

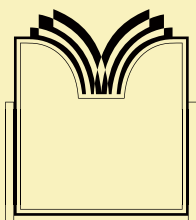
The Obligation of Warning Against the Widespread Evil Actions in Societies

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منكرات شائعة في المجتمعات يجب الحذر منها

The Obligation of Warning Against the Widespread Evil Actions in Societies¹

Written by:

Abu Abdillah

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¹ The original Arabic text used for the translation can be found here: http://aloloom.net/show_book.php?id=955.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface of the Author

Verily all praise is for Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls [and from our bad deeds]. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is none worthy of worship in truth except Allah, [alone and without any partner] and I bear witness that Muhammad is His slave and Messenger, may the peace and blessings of Allah be upon him, his household, his companions and grant him peace.

As for what follows:

Verily Allah the Mighty and Majestic has sent His Prophet Muhammad (ﷺ) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions, and he did not die [may peace and blessings be upon him] until Allah had completed with him the religion, and perfected his favor upon him for all of 'Alamin (mankind, jinns and all that exists). True salvation for the ummah, its dignity and honor, lies in actualizing the religion of Allah, the Exalted, establishment and performance of the religion, keeping far away from what Allah has forbidden, preventing the evil occurring from the Zalimun (polytheists, wrong-doers, etc.), and renouncing evil which has spread amongst the people. Allah, the Exalted, said in his noble book:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
لَكَانَ خَيْرًا لَّهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command) [3:110]

And the Most High said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding

Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful [3:104]

So salvation lies in enjoining Al-Ma'ruf (Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). Allah, the Exalted, has clarified this point, that those among the Children of Israel were cursed because of this reason [engaging in Al-Munkaraat (all types of polytheism and disbelief and all that Islam has forbidden)], and because of their disregard for not renouncing [the Munkaraat]. Allah, the Exalted, said in his noble book:

كَانُوا لَا يَتَنَاهَوْنَ عَنِ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ * لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do [5:78-79]

And enjoining Al-Ma'ruf (Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden) are from the characteristics of the believers who possess firm will. Allah, the Exalted said:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden) [9:71]

And Allah, the Exalted said:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

"O my son! Aqim-is-Salat (perform As-Salat), enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience with whatever befalls you. Indeed, [all] that is of the matters [requiring] determination [31:17]

And, as is established in ‘Sahih Muslim’ from the hadith of Abu Sa'eed al-Khudree (may Allah be pleased with him) who said:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ
فَلْيَسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعفُ الْإِيمَانِ

I heard the Messenger of Allah (ﷺ) say, “Whomsoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith

And also in ‘Sahih Muslim’ on the authority of Abdullah bin Mas’ud (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته ويقتدون بأمره،
ثم إنها تختلف من بعدهم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون، فمن جاهدكم بيده فهو
مؤمن، ومن جاهدكم بقلبه فهو مؤمن، ومن جاهدكم بلسانه فهو مؤمن، وليس وراء ذلك الإيمان حبة
خردل

Never has a Prophet had been sent before me by Allah to his people except that he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command.

Then there came after them their successors who proclaimed what they did not practise, and practiced what they were not commanded to do. He who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer; and beyond that there is no grain of Faith

And the Prophet (ﷺ) has clarified, as is reported in ‘Sahih Bukhari’ from the hadith of Nu'man bin Bashir (may Allah be pleased with him), that the destruction of the ummah occurs because of the reason for not renouncing the Munkaraat (evil), as the Messenger (ﷺ) said:

مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ
أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا
خَرْقًا، وَلَمْ نُؤَدَّ مِنْ فَوْقِنَا. فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّوْا
جَمِيعًا

The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in

our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe

And our Lord (Allah), the Exalted, has said in his noble book:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment [8:25]

And is established in ‘Sunan Abi Dawud and At-Tirmidhi’ from the hadith of Abu Bakr As-Siddiq (may Allah be pleased with him), that he said:

يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَعُونَ هَذِهِ الْآيَةَ : (يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ) وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ النَّاسَ إِذَا رَأَوْا ظَالِمًا فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ

O you people! You recite this Ayah: 'Take care of yourselves! If you follow the guidance no harm shall come to you from those who are astray (5:105). I indeed heard the Messenger of Allah (ﷺ) saying: 'When the people see the wrongdoer, and they do not stop him (from doing wrong), then it is soon that Allah shall envelope you in a punishment from Him

And it has been affirmed with At Tirmidhi from the narration of Huthayfah (may Allah be pleased with him), he said the Messenger of Allah (ﷺ) said:

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ "

By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you. "

So from these ayaat and ahadith, we desired that we warn against some of the munkaraat (evils) which have spread amongst the people by conveying and making clear its evidences through the book of Allah and the Sunnah of the Prophet (ﷺ). This is so that the proof is established upon whomever the evidences have reached, and so that we absolve ourselves from any blame before Allah [the Exalted] from these munkaraat (evils), and to absolve ourselves before Allah [the Exalted] from conveying the proof which the safe-keepers of the book and the sunnah carry.

So from these Munkaraat (evils) are:

First: Associating partners with Allah the Exalted in (acts of) worship.

And that is to conduct acts of worship for other than Allah, the Exalted - like prostration, bowing, humbling oneself/lowering oneself, submissiveness, seeking blessings, exaltation, vowing, sacrificing, fervent love, invocation/supplication, seeking deliverance and rescue, calling for aid and assistance, seeking benefit, repelling harm, and the rest of the types of worship - which only Allah is capable of doing. How many of the people go to the saints (righteous people), towards the shrines (places of worship under domes), and places of observance to invoke and supplicate to them (the saints), asking them for rescue, aid, and assistance, and making sacrifice to them for other than Allah, the Exalted, while also attaching great importance to them, showing submission and humility at their graves, seeking blessings from them, and there is no power and no strength except with Allah. And Allah, the Exalted, has said in his noble book:

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ

And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware [46:5]

And Allah, the Exalted, said:

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Say: "Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust." [39:38]

And Allah, the Exalted, said:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ * وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

And invoke not besides Allah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers). And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful [12:106-107]

And Allah, the Exalted, said:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَسْتَبُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him [10:18]

And Allah, the Exalted, said:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters, etc.) will not be successful [23:117]

So in these noble ayaat is a mention that whosoever calls for aid/help to other than Allah in which only Allah is capable of doing, or he seeks the help of a dead person, or he invokes other than Allah, or he sacrifices for him, or he vows to him, or he diverts other than that from the acts of worship to him, then he is a mushrik (one who associates partners with Allah, the Exalted), and Shirk is the great sin which Allah will not forgive thereby making it incumbent upon him (to enter) the fire, as Allah, the exalted said in his noble book:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases [4:48]

And He, the Exalted, said:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers [5:72]

And from the (types of) shirk with Allah is that a person devotes his prayer, fasting, charity, teaching the people, or other than that from the acts of worship, intending by it commendation/appreciation of the people, hoping for their praise, and he wants by it money and the worldly life. Allah, the Exalted, has said in his noble book:

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِاطِلٌ مَّا كَانُوا يَعْمَلُونَ * مَنْ كَانَ يَرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ

Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is

nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do [11:15-16]

And the Prophet (ﷺ) said as comes in ‘Sahih Muslim’ on the authority of Abu Hurayrah (may Allah be pleased with him):

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشَّرْكِ؛ مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي، تَرَكْتُهُ
وَشْرَكَهُ

Almighty Allah says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism

And in the two authentic hadith compilations (Bukhari & Muslim) from the hadith of Jundub bin Abdillah (may Allah be pleased with him), he said: the Prophet (ﷺ) said:

مَنْ سَمِعَ سَمِعَ اللَّهِ بِهِ، وَمَنْ يَرَانِي اللَّهُ يَرَانِي بِهِ

He who so acts to show off, Allah will disgrace him on the Day of Resurrection, and he who does good deeds so that people (may hold him in high esteem), Allah will expose his hidden evil intentions before the people on the Day of Resurrection

And from the types of shirk with Allah: is to swear by anyone other than Allah, such as by the fathers and mothers, life of the children, wealth, Amanah (trust), or swearing by life and a nation, as the Messenger (ﷺ) said as comes in ‘Sunan At-tirmidhi’ and ‘Musnad of Ahmad’ from the hadith of Ibn Umar (may Allah be pleased with him):

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ

He who swears by anyone other than Allah has committed shirk

And it has been established with Ahmad and Abu Dawud, from the hadith of Buraydah (may Allah be pleased with him), that the Messenger (ﷺ) said:

مَنْ حَلَفَ بِالْأَمَانَةِ، فَلَيْسَ مِنَّا

He who swears by Amanah (trust) is not one of us

And from the types of shirk with Allah: is that it is said [What Allah wills and so-and-so wills], or [had it not been for Allah and you], or [I have put my trust in Allah and you], or [there is not for me except Allah and you], and other than that from phrases that are similar in kind, as it has been established with Nasa'i, and Ahmad from the hadith of Hudhayfah and ibn Abbas (may Allah be pleased with them both) that a man said to the Messenger (ﷺ): ‘Whatever Allah wills and you will.’ The Messenger (ﷺ) said:

أَجَعَلْتَنِي لِلَّهِ نَدَاءً، قُلْ: مَا شَاءَ اللَّهُ وَحْدَهُ

Have you made me an equal with Allah, say: It is what Allah alone wills

This is the wording of the hadith of Ibn Abbas (may Allah be pleased with him), and in the wording of Hudhayfah (may Allah be pleased with him):

قل: ما شاء الله، ثم ما شاء فلان

Say: What Allah wills, and then what so-and-so wills

Second: Going to magicians, astrologers (those who predict the future from the stars), fortune-tellers, and swindlers (tricksters who get money dishonestly from someone by deceiving or cheating them).

One may go to them (the magicians and the likes) for cure/treatment, to bring upon him some benefit, to ward off some harm which has afflicted him, or he goes to them believing in what they are saying from the affairs (that are apparent) and from the affairs which are hidden. It has been proven authentic from the Messenger (ﷺ), as comes in ‘musnad ahmad’ and ‘Sunan abi Dawud’ from the hadith of Abu Hurairah (may Allah be pleased with him), and with Al-Bazzar from the hadith of Jaabir bin Abdillah (may Allah be pleased with them both), that the Messenger (ﷺ) said:

من أتى كاهنا فصدقه بما يقول; فقد كفر بما أنزل على محمد

Whoever goes to a fortune-teller/soothsayer and believes in what he says has disbelieved in that which was revealed to Muhammad

And it has been established from the Hadith of Imraan bin Haseen (may Allah be pleased with him) with Al-Bazzar, and from the hadith of Abdullah bin Abbas (may Allah be pleased with him) with At-Tabarani, that the Messenger (ﷺ) said:

ليس منا من تطير أو تطير له، أو تكهن أو تكهن له، أو سحر أو سحر له

He is not from us who seeks omens or has omens interpreted for him (i.e. At-Tiyarah); or who practices fortune-telling or has his fortune told: or who practices sorcery and magic or goes to have it done for him

And it has been established as comes in ‘Sahih Muslim’ from the hadith of some of the wives of the Messenger (ﷺ), that he said:

من أتى كاهنا فسأله; لم تقبل له صلاة أربعين يوما

Whoever goes to a fortune-teller and asks him (about something), his prayer will not be accepted for forty days

These (magicians/sorcerers) claim to have knowledge of the hidden affairs while employing (using) the jinn. Whoever employs the jinn is a disbeliever; as Allah, the Exalted said:

وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

But neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us) [2:102]

So it is not permissible to go the likes of such (magicians/sorcerers), and it is obligatory upon one to return to Allah, the Exalted, for his need. Allah, the Exalted, said:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلِئِنَّ اللَّهَ قَلِيلًا مَّا تَذَكَّرُونَ

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilah (god) with Allah? Little is that you remember! [27:62]

Third: Abandoning/leaving off the obligatory prayers, and negligence/carelessness with regards to it, and there is no power and no strength except with Allah. Allah, the Exalted, says in his noble book:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا

Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell [19:59]

And Allah, the Exalted, said:

مَا سَلَكَكُمْ فِي سَقَرٍ * قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ * وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ * وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ
وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ *

What has caused you to enter Hell? They will say: "We were not of those who used to offer their Salat (prayers). Nor we used to feed Al-Miskin (the poor); And we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense." [74:42-46]

And Allah, the Exalted, said:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free [9:5]

And Allah, the Exalted, said:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ فِي الدِّينِ

But if they repent, perform As-Salat (Iqamat-as-Salat) and give Zakat, then they are your brethren in religion [9:11]

And it has been established from the hadith Abdullah bin Buraidah, with At-Tirmidhi that the Messenger (ﷺ) said:

العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

The covenant that distinguishes between us and them is prayer; so whoever leaves it, he has committed Kufr

And in ‘Sahih Muslim’ on the authority of Jabir bin Abdillah (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

بين الرجل والكفر، أو الشرك ترك الصلاة

Between a man and disbelief or polytheism is the abandonment of salat (prayer)

And in the ‘Musnad of Ahmad’ and ‘Sunan Abi Dawud’, from the hadith of Ubadah bin Samit (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَلَى عِبَادِهِ فَمَنْ جَاءَ بِهِنَّ لَمْ يَنْتَقِصْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ فَإِنَّ اللَّهَ جَاعِلٌ لَهُ يَوْمَ الْقِيَامَةِ عَهْدًا أَنْ يُدْخِلَهُ الْجَنَّةَ وَمَنْ جَاءَ بِهِنَّ قَدْ انْتَقَصَ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ لَمْ يَكُنْ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ عَذِبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ

Allah has enjoined five prayers upon His slaves, so whoever does them, and does not omit anything out of negligence, on the Day of Resurrection Allah will make a covenant with him that He will admit him to Paradise. But whoever does them but omits something from them out of negligence, will not have such a covenant with Allah; if He wills He will punish him, and if He wills, He will forgive him

Fourth: Democracy

And this is a tremendous evil spreading among the Muslims. It is a system of disbelief by the enemies of Islam. The meaning of it is: Ruling of the people with/by themselves. And the meaning of this is also: freedom of opinion, freedom of religion, freedom of beliefs, and there is no power and no strength except with Allah.

And like this is also showing deference (respect, esteem, honor) from one opinion to another, deference to the (many) religions, and this is disbelief and it is all the same. Allah, the Exalted, said in his noble book:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers [3:85]

And Allah, the Exalted, said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Truly, the religion with Allah is Islam [3:19]

And Allah, the Exalted, said:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخِوَانُكُمْ فِي الدِّينِ

But if they repent, perform As-Salat (Iqamat-as-Salat) and give Zakat, then they are your brethren in religion [9:11]

And Allah, the Exalted, said:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful [9:5]

And in the two authentic hadith compilations (Bukhari & Muslim) on the authority of Ibn Umar (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله ، وأن محمداً رسول الله ، ويقيموا الصلاة، ويؤتوا الزكاة ، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحقها، وحسابهم على الله تعالى

I have been commanded (by Allah) to fight people until they testify that there is none worthy of worship in truth except Allah, and that Muhammad is the Messenger of Allah, and to perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then their account is left to Allah

A few affairs which are covered under democracy are: what is called by liberation of the woman, freedom of opinion. In addition to this are also the elections which have spread amongst the Muslims [whereby in it are corruption/evil/dirty tricks not known to anyone except Allah], bloodshed, false testimony, the equalization of men and women (making women equal to men) and making equal immoral people to the moral people, and other than that from the many evils.

Fifth: Taking as allies/friends, aiding/helping/supporting, and cooperating with the disbelievers by speech, money, and other than that.

Allah, the Exalted, said in his noble book:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

O you who believe! 'Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust) [5:51]

And Allah, the Exalted, said:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah.

Verily, it is the Party of Allah that will be the successful [58:22]

And Allah, the Exalted, said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

O you who believe! Take not for Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-doers, etc.) [9:23]

And Allah, the Exalted, said:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them [3:28]

And Allah, the Exalted, said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْقَوْنَ إِلَيْهِمْ بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Quran, and Muhammad) [60:1]

Thus, it is obligatory upon a Muslim to disassociate himself from the disbelievers and from cooperating with him, and Allah, the Exalted, said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone," [60:4]

Sixth: Imitation of the disbelievers

Imitating the disbelievers in their clothing, adornment, and appearance, are all aspects from taking them as allies/friends. It has been established from the Messenger (ﷺ) as comes in ‘Musnad Ahmad’ and ‘Sunan Abi Dawud’ from the hadith of Abdullah bin Umar (may Allah be pleased with him), that the Messenger (ﷺ) said:

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

He who imitates a people (in their actions) is considered to be one of them

So it is obligatory upon a Muslim that he takes the guidance of the Messenger (ﷺ) as an example and role model in his clothing and adornment, and that he does not imitate the enemies of Islam in his dress or adornment, as the Messenger (ﷺ) said:

خير الهدى هدى محمد

The best guidance is the guidance of Muhammad (ﷺ)

And Allah, the Exalted, said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There has certainly been for you in the Messenger of Allah an excellent example [30:21]

Seventh: Mocking those who hold firmly to the book of Allah and the sunnah.

Allah, the Exalted, said in His noble book:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ * وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ * وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ * وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءَ لَضَالُونَ * وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ * فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ * عَلَى الْأَرَائِكِ يَنْظُرُونَ * هَلْ تُؤِيبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ

Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery); And when they returned to their own people, they would return jesting; And when they saw them,

they said: "Verily! These have indeed gone astray!" But they (disbelievers, sinners) had not been sent as watchers over them (the believers). But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers On (high) thrones, looking (at all things) [83:29-36]

And Allah, the Exalted, said regarding the disbelievers on the day of judgement:

قَالَ احْسِنُوا فِيهَا وَلَا تُكَلِّمُونِ * إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ * فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُم ذِكْرِي وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ * إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily! There was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them! Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful [23:108-111]

Mockery of those who hold firmly to the religion on account (because) of the religion is a tremendous danger. For verily mockery on account of the religion (the one holding firmly onto it) is mockery of the religion of Allah, the Exalted, and mockery of Allah, His Messenger, and his religion is disbelief in Allah. Allah, the Exalted, said:

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ يُغْفِرُ اللَّهُ بِنِعْمَتِهِ إِنَّهُمْ كَانُوا مُجْرِمِينَ

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals, etc.) [9:65-66]

Eight: Image making containing souls.

This is a very serious matter spreading amongst the Muslims, and few are those who reject it, and there is no power and no strength except with Allah. It is a very big sin with Allah, as it has been established in the two authentic hadith compilations (Bukhari & Muslim) from the hadith of Abu Hurairah (may Allah be pleased with him) he said: the Messenger (ﷺ) said:

ومن أظلم ممن ذهب يخلق كخلقي! فليخلقوا حبة وليخلقوا ذرة، وليخلقوا شعيرة

The Almighty Allah said: 'Who is more an oppressor than him who goes to create like My creation? Let him make a grain of corn, or an ant, or a grain of barley.'

And in the two authentic hadith compilations (Bukhari & Muslim) from the hadith of ibn Umar (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ

The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created.'

And in the two authentic hadith compilations (Bukhari & Muslim) on the authority of Ibn Abbas (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

كُلُّ مَصُورٍ فِي النَّارِ يَجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ فَيُعَذِّبُهُ فِي جَهَنَّمَ

Every image maker will go to Hell, and for every portrait he has made, there will be appointed one who will chastise him in the Hell

And in the two authentic hadith compilations (Bukhari & Muslim) from the hadith of Abdullah ibn Masud (may Allah be pleased with him) that the Messenger (ﷺ) said:

إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمَصُورُونَ

Those who will receive the most severe punishment from Allah on the Day of Resurrection will be the image makers

And in the two authentic hadith compilations (Bukhari & Muslim) from the hadith of Abu Talha Al-Ansari (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ

The angels do not enter a house in which there is a dog or an image

These proofs satisfy the prohibition of image making. These are general proofs including three dimensional images or non-three-dimensional. It also includes that which is drawn/sketched by hand, and pictures taken by the camera, so all of this is forbidden.

Whoever is forced to take a picture for passport purposes, or identity card, or what resembles that; then some of the people of knowledge issued a fatwa (legal verdict) stating that it is allowed to do that if compelled/forced and that the sin falls upon the one who forces the people to that.

Ninth: Vileness (evil/immoral act) of fornication

Verily this heinous/evil act has spread amongst the Muslims, and there is no power and no strength except with Allah. And He, the Exalted, has said:

وَلَا تَقْرَبُوا الزَّوْجَةَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him [17:32]

And in 'Bukhari' from the hadith of Sumrah bin Jundub (may Allah be pleased with him), that the Messenger (ﷺ) said in a long hadith:

..فانطلقنا فأتينا على مثل التنور، - قال وأحسب أنه كان يقول: فإذا فيه لغط وأصوات، قال: فاطلعنا فيه، فإذا فيه رجال ونساء عراة، وإذا هم يأتهم لهب من أسفل منهم، فإذا أتاهم ذلك اللهب ضوضوا، قال: قلت لهما: ما هؤلاء؟ قال: قالوا لي: انطلق...

...So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread). I (the narrator) think the Prophet (ﷺ) said, "In that oven there was much noise (shouting) and voices." The Prophet (ﷺ) added: "We looked into it and found naked women and men, and behold, a flame of fire was reaching to them from underneath. When it (the fire) reached them, they cried loudly. I asked, 'who are these?' they said to me, Proceed'...

And at the end of the hadith:

وأما الرجال والنساء العراة الذين في مثل بناء التنور؛ فإنهم الزناة والزواني

And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses

And Allah, the Exalted, said in his noble book:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah's Law) [24:2]

And the Messenger (ﷺ) said as comes in 'Sahih Muslim' from the hadith of Ubadah bin As-Samit (may Allah be pleased with him):

لُبِكْرٌ بِالْبِكْرِ جَلْدُ مِائَةٍ، وَتَغْرِيْبٌ عَامٌ، وَالتَّيْبُ بِالتَّيْبِ جَلْدُ مِائَةٍ، وَالرَّجْمُ

When an unmarried man commits adultery with an unmarried woman, they should receive one hundred lashes and be exiled for a year. If they (fornicate while they) were married, they shall receive one hundred lashes and be stoned to death

These immoralities/evil acts have spread due to the lack of marriage, and the high cost of dowries, and also due to the next evil act (which is tenth).

Tenth: Mixing (intermingling) of men and women, and the displaying of women (showing off her charms and adorning herself in front of non-mahram men)

This is great affair which brings about fornication, for it has spread heavily amongst the Muslims. In the two authentic hadith compilations (Bukhari & Muslim) from the hadith of Usamah bin Zaid that the Messenger (ﷺ) said:

ما تركت بعدي فتنة أضر على الرجال من النساء

I am not leaving behind me a more harmful trial for men than women

And in ‘Sahih Muslim’ from the hadith of Abu Sa’id Al-Khudri (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

اتقوا الدنيا واتقوا النساء؛ فإن فتنة بني إسرائيل كانت في النساء

So beware of the beguilements (tricks) of the world and those of women. For verily the trial of Banu Israel was through women

So looking at women, speaking to them, and sitting with them are a trial for the heart and refuge is sought with Allah.

It has been established in ‘Musnad Ahmad’ from the hadith of Umar bin Khattab (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

ما خلا رجل بامرأة إلا كان الشيطان ثالثهما

A man is not alone with a women except that Shaitan is the third between them

And in the two authentic hadith compilations (Bukhari & Muslim) from the hadith of Uqbah bin Amir (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

إياكم والدخول على النساء، فقال رجل من الأنصار: أفرأيت الحمى؟ قال: الحمى الموت

Avoid (entering a place) in which there are women (uncovered or simply to mix with them in seclusion)." A man from the Ansar said, "Tell me about the brother of a woman's husband." He replied, "The brother of a woman's husband is death."

And, Allah, the Exalted, says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ - وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their

adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.) [24:30-31]

It has been made impermissible upon the woman to be the cause of temptation for men, in that she displays her beauties/charms, manifests something from her skin, and she is soft in speech to men, for Allah, the Exalted, said in his noble book:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

And stay in your houses, and do not display yourselves like that of the times of ignorance [33:33]

And Allah, the Exalted, said:

فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

Then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner [33:32]

And He says:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

And when you ask (his wives) for anything you want, ask them from behind a screen [33:53]

And Allah, the Exalted said:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful [33:59]

And in ‘Sunan At-Tirmidhi’ from the hadith of Abdullah ibn Masud (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ

The woman is Awrah, so when she goes out, the Shaitan seeks to tempt her

And it has been established in ‘Musnad Ahmad’ and ‘Sunan Abi Dawud’ from the hadith of Abu Musa Al-Ash'ari (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

أَيُّمَا امْرَأَةٍ اسْتَغْطَرَتْ فخرجت، فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ

Any woman who puts on perfume and exits (from her residence) then passes by people so that they can smell her fragrance is an adulteress

And in ‘Sahih Muslim’ on the authority of Jarir bin Abdillah (may Allah be pleased with him) that the Messenger (ﷺ) was asked about an accidental glance (at a woman), so the Prophet (ﷺ) said:

اصْرِفْ بَصْرَكَ

Turn your eyes away

And in the two authentic hadith compilations (Bukhari & Muslim) on the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger (ﷺ) said:

العَيْنَانِ تَزْنِيَانِ، وَزَنَاهُمَا النَّظْرُ، وَالْأَذْنَانِ تَزْنِيَانِ، وَزَنَاهُمَا الْإِسْتِمَاعُ، وَالْيَدُ تَزْنِي وَزَنَاهَا الْبَطْشُ، وَالرِّجْلَانِ تَزْنِيَانِ، وَزَنَاهُمَا الْخَطْيُ، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيَصْدُقُ ذَلِكَ الْفَرْجُ، أَوْ يَكْذِبُهُ

The eyes commit zina, and their zina is the (lustful) look. The ears commit zina, and their zina is the listening (to voluptuous songs or talk). The hand commits zina, and its zina is the (lustful) grip, and the feet commit zina, and their zina is the walking (to the place where he intends to commit zina). The heart yearns and desires and the private parts approve all that or disapprove it

Eleventh: Consumption of intoxicants

Allah, the Exalted, said in his noble book:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer).

So, will you not then abstain? [5:90-91]

And it has been established in ‘Sunan At-Tirmidhi’ from the hadith of Anas bin Malik (may Allah be pleased with him) and our Sheikh Muqbil Hadee (may Allah have mercy on him) has declared it hasan in ‘Saheeh ul-Musnad’, he said:

لعن النبي (ﷺ) في الخمر عشرة: عاصرها، ومعتصرها، وشاربها، وحاملها، والمحمولة إليه، وساقها، وبائعها، وأكل ثمنها، والمشتري لها، والمشتراة له

The Prophet (ﷺ) cursed wine from ten (angles): its presser, the one whom it is pressed for, its drinker, the one who carries it, the one to whom it is carried, the one who pours it, the one who

sells it, the one who consumes its price, the one who purchases it, and the one whom it was purchased for

And in 'Sahih Muslim' from the hadith of Jabir bin Abdillah (may Allah be pleased with him), he said, the Messenger (ﷺ) said:

كُلُّ مُسْكِرٍ حَرَامٌ إِنَّ عَلَيَّ اللَّهُ عَزَّ وَجَلَّ عَهْدًا لِمَنْ يَشْرَبُ الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ " . قَالُوا يَا رَسُولَ اللَّهِ وَمَا طِينَةُ الْخَبَالِ قَالَ " عَرَقُ أَهْلِ النَّارِ أَوْ عَصَاةُ أَهْلِ النَّارِ "

Every intoxicant is unlawful. Allah, the Mighty and Sublime, has promised the one who drinks intoxicants that He will give him to drink from the mud of Khibal." They said: "O Messenger of Allah, what is the mud of Khibal?" He said: "The sweat of the people of Hell," or he said: "The juice of the people of Hell."

Some of the people perhaps consume drugs and marijuana and they are from the types of alcoholic (substances), and they are also that which intoxicates. The Prophet (ﷺ) said that every intoxicant is unlawful. Some people call it by another name, so it may be they call it a 'divine/holy beverage' or they may call it 'beverage booster', and other than that, for it has been established on the authority of Aisha (may Allah be pleased with her), as comes in 'Sunan Ad-Darimee' that the Messenger (ﷺ) said:

يسمونها بغير اسمها؛ فيستحلونها

They call it by another name; thus making it permissible (for themselves)

Twelfth: Dealing with usury

Allah, the Exalted, said in his noble book:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ * فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلَمُونَ وَلَا تُظْلَمُونَ

O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums) [2:278-279]

And in 'Sahih Muslim' from the hadith of Jabir bin Abdillah (may Allah be pleased with him), he said:

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آكِلَ الرِّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ وَقَالَ هُمْ سَوَاءٌ

Allah's Messenger (ﷺ) cursed the acceptor of interest and its payer, and one who records it, and the two witnesses, and he said: They are all equal

The transactions/dealings of the Muslims have increased with usurious/interest based banks, and accepting interest based wealth has increased. And this wealth is haram as the blessings are wiped out. Allah says:

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ

Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.)
[2:276]

And like this are also banks which are called Islamic banks (but) with them are usurious/interest based dealings and thus it is obligatory to warn against them. Whoever is forced to deal with this type of bank, then it is obligatory upon him to consult the people of knowledge (the scholars - regarding his particular situation) in order that he does not fall into usurious/interest based dealings.

That which enters into usury: Selling gold for gold with trade-offs (not selling it for equal amounts). Thus, it is not permissible for gold to be sold for gold except if it is an equal amount for an equal amount, and equal weight for an equal weight, and the same goes for selling silver for silver.

As for if gold is sold for silver, or silver is sold, or gold is sold for money, then it is not a condition for the weights to be similar or alike. However, *Taqaabudh* (a reciprocal taking possession of commodity and its monetary equivalent by buyer and seller respectively) is made a condition, and it is not permissible for one of them (the buyer or seller) to make the terms on credit (for example, it is not allowed for the seller to sell his gold and the buyer to pay cash some time later, the exchange of goods - gold and money - must occur in the same sitting), and like that: selling wheat for wheat, barley for barley, dates for dates, salt for salt, so equality (of weight) and exact equivalence is made a condition. If the types differ, such as if one sells wheat for barley; then this trade-off is permissible with the condition of *Taqaabudh* (a reciprocal taking possession of commodity and its monetary equivalent by buyer and seller respectively), and both parties takes their share before parting ways.

The Messenger (ﷺ) said:

الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمَلْحُ بِالْمَلْحِ مِثْلًا بِمِثْلِ سِوَاءٍ بِسِوَاءٍ يَدًا بِيَدٍ فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ

Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand

As for if dates are sold, or barley, or wheat, or salt for gold, silver, and money; then it is permissible for the terms to be on credit (paying for the goods at a later time) and this is not from riba (usury).

Thirteen: Cheating and Deceiving in Dealings

Whether that be in buying and selling, or renting, or other than it. For it comes in Saheeh Muslim from the narration of Abu Huraira May Allah be pleased with him that the Prophet (ﷺ) said:

من عشنا، فليس منا

He who cheats us is not from us

And in the Two Saheehs (Al Bukhari and Muslim) from the narration of Hakeem Ibn Hizaam May Allah be pleased with him he said: The Messenger of Allah (ﷺ) said:

لُبَّيْعَانِ بِالْخِيَارِ مَا لَمْ يَنْفَرَقَا - أَوْ قَالَ حَتَّى يَنْفَرَقَا - فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُجِئَتْ بَرَكَتُهُ بَيْعِهِمَا

"The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost.

Fourteen: Partisanship (Hizbiyyah) and splitting of the Muslims.

The meaning Hizbiyyah is: The gathering of a group from the people upon views which oppose the guidance of the Prophet (ﷺ). Their alliance and dissociation is based upon it, thus their alliance and dissociation becomes narrow, due to their views and objectives. This is what is considered to be despised fanaticism. It is obligatory upon a person that his alliance and dissociation be due to/for the book of Allah and the Sunnah of his Prophet ﷺ and this is the party of Allah

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

Verily, it is the Party of Allah that will be the successful [58:22]

As for that which its mention preceded then it is dispraise worthy, Indeed Allah Jala Wa'Ala said in his noble book:

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ - مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

Be not of Al-Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).

Of those who split up their religion (i.e. who left the true Islamic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it [30:31-32]

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

Verily, those who divide their religion and break up into sects (all kinds of religious sects) , you (O Muhammad) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do [6:159]

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

"And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious - see V.2:2)." [6:153]

Thus there is no success for the nation whilst they are split, and the nation will not be successful unless they gather upon the book of Allah and the Sunnah of the Prophet (ﷺ) and establish the religion of Allah.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith) [3:103]

Fifteen: Revolting against the leaders, declaring them as disbelievers, establishing revolutions and protests.

This matter's corruption is broad. This is a matter which is not supported by the book of Allah nor the Sunnah of the Prophet (ﷺ). What is obligatory is to advise the leaders with kindness and gentleness, invoke Allah for their correctness and guidance. For in their correctness is correctness for the people, and for the societies. As for revolting against them and declaring them disbelievers then this leads to bloodshed, women becoming widows, kids becoming orphans and there is no power and no strength except with Allah.

Indeed the Prophet (ﷺ) as in As Saheehayn from the narration of Abdullah Ibn Abbas (may Allah be pleased with him):

مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً

"Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Pre-Islamic Period of Ignorance. (i.e. as rebellious Sinners).

The Prophet (ﷺ) said as in Saheeh Muslim from the narration of Abu Hurairah (may Allah be pleased with him):

عليك السمع والطاعة في عسرك ويسرك ومنشطك، ومكرهك وأثرة عليك

"It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, or when someone is given undue preference to you.

It has been affirmed from the Prophet (ﷺ) as in Al Bukhari from Anas (may Allah be pleased with him):

اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتُعْمِلَ حَبَشِيٌّ كَانَ رَأْسُهُ زَبِيبَةً

"Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

In Saheeh Muslim from the narration of Wa'il Ibn Hujr May Allah be pleased with him he said, the Messenger of Allah (ﷺ) said when he was asked:

إن قامت علينا امراء يسألونا حقهم، ويمنعوننا حقنا، فما تأمرنا؟ فأعرض عنه، ثم سأله، فقال رسول الله صلى الله عليه وسلم "اسمعوا وأطيعوا؛ فإنما عليهما حملوا، وعليكم ما حملتم

"O Prophet of Allah! Tell us, what you command us to do if there arises over us rulers who demand of us what is due to them and refuse us what is due to us." Messenger of Allah (ﷺ) turned away from him, but he repeated the same question. Thereupon Messenger of Allah (ﷺ) said, "Listen to them and obey them. They are responsible for their obligations and you are accountable for yours."

In Saheeh Muslim from the narration of Huthayfah Ibn Al-Yamaan (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

تَسْمَعُ وَتُطِيعُ لِأَمِيرٍ وَإِنْ ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ

You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.

Thus it is upon a person that he not be a caller to evil, and that he not be a means for the splitting of the Muslims.

Sixteen: Taking bribes

The meaning of Bribery is to take wealth and gifts to invalidate/abolish a right, or to give something to one whom is not entitled to it. This is a great sin, and its doer is cursed. For indeed it is affirmed from the narration of Abdullah Ibn Amr Ibn Al-Aas May Allah be pleased with him and his father that the Prophet (ﷺ) said:

لَعْنُ اللَّهِ الرَّاشِيَ وَالْمُرْتَشِيَ

Allah has cursed the one who bribes and the one who takes bribes
Reported by Abu Dawood and At Tirmidhi

Thus it is upon the leaders, and those entrusted that they are distant from taking bribes. Rather, it is upon them also that they don't even accept gifts.

For it has been affirmed in As Saheehayn from the narration of Abee Humayd As-Saa'idee (May Allah be pleased with him) that the Prophet (ﷺ) said:

أَمَّا بَعْدُ فَإِنِّي أَسْتَعْمِلُ رِجَالًا مِنْكُمْ عَلَى أُمُورٍ مِمَّا وَلَا يَبِي اللَّهَ، فَيَأْتِي أَحَدَكُمْ فَيَقُولُ هَذَا لَكُمْ وَهَذِهِ هَدِيَّةٌ
أُهِدِيَتْ لِي فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ وَبَيْتِ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا،

Amma Ba'du (then after) I employ some men from among you for some job which Allah has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not if he was telling the truth by Allah

Seventeen: Lowering the garment below the ankles

In Al Bukhari from the narration of Abi Huraira May Allah be pleased with him he said, the Messenger of Allah (ﷺ) said:

مَا أَسْفَلَ مِنَ الْكُعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ

The part of an Izar which hangs below the ankles is in the Fire.

And if that is accompanied by arrogance then the sin is greater and more severe for it has been affirmed in (Saheeh) Muslim from the narration of Abu Tharr May Allah be pleased with him he said the Messenger of Allah (ﷺ) said

ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم، ولا يزكيهم ولهم عذاب أليم قال: المسبل، والمنان، والمنفق سلعته بالحلف الكاذب"

There are three (types of) people to whom Allah will neither speak to on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement, "One who lets down his lower garments (below his ankles) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath.

And from Abi Saeed Al Khudri May Allah be pleased with him, which is reported by Abu Dawood, and Ahmad that the Prophet (ﷺ) said:

إزاره المسلم إلى نصف الساق، ولا حرج -أو لا جناح- فيما بينه وبين الكعبين، فما كان أسفل من الكعبين فهو في النار، ومن جر إزاره بطرا لم ينظر الله إليه

The lower garment of a believer should be half way below the knees. He is guilty of no sin if they are up to the ankles. That which is below the ankles is in the Fire (of Hell). Allah will not look at one who allows his lower garment to trail out of vanity.

Lowering the garment below the ankles is prohibited, whether that be in regards to the Khamees, Sirwaal, or Izaar, due to the generality of the preceded narrations.

Eighteen: Shaving the beard or trimming it

In the two Saheehs (Al Bukhari and Muslim) from the narration of Ibn Umar (may Allah be pleased with him) that the Prophet (ﷺ) said:

خَالِفُوا الْمُشْرِكِينَ أَحْفُوا الشَّوَارِبَ وَأَوْفُوا اللَّحَى

Oppose the polytheists, trim the moustache and grow beard.

It has been affirmed from the narration of Zayd Ibn Arqam May Allah be pleased with him that the Prophet (ﷺ) said:

مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا

Whoever does not take from his mustache, then he is not from us
Reported by At Tirmidhi .

In that (taking from the beard) is imitation of the women, and indeed the Prophet (ﷺ) said:

لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ

Allah cursed those men who imitate women
Reported by Al Bukhari from the narration of Ibn Abbas May Allah be pleased with him

In that is (also) imitation of the disbelievers, and it has preceded in the narration

مَنْ تَشَبَّهَ بِقَوْمٍ، فَهُوَ مِنْهُمْ

He who imitates a people then he is considered to be one of them

Nineteen: The corruptive devices, such as the Television and Satellite dishes

These devices are prohibited, because it has corrupted the Muslims and busied their times. In it is also lies and the depiction of the companions rather the Messengers (ﷺ) in it is images of that which possess souls. The clarification regarding the prohibition of that has preceded. In it is also men viewing women and women viewing men and the clarification of that has preceded, and in it is also that which will come after it.

Twenty: Music, and instruments.

Allah Aza Wa Jal says in his noble book:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

And of mankind is he who purchases idle talks (i.e.music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). [Surah Luqman Verse 6]

It has been affirmed from Abdullah Ibn Masooud May Allah be pleased with him that he said: By Allah whom there is no deity that has the right to be worship except him, indeed لهو الحديث (idle talk) is Music [31:6]

At Tabari reported it and he also authentically reported from Ibn Abbas May Allah be pleased with him that he explained it with that (that the intent is Music)

It has been affirmed in Al Bukhaari from the narration of Abi Maalik Al Ashaari May Allah be pleased with him that the Prophet (ﷺ) said:

لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْجَرَ وَالْحَرِيرَ وَالْخَمْرَ وَالْمَعَارِفَ،

From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful.

And it has been affirmed in Musnad Ahmad from the narration of Abdullah Ibn Abbas May Allah be pleased with him that the Prophet (ﷺ) prohibited the Koobah, and the Koobah is the drum

Twenty-One: Lying, the false oaths, and the false witness.

In the Two Saheehs from the narration of Abdullah Ibn Masooud May Allah be pleased with him that the Prophet (ﷺ) said:

إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صَدِيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah as a liar."

Perhaps the individual may aid his lie with an oath, thus it being a false oath, and it is the intentional false oath. In Al Bukhari from Abdullah Ibn Amr Ibn Al Aas May Allah be pleased with him that the Prophet (ﷺ) was asked regarding the major sins and thus he replied:

الإِشْرَاقُ بِاللَّهِ ، وَعُقُوقُ الْوَالِدَيْنِ ، وَقَتْلُ النَّفْسِ ، وَالْيَمِينُ الْغَمُوسُ

Ascribing partners to Allah, disobeying parents, murdering someone, and to take a false oath (intentionally)".

Perhaps that may also be accompanied with taking the wealth of the people with false oaths. Indeed the Prophet (ﷺ) said as in the two Saheehs from Ibn Mas'ud (may Allah be pleased with him):

مَنْ اقْتَطَعَ مَالَ امْرِئٍ مُسْلِمٍ بِيَمِينٍ كَاذِبَةٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ

Whoever takes the property of a Muslim by taking a false oath, will meet Allah while He is angry with him.

In Saheeh Muslim from the narration of Abi Umamah Al Haarithi (may Allah be pleased with him) said that Messenger of Allah (ﷺ) said:

من اقتطع حق امرئ مسلم بيمينه، فقد أوجب الله له النار. وحرم عليه الجنة" فقال له رجل: وإن كان شيئاً يسيراً يا رسول الله؟ قال: "وإن كان قضيباً من أراك"

He whoever takes the right of a Muslim by taking a false oath, Allah will condemn him to the fire of Hell and will forbid Jannah for him." A person asked: "O Messenger of Allah, even if it is something insignificant?" He replied, "Yes, even if it is the twig of the Arak tree."

Perhaps that may also be accompanied by bearing witness against others, thus lying, taking a false oath and bearing witness against others falsely. In the two Saheehs from the narration of Abi Bakrah May Allah be pleased with him, he said the Messenger of Allah (ﷺ) said:

أَلَا أُنبِّئُكُمْ بِأَكْبَرِ الْكِبَائِرِ " . قُلْنَا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " الْإِشْرَآكُ بِإِلَهِهِ ، وَعُقُوقُ الْوَالِدَيْنِ " . وَكَأَن مَّتَكِنًا فَجَلَسَ فَقَالَ " أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ ، أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ " . فَمَا زَالَ يَقُولُهَا حَتَّى قَلَّتْ لَا يَسْكُتُ

"Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Messenger (ﷺ)" He said, "To join partners in worship with Allah: to be undutiful to one's parents." The Prophet (ﷺ) sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop.

Perhaps the lie may be in claiming that he saw a dream and that is a great sin, for in Saheeh Al Bukhari from the narration of Waathilah ibn Al Asqa' (may Allah be pleased with him) that the Prophet (ﷺ) said:

إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ ، أَوْ يُرِي عَيْنَهُ مَا لَمْ تَرَ ، أَوْ يَقُولَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يَقُلْ

Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

And perhaps that lie may be due to making the people laugh, indeed the Prophet (ﷺ) said:

وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيَلُّ لَهُ وَيَلُّ لَهُ

Woe to the one who tells things, whilst lying, to make people laugh. Woe to him! Woe to him! Ahmad reported it from the narration of Mu'awiyah Ibn Haydah May Allah be pleased with him

Twenty-Two: Reviling the lineage of the believers, and boasting of one's lineage and status.

In Saheeh Muslim from the narration of Abu Huraira (may Allah be pleased with him) he said the Messenger of Allah (ﷺ) said:

اثنان في الناس هما بهم كفر: الطعن في النسب، والنياحة على الميت

Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead

Also in Saheeh Muslim from the narration of Abu Maalik Al-Ashaari (may Allah be pleased with him) said the Messenger of Allah (ﷺ) said:

أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ الْفَخْرُ فِي الْأَحْسَابِ وَالطَّعْنُ فِي الْأَنْسَابِ وَالِاسْتِسْقَاءُ
بِالنُّجُومِ وَالنِّيَّاحَةُ

There are four matters in my nation that are from the matters of Jahiliyyah which the people will not leave: boasting of high rank, reviling other peoples' lineages, seeking rain by stars, and wailing

In Sunan At Tirmidhi from the narration of Abdullah Ibn Abbas May Allah be pleased with him, he said the Messenger of Allah (ﷺ) said:

لَيَنْتَهِيَنَّ أَقْوَامٌ يَفْتَخِرُونَ بِآبَائِهِمُ الَّذِينَ مَاتُوا إِنَّمَا هُمْ فَحْمٌ جَهَنَّمَ أَوْ لَيَكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجُعَلِ الَّذِي
يُدْهَدُهُ الْخِرَاءَ بِأَنْفِهِ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبْيَةَ الْجَاهِلِيَّةِ

People should stop boasting about their fathers who have died, while they are but coals of Hell, or they will be more humiliated with Allah than the dung beetle who rolls dung with his nose.

Indeed Allah removed Jahiliyyah from you

In Saheeh Muslim from the narration of I'yaad ibn Himaar May Allah be pleased with him, he said, the Messenger of Allah (ﷺ) said:

”إن الله أوحى إلي أن تواضعوا حتى لا يفخر أحد على أحد، ولا يبغي أحد على أحد

Allah has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor transgress against another

Allah Jala Wa Alaa says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ

Verily, the most honourable of you with Allah is that (believer) who has At-Taqa

The Prophet (ﷺ) said when asked:

مَنْ أَكْرَمُ النَّاسِ قَالَ " أَتَقَاهُمْ "

Who is the most honorable amongst the people?" He said, "The most righteous (i.e. Allah-fearing) amongst you."

Agreed upon from the narration of Abi Huraira May Allah be pleased with him and the Prophet (ﷺ) said as in Saheeh Muslim from the narration of Abi Huraira May Allah be pleased with him:

ومن بطأ به عمله لم يسرع به نسبه

He who lags behind in doing good deeds, his noble lineage will not make him go ahead."

Twenty-Three: Launching one's tongue upon the honour of the Muslims, by cursing, reviling, backbiting, and slandering

In the two Saheehs from the narration of Abu Huraira May Allah be pleased with him he said, the Messenger of Allah (ﷺ) said:

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُنُ فِيهَا، يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ

A slave of Allah may utter a word without thinking whether it is right or wrong, which may cause him to slip down in the Fire as far away a distance equal to that between the east." It has been affirmed with At Tirmidhi from Ibn Masoud May Allah be pleased with him that the Prophe (ﷺ) said:

لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ وَلَا اللَّعَانِ وَلَا الْفَاحِشِ وَلَا الْبُذِيِّ

A true believer does not taunt or curse or abuse or talk indecently."

In the Two Saheehs from Abdullah Ibn Amr May Allah be pleased with him he said the Messenger of Allah (ﷺ) said:

المسلم من سلم المسلمون من لسانه، ويده،

A Muslim is the one from whose tongue and hands the Muslims are safe

Also in them from the narration of Thaabit Ibn Dahaak may Allah be pleased with him that the Prophet (ﷺ) said:

لَعْنُ الْمُؤْمِنِ كَقَتْلِهِ

Cursing a believer is like murdering him

In Sunan At Tirmidhi from the narration of Abi Dardaa May Allah be pleased with him he said the Messenger of Allah (ﷺ) said:

إِنَّ اللَّهَ يَبْغِضُ الْفَاحِشَ الْبِذِي

Allah hates one who utters foul or coarse language.

Thus it is obligatory upon every person that he preserves his tongue from the honour of the people.

Allah says:

مَا يَنْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Not a word does he (or she) utter, but there is a watcher by him ready (to record it) Similarly backbiting and it is to mention your brother with that which he dislikes whilst he is not present.

It has been affirmed with Ahmad, and Abu Dawood from the narration of Anas Ibn Maalik May Allah be pleased with him, he said the Messenger of Allah (ﷺ) said:

لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ يَخْمَشُونَ وَجُوهَهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لَحْمَ النَّاسِ، وَيَقْعُونَ فِي أَعْرَاضِهِمْ!

"During the Mi'raj (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, 'Who are these people, O Jibril?' Jibril replied: 'These are the people who ate flesh of others (by backbiting) and trampled people's honour

Similarly tale-carrying, and it is to cause dissension between the people by spreading speech between them, so that he may cause corruption between them. Indeed it has been affirmed in the Two Saheehs from the narration of Huthayfah May Allah be pleased with him he said, the Messenger of Allah (ﷺ) said:

لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ

The Tale-carrier will not enter paradise.

Twenty-Four: Travelling to the lands of the disbelievers for vacation, business, studying, or other than that which there is no necessity or need for.

Indeed remaining amongst the disbelievers is considered increasing their numbers, and submitting to their systems of disbelief. That which is obligatory is to migrate to the land of the

believers, and leaving the lands of the disbelievers in which the symbols and signs of disbelief are apparent, and in which the evils which one is not capable of changing are apparent.

Allah Aza Wa Jal says:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth."

They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?"

Such men will find their abode in Hell - What an evil destination! [4:97]

Along with this it should be known that living in the lands of the disbelievers, and mixing with them may lead a person to loving the disbelievers, and befriending them, and refuge is sought with Allah!

Twenty-Five: Eating Qaat and smoking

That has many great harms in it, and chronical illnesses, Indeed Allah Jala Wa Alaa said:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah), and do good; Truly, Allah loves Al-Muhsinun (the good-doers).

And the Prophet (ﷺ) said:

لَا ضَرَرَ وَلَا ضِرَارَ

There should be neither harming nor reciprocating harm

In the two Saheehs from Al Mugheerah Ibn Shu'abah May Allah be pleased with him that the Prophet (ﷺ) prohibited from wasting wealth.

In Saheeh Al Bukhari from the narration of Khawlah Al Ansaariyah May Allah be pleased with her that the Prophet (ﷺ) said:

إِنَّ رَجَالًا يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ

Some people spend Allah's Wealth (i.e. Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection

In the narration with At Tirmidhi and other than him of Abi Barzah May Allah be pleased with him that the Prophet (ﷺ) said:

لا تزول قدما عبد يوم القيامة حتى يسأل عن أربع

Man's feet will not move on the Day of Resurrection before he is asked about four (things)

He mentioned from it:

عن ماله من أين اكتسبه، وفيما أنفقه

His wealth, how did he earn it and how did he dispose of it,

Indeed severe illnesses have occurred to many of the people which have lead them to passing away due to the affliction of Smoking and Qaat, There is no power and no strength except with Allah.

Twenty-Six: Leaving off congregational prayer

Many people are negligent in regards to it, and perhaps he may pray in his home, school or workplace.

Indeed the the Prophet (ﷺ) said as in Saheehayn:

لَقَدْ هَمَمْتُ أَنْ أَمَرَ بِالصَّلَاةِ فَتُقَامَ ثُمَّ أَخَالَفَ إِلَى مَنَازِلِ قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحْرَقَ عَلَيْهِمْ

No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them."

And it has been affirmed in Saheeh Muslim from Ibn Masoud (may Allah be pleased with him):

لَقَدْ رَأَيْتَنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ

I have seen the time when no one stayed away from prayer (in congregation) except a hypocrite, whose hypocrisy was well known

And a blind man came to the Prophet (ﷺ) seeking permission (to pray at home) thus he said to him:

"هل تسمع النداء بالصلاة؟" قال نعم، قال: "فأجب"

Do you hear the Adhan (call to prayer)?" He replied in the affirmative. The Messenger of Allah" .then directed him to respond to it (صلى الله عليه وسلم)

Muslim reported it from the narration of Abu Huraira May Allah be pleased with him.

Twenty-Seven: Eating and drinking with the left hand

It has been affirmed in Saheeh Muslim from Jaabir Ibn Abdullah, and Ibn Umar May Allah be pleased with both of them that the Prophet صلى الله عليه وسلم

لا يأكلن أحدكم بشماله، ولا يشربن بها. فإن الشيطان يأكل بشماله ويشرب بها

No person should eat and drink with his left hand for Satan eats with his left hand and drinks with his left hand."

And In Saheeh Muslim from the narration of Salamah Ibn Al Akwaa' May Allah be pleased with him that a man was with the Prophet (صلى الله عليه وسلم) and he was eating with his left hand, so thus the Prophet (صلى الله عليه وسلم) said to him,

كل بيمينك

Eat with your right

He said: I am not able

He said:

لا استطعت

May you not be able to do that

Nothing prevented him except arrogance, thus he was not able to raise his hand to his mouth, due to the supplication of the Prophet (صلى الله عليه وسلم) upon him.

Twenty-Eight: Eating the wealth of the people by way of falsehood

Our lord Jalaal Wa Alaa says in his noble book:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ

O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.

[Surah An Nisaa 29]

The Prophet (ﷺ) said whilst in the sacred month, in the sacred land, and during a sacred day the day of slaughtering:

فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ، كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا

Allah has made your blood, your properties and your honor sacred to one another (i.e. "Muslims) like the sanctity of this day of yours in this month of yours, in this town of yours

This includes taking the Muslims wealth by force, transgression, or forcibly seizing property.

As the Prophet (ﷺ) said:

مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، فَإِنَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ

If anyone takes a span of land unjustly, his neck will be encircled with it down seven earths on ".the Day of Resurrection

Agreed upon from the narration of Sa'eed Ibn Zayd (may Allah be pleased with him).

That which also enters into that is taking wealth secretly such as stealing or by way of embezzlement.

Allah Ta'ala said:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءَ بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise [5:38]

Also enters into that taking (the wealth) by way of interest or gambling, it has become widespread by taking wealth by way of gambling, Allah Aza Wa Jal said

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from *As-Salat* (the prayer). So, will you not then abstain?

From that is also taking it without a person wanting to give it, by calling it taxes and customs taxes which some of the countries obligate upon the merchants and those who possess wealth, also (taxes) on real estate. That is from eating wealth illegally. And Allah's aid is sought.

Twenty-Nine: Building upon graves and sitting upon it.

In Saheeh Muslim from the narration Jaabir (May Allah be pleased with him) that the Prophet (ﷺ):

نهى أن يجصص القبر، وأن يقعد عليه، وأن يبني عليه

He forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them

Also in it from the narration of Abu Huraira (may Allah be pleased with him) that the Prophet (ﷺ) said:

لأن يجلس أحدكم على جمرة، فتحرق ثيابه، فتخلص على جلده خير له من أن يجلس على قبر

It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave

If that which is built upon the graves are Masaajid then that is an even greater sin in the sight of Allah Aza Wa Jaal.

In Saheehayn from the narration of Abu Huraira (may Allah be pleased with him) that the Prophet (ﷺ) said:

لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ . " يُحَذَّرُ مَا صَنَعُوا

Allah's curse be on the Jews and the Christians, as they took the graves of their Prophets as (places of worship),' intending to warn (the Muslims) of what they had done

In Musnad Ahmad from the narration of Ibn Masoud (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

مَنْ شَرَّارِ النَّاسِ مَنْ تَدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ وَ الَّذِينَ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ

From amongst the most wicked people who will be living at the time when the Hour will be established those who took the graves as places of worship

These narrations include building the Masaajid upon the graves or entering the graves in the Masaajid.

Thirty: The Muslim boycotting his Muslim brother for longer than three days without a legislative reason

In Sunan Abu Dawood from the narration of Abu Huraira (may Allah be pleased with him) that the Prophet (ﷺ) said:

لا يحل لمسلم أن يهجر أخاه فوق ثلاث، فمن هجر فوق ثلاث، فمات دخل النار

It is not lawful for a Muslim to forsake his (Muslim) brother beyond three days; and whosoever does so for more than three days, and then dies, will certainly enter the Hell."

In Musnad Ahmad from the narration of Hishaam Ibn Aamir (may Allah be pleased with him) that the Prophet (ﷺ) said:

لا يحل لمسلم أن يهجر مسلماً فوق ثلاث لئال فإنهما ناكبان عن الحق ما داما على صرامهما وأولهما فينا يكون سبقه بالفية كفارة له وإن سلم فلم يقبل ورد عليه سلامه ردت عليه الملائكة ورد على الآخر الشيطان فإن ماتا على صرامهما لم يدخلوا الجنة جميعاً أبداً

It is not lawful for a Muslim to boycott another Muslim for more than three nights. As long as they are cut off from each other, they are turning away from the Truth. The first of them to return to a proper state has his expiation for that. If he gave Salam and he didn't accept and he returned the Salam upon him the angel replied upon him and the devil replied upon the other (who didn't accept). If they die while they are cut off from one another, neither of them will ever enter the Garden."

Our Shaykh Al Allamah Muqbil Al Wadiee authenticated it in Saheeh Al Musnad

The prohibition of Boycotting more than three days is restricted to if there isn't a legislative reason, but if boycotting is due to an innovation in him, misguidance, or evil then it is permissible to boycott him longer than that, if there is a benefit in that.

These are the evils which have become widespread amongst the people. There are also other evils but we have limited it so some of them. That which is obligatory upon the believer is if it reaches him the statement of Allah or the Prophet (ﷺ) that he listens, obeys and submits.

Allah Aza Wa Jal said in his Noble book,

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ - وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (ﷺ) to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). And whosoever obeys Allah and His Messenger (ﷺ) fears Allah, and keeps his duty (to Him), such are the successful ones.

And Allah Subhaanahu Wa Ta'ala said in his noble book;

وَلَوْ أَنَا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيثًا - وَإِذَا لَاتَيْنَاهُمْ مِن لَّدُنَّا أَجْرًا عَظِيمًا - وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا - وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith); And indeed We should then have bestowed upon them a great reward from Ourselves. And indeed We should have guided them to a Straight Way. And whoso obeys Allah and the Messenger (ﷺ).

, then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the *Siddiqun* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are!

فَنَسْأَلُ اللَّهَ جَلَّ وَعَلَا بِمَنِّهِ وَكَرَمِهِ أَنْ يُوَفِّقَنَا وَجَمِيعَ الْمُسْلِمِينَ لِمَا يَحِبُّ وَيَرْضَى وَنَسْأَلُ اللَّهَ عِزَّ وَجَلَّ أَنْ يَقْبَلَ مِنَّا أَعْمَالَنَا وَأَنْ يَخْتَمَ لَنَا بِالْحَسَنِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ نَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ

كتبه أبو عبد الله

محمد بن علي بن حزام الفضلي

في دار الحديث بدماج حرسها الله

اليمن - صعدة

٣/صفر/١٤٣٠هـ

