



Issam Bachir Al-Awf

ISLAM

General Introduction

Issam Bashir Al-Awf

ISLAM

General Introduction

- Definition**
- Selections of Islamic Rules**
- Contemporary Islamic Spots**

**My special thanks to Mr. Mohammad Sarfraz Cheema
& Mr. Mohammad Kama Khan**

Who extended their cooperation & support while preparing this book

1421H-2001G

ISLAM

General Introduction

ISSAM BASHIR AL- AWF

- Definition
- Selection of Islamic Rules
- Contemporary Islamic Spots

1421H-2001G

THIS Book

On a visit to my friend's home, he talk about Islam with limited knowledge as he had heard about it from here and there, "Every thing is forbidding, or not allowed. What kind of a religion is it? "He said. He uttered some words, and talk carelessly about Allah and the prophet Mohammed (peace is up-on him).

His wife is non – Muslim and non- Arab, his little daughter could utter a few Arabic words only. .

"Do you still know by heart Al -fatiha?" her father said harshly!

He spoke to her in a threaten manner "Come out with it and read loudly in front of me and visitors". .

She stood- up , not afraid of her father's words , she was used to his way of speaking , she started reciting .At least, her reciting was good except some letters –As spoken by a child .

"Read Nas" he said; she did.

"Read Falaq" he said; she did.

"Read Lahab" he said; she did.

"Read Nasr" he said; she did.

Then, proudly he said: I obliged her to memorize these verses of Quran she didn't under stand not a single word" .Then he continued; It unreasonable to be Muslim and far from Islam at the same time. Every body in the family should memorize verses of the Quran.

My friend is a Muslim, an Arab who was educated in one of the excellent universities of the world. No doubt that he is faithful to Islam but there are some misinterpretations for it. His mother has Brest fed him Islam stimulating her blood so that he loved it. Although Islam was unclear to him as a dark picture or cross words.

My friend is not the only one like that. Many Muslims do not know Islam. Some of them were indulge in exaggerated behavior. The others are reckless. Religion has lost too much of its sacred thoughts owing to lack of knowledge. People talk simply about Islam.

For all of that I wrote this book, it is a general Introduction and

definition of Islam, or it is general out-line for Islamic belief, that has rules, sanctity, guidance, leadership and principles.

It composes of three parts:

Part one:

-Introduction and comprehensive definition

- Main ideas of the definition are in the following chapters:

Chapter 1: Religion

Chapter 2: Allah exalted and magnified

Chapter 3: Mohammed, Allah's prophet

Chapter 4: The Islamic schools

Chapter 5: The collectors of the saying of Allah's messenger
And the Interpret of the holy Quran

Chapter 6 :Modern Ages

Imam Mohammed Ibn Abdul-Wahab

Chapter 7 : The Shites And Hidden Sects

Part Tow:

- Worship is basic in Islamic civilization

Individual rights:

-The right of life and punishing the one who trespasses its terms,
limits (wound or kill)

-Possess right, money destruction

Other Doctrine:

-Islamic fighting

Slaves-

Sale-

Loan -

-Pledge

Sow in shares-

-Cultivate dead land

-Rent
Worker

5

-Speculation-
Transfer of a debt-
Right of pre-emption-
Substitute-
-Borrow
-Deposit
-Possession
-Foundling
-Found thing
-Food
-Guarantee
-Irrigation
-Wages
-Company
-Reconciliation

Part 3:

Contemporary Islamic Spots

- 1-Islamic schools and diligence
- 2-Islam and the west are the civilization of future
- 3-Islamic and Gregorian calendar, History, accuracy and documentation
- 4-Islamic and Christian dialogue between the mission and preaching
- 5-Ignorance and extremism, when will they stop?
- 6-Justice of Islam, and negotiations with Israel
- 7-Civilization struggle and political conflict
- 8- A profit of bank, and good loan!
- 9-Islam and secularism
- 10-Love, Master of values and highest degree of believing

PART ONE

DEFINITIONS

ISLAM

It is the religion that is based on believing and obeying the message that Allah sent to his prophet Mohammed Bin Abdullah (Peace be upon him), to guide all human beings to worship and obey Allah.

The prophet Mohammed (peace be upon him) informed and explained this religion to people who believed in Islam. (They called: His friend). Later, they taught Islam to the people. Their followers understood and taught this religion to their students in their councils and circles.

Their students, who became very famous in history, put this religion into books as the most valuable and firmest resources.

These books included guidelines that covered every aspect of a Muslim's life. These books became as un-doubted documentary sources for Islamic schools that followed throughout the Islamic world.

Educated Muslims are still studying these books. The Islamic library became very rich. It contains science of law, Interpretations of the holy Quran, books gathering the sayings of the prophet Mohammed (peace be upon him) and the Arabic language.

CHAPTER ONE

THE RELIGION

Due to Arabic dictionaries like Lisan Al-Arab (Language of Arab) and Mukhtar Assihah, the word "religion" has various meanings. It means rule and judgment, religion of people is their way of ruling, and judgment between them.

In addition to the thoughts and changes that control their societies, religion also influences their habits and daily affairs.

It is the punishment and the forgiveness. It had been said "as you credit, you debit", or "as you punished you will be punished" according to your deed. Allah says that: " **...shall we indeed receive rewards and punishment**" (s-Saffat:XXXVII-53).

From the ward (dien) religion, there is an Arabic derivative used as a name or description for Allah (Dayyan). Slave, male or female, to Allah is also derivatives from (dine) religion. It means obeying Allah in general.

Other religions strictly speak about Allah un-seen world and their ideals. At the same time, Islam gave final answers on ideals and un- seen world, as for Muslim, it is easily understood by their inquisitive knowledge. Believing in Allah, prophet hood, paradise, hell, angels, divine, decree and judgment day are not complicated. They are clear as mentioned in Quran and the saying of the prophet Mohammed (peace is upon him).

CALL FOR LIFE

"O, Ye who believe! Give your response to Allah and His Apostle, Calleth you that which will give you life". [S-Anfal:v111-24]. Allah said.

This verse from Quran summarizes the Islamic religion that it is a call for life.

Life is to obey and worship Allah, follow the orders of Allah and prophet and give up all forbidden.

To communicate people, work, enjoy levelly hood, having family and love.

To prepare for after death questions is good deeds in life.

It has been said that: "Do for your life as you are living for ever, and do for after death as if you are going to die tomorrow".

THE RELIGION OF NATURAL TRAIT

It is a religion of individual, society, humanity and nature of Man, religion of nature

Abi Amr or Abi Amreta Sufian Ibn Abdullah, said "Oh Allah's Messenger, tell me about Islam in few wards in a way that I will not ask about it anybody else". The prophet Mohammed (peace is upon him) said: "Say, I believe in Allah, then striate your behaviors". [Narrated by Muslim].

Al- Nawas Ibn Sam'an said that Messenger of Allah Mohammed (peace

be upon him) said:" The right is good behavior and the wrong is what you wish to do while you feel ashamed to tell people about it ".[Narrated by Bukhari].

The prophet Mohammed (peace is upon him) said:" Ask and get the

9

truth only from your heart, don't believe others".

These three famous sayings of the prophet Mohammed (peace be upon him) show that Islam is uncomplicated and understood easily while it deeply goes into human soul.

They also show that Islam respect the individual and consider him as a base to build the Islamic society on.

Individual who believes and follows the Islamic doctrine and laws is the main spring for Islamic religion to expand and act it in any wide or small society.

Simply, Islam is that individual should say I believe in one Allah and the prophet Mohammed (peace is upon him) and to straiten his behavior.

Going strait means to be far from wrong.

Wrong is easily known, it is what the human being wants to say or to do while he felt ashamed from the people if they know that, it is his saying, act or behaving.

If things were more complicated, he could easily turn to his conscience and his heart for a frank answer, then, he will find the right solution, he need not to get the solution from others after his true facing to his heart. Muslim should be frank and follow the true nature of him-self. He should recognize the difference between natural and will, he could know the goodness by his nature.

Islam is the religion of human nature, all human needs have two sides, allowed way and forbidden one. A Muslim prays to ask Allah to make him following the allowed way, not the forbidden one.

The previously mentioned saying of the prophet Mohammed (peace is upon him) and the verse of Quran guided human being to follow inborn quality which is known as closely to his soul.

"I have been sent to revive complete inborn quality" the prophet Mohammed (peace is upon him) said.

Understanding Islam from this individual aspect approach one's inner self is not enough, it is better to read and understand it by usual education.

Both individual approach and Islamic demands will not be in conflict, because Islam the religion of nature.

Islam is organized society, established relation between the ruler and people, determined relations of individual with society and himself. Islam does not leave anything for chance, Islamic law deals with all aspects, relations of human beings with environment, nature, plants and

10

animals.

It deals also with relations of Muslim and non-Muslim of any religion. It is a complete relation organized by Islam, based on peaceful life with others, with no obligation to believe in the Islamic religion. Peace and fraternity are the essence of Islam.

Islam is the religion of individual, society, state, nature, human nature, civilization and humanity. It is all embarrassing religion at all times. Islam studies the reality and cures it. Islam in general, is easily can be understood. Believing in Allah and the prophet (peace is upon him) is the pivot of all of that.

The symbol of Islam is its key and its large entrance. Its horizon began and completed with in its symbol: "No Allah except Allah and Mohammed is the messenger of Allah".

BELIEVING, ACCEPTING AND PERFECTING

Believing is basing on belief in Allah, angels, holy books, prophets sent from Allah to human being, judgment day and fate that good and bad are from Allah.

Islam (accepting) is based on an individual declaration of no Allah except Allah, and Mohammed is his slave and prophet, performing of prayer, paying of Zakat (minimum proportion part of money paid to poor annually), fasting of Ramadan, and Hajj (visiting Makkah and Arafat once in life at special date) if he could afford it.

Perfecting, best sincerity is to worship Allah as if you are able to see him, certainly, you cannot, but Allah can.

CHAPTER TWO

Allah Exalted and Magnified

He is the creator of every thing from nothing, possessor of every- thing, he does what ever he want. He is one and only one no one shares with him.

He has the ability to do every thing .He is the most powerful.

He is the infinite and absolutely is the complete with no diminution in all means.

He is the unique in his names, descriptions and deals.

Eight angels carried his booth, upon skies and earth up to the final place where no one could comprehend how except him.

Human being could not comprehend how because of their shortened senses limited powers.

Islam has no secret of thoughts. Simple and educated Muslims are equal to know all Islamic thought. Believing in Allah is not complicated idea.

Allah is the truth who knows about every thing even a small atom anywhere in the universe.

Human being knows Allah intuitively but infidelity is a complicated idea.

Only for Allah Muslims profess greatness, magnificence, fear, pray,

beg, repent, trust, seek aid from most submissive, to the most loveliest. He creates what human being cannot see, Allah and the prophet have mentioned them, Muslims believe in these creature's existence as much as they are know the Quran and the saying of the prophet Mohammed

12

(peace is upon him).

ANGELS

Angels are creatures by Allah from light to do some work for him. They obey and only obey Allah in all of his orders.

Israfiel (peace is upon him), is one of them, he will blow the trumpet, after Allah's permission, all human being will instantly die, he will blow once again after Allah's permission, all will come out from graves, all for recompense on the judgment day.

Israiel (peace is upon him) is the angel of death. By order of Allah he grasps the souls and returns them back to their creator in high heaven. Time of death is to come on pre-deter-time known to Allah only, no single soul knows when it will die, it is only known to Allah the exalted in power and knowledge.

DIVINE INSPIRATION

Jibril (peace is upon him) is the divine inspiration angle, sent by Allah to prophets.

The last prophet is Mohammed (pray and peace are upon him). Jibril met him in his angelic form. His two wings filled the space between the earth and high sky. He comes in any form Allah wanted.

Once, he came to the prophet as a man in the presence of Prophet's friends, he asked the prophet several questions, and got answers. "Right" He said after each reply of the prophet.

Apostle's friends were astonished. "This was Jibril, he came to teach you the Islamic religion affair". The prophet told them.

Some of unseen creatures, such as Demons and Jenii etc...Muslims believe of their existence as it is mentioned in the holy Quran and the saying of the prophet Mohammed (peace is upon him),without any

13

more or less interpretation.

PROPHET HOOD

The prophet is Mohammed (peace is upon him). He is a slave and Allah's prophet. Allah had sent him for all human beings to guide them from darkness to light, and from infidelity to belief. Among all creatures, Allah had chosen Mohammed to be his loveliest, and the master of Allah creatures.

He is the perfect human beings, wrong cannot reach him at any rate. He is the only one of Allah creatures whom has to be descended, imitated and obeyed.

Allah created him extremely polite, of high morals that mentioned in Quran.

"You are the best polite ", Allah said. "My God had polite me" he said about himself.

His morals and behaviors are examples and ideals. Muslim should try to imitate him.

His orders to do or not to do are the complete way of Islam. He never says of his own, but it is inspired.

Allah had forgiven the prophet Mohammed for all sins he might have done in the past or may do in the future.

"If all of your sins had been forgiven, why you pray at night?" his friends asked. "Shouldn't I be a grateful slave?" he said.

Among all creatures, Allah had honored him with blessing, issued an order to him self and to his sacred angles, "Allah and his angles perform

prayer for the prophet, so you Muslims believers also pray for him and send much peace upon him" Allah said.

His friends asked him how we will pray and sent peace on you? "Call

14

Allah to pray and send peace upon Mohammed" he said.

So, "Allah pray and send bless on your slave and prophet, our master Mohammed, his descendents and friends with peace and much peaceful".

THE GLORIOUS QURAN

Quran is Allah's sayings carried by Jibril (peace be upon him) to Mohammed (peace be upon him) the slave and Allah's apostle.

It took time of twenty- three years. It came in parts. Verses were to give solutions or legal judgment, or instructions.

Due to verses, Allah's apostle (peace be upon him) had ordered to be written, while his sayings were not.

He appointed some of his friends to write them. They were more then forty, Ali Bin Abi Talib, Mouawia Bib Abi Sufian and Abdullah Bin Masood were some of them.

During the period of Allah's apostle's first (caliph) Abi baker asseddik, apostle friends took care of Quran for not to be lost. Abu Baker ordered to write Quran on leather, bones or any thing could be writing on.

When the committee completed the job, he kept all Quran in the house of mother of believers Hafsah Bint Omer Bin Alkhattab, a wife of the prophet (peace be upon him).

During the period of the third (caliph), Othman Bin Affan, he ordered some of apostle's friends who were writing verses at the time of the prophet, to write the Quran again from the collection at the house of Hafsa in one volume. They arranged the verses as they had instructed by Allah's apostle before. It was not his instructions but Allah's.

Quran was written as same as it was sent by exactly. If there was disagreement around a word, committee wrote it by the language of Quraish (one of Arab tribes). Othman distributed several copies of the

15

Holy Quran to different Islamic countries at that times. He ordered to burn all other written verses that some people had. Othmanic Quran is the only Quran known in the whole of Islamic world during all age antill now.

Quran is in Arabic language, most of it was send by the language of Quraish. This tribe had lived in Makkah. Quran used seven Arabic languages more. Arab tribes at that time were too many. Arabic languages were more than four hundreds. Arab could not understand each other if the distance was far in between the tribes. Arabic language was not only one language.

Quran is the greatest miracle of the prophet Mohammed (peace is upon him). He did not unite the Arabic languages but he gathered its words and expressions under Quran.

Arabic reader could find more than four hundreds words for one meaning. For each word, he could find many derivatives. Uneducated Arab could know the suitable derivatives for the most of the words, because Arabic is a musical language. Arabs understand and deal with it by nature.

The new Arabic or the Quran language was the spoken by people of all Arab tribes. Seines the Down of Islam, language of Quran became the sole language of each tribe.

Quran became the first source for Arabic grammar, rhetoric and style of Arabic writing until now.

DAY OF RESURRECTION

It is the last day, end of the world and the Day of Judgment.

"The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as will please Allah (to exempt).

Then will a second one be sounded, when, behold, they will be standing and looking on! ". [S- Zumer: XXXIX-68]. Allah said

"The trumpet shall be sounded. When behold! From the sepulchers

16

(men) will rush forth to their lord!" [S- Ya Seen: XXXVI-51].

All human beings will be gathering in crowds groups, in one place, facing what they have done on earth. It is a terrible day, every body will think of the rescue for only himself and will call desperately: "My self my self".

(That day shall a man flee from his own brother, and from his mother and his father, and his wife and his children, that day, will have enough concern "of his own" To make him in different to the others). [s- Abasa:LXXX-34-37].

In front of Allah, every body is humble and weak. In that day, no protection from Allah except him.

("It will be " the Day when no soul shall have power" to do" aught for another: For the command, that Day, will be" wholly" with God). [s- Infitar:LXXXII-19].

There are paradises promised to pious people and its eternal happiness, no eye ever seen, no ear has ever heard, and to no man has ever occurred in his heart or mind.

There is "Fire – Hell", the greatest horror, Infidels, rebellious and criminals will enter it, also Muslims will punish in according to their crimes.

It is the real judgment day for human beings. It is the day of greatest justice. All rights robbed during life are going to be reverse and cleared.

It is the greatest day which is a long awaited by wrong and good Allah's slaves. Justice completely will reach to its highest point and perfect conclusion.

(Then shall any one who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it).[s – Zilzal: XCIC-7-8].

17

RELIGIOUS WORSHIP

Worship is only for Allah.

He created all his creatures to worship him. All creatures praise and bow to magnified Allah by their own means, but we are not able to understand them.

Human being performed worship to Allah through all of his deeds, works and behaviors on his tongue or in his heart. He has to be a symbol of humbleness and show his complete submissiveness to his Lord.

Mentioning of Allah, magnifying, praising, recitation of Quran, prayer, pay Zakat, fasting, Hajj, jihad (fighting), encourage people for sake of Allah and abstain from bad, treating relatives well, orphans, poor, and way-farer are all included in worship.

Worship also is to love Allah and his Apostle and fear of Allah and repent on misdeeds to him, faithful to religion, be patient and accept his judgment, depend on him, hope for his mercy and feeling of his torment.

All habits are considered worship if human being developed them according to his stronger feelings for Allah blessing in his daily affairs work. For example sleeping, eating, drinking, selling, buying, working, marring.

According to individual intention, will or purpose habits become worship.

Praying, fasting, Zakat and Hajj are not the only ways for worship.

Allah's names and descriptions

Allah's names and descriptions like: Full of knowledge, full

-strength of hearing and looking, his form, power, existence, we believe and understand them, but only Allah knows how these are in reality.

Our look cannot reach Allah, he only over-looks everything. He alone is

18

all present as he described himself, not any one else.

Abu Hurairah narrated that the prophet Mohammed (peace be on him) has said:

"There are 99 names of Allah, one hundred minus one. Any one who deeply understands them will enter the paradise. Allah is non-pair (single) and he likes non-pair, he is Allah, no Allah except him, he is the lord".

Gracious	Most Merciful	Sovereign
Holy One	Source of peace	Guardian of Faith
Preserve of safety	exalted In Might	The Strongest
The Supreme	Creator	Evolver
Bestowal of Form	Forgiving Again & Again	The Irresistible
Most Grantor	the Divest All Sustenance	The Most And Full Opener
Full Of knowledge	The Most Handler	the Spreader for All
Who Lows Down the Most	Who Rises The Most High	The Enduest With Honor
The most bring low	Hears All Things	Sees All Things
The Most Wise Judge	The Most just	Finest Mysteries
The Most Well Acquainted	the Most Forbearing	the Most Great
Oft-Forgiving	the Most Ready to Appreciate	the Most High

The Greatest	the Keep Over	the Rain Helper
The Full Account For Man	the Majesty	the Most Nobel
19		
The Watch Over	the full replier	The Carith For All
Full Of Wisdom	the Affectionate	the Glorious
The Full Of Motive	the Full Witness	the Truth
The Most Disposer	the Full of Strength	the Steadfast
The Master	Worthy of All Praise	The Most Observer
The Beginner	the Full Giving Life After Death	the Full Giving Life
Lord Of Death	the Living	the Self Subsisting Eternal
The Founder	the Most Nobel	the One
The Eternal	the Most Able	The Exalted Of Power
The Most Delayer	the First	The Last
The Evident	the Immanent	The Most Ruler
The Most Proud	the Beneficent	Oft- Returning
The Most Reattribute	Blots out Sin	full Of Kindness
Lord Of Power and Rule & Honor	Full of Majesty, Bounty Of Just	The Most Dealing
The Full Gathering	Free Of All Needs	the Grivets Of Rich
The Most Opposes	the Full Of Harm	The Givers Of All Rich

The Most Light

the Most Quite

The Most Guider

The Most Inventor

the Everlasting

the Full Heir

The Most Mature

the Most Patient

20

CHAPTER THREE

MOHAMMED, Allah's Apostle (pray and peace be upon him)

Allah had sent the prophets to their people to guide them to him, and he sent Mohammed for all human being as he is the last prophet.

He is Mohammed son of Abdullah the son of Abdull Muttaleb the son of Hashem. His lineage reached to Quraish then to Adnan then to the prophet Ismail the son of the prophet Abraham (peace be upon all of them).

Ismail also is the Grand Father of the Tribes who became Arab , he had married a lady from Jurhom-tribe lineage to Qahtan, Arab grandfather in old Yemen. Jurhom left Yemen after the destruction of Ma'reb Dam.

Also, Abraham is the grand-father of the prophets Mousa, David, Suleiman, Joseph, Jacquob(Israel) the son of Ishak the son of Abraham -Ishak and Ismail are brothers but Ismail is mentioned only in Islam-, (peace be upon them). All are prophets sent to the people of Jewish, and Jesus (peace be upon him) son of Mariarm the daughter of Omran, the Jewish one.

Mohammed, the last prophet, is the bearer of good and bad news of The Last Day, and who had selected by Allah among all of his creatures to be his own most cherished one and the best of all creatures.

He was moving in the loins and the wombs from pure to pure

, since the time of Adam (peace be upon him). He was born in the glorious city of Mekkah in 570G.

MEKKAH BEFORE ISLAM

It was a small trading civilized city. Caravans came to it from the north-Syrian lands carrying merchandise of the Roman and the Persian, and from the south (Yemen)-carrying the merchandise from China, India and Ethiopia.

Worship of Idols was common. They were stones of different shapes, forms and names. Every Arab tribe had its own worship Idol.

Kaabah was sacred for all of the Arabs. They were going around it since the time of Abraham (peace is upon him).

Quraish, the most famous tribe, had put its own Idols and the Idols of other tribes around Kaabah.

Beside the religion of Abraham, which was going to disappear, Arab land had known two religions: Christianity and Jews.

Both were existing in the whole world, they were fighting each other, and suffering harm abrogating.

At that time there were two empires contending for the supremacy the world, the Christian Roman Empire and the Magians Persians that worshiped the Fire.

MOAT FOR BURNING

Sixty years before the birth of the prophet Mohammed (peace be upon him), in-difference and bad relations between Christian and Jewish reached to its peak in the south of Arab Land. They fought each other and crossed the human limits with savage and relentless slough of the other.

From Yemen, Jews supported by Persians who occupied

Yemen, invaded the north, they reached Najran, and dug a Moat, and lighted in the fire. They threw more than sixty thousand Christians of Najran in to it .They were supported by Romans and Abyssinians Christians.

This moat of burning was the main cause of power-struggle between the two big empires and their supporters. The relations between them reached to No return. Their religious doctrines could not comprehend the escalation.

Islam came to the rescue of Mankind carrying the ideas of kindness, truth, justice and peaceful life among all. It was a general call for Man. that Islam is the religion of Peace, Goodness and Human Close Cooperation.

BEFORE THE PROPHET-HOOD OF MOHAMMED

Abdullah died before the birth of his son Mohammed who grew orphan, his mother Amnah Bint Wahab, died when he was two years old.

As Arab used to do, Halima Assaadiah nursed him at the desert. His grandfather died when Mohammed was eight years old.

His uncle (brother of his father) Abu Taleb, took charge of him. He accompanied his uncle for trade to Syria when he was twelve years old. Bahira the Christian monk saw the prophet-hood sign between his shoulders. He warned his uncle to protect him from jews, otherwise they will harm him.

Western historians mostly started to narrate the life story of the prophet Mohammed by the Christian Monk Bahirah. They consider it as the most important event of his childhood.

Certainly, it happened, but it had no particular indication of his prophet-hood or Islamic message in general.

Prophet had worked in his childhood as a sheep shepherd, when he grew up as youth he worked in trade. He was known for his sincerity, trust and saying the truth. He worked in trading for a good woman called Khadija Bint Khowailed, trading by her money. She liked his firm and high morals in telling the truth and trusted him most.

Leaders of Quaraish wanted to marry her but she refused all of them and asked Mohammed to marry her. He was twenty- five years old, and she was forty.

She gave him a boy as a slave called Zaid bin Haretha, but Mohammed declared him as his son. Later he set him free in a famous story that showed Mohammed's kindness, nobility, high morals, and good behavior.

Their children were five, a son called Kasem, he died when he was infant, and four daughters: Zainab, Roukayia, Um Kulthoum and Fatima.

Mohammed was thinking and reflecting on Allah. Khadija served him and gave him comfort at home. He gradually prefers seclusion and started going to a mountain and stayed at Hira' cave worshipping and reflecting for a few days on Allah and the universe.

THE BEGINNING OF THE PROPHET-HOOD

The angel Jibril (peace is upon him) came to him at the cave when he was forty years old. The first word of Quran was an order of (READ), in a famous story.

He was scared. He left the cave and reached Khadijah saying: «Cover me, cover me». As he told her the story feeling cold and fever, her immediately comment was:" It is the same who came to Mousa before".

She sent for her uncle (Warakah Ibn Noufal) telling him.

He agreed with what she had said. He is an educated Christian. He could read and write.

Immediately Khadijah recognized and believed him a prophet, and believed in one Allah, she was the first to turn Muslim then Zaid, then prophet's cousin Ali Ibn Abi Taleb, who was living with Mohammed from his father to bring him up. Then Abu Bakker Al-Siddik his closest friend who was the first man believing him.

Quran guided the prophet, while he was secretly calling relatives and friends, for three years to be Muslims. Then Allah ordered him to declare his call to Allah for all.

Many slaves, poor and rich people started believing him, but many other were against him, they tried to hurt him but he was too patient.

Wisdom and good advice were his way of calling. He was concentrating Arab who came to Mekkah for «going around Kaabah» to call them to Islam.

The infidels of Quraish opposed him and tried to reach the visitors of Makkah before he did to talk about him that he was a mad.

The infidels of Makkah wrote an agreement among them to boycott on Mohammed and his friends and in surround them Abi Taleb area. Muslims became helpless and isolate. Mohammed did nothing but he ordered his friends to be patient.

This disassociation was over as prophet Mohammed (peace is upon him) told the infidels that their agreement paper was ate by rats. All parts of document disappeared except the word «Allah», he was telling the truth.

NIGHT JOURNEY AND ASCEND

Mohammed (peace be upon him) was taken up in a night journey to the highest sky with Jibril (peace be upon him).

And he was ascended to Jerusalem in one night.

Quraish tried to deny Mohammed's prophet-hood but he gave them reasonable and perfect proofs. He told them that he saw a caravan when he was in the sky and that it would reach to Mekkah after three days and that happened exactly. Nobody could tell about this caravan until it reached Mekkah.

MIGRATION TO ABYSSINIA

Migration to Abyssinia was allowed for Muslims by the prophet because harm at the hands of Quraish increased too much.

Najashi was the ruler of Abyssinia. The commercial relations between Arab and Abyssinian were good. Many leaders of Quraish were born of Abyssinian mothers like:

- Al-Hareth Ibn Rabiaa Al-Makhzourni
- Nidalah Ibn Hisham Ibn Abd Manaf
- Omar Ibn Rabiaa
- Al-Khattab (The father of Omar Ibn Al-Khattab)
- Amru Ibn Al-Aass
- Kurtha, the wife of Mou'awia Ibn Abu Sufian

Also Barakah (Urn Ayman) the incubation of our Master - The Prophet Mohammed (peace be upon him) was Abyssinian. The prophet used to say her: «You are my mother after my mother ».

The prophet Mohammed (peace be upon him) had knowledge of Abyssinian. Terms and could use some words of their language.

The migration to Abyssinian was not only to protect Muslims from Quraish, but it was also to spread and preach Islam.

It was later, the base of several Islamic kingdoms in the

east of Africa, like south Sudan, Areteria, Abyssinia, Somal and Jibouty.

Afat, Adle, Fitjar and Bali were some of these kingdoms. The city of Najashi in Abyssinia is an attractive city for Muslim visitors because of the grave of Najashi who declared his embracing Islam in the early days of Islam. He took care of the Muslims and protected them from Quraish, who tried to take them back to Mekkah to hurt them.

THE YEAR OF SORROW

Both his wife Khadijah and his uncle Abu Taleb died in the same year. It was Year of Sorrow.

He went to Taif to call the Tribe of Thakeif and some others to accept Islam. They rejected and threw stones on him, when he was in his way back to Mekkah. Quraish prevented him to enter, but he sought protection of his neighbor who was a non-believer, and he did.

He entered Mekkah but the injuries at the hands of Quraish increased and crossed all proportions. Then he got the order from Allah to migrate to Al-Medinah.

THE MIGRATION TO AL-MEDINAH

The story of migration started by six men from Al-Medinah, they became Muslims and wanted to meet the prophet in the year 11 after the commencement of Islam. In the next year, twelve more men became Muslims and met the prophet. This meeting was famous in the Islamic history by «The Agreement of the First Aqabah».

The prophet Mohammed (peace be upon him) sent one of his friends called Mussab Ibn Omeir to Al-Medinah with them to follow-up and teach Islam.

A group of Muslims from Al-Medinah came to the prophet and met him.

In the next year seventy men and two women met the prophet and asked him to migrate with all of his friends to Al-Medinah. Al-Abbas Ibn Abdul-Muttaleb the uncle of the prophet took a very good position in this meeting and was of the opinion that he could protect the prophet in Mekkah, but the delegates insisted on inviting the prophet to Al-Medinah.

Muslims migrated to Al-Medinah secretly. They left their houses, properties and their money. For all Muslim men and women, there was a special story of his or her migration.

Then the prophet Mohammed (peace be upon him) migrated after the permission of Allah. His friend Abu Baker Al-Siddik accompanied him. The prophet was fifty- three years old at that time.

In Al-Medinah there were two Arab tribes fighting each others called Aous and Khazraj. Islam could gather them as one team.

Also, there were Jews in Al-Medinah, they were running around the two Arabic tribes.

The prophet entered Al-Medinah, built his mosque and started teaching the people the new religion,

The migrants and supporters of Aous and Khazraj obeyed the prophet in all field. He became the ruler and the Master in all affairs in Al-Medinah.

Al-Medinah appeared as much as a state, the prophet and jews made a written agreement to accept each other peacefully in the new society, but the Jewish annulled the agreement and took sides Quraish against Muslims when the war took place between Al-Medinah and Mekkah.

The prophet was the leader of several famous battles called «Ghazwa». He sent his friends as leaders for several battles called «Sarriah».

The struggle between Mekkah and Al-Medinah controlled relations between different Arab tribes.

The prophet and Quraish wrote a peace agreement of «Al-Hudaibyah» for ten years, but Quraish followed if for three years only.

The prophet with his army entered Mekkah peacefully then he reached Taif and Thakif tribe and all Arab peninsula.

In Mu'tah, the north of Arab land, first battle between Muslims and Romans took place. Then the prophet before his death organised another army to face the Romans.

The prophet died in Al-Medinah in 633G-11H.

The following are the names of the prophet's wives, the battles that he led and the agreements in sections.

MOTHERS OF BELIEVERS

(Wives of the prophet as called in the Holy Quran).

1- Khadijah Bint Khouwailed (Bint-daughter)

The prophet got married with her. He lived with her more than twenty- five years. He had not got married with another woman while she was alive.

They got several children. Boys died. They had four daughters:

- Zeinab got married to her cousin Abu Al-Aas Ibn Al-Rabbi'
- Rukayia and Um Kulthoum both got married to Othman Ibn Affan (one after the death of the other).
- Fatima got married to the prophet Mohammed (peace is upon him) cousin Ali Ibn Abi Taleb between the two famous battles (Bader and Uhud) and they got four children: Al-Hassan, Al-Hussein, Zeinab and Um-Khulthoum.

2- Saouda Bint Zuma

The prophet got married to her in Mekkah ten years after the beginning of Islam.

3- Aisha Bint Abi Baker

They got married at Mekkah in the eleventh year of Islam, but they got together seven months after migration.

4- Hafsa Bint Omar

They got married in the third year after migration between the two famous battles Bader and Uhud.

5- Zeinab Bint Khuzaima

They got married in the fourth year after migration. She died two months later.

6- Hind Bint Umayyah

They got married in the fourth year after migration.

7- Zeinab Bint Jahsh

They got married in the fifth year after migration.

8- Juwairiah Bint Al-Hareth

They got married in the sixth year after migration.

9- Urn Habiba, Ramlah Bint Abi Sufian

They got married in the seventh year after migration.

10- Safiyah Bint Huyay

They got married in the seventh year after migration.

11- Maymounah Bint Al-Hareth

They got married in the seventh year after migration.

The prophet made contract of marriage with two women but they did not continue the marriage.

SLAVES GIRLS

1- Maria, the Egyptian Christian

They got a son but he died infant called Abraham.

2- Rayhanah Bint Zaid, (was Jewish)

3- Jamilah

4- A slave girl

She was a gift by his wife Zeinab Bint Jahsh

. THE BATTLES

First Interval:

- Bader
- Uhud
- Parties or Moat

Second Interval:

- The forest of Thie Qurd
- Khaibar and Wadi Al-Qurah
- That-el-Riqaa
- Mu'tah
- Fall of Makkah

. Third Interval:

- Hunein
- Al-Taif
- Tabouk

ACCORDS & AGREEMENTS

1- Brother-hood

In the house of Anas Ibn Malek, ninety men of migrants from Makkah and supporters of Al-Medina equal to each other met with the prophet Mohammed (peace is upon him). He tied each two to be brothers.

It was to help each other as much as brother and inherited each other after death. During the battle of Bader, inheritance of each other is over by an order of Quran the holy book: **(But kindred by blood have prior rights against each other)** [s-Anfal: VIII-75].

Brother-hood was more near to be an agreement. Supporters helped their brother migrants joyfully with honor and sacrifice.

Al-Bukhari narrated that prophet (peace be upon him) tied

brother-hood between Abdul-Rahman Ibn Aouf and Saad Ibn AI-Rabie.

«I have money more than all supporters, I will divide it into two equal parts and you take one of them. I have two houses, you will get one, and I have two wives look at them and I will divorce one of them and you will marry her». Saad said to Abdul-Rahman.

«I pray Allah to increase your money, house and family, I would like you to show me the market». Abdul-Rahman answered.

He showed him the market of Qainukaa*. He sold and bought. The other day he came to the prophet (peace be upon him). Abdul-Rahman was happy.

«What» the prophet asked him.

"I get married ", Abul-Rahman answered.

«How much was dower had you give » the prophet asked.

«Piece of gold» Abdul-Rahman answered.

2- Al-Medina Accord

It was a contract prepared by the prophet Mohammed (peace be upon him), to be followed by Muslims and who worked with them. It contained:

- Muslims are one nation
- Muslims are migrants, all tribes of supporters and any other groups working with them
- A Muslim will not punished with killing if he killed an infidel.
- A Muslim will not help infidel against Muslim.
- Covenant of Allah is one, so all Muslims will help the one who had covered by a promise of help of any Muslim even if he was poor.

- Any one from Jewish tribes who followed our instructions will be equal to Muslim and he will get their help.

- Any misunderstanding will be interpreted by Allah and the prophet Mohammed (peace be upon him).

3- Accord with Jews

After the prophet Mohammed (peace be upon him) laid the Gross root of Islamic society and established an Islamic state, he made an accord with Jews to provide security and peace to all who lived in Al-Medinah.

This accord had considered as a part of the previous accord between Muslims.

The following are additional sections:

- Muslims and Jews in Al-Medinah are one nation.

- Jews have their own religion, and Muslims have their own religion.

- Jews have their money to spend, and Muslims have their own money to spend.

- The two parties of this accord will fight together if one of them was raid by a third one.

- The Jews will not help infidels of Quraish and their friends against Muslims.

This early Islamic accord clearly showed Islam the only culture of tolerance that called for peace among all people irrespective of cast, creed or religion. This was a historical message, a clear concept, a geo-political reformation and a constitutional ground for a new state.

4- Hudaibiah Accord

After various victories over different parties and several successful battles led by Abdul-Rahman Bin Aouf, Ali Bin Abi Taleb, Abi Bakr Al-Siddik and Karaz Bin Jaber, Muslims forces

cover the whole area of Arab peninsula. Meanwhile, the infidels of Makkah still not confess the right of Muslims' praying in Makkah. Infidels prevented them for six years.

The prophet Mohammed (peace be upon him) had a dream that he entered Makkah with his followers and prayed in the Holy Mosque and took the key of Kaabah, his friends worshipped and turned around it, they cut their hairs.

As he told his friends about his dream, they felt delighted.

Later, he told them he will make a worshiping visit to Makkah and asked his friends prepare themselves for travel with him.

They left for Makkah intending a worship visit. They were in Al-Hudaibiyah, when Infidels of Makkah stopped them. Infidels said: «We will not accept Arab tribes to say that you entered Makkah against our will».

They will not accept any plea unless the prophet Mohammed (peace is upon him) went back for that year.

Quraish sent Suhayl Ibn Omar. (Suhayl means easy) The prophet said: «Infidels don't want to fire the war against us, rather they want agreement, so they sent this man».

Suhayl talked for a long time. Then they agreed on a common ground containing several sections:

A- Prophet and his friends will not enter Makkah for this year. They could come next year only for three days, carrying the weapons of passengers not soldiers. Their swords are in scabbards.

B- The war will stop for ten years between the two parties and their supporters.

C- Any tribe could join in this contact with Mohammed or Quraish.

D- If a believer fled from Mekkah to Mohammed, Mohammed will send him back to Quraish. Meanwhile, if a believer fled from Al-Medinah to Quraish. They will keep him.

5- Najran Accord

Najran composed of seventy-three villages. They had one hundred thousand fighters believing in Christian religion.

In the ninth year of immigration, a delegation of Najran came to Al-Medinah, and met the prophet Mohammed (peace be upon him). He called them to be Muslims. They rejected. He called them to pay tributary tax with two thousands pieces of clothes, one thousand in Rajab and one thousand in Safar every year. (Rajab and Safar are two months of Arab year). The prophet gave them a written document.

He sent Aba Oubaidah Ibn Al-Jarrah to collect the taxes.

Some of them became Muslims, the others kept on following this contract.

After two hundred years in the period of Haroun Al-Rashid, he ordered to prepare an army to finish Christianity in Najran.

Mohammed Ibn Al-Hassan Al-Shaibani the friend and the student of Abi Hanifah, opposed him. Then, Al-Rashid stopped the army. Later the Christians of Najran knew about this problem.

This contract continued for several centuries, it was over later by Turk.

CHAPTER FOUR

ISLAMIC SCHOOLS

Definition:

Islamic schools are the answer to the question of how the companions of the prophet had understood Islam and how they practice it, exactly firm as Allah and his prophet instructed it, before different languages entered Arabic, which had not yet put in order of dictionary, grammar and literary style Studies. Then, we could not understand Islam, Quran and saying of the prophet without the main books of the Islamic schools.

The books are:

- Al-Mapsout (Al-Hanafi)
- Al-Moudawana (Al-Malki)
- Al-Uome & Al-Risala (Al-Shaf,ie)
- Al- Masa,ele (Al-Hanbali)

ISLAMIC SCHOOLS

The appearance of Islamic schools started very early. The prophet Mohammed (peace is upon him) cultivated Islam among his friends. His trip to Taif contained the first step to establish and firm the Islamic schools.

ABDULLAH BIN MASSOUD

Before migration to Medinah, the prophet Mohammed (peace be upon him) with his friend Zeid Ibn Harithah went to Taif to call Thakeef Tribe to Islam. He faced trouble and injuries.

In this trip, the broad base of Islamic schools was put. He and his friend met a shepherd boy with sheeps. They stopped with him being too thirsty.

The prophet Mohammed (peace be upon him) asked him to milk a sheep and allow them to drink. The boy said: «They are not mine. I am trustworthy for them».

Prophet Mohammed (peace is upon him) liked this behavior. He asked him to bring a small she-goat not giving milk yet. The boy did. The prophet Mohammed (peace be upon him) touched the goat, read and called Allah, then he milked it, it gave a lot, he offered the milk to Zeid then to the boy then he drank (peace be upon him).

The boy was astonished. He believed he was a sorcerer magician. «Teach me of what have you uttered » the boy said.

The prophet Mohammed (peace is upon him) touched his head «You will be the teacher» he prayed Allah for the boy.

He explained to him the Islamic religion. The boy became a believer. He asked him to wait for him to take the permission from his mother and send back the sheep then to go with him to Mekkah.

The prophet Mohammed (peace is upon him) asked him to stay and he will except his presence in Mekkah or any- where.

This boy was his famous companion Abdullah Ibn Massoud who has another name of Ibn Um Abd. The prophet Mohammed (peace is upon him) said later: «If one likes to hear Quran wet and fresh he should hear it from Ibn Um Abd».

AL-NAKHEEH

After about ten years, the 11th year of Hijra in the middle of the month of Muharam, the delegation of Nakhe'eh came to meet the prophet Mohammed (peace is upon him) in Medinah to declare believing in Islam.

It was the last delegation before the death of the prophet Mohammed (peace is upon him). Islam was the dominant faith settled in The Arab Peninsula.

Delegations were more than twenty. They came to Medinah to declare their acceptance of Islam and their obeying to Allah.

Al-Nakhe'eh tribes left Yemen to the North. They settled in Bisha, some of them settled in Kufa. Nakhe'eh of Kufa came to Medinah and met the prophet Mohammed (peace be upon him).

They asked the prophet Mohammed (peace be upon him) to call and ask Allah assign for them. He raised his hands and prayed for them. He called: «Allah, increase and bless Nakhe'eh».

Abdullah Ibn Massoud was present in that meeting and heard

this call, «I have seen the prophet Mohammed (peace be upon him) calling Allah for this part of Nakhe'eh. I wished I was one of them», he said later.

At that time, Abdullah Ibn Massoud does not know that he and Nakhe'eh will be one group, only Allah knows what is predestined and what is hiding in the fate.

Abdullah Ibn Massoud was the teacher in Iraq later, as the prophet Mohammed (peace be upon him) called for him, when he was a boy. Most of his students were from Nakhe'eh. They were increased and blessed in learning and teaching the knowledge of Islam.

Ibrahim Al-Aswad, Al-Ashtar, Ibn Al-Ashtar, Al-Fakeeh, the Judge Shareek and Al-Hafez were the most famous students of this school.

Musa'ab Ibn Omeir was the first teacher sent by the prophet Mohammed (peace is upon him) to Medinah before migration.

The prophet Mohammed (peace is upon him) sent Mu'az Ibn Jabal as a teacher to Yemen. The caliphs after the death of the prophet Mohammed (peace be upon him), were Abu Bakr, Omar, Uthman and Ali. They followed the steps of the prophet. They sent some of the companions of the prophet as teachers to new places and countries of Islam.

Omar Ibn Al-Khattab the second ruler, after the prophet, sent Abdullah Ibn Massoud to Iraq as teacher. He sent also Aba Addarda' to Syria and Abdullah Ibn Amr Ibn Al-Ass to Egypt.

A Number of prophet's companions stayed in Medinah as teachers. The most famous are Aishah Bint Abi Bakr the wife of the prophet, Abdullah Ibn Omar, Zaid Ibn Thabet AI-Ansari and their distinguished student the prophet's companion Abdullah Ibn Abbas who became the teacher of Nation (Professor) after the death of many of prophet's companions.

These mentioned teachers and others, sat with their students in the mosque between the prayer times or at their houses. They studied every thing concerning what they had learnt of Islamic knowledge from the prophet Mohammed (peace is upon him).

These classes or councils of studies had specific timings in the day and same number of students. Periods of studies were four till eight years.

The companions of the prophet taught them what they had known from the prophet without any addition or alteration.

If they expressed their own opinion on any matter, they would tell it clearly to the students.

The teacher used to ask one of his old students to be a teacher for another circle in the same mosque for new students.

The followers of the companions of the prophet were numerous.

THE FOUR ISLAMIC SCHOOLS

The Teachers carried the Islamic knowledge clearly, firmly and in compact system to their students. This knowledge reached all Muslims in every- where through different schools called by the names of the teacher (Imam). The most famous Imam or teachers are four: Abu Hanifah Al-Nu'man, Malek Ibn Anas, Mohammed Ibn Idris Al-Shafei and Ahmed Ibn Hanbal.

In spite of different mosques and countries, there was no competition among the teachers to get more followers. Their ambition was to preach and spread Islam.

There was difference of opinions and the Imams did profess different views on many aspects but there was no struggle between teachers or their students. They respected each other. They wanted to reach to the truth of what Allah and his prophet wanted them to do and believe in.

These four schools still exist because the followers were able

to write. Writing was hard at that time. They wrote what they heard from their teachers, other schools disappeared and forgotten because their followers could not write.

Islamic schools took care of every thing in life. The four schools and others like Al-Ouza'i and Allaith Ibn Saad were not different from each other because the students later studied together.

Imam Assad Ibn Al-Furat, the friend of Malek Ibn Anas wrote the book of «Al-Moudaouanah» the main book of Malek school -30 volumes- after he met Imam Mohammed Ibn Hassan Al-Sheibani the friend and the student of Imam Abi Hanifah "One of the four schools".

Imam Mohammed Ibn Hassan wrote his book «The six books» also, after he studied the knowledge of Islam with Imam Assad Ibn Al-Furat and Imam Al-Shafei. "The six books" is now a part of Al-Mapsout -30 volum- written by Imam Al-Sarakhsi . It is the main book of the Islamic Hanfi School.

Imam Al-Shafei «One of the four schools», wrote his book «A1-Umm» also, after he was a student to Malek «One of the four schools» and he had studied with Ibn Al-Hassan.

The comparative kinds of study did not appear before the time of Islamic schools.

These schools historically appeared very early, so, all research on Islam or about it depended on them or on one of them at least. No exceptions, even the books of Interpretation of the holly Quran or the books gathering the saying of the prophet (peace be upon him), languages, grammar and elegance of style and the different ways of reading the holy Quran.

THE SOURCES OF THE ISLAMIC KNOWLEDGE

The head of the schools, their followers, their students, the followers of the students and the whole Muslims agreed that Islamic knowledge has four sources:

- The Holly Quran
- Al-Sunnah: It composed of the behaviors and sayings of the prophet Mohammed and his acceptance to other behavior.
- Prophet companions agreement for a new solution matter, agreement of scholars of Islamic knowledge in any period.
- Comparison, studying a new matter and compare it to an old one that had final Islamic solution.

CONDITIONS

Five Islamic rules conditions:

- Obligatory orders: Every Muslim must do them he will get rewards from Allah. If he did not he will be punished.

This condition decided by Allah and Prophet. No body can increase, decrease or change it at any rate.

These orders are limited and any body could do it on its time and specific way.

- The optional orders, when a Muslim follows them, rewards from Allah, and if he did not he will not be punished. These orders are decided by Allah and the prophet (peace be upon him).

No body could increase or decrease any part of them.

Some Muslims wrongly consider some of the optional as a part of the obligatory. They blame others if they did not do it.

Many Muslims think that obligatory orders are decided by Allah, and the optional orders are decided by the prophet (peace be upon him).

- Allowed Affairs; they are all things which have no rules of obligations, options or forbidden.

- Forbidden orders, Muslim is not allowed, if he did he punished by Allah. These orders are decided by Allah and the prophet (peace be upon him). No body could add or decrease any part of them.

Some Muslims wrongly consider any thing harmful as forbidden. Harmful logically, is not acceptable, but no body can consider them as part of the forbidden. It is to Allah and the prophet (peace be upon him).

Un-acceptable behavior, work or act, could lead to a forbidden later. Some Muslims consider some un-wanted behavior as forbidden.

THE FOUR ISLAMIC SCHOOLS

I- ABU HANIFAH AL-NU'MAN (699-767G)

He is the first scholar of Islam. Imam Al-Shafei said about him that all scholars of Islamic law are like small students for Abi Hanifah.

Of- course, we cannot discuss at length his knowledge but only his exceptional qualities. His under-standings of Islamic religion were the life, the main source of Islamic law and knowledge.

He used his diligence in his trade and in his communication with people. He was an intelligent. He has extreme ability of argument and right opinion.

According to him, freedom of opinion is an essential base for a scholar. This prompted speculation, was that he gave his opinion while the solution is in Quran or in the prophet saying. He said : «I swear it is a lie, how will I use the comparison when we found the solution in Quran or in the saying of the prophet (peace be upon him), we need not to do that! ».

He was a rich, he had a big trade and money. He was generous and giving his poor students salaries for their lives, if they really wanted to continue studying in his circle.

Imam Al-Sarakhasi, the Interpreter of Abi Hanifa's thoughts, said that Abu Hanifa preferred to get solutions through three ways: prophet's saying, agreements of the prophet's companions.

Then, looking for the only available solution, under one condition of not been forbidden.

His preference for guidance through the sayings of prophet, in general, could be clear in his decision he reached, in the matter if a fasting Muslim who forgot his fasting and ate or drank «he could continue his fasting» was the guided corollary, while by comparison, he should finish his fasting.

This decision could also show his preference for studying the agreements of the companions of the prophet while reason contradicted his decision.

His remarkable solution is under-stood by cleaning filth. The water usually put the filth out of the clothes, how can we clean the cistern if we are sure that some body threw filth in it. His possible solution was to pour clean water in the cistern.

HIS GENEROUS ANSWERS

- A husband said his wife: «I divorce you for the third step if you ask me divorce and I refused».

She swore to free her all slaves and give all of her money if she did not ask him for divorce before night.

They were very angry at the time.

This means that the divorce will take place or the wife will lose her all fortune. Both cases meant domestic disaster.

They went to Imam Abi Hanifah, he found a solution that didn't contradict with Islamic law. He said the wife: «Ask him for divorce». «I ask you divorce», she asked.

Abu Hanifah said her husband: «Say I divorce you if you pay one thousand Derham to me». The husband said so.

Abu Hanifah said wife: «Say No. I'll not pay». She said.

Abu Hanifah; «Both did what they wanted or swore to do, and so the divorce or loosing money Of the wife had not happened».

-Two brothers got married with two sisters. At the first night of the marriage, every one took the wrong wife. Traditionally at that time, man and wife were not supposed to see each other before the night of marriage.

They asked Abu Hanifah, his solution was every one must divorce his wife whom he did not sleep her and immediately write a new contract with her sister, she has no need any waiting time before a second marriage.

Abu Hanifah was never at loss with different solutions. He gave his observation without any contradiction with the broad framework of Islamic laws. His opinions, practically, according to him, fit to the requirements of human being. He was always ready to ask for others opinion and consider ways and means to find answers and solutions if there was no answer in the Quran or in the saying of the prophet Mohammed, (peace be upon him).

When he was boy, he heard: «No vow for disobedience and no atonement for it» Imam Al-Shu¹bi say.

Abu Hanifah command: «No, there is atonement for it, because Allah considered Zihar (kind of divorce was known before Islam) disobedience. Al-Shu'bi was astonished: «Do you follow comparison », he said.

Abu Hanifah by nature respected opinion but he never followed the opinion if he could find the solution or the answer in the holly Quran or saying of the prophet Mohammed (peace be upon him) or saying of one of the prophet's companions.

He used to inform his students: «If the answer was made by the opinion of our teachers: Ibrahim, Al-Shu'bi, Al-Hassan, Ibn Sireen and Saied Ibn Al-Mussayieb, also I can follow my opinion as they did».

He liked few teachers from different periods, had taken their

knowledges from each other. This group of teachers started from the prophet Mohammed (peace is upon him). They are: Hammad took from Ibrahim from Alkamah and Al-Aswad from Ibn Massoud from the prophet Mohammed (peace is upon him).

He trusted these teachers and he did not trust any group else. He met Imam Al-Ouza'i. Ouza'i asked Aba Hanifah: «Why you didn't raise your hands in the middle of the pray »?

Abu Hanifah's answer was: «Nothing reached from the prophet Mohammed (peace is upon him) about that.

Ouza'ie said: «Imam Al-Zuhri told me from Salem from his father from the prophet (peace is upon him) that he was raising his hands at the beginning and in the middle of the prayer.

Abu Hanifah said: «Imam Hammad told me from Ibrahim from Alkamah and Al-Asouad from Ibn Masoud that the prophet Mohammed (peace is upon him) raised his hands only at the beginning of the prayers.

«I told you from Al-Zuhri from Salem from his father Abdullah Ibn Omar Ibn Al-Khattab, and you said: «Hammad from Ibrahim»? Ouza'ie asked.

«Hammad was a scholar with broader knowledge than Al-Zuhri, and Ibrahim had more than Salem, and if ibn Omar was a companion of Allah's apostle, Al-Aswad was superior. Then Abdullah Ibn Masoud is enough to say he is Abdullah Ibn Masoud». Abu Hanifah answered.

Abu Hanifah was very clever. He always had a reasonable proof. A group of scholars discussed with him the reciting of Quran by Imam in the prayer with loud voice if it is enough for the group who prayed with him.

«I can not discuss with you all, chose the most knowledgeable of you and you will accept the result of discussion between him and me», he said. They did so.

«You accept his opinion as much as your opinion while you don't accept his reading of Quran and you know what is Quran», he said.

The same way he followed in his discussion about the charity of the fasting in Ramadan. The prophet Mohammed (peace be upon him) decided for any Muslim to give the charity of fasting at the end of Ramadan to the poor people. The quantity is one sa'a (bulk measurement) of ripe dates or barley. Both are equal in volume and different in price and quantity.

So the meaning of the saying of the prophet Mohammed (peace be upon him) is to make the poor people happy by giving them sa'a or price of ripe dates or barley.

This was his proof or argument to give one sa'a or its price.

His aim was the truth, no matter if some body told him he is wrong in front of his students. His classes included bright students like Abu Yousef, Mohammed Zufar and Al-Hassan, who were later instrumental spreading Islamic knowledge in on conquered countries.

«Abu Hanifah was wrong» some body commented, «How could he be and he was accompanied by Abu Yousef and Zufar «one answered with more names. If he made any mistake they would correct his wrong», another one answered.

When he was to explain a problem to his students, every one gave his opinion. In the book of Al-Mapsout (the main base of the school of Abi Hanifah, written by Imam Al-Sarakhasi), we could read: «The greatest Imam Abu Hanifah said so and so, Abu Yousef contradicted him, Ibn Abi Layla said so, the opinion of Al-Hassan...». All opinions mentioned in Al-Mapsout as an acceptable principle in Islam.

Scholars used to say Hanafis as plural, no need to mention the opinion with the name of the Imam who said it.

Abu Hanifah covered any matter he discussed by free and different opinions.

2- MALEK IBN ANAS (*Imam of Medinah 715-795G*).

He is Malek Ibn Anas Ibn Amer. Malek was known because of His brother Al-Nadher who was famous, later, when Malek became too much famous, his brother was known by him.

His grandfather Malek Ibn Abi Amer was one of the great learned and followers of the companions of the prophet Mohammed (peace be upon him).

Malek memorized the whole Quran and he was the first who gathered the sayings of the prophet Mohammed (peace be upon him) in his book Al-Mouatta'. When he was young he talked to his mother about gathering the saying of the prophet Mohammed (peace be upon him), she dressed him with the best clothes and turban. She said: «Go to Rabi'ah and learn the Islamic knowledge and the sayings of the prophet Mohammed (peace is upon him) prior to poetry and prose in his circle.

The students went to their houses to rest but Malek went to gardens for more reading and memorizing. His sister had seen him. She told her father. He said; «Don't worry he is memorizing the sayings of the prophet Mohammed (peace be upon him).

He studied in the circles of many Imams of his age.

Malek, in the burning sunshine was waiting for his teacher Nafe'e, the slave and the student of Abdullah Ibn Omar Ibn Al-Khattab, until he came out from his house. Malek tried to show himself to him. Malek waited again for one hour. He saluted then, waited again for him, he was polite.

He had all respect for him. Nafe'e entered the mosque. Malek at last, went to him and asked about what Ibn Omar had said on some problems, this or that. A glimpse of Nafe'e was impetuosity.

On a festive day, after the prayers, Malek went to the house of his teacher Ibn Shihab. His students used not to come for studying on the day of feasting. Malek stayed near his door. He heard his voice saying to his servant girl: «See near the door if there is any body». She saw out and told Ibn Shihab: «Your student Malek the blond». He answered her: «Let him enter». He asked him if he came for food or drink.

«I need not any of these». Malek said. «What do you want»? his teacher said. I want you to talk on the sayings of the prophet Mohammed (peace is upon him), he said.

His teacher taught him forty sets. Malek wanted more.

«That is enough», his teacher said.

«If you repeat these forty then you are a scholar». The teacher said.

Malek repeated them.

«You are a vessel of Islamic knowledge», Ibn Shihab said.

He did not study with Amr Ibn Dinar. Because he saw him teaching his students while they were standing. He hated to write the sayings of the prophet Mohammed (peace be upon him) standing because he respected the sayings of the prophet and his knowledge.

For eight years Malek learned the knowledge of Islam from his teacher Hurmos and he had been taught (the wisdom) of Hurmos, his words «I don't know» i.e. frankly to declare what he did not know.

Hurmos used to tell: «The teacher should teach his students and friends the words (I don't know) this word should be a reference. If one said: «I do not know», he gave a full answer.

Some body said to Malek: «How you said you don't know.

In Islam, there should be an answer. I came from a far place they are sure no scholar knows better than you».

He never answered for an expectance matters or unreal problems, but he told: «Ask about what could be happening and leave what couldn't be».

In spite of his wide knowledge, Malek did not answer questions belongs to individuals, he waited for seventy scholars certified that he was a capable scholar.

Malek sat in the same place of Omar Ibn Al-Khattab in the mosque of the prophet Mohammed (peace is upon him). The follower of the companions Saied Ibn Al-Mussayieb sat in that place before Malek. The house of Malek was the house of Abdullah Ibn Massoud,

IMAM EL-SHAFIE (767-819)

Imam Malek said to Shafie when he was a boy: «Mohammed, be with Allah, do not commit disobedience. You will be honored».

The great Arabic linguist (El-Asmaie) said: I correct the poetry of Hutheil tribes with a youth from Quraish called Mohammed Ibn Idris El-Shafie.

«I left Makkah and stayed with Hutheil in desert and learnt its way of life, talking, nature, behavior (Hutheil was the most eloquent of Arabs) I got with it and stayed with it. I went back to Makkah saying poetry, literature and stories of Arabs». El-Shafie said.

Beside Arabic El-Shafie learnt from Hutheil shouting of Sagittarius. «I studied the language and got trained of shouting Sagittarius. I hit the mark ten over then».

He did not continue, the people there told: «Your knowledge is better than shouting».

He memorized the Holy Quran, and ten thousands lines of poetry in Huteil, and «E1-Muwata» the book of imam Malek. Then he entered to Malek's school as a student. He read the book of his teacher from his memory «I never saw among Quraish more intelligent than this boy», Malek said

Al-Shafei attended different circles of teachers like Ibrahim Ibn Saad Al-Ansari, Ibrahim Ibn Yahia Al-Asami, Abdul-Aziz Ibn Mohammed Al-Darawourdi, Mohammed Ibn Saied Ibn Abi Foudaik and Abdullah Ibn Nafe'eh Assaiegh.

In spite of his wide knowledge's, he was a good student. He never contended and never tried to give answers and solutions.

He wanted to study well in the school of Medinah (Malek) which depended on the sayings of the prophet Mohammed (peace be upon him).

He, Also wanted to travel to Iraq to meet and know the opinion, school in the Islamic knowledge and thoughts of Abi Hanifah and his friends.

In Shafei's period, the most famous of Hanafi was Mohammed Ibn Al-Hassan Al-Shaibani. Al-Shafei traveled, they met him. They respected and honored each other.

"If there is one contradicting us (Ahnaf) and we agreed with him, he is Al-Shafei. He was calm and firm when he asked or listened ", Mohammed said.

«I discussed the knowledge with learned people their hearts and faces changed except Mohammed Ibn Al-Hassan» Al-Shafei told.

«Any one I discussed the knowledge with, really I liked him to succeed and I call to be helped from Allah», he said.

«When I discuss the knowledge I don't care if Allah reveals the truth through him or me».

Al-Shafei carried the two parts of Islamic knowledge of his age. The school of (the sayings of the prophet Mohammed (peace be upon him) and the school of opinion.

«People before Shafei were two parts sayings of the prophet and learn opinion. The first depended on the stories and sayings of the prophet and they were unable to discuss.

When the opinion party did ask them any matter, they failed.

The opinion party failed to argue when faced with the stories or the sayings of the prophet Mohammed (peace be upon him), because there was no discussion after his saying.

Al-Shafei was skilled at both.

He was clear, strong in arguments, knowing the sayings of the prophet Mohammed (peace be upon him) and able to face any question or matter.

By Shafei, efforts the two parts became equal and useful to each other.

Al-Rabi¹ Ibn Suleiman the student and the friend of Shafie said: «Al- Shafie after early morning prayers sat in his circle for the students of learning Quran. When the sun rises they left, the students of the sayings of the prophet started. They asked the meaning of the saying. When the sun became high, they left giving places to the students of opinion and discussion. The students of language, came for grammar and poetry, they stay until the middle of the day.

4- AHMED IBN HANBAL (780-855G)

He was born and studied in Baghdad. He went to Kufah, Basrah, Mekkah, Medinah, Yemen and Syria. He wrote about scholars of each city.

He studied the knowledge and the principles of Islam and the knowledge of Quran from Imam Al-Shafie. He also met many

teachers and scholars to study and get more knowledge. When he is forty years old, he sat for teaching and giving answers. He was excited on being his lessons written, and gathered in thirty volumes.

His answers depended on Quran and the sayings of the prophet Mohammed (peace is upon him) and the agreement of the companions of the prophet. If he found different answers he will chose from among them.

He depended on the sayings of the prophet and he trusted the weak one more than the opinion. He answered by example and opinion if they were necessary as Al-Shafie advised him.

It is not true that Ibn Hanbal has strong and difficult rules.

It was easy specially, in the subject of contract and conditions. It allowed, Muslims should follow their contract with their conditions.

The other schools and many learned ones could not follow the sections and the conditions of the contract unless they have an Islamic reason to accept the subject of the contract.

In Hanbali school people are free to contract what they want in allowed field.

Other schools could be questioning, about the complications, made on the contracts.

Imam Ibn Hanbal allowed the conditions in the contract of marriage. Ladies could add the condition not to travel with her husband or he should not marry another woman, or she should not move from her house. The husband should respect these conditions.

Ibn Hanbal gave more attention to contracts. He allowed the selling with fixed price like a man bought from another every day equal quantity and pay at the end of the month or the year according to the price at the time of paying.

Other schools did not accept that but Ibn Hanbal did because there is no word in Quran or in the sayings of the prophet Mohammed (peace be upon him) banning conditions.

Ahmed Ibn Hanbal allowed some thing in worship field many Muslims believe that the Hanbali school is strict but it is warning to be careful and cautious.

CHAPTER FIVE

GATHERING OF THE SAYINGS OF THE PROPHET (PEACE BE UPON HIM), AND THE INTERPRETATION OF THE HOLLY QURAN

Beside the Islamic schools, there were a numbers of Islamic scholars and students having different functions like gathering the sayings of the prophet Mohammed (peace is upon him) which were known among the people outside of the student's circles.

Interpretation of the Holly Quran was according to the meaning of the words in Arabic languages, and it was in addition, the first step of the way to discover the Arabic language grammar.

SAYINGS OF THE PROPHET GATHERING:

Malek Ibn Anas the Head of an Islamic school was the first scholar who gathered the sayings of the prophet Mohammed (peace be upon him) in his book «Al-Mouatta'».

Imam Ahmad Ibn Hanbal also was the head of an Islamic school had gathered the sayings of the prophet Mohammed (peace is upon him) in his book «Al-Musnad».

Imam Al-Bukhari, the Head of an Islamic school, contains few matters, also, he gathered the sayings of the prophet Mohammed (peace is upon him) and he was more famous by that.

There are Imam Muslem, Abu Daoud, Atturmuzi, Ibn Majah, Annisa'i, Daraqutni, Al-Hakam and Al-Bai,haki and others.

Their work was hard because they wanted to be sure that, the sayings of the prophet they will accept from individuals, were really saying by him.

So, they used to discuss the personality of the men, who transferred the saying from one to another, until it reached to the companion of the prophet who heard it from him.

They studied these men, their honors, and distinctions in saying the truth in their normal life. They called this study «Isnad» (the men who carried the sayings).

Then they studied the subject of the sayings of the prophet if it was suitable to what they studied in the circles of Islamic schools. They called these studies «Metin» (the subject).

After these two aspects of studies, every saying is classified, as, it was really said by the prophet, or not. There are various levels as trusted, good or weak, or not trusted at all.

The best book is Sahih Al-Bukhari. The author is Imam Al-Bukhari. He has not the better personality or more scientific than others. All are equal, but his book is the best because half of the sayings mentioned are suitable with the Islamic school of Hanafi.

The second book is Sahih Muslim, written by Imam Moslem, because the fifth of the sayings mentioned in it are suitable with Islamic schools of Al-Shafe'i and Hanbali. The other books are less than that.

These books were very important for Islamic schools. They gave the opinions schools reasons to be more acceptable, and they added more rules and solutions according to the sayings trusted or weak.

The mistakes that many Muslims committed are that they corrected what was trusted in the Islamic schools, by what they read in the books of the sayings of the prophet. Logically it is not acceptable.

INTERPRETATIONS OF THE HOLY QURAN

Books of the interpretations of the Holly Quran are many like Al-Kurtubi, Al-Wakedi, Attabari and Ibn Katheer and others. There are some of which no Muslim could accept their meanings, it is very strange and not Islamic.

The interpretation usually depends on the knowledge of Arabic language such as the meaning of the words, reason to send this verse of Quran and solution it made.

Quran words could interpret by other words in it. so many interpretations were just logic.

The most important source is to compare the interpretations with thoughts of Islamic schools.

If the interpretations were contradicted the Islamic schools, they will not be accepted but considered wrong. The schools are more trusted.

Islamic schools over years have their influence on the people, their traditions and habits. Many Muslims followed some behaviors and they think they are habits but they are a reflection of influence over their lives.

So it is wrong to read directly from the books of the sayings of the prophet Mohammed (peace be upon him) or the interpretations of the Holly Quran, and then to change the rules, followed or understood and set by the Islamic schools which are the most trusted treasure in the Islamic religion.

Some books of the sayings of the prophet and some of the interpretations of the Holly Quran, led to strange thoughts to appear which mixed up real and pure with unreal logical meaning, depending on interpretation of a line in the Quran or sayings of the prophet, which had different meanings in the Islamic schools.

Sufis, Seceders (Mu'tazilah) and Philosophers are some of these thoughts. Some of them said human being could join the worlds of Demons, Genii and Satan.

It is important for old and new matters and ideas, to go back to Islamic schools, the four famous specially, to compare and get the right solutions.

We have not to go back directly to the holly Quran or the sayings of the prophet but to the schools of teaching because they took the knowledge from the followers, from the companion of the prophet, from the prophet himself, from Allah successively and firmly to the Islamic trusted (ACADEMIC) scholars.

CHAPTER SIX

MODERN AGES

IMAM MOHAMMED IBN ABDUL-WAHAB

In the modern age Sheikh Mohammed Ibn Abdul-wahab appeared in the Arab Peninsula. He called to follow Islam in the steps of good predecessors who depended on the four Islamic schools. He depended on Hanbaly one more. He preferred the books of Imam Ibn Taymiyah, and his student (friend) Ibn Qayiem Al-Jaouziah.

Imam Mohammed Ibn Abdul-Wahab was the only Islamic call in the modern ages to defend Islam against religious innovations resulting from ignorance and imitation to non-Muslims.

His way of action combined of three factors as follows:

-To correct the wrong belief, Muslims were following in his time, to spread the main base of Islam (No Allah except only one Allah), and to fight fable and cheating.

-To re-put the Islamic rules on social action.

-To prefer an opinion among the four Islamic schools according to what was mentioned in the sayings of the prophet Mohammed (peace be upon him), specially in the books of Al-Musnad and Sahih Muslim.

Imam Mohammed Ibn Abdul-Wahab highly succeeded. He cooperated with Imam Mohammed Ibn saud, the Head of Saudi family at that time.

Later, Abdul-Aziz Al-Saud established the kingdom of Saudi

Arabia and built it on the Islam basis. It is still going on according to Islamic rules without any changes as Imam Mohammed Ibn Abdul-Wahab had called.

Wahabian is not a new Islamic school, it is really a continuation of the call to hold Islam purely as Allah and the prophet Mohammed (peace be upon him) wanted to be without any changes.

Because of that, kingdom of Saudi Arabia emerged as an excellent representative model of Islamic religion in the modern ages.

CHAPTER SEVEN

THE SHITES AND HIDDEN SECTS

THE SHITES

Due to all Moslems agree, Islam is the religion of believing in Allah and his Prophet Mohammed (Peace be upon him).

Sunnies are not going farther than this point.

Meanwhile, Shites, Moslems who support Imam Ali Bin Abi Taleb after the killing of the third Caliph Othman Bin Affan, appeared.

They insert another point, that is:

Imam Ali and his sons, grand sons from his wife Fatimah, the daughter of the Prophet Mohammed (Peace be upon him).

They are Lords (Master).

They are protected Imams against all sins.

Doctrines of religion are accepted from them as well as from the Holy Quran and the saying of the Prophet (Peace be upon him).

Protecting by Allah to them is the main difference in opinion between Sunnies and Shites.

Actually, both Sunnies and Shites are giving a high respect to Imam Ali, his sons and grand sons.

They love them much and prayed for their peace from the period of Prophet's (Peace be upon him) companions until now.

Actually, the difference between Sunnies and Shites are disappeared.

Imam Ali, his sons and grandsons followed up their commitment to the Holy Quran and the sayings of the Prophet (Peace be upon him), and they never oppose at any direction.

Shites has their own law, scholars and books of gathering about the sayings of the Prophet (Peace be upon him) and the interpretation of the Holy Quran.

Shites are spread in several countries such as Iran, Iraq, Lebanon Yemen etc.

IMAMIA SHITES

Inhabitants to this group are living in Iran and Lebanon.

They follow Jaffari School of thought composed by Imam Jaafar Al-Sadiq.

Imamia Shites consider 12 imams to be obey, they are:

1. Ali Bin Abi Taleb
2. El-Hsan Bin Ali
3. El-Husain Bin Ali
4. Ali Zain-El-Abdeen Bin El-
5. Mohammed Bin Ali (Al-Baqir)
6. Jaafar Bin Mohammad (Al-
7. Mousa Bin Jaafar
8. Ali Bin Mousa
9. Mohammad Bin Ali
10. Ali Bin Mohammad
11. E-Hassan Bin Ali
12. Mohammad Bin Al-Hasan

ZAIDIA SHITES

Community belong to this group are living in Yemen. They follow the thoughts of imam Zaid Bin Ali Zain El-Abdeen Bin El-Husain (80-122 H-698-740 G).

Imam Jaafar Al-Sadiq was a teacher to both Imam Abi Hanifa Al-Nouman and Imam Malek Bin Anas., Imam Zaid Bin Ali also was a teacher to Imam Abi Hanifa El-Nouman and he concealed him in his house when the Omaia's rulers were surpassing Imam Zaid.

Obviously, rules of Imam Jaafar Al-Sadiq and Zaid Bin Ali are different according to the source of Shites and Sunnies scholars.

Rules of Imam Zaid, school and thoughts, are more close to both, Hanafi and Shafie schools than to Jaafari.

Many points differ between Shites and Sunnies are not touching the belief, the symbol of Islam "no Allah except Allah and Mohammad, peace be upon him, is Allah's Messenger," is the same for both Shites and Sunnies.

HIDDEN SECTS

The Meaning of Hidden Belief

Hidden sects appear in all religions and Philosophies.

Similarly, it is in Moslems as well.

Belief called hidden if its details are secret and known only to limited followers.

Its meaning has wrong understanding as follows:

Hypocrisies: To expose a belief that is different from his original belief.

It could not be the true meaning, because one belongs to a Hidden Sect does not aware of his actual belief, so, how could he hide what he does not know?

Spy and Intrigue: Rulers were afraid from the Hidden Sects because they spy and arrange intrigues in the dark secretly. That is incorrect because Hidden Sects do not oppose to good ethics and social life, i.e. spying and intriguing are not their habit.

These two thoughts lead rulers and people to treat Hidden Sects carefully and isolate them socially.

Islamic Hidden Sects were facing injustice in the history and fictitious tales on their belief that spread abroad.

What is the real meaning of hidden belief ?

Wars and different views since the time of killing the third caliph Othman Bin Affan, and until four centuries later, leads to new un-real sayings of the prophet peace be upon him and new strange interpretations of the Holy Quran

Many people misunderstand to Islamic doctrines. Judicial were solutions presented easily from educated or uneducated of Islamic basic rules.

So, hidden belief appeared.

It is to keep religious doctrines secret with old people who are trusted of their knowledge and good behaviors.

Their followers in the Hidden Sect should listen and obey laws they execute. Hidden or secret beliefs do not mean changing of the rules, but to keep as they are.

Hidden belief does not mean hypocrisy.

It is strengthen the belief and follow not to generate new rules.

Hidden believers forgot that hiding belief from young, lead them for the religious understanding and believing,

While teaching the doctrine rules, rights and duties,

Lead believer to approach near to religious life.

It is necessary to preach religion to people but there is no harm to keep the knowledge of religion in the hands of few people.

HIDDEN SECTS

Al-Nusairia (Alawieoon). They followed Imam Ali Bin Abi Taleb. They are Islamic Hidden sect. They settled now at the sea shore and north mountain of Syria

Ismaeliah: They are the groups of Islamic Hidden Sects. Some of them are not at all Islamic believers. All of them follow Imam Ismaiel Bin Jaafar Al-Sadiq. Believers belong to the groups of Hashahoon, Fatimyoon, Al-Bouhra, Agha Khan etc.

Their rules are secret. No body knows the real details of their belief, even the Followers did.

Some of Ismaelias are infidels like El-Qaramita, they declare fighting against Islam and disobey Imam Ismaiel and his son Mohammad.

All Moslem Sunnies and Shites agree the Qaramitas are infidels.

Druze: They are Islamic Hidden Sects.

Most of their rules are from Ismaielia - Fatimia.

Now, they live in Horan, south of Syria and Lebanese mountains.

They have reasonable council and Druze house to take care of them.

PART TWO

SELECTIONS OF THE ISLAMIC RULES

ISLAMIC CULTURE BASED ON WORSHIP

Time is running fast, life exposed to continue up and down, forcing its way to the ultimate. Every body sees this in his own way. Human beings are floating over the boat life. Muslims, trusting in one Allah read the Holly Quran seeking consolation in its teachings and worship.

Worship is psychological ground that Islam is cultivated in the soul of Muslims. It is one of the main functions to draw the wider borders of the geographical map of the Islamic nations closer.

Praying, fasting and the type of worships are the strongest threads of submission to Allah by Muslims in the whole world and all ages. This is' a unique unification of acts and outlook that gives prominence to Islamic beliefs.

History told us that, Islam started peacefully by the kindest and greatest leader prophet Mohammed (peace is upon him).

When it had a geographical state in Medinah, Islamic movement became more prominent with its peaceful message, military needs and its own economic society.

Islamic running on has an element which is not found in any movement in the history, it is the system of worship.

Islam as a religion gave a complete system of worship. In addition to its religious idea, it attracts the soul of human being, enters its deep strength and refines it. It also, challenges aggressive ideas, unhealthy senses and material outlook in the human soul.

There are different aspects of worship. Praying is daily worship divides the day into hours and prepares the soul to accept timing, obeying and equality among people.

Fasting invades human violence and refines the soul preventing eating and drinking for long hours without any outside supervision. This is at the instinct of own belief, and from the depth of heart and soul.

Then Zakat, a Muslim is bound to give a small part of his money to the poor, obeying his belief to pure his fortune. Money is one of the most important worship in his belief.

Muslims derives his strength from the system of worship as a main base in all kind of matters. It is logical to obey the call of war when it forced on them. Jihad is to give the soul for Allah. It is very cheap for Muslim, he has strong belief in the after death life.

The worship system is practical in both Muslim soul and behavior. He becomes a strong human being, unbeatable by modern ideas, thoughts, influences and machines.

Islam is a human believing soul. Sword is a strong weapon, but it is not enough, the soul or the hand carried and fights with, is the real strength behind it.

The strength of modern weapon is also, in the soul of its owners. The atomic bombs thrown on Hiroshima and Nagasaki during the Second World War, they are negation of humanity and black lines in the western civilization.

The western hand was not suitable to carry that weapon, while Muslims went to the west and to the east of the earth, with their beliefs and worship. "History didn't know more compassionate invaders, than Muslims", histories had said.

The greatness of Islam started and finished with its worship systems. If Muslims wanted a good life through their religion and civilization, they should enter the door of worship.

They should worship to Allah, Praying, fasting and paying Zakat. They are very short steps, by individuals, then, Muslims gathered in one line of great inspiration, and deep spiritual, psychological, religious system.

This is the worship for Allah. It is the only strength of Muslims in front of others and the only weakness (submission) discernable by their creator.

Some of Muslims and none Muslims think the knowledge of Islam is only about worship.

It takes a big part of knowledge about praying, purity, ablutions before prayer, Zakat, fasting and Hajj.

I will not select worship in this part of the book for discussion, no need to tell about, because it is the main subject by details to all Muslims in their daily life.

For the same reason I will not include the marriage and the divorce affairs.

I will choose the subject of individual and social rights, crimes, punishments and judgments. I will also, select a number of ways for social and economical treatment.

I will start by the main human rights that Islam insisted to respect by individual, society and government.

INDIVIDUAL HUMAN RIGHTS

Allah had honored human being with his sovereign creation. In Quran, Allah says, he created Man by his hand and blew the soul into him.

He ordered angles to bow before Man (Adam), and put all his creatures at Man services.

He appointed Him caliph on earth. He gave Him brain to think and power to build the earth.

He gave Him the ability to go through the sky and the earth to find the truth. Man is the only creature bestowed with such honors, intellectual power and capabilities, among all creatures.

Human beings will not get their aims unless they safeguard their born rights that Allah preserved for them.

These rights: life, possession, protecting ladies honor, freedom, equality and learning.

These rights are for every individual without considering his color, age, religion, sex, country or social position.

RIGHT OF LIFE AND KILLING

Right of life is sacred, no body allowed to hard, or to weaken or to consider it lawful, Allah says in the Quran: **(Nor take life-which Allah has made sacred-except for just cause)** [Is-Israa: XVII-33].

(If a man kills a Believer intentionally, his recompense is Hell, to abide therein (for ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him) [s-Nisaa: IV-93].

It is also decided by the saying of the prophet Mohammed (peace be upon him). His companion El-Baraa said that the prophet had said: «For Allah, eliminating the whole of the earth is acceptable rather than to kill a believer by injustice [narrated by Ibin Majah].

From Abou Saied El-Khudry, the prophet Mohammed (peace be upon him) said: «If the inhabitants of the sky and the earth shared in the killing of a believer, Allah will throw them all in fire» [narrated by Tourmouzie].

From Abdullah Ibn Omar, the prophet Mohammed (peace be upon him) had said: «If a person helped in killing another by a part of a word, the line (disappeared of the mercy of Allah) will be written between his eyes on the last day [narrated by El-Baihaki].

These sayings were for killing Muslims by Muslims. Different sayings narrated on killing non-Muslims. Abdullah Ibn Amrou Ibn El-Aas said, the prophet Mohammed (peace be upon him) said: «Any one who killed non-Muslim, he will not smell the adore of paradise

. It's adore could be smelt at forty years walking distance before it» [narrated by El-Boukhari].

No one allowed to kill himself, Allah said: **(Nor kill (or destroy) yourselves: For verily Allah hath been to you Most Merciful!)** [s-Nisaa: IV-29].

On the same subject, the famous companion of the prophet, Abou Hurayra said: The prophet Mohammed (peace is upon him) said: «If one makes himself fall from a mountain and killed himself, he will be thrown into the hell-fire for ever. If one ate poison and killed himself, his poison will be in his hand eating it in the hell-fire for good. If one killed himself by a piece of iron, he will carry it beating himself in the hell-fire for good », [narrated by El-Boukhari and Muslim].

From Abou Hurayra, the prophet Mohammed (peace is upon him) said: «Any one strangled himself to be died; he will strangle himself in the hell-fire. Any one thruster himself to be died; he will thrust himself in the hell-fire. Any one rushed himself upon fire for death, he will rush himself upon the hell-fire» [narrated by El-Boukhari].

The right of life is the top among the human rights. So killing is the most horrible crime. Abdullah Ibn Abbas said: «No repentance for a killer of a believer intentionally».

Imprecation, anger, Major punishment and, ever lasting stay in the hell are from Allah. Killing is the biggest sin on earth. The killing of one human soul is also, like the killing of all human beings. It is a big social crime.

Allah said: **(That if any one slew a person -unless it be for murder or for spreading mischief in the land- It would be as if He slew the whole people: And if any one saved a life, it would be as if he saved the life of the whole people)** [s-Maida: V-35].

Islam protected the soul from killing. So, to let embryo fall is forbidden, unless there is a serious reason as it could cause the death of his mother.

Embryo has the right of life. It had no power to protect it, there is no right for others to kill him.

Then, many companions of the prophet Mohammed (peace be upon him) and their followers and many scholars, studied the killing cases and recommended punishments.

PUNISHMENT FOR KILLING

There are three types of killing:

- Intentional killing
- Semi- intentional killing
- Kill by mistake.

Intentional killing has several conditions. Killer should be an identified, matured and that his intention was to kill. The killed one should be human being and that no judgment of murder against him is available. The tool of killing usually used for killing.

Semi- intentional killing has several conditions. Killer had the will of killing but the tool is usually, used not for killing.

The conditions for killing by mistake are that the killer should not be matured such as a boy or a mad, or the killer was doing what he is allowed to do but by chance or mistake he killed.

Allah said: **(Never should a Believer kill a Believer; but «if it so happens» by mistake, compensation is due»: If one «so» kills a Believer, it is ordained that he should set free a believing slave, and pay compensation to the deceased family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave «is enough». If he belonged to a people with**

whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, «is prescribed» a fast for two months running: By way of repentance to Allah: For Allah hath all knowledge and all wisdom) Al-Nisaa: IV-92].

For each kind of killing, there is a punishment. For the killing by mistake there is on atonement as mentioned previously.

If the intentional killer is found inclined for his sin, he will be denied of inheritance or bequeath if he had this right from the killed one.

He should pay the atonement (amount of money to get Allah's forgiveness) if the family of the killed one stopped the punishment which is killing. If the family approved his killing, death as punishment considered atonement.

In the binding killing for the intentional killer details on the age of the killer and the way of killing is required to be assessed.

El-Baihaki narrated the prophet Mohammed (peace be upon him) had killed a Muslim because he killed non-Muslim, and said: «I am the most generous for keeping his covenant that he deserves».

Also, Imam Malek in his book (El-Mouwata¹) narrated Omar Ibn El-Khattab killed few men because they had killed a man, and he said: If the people of Sanaa city (the capital of Yamen) shared in killing a man, I will kill them **all**».

CRIMES BEFORE KILLING

Crimes before killing are of two kinds, intentional and by mistake. On the intentional one Allah said: **(We ordained therein for them: «Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal». But if**

any one remits the retaliation by way of charity, it is an act of atonement for himself and if any fail to judge by «the light of» what Allah hath revealed, they are «no better than» wrongdoers) [s-Maida; V-48].

Punishment will stop only by forgiveness or paying in exchange. Boukahri and Muslim narrated from Anas Ibn Malek that a woman called El-Rabie Bint El-Nadher Ibn Anas had broken a tooth of a girl-slave, the family of this slave wanted execution by judge to break the tooth of El-Rabie.

Anas Ibn El-Nadher, her brother came to the prophet (peace is upon him) and said: «Will the tooth of El-Rabie be broken? I swore by the name of Allah, (I hope from Him), it will not be broken ».

The prophet answered: The book of Allah decided the punishment. There is no other way. He meant it.

Later, the family of the girl-slave gave the forgiveness. The prophet said: A man who is of Allah worshipers if he swore by his name, Allah will help him.

Crime before killing has conditions and cases are wounds, cuts, breaks, slaps, strike and revile. **All** of these cases were in the saying of Allah: **(There is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah)** [s-Baqara: 11-194].

«The recompense for an injury is an injury equal thereto «In degree») [s-Shura: XII-40].

The crime of extraction of money and wealth should have an equal punishment, but it is not acceptable to destroy money in general, so, the extractor should give the value instead.

Punishment should cover all, people and rulers «I had seen the prophet (peace is on him) establishing punishment on himself, also Abou Bakr did the same, and I am doing that», Omar Ibn El-Khattab said.

There are more details on the subject of rendering the criminal for punishment or forgiveness made by different Islamic schools.

COMPENSATION FOR CRIMES

Compensation for crimes is a big field. For each crime amount differs, due to intentional or by mistake killing or before killing inflicting cuts or wounds.

For each crime-case on the body, is according to its harm. There is compensation for the destroying of money. If some body died in the street because of crowds, his compensation is given from the Islamic public treasury. It was the people mistake.

The tax is in according to the benefit of the destroyed member's body or the kind of the wounds.

Islamic scholars distinguished between wounds cutting the skins, meats, bones or bleedings or broken the bones. There is amount of compensation for each kind.

It is for example ten camels for a finger cutting from a lady, and twenty for two fingers and so on.

On that, the follower of the friend of the prophet Saied Ibn El-Mousayeb said: «It is from the saying or doing of the prophet (peace be upon him). That is narrated by Malek in El-Mouwata' and El-Bayhaki.

For compensation of non-Muslim, El-Zouhri said: «compensation for a killed Jew or a Christian is equal compensation of a Muslim».

This was also, said by Abou Hanifa. It is also, narrated by Omar Ibn El-Khattab, Othman Ibn Affan and Abdullah Ibn Masoud. Also, Allah said that: (... **If he belonged to a people with whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed**). [s-Nisaa: IV-92].

There are conditions and cases for embryo according to his age, his creating bulk and the amount of tax, between the Islamic scholars and schools.

The owner of animals and birds should pay a tax if they destroyed what belongings to others.

The mentioned killings, punishments and their compensations are very short in this caption, they need more explanation, I only highlighted the titles of parts of the Islamic knowledge.

There are sins that had no punishments or atonement, so, the ruler allowed to decide a punishment according to his opinion. The prophet Mohammed (peace is upon him) said: «Do not scourge more than ten whips except the punishments ordered by Allah and the prophet» narrated by El-Boukhari, Muslim and Abou Dawood.

Omar Ibn El-Khattab punished by cutting the hair or exiling from the country or striking.

STEALING

Money is the bond of life. To own is a right of the individual. It is not for any body to violate, rob or stole, Allah had protected money by a strong punishment. It is the cutting of the hand of the thief.

Cutting of hand was known before Islam. Islam accepted it and increased its conditions. The thief should be matured and sensible. Hand of a boy or mad will not be cut. There are different punishments.

Cutting is for Muslim and non-Muslim alike. The hand of Muslim will cut if he stole from non-Muslim and the hand of non-Muslim will cut if he stole from a Muslim or non-Muslim.

Thief should be free, and not forced for stealing. He should

not be a relative to the owner of the money, and should not have a connection or relation with him like his servant.

The hand of the thief will not cut if he stole from the Islamic treasury because he is sharing in it.

The article stolen has conditions for cutting hand, allowed of use, owned and ready to sell. It should be in a hidden place. There is a minimum amount for cutting.

There is different understanding to decide the minimum amount between the Islamic scholars.

The stealing would not be effective for cutting, if one of these conditions is not exist. There are many details between the scholars.

The judge in an Islamic court should try to find a suspicion in the statement to avoid the cutting, Islam encouraged the judge to tell the thief what he should say to stop the cutting, and then he could order another punishment.

Ahmed Ibn Hanbal, Abou Dawood and El-Nisaie narrated that Abou Oumaiata El-Makhzomie said: A thief had confessed but he did not have things he had stolen, taken to the prophet Mohammed. «I think you did not steal» the prophet said two or three times. That was to stop the cutting.

A scholar called Ataa said: A thief taken to a court, the judge asked him, did you steal? Say "No" to protect him from cutting. Ataa continued: «Abou Bakr and Omar were doing that».

A girl slave taken to Abi El-Derdaa, «did you steal? Say No». He asked her and taught the answer. «No» she said, he let her go.

A thief taken to Omar, «did you steal? Say No» Omar asked and taught the answer. «No» the thief said. Omar let him go.

JIHAD

The war of Islam

The war in Islam is a big chapter to read. It is a war as far as we need.

It is for defending, on that Allah said: **(Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, Unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allah is Oft-forgiving, Most Merciful. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression)** [s-Baqara: II-190U93].

(Therefore if they withdraw from you but fight you not, and «instead» send you «Guarantees of» peace, then Allah hath opened no way for you «to war against them») [s-Nisaa:IV-90].

(But if the enemies incline towards peace, do thou «also» incline towards peace, and trust in Allah: For He is the One that heareth and knoweth «all things» should they intend to deceive thee, -verily Allah sufficeth thee: He it is) [s-Anfal: VHI-60/61].

(Will ye not fight people who violated their oaths, plotted to expel the Apostle, and took the aggressive by being the first «to assault» you? Do ye fear them? Nay, It is Allah, whom ye should more justly fear, if ye believe! Fight them, and Allah will punish them, by your hands, cover them with shame, help you «to victory» over them, heal the breasts of Believers, and

still the indignation of their hearts for Allah will turn «in mercy» to whom he will; and Allah is all-knowing, all-wise) [s-Tauba:IX-13/15].

(... and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves) [s-Tauba: IX-36].

Jihad (holy war) ordered after migration of Muslims from Makkah to Medina. They built their state. They should defend. Quraish, the infidels were trying to destroy the state of El-Medina.

Jihad or fighting was not to force people to be Muslims, Allah said on that: **(If it had been thy Lord's will, they would all have believed, all who are on earth! Wilt thou then compel mankind, against their will, to believe! No soul can believe, except by the Will of Allah and He will place Doubt «or obscurity» on those who will not understand. Say: «Behold all that is in the heavens and on earth» but neither Signs nor Warners profit those who believe not)** [s-Yunus: X-99/101].

Prophet never started a war with infidels or Jews and Christians.

The battle of Bader was to take back the money of the Muslim emigrants, left in Makkah .

Jews broke the pact of peace, security and contract with the prophet Mohammed (peace is upon him) who declared Jihad or fighting against Jews consecutively.

Muslims and Christians were treating each other peacefully among the Arab tribes. Prophet Mohammed (peace be upon him) sent his famous letters to the kings of the states at that time to call them to Islam.

Some of them followed him, others kept on their religions and sent presents to him or they rejected his letters and killed his messengers.

The Romans gathered their army in the north in (Moota). The prophet Mohammed (peace be upon him) sent his army to face them. It was the first battle between the two parties.

INVITING FOR PEACE

Jihad was not to start fighting straightaway. Muslim army besieged a castle in (Faris) Iran.

Their leader, the companion of prophet, Salman El-Farsi did not start the battle. His soldiers asked him to start, «I will invite them to peace as the prophet Mohammed (peace be upon him) did before fighting». He talked to the enemies:

«I am a man from Faris. Arabs are obeying me. If you became Muslims you will have as much rights and duties as we had, if you rejected and you want to keep your religion, you are free to do that but you will pay the tax, then he talked in Farsi language then he said, if you refuse that, fighting will be the solution.

They said: We are strong enough to fight not to pay tax. His soldiers asked: Will you fight*?

He kept calling them for peace for three days. Then he fought and occupied the castle.

From Hanafi scholar,: «It is better not to fight immediately after calling for peace and rejecting, but to leave the enemy thinking for one night at least.

If the Islamic leader fought without calling for peace, he should pay the compensation of killing as crime for every body of them killed». Imam Sarkhasi said

The people of a city called Samarqund (Tajikistan) complained against the leader who fought them, Qutaiba Ibn Muslim El-Bahili, to the ruler in the capital city of Damascus, at that time Omar Ibn Abdul-Aziz.

That Qutaiba fought them and sent them away out of their land. The judge who carried the case (Jamie Ibn Hadher) ordered the Islamic army to leave Samarqund and to enter later by new contract with the people.

But the people were happy with the justice of Islam. They chose to be Muslims.

For Muslims, after the fighting started, escaping is considered as great sin, unless it was to have the better side in the battle, or to fight with another group of Muslim or to ask them for help.

For punishment of escaping out of the battle, there were various points of views by the Islamic schools.

Deceit, error and lying are elements in the war. «The war is a deceit» the prophet Mohammed (peace be upon him) had said.

War is war, but in Islam, the war or Jihad is mercy. It is the first law in history ordered by the Merciful as Jihad (war).

It is forbidden to kill women, children, sick, old people, priests and worshippers.

Torment, killing of animals, smashing plants and wells of water, destroy houses are forbidden in the war or Jihad.

It is also, forbidden to kill the wounded enemy or to follow the enemy fighter if he fled from the battle.

In a speech, Abu Bakr El-Sidiq, to Ousama Ibn Zaid and his soldiers, said: «Do not cheat, deceit, perfidy, do not cut the dead body, do not kill a child or old man or lady, do not wound or burn the palm-tree, do not cut a tree, do not slaughter ,sheep , cow,

camel, unless you want to eat. Although, you will pass by worshippers and priests, leave them to what they wanted».

War or Jihad is worship. It is only for the matured and sensible healthy adult Muslim. It is not for non- Muslim, woman, weak & ill individual.

PERMISSION OF PARENTS

The obeying of parents is better than war of Jihad in Islam, so the permission of parents is necessary.

The companion of the prophet Mohammed (peace be upon him), Abdullah Ib Massoud asked the prophet Mohammed (peace be upon him):

«What does Allah like more?
«Pray on time» the prophet said
«Then what»? He asked,
«Obey your parents» he said
«Then what»? He asked,
«Jihad in the way of Allah» he said.
[Narrated by El-Boukhari and Muslim].

Abdullah Ibn Omar said that a man came to the prophet Mohammed (peace be upon him) to go with him for Jihad.

«Are your parents alive» the prophet asked.
«Yes» he answered.

«Your Jihad is to put yourself at their service», narrated by El-Boukhari, Abou Dawood, El-Nisaie and El-Tourmouthi.

In Jihad Muslim could get help from non-Muslims.

Also, they could get help from the weak people. Abou El-Derda^f said: I heard the prophet Mohammed (peace be upon him), saying: «Come to me with the poor and the weak, Allah Grants you the means of life and victory because of them».

Abou Hourayra said that the prophet Mohammed (peace is upon him) said: «Disheveled man who no body welcomed because of his appearance. He might swear and ask Allah. He will give him. He is a Jihad fighter.

Jihad is not allowed for a Muslim who has a loan, unless he gets permission from the creditor.

Nothing is equal to Jihad. It has the greatest reward. «The souls of martyrs are in the stomachs of green birds, flying in paradise and they are happy».

From the companion of the prophet Saied Ibn Zaid, the prophet Mohammed (peace is upon him) said: «Martyr is the one who was killed because of his money, his blood and his family» narrated by Ahmed Ibn Hanbal and Tourmouzie.

Jihad is to the good intention for Allah and only Allah. Some Muslims fight to show their violence to others. Abou Huraira said he heard the prophet Mohammed (peace is upon him) saying:

«On the judgment day, the first one to be punished will be a martyr, who fought to show his bravery to the people».

“I fought till I had been killed as a martyr for your sake” he is going to say to Allah.

«You are lire, you fought because you wanted to be said he is a brave man, and people said it».

Allah order, he will be thrown on his face in the hill-fire»narrated by Muslim.

It is forbidding to Muslim fighters, to reject a truce or stopping the war, for a time, at any reason, to stop the killing, to make conversation, even if the rival party wanted to cheat.

Allah says: **(Muslim should stop the war for two reasons,**

if the other party follow Islamic rules in general and paying the tax),

This kind of contract has no limited time. Muslims should follow its sections. It is forbidding to them to fight and take money more than the tax. The companion of the prophet Ali Ibn Abi Taleb said on that:

«They have given the tax to make their blood and their money equal to ours».

Non-Muslim in Islamic society will follow the Islamic law concerning financial affairs and punishment for crimes.

Accordingly marriage, divorce and worship people could follow their own religion.

TRIBUTARY TAX

Linguistically it is a derivative from the meaning of requital or reward. This tax is for non-Muslim in the Islamic society as much as Muslims paid Zakat, to protect them. It was taken from Christians, Jews, Magians worshipping fire, and infidels worshipping stones.

It not allowed from one such as woman, boy, mad and poor.

It is also, not allowed from the one who cannot work, blind, cripple or bane.

It is only obliged from mature, healthy, rich and Powerful.

The amount of tributary tax is not fixed. «It should not be taken more than he could pay» Imam Malek had said.

Abou Obaida Ibn El-Jerrah, a companion of the prophet Mohammed (peace be upon him) narrated, a Jew declared his belief of Islam, then he was asked to pay the tributary tax, he said «I have been a Muslim because of this tax».

«Islam is a shelter», Abou Obaida said. He sent a letter to

Omar ibn El-Khattab, Omar wrote to him «Islam is a shelter, and not to take this tax from him».

BOOTIES

On the field of booties of wars or Jihad, Abou Dawood and Nisaie narrated from Amr Ibn Alass: «The prophet Mohammed (peace be upon him) prayed as Imam for us. There was a camel of booties. He finished the prayer and took one of the camel soft hair and said: «It is forbidden for me to get from the booty, except the fifth portion and I will spend it for poor, weapons and Jihad».

El-Baihaqie from Abdullah Ibn Shaqieq from a man said: «I came to the prophet Mohammed (peace is upon him) and asked: «What do you say on booty? He said: One fifth is for Allah Islamic treasury and four fifth for army».

It is allow to army to eat from the booty if it is food before dividing between them. The booty is equal for strong and weak soldier if he fought or not.

Ahmed Ibn Hanbal from Saad Ibn Malek said: «I asked the prophet if a soldier fighting and another was not, how they will get equal parts of booties»?

«Allah gave you the victory and the means of life for the sake of the weak people that help you» the prophet Mohammed (peace be upon him) said.

Ladies and boys have not to claim for booties, they could have a share before dividing.

CAPTIVES

Islam preferred to liberate captives free of charge, or by money, if the captives are clearly dangerous they killed.

Islam called for mercy and confers a privilege on them. Allah said: **(And they feed, for the love of Allah, the indigent,**

the orphan, and the captive, «saying», We feed you for the sake of Allah alone no reward do we desire from you, nor thanks) [s-Dahr: LXXVI-8/9].

SLAVERY

Islam called to set slaves free. War or Jihad was the main source for slavery in the Islamic society.

Slavery is not allowed in Islam, But it was known and spread in the whole of the world.

Islam organized slavery with higher relief. There are laws for slaves to liberate themselves.

According to the enemies of Islam when they read these laws of slavery they said Islam allowed slavery.

It is not true because setting slaves free is the greatest worship one could do for Allah.

The prophet Mohammed (peace be upon him) prohibited the Muslims to oppress and hurt the slaves. Abdllah Ibn Omar from the prophet Mohammed (peace be upon him): «Anyone slapped his slave, his atonement is setting him free».

To buy a slave and set him free is the greatest worship for Allah.

Islam established a new law to set a slave free. It is called freedom document right, if a slave wanted to be free he could write a contract with his master mentioning the amount of money he (master) need to set him free. He then worked and saved money, then he free himself.

«When did you have people as slave, their mothers had born them free». Omar Ibn El-Khattab said.

Freedom is the nature of human being, but enslaving him is an incidental case. Islam always fought.

SALE

Omar Ibn El-Khattab was walking in the market and said: «No one could sell in our market, unless he understands the selling laws in Islam, or he will be taking increased Riba if he wanted or not».

Selling in Islamic law is to accept taking money in exchange or to transfer the ownership or possession of things, or commodities in allowed way.

Allah said: **(But Allah hath permitted trade and forbidden usury)** [s-Baqara: 11-275].

The prophet Mohammed (peace be upon him): «The best work is the man worked by his hand and the pieties that selling».

REQUIREMENT AND ADMISSION

Selling depended on two bases things requirement and acceptance but simple selling is to engage in selling.

Selling is tied with satisfaction. There is no special word for agreement. Its contract has conditions to clear the requirement and acceptance.

Seller and buyer should contact each other directly. Requirements should be agreed to the sold thing and price decided.

They should be talking in the past or present tense. Future tense means a promise for contract.

It is allowed to use writing if talking was difficult contract could be made by a representative of one of them. He should be matured /adult.

The sold thing by contract should be allowed by Islamic religion as well as useful.

MEDDLESOME SELLING

If one sold what belongs to another, it is meddlesome selling.

He made contract of selling or buying for something without the permission of the owner.

El-Boukhari narrated from Orwa El-Bariqi said: «The prophet Mohammed (peace be upon him) sent me to buy a sheep and gave one Dinar (Arab old currency), I bought two sheeps, then I sold one of them by one Dinar. I brought one sheep and one Dinar to the prophet».

«Allah increase and bless what you did» the prophet Mohammed said.

This kind of selling allowed in Islam.

If the owner loses, there will be a problem between them.

GIVING OVER

The possibility of handing over is a main condition for sold materials. Ahmed Ibn Hanbal from Ibn Masoud from Omran Ibn Hussain narrated that the prophet Mohammed (peace is upon him) said: «Do not buy fish still alive in water. It is beguiling. It is not allowed to sell wool that still on sheep, it is difficult to give it over.

The sold material and its price, should be known. If one of them is not, that selling is not legal. El-Boukhari from Abdullah Ibn Omar said: «I bought materials from Othman in Makkah in exchange for material belonging to me in Khaiber».

Al-Darqutni and El-Baihaqi from Abi Hurira from the prophet Mohammed (peace be upon him) said: «If one buys some thing before seeing it, he had opportunity to buy it or not when he sees it».

It is allowed to buy that could not be seen unless it is used, like medicine, conserved foods and fruits under the soil like potatoes, unless it rotten was clear.

ASSUMPTION SELLING

Selling thing when its quantity is not known exactly but by assumption, is allowed by Prophet Mohammed (peace be upon him).

It is not allowed to sell thing unless actually in hand. Ahmed, Baihaqi and Ibn Hibban narrated that Hakim Ibn Hizam asked the prophet Mohammed (peace be upon him).

«I buy and sell, how could I know, what is allowed and what is not?».

«If you buy thing, do not sell it till you catch it actually» he said.

The ways of catching are different according to things like real state, lands, foods, clothes and animals.

There could be witnesses for the contract of selling as Allah said: **{Whenever ye make a commercial contract; and let neither scribe nor witness suffer harm}** [s-Baqara: 11-282].

It is not obligatory but an advice.

Islam ordered not to sell on another selling, the prophet Mohammed (peace is upon him) said that:

«It is not allowed to sell for one against another selling» narrated by Ahmed and Nisaie. If one sold for two men, the selling is lawful, only for the first one, his selling to the other is false.

DELAY OF PAYMENT

It is lawful to sell and delay the payment, it is also, allowed to increase the price because of delaying the payment. From Abi Huraira from the prophet Mohammed (peace is upon him).

«Muslims respect their conditions mentioned in their contracts», narrated by Ahmed, Abou Dawood and El-Hakem.

BROKERAGE

Brokerage act of between buyer and seller, to make the selling easy, is legal. Forcing one to sell, is forbidden, but if he was forced by his own circumstance, selling will be allowed, but he is better be helped by loan.

UN-REAL SELLING

To show that you are selling things by a private contract, to a trusted one like a relative because of fear of an unjust take-over. For law Hanafi and Shafi schools it is un-real selling, and not allowed. For Hanbali Islamic school, considered as a real selling.

Allah and the prophet Mohammed (peace be upon him) ordered Muslims to measure and weight completely.

Allah says: (Give **full measure when ye measure, and weigh with a balance that is straight: That is the most fitting and the most advantageous in the final determination**) [s-Israa:XVU-35].

Jaber said that the prophet Mohammed (peace is upon him) said:

«Allah bless an easy man when he buys, sells or get money» narrated by El-Boukhari and Tourmouzie.

FALSE SELLING

It is not legal because it is gambling. There are many cases known before the advent of Islam as follows:

Stone selling land, one bought and paid in advance then threw a stone to limit the area of a land for selling.

Diver selling, one bought and paid in advance from a diver what he will find in the sea in limited time.

Selling the milk still in udder..

Selling after touch: Each of the two sellers touched the article of selling of the other. Then, both are obliged to buy what they had touched without knowing details.

Contention sell, each of the two sellers left all what he had for selling to the other without satisfaction.

All of these sales are not legal in Islam as false, gambling and ignorance.

Moslem should not buy stolen thing. El-Baihaqi narrated that prophet Mohammed (peace be upon him) said:

«If one bought a stolen thing, and he knew, so he shared in its sin and shame».

Moslem should not sell gripes to the one who makes wine, and selling weapons at the time of sedition.

Moslem should not sell combined things that are of allowed and not allowed things by Islam.

Prophet Mohammed (peace be upon him) prohibited Muslim to swear during their selling. Imam Muslim narrated that the prophet (peace is upon him) said:

«Do not swear too much during selling, you can sell more if you did, but your selling will blot out».

The price could be equal to purchasing price or more or less. It is allowed to sell water if you can measure it, but in general it is for public. It is also, allowed to purchase what was made according to your request.

Prophet Mohammed (peace be upon him) prohibited to sell fruits and plants until it is in good condition. It is allowed if the buyer was the landlord.

The seller should not get the money if disaster ruins the fruit and plants.

CONDITIONS

Conditions are legal in sale, like, the seller stipulates to use the sold thing for a period before he gives it over.

Condition or another selling is not legal for the same object. The prophet Mohammed (peace is upon him) said:

«It is forbidden to get loan and sell or to make two conditions in one sale», narrated by Tourmouzie.

It is like as the seller tells: I sell this to you on a condition that you sell that back to me or you give me a loan.

Condition is not legal, if it contradicted the subject of the contract, for-example the buyer should not sell the sold thing later.

To give a pledge as a part of the price is legal, and it will be a present if the selling not completed,

FIXING THE PRICE

Prophet Mohammed (peace is upon him) prohibited to fix the price, some people said him: «The prices go up, so fix them».

«Allah only fixes the price. He is the highest handler, best spreader for all and the bestowed of all sustenance. I would like to meet Him and no one of you claiming money or blood from me».he said.

So ruler is not allowed to fix the price because sellers and buyers are equal, unless it is abundantly clear that society really need it.

MONOPOLY

It is hiding the thing of sale, until the price goes up.

Prophet Mohammed (peace is upon him) said:

«One who hoards grain for sale is a sinner», narrated by Abou Dawood, Tourmouzie and Muslim.

He said also:

«Who hoards food out of sale for forty nights, Allah left him, and he left Allah». Narrated by Ahmed, El-Hakem, Ibn Abi Shaiba and Bazar.

By few scholars, grain is not legal in food only or it could be in all things according to their means of harm.

It is legal to grain what one made by his hand for sale.

DIFFERENT RULES

There are several cases for the period of time to start working or cancel the contract of sale.

- The contract will start when they leave the place of meeting.

- One of the two parties put a time condition that he will accept the contract or cancel it.

It is not legal to hide the fault, if the other party discovered it, He could cancel the sale before he used it.

It is not legal to deceive in price. The buyer could cancel the sale and take his money back in three days.

El-Boukhari and Muslim narrated from Abdullah Ibn Omar said: At the time of the prophet, there was a man called Hibban Ibn Mounqidh. He was easy to be deceived in selling.

The prophet Mohammed (peace is upon him) said to him:

«If you buy or sell, say to the other party no deceit. Then you will choose to accept or cancel for three days. If you are satisfied, keep what you buy. But if you are not you could go to the other party and cancel the sale».

So, if he bought something, and told that he was deceived. He accompanied any companion of the prophet Mohammed (peace be upon him) as a witness in front of the seller

that he had a permission to cancel the sale during three days, to get his money back.

The prophet Mohammed (peace be upon him) prohibited people to meet the strange merchants before they arrived to town and knew the prices. They should not buy cheaper from strangers.

He also prohibited increasing the prices that one does not want to buy, but to show others that the price is sufficient to buy.

Islam encouraged the two selling parties to accept canceling the deal if one of them needs not to execute.

Abou Dawood and Ibn Maja from Abi Houiaira that the prophet Mohammed (peace be upon him) said:

«If one helps a Muslim when he falls, Allah will help him if he falls».

It is allowed to sell by taking the money, and then to give the sold thing.

This kind of selling is not the type of that mentioned above. It is what can not be delivered.

El-Boukhari and Muslim narrated that the prophet Mohammed (peace be upon him) migrated to Medina while the people sold and got money one or two years before they gave fruits and plants.

He said: «If one sells by debiting the price, he should do that, for known weight and known time».

RIBA (INCREMENT)

Riba by language is the increment. It is two kinds:

1- Increment upon the loan as a condition from debtor, he takes it because he delays the time of paying. It is a very big sin.

2- It is the increment as a part over remittance or merchandise. It means selling money by money or food by the same food with increment. It is a very big sin because it leads to the increment as a condition.

Allah on Riba said: **(That which ye lay out for increase through the property of (other) people, will have no increase with Allah: But that which ye lay out for charity, seeking the Countenance of Allah (will increase): It is these who will get a recompense multiplied)** [s~Rum: XXX-39].

(O, ye who believe! Devour not Usury, doubled and multiplied; but fear Allah; that ye may (really) prosper) [s-Al-Imran:III-130].

(O, ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers. If ye do it not, take notice of war from Allah and His Apostle: But if ye turn back, ye shall have your capital sums dealt not unjustly, and ye shall not be dealt with unjustly). [s-Baqara: 11-278-279].

Riba is one of the greatest sins in Islam. El-Boukhari and Muslim narrated from Abi Hourira that the prophet Mohammed (peace is upon him) said:

«Get aside far from the greatest seven sins»

«What are these» they asked.

«They are polytheism, magic, killing, Riba, taking the money of an orphan, escaping from the battle and suspecting on the honor of ladies».

El-Boukhari, Muslim, Abou Dawood and Tourmouzie from Jabir Ibn Abdullah said that the prophet Mohammed (peace be upon him) said:

«Allah curses who takes or gives Riba and its two witnesses and who writes it».

Riba is a very big sin, if it uses gold, silver, food or drinks. Any thing else is allowed to be sold in both kinds of Riba.

The debtor and creditor could also leave each other before giving the money.

LOAN

Loan in Arabic is Qurdh, it means cutting. Loan is to cut part of your money to give it to another who will return it back when he could, it is help, Allah appreciated it.

Muslim, Abou Dawood and Tourmouzie had narrated from Abou Houraira from the prophet Mohammed (peace is upon him) said:

«Who helps a Muslim for a problem during his life, Allah will help him for a problem in the last day. Allah helps the slave as much the slave helps his human brother».

Ibn Majah and Ibn Hayan had narrated from Ibn Masoud that the prophet Mohammed (peace is upon him) said:

«Any Muslim who gave another a loan twice, it will be considered as charity one time».

Any one got a loan, could give it back in better quality or quantity, but it should not be as a condition upon him. A loan, that

paid back with a benefit as a condition from the beginning, is Riba.

Ahmed, El-Boukhari and Muslim narrated from Jabir Ibn Abdullah said: «There was a loan from me to the prophet Mohammed (peace is upon him), he gave it back to me with more quantity.

Mouaz said about this increment: «It is a noble action».

PLEDGE

If one took a loan, and gave a pledge, which had a financial value, he will take it back when he returns the loan back. This is allowed in Islam. The prophet Mohammed (peace be upon him) had given his armor as a pledge to a Jew.

El-Boukhari narrated that Aiesha said that: «the prophet Mohammed (peace be upon him) bought food from a Jew and pledged his armor».

Pledge was known before Islam.

It has different conditions made by Islam in several cases:

- The one who gives the loan he could get benefit from the pledge.

- If the time to return the loan is over the debtor will be free of action. Islam stopped that.

Debtor could ***SOW IN SHARES***

- Not to sell the pledge without the agreement of the creditor or judge. Debtor could take the value of his loan, and the rest should returned back to the owner of pledge.

Islam encouraged agricultural work. It is obligatory for all individuals till society is satisfied, it would not be obligatory for others.

El-Boukhari and Muslim narrated from Anas from the prophet Mohammed (peace is upon him) said:

«Any Muslim cultivated a plant, then a bird or animal or human being ate from it, he will get a charity».

Sowing in share is a contract, between a land lord and a farmer. The farmer gets one half, or one third, or more, or less of the harvest.

El-Boukhari narrated that Mohammed El-Baqer Ibn AH Ibn El-Hussien said: «all migrants from Makkah to Madina were cultivating for the third or quarter of the harvest. Ali, Saad Ibn Malek, Abdullah Ibn Massoud, Omar Ibn Abdul-Aziz, El-Kasem, and the sons of Abi Bakr, sons of Omar, sons of Ali and Ibn Sirien, all were working under sowing in share.

If the two parties sowing in share, remarked a part of the land for the land lord and the other for the farmer is not legal, it is deceitfulness, the Prophet Mohammed (peace be upon him) prohibited it.

Some scholars thought that agricultural is forbidden, that was wrong. Tawous said: «The most learned one of the companions of the prophet Mohammed (peace is upon him) -he meant Ibn Abbas- said: The prophet never prohibited agricultures

LAND RECLAMATION (UNCLUTIVATED)

It is to prepare the dead land to be alive for agriculture or building. Abou Dawood, Nisaie and Tourmouzie narrated from the prophet (peace be upon him) said:

«Who reclaims a dead land, it will belong to him».

There are conditions as follows;

It should be far from the buildings residential area or their advantages. No need for permission from the ruler unless it is near to the buildings. It is acceptable as a reason to prove the right of ownership.

If he got it for three years and he did not cultivate it, he would not have the right to keep it more.

If one reclaims a land belongs to another, there will be one of two solutions:

The other could take his land and pay the charges of the work to the first.

Or he took the right of the ownership and paid the price of the land.

«Who reclaims un-cultivated land, it belongs to him, but there is to be no injustice against other», the prophet (peace be upon him) said.

RENT

It has the same root in meaning of giving in exchange or instead of and in reward. It is a contract of benefit in exchange, like to rent a house or a car or the work of a labor.

To rent a cow for its milk is wrong, because the milk is the subject of the contract, not the cow.

«Give the labor his wages before his sweat dry» prophet Mohammed (peace be upon him) said, narrated by Ibn Majah.

It has several conditions like:

- The satisfaction of the two parties.
- Benefit and the subject of the contract should be known clearly for both parties.
- The ability of delivery for the subject.
- The benefit should be allowed in Islam.
- The rent could be paid in advance or later. The amount is according to the traditions among people.
- The rent subject could be rented to another.
- Muslims are bind by their conditions. They are obliged to follow these conditions.

RENTED LABORER

Laborers are two kinds. The first kind is the private who works for limited time and work, and he has not to work to another. His land lord could deduct from his salaries the amount according to the absence.

A laborer deserves all his salary if the land lord cancels the contract without acceptable reason like disease. And laborer does not guarantee damages what he ruins unless he was guilty of excess or hostility.

The second kind is the common laborer, who works for more than one like a tailor, a carpenter in the market. He does not get charges unless he worked. He is the responsible of what he ruins even by mistake.

Some Islamic scholars had different opinion like Shurieh, Abou Hanifa and Ibn Hazm.

SPECULATION

It is the cooperation between work and Capital. The prophet Mohammed (peace be upon him) worked with the Capital of Khadija (his wife later) and traveled to Syria before his prophethood, Islam later allowed that.

It was narrated from Abdullah and Obaidullah, two sons of Omar Ibn El-Khattab, when he was Caliph. They went as soldiers in the Islamic army to Iraq. On the way back they passed by the ruler of Basra. He was Abou Mousa El-Ashaari. He said that there was money he wanted to send to Omar in Medina (their father). He asked them to carry it to him. And they can buy something from Iraq and sell it in Madina to earn profit and give the Capital to Omar. He allowed them to do that.

They did, and went to their father Omar to give him the money. «Did he credit all the army as he did for you?» Omar asked. «No» they said.

«You are the sons of Caliph, so he credited you, give all the money, the Capital and what you won to the treasure of Muslim» Omar said.

Abdullah was silent, but Obaidullah said. «If we lost the capital we deserved and will pay it back».

«Return back all the money» Omar said again.

Abdullah kept silent, but Obaidullah talked again.

A man said to Omar: «You can consider it as speculation, so the profit could be divided between them and treasure half to half». Omar then accepted,

The conditions of speculation are as follows: -Capital should be cash. The capital should not be loan that is paid back in the speculation, and should be a known amount.

The profit should be rational like half or third or quarter and it should not be a fixed amount.

Speculation should be without condition from the owner of the money, concerning the country or the article of sales. There are different points of view between the Islamic schools.

It could be between Muslim and Muslim, Muslim and non-Muslim. The worker will not be questioned if he loses the money unless he lost it on purpose. Worker is not allowed to speculate by the same money with another worker.

If he traveled for work with the money, the cost of travel will be accounted for the speculation capital. If he did not travel his cost will not be accounted for the money of the speculation.

Speculation contract will be broken if it lost one of its conditions or if the worker was hostile or the death of one of the two parties. If the owner of the capital died, the worker should have permission of the heirs to continue the work, if he did not he will be considered oppressor.

TRANSFER OF DEBT

It is allowed to transfer the debt from one to another. The debtor is obliged to accept the transferring to the one who can pay-
Condition: Acceptance of both debtor and creditor. The acceptance of the third one is not necessary because he wants to get his money any way. The rights should be the same. The transferring of debt is not accepted if it was gold instead of silver. This transfer will clear the conscience of the creditor. If the third one died the creditor will not go back to the debtor. Some

Scholars said: he should go back to him if the third one was bankrupt.

PRE-EMPTION

If a Muslim wanted to sell a house or a land his neighbor or partner could hold pre-emption to buy, he had the right to buy if he paid the price at the time of selling.

It is allowed in Islam to stop any expected means of harm if a different party buys the share of his partner.

It is allowed for Muslim and non-Muslim. Some scholars said it is not allowed for non-Muslim so, he should get permission from his share holder before selling. It is not allowed to follow a crafty way to stop the pre-emption. Abou Hanifa and Shafiee said it is allowed if he declares that the new buyer had a part of his share and then he sells or gives the rest to him.

There are conditions for pre-emption; there should be a real state or a land. It is said also that it could be for anything that can not be divided, like a tree or animal

.The one asks for pre-emption should be a part in share of the concerned subject. Also, he should not be hesitant in purchasing, unless he was absent or ignorant of the rule.

He should pay the price for all the set, if he leaves a part, he will loose it all. He has no chance to get it.

If there were more than one, and they asked to buy, it will be divided between them according to their shares and they should pay the price. It is never abolished after death but to be inherited.

AGENCY

It is to appoint one as an agent. It is a contract. It has two foundations, requirement and acceptance. Anyone of the two parties could split it at any time because it is allowed but it is not a commitment.

It could be opened or for a limit time or mission, and it could be by wage, in this case it will be under the labor rules.

The agent should be matured. It is not allowed to appoint a mad or under the age of reason, but the boy at this age is allowed to be agent for the profitable work to him like acceptance the gift or charity. He is not allowed to deal in harmful things.

He should be able to work. It is allowed to appoint the boy at the age of reason. Um-Salama appointed her son to make the marriage contract with the prophet Mohammed (peace be upon him).

Agency contract covers all kinds of contracts like sell, purchase, rent, credit document, dispute, summon before a judge, pre-emption, gift, charity, pledge, borrowing, marriage, divorce, managing money. This means it covers all works one is allowed to do.

Agent is trusted. He will not guarantee unless he was hostile or careless. Agent could accept the credit settlement but he could not accept accusation of a crime or punishment.

Agent of dispute could not be agent just to receive money. If he was liable for summon before a judge, he might not be eligible for the rights, scholars have different points of view according to the status agent for punishment of forgiveness.

Agency in selling is allowed with limit or without it by fixed price paid immediately or later.

He is allowed to buy for himself from himself as agent. Imam Malek said that he could with a more price. Abou Hanifa, Shafiee and Ahmed said it is not allowed because anyone is clever enough to buy with a less price but the agent usually tried to sell by more, it is contradicted if they were one person.

The agency contract is over if one party died, or became mad

or if the work mentioned in the contract reached to an end, or if the principal of agency removed the agent with or without his consent, or if the agent removed himself or if the subject of the agency has changed to another principal.

BORROWING

It is a good practice that Islam encouraged.

It is one allowed other to get benefits of something he owned without any exchange.

Its conditions are as follows. The owner should be fitted to offer a gift, thing should be sufficient to take its benefit without destroying it or decreasing. Its benefit should be allowed by Islamic rule. The one who borrowed it could lend or rent it to another, he should guarantee it.

The owner could take it back at any time unless he caused injury of harm. Borrowing sometimes is obligatory.

Once, Omar said: «Do not stop benefit for your brother if it does not harm you».

The man answered; «No». Omar said: «I swear by Allah he will borrow it even if he will pass on your stomach».

Abou Hanifa and Malek said: That is not followed in court, because borrowed thing belongs to the owner, he could lend it or not.

DEPOSIT

It is, one left thing with another to keep it for him. He should give it back at any time owner wanted it. The keeper is not guarantee not bound for its safety unless he was unfaithful or careless.

Ibn Maja narrated from Amr Ibn Shouaieb from his father from his grandfather from the prophet Mohammed (peace be

upon him) said: «If one kept a deposit, no guarantee upon him».

If it was ruined when he kept it, his swear by the name of Allah to be innocent is accepted,

If it is stolen out of his money, he would be responsible. If one had a deposit for another and it is not found after his death. It would be considered loan and should be paid from his inheritance.

EXTORTED POSSESSION

It is a thing to be taken possession of by force from another. It is forbidden. If one cultivates a land, which was taken possession of, the harvest would be to the land lord.

If he mowed, land lord will take the rent. If he plants in or built on it he should pull it out or down.

Abou Dawood and El-Daraqutni from Orwa Ibn El-Zoubair from the prophet Mohammed (peace be upon him) said: «If one re-alive a land, it belongs to him, while no right for oppression^

Benefits from extorted possession, is forbidden. If the object of possession ruins, owner could take its value if he was or not the cause of ruin.

Anyone should defend his money starting by easy way then by strength that might lead to fight.

If one finds his money or thing with another he has the right to have it. It might be bought from the oppressor. Selling is not legal so the owner could take it.

FOUNDLING (CHILD)

He is the child who does not know his parents or relatives. Picking him up is obligatory and appreciated. To adapt him is the most fitting way to take care of him. The cost of his growing up is from the child if there was money found with him or from

the public treasure of Muslims. If child died, public treasure will inherit his money.

When the found one died, one who picked him had no right to take from his inheritance. If one claims that he is his relative, child will be joined to him. If they were more than one, scholars in lineage will decide to whom he should be joined.

FOUNDLING (THINGS)

Anything found and its owner is unknown, it is preferred to be taken. The one who found it should keep its distinguished features and marks and should tell about it for one year. If the owner comes he could take it or the founder could.

That was not for animals. Weak animals that could not face strong ones could be taken like sheep. But the animals that could defend themselves and could eat are not allowed to be taken.

FOODS

All foods are allowed to be eaten except filthy and poison, Sea animal (fish), all are allowed. Also, land animal are allowed like camels, cows, sheep, poultries, horses, donkeys, rabbits hyenas, locusts and birds. Not allowed animals are these mentioned by Allah saying:

(Forbidden to you «for food» are: Dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah, that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been «partly» eaten by a wild animal; unless ye are able to slaughter it «in due form»; that which is sacrificed on stone «altars»; «forbidden» also is the division «of meat» by raffling with arrows: That is impiety). [s-Maida: S-4].

Kind of death is forbidden except locusts and large fish.

Muslim could get the benefits from dead animals like its bones, fur-cloak, nails, hairs, feathers and leathers. Little of its blood is allowed only.

Also, original donkeys and mules are forbidden. Beast of prey (animal and bird) are forbidden. Also what people used to loathe like insects?

Food that did not mention in Islam is allowed.

El-Darqutni narrated from Abi Thaalaba from the prophet Mohammed (peace be upon him) said: «Allah gives Muslims some obligatory orders, do not loose any of them. And fixed a list of punishment, do not cross. And because of his being merciful he left to order in some aspects. Allah does not forget them, so, do not research after them».

El-Boukhari and Muslim narrated from Saad Ibn Abi Waqqas from the prophet Mohammed (peace be upon him) said: «One of the greatest crime a Muslim might do is that if he asks me about something which is not forbidden, and because of his question, it becomes forbidden».

There are two conditions to eat the imported meat, it should be allowed by Islam and slaughtered according to legal Islamic way.

These conditions are easy to be known. The writings on the exported boxes are enough because truth is expected if it arrived from countries that allow the act of slaughtering.

Necessity is an allowed reason to eat the forbidden foods like the kind of death and pig but one should not be satisfied fully after the meal.

This field has many details in the books of Islamic schools.

BAIL

It is a contract between two. One of them takes charge of the

other as a guarantor requesting a person or money credit or thing or work. The two persons join together for the request and the credit.

It is allowed. The one who had the right from the guaranteed could demand both. Bails are in two aspects, the first is to bring the guaranteed person to court. Punishment is not allowed for both because it should be upon the guilty one only, the second deals with the credit money. It should be fixed and known amount. It is also same to the bail for handling thing that being with the other.

TREES IRRIGATION

It is agricultural company of investing in the trees by work. The harvest will be divided between the two parties according to a fixed proportion mentioned in their agreement.

It is based on two foundations requesting and acceptance. Its conditions, for trees, the quantity should be known, for period of contract. It should be fixed. Islamic scholars had different opinions for which kind of trees, the irrigation contract is allowed or not. This contract could be finished if one party died or the worker of irrigation could not work,

BENEFIT FOR THE LOST

It is a benefit offered by one who lost thing or animal for one who finds it. It is allowed as a contract. Any party could split it anytime. Handling the benefit is a commitment.

COMPANY

It is a mixture, and it is a contract between parties in a capital for profit. It is allowed.

It is two kinds, properties and contracts.

The property one is that two persons get property as gift or by will or inheritance, each of them can not carry out sale of the share of the other without his permission.

Company contract is between two or more in capital and win, there are several kinds:

1- Intended company, the parties intend to share, not with all of their own money, they are not equal in capital and profit.

2- Conversational company, parties are equal in capital, profit, carrying out and religion, it is not allowed between Muslim and non-Muslim. Each party guarantees the other one. This kind of company is allowed in some Islamic schools and not in others.

3- The face company, the parties have not a capital but they depend on their faces, honors, ranks. Their shares and profit could be un-equal. It is allowed for some Islamic opinions and not for another.

4- Bodies working company, two persons accept to do a work, both get the benefit. mostly it is between craft workers.

The conditions that controlling these all kinds are different between leaned, there are details and more old and new expressions concerning all possibilities for company.

Allowed affairs are known intuitively. It could be known from the Islamic schools like Abou Hanifa, Shafiee and Awzaie and others.

RECONCILIATION

It is to stop the contention by offering some thing that had a value. It is allowed in Islam, Its two foundations are requesting and acceptance.

Reconciliation as well as gift is not allowed from mad or boy or orphan follower of endowment director. It is allowed from others and from boy at the age of reason if there is benefit.

Conditions of something offered for reconciliation are that it should be known amount of money. Um-Salema, wife of the

prophet Mohammed (peace be upon him) said: Two men came to the prophet claiming each others for inheritance, both had not a clear proof.

«You are claiming to -me-Allah's apostle, and as I am a human-being. I will judge according to what I hear from you, so, if I give the right to the one who should not take, he should not accept. It is like if I give him a part from fire, he will carry it as an iron around his neck on the judgment day» the prophet Mohammed (peace be upon him) said.

The two men cried «my right is to my brother», narrated by Ahmed, Abou Dawood and Ibn Majah.

The conditions for the right claimed on it. It should have a valuable benefit and it could be taken instead of reconciliation.

It could be through avowing, like one claimed a credit or thing or benefit against another who avowed. Then they reconciled. The one who avowed pays to the one who claimed.

Or it could be through denial, then they make reconciliation.

Or through silence, it is not avowing or denial.

Islamic schools have different views if reconciliation was allowed or not.

Reconciliation for paying part of credit immediately instead of paying all later is not allowed in the schools of Ibn Hanbal, Ibn Hazm and allowed by Ibn Abbas, Ibn Sirin and Nakhie, and it is more near to be not allowed by Ibn El-Mouseib, El-Qasim, Malek, Shafie and Abo Hanifa.

PART THREE

ISLAMIC CONTEMPORARY SPOTS

/- ISLAMIC SCHOOLS.. AND NEW OPINIONS

In Islamic knowledge, it is said that there are scholars of thoughts and opinions and scholars of saying of the prophet (peace be upon him) it was better to say also both are the learned who took the Islamic knowledge as it was from their teachers.

That is because the head of the Islamic schools had not offered their opinion or interpretations of the sayings of the prophet Mohammed (peace be upon him), unless they understood that their teachers and companions of the prophet Mohammed (peace be upon him) had taught them what they had got clearly from the prophet directly.

Obviously, all of what the schools had kept intact without their own opinions is the main source for all Islamic knowledge because no one could doubt them.

Because of Allah the merciful, Islamic schools had different points of views in all matters. Islam became easier for believers, as they had plenty of options for life and after death.

This means that Islamic law is not rigid like other laws nowadays. Also it is suitable to human beings in different periods of time and places, because of different Islamic schools.

It could be said that any matter had in Islamic schools so much details. Every school took one or more side without fanaticism.

Also, it could be said that to have a new opinion for an old or a new matter is so difficult. It needs hard work and patient scholars. There are many of them in Islamic world.

They need to search for any matter in each school to compare between the subject matter and an old one if they found.

Then they should meet to study what every one had researched, and put all the study with details, opinion and explanations for consideration and justification.

It is not enough to say that it is allowed or forbidden, because Allah or the prophet Mohammed (peace be upon him) said so and so.

But we have to go back to the schools to read and study the opinions and what they got as it is from the companion of the prophet firmly with no doubt.

Our scholars now will find matters that need solutions in school and similar to problems we face now. Their new opinions will be more acceptable and more near to what Allah allowed.

Some Muslims think that new solutions for new matters should be made by a man or a committee or it should be the same from all scholars, centers and groups.

That will lead people to think that Muslims have big differences or struggling in various functions among them and they need to make a dialogue to be united again.

Muslims think that a dialogue between scholars is not going well. The cause might be the appearance of the official scholars who give new Islamic solutions to the state. Muslims think they should follow.

Obviously individual could choose to follow the official one or to ask any one who could give a new solution. They should never blame the official or any other opinion holder, because a matter could have more than one solution in Islamic law.

People sometimes could not understand the Islamic principles and new solutions. Of course they should understand the principles before looking for new solutions.

Now Muslims discuss fanaticism, the old matters found in Islamic schools, in news papers, magazines and conversations among friends and relatives. These matters already had solutions.

This fanaticism appeared because the spread of the books of the saying of the prophet Mohammed (peace be upon him) and the interpretations of the Holy Quran. Readers try to reconcile and access the outcomes of these books and what they had got from Islamic schools, of which they think it is just habit. They are confused.

This was about understanding the principles in religion. The new matters and their new solutions are few. They are not serious problems. Moslems do not suffer from them. Even they need a hard working learned who has much knowledge in religion, science and language.

These kinds of scholars are few in the Islamic history. I can mention now only two famous.

Imam Ibn Hazm who discussed fully the matter of praying when the time of prayer is over.

Imam Ibn Taymiah who discussed the matter of divorce in one time instead of three...

Islamic knowledge will be spread better if the learned who give answers in news papers, magazines, radio and television, tells the title of the book that he had taken his answer from, specially if he based on a book depending on the four famous or all schools.

He should not give his answer with the verse of Quran or saying of the prophet Mohammed (peace be upon him) with his

own interpretation, it is an attempt from him to be followed and not to give full and comprehensive answer which is contrary to the teaching of Islamic.

2- ISLAM AND THE WEST.. CIVILIZATION OF FUTURE

It is said that the east is east and the west is west. They will never meet. But in the new age the east and the west both belong to Islam or heading for Islam!

Islam is the religion of nature. This means that Allah had found and structured the creatures with its innate qualities and natural inquisitiveness for learning and preaching on the earth.

Then he sent Islam as a religion and a way of life that would not contradict the innate qualities and human nature. As prelude he structured the society with laws, conventions and convenient education to reconcile their social lives.

From this standpoint, nature, innate qualities and energy of human-being are equally developed in different ages and places. So, we will find Muslim habits in various societies are the same they live in.

Human nature helps Islam to spread and stay in the countries it reached.

From the beginning, Islam produced the «consultation» as a system in its early ruling regimes. Then Democracy was found in the west. They think it was their own idea. But it is the same as «consultation». It arrived the west via Islam.

Democracy was based on the philosophy of Jean Jacques Rousseau; He said that there was an imaginary contract between ruler and people. It is the social contract.

The west thought that this idea was thought out by this French philosopher and from his-own mind and imagination.

Islam called for consultation through glorious Quran more

than 14 Centuries ago. To swearing fealty appeared in Islamic political set up when Abou Bakr the first caliph was sworn in after the death of the prophet Mohammed (peace be upon him) in Beni Saieda hall.

Also, the swear fealty for Othman Ibn Affan the third caliph was two times, private in a house and public in the Mosque.

Islam knew and acted on consultation rule before the west knew the democracy for several centuries. This process is however not my subject.

I want to say that thoughts of Rousseau are from Islam not from himself.

An Islamic scholar was walking in Paris. By chance he read the name of the street. He read something. He read it again till he was sure that it was an Arabic name. It was «Bou Zaid». He wanted to follow up the reason to have this Arabic name for a street in Paris.

He went to the municipality of Paris, and looked in to the records and he got the reason.

Bou Zaid was a Muslim from Morocco who lived in Paris. He was a close friend and teacher of the philosopher Rousseau.

The difference between the concept «swear fealty» and the word «contract» disappeared completely.

The similarity between them could not be by chance but Rousseau must have borrowed it from his friend and teacher in details.

The result thus would be that democracy did not reach the west from their civilization or particularly from Jean Jacques Rousseau, but was the offspring of early Islamic civilization.

They took it from the Islamic law that reconciled with human nature at anytime and place.

They took democracy from Islam but they ascribed it to their civilization.

There is another reason, after the death of Jean Jacques Rousseau, the French revolution took place. Some of its leaders became rulers or dictators.

Napoleon Bonaparte, the great military invader became an emperor, he had invaded the east, Egypt, Syria and then Europe, they were all under the rule of France. He is very famous in history, every body, youth or old knew him as a great leader with unrivaled skill in war.

Bonaparte was proud of his military success. Also he was proud of another field. It was the French civil-law that was made in his regime.

This law now is the main source of all laws followed in Europe and USA and many countries in the world.

This French old civil law if we read its matters, numbers and subject. We will find that more than ninety percent was taken from a book called «El-Moudawana».

This book is the main source of Maliki Islamic school, the most popular school in the north-west countries of Africa till now.

Obviously, the civil-law spread in Europe and USA was taken from the Islamic religion.

The west is west and the east is east, but they met through the Islamic civilization and it is in practice till now.

But they will not meet in the details of beliefs, yet they could live peacefully in the society. Islamic religion has the ability to produce civilization through the principles of religious freedom, that Allah said: **(Let there be no compulsion in religion: Truth stand out clear from error)** [s-Baqara: 11-256].

3- MIGRATION AND GREGORIAN CALENDAR.. HISTORY, EXACT AND FIRM

(The sun and the moon follow courses (exactly) computed) [s-Rahman: LV-5].

(And the sun runs his course for a period determined for him: That is the decree of (Him), the Exalted in Might, the All-Knowing. And the Moon, we have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk. It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit according to Law). [s-Yasin: XXXVI-83/40].

Many people think that the Gregorian calendar which depends on the movement of sun is precise and that the Emigration one which depends on the movement of the moon is not. They were right on the first but wrong on the second. Both are precise.

On the age of Julius Caesar Gregorian calendar had developed since 45 before the birth of Jesus.

It watched the movement of the sun, it was not precise.

In 1582 astronomers had seen difference between their counting of the days of the movement of the sun and its real movement, there were ten days in difference.

The emperor Gregory the thirteenth canceled these ten days from the year 1582. Thus the real movement of the sun became equal to their counting.

Then, to resolve the differences at all, they consider February 28 days, and they added one day every four years.

The differences became very little, so they will add one day Every 200 years.

Many Christians in the world did not agree to the correction made by the emperor on 1582.

Christians in the east «Orthodox» think that Jesus was born in the second or in the fourth year of the birth of Jesus, that is if they read the Gregorian calendar followed by the Christian in the west «Catholic».

All Christians, all over the world consider that the Gregorian year is composed of 365 days, 5 hours, 48 minutes and 46 moments.

The Migration calendar depended on the movement of the moon, there is no difference between the real movement and the astronomers counting

Muslims and Arabs depend on watching in their calculating and following up the days. They depended on looking for the appearance of the moon in the sky to declare the beginning of Ramadan the month of fasting, and also for Haj and Eids days.

Astronomers know that Emigration calendar is fixed because the movement of the moon is settled same like the movement of the sun.

The distance of the movement of the moon is less than the movement of the sun. So the Emigration year is 345 days, 8 hours and 48 minuets.

The beginning of every moon month is known precisely same as the sun months, but many people think that the beginning of the moon month need to be firmed.

It could be firmed by direct looking at the moon.

Astronomers scientifically prepared the calendar and fixed the beginning of months depending on sun or moon.

Many Muslim do not depend on their written calendars. They wait for the official declaration of the beginning of the

month of Ramadan, However looking at the moon is not a worship.

But it is a way to know the beginning of Ramadan to perform fasting. Muslim and their learned depended on looking directly to the moon to start fasting.

Looking to the moon is a way only. The prophet Mohammed (peace is upon him) said: «If it is clouded and you can not look to the moon you consider the month thirty days».

If there is another scientific way to know the beginning or the end of the month, we could follow it.

Moon calendar was known before Islamic appearance. Omar Ibn Al-Khattab decided to use it for Muslims. It has been followed since that time. But many Muslims think it is not precise even if it was fixed.

Learned Muslims are invited to firm the moon calendar, because Muslims need to use it in all affairs.

Or the Christian calendar will stay with us to Correct our calendar. We think it is wrong, while it is not.

4- ISLAMIC AND CHRISTIAN DIALOGUE BETWEEN PREACH AND CALL

Muslims and Christians are calling for their religions. They are competitors in all places in the world they reached.

At the same time, they sit together on the same table continuing their conversation. The two delegations are specialists and understand their own religion.

Both had rejected completely to discuss religion avoiding half way less understanding in between the two beliefs. Their principles are clear for them. They wanted to keep themselves as followers to their religions.

For both, leaving the belief or any part of it is not acceptable at all.

As Muslims if we think that the conversation is a way to preach us their religion because as Christians think, this conversation will open out mind then to be Christians.

Also, Christians think the conversation is a way to call them to Islam. The conversation will open their minds then to be Muslims.

Both sides are learned and believer in their religions. Muslims are represented by:

Islamic World League in Makkah Al-Mukaramah and the mosque of El-Azhar in Cairo.

Christians are represented by El-Vatican.

Both understood that calling or preaching is not their object in the conversation. And anyone trying will be clear to the other, and it will only complicate the conversation.

Their aim clearly is not to call or preach each other as delegations.

There is no relation between the continued dialogue and the call or preach mission. Conversation is only trying to clear the basis of peace for Muslims and Christian to live together.

There should be principle for peaceful living without loosing each one's identity.

The competition between the calling to Islam and preaching Christianity is not the reason for conversation. But most societies or countries have Muslims and Christians living together. Proportion of population of each community is different from one place to another.

Muslims in France number three million people, and they are more than that in England, Germany and USA.

In the Eastern Europe, there are Muslim countries. At the same time there is high proportion of Christians in Islamic and Arabic countries.

These societies have too close impact on human civilization made by Christianity through the Roman Empire and the Islamic religion through the Islamic huge regimes that lived for long centuries.

The historical problems between Muslims and Christians in these countries were broken because of politics and economy.

Like the old Crusader fanatic invasion of Christian countries to occupy Palestine under the cross.

And the new attack that established Israel on the land of Palestine, The world is suffering till now.

Peaceful living between Muslims and Christians really exist. But some people, Un-logically, mixed up the principle of religion and the peaceful living.

Conversation between both sides should be continued, it is very hard mission, not only between the official delegations also among people of the same society.

5- IGNORANCE AND EXTREME FANATICISM, WHEN WILL THEY BE OVER?

Terrorism is found every where. It is not for a specific people or nations. Organizations or parties doing it are the same as groups of killers or thieves.

Islam is incorrectly considered as a cover for these activities, where as even Islam is against terrorism.

Under the cover of Islam terrorists spread their crimes in the Islamic and other countries. They disfigure the picture of Islam culminating in an ugly message by their ignorance and terrorism.

Ignorance could mean innocence, but the leaders of terrorism are not ignorant. They use the dirtiest ways to reach their political aims.

Muslims would not accept Mosque as a store for weapons or ground for terrorists to attack people and security police.

A Muslim will not accept, unless he was ignorant or terrorist, hiding himself by religion.

In some Muslim countries terrorists lead ignorant to attack the innocent tourists and bomb their buses. They are evil against their countries.

They prepare planes in the mosque, and attack the policemen, who do not have any fault but are dressed in the police uniforms and get orders from the internal ministry.

Police are not guilty if the ignorant killed, they worked in the government interests and public service. They are citizens, who belong to the people from the beginning.

Simply, these terrorists had considered the state and the government as infidels under war against society.

They attack the traffic centers and kill men because they are from the government.

Their aim is to spread fear and crimes in the society an idea far from the Islamic principles.

Ignorance lead to terrorism.

If the government neglected terrorism and did not stop it, then it would be sharing their crimes.

To stop them by force is the only proper way for Muslims to live peacefully.

6- ISLAMIC JUSTICE AND NEGOTIA TION

Islamic religion was able by its human law, to keep pure an old heritage of Palestinian country for many centuries.

Islamic mosques, Christians and Jews churches, tell the historical story of the past grandeur and greatness of Islam as religion. Islam ruled Palestine under the principle of Islamic equilibrium between the three religions, since the second (caliph) Omar Ibn Al-Khattab entered Jerusalem.

Christians under their cross had established a state in Palestine basing it on strange secular policy which preferred Christian. But Islam was not doing that in the same periods.

The cross state lived for two hundreds years fighting them, it fell peacefully later to Islamic social and economical movement,

The Arabic Palestinian land went back to its Islamic atmosphere, which gave lights again with no difference between Muslims, Christians and Jews.

The political experts in the western countries may read carefully the Islamic history of peace and justice in Palestine while the religious wars spread in Europe,

nowadays, Arab are able to clear their understanding, and follow the way of peace and negotiation to get their rights back that were taken by violence and serious efforts of Zionism.

They had thrown Muslims and Christians in the sea or pushed them to leave their land.

Then, gathered Jews from the whole of the world in this land instead.

So, Islam entered Jerusalem and stayed in it peacefully. Christians entered it by force and were compelled to leave it in the same way.

Jews by terrorism and cunningness entered it and they will have to leave it.

Islamic flags, symbol of human generosity, will be raised on Palestinian land again, because they respect the other two religions as much as they respect Islam.

As Saladin had sit with the English king Richard Lion Heart to solve the problem, Arab and Muslim could also make conversation to solve the Palestinian problem.

Arabs are treating the conversation as friends but Israel needs to be clear, firm and show good intention.

7- DIFFERENT CIVILIZATIONS AND POLITICAL STRUGGLE

Political vendetta and sectarian turmoil's have rule of the day in various states and occupied lands in the world.

These matters and terrorism are very sensitive and complicated. Solutions have only one way. It is by understanding and conversation.

Some problems could not be considered as political ones. They have some features of it only.

They are problems of different civilizations which are connected to deep historical and emotional background.

So, it is difficult to find solution unless it is covered by deep and wide study that takes care of different and combined civilizations.

Civilization is the basic problem between the west and the east. Military invasions on each other since old history,.

It was extended from the west to the east in a period, then, it extended from the east to the west again.

When Islamic state was destabilized, west was moving to east.

Then Islam extended from the east to the west through its invaders carrying Islamic civilization. It featured like a military excursion, but it had great new human friendly, that the people in all countries where Islam reached, understood and believed.

Enemies of Islam said it was spread by war and sword, they forget that military escort was only way to carry Islam or any idea at that struggling age.

If Muslims were not carrying human friendly civilization, they would have withdrawn or turned out from the countries they reached or at least would have melted away in the struggle,

Spreading by sword or force or Jihad would not be overlooked by Islam as a human civilization or last resort in a compelling environment.

As Islam reached to Damascus, Cairo and Istanbul it reached also to Bako, Karhbang, Cerauievo and Bihatch.

Islamic invasion had stopped several centuries ago, but Islam was kept intact and keeping moving forward by peace and conversation.

The world could face political matters and find solutions for them. But it will be unable to find solutions to civilization upheavals, if understanding them was left as shallow and simple as shown to political problems.

World knows that some problems are not political one as shown by its features.

If it was directed to dividing a country or keeping it united, it is basically a civilization problem.

It is not a political problem only, because it is a struggle with Islam and its settlement in the area of struggle, but Islamic civilization is resisting outside forces and still staying in the country.

Civilization of the west with negative approach to some problems, believed that it could fight the Islamic civilization and its influence.

It is time to ask the western countries to read again the

history of their civilization and find that the original legal framework. The origin of their civilization principals, were borrowed from the Islamic education that had been spread in the laws of modern countries.

Westerns against Islam should abandon the heretic political out-look, that is led by fantasists, and to work for cooperation.

They should stop the struggling between different civilizations same as Islam had done under its human right thoughts and its wide spread laws.

8- PROFIT OF BANK.. OPEN END PROBLEM!

I read in Islam: Riba is Increment, it is of two kinds:

1- Riba of increment, it is paying the increment for a loan as a condition between debtor and creditor. It is forbidden.

2- The remains of Riba, it is selling money by money or food by food with increment. It is forbidden because it leads to the Riba of increment.

Riba is forbidden by itself according to Quran and the saying of the prophet Mohammed (peace be upon him), if one did it, war is allowed against him by Allah and his apostle.

Allah said: **(O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are Indeed believers. If ye do it not, take notice of war from Allah and his apostle: But shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly) [s-Baqara: 11-278/279],**

There was no specific reason like one takes proceeds or not cooperating with others. It is forbidden because of Allah will.

Some learned tried to find reasons like a creditor taking the proceeds of a debtor.

Riba creates enemies, hatred and kills the soul of cooperation. God loan should be between people instead.

I read in Islam: loan means cutting. One cuts a part of his money and gives it to another.

He will get it when the other is able to return it back. It is good work appreciated by Allah, it is a help to a brother.

Debtor could return back the loan better in quality or quantity than it was when he got it.

Ahmed, Boukhari and Moslem had narrated from Jabir Ibn Abdullah his saying: «Prophet (peace be upon him) was a debtor for a loan to me, he returned it back. He gave me more». Mouadh said about this increment: «It is a Nobel behavior».

To get back the debit, there might be some point of similarity between good loan and loan with Riba.

In Riba the condition of increment is put by creditor. It is the main difference.

While in good loan both would not put any condition for increment. It is to the debtor if he could pay or not. If he did, it would be considered as his thanks, or gift.

Bank is a very important establishment in the society. Many people deposit their money at bank, it is more safe than houses.

Most of them don't think of profit as a main goal.

The works and profits of banks are not forbidden by itself, because it was not known at the beginning of Islam. It was not mentioned in the Holy Quran or in the sayings of the prophet Mohammed (peace is upon him).

Muslims in general and the learned now believe it is forbidden, because it is similar to Riba. Others think it is allowed because it is similar to good loan.

Most people say profit of banks is Riba, and remember the war from Allah and Prophet they will face.

Simple difference between Riba and Good Loan is the condition of increment.

If it was by debtor, it is Riba, otherwise it would be a Good Loan.

Bank is the debtor, not the Creditor. It puts the conditions of increment.

It could change its amount as it need.

So, it is more similar to the Good Loan than to Riba.

Even bank is a debtor and rich, while creditor who deposit his money, is supposed to be the poor party. Bank could not use the creditor otherwise it will lose him as a customer.

The strong part in Riba is the weak part in bank.

When a bank gives loan, it does not give to the poor, but only the rich who could guarantee the loan.

From bank, loan is for trading, it is not a donation. It is more similar to speculation which is allowed.

9- ISLAM AND SECULARISM

Secularism is to have no religion yet, it is to say: I am not believing and not unbelieving, it means apostasy.

It is against logic, because an individual can not be a believer and infidel at the same time, they are contradicting each other. They could not appear or disappear together. One of them should exist.

Secularism is confusing for an individual at least.

In this meaning it is unacceptable by Islam and all religions.

For society, society could have no religion, it is logically acceptable.

Here also there is a wrong point, society could not be without religion, in the west «Europe where the idea comes from» did not mean that but they said society could have different religions and infidels. They could live peacefully in the same society.

Secularism, in this meaning, is still strange and on paper only. It is not practiced yet.

While Islam through its system and laws accepted different kinds of people due to religions and roots, Islam could combine them in its Islamic society.

So, secularism did not find a way to Islamic society. These societies didn't need it.

It should be said that, secularism was not meaning no religion, but it is to respect all religions and infidels.

Islam didn't contradict this respect because human being is respectable in Islam because of his humanity.

Western civilization was established on, race discrimination. Christianity could not change this base.

But it sinks in its fire of classes. Christian religion is divided in two parts. They fight each others, because of different points of religious view. It is the most-cruel conviction-mix in world history.

These wars are called the Religious Wars between Catholics, Orthodox and Protestants. It was also called «The One Hundred years War».

The army entered the cities and destroyed or burnt the churches of Catholic or Protestant. It was the first thing they did. Then they start torment against people according to their belief.

The faithful of Christianity were forced to consider this war and called for Secularism to respect all Christians of different seats.

From this war Secularism erupted. Nowadays, they say Secularism is to respect all religions, forgetting that it is a product of atrocities.

But, that is not right, most Christians respect only their religion and they did not accept the others,

While Islamic civilization did not know the religious war between Muslims, they might fight each other not because of their belief but different life advantages.

Islamic laws solve their problems at the end.

Islamic civilization needs not to follow secularism or any similar idea. Islam from the beginning called not to follow partiality, apartheid and as religion rejected creed or color bias.

Allah said: **(To you be your Way, and to me mine)**
[s-Kafirun: CIX-6].

It is complete meaning to draw a line of cooperation between human beings, without apartheid or secularism, and the one professing it.

10- LOVE, MASTER OF VALUES AND HIGHEST DEGREE OF BEUEVING

As I heard the main idea from him in a wedding party, I wish to convey my best compliments to Sheikh Abou-Nour from Syria. Well, I do not know him personally.

Omar Ibn Al-Khattab, was standing at the noble Prophet Mosque in Medina. A man passed by him. Omar turned his face far.

The man asked Omar «You are not going to smile to me» Omar did not reply.

Again the man asked «You are not going to look at me» Omar replied: «No. But we could deal with each other under truth

and justice» Omar said. The man had killed Zaid the brother of Omar in a battle before embracing Islam. From Islamic point of view Islam forgives all sins one had committed before. Omar could not forget this sin.

A man faced the Prophet Mohammed (peace be upon him) to ask and listen. The Prophet turned his face and instructed him to stand behind. The man was the slave of Sumeia (WAHSHI) who had killed Hamza the uncle of Prophet in the battle of Ohod before embracing Islam. Prophet Mohammed (peace be upon him) did not like him to see but would like to deal with him with truth and justice.

There are many values of truth, Justice, goodness, nobility, equality freedom, saying the truth and faithfulness. They exist not only between friends but adversaries. They are found in courts as a minimum possibility of dealing between people. If a court makes a judgment, after executing it, both sides may not see each other again. In Islam quarrels at least should not exceed the boundaries of truth and justice.

* * *

Love is the master of values. For a man and his wife, it is not acceptable to take each other rights and duties in exchange as they are in a court; this is my right, this is your right. This is your duty this is my duty».

Love should be the rule followed up among them. It is expressed by cooperation, sacrifice, giving precedence, proceeding nice feeling to each other. With love, life will be more happy, regular picnic in a garden catching each other hands and going to a market are lovely trips, drinking tea or coffee together is more delicious, sex will be more brilliant, waiting for husband (or wife if she was working) is charming with love, life will be more nice, enjoyable and peaceful.

Love surpasses truth, justice, freedom, honor and equality because, it prepares the two lovers for beneficence, sacrifice, giving precedence, cooperation and sharing, farther more completing each others.

* * *

Love is a human relationship, Man had gotten from Allah. Love to his believers is his own style.

In Islam there are two kinds of deeds: Duties and Supererogatory.

Allah made several duties to be done by Muslims. They are the witness of that Allah is only one and Mohammed (peace be upon him) is his prophet and slave, set up the pray, fasting in Ramadan, giving the minimum amount of money to the poor (Zakat), and performing pilgrimage if Muslims could afford and do. Any one, who performed these duties, Allah will place him in Paradise, in case one who failed to perform the above mentioned duties will be punished. These duties are the limits or conditions for truth and justice by Allah.

A man asked the Prophet Mohammed (peace be upon him) about the duties in Islam, he told him. The man said «I will not do more or less but exactly as you mentioned».

«He succeeded if he did» The prophet said.

Supererogatory deeds are covered by love of Allah. Prophet Mohammed (peace be upon him) said that Allah said «My believer is still trying to be more near to me by his supererogatory deeds till I love him, if I loved him I will be his own eyes, ears, hands and legs».

Duties are ruled by truth and justices, supererogatory deeds are ruled by love. Allah has used the word «Love» in two places in the previous (Hadith Qudsi), then, he explained, love is extremely near to whom he loved.

Human love is that lovers will be near more and more. Each one will be eyes, ears, hands and legs of the other. Love is to go before preparing the other happiness.

As love is clear between husband and wife, it is a distinguish style for life in Islamic society, it is a principle for Muslim to deal with others. Love covers all manners of treatment in houses, roads, and in all walks of life. Giving precedence, forgiveness, tranquility beneficiary and cheerfulness are the style of lovers to Allah.

The prophet Mohammed (peace is upon him) said: «Your smile to your brother (any one) is considered as a charity rewarded for you».

Allah compassion is for a man who was kind and grace when he is selling or purchasing*.

Abdullah Ibn Omar Ibn Al-Khattab gave a small bag containing lot of Dirham (money) to a poor as a charity, some body said: «two or three Dirham were enough for him to be happy». Abdullah said: «I know what enough for him is, but I know what I am more». He meant that he is under the umbrella of love of Allah.

Love is the master of values and the highest degree of believing in Allah. It is the style for Muslim life.

SOURCES AND REFERENCES

-Holy Quran

-The meaning of the Glorious Quran, Abdullah Yusuf Ali. -

The main books of the Islamic schools:

-El-Mepsoot/Hanafi, El-Moudwana/Maleki, El-Umm/Shfie.

-Fiqh of Sunan, By Sayyed Sabek.

-Learned Islamic scholar, Abdul-Ghani Ahmed Naji. **-Books**

of the sayings of the Prophet Mohammed (peace be upon him):

-Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawood, Jame'eh Al-Turmizie, Sunan Ibn Majah, Sunan Anissa'ie. **-Books of Interpretation of The Holly Quran:**

-Tafseer Al-Jalalein, Tafseer Hassanein Mohammed Makhloof.

-Books of Prophet Mohammed's life story (peace be upon him):

-Sierett Ibn Hisham, Al-Raheek Al-Makhtoom by Safie-Errahman Mubarakfoori.

-Books of reserach & studies:

-Islamic doctrines between two parts complicating against simplifying through out the Islamic schools of Sunah/by: Bashir Al-Awf.

-Essays from Islamic magazines and newspapers.