even if to the Hell because of great suffering.
- If he wants to drink, they will get him boiling water.
- If he wants to eat, they will get him Zak'kom (horrible tree in Hell).

But the people of delight sit on thrones, so Allah says:

"And for this let (all) those strive who want to strive." (Surat Al-Motafefeen, verse 26)

But if you strive for this life, for houses and palaces and you have five hundred palaces, when you want to sleep at night, how many spans of the hand do you need for sleeping? Two or three? Maybe someone who sleeps in a street more joyful and in more comfort, while another one sleeping on silk but problems discomfort him and his heart is full of hatred and prepares plots for other people, he is occupied by these problems and lives in worry and grief. Imam Ali said:

"Worry is a soldier of Allah; He sends it to whom He wills among His people."³⁹

39 Ali Ibn Abi-Taleb was asked: What is the most powerful among the soldiers of Allah? He said: Mountains, mountains are cut by iron so iron is stronger; iron is melted by fire so fire is stronger, fire is extinguished by water so water is stronger, water is carried by clouds so clouds are stronger, clouds are directed by wind so wind is stronger, wind is overcome by man (his hands and his clothes) so man is stronger, sleep overcome man so sleep is stronger, worry overcomes sleep so worry is the most powerful among the soldiers of Allah, He sends it to whom He wills among His people.

Because he is occupied by others not by Allah, whereas others sit in great joy, because whoever enters paradise, he will drink from two springs as Allah says:

"Two springs gushing forth water." (Surat Ar'rahman, verse 66)

Every one has his own drink, when he drinks from the first spring he says as Allah says:

"All the praises and thanks be to Allah, Who has removed from us (all) grief." (Surat Fater, verse 34)

As soon as he drinks his first drink, all this sadness leaves him, when he drinks from the second spring, the brightness of delight appears on his face as Allah says:

"Some faces that Day shall be shining and radiant. Looking at their Lord (Allah)." (Surat Al-Keyama, verses 22-23)

They will be in continuous youth at the age of thirty three, to what extent? As Allah says:

"Abiding therein forever." (Surat An'nesaa, verse 57)

He won't have weak eyesight, loose his teeth, need glasses or loose the ability for doing anything. Their youth won't come to an end because they are in the paradise of Allah and in His satisfaction. The companions of the messenger of Allah used to compete in these things, every one of them wanted to prepare himself a special garment to wear on leaving this life, because when we go out from tombs for the great day, what will we wear? Who will have a garment or a suit to wear at that time? The prophet said in his Hadith:

"You will be resurrected at the day of judgment bare footed, undressed and fore skinned, A'isha said: O messenger of Allah, men and women looking at each other? He said: O A'isha the matter is greater than that."⁴⁰

They only see their interests, but those who were blinded by this life as Allah says:

"And We shall raise him up blind on the Day of Resurrection. He will say: O my Lord! Why have you raised me up blind, while I had sight (before)? (Allah) will say: Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)." (Surat Taha, verses 124-125-126)

40 Sahih Al-Bokhary and Mosnad Al-Imam Ahmed by A'isha.

He will come blind, may Allah keeps us away from this, how will he look like? His outward will be like his inward, if his inside is white, then his outside will be white, and if his inside is black, then his outside will be black, as Allah says:

"On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;" (Surat Ala-Imran, verse 106)

Every one of us wants to:

- Whiten his face there.
- Wear a garment there, where is this garment? Allah says:

"And the raiment of righteousness, that is better." (Surat Al-A'raf, verse 26)

There are the clothes of piety according to the good deeds in which we compete. Those who are always occupied by this life only, always wonder why do so and so built so and so? Is he better than me? Why did he buy so and so? Is he better than me? I must be like him, and so on. If so and so bought five hundred acres, while you don't have a small portion in one acre, at the time of meeting Allah (dying), aren't all people equal on meeting Allah? What is important after that is what you prepared for yourself not for your Lord. Don't say as some heedless people say: "We did what we owe Allah and performed the prayers, what does He want from us after that?" Does Allah want anything from you? Allah says:

"Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self), then to your Lord you will be made to return." (Surat Al-Jatheya, verse 15)

So the noble prophet (May the blessings and peace of Allah be upon him) says to you:

"Of your wealth, you only have what you ate and it is finished, you wear and it will be worn out or you give as charity and this is what is permanent (will last forever)."⁴¹

So your wealth is only what you give as charity.

41 Masanaf Ibn Abi-Shayba by Mawrek Al-Ajley.

Part four

Correction of conceptions

- **The Muslim nation needs correcting conceptions.**
- **The right way of Sufis.**
 - **Sheikh Al-Had'dad in Yemen.**
 - **Imam Ash'shafey.**
- **The society needs renovation.**
- **Islam and working in this life.**
- **Islam and life.**
- **Islam and time.**
- **Why doesn't Allah answer our supplication for changing our matters and reforming our conditions?**

- Repentance is the way to answering.

- The prevailing of Hypocrisy.

- The prophetic prescription for reforming our conditions.

- **Greatness of Islam.**

- **The return of Islamic glory.**

In the name of Allah the most Gracious the most Merciful

The Muslim nation needs correcting conceptions

All praises and thanks be to Allah, who granted us His guidance, showed us in His book the way that He loves and made His beloved and chosen the perfect example for us and for all people who want to have a good life and win on meeting Allah.

O Allah, send pray, bless and peace upon our sir Mohammed, the imam of pious people and the master of reformers from the beginning of this life to its end, by him Allah reformed man, the universe and constructed this life according to the legislation of Allah.

May Allah pray upon him, his generous family, his wise companions, all those who follow his guidance to the Day of Judgment and upon all of us with them, amen, amen.

O brothers and lovers, Allah bless you all, Muslims nowadays need a revolution to correct Islamic conceptions.

As we said before, the vast majority of Muslims think that religion is only Ibadat (worship) ordered by Allah, like prayers, fasting, giving charity, performing pilgrimage and other things like glorifying Allah, remembrance, thinking and similar things. They think that this is the only way to satisfy Allah and they left working in this life according to the legislation of Allah. Although the Koran is a book of life and it has everything that can reform this life, either agriculture or industry or even manners and morals that refine habits and behaviors and everything man needs in this life, believers think that every believer should only recite the Koran, so we see them in Ramadan boast and compete, some of them say that they recited the Koran five times, others say that they recited it ten times.

What is the effect of this recitation in your behavior, your manners and your life? Because when Allah ordered us to recite the Koran, He said:

"And We have indeed made the Koran easy to understand and remember, then is there any that will remember?" (Surat Al-Kamar, verse 17)

He didn't say: "Is there any that will recite?" but He said: "Is there any that will remember?" i.e. thinking and contemplating in his recitation. For example, when Allah said in His Koran:

"And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind," (Surat Al-Hadeed, verse 25)

Where are we from this verse? Where are those who thought about it and in the rising of the Islamic nation? The companions of the prophet and those noble people who followed them, overcame the world by their manners, their virtues and their high spirits not by their weapons, equipment, money or earthly things, they understood the Koran and knew that it is a book for life. They used the Koran to work in this life as Allah ordered, Allah ordered a believer to do without all others, so he shouldn't be in need for importing from others in order to have his own decisions because he has everything he needs, our good ancestors were like that.

Let's start with correcting conceptions, the first conception that needs to be corrected is: What is the right way of Sufis?

The right way of Sufis⁴²

People nowadays saw the so-called Sufis, so they thought that Sufism call for negativity, loneliness, withdrawing from social life, going away from family and social responsibility and being occupied only by worship, remembrance, reciting the Koran and similar things.

This is not Sufism, but Sufism is the same way that the prophet (May the blessings and peace of Allah be upon him) and his noble companions followed, so we see our early Sufis as it is said by our Sheikh Dr Abdel Haleem Mahmoud:

They were all skillful craftsmen, among them:

- Al-Jonayd Al-Kawarery, the master of the group (Sufis), he used to work with bottles and glass.
- As'sab'bagh (dyer).
- An'nas'saj (weaver).

⁴² Refer to our two books: Sufism in Koran and Sunna and The Sufi way and modern life, and our books in Sufi studies and autobiographies for more.

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- Al-Had'dad (smith).
 - Al-War'rak (staationer).
- And so all other crafts and works.

Allah (Glory to Him) used to grant them favors during these deeds because they fear Allah and intend to suffice Muslims so as not to need others. For example:

Sheikh Al-Had'dad in Yemen

Sheikh Al-Had'dad was very famous in Yemen, his family still has a great position among Sufis there, why?

- Because he opened a school beside his house to teach Muslims the rules of this religion.
- Then applying these rules in life as our sir the messenger of Allah (May the blessings and peace of Allah be upon him) did.
- In spite of all of this, he preferred to work as a smith to earn a living.

When the expenses increased and he was more occupied by remembrance of Allah, he sometimes overwhelmed in the remembrance of Allah and held the hot iron by his hand and it didn't hurt him, so he was famous for this nickname among people. He didn't do that in order to be recognized by people or to be famous, but it just happened because he was completely occupied in the remembrance of Allah. Those virtuous people used to guide their students to devise the deeds and knowledge that are useful to Muslims.

Imam Ash'shafey

He used to stay up all night, not praying but looking for solutions for the issues and matters that concern Muslims according to his era, because the Islamic jurisprudence renews with time.

When Ash'shafey himself was in Iraq, he put a doctrine, but when he came to Egypt and saw a different country and different people, he put another doctrine to suit the Egyptians and called it the new doctrine, he called the doctrine that he put in Iraq the old doctrine.

Although there is not a new or an old religion, but that one suits the people of Iraq and this one suits the people of Egypt. All this is extracted and derived from the book of Allah and the Sunna of the messenger of Allah (May the blessings and peace of Allah be upon him) to satisfy people because it deals with modern problems that face people according to the rules of Islam.

There are lots of issues in our age that not found in the books of jurisprudence that studied in our schools because they are new, who can put the rules for them according to the religion of Allah? The wise jurists and scholars, who can renew the religion, because they studied it and followed it, so Allah granted them a clear insight so that they see things with light from Allah. But now we see that scholars who answer people are not graduated for this, so Allah says to us:

"So ask the people of the Reminder (Koran) if you do not know."
(Surat Al-Akbeyaa, verse 7)

The society needs renovation

Renovation starts from the heart, so my beloved and the joy of my eyes said:

"Renovate your belief, they asked: O messenger of Allah, how could we renovate our belief? He said: Say La Ilaha Illa Allah more and more."⁴³

I.e. always renew your heart for Allah and for people, don't leave it as it is. To improve your position in this life and in the hereafter, you should renew, you shouldn't stand still and think that you are ok, and then you won't achieve anything. If you are in a position, you should try to be in a higher one, and so in this life, you should try to promote yourself. Man should renew both in life and in deeds that lead to Allah's satisfaction and not stand still.

E.g. If I perform prayers while I'm absent-minded, I should try to perform prayers while I'm wholly attentive. If I perform prayers while I'm attentive, I should try to perform prayers witnessing, and if I'm witnessing, I should try not to forget the witnessed for a single moment.

So I must always be in progress, being satisfied by the low

⁴³ Narrated by Ahmed and At'tabarany, his attribution is good after Abi-Horayra.

position in life or in the way to Allah makes man in retardation and delay, so standing still is a veil or a cover because others are going on, so you will fall behind the convoy that is going to Allah (Glory to Him).

Islam and working in this life

Allah (Glory to Him) made working in this live an obligation upon all of us, what is the duty upon all of us? We think that the duties upon us are only performing prayers, fasting, giving charity and performing pilgrimage, but there are other duties called Forood (Duties of) Kefeya (if some people performed them, then others are not asked about them) such as:

- If some people performed prayers upon the dead person, others are not asked about that.
- There must be doctors in the Muslim society to suffice Muslims so as not to need to go abroad for treatment.
- There must be inventors and discoverers among Muslims to suffice them.

This is the duty of Kefaya that we need to look for and do as believers to originate the religion of Allah in our society and make it dominant among us. Working in this life like this leads to peace for all the humanity, because when a Muslim has science, he only uses it in what is useful for the humanity, he won't use it in destruction as we see now nor in conspiring the weak people by the strong people who has strength and modern technology.

We shouldn't say that we are poor as an excuse, because Allah says to us:

"And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth," (Surat Al-A'raf, verse 96)

No one put metals under the ground but Allah, Allah made them for us to invest their money in the welfare of people in life. So our Sheikh Dr Abdel-Haleem Mahmoud said:

"If the alms of petrol is given from Muslims to the poor, it is one fifth because everything we get from the ground we should give one fifth out of it, if this happened, there wouldn't be any poor Muslim in the world." Who made and granted oil? Allah, but shame on us believers to

get people who discover it, extract it and manufacture it, and we depend on them and ask them to give us its derivatives, then they control us because they made it, why don't we learn from them like others and put an engineer from us with an engineer from them to master this craft? Sheikh Al-Ghazaly (may Allah's mercy be upon him) said: "I'm afraid if it is said to everything to go back where it belongs, we will go back to the Stone Age."

If they cut the supply of spare parts of machines, what will we do? They will become scrap, this is not Islam. Islam doesn't mean to stay in mosques, because the prophet of Islam has decided the matter when he found a man sitting in the mosque, he asked him: "What are you doing?" He said: "I worship Allah." The prophet asked: "Who feed you?" He said: "My brother." The prophet said: "Your brother exceeds you in worship."⁴⁴

Omar also did the same when he saw people sitting in the mosque, he asked them: "What are you doing?" They said: "We are Motawakeloon (trust Allah), so we worship Him." He said: "You are Motawaakeloon (mistrust Allah)." Then he hit them by his stick and said: "You know that the heavens don't send gold and silver as rain, go out of the mosque and work."

A Muslim should glorify Allah by working with his machine to suffice Muslims in his craft; he worships and glorifies Allah in his labor.

Islam and life

We wish our brothers would turn to religion and understand that it doesn't only mean to perform acts of worship, but working for life is working for religion as long as we intend the benefit of Muslims. If a Muslim is specialized in a rare specialization, he shouldn't leave it to sub-matters; you may see a pharmacist, a doctor or an engineer grow a beard, had a long tassel and become concerned with religious matters, is this what religion asks you to do? Religion asks you to be skilled at your

⁴⁴ It was narrated that Jesus (peace be upon him) saw a man, he asked him: "What do you do?" He said: "I worship Allah." He asked: "Who feed you?" He said: "My brother." He said: "Your brother exceeds you in worship." Ihyaa Oloom Eddeen volume 2 page 52.

work and to master your craft.

Which is better for a doctor, to spend a night relieving the pains of injured and ill people or to spend it performing prayers even in Ka'ba? Of course it is better to spend it relieving the pains of people. O brothers; we need to be convinced by this conception and prevail it in our society to have goodness everywhere. Our society won't change unless we changed these barren ideas and bad habits in us, Allah says:

"Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves." (Surat Ar'ra'd, verse 11)

If someone wants to change, he couldn't change by himself only, but there should be a group of people with him to support him, where is the group that helps for useful reformation, enlightenment and change for all male and female believers?

Nowadays, before people go to work in the morning, they think how they will play tricks to leave their work, why? They say: "That's enough for what they pay us." This is wrong because there is a contract between you and them and you should fulfill, if you are not contented in this job, leave it and look for another one. If you stay in this work and have another one at the same time, then both are illegal and all your income (sustenance) is unlawful and your whole life will be sins and faults even if you stay up nights praying and fast during the days because the prophet says about male and female believers:

*"Whoever finishes his day and suffers from pain because of legal work, he will be forgiven."*⁴⁵

If he faced the problem of unemployment, Allah will find him a solution. Two angels went to visit Dawood (David) (peace be upon him), he used to divide his days, he made a day for worship, he stays in his Mehrab, a day for his family and a day for governing and people. The two angels used to visit him regularly until they became close friends, one day he asked them: "Is there a fault in me?" They said: "We only see one fault in you." He said: "What is it?" They said: "You eat from the exchequer." Soon he intended to find himself a craft.

Because he was truthful, Allah inspired him to make armors from iron, he was the first one to invent them, when we search we see that all the prophets were scientifically inventors, who was the first one who made a ship? He was Noah (peace be upon him), he was alone, he didn't

45 Ibn Asaker after Anas – Jamea Al-Ahadeeth Wal-Maraseel.

make it in Sweden or Norway or in an arsenal, but he made it in the middle of the desert, it was a big ship composed of three floors. Also our sir David was the first one that Allah made iron ductile for him and he made armors when he intended to do so, Allah says:

"And We made the iron soft for him." (Surat Saba', verse 10)

And so anyone intend truthfully to do anything, Allah will support and inspire him. Nowadays, the youths who want from their parents to marry them or to marry by nothing, don't they see the prophet Moses who paid a dowry; it was grazing the sheep in the desert for ten years, the father of the bride left him to choose either to work for eight years or ten years, but he chose to work for ten years, Allah says:

"Whichever of the two terms I fulfill, there will be no injustice to me." (Surat Al-Kasas, verse 28)

Our sir the messenger of Allah said:

"He completed and perfected them, and then he married after that."

Nowadays our youths don't want to pay dowries, they want their parents to equip the house for them, the job, marry them and then carry out the expenses of them and their families, where is your role? Allah says about some of them:

"Truly! They were young men who believed in their Lord (Allah), and We increased them in guidance." (Surat Al-Kahf, verse 13)

They are as our sir Ali said:

"Work for your life as if you are going to live forever, and work for your hereafter as if you are going to die tomorrow."

We need to embrace and raise our youths, we should start by ourselves and know surely that visiting sick people is a kind of worship, following the dead to their graves is a kind of worship and working hard and faithfully makes the little wage blessed and suffice lots of needs because it came by sweat of forehead (hard work), so my beloved and the joy of my eyes (May the blessings and peace of Allah be upon him) said:

*"Give the worker his wage before his sweat dries."*⁴⁶

The prophet (May the blessings and peace of Allah be upon him) said:

"The best nourishment a man could have is that he got by his own hand's labor and David the prophet of Allah used to eat by his own

46 Sonan Al-Bayhaky Al-Kobra by Abi-Horayra.

hand's labor."⁴⁷

I think this is enough so as not to be too long. I invoke Allah (Glory to Him) to look at us kindly and mercifully to change our conditions to the best ones. O Allah, purify our souls and clear our hearts, reform our affairs and the affairs of our sons and daughters, make us always at Your satisfaction, make us always following Your orders and make us at the day of judgment among those who will enter Your paradise.

May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.

Islam and time

Islam thinks that:

1. The time of a believer is his capital that he invests to go to Allah.
2. It is the only capital that can't be returned if it passed.
3. So a believer should invest time.

So we repeat and emphasize these meanings to our brothers to live with them because a believer hasn't got time for fun and amusement, he should spend his time in:

- His or his family's usefulness in life.
- Legal activities.
- Clear way for Allah's sake.
- A work that makes him in a high position at the hereafter.

Believers are the people of hard work, determination, purpose and bodily and spiritual strength that make a believer equals ten. Listen to Allah in the Koran addressing believers and unveiling strength of the manners of believers, He says:

"If there are twenty steadfast persons amongst you, they will overcome two hundred," (Surat Al-Anfal, verse 65)

In the battle of Khaybar, in spite of fierce fight, Muslims couldn't get into the fortress. At night our sir the messenger of Allah (May the blessings and peace of Allah be upon him) said:

"Tomorrow I'll give the flag to a man loved by Allah and His

⁴⁷ Saheeh Al-Bokhary by Al-Mekdam.

messenger and he loved Allah and His messenger," even our sir Omar said: "I have never wanted to be a leader except at that day," in the morning the prophet (May the blessings and peace of Allah be upon him) said: "Where's Ali?" They said that he had sore eyes, he took from his saliva and put on Ali's eyes and they recovered at once and he gave him the flag, he went towards the fortress at the time of fight, he held the door of the fortress and made it his armor to protect him from the swords of the enemies, Muslims won the battle, after the battle thirty men from the companions of the prophet tried to move the door from its place, but they couldn't.

How did he carry it alone? It is the spiritual strength that gave the body double strength, modern technology proved that: At the time of patience, the body secretes a substance called Androvin that strengthens the nervous system and organs of the body and make man very strong.

So a Muslim has apparent strength and hidden youth and he only does useful deeds for Allah's sake.

He has no time to waste, he has no time for amusement or entertainment, the entertainment of believers is by religious songs praising the best of mankind, so it is also a legal work. We can entertain ourselves by dalliance with sons and wife with good intention. We can also entertain ourselves by listening to the book of Allah from a cassette. So a believer has no time to waste without a legal work of obedience either useful for his life or raising him in the hereafter, he should balance between the two , his life shouldn't overcome the hereafter because it is a mean to it.

- All my income should be a mean for the hereafter.
- My sons should help me to follow the way to the hereafter.
- When I marry I choose that who support me to follow the way to the hereafter.
- They shouldn't take me away from Allah.
- I shouldn't also worship Allah all the time and leave the children, the wife and life because this is not decided by Allah and his messenger, here is an example:

Our sir Abad'dardaa neglected his wife and was occupied by worship, our sir Salman was his brother in religion, he came to visit him. He saw his wife not concerned by herself, Salman asked her: "What's wrong with you?" She said: "Your brother Abad'dardaa is occupied by the hereafter and not concerned by this life." This is like monasticism,

this is not in Islam, the prophet said:

"There is no monasticism in Islam."⁴⁸

He also said:

"Keep to Jihad; it is the monasticism of my nation."⁴⁹

Abad'dardaa wanted to stay up praying during the night, but Salman stopped him and he awakened him a little before dawn and took him to perform the dawn prayer with the messenger of Allah (May the blessings and peace of Allah be upon him).

- **If staying up during nights influences my work during the day, then it's a sin for me.**
- **If fasting during the day influences my work, I should leave it.**

Here is an example:

Our sir Abdullah Ibn Masood memorized the Koran and the messenger of Allah said about him: "Whoever wants to read the Koran fresh as it was revealed, he should read it as Ibn Umm Abd (Abdullah Ibn Masood)."⁵⁰

So his school was full of those who wanted to know the Koran by heart, when he was teaching the Koran while he was fasting optionally(Nawafel), he found himself tired, so he stopped fasting occupied by teaching the Koran. This is the understanding of the companions of the messenger of Allah (May the blessings and peace of Allah be upon him).

Working for a living should be first and it should be legal for Allah's sake.

Abad'dardaa get Salman his breakfast in the morning, Salman said to him: "Eat with me." Abad'dardaa said: "I'm fasting." Salman said: "I won't eat unless you eat with me." Then he said:

"Your body owes you a right, your wife owes you a right, your God owes you a right.....give each his right.

Abad'dardaa went to complain to the messenger of Allah and told him what Salman had said, the messenger of Allah (May the blessings and peace of Allah be upon him) said:

⁴⁸ Narrated by Imam At'tabarany.

⁴⁹ Narrated by Imam Ahmed literally.

⁵⁰ Tabarany Al-kabeer after Ibn Amr – Jamea Al-Ahadeeth Wal-Maraseel.

"Salman is right."⁵¹

Why doesn't Allah answer our supplication to change our matters and reform our conditions?

Most of us especially at this time reproach Allah and said to ourselves once or to people different time: Where's the answer of supplication? When will our hopes come true? Why didn't Allah grant us victory upon our enemies although we are faithful? Why didn't He reform our conditions and change our troubles to welfare and prosperity?

O brothers, in short: We look at what Allah should do for us and we forgot, in the crowd of life to look at our duty towards our Muslim brothers and towards Allah. Did we fulfill what we owe Allah as shown in the book of Allah and recommended by the messenger of Allah, and He delayed answering us? Never. Did we carry out the orders of Sharia and followed the ethics in treatments in Muslim societies and He deprived us from the riches of the earth and the heavens? By Allah no O brothers, He called and told us all saying:

"Invoke Me, (ask Me for anything) I will respond to you." (Surat Ghafer, verse 60)

51 Here we mention another narration of this Hadeeth, there are different narrations some are longer than others, here's the narration of Imam Al-Bokhary:

By Awn Ibn Abi Johayfa after his father, he said: The prophet (May the blessings and peace of Allah be upon him) made Salman and Abad'dardaa as brothers, Salman visited Abad'dardaa, he saw Ummad'dardaa not caring for herself, he asked her: "What's wrong with you?" She said: "Your brother Abad'dardaa is no longer concerned by this life." Abad'dardaa came and offered Salman food, he said: "Eat." Abad'dardaa said: "I'm fasting." Salman said: "I won't eat unless you eat." He ate, at night Abad'dardaa wanted to stay up, Salman said to him: "Sleep." He slept, he wanted to get up again, Salman said: "Sleep." Nearly at the end of the night, Salman said: "Get up now." They performed prayers and Salman said to him: "Your Lord owes you a right, your soul owes you a right and your family owes you a right, give each one his right." Abad'dardaa went to the prophet (May the blessings and peace of Allah be upon him) and told him what happened, the prophet (May the blessings and peace of Allah be upon him) said to him: "Salman is right." Saheeh Al-Bokhary.

He told us to invoke Him, He didn't say: I'll think about your needs, or I'll achieve them later, but He answered at once, i.e. I'll answer you immediately. But when will that be? Allah explained that in a verse in the Koran comes after the verses of fasting He said:

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near, I respond to the invocations of the supplicant when he calls on Me." But on one condition, what is it? He says: *"So let them obey Me and believe in Me, so that they may be led aright."* (Surat Al-Bakara, verse 186)

- If we apply the orders of Allah.
- Followed His Sharia.
- Followed the way of Allah's beloved and chosen.

Then Allah will answer us before we ask,, grant us before we invoke and achieve not only what we hope but more because this is His promise and He never breaks His promise. Listen to what He says about that:

"And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth," (Surat Al-A'raf, verse 96)

Immediately, He will open these blessings.

Repentance is the way to answering

O brothers, when a believer want something from Allah, first he should question himself, this is the way of the Koran, the prophet and believers everywhere and at all times.

If there is little rain and Muslims want it to rain, the Imam of messengers and master of prophets ordered them to:

- Go out to desert with their animals, women and children.
- Repent to Allah from their sins.
- Regret to him for their faults and defects.
- After that they ask Allah and demand from Him.
- Allah answers them at once and gives them what they want.

This is a divine way and a prophetic method, listen to Allah saying:

"If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allah's Forgiveness, and the

Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who accepts repentance), most merciful." (Surat An'nesaa, verse 64)

Because we are looking forward to Allah's victory, His answer and His grants, we should look at ourselves first.

The prevailing of Hypocrisy

There is a plague spread among us nowadays in particular and in general:

- We suffer from diseases.
- We complain from worries and distresses.
- We always complain from the lack of sustenance, bad manners and the spread of the descriptions of hypocrites.

Who exported these aches that came to us, blessings that left us and troubles that spoiled our lives? Who brought them to us? We believers amongst ourselves, our treatments with ourselves don't content our God and our morals differ from the morals of our prophet and our Koran, Allah says to us:

"And say (O Muhammad) "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers." (Surat At'tawba, verse 105)

How should we behave O Allah's beloved? He says to us:

"Allah wants if one of you does something, he should do it perfectly."⁵²

Who follow this Hadeeth? Who apply this verse among us? The man who in spite of a thousand observers watching him, he thinks that he won't be right unless he cheats his believer brother even if he is his relative or his lover and after that he looks forward to Allah's generosity, how come? If Allah looks at our markets, our prophet who organized our treatments says:

"Whoever cheats us, he is not one of us."⁵³

⁵² By A'isha, narrated by Abo-Ya'ley (Mojam'ma Az'zawa'ed)

⁵³ By A'isha, narrated by Al-Baz'zar, his men are trusted.

Whoever doesn't cheat now? That who cheats, does he cheat the Jews, disbelievers and atheists, although this is not legal? No, by Allah, he cheats his believer brothers. He cheats them by selling them food and he does know that it will demolish bodies, cause them illnesses and great pains.

Our bodies got ill because of the food that we eat and it is full of poisons and chemicals by those who don't watch Allah and only want quick profits even if it is mortal for their believer brothers. If this food is given to the Jews, that Muslim might have been right although his religion doesn't ask him to do so, but he gives it to believers. A believer can't buy things that satisfy his needs and content him nowadays, because he sees that cheat is almost in everything. After that we say why doesn't Allah grant us victory? Why doesn't He grant us more livelihoods? Why doesn't he reform our conditions? Did we follow the way of Allah's beloved and chosen and Allah deprived us from his victory? No.

The employer who is asked by the government to do a certain job, why doesn't he perform his job for all believers equally? Why does he only do his work for that who will give him a benefit or utility? While on the contrary he delays poor people who don't know him days, months or even years as if they are Americans or Europeans not people saying La Ilaha Illa Allah Mohammed Rasool Allah (although this is also illegal).

The prophetic prescription for reforming our conditions

Listen to the greatest lover (Prophet Mohammed) determining the luminous divine medical prescription for our statuses, he says:

"Have mercy with those on land, may that who is in the heavens (Allah) have mercy with you."⁵⁴

The matter does not need supplication, reciting a book (Koran)

54 By Abdullah Ibn Amr, narrated by Ahmed and At'termethy, he said: The messenger of Allah said: "The most merciful (Allah) have mercy with those who are merciful, Have mercy with those on land, may that who is in the heavens have mercy with you, the kinship is a branch from The most merciful, whoever connects it, Allah connects him and whoever forsake it, Allah forsakes him."

or glorifying, but if we do good among ourselves and treat in our sale, buying, societies and markets following Allah's Sharia, then Allah will look at us a satisfactory look, reform all our conditions and grant us so much favors that it will exceed our needs and the needs of our birds and animals, because he says in the Koran:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer."

What will he get O Allah? In life:

"(Verily, to him) We will give a good life (in this world with respect, contentment and lawful provision),"

And in the hereafter:

"And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." (Surat An'nahl, verse 97)

Allah said in His divine Hadeeth:

"I, humans and Jinn are in great affair, I create but others are being worshipped, I provide subsistence but others are being thanked, My provision is continuous to people but their evils are rising to Me, I try to be close to them by grants although I don't need them, they go away from Me although they do need Me, if they repent to Me, I'm their beloved and if they turn away from Me, I'm their physician, I afflict them by distresses to purify them from sins and faults."⁵⁵

In other narrations: *"Whoever turns away from Me among them, I call him from a close place." "Whoever behaved out of My strength, I shall make iron mild for him." "People who remember me are people of My sittings, people who thank me are people of My extra, people who disobey Me I never make them despair of My mercy, if they repent, I'm their physician and I love those who turn unto Me in repentance and love those who purify themselves."*

55 Al-Hakeem after Abi-Ad'dardaa, Mosnad Ash'shameyeen, Al-Fat'h Al-Kabeer and in Shoab Al-Eeman, there are different narrations for the Hadeeth.

Greatness of Islam

What a great religion that asks its followers not to:

- **Perform pilgrimage unless they have extra money not needed by themselves or their families.**
- **Borrow money for performing pilgrimage.**
- **Perform pilgrimage and leave their adult sons without marriage, they should marry their grown-up sons first or find job opportunities for those who are unemployed by preparing them projects, for instance.**

If you want to perform pilgrimage, you should leave your family all their needs that suffice them until your return. But we see now some of our brothers borrow to perform Omra, if pilgrimage which is an obligatory duty mustn't be performed in debt, should I borrow to perform Omra? What's Omra? I can perform Omra and pilgrimage while I'm here, how? I can perform Omra and pilgrimage twice a day, the prophet (May the blessings and peace of Allah be upon him) said:

"Whoever performs dawn prayer in Jama'a (group) and sits remembering Allah until sunrise, then prays two prostrations, he has the reward of a pilgrimage and Omra completed, completed."⁵⁶

Whoever insists on that after this Hadeeth, it's his own desire, not for Allah's sake. Our religion asks believers to start by themselves as said by our righteous ancestors:

"Start by yourself, earn your and your family's living, then worship Allah (Glory to Him)."

This is for optional worship (Nawafel). Imam Ash'shafaey solved the problem of unemployment by the money of Zakah (charity).

- **He ordered not to give the poor the money of Zakah in cash.**
- **But train them to do a craft.**
- **When they master a craft, we should find them a shop and get them the requirements and leave them to work after that and earn their living.**
- **This is the way, because if the poor are accustomed to taking money, they won't work at all.**

56 At'termethy said: Hadeeth Hassan.

This is the same as the Chinese proverb that says:

"Don't give a man a fish, but teach him how to catch it."

Religion wants every Muslim to eat by the labor of his own hand and to be so chaste that he never takes money from anyone even if it is by his contented will unless he is in bad need for it, and he takes what he needs and give the rest to other poor Muslims. This is the religion of Allah.

Religion wants from a believer to be totally occupied and concerned either with Allah or in life's affairs and makes balance, he shouldn't be so occupied by life that he forgets the duties of prayers, charity or say that he has no time to perform pilgrimage although he has the money needed for that, we repeat again, he should make balance as Allah says:

"Neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long)," (Surat An'noor, verse 35)

This religion (of Mohammed) is neither of the east nor of the west.

- **Of the east is a signal to being totally occupied by the spirit like monasticism in Christianity.**
- **Of the west is a signal to being totally occupied by material like the Jews. Allah says:**

"And you (O Muhammad) were not on the western side (of the Mount), when We made clear to Musa (Moses) the commandment," (Surat Al-Kasas, verse 44)

Allah says about the first:

"When she (Mariam) withdrew in seclusion from her family to a place facing east." (Surat Mariam, verse 16)

She was totally occupied by worship, but we Muslims are working for both, Abdullah Ibn Masood narrated that the Gospel mentioned the description of the companions of the messenger of Allah (May the blessings and peace of Allah be upon him) as they are:

"Monks at nights and lions at days."⁵⁷

I.e. at nights they are as monks worshipping Allah and at days

57 Narrated by At'tabarany in Mojam'ma Az'zawa'ed by Abdullah Ibn Masood, it also says: "They dress at their waists, they wash their limbs, their Gospels (books) are in their chests, they line up for prayers as they stand in battles, they offer me their blood as their sacrifice, they are monks at nights and lions at days."

they are like wild animals earning their living to suffice their selves and their families so as not to need anything from people.

Imam Abul-Aza'im describes the youths of Islam, he said: "You see them at days like lions in magnanimous as Allah ordered earning their legal living. At nights they are as monks remembering their Lord as drunken witnessing and remembering Allah."

When do they sleep? Allah suffices them by few breaths to compensate their bodies and renew their cells, tissues, activity and strength.

Our sir Omar didn't use to sleep at nights nor at days except moments between noon and afternoon, they said to him: "O Amir Al-Mo'meneen (Prince of believers), have mercy upon yourself," he says: "I made my day for my people and my night for my Lord, if I sleep at day, I will oppress my people, and if I sleep at night, I will oppress myself."

Although our sir Abu-Haneefa was a scholar and he had a school to teach jurisprudence, he used to work and earn his living, he was trading in silk, by the blessing of knowledge, he used to open his shop nearly for an hour and Allah sends him what suffice him at the day, he is contented by this and didn't look forward to tomorrow, when did he use to sleep? He used to sleep a short time after the noon prayer, then he gets up again to teach jurisprudence.

You know that all of us are traveling, we will sleep so long that our bodies will vanish, but our age in this life is a time for harvesting not for sleeping. The companions of the messenger of Allah (May the blessings and peace of Allah be upon him) as they were described, were compelled to sleep, i.e. they didn't sleep unless sleep overcome them, some of them sometimes slept during prostration or bowing down, so the messenger of Allah (May the blessings and peace of Allah be upon him) told them that if one of them slept during prayers, he should finish his prayers and pray only when he is alert. During the day they used to be with the messenger of Allah working in trade or in agriculture or fighting with him, but they spent night in worship and reciting the Koran. They used to compete in charity because they wanted to be as Allah says:

"So hasten towards all that is good." (Surat Al-Bakara, verse 148)

They wanted to be among the people of the righteous good deeds that last. The intelligent believer is that who never wastes a single breath of his age in this life away from Allah's satisfaction. So take care of yourself more than your wealth, if you die, your wealth goes to your heirs, but you can't compensate the breath and you will regret at the day

of meeting Allah if you don't spent it satisfying Allah.

Let's renew the hearts to make our whole life according to the orders of Allah and the legislation of that who knows the hidden (Allah) because our time should be either for Allah or for a useful deed for ourselves or Muslims in life, we should also repent to Allah from fun and play we did and from being heedless and inattentive away from Allah.

May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.

The return of Islamic glory

Although Allah made the glory of the Islamic nation in Islam, its present condition tells something different, when will the glory of the nation return? It will return if we:

- Change conceptions.
- Flourish and develop life.
- Excavate underground and take out its treasures as Allah ordered.

A Muslim country shouldn't be unable to excavate and take out metals in its land especially after satellites recorded all the places of metals and minerals and let foreign companies take out oil and other metals from our home while we are powerless. The ambition of our youths is only to find an opportunity to work for one of these foreign companies, not as an expert because experts must be foreigners, wherever he goes, he boasts that he works for that European or American company.

Where are the Islamic companies? They are marginal, O brothers this is a very important topic, we should concentrate and focus upon it. We should do our best to revive this Islamic spirit and life of faith so that the aspects of life we see now among us and in our societies may be changed.

We are now suffering from strong blockade by a stubborn enemy with no mercy in his heart. You witness that by your eyes, did they have mercy upon a woman or a child in Afghanistan, in Chechnya, in Bosnia, in Iraq now or in any other country? Then, how we make those who have no mercy to judge us! One of them would kill you without hesitation in any way, either by an injection, a tablet or any medicine as

long as he knows that you fight him to get back your health and make Muslims strong youths.

This needs awareness from the nation; we should revive alertness in the hearts of Muslims to satisfy Allah and the seal messenger of Allah (May the blessings and peace of Allah be upon him).

They are so insolence that they control our destiny even in amusement and sports, in sports we can't do without the foreign coach, the foreign referee and the foreign player, and also in amusement, we only trust the foreign innovation, the foreign director and the foreign artist, so we missed our identity even in amusement and sports.

Where are we now from the world around us? Do we always dependent upon other nations like this? Who said this?

Our ancestors rushed to be nations' herdsmen instead of being sheep herdsmen, how? By the true applying of the book of Allah and understanding the religion, not only by apparent acts of worship and leaving the important, essential and incorporeal matters.

This is my recommendation to every faithful Muslim nowadays.

We beg Allah to reform our conditions, to promote our Muslim brothers, to upgrade the crook of this nation by us and to reform its twist everywhere and at all times.

It was narrated that the companions of the messenger of Allah (May the blessings and peace of Allah be upon him) were:

(Monks at nights and lions at days.)

**MONKS
AT NIGHT
AND LIONS
AT DAY**

**Narrated by At'tabarany in Mojam'ma Az'zawa'ed by Abdullah Ibn
Masood**

Part five

Be Koran among people in working for this life

Chapter one

The cure plan of Koran for treating poverty

Chapter two

The golden pyramid of sustenance

In the name or Allah The most Gracious The most Merciful

**(AND THOSE WHO, BEFORE
THEM, HAD HOMES, (IN AL
MEDINA), AND HAD ADOPTED
THE FAITH, LOVE THOSE
WHO EMIGRATE TO THEM,
AND HAVE NO JEALOUSY IN
THEIR BREASTS FOR THAT
WHICH THEY HAVE BEEN
GIVEN, AND GIVE THEM
(EMIGRANTS), PREFERENCE
OVER THEMSELVES, EVEN
THOUGH THEY WERE IN
NEED OF THAT AND
WHOSOEVER IS SAVED FROM
HIS OWN COVETOUSNESS,
SUCH ARE THEY WHO WILL
BE THE SUCCESSFUL.)**

(Surat Al-Hashr, verse 9)

*In the name of Allah The most
Gracious The most Merciful*

An Essential Introduction

Islam and Economy

Before we refer to the lectures we presented, collected and prepared in this and the next part of this book entitled: **Be Koran among people in working for this life (for a living) and: Be Koran among people in your economy**, we should explain something very important nowadays, there are lots of unfair appeals supported by the enemies of Islam and those who fear it, they want to make the Koran only a book for worship and to separate religion from life, whereas the Noble Koran as we said before in this and other books, is a book for life.

Economy is the artery of this life, the basic for developing the society and the sign for the progress of its individuals, how could we separate it from religion? It guides and organizes all these matters. The Islamic view upon economic and social life is an integral view that can't be separated from its view for human life as a whole under the sovereignty of Sharia (the Koran and prophet's Sunna).

The principles of Islamic economy is that it never deprive the natural instinct of possessing among Muslims, but it refines and guides it for the protection of man himself as well as his society. Islam doesn't enchain the creative power of individuals for developing life, but it encourages them to produce, innovate, construct and progress on condition that all this is legal, without wastefulness and they should thank Allah for it.

Islam doesn't equalize people according to their possessions, but equalize them in their rights and human dignity, it gives the weak rights from the strong to make them strong, it gives the poor a share from the wealth of the rich to support them, so weakness and poverty that are the

enemies of economic progress are no longer existed in the Muslim society, this also removes envy and hatred which are the enemies of social peace. Besides it encourages the poor to work hard and not to beg, so Islam urges all the work force in society, men and women to work and not to beg people, it also fights unemployment and laziness, it makes the whole society one integrated structure supporting each other for production.

Muslims think that money which is the foundation of economy is in fact Allah's possession and we are only substitutes in it, although they earn it by their knowledge and labor to pave the way for their energy, they know that Allah will question them where they got it from and where they spent it, He watches them and He can pass it to other people if He wills. Sharia determined the relationship between Muslims and money, so they won't become oppressive if they are rich or try to get it illegally if they are poor, they keep to their ethics whenever they have much or less money, if it comes to them, they thank Allah and got His rewards, and if it goes away, they are patient and also deserve Allah's rewards.

Every Muslim knows that this life as a whole is integrated with death, resurrection and questioning that follow it and all the deeds of getting or spending money are related to this. A Muslim works in this life as if he is going to live forever; he also works for the hereafter as if he is going to die tomorrow. In both, a Muslim's constitution is the same Koran, his teacher is only one prophet, his morals are indivisible. There is not a Muslim for the mosque, another one for the shop, another one for the factory or another one for the house.

A Muslim is always the same everywhere and at all times, his deeds are for satisfying Allah and following the way of the prophet.

Chapter one

The cure plan of Koran for treating poverty

The first cure:
﴿(They-Ansar) Love those who emigrate to them.﴾

The executive procedures of the first cure:

- 1- The declaration of the covenant of fiducial brotherhood.**
- 2- Extracting rancor from chests.**
- 3- Removing disunity and uniting Muslims.**
- 4- The practical applying and actual examples:**
 - Firstly: When there is real love of Allah, then everything is ok.**
 - Secondly: When there is desire, the cure doesn't work.**
 - Thirdly: Thanking is the way for extra granting.**
 - Fourthly: Immunity of belief.**
 - Fifthly: And for this let (all) those strive who want to strive.**

The second cure:

﴿And (they) have no jealousy in their breasts for that which they have been given ﴾

The third cure:

﴿And (they) give them (emigrants) preference over themselves, even though they were in need of that.﴾

Practical examples for these two cures:

- **Firstly: Inspecting our conditions.**
- **Secondly: Love good for your brother as for yourself.**
- **Thirdly: Giving preference over oneself even when you are very poor.**
- **Fourthly: Giving preference over oneself even at deathbed.**
- **Finally: Astonishing situation from modern life.**

Chapter one

The cure plan of Koran for treating poverty

Allah (Glory to Him) The Most High, The Most Great, The Most Kind and The Well-Acquainted, created man and knows what his own self whispers to him, what comes to his chest, what hurts his body and what his society complains of. Nothing is hidden from Him on land or in heavens; He knows everything and He gave everything in His realm and in His Kingdom its rule.

Allah made a cure for each disease, He sent it in a noble book revealed to the master of wise people and the physician of messengers and prophets, our sir Mohammed (May the best blessing and the perfect peace of Allah be upon him) and Allah made him an example for us and for all people.

O brother, let's look in this pharmacy of Koran to take only one corner to treat our distress, our destitute, our poverty and our need.

How did the Koran treat poverty?

There are endless cures and unlimited remedies. We'll take only one verse tells the experiment of the trusted prophet after his migration from Mecca to Medina, when he went out from Mecca to Medina, the people of Medina were poor they only have agriculture, grazing and few gardens. Delegations came to them and the number increased, how will they eat and drink? How will the provision suffice this great number?⁵⁸

Look in the book of Allah, (Surat Al-Hashr, verse 9), He says:

"And those who, before them, had homes (in Al-Medina) and had adopted the Faith,"

⁵⁸ We will have this matter from another view in part six, under the title: Migration and organizing economic life.

- The first cure for the problem of poverty and destitute:

"(They-Ansar) Love those who emigrate to them,"

- The second kind of cure is:

"And (they) have no jealousy in their breasts for that which they have been given,"

- The third kind that finishes poverty, destitute, distress and need is:

"And (they) give them (emigrants) preference over themselves, even though they were in need of that,"

By these three remedies, the Noble Koran treated this economic problem that incapacitated great thinkers and reformers. Then there is prophetic miraculous practical application by the ready divine plan that is available anywhere and at any times to reform economic conditions for all people. This divine economic plan for treating poverty and destitute relies on this noble verse. This plan, as any other plan, has executive procedures, interpretive memorandum and practical examples for its clauses, what are these supplements?

The clause of the first cure for the plan of exterminating poverty:

The first cure:

"(They-Ansar) Love those who emigrate to them."

It is:

- The love of Allah.
- The love of the messenger of Allah.
- The love of the book of Allah.

The first cure for the diseases of poverty, destitute and need is that man fill his heart with belief, loving Allah, loving the prophet, loving Koran, loving the people of Koran and loving believers.

There are some executive procedures for this first clause of cure by love, by which this rule comes out to practical life. It also has interpretive memorandum and practical examples like all other laws.

As for executive procedures, we'll combine them in four so as not to be too long:

The executive procedures of the first cure:

Firstly: The declaration of the covenant of fiducial brotherhood

Allah says:

"The believers are nothing else than brothers." (Surat Al-Hojorat, verse 10)

The prophet (May the blessings and peace of Allah be upon him) formed by the secret of this luminous item and spiritual covenant, by Allah's spirit and the light of the book of Allah a luminous society in which the brotherhood of belief was stronger than that of kinship, genealogy and that of benefits and usefulness because it is in Allah and by Allah with our sir the messenger of Allah (May the blessings and peace of Allah be upon him).

Allah explained in the Noble Koran the way to achieve this brotherhood and the prophet (May the blessings and peace of Allah be upon him) also illustrated in his Sunna what is in the book of Allah clearing up the way to this brotherhood. What is the condition of this brotherhood and how could it be achieved? This is the second executive clause in the cure memorandum of Koran.

The second procedure Extracting rancor from chests

Allah says:

"And We shall remove from their breasts any sense of injury"

(rancor)." (Surat Al-Hejr, verse 47)

To be brothers in Allah, we must be sincere and honest with one another, everyone of us should use the lancet of the book of Allah and open his breast and heart and fill it with the secret of brotherhood in Allah, love in Allah and cordiality in Allah so that this brotherhood can be effective in this life. One couldn't put brotherhood in Allah, love in Allah and cordiality in Allah in his heart while it is still full of hatred, enmity, rancor, envy, dislike, and similar diseases that divert from achieving brotherhood among believers. So Allah revealed the way of Koran in one small verse and said:

"And We shall remove from their breasts any sense of injury (rancor)." (Surat Al-Hejr, verse 47)

Under rancor lay preference, selfishness, envy, jealousy and all the personal descriptions that should be replaced by social values like altruism, cordiality, beneficence and mercy. If those descriptions that lead to selfishness are removed from the heart and replaced by the divine descriptions and values of Koran that lead to brotherhood and collectivism, then immediately Allah says:

"(So they will be like) brothers facing each other on thrones." (Surat Al-Hejr, verse 47)

Then the first condition of brotherhood is that there should be nothing in breasts, no envy, no jealousy, no hatred. They once asked our sir Abi-Tharr about one brother in Allah who left the way of Allah: "Don't you hate him?" He said: "I hate his manner, if he left it, he is my brother." But now a brother wants disasters to come to his brother, he is even pleased if disasters come to his brother and gets angry if good things come to him. This is not the description of believers, he sometimes glee at others' misfortune although the beloved (May the blessings and peace of Allah be upon him) said:

*"Don't glee at your brother's misfortune or Allah will have mercy upon him and afflict you."*⁵⁹

Our sir the messenger of Allah clarified this verse in his trusted Hadeeth narrated in Saheeh Al-Bokhary and Muslim, he said:

"Don't be jealous at one another, don't tanajasho (cause someone to buy something more than its real price by pretending it is worth), don't hate one another, don't stand back to back, don't buy something while someone is still negotiating about it, be equal brothers

⁵⁹ Narrated by At'termedhy in Al-Fat'h Al-Kabeer after Wa'ela.

servants of Allah, a Muslim is a Muslim's brother, he neither oppress him nor let him down nor envy him, piety is here (and he referred to his breast), it's too much evil for a Muslim to despise his Muslim brother, all the Muslim is banned to any Muslim, his blood (life), his wealth and his honor."⁶⁰

This means that brotherhood only comes after removing these abstract diseases. Unfortunately these diseases are now in the hearts of the Islamic nation, whereas our sir the messenger of Allah treated the society of Medina from these abstract and psychological diseases. A Muslim there not only loved for his brother what he loved for himself but he loved good for his brother more than himself.

Brotherhood means:

- **We all are one man.**
- **We have a single aim that is to satisfy The One (Allah).**
- **We have one book that was revealed to the generous prophet.**
- **We have only one prophet, he is the best chosen prophet by Allah to all people from the beginning of this life to the Day of Judgment.**
- **Our deeds that get us nearer to Allah are the same.**
- **The rewards Allah promised to grant all people either in this life or in the Day of Judgment is dependent on believers' good conditions and their righteousness.**

This leads to the third procedure by which Allah removes high prices and plague and causes us to live in blessings and prosperity from the land and the heavens.

The third procedure: Removing disunity and uniting uslims

Allah says:

"And if the people of the towns had believed and had the Taqwa (piety)," (Surat Al-A'raf, verse 96)

Allah says that you should be united as one man together not every one on his own or separated families or even half of the town, but

60 By Abi-Horayra, Jamea Al-Ahadeeth Wal-Maraseel.

they all must be like one man. Allah says:

"And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth," (Surat Al-A'raf, verse 96)

So Allah wants us as a group as the prophet said:

"The hand of Allah (His support and help) is with the group, Satan runs with that who differs."⁶¹

If there is drought and there is no rain and we want it to rain, what should we do? The noble prophet said that we should pray appealing for aid, who should pray? Are they those who memorize the Koran? No. Are they men only? No. But they are men, women, children and even animals all of them go out to ask Allah's mercy and passion, so that Allah answers them and grants them His favor.

"When our sir Moses (May the best blessing and the perfect peace be upon him and our prophet) went to pray for rain with his people Bani-Israil, they invoked to Allah but there was no answer, Moses said: "O my Lord," Allah said: "O Moses, whatever you invoke Me, I won't answer you." Moses said: "Why O my Lord?" Allah said: "Because there is a talebearer amongst you." Moses said: "Who's he O my Lord to send him out?" Allah said: "O Moses, I forbid you from defamation and I do it."

What should we do O our Lord? He says:

"And all of you beg Allah to forgive you all, O believers, that you may be successful." (Surat An'noor, verse 31)

Then Allah wants from the nation to be as one man, the beloved prophet (May the blessings and peace of Allah be upon him) showed that all believing societies everywhere and at all times as they are like one man, he said:

"Believers (in Cairo, in India, in Europe, in America or anywhere else) in their cordiality, their mercy and their passion are like one body, if an organ is injured, all the body stays up and suffers fever."⁶²

The prophet applied this method more than once and in more than one place, he determined the way for that and urged believers for solidarity, unity and social responsibility, he said:

"If Al-Ash'areyeen had less provision during war or in Medina,

61 Narrated by At'tabaranya after Arfaja (Majma'a Az'zawaed).

62 Saheeh Muslim and Mosnad Imam Ahmed after An'no'man Ibn Basheer.

they collected all that they have in one place and divided it among them equally, they are from me and I'm from them."⁶³

The fourth procedure Practical applying and actual examples:

Now after we knew that it is necessary for carrying out this first cure "(They) Love those who emigrate to them," which is the beginning to eliminate poverty to have brotherhood in belief in addition to removing rancor and being one unity.

We'll tackle the matter in more details through the following interpreting memorandum and practical applying for this cure, they are endless,. But we only refer to some of them as follows:

Firstly: When there is real love of Allah, then everything is ok

If this love, loving Allah, loving His messenger, loving His book, loving believers is perfect and dominated the heart, it would facilitate everything for man in his life, because Allah will then protect him, help him and order the land, the heavens and all that is between them to follow his will, Allah says:

"And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth," (Surat Al-A'raf, verse 96)

Secondly: When there is desire, the cure doesn't work

⁶³ After Abi-Mosa, Jamea Al-Ahadeeth Wal-Maraseel.

On the contrary, if anyone of us exchanged loving Allah and His messenger by loving this life, desires, wishes, women, children, much of gold and silver (wealth), branded beautiful horses, cars, planes, trains, similar things, cattle and well-tilled land, anyone who is like this and he forgets Allah, he should wait for Allah's torture, Allah's torture in this life means solicitude, worry, grief and annoyance that come to man in this life, he never be satisfied even if Allah grants him rewards and he never be contented even if he has lots of blessings and grants. If Allah doesn't preserve man by belief, he will be as the prophet (May the blessings and peace of Allah be upon him) said:

"If man (the prophet didn't say: If believer ...) has got a valley full of gold, he will hope for the second, if man has got two valleys full of gold, he will hope for the third, only dust can fill the eye of the son of Adam (man)." ⁶⁴

Thirdly: Thanking is the way for extra granting

Whereas the prophet (May the blessings and peace of Allah be upon him) said about the believer:

"How well the good wealth is for the good man." ⁶⁵

Because he:

- **Thanks Allah for His grants.**
- **Seeks them from legal ways.**
- **Spends them not according to his own wish, but according to the orders of Allah and the commands of Allah's beloved and chosen.**

So he is thankful for Allah's grants and Allah says about those who are thankful

***"If you give thanks, I will give you more, but if you are thankless, verily! My Punishment is indeed severe"* (Surat Ibrahim, verse 7)**

Look at our sir Ali Zein Al-A'bedeen, he was one of the rich and

64 In the narration of Muslim, the messenger of Allah said: "If the son of Adam has two valleys of money, he will ask for a third one, only dust can fill the inside of man and Allah forgives that who repents." After Anas in Saheeh Muslim.

65 Narrated by Ahmed.

prosperous people. How he thanked Allah for His favors and how he applied the true meanings of brotherhood in belief.

When they were washing him after his death, they found something hard in his back as if he was a porter. Before his death, he made a social research by himself in the town where he lived, only his Lord watched him, he found that there are thirty poor families without breadwinners, he acted as he is social insurance and supported these families by himself secretly because he knows that the prophet (May the blessings and peace of Allah be upon him) said:

"Secret charity is better than seventy doubles of public charity."⁶⁶

He didn't inform his wife or his servants or his sons; he used to carry the sac of flour on his back, a pot of butter in his right hand and a package of money in his left hand at early dawn, this was his worship at that time and it was the best one, because the worship of a believer that reaches others is better than his worship that is only for himself. He used to knock at the door and before they open the door he put down everything and leaves without being recognized. After his death, those families began to beg people, they asked them how they used to live, they told them what was happening.

They knew that this man was carrying this responsibility because the society of believers is the society of social security among all male and female believers.

This was the society founded by the messenger of Allah (May the blessings and peace of Allah be upon him), by Allah, if we applied these good examples, what do we need after that?

Fourthly: Immunity of belief

So the prophet (May the blessings and peace of Allah be upon him) put in the hearts of male and female believers an immunity against this life, competing and fighting for getting it and he cured greediness that is in hearts and souls, he said:

"Whoever becomes safe at home, healthy in his body and has the

⁶⁶ The prophet (May the blessings and peace of Allah be upon him) said: "The secret charity extinguishes the anger of Allah, joining kinship increases the age and doing righteous deeds prevents bad deaths." After Abi-Said, Jamea Al-Ahadeeth Wal-Maraseel.

food of his day, he has this life completely."⁶⁷

He (May the blessings and peace of Allah be upon him) also said:

"O Ibn Ja'sham, it's enough for you from this life what suffice your hunger and what cover your loins (private parts), if you have a house to dwell in, it's ok, and if you have what you ride (drive), it's great."⁶⁸

Of course this doesn't mean that they don't work and construct this life and seek the best living, but the prophet (May the blessings and peace of Allah be upon him) wanted to:

- Prevent them from getting it illegally if it is hard.
- Make them realize the fact of its favors so as not to be taken by loving it, but they overcome it if it left them.
- Thank Allah for it and not become conceited or tyrants if it comes to them.

Fifthly: And for this, let (all) those strive who want to strive

By this love, belief and supreme brotherhood, in their hearts towards each other he (the prophet) exchanged this strong desire for competing and getting this life by:

- Competing in constructing it according to Sharia.
- Competing in taking care of the needy people in their society.
- Doing what is useful for them.

Look at Abi-Bakr and Omar, and how they were perfect examples in getting rid of poverty and saving poor people from their stumble and keeping their dignity in the same time, this is incomparable with all the modern care methods announced here and there.

Look at the companions of the messenger of Allah (May the blessings and peace of Allah be upon him), in what things did they compete? And in what things did they hurry for? They used to look for simple and humble people who don't have lots of visitors, once our sir

⁶⁷ Narrated by At'termedhey after Abdullah Ibn Mehsan Al-Khotamey.

⁶⁸ Abi-D'dardaa said: The prophet (May the blessings and peace of Allah be upon him) said at the end of the Hadeeth: "One half (split) of a loaf of bread, water from a pot and you will be questioned for what is above the necessary clothing."

Abu-Bakr was walking down the streets of Medina, he found an old crippled woman with no breadwinners, he went to her at a time when no one sees him except Allah The One because he wanted the deed to be between him and Allah, he didn't want to boast or pride himself on people or dissemble or recognized by people, but he knows that Allah sees him and he remembers this verse that Allah says:

"And say (O Muhammad) "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers." (Surat At'tawba, verse 105)

So our sir Abu-Bakr used to go to that woman, sweep her house and satisfy her needs, our sir Omar saw that the messenger of Allah prefers Abu-Bakr to him, he wanted to know the secret, he started to search for the poor and the needy people to support and help them as Allah ordered, during his search, he found that woman, but whenever he goes to her he finds her house clean and she needs nothing, he asked her who did this for her, she said: "A man I don't know." He asked her: "When does he come?" She said: "Before dawn." Omar waited in a place near to the house before dawn, he found that our sir Abu-Bakr was that man, as Allah says:

"And for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah)" (Surat Al-Motafefeen, verse 26)

They didn't need laws or rules to do that, because they only watched Allah The Lord of mankind.

The second cure:

"And (they) have no jealousy in their breasts for that which they have been given."

The third cure:

"And (they) give them (emigrants) preference over themselves, even though they were in need of that."

Now where are the interpretive memorandum and the executive supplements and the practical examples for these two cures? Here are some of these illustrative examples not all of them:

Practical examples for these two cures:

Firstly: Inspecting our conditions

The prophet (May the blessings and peace of Allah be upon him) decided that to be a perfect believer a Muslim never sleeps sated one

night while his neighbor is hungry and he is heedless. He must inspect the economic conditions of his neighbors, people in his street and people in his quarter, this is a task ordered by Allah in order to promote his rank with Allah in belief after doing this step ordered by Allah's beloved and chosen, because feelings are the same even if bodies are different. If a believer eats good things and lives a good life while his neighbor is in poverty and can't find things to eat, how is he in belief? We ask the prophet (May the blessings and peace of Allah be upon him), he said:

"He is not a believer that who sleeps sated while he knows that his neighbor is hungry next to him."⁶⁹

I should ask about my neighbor without being a spy on him but inspect him:

- To help him if he needs something, because this is the order of Allah.
- To strengthen him if he is weak.
- To congratulate him if he is happy.
- To condole him if he is sad.

I should look for things that satisfy my brothers, this is the order of Allah and the recommendation of the prophet (May the blessings and peace of Allah be upon him). Man should feel those who are around him, even if the apparent sensory feelings are one hundred percent towards your brother whereas the hearty feelings are dead, then those sensory feelings are useless, the hearty belief feelings are very important because they make a you inspect the conditions of your brothers and companions.

Secondly: Love good for your brother as for yourself

Then he mentioned a higher degree in belief, man should love good for his brother as for himself, the prophet (May the blessings and peace of Allah be upon him) said to those who have healthy hearts and pure souls:

"No one of you will be a believer unless he loves for his brother

⁶⁹ Narrated by At'tabarany and Al-Baz'zar after Anas.

what he loves for himself."⁷⁰

He urged all Muslims to work for this high degree in order to become perfect believers. If we apply and follow this Hadeeth in our life, will there be any problems? No, never by Allah, because I question myself and my brother questions himself and everyone love good for his brother as for himself, so there will be no problems as it was in the ideal life in Medina originated by the messenger of Allah (May the blessings and peace of Allah be upon him).

We'll mention only one example for that, you know that Ansar welcomed their emigrant brothers and shared them houses, wealth and other things. When Islam prevailed and profits came, the messenger of Allah gathered Ansar and said to them:

"What do you say? Do I give these profits to the emigrants because they are poor so that they leave you what they took from you or divide them amongst you both and they keep what you gave them?"

Look at these people who gave preference over themselves, they said:

"O messenger of Allah, give all the profits to the emigrants and we won't take anything from them because we did it for Allah."

Then this verse was revealed:

"And those who, before them, had homes (in Al-Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Surat Al-Hashr, verse 9)

Allah didn't say: "They had homes only but had homes and faith." So we should ask for home with faith, when the companions of the prophet (May the blessings and peace of Allah be upon him) saw this verse and these blessed AHadeeth, they followed this way in their behaviors and their lives. One of them wouldn't be satisfied unless he saw the good in his brother and sent away the bad and loving the good for his brother in his own heart is more than for himself. It's not a matter of poverty and difficulty, but it is the wideness of breasts and the purity of hearts which only comes by clear faith and pure love for Allah and his prophet (May the blessings and peace of Allah be upon him).

⁷⁰ After Anas in Saheeh Imam Muslim.

Thirdly: Giving preference over oneself even when you are very poor

This status was among all the companions even during severe difficulties, here is only one example because as we said before, there are countless examples but this is not the time for them:

"A man from Ansar slaughtered a goat, he sent its head to a poor man, after the poor man had taken the head and went to his wife he said to her: You know that my brother so and so needs it more than me. She told him to go and give it to him, he went and gave it to him, the second man went to his wife and said: You know that my brother so and so needs this head more than me, she encouraged him and said: Go and give it to him, that head passed seven houses of Ansar then it went back to the first one again."

What preference is this! By this they solved the problem of poverty and put an end to need as Allah said:

"And they give them (emigrants) preference over themselves, even though they were in need of that." (Surat Al-Hashr, verse 9)

Allah The Great has spoken the truth.

Fourthly: Giving preference over oneself even at deathbed

Even in wars and battles and at deathbed:

"One of the companions of the prophet saw his cousin during the battle of Al-Yarmook in Syria among the injured, as he was going to die; he asked him if he wanted anything, he asked for some water to drink, he went quickly and returned with the water, when he was about to give it to his cousin, he heard another injured man asking for water, the man said to his cousin: Give him first, he went to that man, then he heard a third injured man asking for water, the second man told him to go to the third

one, when he went to the third man he found him dead, he returned to the second man, he was also dead, he returned to the first one (his cousin) and found him also dead." They all died and couldn't drink water, but they won what Allah said in His book:

"And they give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Surat Al-Hashr, verse 9)

The prophet (May the blessings and peace of Allah be upon him) said in his well known Hadeeth:

"O Allah, bless Ansar, their sons, their grandsons and their descendants till the day of judgment."

The practical examples and the interpreting memorandums from the prophetic Sunna and the deeds of our ancestors are countless, after curing them in the sanitarium of Allah The King and The Most Holy, they led a happy and pleasant life.

Finally: Astonishing situation from modern life

O my brothers, if we are one body:

- Can a part of the body hit another part?
- Can a part of the body fight another one?
- Why are there lots of disputes among believers?
- Why are courts full of cases between Muslims and Muslims not between Muslims and non-Muslims?
- Why does a Muslim passes another Muslim and ignores him and not says As'salamu Alaykom for Allah's sake?
- Why does a believer sees good with his brother believer and wishes this good to go away? Although this is not the way of believers.
- Why does he feel sad when his brother is happy?
- Why does he feel happy when his brother is sad?

These are not the manners of believers as founded by the prophet (May the blessings and peace of Allah be upon him). All Muslims

should be one body, they all feel happy when one of them feels happy, they all feel sad when one of them feels sad and they are never contented unless they satisfy him. Believers are united and cooperative, if we become like this as the society of Medina and our society achieve this, Allah will look at us sympathetically and changes our status to the best and makes us like those people of Medina.

How did Allah changed the difficulties and the misery to countless bounties and favors? By these three cures mentioned in this noble verse, the Koran solves one of the most difficult problems in life and cures poverty.

Chapter two

The golden pyramid of treating sustenance

The first cornerstone

***"And in the heaven is your provision, and
that which you are promised."***

(Surat Adhareyat, verse 22)

The second cornerstone

***"And whosoever transgresses the set limits
of Allah,
then indeed he has wronged himself."***

(Surat At'talak, verse 1)

The third cornerstone

***"We shall punish them gradually from
directions they perceive not."***

(Surat Al-Kalam, verse 44)

The fourth cornerstone

***"Verily, Allah accepts only from those
who are Al-Muttaqeen (the pious) "***

(Surat Al-Ma'eda, verse 27)

***The summit of the golden pyramid or
its fifth cornerstone or the result***

***"We should have opened for them blessings
from the heaven and the earth,"***

(Surat Al-A'raf, verse 96)

The blessing of belief and piety

The blessing of performing prayers

The blessing of giving charity

Chapter two

The golden pyramid of treating sustenance

The pharmacy of Koran treats a case we and all Muslims everywhere and at all times suffer from, that is:

"Sustenance is not sufficient"

How does Allah, The most Gracious treat this case for believers?

This case is restricted to clear Koranic principles that integrate with each other. Although these principles are numerous, overlapped, interlocked and lead to each other, we will only refer to four principles or rules of them to represent the golden foundation of the case of sufficient sustenance, whereas the fifth principle is in fact the result. This is like a pyramid with four cornerstones as its base and the fifth cornerstone is its summit or the result.

Let's now study the golden pyramid of the Koran that cures the case of sustenance with its five cornerstones.

The first cornerstone

**﴿And in the heaven is your provision, and
that which you are promised.﴾**

(Surat Adhareyat, verse 22)

We all really know that:

- Sustenance is predetermined.
- This matter is preordained.
- No one would die until he finishes his sustenance.

If we are certain of what the prophet said:

"O people fear Allah and seek sustenance deliberately, no one would die until he finishes all his sustenance even if it is slow, so fear Allah and seek it without haste, take what is legal and leave what is illegal."⁷¹

⁷¹ Sonan Ibn Majah after Jaber Ibn Abdullah.

If we see now, we will find that all the problems of people are being dissatisfied of what is decreed by Allah, if man is contented, Allah will exceeds him goods and blessings and protect him from diseases and lesions, but he is not satisfied and says: "For how long will this sustenance suffice me?" He always wants more, so he resorts to cheat, trickery and deception, all this is the result of not being satisfied by what Allah preordained. Why am I not contented with Allah, obey Him and be satisfied by what He gives me so that He suffice me by it so that I don't need anything from anyone except Allah.

This is true richness, who is the rich man according to Allah and the messenger of Allah? The prophet (May the blessings and peace of Allah be upon him) said:

"And be satisfied by what Allah gave you, then you are the richest of people."⁷²

Allah will get you everything you need as long as you watch and fear Him, if you trust in Allah, the little sustenance will suffice you and you will also give charity to people from it. The companions of the prophet were poor at first, Abu-Horayrah said about this:

"We used to hold our clothes during prayers behind the messenger of Allah so as to cover our loins."

This means that they didn't use to wear trousers, they were like this until they became princes and great men after that, why? Because they were contented by what Allah decreed for them and they refused the illegal that Allah prohibited, if life as whole is given to him illegally, as bribe trickery, lying or deception he says: "No, what will I do with it? What Allah gave me suffice and enough for me."

Although this base or the first foundation is clear for every Muslim, we insist on treating this case of sustenance by ourselves, every one of us wants to increase his sustenance, if something is prohibited by Sharia, he contrives solutions, opposes legality, leave the Sunna of the prophet (May the blessings and peace of Allah be upon him) and

72 Abu-Horayrah said: The prophet said: "Whoever keeps these words from me, acts according to them or teach that who follows them?" I said: "Me O messenger of Allah." The messenger of Allah took my hand and counted five things, he said: "Keep away from prohibited matters and you will be the best of people in worship, be satisfied by what Allah decreed for you and you will be the richest of people, do good for your neighbor and you will be a believer, love for people what you love for yourself and you will be a Muslim and don't laugh so much because laughing so much lead to the death of the heart." Narrated by At'termethy (At'targheeb Wat'tarheeb).

oversteps all boundaries although Allah says:

The second cornerstone
***"And whosoever transgresses the set limits
of Allah, then indeed he has wronged
himself."***

(Surat At'talak, verse 1)

How does he seek relief and comfort whereas he does what is beyond the set limits of Allah, he not only wrongs himself, but the legal sustenance Allah gives him won't suffice him and he wants to be rich as other people around him, he is looking forward to be like them, what will he do? He gets lots of illegal wealth and increases his sins and faults, he thinks that this will relief and comfort him and those around him, but what he gets is not enough for him and he wants more and more, how will he achieve this?

If he wins one pound in something, he wants ten pounds to become a millionaire and he says to himself that he will perform pilgrimage and Omrah and give charity to the poor and the needy after that or build a mosque, he cheats himself or his self cheats him and he thinks he can cheat Allah? Because these things need legal (halal) money and the beloved prophet says:

"By That Who owns Mohammed's soul (Allah), man throws the illegal mouthful into his abdomen, Allah doesn't accept his deeds for forty mornings."⁷³

Legal food, this is the essential part upon which a believer should found his worship of Allah. Man may worship Allah, performs Hajj and Omrah fifty times, but he comes at the Day of Judgment as the noble prophet says what means:

"Angels spread out good deeds of remembrance and praise what may fill between the earth and the heavens for a man, then Allah says to His angels: Give it back to him. They say: Why O Allah? He says: He didn't mean to work for Me and for the hereafter."

⁷³ At'tabarany in Al-Awsat after Ibn-Ab'bas, Jamea Al-Ahadeeth Wal-Maraseel.

He does sins such as taking bribe, cheat in selling or weight or measure, theft, trickery, beggary and other things that prohibited and banned by Allah.

The noble prophet says an example for that, he says:

"A man bought a garment for twenty dirham, nineteen of them are legal and one of them is illegal, then the entire garment is illegal."

This is the biggest problem we do these days, the money we get becomes illegal so Allah doesn't accept my deeds, and if I invoke, Allah won't respond my invocation, when I say O My Lord, the doors of heavens are closed , because the prophet (May the blessings and peace of Allah be upon him) said:

"Make your food legal and your invocation will be responded."⁷⁴

What about that who fill his abdomen? The prophet said:

"Any flesh grows from illegal food; it deserves to go to hell."⁷⁵

You are interested in having healthy food in order to have healthy body, so you go to buy things from so and so to get proper grocery and healthy bread and so with all kinds of food and drinks. It is also important to do the same in the orders of Allah to deserve His satisfaction. The first foundation Allah asks you to do is to nourish this body that worships Allah by legal food and leave illegal or suspicious things.

But most people are not contented, not satisfied and nothing suffice them, they always say that they need more, here comes the third golden cornerstone that every Muslim should know.

Anyone who needs more might follow illegal ways and get money from here and there; he thinks that finally his troubles are over when he forgot about his conscience and did what other heedless people do without limits from Sharia or conscience.

He might not recognize that Allah says to him and to those who think that the way out of shortage of sustenance begins with ignoring "Allah said and the messenger said" Allah says to all of them:

⁷⁴ At'tabarany As'sagheer after Ibn-Ab'bas, Jamea Al-Ahadeeth Wal-Maraseel.

⁷⁵ After Abi-Bakr, Jamea Al-Ahadeeth Wal-Maraseel.

The third cornerstone

"We shall punish them gradually from directions they perceive not."

(Surat Al-Kalam, verse 44)

Thinking that the crisis is over by getting illegal food is only gradual punishment for them and those who are like them, the truthful prophet (May the blessings and peace of Allah be upon him) warned us all and said what means:

"If Allah is angry with someone, He gives him illegal sustenance, and if He is angry with him more and more, He blesses and grows this for him."

In spite of this gradual punishment, poor is man, he is proud of himself and thinks that this wealth is because of his skill and cleverness, he may even boasts over pious Muslims and sincere believers, he doesn't know that he is being gradually punished as Allah says:

"Then leave Me Alone with such as belie this Koran. We shall punish them gradually from directions they perceive not. And I will grant them a respite. Verily, My Plan is strong." (Surat Al-Kalam, verse 44 45)

The more bitter is that when you get money illegally, you will of course spend it for sins and faults, and if you think this is ok, then it is a sign of Allah's anger with you.

The caliph Haroon Al-Rasheed appointed his brother Bahloul as an inspector in markets, after a year he called him and asked him: "How many cases did you do this year?" He said: "Not a single case." He asked him: "Why?" He said:

"O Ameer Al-Mo'meneen, I see Allah punishes the unjust gradually, they spend the money they get illegally in sins and faults."

It's a case that you can see in life, but if wealth comes legally, it will consequently be spent in what Allah likes.

Here comes the fourth golden cornerstone that completes the golden square that represents the rule of sustenance. It is the only solution to get out of the problem of sustenance shortage, Allah won't accept us, accept our deeds or looks at us to help us out of what worries us to real plenty unless we fear Him.

The fourth cornerstone

"Verily, Allah accepts only from those who are Al-Muttaqeen (the pious)"

(Surat Al-Ma'eda, verse 27)

Our sir Jesus (May the best blessing and the perfect peace be upon our prophet and him), was walking with his students, they passed a grave, they knew that Allah enabled him to give life to the dead, they asked him to call Allah to give life to that dead man in this grave to tell them what he had seen. He asked Allah, then the man rose and said: "O spirit of Allah, I'm here since five thousand years." He asked him: "What is the matter with you?" He said: "I was in severe torture, it is just finished." He asked him: "What did you do?" He said: "I used to fear Allah, but I had a camel and I was a carrier, one day I took a stick to clean my teeth without permission from its owner, this is what brought me to this torture."

What should we do? And where should we go?

- If we understood what is mentioned.
- If we realized that sustenance is predestined and we are contented by what Allah preordained.
- If we only follow legal ways to satisfy our needs.
- If we follow the right path.
- And if we have the look that the messenger of Allah taught us for all these matters of poverty, richness, contentedness, satisfaction, legality and illegality.

Then Allah sends support from the heaven and the earth, as He sent it to the companions of the messenger of Allah and truthful people, what is this support called?

It is called blessing, and this is the summit of the pyramid of the Koran or it is the expected result for all what is mentioned if we follow the right path.

The summit of the golden pyramid or its fifth cornerstone or the result

***"We should have opened for them
blessings from the heaven and the earth,"***

(Surat Al-A'raf, verse 96)

The blessing of belief and piety

The Kingdom administration that runs the sustenance of this life gets the command from Allah to give so and so additional support in his ration card. Everyone has a daily ration card, when it is the last page of the card, at the time of his death, the personnel of the ration office say: "O so and so, we searched for a single drink or a single morsel for you, but we don't find."

They give him support in his card, this support is as Allah says:

" We should have opened for them blessings from the heaven and the earth," (Surat Al-A'raf, verse 96)

It is blessing.

Some heedless people may say that there is no longer blessing, but we say to them there is still blessing exists, thank God we see it, feel it and live in it, all truthful and righteous people live in it by Allah's bounty, whoever took this support from Allah, then Allah has protected him as He said:

"And He protects (supports and helps) the righteous." (Surat Al-A'raf, verse 196)

Allah won't let him to be in need of anyone from His creatures for a twinkling of an eye or less, how?

If he has food that is only enough for two days, He will make it enough for two years, don't say how because this is the knowledge of Allah and this is something existed among the companions of the messenger of Allah (May the blessings and peace of Allah be upon him).

Our sir the messenger of Allah (May the blessings and peace of Allah be upon him) gave Aba-Horayrah some dates, he put them in a leather bag and began to eat from them, during a battle, they ran out of food, our sir Aba-Horayrah gave each soldier a date, he continued to eat from this leather bag and feed others until the siege of our sir Othman by some riffraff, they took the leather bag from him, but he ate from it for many years.

There are countless examples of this kind in the true biography, thank God there are also examples in our daily lives now, if there is blessing:

- It makes this garment lasts for a long time and never wear out.
- It makes organs of the body healthy and not need surgeries or treatments.
- It makes sons and daughters in permanent intelligence and not need additional help or tutors.
- It will protect me, this what we don't see, what Allah protects us from is more than what He gives and grants us in our hands, the prophet (May the blessings and peace of Allah be upon him) used to say in his invocation:

"Protect me from bad predetermination."

Protecting me is also countless sustenance, because it may be a disease needs thousands of pounds to be treated, it may need more than twenty thousand, how much does Allah give me here? He gives me twenty thousand pounds in addition to health that can't be compensated, people don't usually see this.

Protecting male and female believers is countless, I repeat again, thank God there is blessing but it needs to follow its reasons to deserve it as Allah says:

"And if the people of the towns had believed and had the Taqwa (piety),"

Then what would happen?

"Certainly, We should have opened for them blessings from the heaven and the earth," (Surat Al-A'raf, verse 96)

Take care to the verse, He didn't say We will open for them goods or sustenance, but He said:

"We should have opened for them blessings"

If believers weigh themselves by this scale, Allah will look at us at once by His mercy and changes our conditions to the best as He said:

"And if the people of the towns had believed and had the Taqwa (piety), Certainly, We should have opened for them"

Without hard work or skill, open what:

"Blessings from the heaven and the earth."

He didn't say goods, because the harvest may be less but when it is blessed it is enough for more and more. The acre may produce two

sacs, but they are enough for two years because Allah protects and blesses them, but if the acre produces twenty five sacs as we see now and there are mites in hearts like rancor and spite, then mites go to plants and moths come from everywhere. Then people eat without satiation and have bounties without thankfulness and nothing will be sufficient because there is no satisfaction by legal sustenance sent by Allah. If I follow the path to this, then Allah supports and helps me by sending blessing, protecting me from evil and sending in my heart a treasure, it is the treasure about which the messenger said:

"Contentment is a never used up treasure."⁷⁶

Whoever got the treasure of contentment in his heart, what will he get? He is contented with Allah, such a person is the richest of all people as said by the messenger of Allah (May the blessings and peace of Allah be upon him). This is the blessing of piety, fear and satisfaction by legal sustenance.

The blessing of performing prayers

We said that a believer must follow the causes that enable him to deserve the blessing of Allah. We said that if man is satisfied by Allah's sustenance and not look by his eyes or hands to what is illegal, then blessing comes to him at once as long as he performs prayers regularly. Here comes the second reason for which a believer deserve Allah's blessing, he must perform the prayers regularly especially dawn prayer because it is the time in which blessing comes down from Allah.

When the prophet (May the blessings and peace of Allah be upon him) was going to perform the dawn prayer he used to awaken his daughter Sayeda Fatima, once he awakened her and she didn't rise because she was too tired, he (May the blessings and peace of Allah be upon him) said to her: "O Fatima, what prevented you to rise at that time? Didn't you know that this is the time of distributing sustenance?"

⁷⁶ Narrated by Al-Bayhaquey raised and ascribed to the prophet.

I.e. it is the time of sending blessing upon sustenance. After that, Sayeda A'isha said: "O messenger of Allah, I wonder how that who performs the dawn prayer after sunset get his sustenance?" He said: "He got his sustenance as the atheist." I.e. sustenance without blessing, these blessings are the most important thing according to male and female believers.

As we said before, the garment that lasts for a year lasts for twenty years by the blessing of Allah. The house our grandparents used to build by adobes lasts for hundreds of years, whereas that we build now by reinforced concrete and iron doesn't last for tens of years and needs maintenance or removal, why? Because the house built by our ancestors was founded upon blessing, fearing Allah and obeying Him.

But now if our wealth is mixed by something illegal, it makes all the wealth illegal, O brothers its blessing that can solve all the problems of Muslims, we will take only one example:

Our brothers in Arabia, when they kept to dawn prayers at its time, Allah sent them oil from under the ground, did they plant it? Did they make it? No, but Allah also got them people from distant northern countries who are not Muslims to search, excavate and get it out. All that the Gulf people should do is to sit at the meter in the port to take their share without any work or hardship because they obeyed Allah and kept to performing prayers.

When they neglected this, Allah sent them wars that swallow sustenance Allah sent them. The earth with all its plants can be blessed by Allah and one acre may produce more than what is produced by twenty acres, how?

The blessing of giving charity

If man feared Allah (Glory to Him) and gave out Allah's share which is charity, but if he took that share and said as we hear: "What the house needs never be to the mosque." Allah The Most High and The Grand never to let His due, the prophet said:

"If people don't give out charity, Allah will send them the plant blights."

He also said in another Hadeeth:

"If people don't give out charity, Allah will test them by

starvation."⁷⁷

So blights come from everywhere, the more chemicals and pesticides they develop, the more these pests and blights changes and took immunity, then what will finish them?

If we give out charity and Allah's due share:

- Allah will bless these plants and crops.
- He will keep them from pests.
- He will make them grow by blessing.

So Allah said to the noble prophet:

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it," (Surat At'tawba, verse 103)

It (this charity) purifies the plant and purifies you by getting out stinginess, self preference and selfishness from you.

If these diseases are sent away and man becomes beautified by giving preference over himself, then his sustenance is blessed by Allah, when it is blessed, then Allah will bless sons and daughters and they don't need tutors by tens and hundreds, but Allah will grant them intelligence, understanding, strength to learn, make them guides and well guided and make them eager to excel as Allah likes them to be.

But if the wealth is not purely legal and I said to my son "Study O my son." He would say: "It's not your business, I know my good." If I sent him to take lessons, he will run away, he may take the money and spend them illegally or Allah sends him bad companions who teach him smoking and drugs, all this due to illegal wealth, but if the wealth is completely legal then rejoice and delight.

May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.

⁷⁷ At'tabarany in Al-Awsat after Borayda, Jamea Al-Ahadeeth Wal-Maraseel.

Part six

Be Koran among people in your economy

Chapter one

Emigration and economic organizing in Muslim State

Chapter two

Alms and solving the economic Problem

Chapter one

Emigration and economic organizing in Muslim State

Firstly: The insurance of internal and external fronts.

Secondly: The establishment of religious and worldly united interests.

Thirdly: The insurance of infrastructure (water resources).

Fourthly: The treatment of poverty and neediness.

Fifthly: The establishment and organizing of common Islamic market.

Sixthly: Examples of Mohammed's workshops in Medina:

- **The first workshop: The value of time and organizing it.**
- **The second workshop:**

Encouraging investment.

Seventhly: Making alms for construction and development.

Eighthly: The establishment of prophetic endowment staff.

Ninthly: Getting rid of unemployment and beggary.

- **Firstly: Incorporeal mobilization and psychological orientation.**
- **Secondly: Practical orientation with wisdom and fair preaching.**
- **Thirdly: Practical support to solve the problem of unemployment or constructing small projects.**

Tenthly: The codification of women labor and participation.

And finally: There must be a stop here.

Chapter one

Emigration and economic organizing in Muslim State

The prophetic emigration brought the Islamic nation endless bounties, there was a new nation that could, only by few people and in a very short time, remove the old wicked nations from their steady thrones. People everywhere wanted to be among its citizens, to be Muslims or to live under its reign.

Economy was the pillar and the only way to achieve that great skip, how the prophet (May the blessings and peace of Allah be upon him) created this highly developed civilized society and how they had this ingrained economic life that enabled them to control and dominate the world.

Lets take some hints of this great light that enlightened every part in Medina and then spread to the whole world, how it was legislated, taught and organized so that we can see some of those well known economic plans of the Muslim state in Medina. It is a permanent alive example for those who want to achieve renaissance, dignity and strength everywhere and at all times.

Firstly: The insurance of internal and external fronts

The prophet (May the blessings and peace of Allah be upon him) started by assuring the security of this new state.

He started by assuring its internal front:

- He went to the Jews and held a treaty for peace and friendship with them to assure his internal front and safe his power for external resistance.

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- He also reconciled between the two tribes Al-Aws and Al-Khazraj and put an end to the inveterate enmity among them that consumed most of their financial, physical and psychological potentials.
 - He associated brotherhood among the emigrants who came from the desert of Mecca and Ansar (supporters) of the gardens in Medina to make all the parts of society as one correlated and integrated tissue.

For assuring the external front:

- He sent to the nearby Arab tribes.
- He sent envoys to the kings and princes of neighboring states.
- He also sent to the great empires that dominated and controlled the earth at that time.

To inform them all about this new strong state, call them to worship Allah, to leave tyranny and oppressing people, enslaving them and controlling their food and to know their attitude from the new Muslim state and his call, to set his economic plans according to this because it is the bases upon which states develop.

Secondly: The establishment of religious and worldly united interests

Then he turned to believers and Muslims and their needs in life and religion, so he established the religious and worldly united interests. He established his mosque and made it the place of all interests:

- Whoever seeks religion, he finds it there.
- Whoever seeks knowledge, he finds its circles there.
- Whoever seeks social insurance, he finds its headquarters there.
- Whoever want judicial or civil authority, he finds the judge sits there.
- Whoever wants anything for himself or his family, in religion or in life, he finds it there.

The prophet (May the blessings and peace of Allah be upon him)

simplified the procedures, citizens at his time didn't need to do different proceedings or go to different places, but he simplified the procedures and made the interests of both religion and life in one place.

A Muslim goes to perform the obligatory prayers and at the same time he gets what he needs in his life or the hereafter at the mosque that was founded by the messenger of Allah (May the blessings and peace of Allah be upon him), what a really headquarters of both worldly and religious interests! May the blessings and peace of Allah be upon you O my sir the messenger of Allah.

Thirdly: The insurance of infrastructure (water resources at that time)

Then the prophet (May the blessings and peace of Allah be upon him) turned to water resources, he found that a Jewish man owns a well, and there's no other one in Medina for Muslims to get water to drink. He set a perfect plan to assure this inevitable resource legally, he said:

"Who can buy the well of Romah and I guarantee paradise for him?"

Othman said: "Me." And he went to the Jewish, maneuvered and argued with him, but the Jewish didn't agree to sell it because he wanted to control Muslims. Then Othman suggested to buy one half of it and he agreed. Othman told Muslims secretly to fill their pots at his day and not to buy water at the day of the Jewish, this shows how we should use intelligence to serve believers and Muslims. The Jewish saw that people didn't go to buy water at his day, because Othman made water at his day as a continuous charity for Muslims, so he went to Othman and offered to sell him the whole well, but Othman didn't agree, the Jewish urged until Othman bought it by a low price because he wanted to free Muslims from the control of Jewish especially in water which is essential for man.

Fourthly: The treatment of poverty and neediness

Then the prophet turned to his companions, he found that some of them has low income, they had only few palm trees, little agriculture and few sheep and a lot of emigrants came to them. How will they live?

The prophet (May the blessings and peace of Allah be upon him) treated their poverty and neediness:

- By the divine prophetic plan of the Koran that we mentioned in chapter one of the previous part entitled (The cure plan of Koran for treating poverty).
- The prophet (May the blessings and peace of Allah be upon him) could also plant in their spirits the high principles of the Koran that control the issue of sustenance and we also mentioned this briefly in the second chapter of the previous part entitled (The golden pyramid of treating sustenance).

Fifthly: The establishment and organizing of common Islamic market

After that the prophet (May the blessings and peace of Allah be upon him) found that :

- Money was in the hands of the Jews.
- Markets were with them.
- Essential trades like gold, weapons, wheat and food were in their hands.

What did he do?

- He planned a market for Muslims.
- He determined places for different sellers.
- He ordered Muslims to speed their investment in order to make money in the hands of Muslims and not to be controlled by the Jews and their allies who are enemies of the religion of Allah.
- He made the Islamic market in the hands of kind hearted people that fear and watch Allah, never monopolize food to raise prices for poor Muslims.

But as it once happened, there was no flour in Medina, a caravan of about one thousand camels carrying flour came to one of the most important merchants in Medina while there was no flour in stores or shops, the other merchants of Medina went to him and asked him to sell them that flour, he asked them about the price, they said that they would buy it twice as much, he told them that there was another one who would pay him much more, they doubled the offer he also told them that there was another one who would pay him much more. They said: "Who is that, we are all the traders in Medina." He said: "Allah bought it from me by ten doubles, I made it as charity for the poor in Medina."

Those are the best merchants brought up by the chosen prophet and promised by the order of merit from The Most Dignified and The Forgiver (Allah), he said to them:

"The truthful and the honest merchant will be with prophets, veracious and the martyrs."⁷⁸

Our society is in bad need for this kind of merchants.

Sixthly: Examples of Mohammed's workshops in Medina:

Then he (May the blessings and peace of Allah be upon him) held for them the first educational training workshop, its first and obligatory lesson for all trainees was:

The first practical educational workshop: The value of time and organizing it

The environment from which they came didn't exploit time, there must be an intellectual revolution because no nation would flourish without economy, there is no economy without time, there is no time without discipline and there is no discipline without education.

There is no old or new religion on earth that sanctified and valued time as this religion. Time in Islam is the first capital that is

⁷⁸ After Abi-Said in Sonan At'termedhy.

available for every individual in the nation, whoever doesn't succeed in keeping it, he won't succeed at all, the first item in the workshop of (The value of time and organizing it) was:

- The times of the prayers, as Allah said in Surat An'nesaa:

"Verily, the prayer is enjoined on the believers at fixed hours."

(Surat An'nesaa, verse 103)

Unfortunately, the apparatuses that fix the times for prayers now are made for us by others, they also made us the compass that determines the direction to our Kiblah, the rug on which we prostrate to our creator and the rosary by which we count glorifications to our God, because we are not able to make them.

The second and the third items are also:

- Fasting for limited and fixed time from dawn to sunset.
- Hajj which is limited to certain days.
- Zakat (alms), as Allah said:

"Pay the due thereof (its Zakat, according to Allah's Orders

1/10th or 1/20th) on the day of its harvest, and waste not by extravagance."
(Surat Al-An'aam, verse 141)

Legislators said that you should not delay it after the time of harvest, i.e. everything has limited and fixed time. We see Muslims now waste time in silly things not in important things, what they do! What they make!

We have the time, we have the money and we have the intelligent alert youths, and our countries introduced civilizations for which people come from different parts in the world to witness the glory of our ancestors, but where's the production of sons and grandsons? I don't want to say that they witness the dullness of sons.

The companions of the prophet invested their times by the best way, so only ten years in the history of Medina (utopia) that Muslims spent with their great teacher, produced for humanity the greatest and the most superior state known in history, although they were riding camels and they had no mobiles or computers.

Whoever reads the history of their scholars and scientists, he would be astonished by the sciences they devised, the books they wrote and the manufactures they mastered, anyone who studies their history will think that each one of them lived for a thousand years to produce that knowledge, but he only lived few decades, it's the value of time that they kept and utilized.

The second workshop: Encouraging investment

The prophet (May the blessings and peace of Allah be upon him) held this workshop for those who own capitals, our sir the messenger of Allah (May the blessings and peace of Allah be upon him) said to them about something similar to what happens today, as when people have money, they do the easiest thing and only put it in a bank, he (May the blessings and peace of Allah be upon him) ordered them to invest their money, they asked what they can do, he told them to invest it, they asked in what things? He said:

"Nine tenths of sustenance is in trade and only one tenth in livestock."⁷⁹

So we see him (May the blessings and peace of Allah be upon him) orders to get out the saved money and invest it to utilize its owner at first and also flourish economic life secondly.

Although he give out the alms of his money, he shouldn't leave his money out of order. He should move his money in trade or agriculture or any other field so that he and others could get interest, not only those who take alms, but the whole society get utility by that saved money including its owner.

And so did his companions after him, Omar Ibn Al-Khat'tab urged those who are responsible for the money of the orphans to invest it for them and not to leave it and get alms from it every year, he said:

"Invest the money of the orphans so as not to be eaten by charity."

Ibn Al-Mosayab said that Ibn Al-Khat'tab said: Invest the money of the orphans so as not to be eaten by charity, Sonan Al-Bayhaky Al-Kobra.

Today they lessen the amount of interest on accounts and deposits in banks to encourage the owners of money to take their money and invest it in useful projects.

⁷⁹ After Na'eem Ibn Abdullah Al-Azdey - Jamea Al-Ahadeeth Wal-Maraseel.

Seventhly: Making alms for construction and development

Then he (May the blessings and peace of Allah be upon him) made in Zakat the solutions for all the problems of Muslims, without any burden or load on the exchequer. Our sir Omar Ibn Abd-El-Aziz was a great, successful and practical example for that during his caliphate, so that no one think that the successful examples were only at the time of prophecy or his first four successors, but at every time where people fulfill the orders of this perfect religion.

We mention this topic, Zakat and how it is a successful treatment for most of this nation's economic diseases, in the second chapter of this part: Alms and solving the economic problem.

Eighthly: The establishment of prophetic endowment staff

Because the money of Zakat is not invariable resources, the greatest wise man and the highest state man (the prophet) made constant resources for Muslims males and females. It was the nucleus of the idea of endowment.

One day Omar Ibn Al-Khat'tab came to him and said: "I have a field in Khayber and it is the most preferred to me, I want to give it to charity for Allah's sake." He said to him: "No, keep it and give its production to charity."

By this he arranged the endowments that support all the Islamic projects:

- If they build a mosque, they make endowment to support it.
- If they build a hospital, they make endowment to support it.
- If they build a university, they make endowment to support it.

So the prophet (May the blessings and peace of Allah be upon him) got rid of all the problems of supporting these institutions and

Muslims followed this way after him.

Ninthly: Getting rid of unemployment and beggary

Then the prophet (May the blessings and peace of Allah be upon him) started his official campaign to get rid of unemployment and beggary in the society of Medina, and this is another medicine from the shelf of the pharmacy of Mohammed for treating poverty by getting rid of unemployment and beggary that spread poverty in the body of the nation at that time.

Unemployment and beggary are not only the other side of the coin of poverty, but they are also the cause of different incurable social diseases with which no plans for development or raising the standard of living would be useful.

Our sir the messenger of Allah (May the blessings and peace of Allah be upon him) doesn't accept that a Muslim can be dependent on others without any kind of work. It doesn't matter my qualifications and certifications, but it should be a legal work satisfies Allah and not to leave it for non-obligatory worship.

How was this campaign and what were its steps?

Firstly: Incorporeal mobilization and psychological orientation.

It started like all successful studied campaigns, it started with incorporeal mobilization by theoretical demonstration and moral orientation, firstly:

He ordered that this religion is the religion of labor, there is no place in Muslim society for the unemployed or that who begs people. Islam fought beggary everywhere and at all times, because a believer is that who eats by the labor and the sweat of his forehead, the prophet (May the blessings and peace of Allah be upon him) said:

"No one ever eats better than by the labor of his own hand, and prophet Dawood (David) used to eat by the labor of his own hand."⁸⁰

He also used to encourage all legal works and he told that hard

⁸⁰ After Al-Mekdam in Saheeh Al-Bokharey.

works are the causes of forgiveness, he said:

"Whoever sleeps when he feels pain in his hands as a result of hard work, he sleeps while Allah forgives him." And "There are sins that not forgiven by fasting or prayers but only forgiven by working to earn a living."⁸¹

He (May the blessings and peace of Allah be upon him) also taught them that:

"The upper hand (that gives) is better than the lower hand (that takes)."⁸²

The hand of a dignified Muslim or believer should be the upper hand, and the true Muslim is that who follows the way about which Allah says:

"But honor, power and glory belong to Allah, His Messenger (Muhammad), and to the believers," (Surat Al-Monafekoon, verse 8)

Our sir the messenger of Allah wants our sons to have this honor, a son shouldn't ask his father to find him a job, marry him, build him a house or feed him and also his wife and children, how come! Will your father live all life long?

So Muslim youths should be dignified and depend on themselves, if they have true intention, Allah will open for them from His unseen grace worldly sustenance that suffice them so as not to need any other creature in this life.

The important thing is that they should have the true intention, but unfortunately they have weak intention depending upon their parents' wealth and seek special discriminating labor, Islam is not like this, because it urges a Muslim to be chaste and dignified by the dignity of Islam.

Secondly: Practical orientation with wisdom and fair preaching

If a Muslim sees someone with no work, he encourages him to work and says what means:

"Allah loves someone who crafts."

I. e. that who has a craft and a work to earn his living, this is

⁸¹ Previously mentioned.

⁸² Saheeh Ibn Heb'ban after Ibn Omar.

better and more preferred to Allah than those who are over occupied by worship, it is well known in this respect that:

"The prophet entered his mosque, he saw a man worshipping Allah, he asked him: How do you eat? He said: My brother feeds me. He said: Your brother is better than you. He saw another man worshipping Allah and people think that he is the best, he asked: How do you eat? The people around him said: All of us feed (support) him. He said: All of you are better than him."

Thirdly: Practical support to solve the problem of unemployment or constructing small projects

The prophet (May the blessings and peace of Allah be upon him) saw a beggar in Medina asking people, he called him and asked him:

"Do you have anything in your house?" He said: "Only clothing, we wear some of it and spread some and a pot for drinking water." He said: "Fetch them." When he fetched them, the prophet held them and said: "Who buy these?" A man said: "I take them by one dirham." The prophet said once or twice: "Who pay more?" A man said: "I take them by two." He gave them to the second man, took the two dirham, gave them to the man and said: "Buy food by one and leave it to your family and buy an axe by the other and bring it to me." When the man came back, the prophet took the axe and put its handle by his hand and said to him: "Go and gather firewood and I'll see you after fifteen days." The man gathered firewood and sold it, he came having ten dirham, the prophet said: "Buy some food and clothes." Then he said: "This is better for you than coming at the Day of Judgment with a sign (mole) in your face because of beggary, beggary is only allowed for that who is very poor or that who owe too much money or that who has to pay blood money for killing."⁸³

⁸³ After Anas Ibn-Malek in Sonan Ibn-Majah, Sonan Abi-Dawood, An'nessa'ey and At'termethy.

There is a nice notice here:

If the messenger (May the blessings and peace of Allah be upon him) asked Allah for the man, He would make him rich, but he teaches them to be chaste and self dependent to form a productive and connected society full of chaste, purity, self respect, altruism and feeling a Muslim's dignity, honor and esteem.

Look at the emigrant who started a trade project in the market of Medina while his capital was less than the weight of golden single pebble, he refused by the dignity of the Muslim to accept the offering of his brother from Medina to share him his house, his wealth and to marry one of his two wives and said to him: "Allah blesses your wife, your wealth, your house and your farm, but lead me to the market." He started his small trade project, when our sir the messenger of Allah (May the blessings and peace of Allah be upon him) knew what the emigrant companion⁸⁴ did; he supplicated for him and said: "Oh Allah, bless the deal of his right hand." After a short time, he (May the blessings and peace of Allah be upon him) saw him in good condition and asked him about that, he said: "Oh messenger of Allah, I sold, bought and got married."

If Muslims follow this method, then they should expect Allah's bounties, are we less than China? They are more than one thousand three hundred million; however they invaded the world by their industry, everyone works even inside houses, this is the Sunna of the messenger of Allah (May the blessings and peace of Allah be upon him).

On the shelf, there are lots of medicines that can cure these problems, but they need the believers to speculate the book of Allah, fill their hearts by love for Allah and His beloved and chosen and remove loving this life from its roots because it blinded us from the right path and spread hatred, envy and problems among Muslims, as the messenger of Allah (May the blessings and peace of Allah be upon him) said:

"Loving this life is the root of every evil."⁸⁵

Tenthly: The codification of women

84 He is our sir Abdel-Rahman Ibn-Oaf, he became one of the richest people in Medina.

85 Al-Bayhakey in Ash'sho'ab from Maraseel Al-Hassan attributed, and Ibn Abed'donia in Makayed Ashaytan (the trickeries of Satan).

labor and participation

This economic plan included using the work forces of women, so he directed them to appropriate works, the wives of the prophet (May the blessings and peace of Allah be upon him) used to work, the prophet (May the blessings and peace of Allah be upon him) said to them as narrated by Sayeda A'isha, Omm Al-Mo'meneen: "The one who first dies after me amongst you is that who has the longest arm." She said: "We used to measure to see who has the longest arm (they used to stand next to each other to measure arms)" She said: "She was Zaynab, because she used to work by her hand and give to charity." Saheeh Muslim.

I.e. they found that Sayeda Zaynab Bent Jahsh was the first one to die amongst the prophet' wives although her arm was not the longest, but she used to get wool, spin it, sell it and give the money to the poor and the needy.

Others amongst them were raising poultry; others were raising sheep and other deeds at their houses. Sayeda A'isha was also a clever doctor, she used to prescribe medicines although she didn't get PhD from a university but got it by practice and being beside the prophet, they asked her how she learned medicine, she said: "Wise Arab people used to come to the messenger of Allah (May the blessings and peace of Allah be upon him) and prescribe medicines so I learned it from them."

The woman in the Muslim society works and never begs.

And finally: There must be a stop here

If we keep on talking about emigration and the economic rules and plans emerged from it, we will need volumes and volumes, but there must be a stop here.

After we see the economic and social perfect planning and after the prophet (May the blessings and peace of Allah be upon him) got rid of all civil problems by his divine experience and political wisdom, they all were Koran walking on earth, is there anything else for courts and judges? No, by Allah.

When Abu-Bakr became a caliph after the prophet (May the

blessings and peace of Allah be upon him), he appointed only one judge for all judicial courts, general, partial, civil, criminal, spiritual and appeal, the court was in the mosque of the messenger of Allah (May the blessings and peace of Allah be upon him), he had no summons servers, clerks or assistants, there were no lawyers yet. After a year, the caliph came to give the judge his salary, Omar said to him: "How can I take money while I did nothing." He asked him to show him the register of cases, he said that there were no cases, he said: "No cases during a whole year?" He said: "Yes." He asked: "Why?" He said: "People, who believe in their God, followed their prophet and made the Koran judges among them, they never need a judge to judge among them even if he is Omar."

So as not to say that this was only at the time of the prophet or Abu-Bakr or Omar, this experiment was applied at the time of Omar Ibn-Abdel-Azeez, a hundred years after the age of prophecy, it was a half five years plan, people live after it in mercy, there were no poor or needy people among them because they were all included in the divine economic plan made by the best of mankind (May the blessings and peace of Allah be upon him).

This is the topic of the second chapter, alms and solving the economic problem.

Chapter two

Alms (Zakat) and solving the economic Problem

Alms, Oh brothers, is a successful remedy, it is an assured cure for societies' economic problems, moreover it is a permanent stirrer and continuous motive for developing, improving and constructing human societies.

I say and repeat again and again Oh brothers:

The cure for all our diseases is by returning to apply the true understanding of the meanings of this religion, not by returning, as some people think, to acts of worship. Mosques are full, thanks to Allah, Koran is recited everywhere more than any other previous age, but a Muslim now performs prayers in the mosque, then after going out of the mosque, he lies, backbites and acts as a talebearer, he might think during his prayers how he can harm his brother, or arrange anything to hurt him and satisfy himself, by Allah, can this be right prayer? You say in Al-Fatehah as Allah says:

"Keep us on the right path. (Which path?) The path of those upon whom You have bestowed favors." (Surat Al-Fatehah, verses 6, 7)

Who are those people whom Allah granted them? Allah says:

"Then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the truthful, the martyrs and the righteous." (Surat An'nesaa, verse 69)

You want to be with those people?

How were they with other people?

This is what we really need to understand and recognize to apply and follow so that Allah can change our statuses as He changed theirs. If

we returned to these luminous examples and measure our brotherhood by theirs, our statuses by theirs and work hard to promote our senses, our thoughts and our hearts to be near those people, then everything will be good Oh brothers, by the blessings of Allah and the secret of the lights of the book of Allah.

We choose an example not from the age of prophecy or the age of rightly guided caliphs, but it is far from their time, in his time there were lots of afflictions, disturbance, patronages and other apparent and hidden social diseases, however they were treated and the statuses of people were repaired by true returning to the religion of Allah. This example is from the age of our sir Omar Ibn Abdel-Azeez, and the curing remedy we choose to represent for you is the cure of alms.

When afflictions, disturbances and troubles occurred, his caliphate was only for two years and six months, and he returned again to the divine laws and rules and applied them on the nation without costing the budget of the state any expenses but he only took the item of alms and by it he solved all problems during two years and six months only and it is a half-five-year plan, he could solve all the society's problems during this short period without costing the exchequer any money. How could he do that?

- Firstly: He organized collecting alms.
 - Secondly: He organized distributing alms in a practical true method to develop and construct the nation by its alms:
 - He started by satisfying the needs of the poor and the needy.
 - Then he paved the roads from the money of alms.
 - He made places for rest every certain distance from the money of alms where travelers find somewhere to sleep and fresh food for themselves and their animals from the money of alms.
 - After all this, there was still money, he announced all over his country from Morocco to India for those who want to marry to write down their names and choose their brides and then the exchequer pays their dowries and the expenses of their marriage from the money of alms, by this he put an end to singleness among young men and women.
 - After this, there was also still money, he ordered to determine male teachers for men and female teachers for women, who master reading and writing in all mosques.
 - He gave them pens and boards from the money of alms to
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teach all Muslim males and females in his state reading and writing, he could teach all men and women reading and writing from the money of alms.

- After all this, there was still money from alms:
- He built orphanages for orphans.
- And hospitals to cure the poor and the needy from the money of alms.
- After all this there is still money of Zakat.
- He determined callers to go to non-Muslim countries to call people for Allah, and he gave them what they needed for their houses and families while they are away.

He didn't burden the government any costs, it is due for Allah on us, Allah says about it to His beloved and chosen:

"Take alms out of their property, you would cleanse them and purify them thereby," (Surat At'tawbah, verse 103)

Thanks to Allah, Zakat today is a big source but we waste it, different people give it to those who don't need it.

Imam Ash'shafaey said when they asked him to whom should they give Zakat: "Don't distribute it among the poor, but teach them a craft or a work and buy them raw materials and tools for this craft from the money of Zakat and let them earn their living by their hands."

When you give someone and other people also give him, then he becomes lazy, but if you teach him a handcraft and get him the tools of this craft, if he is a plumper, a carpenter or a paver and you give him small capital to work and earn his living as the noble prophet taught the man who came and begged him.

This is the best way to use the money of Zakat as Imam Ash'shafaey said, so we should:

- Associate typical centers for modern crafts and skills that we need from the money of Zakat.
 - Prepare shops for those who are qualified.
 - Provide them by what they needs for their crafts.
 - Give them raw materials at first.
 - Prepare markets for them to sell their products, as the Chinese do now, although they are far from the religion of Allah, how did they solve the problem of one thousand and six hundred million people?
 - They gave each house the craft that suits it.
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- **They work at their houses; they don't cost the government or themselves anything.**
- **Caravans of cars pass and take the products to sell them.**
- **They invaded the whole world by these simple and cheap industries.**
- **And they changed the enormous number of people to be productive power and working energy, not a consumer power.**

They succeeded by this planning they took from our Islamic religion.

Thanks to Allah, we can put an end to all these diseases by following Sharia and by one item only which is the item of Zakat.

All that we should do is to make committees for Zakat and consume it in useful projects needed for people and country.

On condition that people responsible for this should be fair, they shouldn't give preference to their relatives, their neighbors, desires or race, but only things needed for the society and Sharia agrees to them.

Part seven

Be Koran among people with your enemies

- *Islam is not a religion of terrorism.*
 - *Be Koran in your battles:*
 - *The causes of victory.*
 - *The prophet tells about our modern conditions.*
 - *The weapon of belief.*
- *Allah supports His messenger (May the blessings and peace of Allah be upon him).*
 - *Following reasons is the root of victory.*

In the name of Allah, the most gracious the most merciful

"You may fight in the cause of Allah against those who attack you, but do not aggress. Allah does not love the aggressors."

(Surat Al-Bakarah, verse 190)

Islam is not a religion of terrorism.

Atheist and Zionistic media announce nowadays that Islam is the religion of terrorism and that Muslims announce war against all people everywhere and at all times. They are liars because there are conditions, principles and morals for war in Islam, all people in the world won't reach even small amount of them, because our religion is the religion of mercy and fair for all people.

Listen with me to a small verse in which Allah mentions in details the rules of jihad in Islam; He says in short summarized words:

"You may fight in the cause of Allah against those who attack you, but do not aggress. Allah does not love the aggressors." (Surat Al-Bakarah, verse 190)

I want my believers brothers to understand the matter in order not to suspect their religion or their Koran and to know that there is not in the whole world in the east or the west, the past or the present, people of their kind. Allah says to them: "You may fight in the cause of Allah." Fight should be for a noble aim that Allah agrees to it, He doesn't allow fight for personal aims, nor economic ambitions, nor racial or political fanaticism, but fight in Islam is for self defense or eliminating injustice or defending the weak people who can't defend themselves, or if someone is attacked even if he is alone, imam Malik said: "Whoever defended himself and his property, it is in the cause of Allah." Whom we should fight? Those who fight us, as Allah says: *"You may fight in the cause of Allah against those who attack you."* (Surat Al-Bakarah, verse 190) Islam doesn't start fight nor betrays treaties, if there is a treaty between them and other people and they want to betray, Allah told the prophet to announce them by war before starting it. Allah says to the prophet:

"And if you fear treachery on the part of a people, then throw back to them on terms of equality." (Surat Al-Anfal, verse 58)

i.e. announce them by war before you start it because this is the order of Allah and the orders of the religion of Allah, Islam doesn't start a war unless it is clear that others will start it, so believers defend

themselves.

So, there are no events all over history like those that happened by Muslims:

Do you believe my Muslim brother that the Muslim leader Kotaybah Ibn Muslim and his army entered the city of Samarkand as victorious without informing its people by fight, they complained to the just caliph Omar Ibn-Abdel-Azeez that the Muslim army entered their city without announcing them as Muslims do. The fair caliph sent an incidental judge to the front line to judge the matter; he sent for the two sides and listened to both of them, then he made his decision without appeal:

- The first item: The Muslim army goes out of the city as they entered without announcing its people of war.
- The second item: The people of this city should be compensated for what they lost in their fight against Muslims.
- The third decision: The Muslim army offers them Islam or reconciliation and agrees to what they choose..

What is this justice which never exists before!

When the people of Samarkand saw this unique justice, they abandoned their complaint and announced that they are Muslims and entered in the religion of Allah by groups.

When there is a war, what should Muslims do?

Listen to the words of your God and the explanation of your prophet (May the blessings and peace of Allah be upon him), Allah says:

"Do not aggress. Allah does not love the aggressors." (Surat Al-Bakarah, verse 190)

What does *do not aggress* mean?

- Only fight that who fights you.
- Only fight the army who fight.
- Don't attack a hospital or destroy a school.
- Don't kill a child, an old man or a woman.
- Don't set fire in plants.
- Don't slaughter an animal.
- Fight only the fighters.

The prophet used to say to the leaders of his army about this:

"Fight by the name of Allah and in the cause of Allah, fight those who don't believe in Allah, fight and don't betray, don't steal, don't

torture bodies and don't kill a baby."⁸⁶

The caliphs and leaders are always like this, when Imam Abu-Bakr As'sed'deek sent an army, he used to recommend the leaders by the recommendation of the prophet (May the blessings and peace of Allah be upon him) to Yazeed Ibn-Abi-Sofian, and so the recommendation when he said goodbye to the army of Osamah:

"Oh people, stop, I want to recommend you by ten things, memorize them: don't betray, don't steal, don't do treacheries, don't torture bodies, don't kill a small child, an old man or a woman, don't cut or set fire on palm trees, don't cut a fruitful tree don't slaughter a sheep, a cow or a camel unless you need to eat it, you will pass people who devoted themselves in cells, leave them and you will meet people who get you different types of food, if you eat from it, say the name of Allah on it."⁸⁷

What are these instructions?

Not to attack civil targets as it is said in the United Nation's and Geneva's new instructions, but Muslims said them, applied them and followed them.

Countries that allege they are developed don't follow them, they don't allow rescuing the injured, they leave them bleeding until they die, they don't have mercy upon mothers, they don't leave them their children, they prevent people from using hospitals, they forbid old people and handicapped from food, however, they pretend they are people of civilization and that Muslims are people of terrorism, while they are bloodthirsty.

The best thing is what is assured by enemies, Jostaph Labon says in his book, The Arab civilization:

"The world didn't see a conqueror has mercy, fairer and more tolerant than the Arabs."

Abu-Obaydah Ibn-Al-Jar'rah entered the city of Hems in Syria, he made reconciliation with them on condition that they pay a tax for him, it is paid by the strong people not by older people, women, children, patients or the weak.

It is taken from the strong as they don't take part in battles, and Muslims defend them. When Abu-Obaydah heard that the Romans

86 After Solayman Ibn-Boraaydah after his father (Sonan Abi-Dawood).

87 After Al-Hassan Ibn-Abel-Hassan in Al-Kamel by Ibn Al-Atheer, volume 10 page 284, Jamea Al-Ahedeeth (Massaneed Assahabah)volume 18 page 253.

prepared big armies and he couldn't defend the people of Hems, he called their leaders and said to them:

"This is your money; take it because we can't defend you."

What did they say? They said: **"By God, you are better for us than them. Your justice is better than the injustice of the Romans, by God; we only felt freedom under your administration. We beg God to grant you victory to come back to us. We will fight with your leader so that the Romans won't come back to us."**

It is incomparable justice.

The crusaders entered Jerusalem in the middle ages and they killed seventy thousands of its people, horses walked to their knees in blood in streets.

But when the Muslim hero Saladin entered it:

- **He dealt with them by the dealings of Islam.**
- **He let women, children and old men, he gave them the choice to stay at their houses and they will have no harm.**
- **Whoever wanted to go out, the Muslim armies protect him until he reached his destination.**
- **He ordered to open hospitals to treat injured soldiers among crusaders.**
- **He knew that their leader Richard was injured, he sent him his own doctor with medicines, because Allah and our Sharia ordered us by this humanity.**
- **A girl came to him and told him that her fiancé was among the prisoners of war and that they had agreed to arrange marriage at a certain date, he ordered to send her her fiancé and gave her the money she needed for the wedding.**

Broad mercy, because Allah put belief in their hearts and belief Oh my brothers has mercy, don't think that a heart with no belief has any mercy for humans, some think that they have mercy towards animals, are animals more dignified than people?

You have mercy towards animals and you destroy humans at the same time, this is the most strange and extraordinary behavior.

This is the religion of Allah, our Islamic religion doesn't only order by doing good to the weak during war, but it also ordered to do good to fighters, the prophet (May the blessings and peace of Allah be upon him) said:

"Fight by the name of Allah and in the cause of Allah, fight those who don't believe in Allah, fight and don't betray, don't steal, don't

torture bodies and don't kill a baby."⁸⁸

Don't torture bodies means don't mutilate fighters' limbs, don't cut their ears, their organs or their tongues, don't crucify them on trunks and don't torture them, the prophet used to order by doing good to prisoners of war and said:

"Do good to your captive."

His noble companions used to give preference to captives than themselves by giving them food while they are hungry keeping to the recommendation of the merciful prophet (May the blessings and peace of Allah be upon him).

One day, he was passing asking about captives, he heard a captive groaning in his tent, he asked: "Who is torturing this captive?" They looked and found that he was groaning as he had been tied hard by a robe, he ordered them to untie him.

Allah taught us that Islam is a broad mercy for all people, the noble prophet and his companions applied this everywhere and at all times, there are innumerable examples. I want my brothers believers to read these clear pages of Muslims' history and then read the oppressive pages after that from the time of At'tatar, Al-Maghool and Hollako who constructed palaces by fighters' skulls, to the inspection courts in Europe in the middle ages, to what America did in Iraq and to the people of Afghanistan, to what Israel is doing now although they say that it is the oasis of democracy in this Arab region, where are human rights they talk about everywhere?

Where are the rights of the children of Palestine? Where are the rights of believers' women in Palestine?

This only happens when the victors are the believers and fighters are Muslims because Allah put mercy inside their hearts and says to them:

"People who are merciful will have the mercy of The Most Merciful, have mercy upon those on earth so that you will have the mercy of That Who is in Heavens (Allah)."⁸⁹

⁸⁸ (Sonan Abi-Dawood After Solayman Ibn-Boraaydah after his father).

⁸⁹ After Abdullah Ibn-Amr, Mosnad Al-Imam Ahmed and Sonan At'termedhy.

Be Koran in your battles

"If you support God, He will support you." (Surat Mohammed, verse 7)

Praise be to Allah, the Lord of mankind Who dignified His soldiers, supported his slave (Mohammed) and beat the enemies on His own. Grace and peace be upon the best chosen prophet for the mission of Allah, He ordered him to inform people His Sharia and promised him that his call will reach all places and wrote upon his back in his prophecy ring:

"Go wherever you want, you will be the victor."⁹⁰

Peace and grace be upon him, his family, his companions and all those who followed his call, applied his Sharia, adopted his way and upon us with them by Your grants and favors Oh Allah The most merciful of those who have mercy.

Allah says in His wise book:

"If you support God, He will support you." (Surat Mohammed, verse 7)

Allah promised to grant us victory if we applied what he says.

The causes of victory

What are the reasons by which we deserve the victory of The Supporter (Allah)?

What are the equipments and weapons Allah ordered believers to prepare to grant them victory in every war and support them in every battle?

There are inevitable apparent weapons they can't go without, Allah says about them:

⁹⁰ Al-Hafez Ibn-Dehyah said in his book At'tanweer: "The ring that was between the shoulders of the prophet was like an egg of a pigeon written inside it (Allah is alone) and from the outside (Go wherever you want, you will be the victor)." Omdat Al-Karey.

"You shall prepare for them all power you can muster," (Surat Al-Anfal, verse 60)

The power of weapons, the power of money, the power of media, morale, the power of love for Allah's sake, the willing to martyrdom and getting high degrees at the Day of Judgment.

The word power is indefinite, i.e. Allah asks us to get ready by all kinds of power we can prepare, Allah also concentrated on a kind of weapons that leads to victory as He says:

"You shall prepare for them all power you can muster, and all the equipment you can mobilize, that you may frighten the enemies of Allah and your enemies," (Surat Al-Anfal, verse 60)

It is mobilizing horses at the time of prophecy, it is like planes, missiles and other quick technological weapons which are characterized by quickness and accuracy in hitting a target and also high skill in maneuver, this is inevitable we must do it.

Allah didn't ask believers, however righteous and sincere they are, to fight by the power of belief and believing in Koran without weapons that suits their time and their enemy.

A believer must have both weapons, the person who carries a weapon must have descriptions of the Koran, divine manners and facts of faith, these make him deserve victory of Allah because victory is as Allah says:

"Victory comes only from Allah." (Surat Al-Anfal, verse 10)

Some people understood this verse not as the Koran means, they asked Allah's victory without getting ready as Allah ordered, they are contented only with supplication and asking Allah for help and they thought this will get them victory of Allah.

Whereas Allah collected in Koran things that lead to victory and the prophet (May the blessings and peace of Allah be upon him) assured this, the first thing is to support Allah, how could we support Allah?

Support his Sharia by following the orders of His religion and His Koran as for ourselves, our houses and our society. We should also cooperate to follow the way of His beloved (Prophet Mohammed), this is how we can support Allah.

If we follow Sharia, Allah will give us victory as we armed ourselves by appropriate weapons for battles we have with our enemy.

It was narrated that our great ancestors who were with Amr Ibn-Al-Aas, during the siege of the fortress of Papillion in today's Cairo, they couldn't open it for about six months, they weren't used to that as

Allah gave them victory in a day or part of a day before that. When victory delayed, they met to see what they didn't apply among the orders of Allah and what they didn't fulfill among the Sunna of the messenger of Allah because they did know that this is what delayed the victory of Allah although they were sure of the victory of Allah.

They found that they didn't forget a duty or an assured Sunna, but they forgot a simple Sunna, it is the use of cleaning stick for teeth whenever they do ablution, because the prophet (May the blessings and peace of Allah be upon him) said:

"Were it not for being hard for believers (in the narration of Zohayr: for my nation), I would order them to use the cleaning stick for teeth at every prayer."⁹¹

They found that they didn't use the cleaning stick for teeth, at once they set right and used it, when they used it and the enemies saw them from behind the walls, the enemies said to each other: "Muslims received reinforcements (supporting forces), they eat wood and trees, if we couldn't fight the first, how could we fight those who eat wood and trees?" They agreed to approval and they handed in the fortress owing to the blessing of following this noble Sunna, as Allah said:

"If you support God, He will support you." (Surat Mohammed, verse 7)

Among the most powerful weapons by which Allah supports his lovers and those who support His religion and follow His Sharia:

- By throwing horror into their enemies' hearts.
- This was the effective weapon.
- The prophet said about himself:

*"I was supported by horror a month before meeting enemies."*⁹²

I.e. when enemies know that he set off to fight them and there is still a month to reach them, their hearts were full of horror and nearly got out of their bodies fearing him, why? Because Allah sent to them as He says:

⁹¹ After Abi-Horayrah in Saheeh Muslim.

⁹² Jaber Ibn-Abdullah told us that the prophet (May the blessings and peace of Allah be upon him) said: "I was given five things not given to anybody before me, I was supported by horror a month before meeting enemies, the earth is as a mosque and pure for me, whenever anyone of my nation wants to perform prayers, he should perform it, booty is made legal for me, it wasn't legal to anyone before me, I was given intercession and a prophet was sent only to his people but I was sent to all peoples." Saheeh Al-Bokharey.

"And cast terror into their hearts." (Surat Al-Hashr, verse 2)

Allah sent them the weapon of horror in their enemies' hearts, this is the weapon of Allah by which He supports slaves who rely on Him, tend to Him and do their deeds as Allah orders in His book and in Sunna of the messenger of Allah (May the blessings and peace of Allah be upon him).

The prophet tells about our conditions

This may remind us of our time that our prophet predicted and Allah showed him by the eye of his insight what will happen to Muslims at this time, the prophet (May the blessings and peace of Allah be upon him) said:

"Nations are about to surround you as eaters who are going to eat." They asked: "Are we few then?" He said: ***"No, you are too many, but you are like scum of the flood*** (rubbish of dead leaves floating on a stream-the foam of the flood), ***Allah will take out your dignity from the hearts of your enemies and He will throw weakness in your hearts."*** They asked: "What is that weakness O messenger of Allah?" He said: ***"It is loving this life only and hating death."***

When the hearts of believers were full of fearing of Allah, Allah threw terror in the hearts of their enemies and Allah's enemies. When this fear gone except too little and the hearts become full of loving this life and what belongs to it like loving wealth, loving dignity, loving position and loving profits and benefits, so horror got out of the hearts of disbelievers and they become fearless of believers and never fear Allah , so we become as we see.

We ask Allah to change it to the best, He returns the matter to us and says:

"Surely Allah does not change the condition of a people until they change their own condition." (Surat Ar'ra'd, verse 11)

Fearing Allah is the first weapon that our brothers believers used to fight by it with horses, spears, arrows and swords. One of them even if he was alone, if the leader (May the blessings and peace of Allah

be upon him) sent him, he feared no one but Allah, Allah says about them:

"Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah." (Surat Al-Ahzab, verse 39)

Thanks Allah we saw some of them in our time, they are also people who get martyred now in Palestine when they fight the Jews, they only feared Allah, they are among the higher rank of martyrs because they put horror and terrible in the hearts of enemies of Allah, so they (enemies) become fearful although weapons are in their hands, Allah says about those enemies:

"They will not fight against you in a body save in fortified towns." (Surat Al-Hashr, verse 14)

However their hearts nearly get out for fear of believers, these were the first believers and also the last. The prophet (May the blessings and peace of Allah be upon him) sent his soldier our sir Safeenah with a message to Yemen, he reached crossroads, he saw people running back and scared, when he asked them about the matter, they said that there is a hungry wild lion by the road, he told them to go with him and never to be scared, when he got near the lion only one step, he said: "Oh lion, I'm a soldier of the messenger of Allah (May the blessings and peace of Allah be upon him) and I have to deliver his message, go away of the road so that we can pass." The lion shook its tail and went away of the road and they passed peacefully.

Allah supported those people by His help and soldiers from Him, He sent tranquility into their hearts and made everything in life respond to their orders and fear them because they are soldiers of Allah.

You may say that this is a man sent by the prophet, the same thing happened to all who follow the way of the prophet, all those who apply what Allah says:

"Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much." (Surat Al-Ahzab, verse 21)

This is Okbah Ibn-Nafea, he led the Muslim armies to north Africa, after he passed Libya, he went to the place of Tunisia now, he wanted to build a town and a camp, Muslims used to stay outside towns and villages so as not to scare old people, women, children and the weak. He consulted his men to build a town for them and they chose a wood outside the city of Ghernata, then they thought about the wood, what will they do? The prophet asked them not to set fire in trees, not to kill

animals and not to harm the old, women, children and those who don't fight. He also prevented them from mutilating and torturing fighters and recommended them by treating prisoners of war well, this is our religion, our Sharia and the recommendations of our prophet, he (May the blessings and peace of Allah be upon him) used to recommend them as we mentioned before not to torture the noses or ears of fighters or crucify them on trunks of trees but to treat them well because Allah ordered him by this.

What would they do with that wood that was full of different species of animals?

The good leader Okbah Ibn-Nafea said to his men: "Wait until I inform them." He rode his horse, went to the border of the wood and said "Oh inhabitants of the wood, I am a soldier of Islam, go away, you have three days." Historians said that They looked and saw animals going out of the wood carrying their young following the orders of that leader who is one of the slaves of The Most Gracious (Allah) whom Satan has no command with them.

When that leader walked in desert and soldiers told him that they ran out of water, he told them to wait, he used to do ablution by remaining water and pray two prostrations, soon it rained because he followed what Allah says:

"When you sought aid from your Lord, so He answered you."
(Surat Al-Anfal, verse 9)

So when he asks Allah, He responds to him because he followed Sharia of Allah.

The weapon of belief.

The weapon of belief that surely get victory and that was taught to them by the professor of victories in all fields our sir Mohammed (May the blessings and peace of Allah be upon him) is working for Allah's sake.

I.e. the a Muslim or a believer soldier or leader do their deeds only for Allah's sake and His satisfaction, as Allah says:

"Those who call on their Lord morning and evening seeking His goodwill." (Surat Al-Kahf, verse 28)

As he only wants Allah and His satisfaction and has no desire for

booty or fame or reputation, it's all the same for him in the battlefield. Have you ever heard Oh believers in the past or present of a general leader or marshal took part in one hundred battles and never beaten in one of them, then he is set aside from leadership and works as a soldier after leaving all his nicknames and its ok for him?

This will never happen, his army that was not more than twenty thousand beat an army exceeded four hundred thousands, this didn't make him got conceited or pride and he never announced rebellion or disobedience but he waited until the battle finished and called his sub leaders and the new leader, he was Abu-Obaydah Ibn-Al-Jarrah and said: "Oh Aba-Obaydah, this is the stick of leadership, I only delayed the announcemen so as not to depress Muslims not for loving leadership, now I am your soldier order me and I will do what you want."

In which camp or collage was this leader graduated? In the school of:

"If you support God, He will support you." (Surat Mohammed, verse 7)

He only wants the victory of Allah and seeks His satisfaction, he doesn't want anything from this life in return because he really recognized what Allah says:

"What is with you passes away and what is with Allah is enduring." (Surat An'nahl, verse 96)

Did the world see in the east or in the west, in the past or in the present a duelist fights a disbeliever strong fighter, they continued dueling until their horses died and continued until their swords were broken, then they fought by hands, Imam Ali caught that knight and threw him to the ground on his back and got on him, he got out his penknife to kill him, then the man spitted in his face, he never got more raged and anger didn't make him to exceed limits because he fights for Allah and not get angry for himself but for Allah, he stood and left him, the disbeliever was astonished and asked him: "Why did you let me after you caught me?" He said to him teaching us this lesson they got from the merciful prophet:

"I was fighting you for Allah, when you spitted in my face, I feared to kill you for myself not for Allah's satisfaction."

The man said: "You watch Allah in these situations?" He said: "And in more précised ones." Allah described these men saying:

"They shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He

pleases." (Surat Al-Ma'edah, verse 54)

Sincerity was their slogan and fearing Allah filled their hearts, whoever fights by these two things, no army will stop in his way and the whole universe will obey him and will act according to his orders because Allah says about such people:

"Allah has written down: I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty." (Surat Al-Mojadelah, verse 21)

So they don't care about the large number of their enemies or their equipments or their fortresses or walls or strong castles because Allah is with them, supports them and gives them victory. Allah gave those people the way of victory that we follow on the tenth of Ramadan corresponding the sixth of October 1973, so Allah granted us victory, what does Allah say to them? He says:

"O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful." (Surat Al-Anfal, verse 45)

Stability and remembering Allah much, then He recommends them saying:

"And do not quarrel for then you will be weak in hearts and your power will depart." (Surat Al-Anfal, verse 46)

I.e. you should be collected and be one unity, so there are lots of obstacles for victory Allah mentioned in His book. There is no time to mention them now, but the most important of them in order to overcome them and get victory from Allah is:

To proceed and rush to follow Sharia in ourselves, our children, our houses and our societies, when Allah sees us doing this, He will support us by His power and will against our enemies. Omar Ibn-Al-Khat'tab recommended Sa'd Ibn-Abi-Wak'kas and said to him:

"I order you and the soldiers with you to continue fearing Allah because fearing Allah is the best equipment against enemies and the most powerful artifice in war. I order you all to fear sins more than enemies because sins of an army are dangerous for them than their enemies, Muslims gain victory by their enemies' sins or we have no equal force as our numbers are not like theirs and our weapons are not like theirs, so if we are similar in sin, they will beat us. Be sure that during your way there are angels from Allah know what you do, be aware of them and don't do sins, don't say our enemy is worse than us so he won't beat us even if we do sins. Allah may send to you those who are worse than you as He sent the Magi to Bani-Isra'eel when they did sins and as Allah says:

"So they went to and fro among the houses." (Surat Al-Isra'a, verse 5) I beg Allah to support you against your own souls as you ask Him victory upon your enemies, I beg Allah to grant us and you this."

Our sir the apostle of Allah tells that Muslims will open Al-Kostanteeneyah which is Al-Astana now the capital of Turkey and said that it would be opened by a righteous man, so Muslim Leaders competed to open it starting from our sir Mo'aweyah to be among righteous people, but they couldn't until a young man came, he was in his 40s, he was one of the sultans of the Turkish empire, he was called Mohammed.

They called him Al-Fateh (the conqueror) as Allah opened for him, after they entered Al-Kostanteeneyah, they wanted to thank Allah, he said to them: Whoever wants to be our imam today, he should be keeping to praying the dawn prayer in the mosque in Jama'ah for thirty years, they searched, it was only him the sultan Mohammed Al-Fateh, the sultan himself continued performing the dawn prayer at first Jama'ah for thirty years, so Allah granted him victory. Why does Allah say:

"Fight those of the unbelievers who are near to you and let them find in you hardness " (Surat At'tawbah, verse 123)

"And fight in the way of Allah with those who fight with you." (Surat Al-Bakarah, verse 190)

Because this is a way by which Allah grants the Muslim nation and a way to make souls nearer to Allah. Those who do this by themselves, by giving money, by enthusiastic words or songs or any other work affects the enemies, he has incomparable favor from Allah, it's enough for him what the apostle of Allah (May the blessings and peace of Allah be upon him) said:

"Going in the way of Allah one morning is better than life and what is in it, going in the way of Allah for an evening is better than life and what is in it and the place of a whip in paradise is better than life and what is in it."⁹³

How could people buy paradise? In paradise; as the beloved (May the blessings and peace of Allah be upon him) said, there is:

"Allah prepared for those who fight for his sake one hundred degrees, between each two degrees as between the heavens and the earth. If I have what strengthens me or strengthens Muslims or they have what supports them, I would not miss any brigade or detachment, but this is not to my or their will, if I set off, all good people will set off with me and

93 Mosnad Imam Ahmed after Sahl Ibn-Sa'd.

this is hard for both of us, I wish I could fight and be killed, then be alive again and fight and be killed and be alive again and fight and be killed."⁹⁴

What are the limits of these degrees? And who takes them? As Allah says:

"Surely Allah has bought of the believers their souls and their properties."

What is the price?

"For this, that they shall have paradise."

How will they pay the expenses?

"They fight for Allah's sake, so they kill and are killed." (Surat At'tawbah, verse 111)

Whoever will take these degrees but those people. This is a way for higher degrees in the paradise of Allah and a way to collect souls to Allah.

How can we be victorious? Allah gave us the method, how can we be victorious Oh Allah?

The method and the way is so clear, I repeat it again and again, it is as Allah says:

"If you support Allah, He will support you." (Surat Mohammed, verse 7)

How could we support Him? By supporting His Sharia, His religion and His book, he told us to follow it in our own selves, our houses, our streets, our markets and our societies until victory comes to us.

Oh dear brothers, victory is not too much or away from Allah, but He wants us to go back to Him, then at once as He says:

"Or, Who answers the distressed one when he calls upon Him." (Surat An'naml, verse 62)

Surely He will answer those who really need respond because He told us to ask Him and He will respond, but how should we ask Him?

- It should be by tongues and mouths that were purified from all physical sins and dirtiness.
- And also purified from abstract dirtiness.

Some of us may hold the tooth cleanser and use it very often with his teeth but he eats the flesh of his believer brothers, could the tooth cleanser purify the mouth from dead flesh? As Allah says:

94 After Abi-Malik Al-Ash'arey in Jamea Al-Ahadeeth.

"That who eats the flesh of his dead brother." (Surat Al-Hojorat, verse 12)

No. people who sit all day and backbite other believers; the remainder of Muslims' flesh appear in his tongue and teeth, when they supplicate Allah, what do they say to Allah? And what Allah says to them? Our sir, the apostle of Allah (May the blessings and peace of Allah be upon him) showed an example during the campaign of Tabook, which was so hard for Muslims:

He made every two rich men take with them a poor man; he eats with them, rides with them and lives with them. There were two believers and our sir Salman Al-Faresy was with them, after they walked a long way in their journey, they ran out of water and food, they said to him: "Oh Salman, go to the apostle of Allah (May the blessings and peace of Allah be upon him) and get us some food." The apostle told him to ask Belal, because Belal was the keeper of the food of the prophet, when he asked him, he said that they had nothing that day, they asked him to go to Abu-Bakr, he came back with nothing, they asked him to go to Omar, he came back and told them he had nothing, they asked him to go to Othman, when he went, one of them said to the other: "If you send Salman to the well of Hah (it was a well in Medina famous for its abundant and heavy water.), it will run out of water." Then the prophet (May the blessings and peace of Allah be upon him) came because he wanted all the people with him in the battle field to be as Allah says: ***"Allah only accepts from those who fear Him."*** (Surat Al-Ma'edah, verse 27) He said to them: "I can see the sign of raw meat in your mouths." I.e. why you eat raw meat, they said: "By Allah Oh apostle of Allah, we haven't tasted meat for many days." He said to them: "Didn't you eat the flesh of Salman? Didn't you say to each other so and so?"

When believers were fighting disbelievers and atheists, soldiers and other people in nation used to repent to Allah and return to Him, and they were all as one pious heart fearing Allah.

The noble prophet used to say to those who were staying in Medina as they were weak or ill or poor or old, he used to say to them when he was setting off for battle field:

"Oh brothers, we get victory because of your supplication (the ill and the old people), so reform yourselves so that your supplication deserves respond."

All of you may know that not long ago, when Mamlukes were fighting Maghool and crusades, people used to gather at mosques like Al-

Azhar, some of them read Koran, others read Al-Bokharey, others read Saheeh Muslim and others made remembrance circles to remember Allah and ask Allah to grant victory to Mogahdeen (fighters).

When Az'zaher Peibars returned after he beat Maghool. He returned to Al-Azhar mosque and said: "We got victory because of your supplication."

But now we supplicate Allah, right, but:

- Eat each other's rights.
- Eat each other's flesh.
- Take each other's money unfairly and by oppression.
- We don't stop cheating our Muslim brothers.
- We don't stop playing tricks, cunning and deception to Muslims.

After all this we ask why Allah doesn't grant us victory, why doesn't Allah grant us victory? We must support ourselves first as Allah says:

"If you support God, He will support you." (Surat Mohammed, verse 7)

We should support Allah against ourselves, everyone should fight his soul to prevent it from sins, error, temptation and ugly deeds and try to be used to doing good deeds. If we follow this way and fought ourselves, then as Allah says:

"Now surely the victory of Allah is near!" (Surat Al-Bakarah, verse 214)

So, Oh brothers, being good is the way to get victory in this life and permanent happiness on meeting The Greatest and The One (Allah). These things only require that we realize what Allah says:

"Surely Allah does not change the condition of a people until they change what in their souls." (Surat Ar'ra'd, verse 11)

If we change what inside our souls, like cheat, envy, hatred, trickery, descriptions of hypocrites and things Allah doesn't like, and become slaves for The most Gracious and applied the features of Koran, whoever in the whole world can face us? No one because Allah says:

"Allah has written down: I will most certainly prevail, I and My apostles; surely Allah is Strong, Mighty." (Surat Al-Mojadelah, verse 21)

This will happen Allah's willing, these things mentioned in the book of Allah and told by the apostle of Allah will also happen. Allah will grant us victory against the Jews by His will and what Allah's beloved and chosen said will be true, he said:

"The Day of Judgment will not come until Muslims fight the Jews, Muslims will overcome them until a Jewish hides behind a rock or a tree, then the rock or the tree calls the Muslim saying: Oh Muslim, there is a Jewish behind me, come and kill him."⁹⁵

Because a Muslim always becomes a slave to Allah, but now some of us are slaves:

- **For money.**
- **Others are slaves for desires.**
- **Others are slaves for wives.**
- **Others are slaves for position and job.**
- **Others are slaves for this life.**

Where is the slave who is only occupied by his Lord? And relies and depends on Him?

When we are like this, then victory is nearer than twinkling of sight, because Allah says about this victory:

"And victory is only from Allah." (Surat Al-Anfal, verse 10)

At that time, we will be like the noble prophet and his companions; we won't say that the enemies have weapons or equipments more than us or they have countries support them more than us, because we are then as Allah says:

"As He brought you forth in the beginning, so you shall also return." (Surat Al-A'raf, verse 29)

Victory will come from Allah, no one can face those soldiers if we believers do as the noble prophet and his companions did, when they had too little rain and go out to pray for rain, they used to go out taking women and the old even animals to supplicate Allah, the first thing they do before asking, they repent to Allah from sins they did and ask forgiveness.

When our sir Omar introduced our sir Al-Abbas and said: "Oh Allah, we used to ask u for rain by your prophet and You sent it, today we ask for rain by your prophet's uncle, Oh Allah send it." Our sir Al-Abbas raised his hands and said: "I supplicate and you say amen after me." Then he said: "oh Allah, there is no affliction without a sin, Oh Allah we repent to You from every sin we did and seek Your forgiveness for every bad deed we did." He started by repentance then after that he asked Allah, at once the sky started to rain heavily although there were no clouds there before. Allah says to us in this respect:

95 Saheeh Muslim after Abi-Horayrah.

"And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful."
 (Surat An'nesaa, verse 64)

If we repent to Allah not only by tongue but by deeds, organs and bodies, if we repent to Allah from those deeds that Allah dislikes in our businesses, houses, streets and our lives and make our deeds, conditions and manners matches Sharia, at once Oh brothers, Allah won't break His promise, soon the victory of Allah will come in less than the twinkle of sight.

If we return to Koran and the Sunna of the prophet, Allah will grant us victory even if it is delayed for some times when we follow the Koran and apply the Sunna of the prophet.

We beg Allah to grant us victory against our souls and help us to follow the orders of our religion.

May the blessings and peace of Allah be upon our prophet
 Mohammed, his family and his companions.

Allah supports His apostle (May the blessings and peace of Allah be upon him)

Thanks to Allah, the Lord of mankind, all praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back.

Oh my brother and lover believers:

The reminiscence of the prophet's emigration still comes every year to remind us with Allah's favors and guidance to the chosen (May the blessings and peace of Allah be upon him) and we celebrate by this emigration to remind ourselves that Allah always:

- Supports His soldiers.
- Helps His people.
- Gives victory to those who prevail His Sharia, apply the orders of His book and follow the way of the master of His beloved at all times and everywhere.

Victory from Allah is connected to obeying His orders, so Allah says to us in His book:

"If you support Allah, He will support you." (Surat Mohammed, verse 7)

Does Allah fight so that we can support Him? Then how can we support Him?

We mentioned the ways of supporting Allah in the previous research and we knew that we should:

- **Support His Sharia by applying it.**
- **Support His book by reviving its manners and dealings in our selves, our houses and all around us.**
- **Support His beloved and chosen prophet by following his Sunna all over our lives, we should follow his way if we are awoken, if we sleep, if we eat, if we drink, if we talk, if we sit,etc.**

The prophet has a way or a method in every little bit of our lives, Allah says about him in general:

"It is not but revelation that is revealed." (Surat An'najm, verse 4)

- **He (May the blessings and peace of Allah be upon him) never did a single movement without revelation from Allah.**
- **He was never silent without an order from His Lord.**
- **He never did anything for himself, his family or others without clear permission from Allah.**

So Allah says to all of us about him:

"Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much." (Surat Al-Ahzab, verse 21)

We do need the victory of Allah these days; we need His help to do favors, His blessing in life and His care all over our lives. This comes only if we follow the Sunna of the trust prophet (May the blessings and peace of Allah be upon him).

Whoever does this by the guidance of Allah, he should be certain that Allah will support him all over his life; Allah will care for all his matters outwardly and inwardly as He cared for His beloved and chosen from his beginning to his end.

Look at Allah's care for His beloved and chosen in brief:

Allah says to those who are around him so that they don't think they have honor on him by supporting or helping him or feel proud or boast by receiving him or giving him shelter, He says to all of them:

"If you will not aid him, Allah certainly aided him." (Surat

At'tawbah, verse 40)

Allah didn't say: *Allah certainly will aid him*, but Allah aided and gave victory to him from the beginning of this life, at the very beginning, Allah honored him in paradise and wrote on every leave in paradise: *La Ilaha Illa Allah Mohammedon Rasool Allah* (there is no God but Allah Mohammed is the apostle of Allah), He also wrote this phrase on the chests of nymphs and on the palaces of paradise and on everything in paradise, so that all creatures know that he is the chosen prophet and the beloved apostle of Allah.

When Adam although he is the first prophet and the first apostle, when he did the sin, by whom did he ask Allah for forgiveness? He said as narrated in the trusted Hadeeth, the apostle of Allah (May the blessings and peace of Allah be upon him) said:

("When Adam did the sin, he said: "Oh Allah I ask You by the honor of Mohammed to forgive me." Allah said: "How did you know Mohammed although I haven't created him yet?" He said: "Oh Allah, when you created me by Your hand and breathed life into me, I raised my head and saw *La Ilaha Illa Allah Mohammedon Rasool Allah* written on the poles of the throne, so I knew that he is the most beloved creature to You." Allah said: "You are right Adam, he is the most beloved to Me, as you asked Me by his honor, I forgive you, but for Mohammed, I wouldn't have created you.")⁹⁶

Oh Allah, by the honor of our sir Mohammed, forgive us all from all sins that we did and guide us all to the righteous deeds and the best deeds during our remaining lives.

Then Allah:

- Gave his luminous and physical descriptions to every prophet and every apostle.
- He gave them a divine order to inform their nations about the descriptions of this prophet and this apostle.
- They also ordered them to follow and support him if they live at his time.
- So every prophet sent to a group of people after he calls them to the oneness of Allah, he tells them that he came to bring good news of the last apostle.

96 Al-Hakem, Al-Bayhaky and Ibn-Asaker also narrated it after Abd-Ar'rahman Ibn-Zayd Ibn-Aslam after his father after his grandfather after Omar Ibn-Al-Khat'tab in Jamea Al-Ahadeeth Wal-Maraseel.

As our sir Jesus did, as Allah says:

"And giving the good news of an Apostle who will come after me, his name being Ahmad." (Surat As'saff, verse 6)

He also described him saying:

"The prophet who will come after me is called Mohammed, he is not harsh, rough or clamorous in markets, he doesn't return the offense by offense but he forgives and excuses."

Allah even sent with him the descriptions of his companions who go with him in this guidance and support him to deliver the missions of Allah.

Some people maybe astonished why the people of Medina were the Ansar who supported the noble prophet and why did they help him and never delayed responding his call? They even went to him in Mecca several times and they paid homage to him; the first and the second Akaba pledges of allegiance.

Every time they pledged that he emigrates to their town and that they protect him as they protect their souls, their children and their wives, they only wanted him to go to their town and stay there.

Oh brothers, this is Allah's care for His beloved and chosen, when the prophets of Allah told about the apostle of Allah (May the blessings and peace of Allah be upon him), they mentioned the time of his birth, the place to which he would emigrate, the route of his emigration, what would happen to him as a child, they even mentioned the time when he would travel to Syria, they mentioned the year and the road in which he would go.

So, when his uncle Abu-Taleb took him on his journey for trading to Syria, he was only twelve years then, he found the monk Bohayra waiting for him, he asked him: "What is this child to you?" He said: "I am his father." He said: "No, in our well-kept book, it says that his father died before his birth." He said: "I am his uncle." He said: "That's true, we know that he is brought up by his grandfather and his uncle, take your nephew and go back because the Jews know that this is the year of his journey to Syria and they are waiting at twelve roads on each road there are group of them waiting to kill him."

They want prophecy to be in them and never leaves them to the progeny of Ismail, they even know the year when he traveled to Syria and waited for him by the roads they expect him to follow.

So Abu-Taleb brought him back as he knew that the matter of this prophet was revealed to the prophets and apostles thousands of years

before his mission.

The Jews realized that, so some of them emigrated to Syria, others went to stay in Arafa, others went to stay in Mecca and others went to stay in Medina because they knew it is the place to which he would emigrate.

When the prophet (May the blessings and peace of Allah be upon him) was born, he had sore eyes, they told his grandfather that there was a Jewish monk knew medicines at the mountain of Arafa to go to him to prescribe medicine for him, he took him and went to the monk, when the monk saw him, he said: "His medicine is with him, take from his saliva and put on his eyes, he will recover at once."

He took from his saliva and put on his eyes, he recovered at once, he knew that he is the prophet of Allah and the apostle of Allah whom Allah made the seal prophet and the last apostle (May the blessings and peace of Allah be upon him).

So some of them stayed in Medina, a king, called As'ad Al-Hemyary, came from Yemen three hundred years before the mission of the prophet, his army was about three thousand soldiers came to widen his kingdom, when he reached Yathreb's suburbs which is now Medina, Jewish scholars came out and said to him: "Oh king, you won't conquer this town." He said: "Why?" They said: "Because it is the emigration place of the seal prophet." He asked the scholars who were with him, they agreed to this, he chose four hundred scholars from those who were with him, he married them and built each one of them one floor house and built two floor house for their leader and said to him: "I didn't build this house for you, but for the seal prophet when he emigrates to this town." He gave him a letter and ordered him to give it to his sons and to bequeath it until they deliver it to the seal prophet.

So, when the prophet (May the blessings and peace of Allah be upon him) entered Medina, he found Ansar, who were Ansar? They were the descendants of those scholars sent by Allah to the place where he would emigrate to; this was three hundred years before his emigration, they were ready and knew surely that this is the place to which the seal prophet would emigrate and that they are the Ansar (supporters) of this prophet.

So, they waited for his mission and his appearance, when they knew about his news, they said: "Oh people, don't let the Jews to support and help him before you, let's go to him in Mecca and ask him to emigrate to us so that we will be his supporters not the Jews."

When he emigrated to his town, everyone of them wanted to direct the she-camel, he (May the blessings and peace of Allah be upon him) said to them: "Let it, it has the order to go by the order of Allah." As Allah says:

"And we do not descend but by the command of your Lord; to Him belongs whatever is before us, whatever is behind us and whatever is between these, and your Lord is not forgetful." (Surat Mariam, verse 64)

The she-camel came to a place where they used to dry dates and kneeled down, they came quickly to take his luggage, the nearest to this place was Abu-Ay'yoob Al-Ansary, he was the descendant of the leader of the scholars and his house was of two floors that was built for the noble prophet.

So, when the prophet (May the blessings and peace of Allah be upon him) inhabited, he entered his house not anyone else's, then he said: "Oh Aba-Ay'yoob, where is the letter of Tob'baa?" He brought it, he had written in it: "I testify that Ahmed is an apostle from Allah The Creator. If I am alive with him, I would support him and be his cousin. I would fight his enemies by my sword and drive away all his worries."

Then the prophet (May the blessings and peace of Allah be upon him) said: "Allah gives mercy to Tob'baa, he is the first one who believed in me."

He was the first one who believed in the apostle of Allah (May the blessings and peace of Allah be upon him). Besides, Allah chose the best species among people to be his supporters, he (May the blessings and peace of Allah be upon him) said:

"The most beloved of you to me are those who have the best manners, those who are humble and those who like people and be liked by them. The most hateful to me of you are those who are talebearers, those who disunite among lovers and those who seek faults for innocents."⁹⁷

Oh brothers and lovers believers, as I said, Allah honors those who are believers and gives them victory everywhere and at all times and does for them as he did for the noble prophet (May the blessings and peace of Allah be upon him).

A short time before emigration the prophet (May the blessings and peace of Allah be upon him):

97 Narrated by At'tabarany in As'sagheer and Al-Awsat and by Al-Baz'zar from the Hadeeth of Abdullah Ibn-Mas'ood

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- Was taken by Allah from Mecca to Jerusalem.
 - To the high Heavens and to where he was the measure of two bows or closer still.
 - The prophet (May the blessings and peace of Allah be upon him) brought these distances near to our minds, so he says in his noble Hadeeth what means:

"Between the heavens and the earth is as the journey of five hundred years, between one heaven and another is as the journey of five hundred years and the breadth of each heaven is as the journey of five hundred years."

He went through all this and met the prophets, the apostles, the angels, higher angels and all other types of those who are nearer to Allah and came back while his bed was still warm, i.e. he passed through all these distances in few moments, why didn't he do that in his emigration? He didn't do that although he was able to do it as everything in life and in the hereafter acts according to his will and his order.

Trustee Gabriel came to him and said to him: "Oh Mohammed, Allah sends you peace and tells you that the earth is under your order, command it as you wish." The angel of mountains also came to him and said: "All mountains are under your order, command them as you wish."

Why didn't he take the distance from Mecca to Medina in one step? Because he (May the blessings and peace of Allah be upon him) has mercy towards his nation, so by this mercy and pity towards his nation he called us all and said to us:

"The weak is the leader of his companions."⁹⁸

If we are in a group in a journey, who deserves to be the leader? He said:

"The weak is the leader of the convoy."⁹⁹

I.e. in traveling they go according to him. So the whole convoy stops if he says that he is tired and if they go they go according to his ability not as the strong people want. This is the way of the noble prophet in all aspects of life and also religious matters, he ordered that leadership is to the weak even in prayers, he said:

"If any of you becomes an imam for people in prayers, he should be moderate (make it short) as amongst them there are weak and old

⁹⁸ From the Hadeeth of Omar.

⁹⁹ An'nehaya fee Ghareeb Al-Ahadeeth.

people, but if he prays for himself, he can stay as long as he likes."¹⁰⁰

He (May the blessings and peace of Allah be upon him) chose to emigrate in a hard way to teach us that Allah's care is with all Muslims and believers if they are truthful to Allah. If he covered the distance between Mecca and Medina in one step, we would say that it is not a surprising thing as Allah always does this with His beloved prophet. But the prophet wanted to give us a practical lesson about Allah's care and that it is for all believers, so Allah says:

"And whoever is careful of (his duty to) Allah, He will make for him an outlet." (Surat At'talak, verse 2)

For whom is this verse? Is it only for prophets and apostles?

No, by Allah, it is for all male and female believers and all male and female Muslims either they are Arabs or not, white, red or black, it depends on fearing Allah, as long as man fears Allah, He will care for him.

We beg Allah to support us by His care, to make us among those He cares for, to guide us all to be obedient for Him, to make our organs and bodies always obey His orders, to make our hearts always ask Him, to cover our sins in this life and make us in the hereafter among those who will have His paradise and His favors.

May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.

100 Saheeh Al-Bokhary and Muslim after Abu-Horayrah after Mohammed.

Following reasons is the root of victory

Oh brothers, which is greater and higher in degree to Allah, our sir the apostle of Allah or our sir Omar?

Of course he is our sir the apostle of Allah. But when our sir Omar wanted to emigrate, he went to the leaders and knights of Koraysh while they were around Ka'ba and warned them, because at that time he was attracted and was pushed to do things, no one could control him at that time, he went to them and said:

"Whoever wanted his children to become orphans, his mother to lose him and his wife to become a widow, follow me behind this valley." No one of them answered or followed him, were they feeble then? No, they were those who stood before the house of the noble prophet with their swords at the night of his emigration.

Then, how could Omar do this? He was attracted at that time, but was this the perfect degree or the degree of our sir the apostle of Allah? Of course it is the degree of our sir the apostle of Allah. He shows us that the most perfect degree is that which follows reasons, but the degree of attraction only depends on Allah's bounties, His support, His strength and His help.

Where are creatures here? None, the degree of following reasons gives to people their shares from Allah's rewards:

- **There is a share to Abu-Bakr as he accompanied him.**
- **There is a share for those who got him food.**
- **There is a share for those who got him news.**
- **There is a share for those who he erased his footprints.**
- **Then the strangest thing of Allah's support is that the guide who took the apostle of Allah from Mecca to Medina was one of the disbelievers. All the books of autobiographies didn't say that he embraced Islam, he was Abdullah Ibn-Orayket, however he agreed to take the apostle of Allah and Abu-Bakr away of the beaten tracks to Medina, although there was a big prize of one hundred camel for anyone who found the apostle of Allah dead or alive.**

What made that man to be honest with the apostle of Allah? It is

Allah's help and His care as if He led his heart to be as a servant to the apostle of Allah. The matter is not that Allah makes His beloved as your servants because this is an ordinary thing, but the matter is that Allah makes your enemies as your servants, this is a great care from Allah. It was not only that man, our sir the apostle of Allah and Abu-Bakr were alone on their emigration, would they enter Medina like this? No, because Allah has decreed as He said:

"And to Allah belongs the might and to His Apostle and to the believers." (Surat Al-Monafekoon, verse 8)

He should give him honor, so before he reached Medina, a young man with seventy men of his tribe with their swords came to captivate the prophet and give him to Koraysh to take the reward, this tribe was called Aslam, their leader was called Boraydah Ibn-Al-Hosayb Al-Aslami, the seventy men waited with their swords by the way through which the apostle of Allah and Abu-Bakr would pass without any weapons with them.

When the apostle of Allah arrived and saw the leader of the young men, he asked him: "Who is the man?" He said: "I am Boraydah from Al-Hosayb." Our sir the apostle of Allah turned to Abi-Bakr and said: "Your matter (problem) has been calmed down Aba-Bakr." Then our sir the apostle of Allah said to the man: "From where?" He said: "From Aslam." The apostle of Allah said: "You are safe Aba-Bakr." Then Borayda said: "Who are you?" He said: "I am Mohammed the apostle of Allah."

No one in the universe is more courageous than the apostle of Allah, even the great leaders and heroes used to say: "When the war was too violent, we used to seek protection by the apostle of Allah." I.e. they make him face the enemies and they fight from behind him.

At the battle of Honayn, the atheists prepared a trap for the apostle of Allah and those who were with him, when they went between two mountains the atheists rained them by their arrows and Muslims ran away, but the apostle of Allah didn't leave his place, he didn't run, he was riding a mule and calling :

"I am the prophet no lie; I am the grandson of Abdel-Mot'taleb." There is no one like the apostle of Allah in courage or other aspects because he is the most perfect, as Allah says:

"And most surely you conform (yourself) to sublime morality." (Surat Al-Kalam, verse 4)

I.e. you are over the great morality and higher than it.

When he said to Borayda *I am the apostle of Allah*, the divine miracle happened and Allah threw belief in the man's heart, so he said to him at once: "I testify that there is no God but Allah and that you are the apostle of Allah." Although he didn't recite to him a single verse of Koran or any other preachment, so that we know that it is Allah's care and His protection that enriched him and made him not need lots of armaments or equipments.

The more astonishing thing is that the seventy men announced they are Muslims at once, Borayda said to the apostle of Allah: "You won't enter Medina like this."

- He ordered his men to form two rows thirty five in each row.
- He took off his turban scarf and put it on top of his spear as if it is a flag.
- He walked in front of the two rows with the flag and the apostle of Allah at the back.
- So that the apostle of Allah entered Medina in a battalion like national guard honored by Allah.

This battalion came at once so that we know as Allah says:

"Most surely We help Our apostles."

Not only them, but:

"Most surely We help Our apostles, and those who believe, in this world's life and on the day when the witnesses shall stand." (Surat Ghafer, verse 51), This means that whoever follows the noble prophet and applies his way, this verse will be his. When our sir the apostle of Allah went out from Mecca, it was the beginning of Rabee'a, it wasn't in Moharram, and he entered Medina the night of twelfth Rabee'a. So it was good omen signs for our sir the apostle of Allah:

- He was born at the night of twelfth Rabee'a.
- He entered Medina at the night of twelfth Rabee'a.
- Died at the night of twelfth Rabee'a.
- He was born on Monday.
- Entered Medina on Monday.
- Died on Monday.

These are luminous signs show us the care of Allah towards the master of masters (May the blessings and peace of Allah be upon him). So the way from Mecca to Medina nearly took a week, three days of it he was in the cave and the other three days in the heat of the sun and the hard road.

His clothes became dirty and he shouldn't enter Medina like

this, just before reaching Medina, our sir Abdul-Rahman Ibn-Awf came from a business trip to Syria, he said: "Wait oh apostle of Allah, while I was in Syria I found two garments only suitable for kings, I bought them as gifts for you." He gave them to the apostle of Allah to enter Medina wearing them, one of them was under and the second was outer.

Because Allah wanted to dress him the dignity of kings, our sir Az'zobayr Ibn Al-Aw'wam came with another trade and he said: "Oh apostle of Allah, I found two white garments only for kings, I bought them and they are gifts for you."

This means that he wore two new garments and had two extra garments, Allah made him enter Medina as a conqueror king, as it was said:

"If the care of Allah is yours, then sleep as all fears are safe."

Allah informs us that whoever go in this way, he will get Allah's victory, His support and His dignity, who in the whole universe will be:

- In the dignity of Caliph Omar.
- Knowledgeable as Imam Ali.
- Reciting as Imam Obayy Ibn-Ka'b.
- Knows what is legal and illegal as Mo'az Ibn-Jabal.
- Clever at leadership as Khalid Ibn-Al-Waleed.

They reached dignity degrees in everything, because Allah chose for him the best companions, if Allah wanted good for someone, He would chose his companions for him as he did for his apostle (May the blessings and peace of Allah be upon him), Allah says:

"Muhammad is the Apostle of Allah."

Could he announce the call only by himself?

"And those with him." (Surat Al-Fat'h, verse 29)

They were with him helping him to inform the call of Allah and to prevail the mission of Allah, so Allah dignified them, those who were very simple amongst them or base or mean, they became leaders or ministers or great men because Allah The Great and The Grand dignified them.

**May the blessings and peace of Allah be upon our prophet
Mohammed, his family and his companions.**

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