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**Shine in**

**Manifestation heresies**

**Mohammed Hussein**

**Presentation**

**His Eminence Sheikh / Khairi Rakwa**

**From the scholars of Al-Azhar Al-Sharif**

**Praise be to God, the Lord and King of all things, the One worshipped for what He has prescribed and sought for help for what He has commanded, and all is from God.. and prayers and peace be upon the Messenger, the blessing, the Prophet, the model and the example - may God’s prayers and peace be upon him and his family. And from the presentation**

**Support his call, follow his Sunnah, and revive his Sharia from the Rightly-Guided Predecessors and the Mujahid Successors - and then...**

**God has made it easy for me to read the book(The brilliance in revealing innovations)To its author, the honorable brother, Professor Muhammad Hussein, may God protect him and accept his work and help him to continue in revealing many of the mysteries that require concern and enthusiasm, similar to what the honorable writer indicated at the end of his book of matters that exceeded seventy in number, saying: “They and others need research,” or what I call...(Manifesting).**

**The honorable writer needs no introduction, as this book is not the first of his revelations, but in many paths of discovery and revelations he has helped and revealed himself, dived and sailed, so that his efforts have brought him and us benefits that are remembered with praise and supplication: that his ink never dries up and his pen never stops striving. The library has been filled with his contributions, whether written, visual or audible, including valuable provisions and traveler’s language. God has facilitated through his hands the fruits of many doors of knowledge and learning, so he has revealed its obscure aspects, brought its distant ones near, made its difficult ones easy and brought its distant ones near.. So it came easy and acceptable to the young ones, and helpful and comprehensive to the youth and adults. The brother writer has visited many gardens of knowledge and reaped from them fruits from the doors of faith and Sharia and benefited in the aspects of education and the jurisprudence of the call. And the house had the greatest share of his scientific struggle in establishing the Muslim house and its pillars and the pillars of its standing without crookedness or unevenness. He discussed the components of the true, conscious being of the Muslim individual, the first building block in the righteous society, whether male or female, explaining what came in this field from the wisdom of the Imam and educator, Professor Al-Banna, regarding the components of the righteousness of the Muslim individual. Then he discussed the man as a husband and the woman as a wife, and the good and stable company for establishing a home on covenants confirmed by the pure Sharia and nurtured its growth, stability and continuity. He gave the fruits of marriage their due care and development in the gradual growth of their human body, mind, heart and soul. So it was "the chain of the Muslim home", and "the chain of raising children". And other types of scientific and cognitive struggle. God enabled him to enter its depths and pass its valleys, so he benefited and excelled. We do not praise him to God, and we ask God to provide him with help, success and guidance, and for this journey to continue in giving and for him to accept the worst obstacles and barriers.**

**Then came this new book.(The brilliance in exposing heresies)This name indicates a strong bond between the author and the scholars of the nation from our predecessors, as some books bore this name, such as Al-Lum’ah and Al-Lawa’im’ by Al-Farini and Ibn Qudamah. Perhaps the name meant the scattered points that the book dealt with, which he shed light on, so that they became scattered flashes in the book that included many topics that were the subject of much controversy, including what was related to belief, what was related to jurisprudence, and what was related to people’s customs, until he collected them in the innovations of customs and innovations of worship. For the sake of these manifestations, he toured the works of scholars and turned the pages in the chapters of these works to reveal what was hidden from those who generalize rulings without examination and discrimination. He did not want to be an innovator in issuing rulings, and he had that right if it was a deduction from a source that had not been preceded by him. Innovation and innovation mean deduction, renewal and the goal in everything, whether knowledge, courage or honor. Arranging the formulation or being creative in its classification and beautification falls under the category of creativity.**

**He took from those who believe in the apparent meaning of the texts, those who rely on analogy, and those who have opinions, and he mostly used the Qur’an, Sunnah, and the sayings of the Companions. He quoted from various books of jurisprudence in their reliance and interpretations. He touched on many types of issues and problems that occupied minds and pens, and they were abundant and varied. He did not leave the door closed, but left it open for scholars and researchers to provide what their Lord grants them of good speech and sound argument. The writer did a good job, and set foot on the path of truth. I think he only wanted to reform as much as he could, so he has two rewards for his correctness, and we all hope to be rewarded for what he intended and gave, and God does not waste the reward of those who work. May God accept this work and put it in the balance and benefit from it. Amen. Praise be to God, Lord of the Worlds.**

 **Khairy Rakwa**

***introduction***

**Praise be to God, a good and blessed praise. Praise be to God who guided us to Islam, to understand His religion, and to follow His Prophet.** **And then..**

**God Almighty has pledged to preserve His Book and His religion, as He, the Almighty, said:**         **[Stone:9] The Prophet explained:** **What was revealed to him from his Lord, so God Almighty preserved the statement of religion by the scholars carrying the guidance of the Messenger of God****Scholars are the heirs of the prophets and they are God’s proof to creation after the Messenger of God.****And God Almighty said:**                 **[Bees:43] The scholars answered every question according to their knowledge and according to what they were asked about. They exerted their efforts, and those who were right were right and those who were wrong were wrong. So God rewarded each one of them for his efforts, whether he was right or wrong. The Lawgiver excused those who made mistakes and gave them a great reward because he only wanted what was right and true. The Lawgiver approved the mistake of those who exerted their efforts and made mistakes.**

**May God have mercy on Imam Ahmad ibn Hanbal, for he did not declare the Murji’ah to be infidels, who say: Faith is words without deeds, even though they imprisoned him, killed a group of them, crucified others, and some things happened to Islam from them. Despite all of that, he had mercy on them and asked forgiveness for them, and said: I did not know that they were lying to the Messenger.****There are no deniers of what he brought, but they interpreted it and made mistakes and imitated whoever said that.**

**These are the virtuous imams from whom those who differed in understanding the religion took, because differences in understanding are part of human nature, but none of them criticized the other, rather each of them excused his companion no matter how much he differed with him in matters of ijtihad and did not force him to agree with him in his understanding, but the fanatic followers were strict because of their whims because they do not understand what the imams understood, rather we see among the followers those who dare to discuss matters of disagreement and adhere to them and leave all matters of agreement; so they are more committed to the disagreement of those who live with them, and the truth is that most of what was written in jurisprudence and branches are matters of ijtihad, and they are respected as is what differs from them out of respect for knowledge and to prevent disagreement which is a pretext for enmity and hatred between the people of the Sunnah and the community, and the group of ijtihads from the imams are used to make things easier for the people, because all the mujtahid imams are on guidance from their Lord, therefore this topic was a clarification of some of the matters in which the imams differed and which have been the subject of much dispute in this era.**

**I ask God to accept it**

 ***Author***

**season**

**Sunnah and innovation**

**\*\*\* Year:**

**\*Definition of Sunnah: Dr. Daraz says in his investigation of Al-Muwafaqat: Sunnah is an action from Sunnah, which is adopting a path and walking in it. The Sunnah of each person is his own way that he follows, and his approach that he usually takes in matters of religion or otherwise, whether they are praiseworthy or not. Hence the hadith: “Whoever establishes a good Sunnah… and whoever establishes a bad Sunnah” meaning he follows a praiseworthy or reprehensible conduct, and establishes it for people to follow in it. Dr. Daraz says in another topic: “Innovations” is the plural of “innovator” as in the hadith: “Whoever introduces into this matter of ours something that is not part of it, it will be rejected.” What is innovated and has no basis in the Shari’ah is called an innovation in the terminology of the Shari’ah, and what has an basis that the Shari’ah indicates is not an innovation. End quote.**

**\*\*The meaning of the Sunnah in Islamic terminology has been disputed according to the topics that have dealt with it and defined it. The scholars of the principles of jurisprudence use the term Sunnah to refer to anything other than the Qur’an that was issued by the Prophet.****From saying, doing or approving. Hadith scholars define it as what is attributed to the Prophet.****From saying, action, approval, or moral or physical attributes, and what is connected to the message of his noble conditions before the mission and the like. The scholars of jurisprudence differed in their definitions according to their different views. They said: What is rewarded for doing and not punished for leaving it. Al-Baydawi said in Al-Manhaj: What its doer is praised, and its leaver is not blamed, and is called Sunnah and Nafilah. The Hanafis said: The Sunnah is the path followed in religion, and it is required to be established without obligations or compulsory. They divided it into Sunnahs of additions, such as the Prophet’s biography.****In clothing, standing, sitting, and the Sunnahs of guidance such as the call to prayer, the call to prayer, and the like. They made it obligatory to dislike the second over the first.**

**\*Dr. Daraz says: The word Sunnah in Islamic law usage is limited to what is praiseworthy and desirable, so it has taken on a meaning more specific than its linguistic meaning; it is hardly used in the language of Islamic law in a worldly matter, but rather it is used in religious matters in particular, and if the word Sunnah is mentioned in an absolute manner without context, it is limited to a description that distinguishes innovation.**

**\*Al-Amidi and Ibn Amir Al-Hajj said: The Prophet’s actions are divided into****To sections:**

**1- What is in accordance with nature and nature, such as standing, sitting, and walking in terms of appearance, use of limbs, and the like, there is no dispute that this category is permissible. Al-Shawkani narrated from Al-Baqillani that it is recommended to follow Ibn Umar and emulate him in that. The scholars said: What Ibn Umar did was only out of seeking blessings from the traces, and not by way of acting according to the established Sunnah.**

**2- What the Messenger guided****To some bodies by saying, in addition to the proof of the action, such as his command to eat with the right hand, and his prohibition of eating from the middle of the vessel, this is outside the first category and is included in the Sunnah.**

**3- What has been proven to be its properties****The consensus is that he should not participate in such matters, such as having more than four wives, the obligation of the night prayer, and the like.**

**Imam Al-Qurtubi explained in his interpretation of Surat Al-Ahzab such characteristics, saying: God Almighty singled out His Messenger in the rulings of the Sharia with meanings that no one else shared with him, in the chapter of obligation, prohibition and permission, an advantage over the nation that was bestowed upon him, and a status that he was singled out with, so things were imposed on him that were not imposed on others, and actions were forbidden to him that were not forbidden to them, and things were permitted to him that were not permitted to them, including what is agreed upon, but disputed: As for what was imposed on him, there are nine: the first is performing the night prayer, the second is Duha, the third is Eid Al-Adha, the fourth is Witr, the fifth is the siwak, the sixth is paying off the debt of someone who died insolvent, the seventh is consulting those with wisdom in matters other than the Sharia, the eighth is giving women the choice, the ninth is if he does an action, he confirms it, and the tenth is if he sees something reprehensible, he denounces it; because his approval of others doing that indicates its permissibility.(It is noted that the Imam mentioned nine and ten.)**

 **He said: As for what is forbidden to him, its total is ten:**

 **1- Prohibiting zakat on him and his family.**

 **2- Prohibiting voluntary charity on him.**

 **3- To show something other than what he hides, or to be deceived about what he should be.**

 **4- To take off his garment for his slave girl if he wears it until he fights.**

 **5- Eating while reclining.**

 **6- Eating bad-smelling foods.**

 **7- To replace his wives with others.**

 **8- Marrying a woman who hates his company.**

 **9- Marriage to a free Christian woman.**

 **10- Marriage to a slave girl.**

**He also forbade him, as a matter of purification and sanctification, writing, reciting poetry, and teaching it. Al-Qurtubi said: As for what was permitted to him,**:

**1- The spoils of war.**

**2- The monopoly of the fifth or one-fifth of the fifth of the spoils.**

**3- Continuity in fasting.**

**4- More than four women.**

**5- Marriage by the word gift.**

**6- Marriage without a guardian.**

**7- Marriage without a dowry.**

**8- Marriage while in a state of ihram.**

**9- The oath between spouses is dropped.**

**10- He freed Safiyya and made her freedom her dowry.**

**11- Entering Mecca without Ihram, and there is a difference of opinion regarding us.**

**12- Fighting in Mecca.**

**13- It is not inherited.**

**14- His marriage to her will continue after death.**

**15- If he divorces a woman, his prohibition on her remains, and she may not marry anyone else. End quote.**

**This type of action has different rulings and there is a consensus. Al-Maqdisi said: There is a difference between what is permissible and what is obligatory in this section, so no one should follow him in what is obligatory upon him - such as Duha and Witr.**

**4- The fourth section of his actions****It is what is known to be a statement of the whole.**

**Its ruling is the ruling of that which is explained, whether it is obligatory, recommended, or permissible, whether the explanation is explicit, such as saying:****: “Pray as you have seen me pray.” Or the action was when there was a need to explain a general word that had been mentioned before, where the action was suitable for explaining it, such as: cutting off the hand of the thief from the elbow. And there are other types of actions of the Prophet.****Scholars have spoken about it, and it is not necessary to mention it here, so refer to its sources.**

**Year of leaving**

**\* Narrated by Al-Bukhari and Ahmad on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet****He said: “Leave me as I have left you, for what destroyed those who came before you was their questioning and their disagreement with their prophets. So if I forbid you from something, avoid it, and if I command you to do something, do as much of it as you can.” On the authority of Abu al-Darda’, may God be pleased with him, he said: The Messenger of God said:****“What God has permitted in His Book is permissible, what He has forbidden is forbidden, and what He has remained silent about is pardoned. So accept God’s pardon, for God would not forget anything.” Then he recited:(And your Lord is not forgetful.)It was narrated by Ahmad, Ibn Majah, Al-Bazzar, Al-Tabarani and Al-Hakim, who said it is authentic. Al-Dhahabi and Ibn Al-Athir agreed with him, who said its chain of transmission is good and its men are trustworthy.**

**\*\*On the authority of Abu Tha’laba Al-Khushani, may God be pleased with him, on the authority of the Messenger of God****He said: “God has imposed obligations, so do not neglect them. He has set limits, so do not transgress them. He has forbidden things, so do not violate them. He has remained silent about things out of mercy for you, not because He forgot, so do not search for them.” Narrated by Al-Daraqutni. Ibn Hajar said: It has a corroborating report with Al-Tirmidhi and another with Abu Dawud.**

**Dr. Ezzat Attia says in the book “Al-Bid’ah”: These hadiths are clear in their indication that the Messenger…** **He has explained what people need for the improvement of their life and their afterlife, and that what is forbidden is what is mentioned in a text as forbidden, or what the Shari’ah indicates is forbidden by using the Shari’ah evidence without arbitrariness or difficulty, and that what is obligatory is what the Shari’ah indicates is obligatory, and that between what is obligatory and what is forbidden is a middle level, the basis of which is forgiveness, and its two extremes are recommended and disliked. Accordingly, the Muslim should not delve deeply into researching it until he connects it to what is forbidden or obligatory. What the Prophet left out is interpreted in the easiest way without delving into research, or being overly pedantic and exhaustive. God Almighty said:**                          **[The table:101] Things that are not mentioned are forgiven until a ruling is issued regarding them.**

**\*The imams and scholars said: The matters that are related to the legal rulings in terms of what is permissible and what is forbidden, what must be done and what must be left out, are all matters that the Messenger was silent about.****Some of it is included in the general principles that are understood by contemplating and looking at the Sharia as a whole that is interconnected and without any difference, and it is the same in that what happened in his era.****What happened after his era, when the Companions did their best in such matters, then presented their efforts to him, so he accepted them or corrected them, and did not reprimand them or forbid them from such efforts, such as:**

**1- Khalid bin Al-Walid took the banner on the day of Mu’tah without waiting for an order, because he saw the interest in that, and the Prophet approved of him.****On this act, he praised him for it and described him as a sword of God’s swords.**

 **2- Amr ibn al-Aas performed tayammum on a cold day and feared that he would wash himself with cold water while he was in a state of ritual impurity. He recited to his companions the words of God Almighty:**         **[Women:29] They mentioned that to the Prophet****He smiled and did not miss him.**

**3- The companions tried hard to understand his words.****“No one should pray the afternoon prayer except in Banu Qurayzah,” and the Prophet did not reprimand them.****And he who understands others will acknowledge it.**

**4- The Prophet said:****To Bilal, may God be pleased with him: “How did you get to Paradise before me?” He said: “I never called the adhan without praying two rak’ahs, and I never had a bad event without performing ablution and seeing that God had two rak’ahs.” So the Prophet, may God bless him and grant him peace, said: “By them you have attained it.” Narrated by al-Tirmidhi, who said it is good and authentic. Narrated by al-Hakim, who said it meets the conditions of al-Bukhari and Muslim, and al-Dhahabi agreed with him.**

**5- On the authority of Anas, may God be pleased with him, who said: “I was with the Prophet****Sitting in the circle, a man came and greeted the Prophet.****And the people, peace be upon you and God's mercy, the Prophet replied****:**

**May the peace, mercy, and blessings of God be upon you. When the man sat down, he said: Praise be to God, abundant, good, and blessed praise, as our Lord loves to be praised and as befits Him. The Messenger of God said to him:****How did you say it? He replied as he said, and the Prophet said:****“By Him in Whose Hand is my soul, ten angels rushed to write it down, each of them eager to write it down, but they did not know how to write it down until they brought it up to the Possessor of Might, who said: Write it down as My servant said.” Narrated by Ahmad, and its narrators are trustworthy, and by al-Nasa’i, Ibn Hibban in his Sahih, and others.**

**\*Sharia may have a ruling on a matter and it is not silent about it, but the mujtahid may not be able to reach knowledge of this matter and so he opposes this ruling due to not knowing the evidence. Imam Malik, may God have mercy on him, was asked about prostration of gratitude and he said: It is not done, this is not something that people have done in the past. So it was said to him: It was revealed to the Messenger of God.****And upon the Muslims after him, have you heard that any of them did something like this? If something like this comes to you that was among the people, and it happened at their hands and nothing is heard about it, then you should do that, because if it had been, it would have been mentioned because it was from the people who were among them. Have you heard that any of them prostrated? This is a consensus. If something comes to you that you do not know, then leave it. End quote. Narrated by Ash-Shatibi in Al-Muwafaqat. So what is referred to is that what was proven about the prostration of gratitude and that it is a Sunnah did not reach Malik, may God have mercy on him, despite his high status in understanding the Sunnah.? On the authority of Abd ar-Rahman ibn Awf, may God be pleased with him, on the authority of the Prophet** **He said: “When I saw myself entering the palm grove, I met Gabriel, peace be upon him, and he said to me: ‘I give you good news that God Almighty says: Whoever greets you, I greet him, and whoever prays for you, I pray for him.’ So I prostrated to God in gratitude.” Narrated by Al-Bukhari, Ahmad, and Al-Hakim. Abu Bakra, may God be pleased with him, narrated that he said: “The Prophet,** **If something comes to him that pleases him, he falls down in prostration to God.” Narrated by Abu Dawood and Al-Tirmidhi, who said: A good hadith. It was narrated by Al-Hakim, who authenticated it, and Al-Dhahabi agreed with him. Abu Dawood also narrated the action of the Messenger of God.** **When he prostrated in a place between Mecca and Medina, near Azouza, he prostrated to God in gratitude for the news of his secret.**

**It was mentioned in the two Sahihs that Ka’b ibn Malik prostrated when he heard someone say to him, “Be of good cheer.” The scholars said: Prostration is proven, and the ruling on innovation should be restricted to the absence of anything to support the action or the presence of texts that refute it.**

**\*\*This is similar to what some people see, that people gathering in the mosque to remember God is considered an innovation because there is no law for it, and that is because the hadith did not reach him. Anas, may God be pleased with him, narrated that the Messenger of God said:** **“For me to sit and pray with people who remember Allah after the dawn prayer until the sun rises is more beloved to me than to free four of the children of Ismail, and for me to sit with people who remember Allah from the afternoon prayer until the sun sets is more beloved to me than to free four of the children of Ismail, the blood money for each one of them being twelve thousand.” Narrated by Abu Dawud, Abu Ya’la, Al-Mundhiri, Ibn Abi Al-Dunya and the author of Kanz Al-Ummal. Likewise the hadith narrated by Umar ibn Al-Khattab, may Allah be pleased with him: “The Prophet** **He sent an expedition to Najd, and they captured much booty and returned quickly. A man from among us who had not gone out said: We have never seen an expedition that returned faster or gained better booty than this expedition. The Prophet said:** **Shall I not guide you to a people who will have the best spoils and the quickest return? A people who attended the dawn prayer and then sat remembering God until the sun rose. They will have the quickest return and the best spoils.” Narrated by Al-Tirmidhi, Al-Bazzar, Abu Ya’la, Ibn Hibban in his Sahih, and Ibn Al-Mundhir.**

**Ibn Wadah narrated in Al-Bida’ that Ibn Mas’ud, may God be pleased with him, was in Iraq. Some people gathered to recite the dhikr, so he said to them: You have unjustly introduced an innovation, or you have preferred the companions of Muhammad.** **Knowledge, or you will be held accountable for a sin of misguidance. As Al-Darimi narrated that Abu Musa Al-Ash'ari said to Ibn Mas'ud, may God be pleased with them both: O Abu Abd Al-Rahman, I saw in the mosque just now something that I disapproved of, and I did not see, praise be to God, except good. He said: “So what is it?”?He said: If you live, you will see it. He said: I saw in the mosque people sitting in circles waiting for the prayer, and in each circle there was a man, and in their hands were pebbles, and he was saying: Say Allahu Akbar a hundred times... Amr ibn Salamah said: We saw most of those people fighting us on the day of Nahrawan with the Khawarij. End quote. I say: The scholars said: This indicates that these people were known for their severity and rebellion against the group. Ibn Wadah mentioned in the same source that Ibn Masoud heard that Amr ibn Utbah and his companions built a mosque in the back of Kufa, so Abdullah ordered that mosque to be demolished. Then he heard that they were gathering in a corner of the Kufa mosque and glorifying Allah in a known manner, which is what was mentioned above. I say: Was Ibn Masoud’s demolition of the mosque because building mosques is an innovation? Or was the prohibition of gathering in circles in the mosque because it is an innovation??None of this was behind the actions of Ibn Masoud, may God be pleased with him, as the many authentic hadiths about the virtue of the dhikr circles would not be hidden from someone like him. Rather, the people were in a time of tribulations during the days of the Khawarij, so these were a special group for whom he feared and from whom he feared tribulation. Imam Ahmad narrated in the Book of Asceticism on the authority of Abu Wa’il, who said: These are the ones who claim that Abdullah is in it. I say: Is it not sufficient for all of this what Muslim narrated on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet,** **He said: “A group of people do not gather in one of the houses of God Almighty, reciting the Book of God and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and God mentions them among those who are with Him.”**

**In Bukhari and Muslim: “God Almighty has virtuous, traveling angels who seek out gatherings of remembrance. When they find a gathering in which remembrance is taking place, they sit with them, and they surround each other with their wings until they fill the space between them and the heavens. When they disperse, they ascend and go up to the heavens.” And on the authority of Abu Saeed Al-Khudri, may God be pleased with him, that the Messenger of God** **He said: “God Almighty will say on the Day of Resurrection: The people of the assembly will know who are the generous ones. It was said: Who are the generous ones, O Messenger of God??He said: “People who gather for remembrance.” Narrated by Ahmad, Abu Ya’la, Ibn Hibban in his Sahih, Al-Bayhaqi, Al-Mundhiri, and others. And so are dozens of authentic hadiths in all the books of hadith explaining the virtue of gathering for remembrance. The scholars explained that this is a chapter of the religion, so they created chapters for it.**

**\*Among these matters that some have said are innovations because the hadith did not reach their knowledge is: glorifying God on a rosary besides counting the numbers on the fingers. On the authority of Sa`d ibn Abi Waqqas, may God be pleased with him: “He entered with the Messenger of God** **A woman was sitting with date pits or pebbles in front of her, and she was glorifying Allah with them. He said: “Shall I not tell you of something that is easier for you than this or better?” He said: “Glory be to Allah, the number of what He created in the heavens, glory be to Allah, the number of what He created on the earth, glory be to Allah, the number of what is between them, glory be to Allah, the number of what He is creating, and Allah is the greatest, the same, and praise be to Allah, the same, and there is no god but Allah, the same, and there is no power or strength except with Allah, the same.” Narrated by Abu Dawud, al-Tirmidhi, al-Nasa’i, and al-Hakim, who said: It is authentic. Ibn Hibban in his Sahih. The meaning of Allah is the greatest, the same, etc., is that he says: Allah is the greatest, the number of what He created in the heavens, etc. So this is a worshipper who glorifies Allah and counts with date pits and pebbles what she wants to glorify Him, but the Messenger did not stop her.** **He approved of that, but he directed her to something easier and better. On the authority of Safiyyah bint Huyayy, may God be pleased with her: “The Prophet** **He came to her and in front of her were four thousand date pits with which she was glorifying God. He said: Shall I not teach you more than what you have glorified God with? She said: Yes, teach me. He said: Say: Glory be to God, the number of creation, of something. Narrated by Al-Tirmidhi, Al-Hakim and Al-Mundhiri.**

**\*\*\*Innovation:**

 **Bid’ah: the name of a form of innovation, which is: everything that is new without a previous example, whether it is praiseworthy or reprehensible.**

 **Innovation in terminology: Imam Al-Shafi’i said in Al-Risalah: Innovation is of two types: praiseworthy innovation and blameworthy innovation. Al-Shafi’i also said: Innovations in matters are of two types: One of them is what is innovated from the news about which there is no disagreement for any of them, so this is an innovation that is not blameworthy. His words ended in Fath Al-Bari, Volume Seventeen, and Al-Suyuti in Al-Hawi, Volume One.**

 **Ibn Hazm said: Innovation in religion is everything that is not mentioned in the Qur’an or from the Messenger of God.** ,**However, there are some for which the doer is rewarded and excused for the good he intended, and there are some for which the doer is rewarded and it is good, which is what was originally permissible, as narrated on the authority of Omar, may God be pleased with him: “What a good innovation this is.” This is what was a good deed that the text came with the general desirability of it even if it was not stated in the text. There are some for which it is reprehensible and its doer is not excused, which is what the proof of its corruption was lost. Ibn Hazm mentioned it in Al-Ahkam fi Usul Al-Ahkam.**

 **Imam Al-Ghazali said in Ihya’: Not everything that is innovated is forbidden. Rather, what is forbidden is an innovation that contradicts an established Sunnah and removes a matter from the Shari’ah while its cause remains. In fact, innovation may be necessary in some cases if the reasons change. Ihya’, Part Three. Imam Ibn Al-Athir said: Innovation is of two types: innovation of guidance and innovation of misguidance. Whatever contradicts what Allah and His Messenger have commanded...** **It is within the realm of blame and denial, and whatever falls under the generality of what God or His Messenger has urged and urged upon us is within the realm of praise, and whatever does not have an existing example, such as a type of generosity, kindness, and doing good, is among the praiseworthy actions, and it is not permissible for that to be in opposition to what is stated in the Sharia, because the Prophet** **He has given him a reward for that, saying: “Whoever establishes a good practice will have its reward and the reward of whoever acts upon it.” And He said in its opposite: “Whoever establishes a bad practice will bear its burden and the burden of whoever acts upon it.” That is if it is contrary to what God and His Messenger have commanded.** **According to this interpretation, the hadith: “Every innovation is a heresy” is interpreted as meaning that it contradicts the principles of Sharia and does not agree with the Sunnah. End quote from Al-Nihaya and Lisan Al-Arab.**

 **Al-Dahlawi said in his explanation of Al-Mishkat: Know that everything that appeared after the Messenger of God...** **Innovation, and everything that agrees with the principles and foundations of his Sunnah or is analogized to it is a good innovation, and everything that contradicts it is a bad innovation and misguidance. Sheikh Izz al-Din ibn Abd al-Salam, al-Nawawi, and Abu Shamah said this. End quote.**

 **Ibn Rajab al-Hanbali said in Jami` al-`Ulum: What is meant by innovation is what is newly introduced for which there is no basis in the Sharia that indicates it, so it is not an innovation according to the Sharia, even if it is an innovation in language.**

**Imam Hassan al-Banna says in Al-Tal’im: Every innovation in the religion of God that has no basis and that people consider desirable according to their whims, whether by adding to it or subtracting from it, is a misguidance that must be fought and eliminated by the best means that do not lead to what is worse than it. The innovation of addition, abandonment, and commitment in absolute acts of worship is a jurisprudential dispute, in which everyone has his own opinion. There is no harm in examining the truth with evidence and proof.**

 **\*Therefore, the misguided innovation is that which meets four conditions:**

 **1 - What was introduced that did not exist at the time of legislation.**

 **2- It should be religious and intended to bring one closer to God Almighty.**

 **3- To violate the law.**

 **4- It should not fall under the generality of what God or His Messenger has recommended or urged.** **.**

 **\* And on that basis also, it is not an innovation of misguidance:**

 **1- What is new in worldly interests and is not intended for religion.**

 **2 - What is new that is in the interest and does not contradict the Sharia.**

 **3 - What was introduced into the religion to renew a lost tradition, or an entity in which there is an interest that falls under the generality and origin that the Sharia has encouraged from the good deeds.**

 **\* The foundations and examples given by scholars:**

 **First: People gather for Tarawih prayers, and continue to do so in mosques during Ramadan, behind one imam. Because this has a basis in the Sunnah.**

 **1- The era of the Messenger has passed.** **There was no meeting for the Tarawih prayer, except for a few nights, then the era of Abu Bakr al-Siddiq, may God be pleased with him, passed and the situation was like that, and the beginning of the caliphate of Omar, may God be pleased with him, passed and the situation was also like that, then Omar, may God be pleased with him, gathered the people for it, and even approved of it when he saw it.. and the rest of the companions agreed with him on that.**

 **Imam Al-Bukhari narrated on the authority of Aisha, may God be pleased with her: “The Messenger of God** **He went out at night in the middle of the night, prayed in the mosque, and men prayed with him. Then the people woke up and talked. So more of them gathered and prayed with him. Then the people woke up and talked, and the people in the mosque increased in number on the third night. Then the Messenger of God went out.** **So he prayed and they prayed with him. When the fourth night came, the mosque was unable to accommodate its people until he went out for the dawn prayer. When he had finished the dawn prayer, he turned to the people and recited the Shahada, then said: As for what follows, your location was not hidden from me, but I feared that it would be made obligatory upon you and you would be unable to do it. Then the Messenger of God passed away.** **And the matter is like that. And that was in Ramadan. Narrated by Al-Bukhari, Muslim, Ahmad, and Abu Dawood.**

**On the authority of Abu Hurairah, may God be pleased with him, he said: “The Messenger of God** **He encouraged them to perform the night prayers of Ramadan without ordering them to do so with determination, saying: Whoever performs the night prayers of Ramadan out of faith and in the hope of reward, his previous sins will be forgiven. Then the Messenger of God passed away.** **And so it is.**

**Then the matter was like this during the caliphate of Abu Bakr and the beginning of the caliphate of Umar. Narrated by Al-Bukhari, Muslim, Ahmad, Abu Dawud, Al-Tirmidhi, Malik and Al-Bayhaqi.**

 **3- Al-Bukhari, Malik, Al-Bayhaqi and others narrated on the authority of Abd al-Rahman ibn Abd al-Qari that he said: “I went out with Umar ibn al-Khattab (may Allah be pleased with him) one night in Ramadan to the mosque, and I saw the people divided into groups, that is, dispersed, a man praying by himself, and another man praying and the group praying with him. Umar said: I think if I gathered these people behind one reciter it would be better. Then he resolved to gather them behind Ubayy ibn Ka’b. Then I went out with him another night and the people were praying behind the prayer of their reciter, so Umar said: What a good innovation this is, and what they sleep through is better than what they stand up for – meaning at the end of the night – and the people used to stand up at the beginning of the night.” What is noticeable in this hadith is that Umar (may Allah be pleased with him) said: I think if I gathered these people behind one reciter it would be better, and all the companions agreed with him on his opinion and that it was better. This was not the time of legislation, but he explicitly stated that it was an innovation but it was praiseworthy, so he said: What a good innovation this is, and it would be a better innovation, and better if it was at the end of the night. The same hadith also proves another matter that may be disputed, which is the voluntary prayer in congregation or groups in the mosque. The hadith says: “Then the people will be divided into groups, a man praying by himself, and a man praying and a group praying with him.” So the voluntary prayer in general in congregation and in the mosques is agreed upon and is not among the innovations. Then also someone might say: The Tarawih prayer in congregation in Ramadan. So I say: What is the matter that was left behind on the fourth day when the Prophet (peace and blessings of Allaah be upon him) did not come out to them as on the previous three days? Continuing to do it in congregation behind one imam and with a specific number of rak’ahs is an innovation that did not exist at the time of legislation, but it has a basis in the religion that is permissible and falls under the general recommendation of the Prophet (peace and blessings of Allaah be upon him).** **In the standing of Ramadan, and that is why the companions called it an innovation and approved of it. In addition to the statement of Omar, may God be pleased with him, that it is an innovation, Saeed bin Mansour narrated in his Sunan on the authority of Zakariya bin Abi Maryam Al-Khuza’i, who said: I heard Abu Umamah narrating, saying: “God has prescribed for you the fasting of Ramadan, but He has not prescribed for you its standing. Rather, standing is something that you have innovated, so continue to do it and do not abandon it. For some people from the Children of Israel innovated an innovation seeking the pleasure of God, so God rebuked them for abandoning it. Then he recited:** **And monasticism they invented****The great companion Abu Umamah al-Bahili called the congregational prayer in the mosque during Ramadan an innovation, and he approved of it and called for it to be done regularly. On the authority of Abi bin Ka’b, may God be pleased with him, “Umar bin al-Khattab ordered him to pray at night in Ramadan, saying: People fast during the day and do not know how to recite, so why don’t you recite to them at night? He said: O Commander of the Faithful, this is something that has never happened!! He said: I know, but it is good. So he prayed twenty rak’ahs with them.” Narrated by Ibn Mani’ and al-Hindi.**

**On the authority of Ali, may God be pleased with him, he said: “I urged Omar to stand in prayer during the month of Ramadan.” Narrated by Al-Bayhaqi in Al-Sha’b.**

 **Second: Praying Duha in congregation in the mosque.**

 **1- On the authority of Majid, he said: “I and Urwah ibn al-Zubayr entered the mosque, and there was Abdullah ibn Umar, may God be pleased with them both, sitting next to Aisha’s room, and the people were praying the Duha prayer in the mosque. We asked him about their prayer, and he said: ‘It is an innovation.’” Narrated by al-Bukhari, Muslim, and Ahmad. In the hadith, Ibn Umar called the Duha prayer in congregation in the mosque an innovation, but he did not condemn it or forbid it. The likes of him, Mujahid, and Ibn al-Zubayr did not abandon the innovation of the misguidance of Umamah and approved of it. Therefore, Ibn Abi Shaybah narrated with a sound chain of transmission, as stated in Fath al-Bari by Ibn Hajar, on the authority of al-Hakam ibn al-A’raj, on the authority of al-A’raj, who said: “I asked Ibn Umar about the Duha prayer, and he said: ‘It is an innovation, and what an excellent innovation it is.’” As narrated by Abd al-Razzaq in his Musannaf with a sound chain of transmission, as also mentioned by the author of Fath al-Bari. As narrated by Al-Suyuti in Al-Hawi and Ibn Abd Al-Barr in Al-Tamhid on the authority of Salim bin Abdullah bin Amr, may God be pleased with them, who said: “Uthman was killed and no one prayed it, and the people did not innovate anything that I like more than it.” Ibn Umar approved of the Duha prayer in congregation in the mosque and called it an innovation and a novelty. Imam Al-Nawawi said in his comment on that:**

**Ibn Omar calling it an innovation is based on praying it in the mosque, or being regular in it, or praying it in congregation. End quote from Fath al-Bari. I say: Regardless of this or that, Ibn Omar approved of it, and he was one of the Companions, may God be pleased with them, who adhered most closely to the Sunnah.**

 **Third: Hadiths that indicate by their concept that innovation is divided in the view of the Lawgiver into good and bad.**

 **1 - On the authority of Bilal bin Al-Harith, may God be pleased with him, that the Prophet****He said to him: “Know.” He said: “What do I know, O Messenger of God?” He said: “Whoever revives a Sunnah of mine that has died out after me will have a reward like that of those who act upon it, without that detracting from their reward in the slightest. And whoever innovates an innovation of misguidance that God and His Messenger are not pleased with will have upon him the sins of those who act upon it, without that detracting from the people’s burdens in the slightest.” Narrated by al-Tirmidhi, who classed it as hasan, and by al-Hakim in al-Mustadrak. The hadith has corroborating evidence, as the Messenger (peace and blessings of God be upon him) restricted it.****Here, innovation is misguidance and is opposed to the Sunnah. This, in its concept, indicates that there are innovations that are not misguidance, which are those that do not oppose the good Sunnah, but rather are equal to it and are similar to it.**

 **2- Hudhayfah, may God be pleased with him, narrated that he said: “A man asked during the time of the Messenger of God:****So the people held back, then a man gave him and he gave to the people, so the Messenger of God said:****“Whoever sets a good precedent and others follow it will have a reward for it and a reward like that of those who follow him, without diminishing anything from their reward. And whoever sets an evil precedent and others follow it will bear its burden and a burden like that of those who follow him, without diminishing anything from their burden.” Narrated by Ahmad and al-Hakim, who said its chain of transmission is sound. It was narrated by Ibn Majah on the authority of Abu Hurayrah.**

 **3- On the authority of Jarir bin Abdullah, may God be pleased with him, he said: The Messenger of God said:****:**

**“Whoever introduces a good innovation in Islam will have the reward for it and the reward of those who act upon it after him, without that detracting from their reward in the slightest. And whoever introduces a bad innovation in Islam will bear its burden and the burden of those who act upon it, without that detracting from their burden in the slightest.” Narrated by Muslim, An-Nasa’i, Ibn Majah and At-Tirmidhi. The hadith confirms and approves of good innovation in Islam, and confirms and disapproves of bad innovation in Islam, but does not approve of it and forbids it. This is because the word ‘introduces’ means ‘invents’. If this person had not introduced a good innovation in Islam, he would not have been rewarded for his action and for the action of those who act upon it after him. If he had not introduced it, he would have been like any other Muslim who acts according to what has been legislated in Islam. As for its goodness or badness, it is what is indicated by a principle in the religion that deems it good or bad.**

**4- On the authority of Wathilah bin Al-Asqa’, may God be pleased with him, on the authority of the Prophet****He said: “Whoever establishes a good tradition will have its reward as long as he acts upon it during his life and after his death until it is abandoned. Whoever establishes a bad tradition will bear its sin until it is abandoned. Whoever dies in a state of servitude will be punished for it until he is resurrected on the Day of Resurrection.” Narrated by al-Tabarani in al-Mu’jam al-Kabir with an acceptable chain of narration. If a person’s innovation in religion were not a bad innovation, he would not bear its sin. Bad innovation in religion is misguidance, while its opposite is good innovation, the one who does it is praised and rewarded for it. Innovations are those that conflict with religion, or contradict one of its rulings, or that are not from religion and are rejected, not accepted, and misguidance. However, innovations do not conflict with religion or go beyond its framework, but they are from religion and revolve around their origin indicated by the texts and are acceptable. Misguidance is that which conflicts with the Sunnah and takes one out of following. However, this does not negate the fact that there are innovations that do not conflict with the Sunnah and are not misguidance, which is good innovation. Therefore, the hadiths that condemn innovation are not absolute. Not every innovation is condemned. Rather, what is condemned is that which is misguidance and evil in the Sharia.**

 **Fourth: A good innovation in religion may have something better in religion, and this does not negate its goodness, even if it confirms something better than it.**

 **1- On the authority of Ghadif bin Al-Harith Al-Thumali, may God be pleased with him, who said: “Abdul-Malik bin Marwan sent for me and said: O Abu Sulayman, we have gathered the people on two matters. He said: What are they? He said: Raising the hands on the pulpits on Friday, and the stories after the dawn and afternoon prayers. He said: As for them, they are the best of your innovations in my opinion, and I will not respond to any of them. He said: Because the Prophet****He said: “No people innovate an innovation except that a similar one from the Sunnah is removed, so adhering to the Sunnah is better than innovating an innovation.” Narrated by Ahmad, Al-Bazzar and Al-Mundhiri, and the chain of transmission of Ahmad is good. So Ghadeef (may Allah be pleased with him) confirmed that supplication on Friday and raising the hands in it on the pulpits, as well as religious lessons - stories - after the dawn prayer and after the afternoon prayer are innovations. He called them the best of your innovations, and described them as good. He also mentioned that adhering to what was before the innovation that he approved of is better than innovating it, so he said: “Better than innovating an innovation, and better is better” is a comparison between two good things. That is why people, in the past and present, have always sat after the dawn prayer and after the afternoon prayer to remind people, tell religious stories, and study knowledge without anyone denouncing them.**

 **Fifth: Al-Bukhari narrated on the authority of Zaid bin Thabit, may God be pleased with him, who said: “Abu Bakr sent for me after the killing of the people of Yamamah, and Umar was with him. Abu Bakr said: Umar came to me and said: The killing has become widespread among the people on the day of Yamamah, and I fear that it will become widespread among the reciters in the battlefields, and much of the Qur’an will be lost unless you collect it, and I think that you should collect the Qur’an.” Abu Bakr said: So I said to Umar: How can I do something that the Messenger of God did not do?****He said: By God, it is good. He kept asking me until God opened my heart to it, and I saw what Omar saw. Zaid said: And Omar was sitting with him, not speaking, so Abu Bakr said to me: You are a young, intelligent man, we do not suspect you. You used to write the revelation for the Messenger of God.****So, follow the Qur’an and collect it. By God, if I had been ordered to move a mountain, it would not have been heavier for me than what he ordered me to do in collecting the Qur’an. I said: How can you do something that the Messenger of God did not do?****Abu Bakr said: By God, it is good. I kept asking him until God opened my chest to that for which Abu Bakr and Umar had opened their chests. This hadith explains that the writing of the Qur’an during the Prophet’s time****As Imam Al-Qurtubi mentioned in the introduction to his interpretation, it was scattered in the hearts of men, and people wrote from it in pages, palm fronds, and in scraps of paper and other things - scraps of paper are thin white stones - so when the day of Yamamah came during the time of Abu Bakr Al-Siddiq, may God be pleased with him, and on that day, it was said, seven hundred were killed, Umar ibn Al-Khattab advised Abu Bakr Al-Siddiq, may God be pleased with them both, to collect the Qur’an for fear that the elders of the reciters would die, so he appointed Zaid ibn Thabit, may God be pleased with him, to do that, along with a number of companions specified by Abu Bakr, may God be pleased with him, until they collected all of the Qur’an in one book, so the pages in which the Qur’an was collected were with Abu Bakr until God took him, then with Umar until God took him, then with Hafsa bint Umar, then with Uthman ibn Affan, may God be pleased with them.**

**The hadith proves that Abu Bakr Al-Siddiq, may God be pleased with him, initially refused to collect the Qur’an and saw it as an innovation, as Abu Bakr said to Umar: “How can I do something that the Messenger of God did not do?”****? He said: By God, it is better. He kept asking me until God opened my heart to it, and I saw what Omar saw. The same opinion was objected to by Zaid bin Thabit, who said to Abu Bakr and Omar, may God be pleased with them, when they offered him the task of collecting the Qur’an. He said: “How can you do something that the Messenger of God did not do?” Abu Bakr said: By God, it is better. I kept asking him until God opened my heart to what Abu Bakr and Omar had opened their hearts to.” Then there was consensus among the Companions on collecting the Qur’an, and the nation agreed on that. This is because the original was that people wrote the Qur’an during the time of the Prophet.****Everyone writes for himself. As for what was added and was initially objectionable, it was the collection of the entire Qur’an in an official, approved Mushaf agreed upon by the Companions, where the interest required it. This is a good innovation for which God opened the hearts of Abu Bakr, Zaid bin Thabit, and the rest of the Companions, may God be pleased with them all.**

 **Sixth: Al-Bukhari, Al-Tirmidhi and others narrated on the authority of Hudhayfah ibn Al-Yaman, may God be pleased with him, who said: “The people gathered during the Battle of Armenia in Ash-Sham, and each group read what was narrated to them. They differed and disputed, and some of them declared the disbelief of the other and disavowed him, and they cursed each other. Hudhayfah was afraid of what he saw from them, so when Hudhayfah arrived in Madinah, he went to Uthman before he entered his house and said: Save this nation before it perishes!! He said: In what??He said: In the Book of God. I attended this raid and gathered people from Iraq, Syria, and the Hijaz. He described to him what had happened and said: I fear that they will differ in their book as the Jews and Christians differed.**

**Al-Qurtubi says: Uthman, may God be pleased with him, gathered the Muhajireen and Ansar and the majority of the people of Islam and consulted them about that. Ali, may God be pleased with him, says that Uthman said: What do you see in the copies of the Qur’an??People have differed in recitation to the extent that a man would say: My recitation is better than your recitation, and my recitation is better than your recitation. This is similar to disbelief. We said: What do you think, O Commander of the Faithful? He said: My opinion is that the people should agree on a recitation, for if you differ today, those after you will differ even more. We said: The opinion is your opinion, O Commander of the Faithful. So Uthman sent to Hafsa: Send us the Mushaf so that we may copy it into the Mushafs and then return it to you. So she sent it to him, and he ordered Zaid bin Thabit, Abdullah bin Az-Zubayr, Saeed bin Al-Aas, and Abd Al-Rahman bin Al-Harith bin Hisham to copy it into the Mushafs. When they had copied the Mushaf into the Mushafs, Uthman returned the Mushaf to Hafsa, and sent to every region a Mushaf of what they had copied, and he ordered that everything else of the Qur’an in every manuscript or Mushaf be burned. It is finished, and all of this is in the books of Sahih and others, and that the manuscripts that were with Hafsa, and which the companions agreed upon, were made an imam in this last collection, and were directed to Iraq, Syria and Egypt with the mothers, so the readers of the regions took them as a reliable source and none of them contradicted his copy of the Qur’an. Then Uthman, may God be pleased with him, ordered all the Qur’ans of the people to be burned.**

**Here, Uthman, may God be pleased with him, copied copies of Abu Bakr’s original copy of the Qur’an that was with Hafsa, then he ordered that all other copies that were with all the Muslims be burned. This was an innovation - i.e. an heresy - and the Companions and Muslims saw the benefit in that. Therefore, Abu Bakr al-Anbari mentioned on the authority of Suwayd ibn Ghaflah who said: I heard Ali ibn Abi Talib, may God be pleased with him, say: O people, fear God and beware of exaggeration in Uthman and your saying: He is the burner of the Qur’ans, for by God he did not burn them except in the presence of a group of us, the Companions of Muhammad.****.**

 **Seventh: The formation of the Qur’an, its dots, and the placement of tenths, quarters, and sections, all of that is new, as the Qur’ans, including the Qur’an of Uthman, were not dotted, vocalized, or divided, and the Muslims agreed on that for the sake of interest.**

 **Eighth: The two calls to prayer for Friday prayer during the reign of Uthman ibn Affan, may God be pleased with him, when the city and its market expanded and people were trading in the market and not hearing the call to prayer in the mosque, so Uthman, may God be pleased with him, ordered a muezzin to call to prayer in the market next to the muezzin of the mosque. This was an innovation in Friday prayer and he did not contradict the companions of the Prophet in this.****.**

 **Ninth: Choosing the successor of the Messenger of God****Then the will of the Commander of the Faithful Omar, then a specific committee to choose the Commander of the Faithful Othman bin Affan, then the Caliphate of Ali, then the Caliphate of Al-Hasan, then the Caliphate of Muawiyah, then the Caliphate of Abdullah bin Al-Zubayr, then others, may God be pleased with them all, during the ages of Islam. One innovator after another, and these are among the authentic matters of religion in which the interests of Muslims were taken into consideration.**

 **Tenth: Adopting a history for Muslims, and recording the records during the era of the Commander of the Faithful, Omar, may God be pleased with him, and other innovations that occurred in the affairs of Muslims that were required by the interests of Muslims.**

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**season**

**The permissibility of acting on weak hadith**

**Other than rulings and beliefs**

 **1- Imam Ibn Hajar Al-Makki Al-Haytami said in his explanation of the Forty Nawawi Hadiths: The scholars have agreed on the permissibility of acting upon weak hadiths regarding the virtues of deeds.**

**Because if it is correct in itself, then it has been given its due right by acting upon it, otherwise acting upon it does not result in the corruption of making it permissible or forbidden, nor in the loss of a right. And in a weak hadith narrated by Abu al-Shaykh Ibn Hibban in the Book of Rewards on the authority of Jabir, and Ibn Abd al-Barr on the authority of Anas, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him: “Whoever hears something from God that contains virtue, and he takes it out of faith and hope for its reward, God will give it to him, even if it is not like that.” Ibn Hajar said: And whoever disputes it, that virtues are only received from the Shari’ah, then proving it with a weak hadith is an invention of worship and a law in the religion that which God did not permit. So the reason for his refutation is that this is not from the category of invention in the Shari’ah, but rather it is seeking virtue and hoping for it with a weak sign without resulting in corruption, as has been established.**

 **2- Imam Al-Lucknawi Al-Hindi said in Al-Ajwibat Al-Fadhel: If a weak hadith is found about the virtue of an action, and this action is not something that could be considered forbidden or disliked, then it is permissible to do it and it is recommended, because it is safe from danger and is expected to benefit. If it is between permissibility and recommendation, then the precaution is to do it in the hope of reward, and the assumption is that it is also recommended, because permissible things become worship with intention, so how about something that is doubtful, recommendation for the sake of a weak hadith??The truth in this case is that if the recommendation or permissibility of something is not proven in a specific authentic hadith, and a weak hadith is reported that is not very weak, then its recommendation and permissibility are proven by it, on condition that it falls under a legal principle and does not contradict the legal principles and authentic evidence.**

 **3- Imam Al-Iraqi said in his explanation of Alfiyyah Al-Hadith: As for what is not fabricated, they permitted leniency in its chain of transmission and narration without stating its weakness if it is not in rulings and beliefs, but rather in encouragement and intimidation from sermons, stories, virtues of deeds and the like. However, if it is in the legal rulings of what is permissible and what is forbidden and others, or in beliefs such as the attributes of Allah Almighty and what is permissible and impossible for Him and the like, then they did not see leniency in that. Among those imams who stated that explicitly are: Abd al-Rahman ibn Mahdi, Ahmad ibn Hanbal, Abdullah ibn al-Mubarak and others.**

 **4- Imam Al-Nawawi said in At-Taqreeb: It is permissible for the people of Hadith to be lenient with weak chains of transmission, and to narrate weak hadiths that are not fabricated, and to act upon them without stating their weakness in matters other than the attributes of Allah and rulings. He said in the Book of Remembrances: The scholars of Hadith, jurists, and others said: It is permissible and recommended to act upon weak hadiths in matters of virtue, encouragement, and intimidation, as long as they are not fabricated. As for rulings such as what is permissible and forbidden, selling, marriage, divorce, and other matters, one should only act upon authentic or good hadiths, as long as there is caution in any of that.**

 **5- Imam Al-Suyuti said in At-Tadrib Sharh At-Taqreeb: Ibn Al-Salah and the author - i.e. Al-Nawawi - did not mention here or in the rest of his books what he mentioned except for this condition, which is that it is about the virtues of deeds and the like. Sheikh Al-Islam Ibn Hajar Al-Asqalani mentioned three conditions for it:**

 **First: That the weakness is not severe, so that the one who is alone is excluded from the liars and the accused and from the one whose error is gross.**

 **Second: It must be included under a general principle, so that what is invented is excluded, such that it has no basis at all.**

 **Third: That he does not believe that it is proven when acting upon it, lest it be attributed to the Prophet.****What he did not say. He said: The last two are on the authority of Ibn Abd al-Salam and Ibn Daqiq al-Eid, and the first transmitted the spending on him.**

 **6- The great scholar Imam Al-Hammam said in his book Fath Al-Qadir: The desirability is proven by weakness, not fabrication.**

 **7- Imam Ali al-Qali said in his letter “The Most Prosperous in the Greater Hajj”, after mentioning the hadith “The best day is the Day of Arafah if it falls on a Friday, then it is better than seventy Hajj pilgrimages” narrated by Razin. As for what some of the hadith scholars mentioned in the chain of transmission of this hadith that it is weak, then assuming that this statement is correct, it does not harm the intended meaning, because the weak hadith is considered in the virtues of deeds by all the scholars of perfection. He said in his letter “The Fabrications”: The weak is used in the virtues of deeds by consensus.**

 **8 - The scholar Ibn Qayyim al-Jawziyya said in I'lam al-Muwaqqi'in: On the authority of Ahmad that he acts upon the weak hadith if nothing else is available, and in another narration on his authority: We prefer the opinion of men to the weak hadith. Ibn al-Qayyim said: The fourth principle of Imam Ahmad's principles upon which he based his fatwas is: accepting the mursal and weak hadith if there is nothing in the chapter that refutes it, and this is what he preferred over analogy. Ibn al-Qayyim defended this by saying: There is no imam who does not agree with him on this principle in general, because there is not one of them who did not give precedence to the weak hadith over analogy.**

**The obligation to act upon a weak hadith if people receive it**

**By accepting it and working according to its meaning, this will be a correction for it.**

 **1- Imam Al-Sakhawi says in Fath Al-Mughith: If the nation accepts the weak hadith, it is acted upon, i.e. it is obligatory, and that action is a correction of it, as stated by Al-Hafiz Ibn Hajar Al-Asqalani in his notes on the introduction of Ibn Al-Salah, and he transmitted it from a group of the Imams of Usul. Therefore, Imam Al-Shafi’i said about the hadith “There is no will for an heir” that the people of hadith do not confirm it, but the general public accepted it and acted upon it until they made it an abrogator of the verse of the will. The Imam said the will. Imam Al-Kawthari said in his research on this hadith: The consensus of the scholars on acting upon it, as he also transmitted that some of the investigators authenticated its chain of transmission.**

 **2- Imam Ibn Al-Hadhar Al-Maliki said in Taqrib Al-Madarik on Muwatta Malik: The jurist may know the authenticity of a hadith - if there is no liar in its chain of transmission - by its agreement with a verse from the Book of God or some of the principles of the Sharia, which leads him to accept it and act upon it.**

 **3- Imam Al-Hafiz Ibn Hajar said in Al-Ifsah on the Notes of Ibn Al-Salah: Among the characteristics of acceptance that our Sheikh Al-Iraqi did not address is that the scholars agree to act according to the meaning of a hadith, then it is accepted until it becomes obligatory to act according to it, and a group of the Imams of Usul have stated this explicitly. Examples of this include: Al-Shafi’i’s statement: What I said about the impurity of water due to the presence of impurity in it, that if the taste, smell or color of the water changes, is narrated from the Prophet****From a perspective that is not proven by the people of hadith, but it is the opinion of the general public and I do not know of any difference among them.**

 **4- Ibn al-Qayyim said in the book “The Soul”: What indicates that the dead person knows about the state of the living, their visits to him, and their greetings to him, is what people have done in the past and up until now, of prompting the dead person in his grave. Imam Ahmad, may God have mercy on him, was asked and he approved of it, and he provided evidence for it with the work. A weak hadith is narrated about it, which al-Tabarani mentioned in his Mu’jam, on the authority of Abu Umamah, who said: The Messenger of God said:****“If a judge dies and you have leveled the earth over him, let one of you stand at the head of his grave and say: O so-and-so son of so-and-so, for he hears but does not respond. Then let him say: O so-and-so son of so-and-so a second time, for he will sit up straight, then let him say: O so-and-so son of so-and-so, and he will say: Guide us, may Allah have mercy on you, but you do not listen. Then he will say: Mention what you left this world with: the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, that you are satisfied with Allah as your Lord, with Islam as your religion, with Muhammad as your Prophet, and with the Qur’an as your leader. Then Munkar and Nakir will each step back and say: Let us go, what makes us sit with this one when he has been taught his argument? And Allah and His Messenger will be his arguments without them. A man said: O Messenger of Allah, if he does not know his mother?He said: He attributes it to his mother Eve: O so-and-so, son of Eve. Ibn al-Qayyim says: Even if this hadith is not proven, the fact that it has been acted upon in all countries and eras without denial is sufficient to act upon it. End quote.**

 **5- Al-Shabrakhiti Al-Maliki said in his explanation of the Forty Nawawi Hadiths: The place where it is not to act upon the weak in rulings is unless the people have accepted it. If that is the case, it is necessary and becomes an argument that is acted upon in rulings and other things, as Imam Al-Shafi’i, may God have mercy on him, said in the hadith “There is no will for an heir.” He said: We found the people of fatwa and those we have memorized from them from the people of knowledge of the battles of Quraysh do not differ that the Prophet****He said in the year of the conquest: “There is no will for an heir.” They attributed it to those who preserved it from among the people of knowledge, so it was transmitted by all from all, so it is stronger than the transmission of one.**

 **6- Imam Al-Tirmidhi says in his collection when he mentions some weak hadiths: And the people of knowledge act upon them, including: A hadith narrated by Hanash on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet****He said: “Whoever combines two prayers without a valid excuse has committed a major sin.” Al-Tirmidhi said: This Hanash is Abu Ali al-Rahabi Husayn ibn Qays, and he is weak according to the people of hadith. Ahmad and others declared him weak. The practice according to the people of knowledge is that one should not combine two prayers except when travelling or at Arafah. For this reason Imam al-Tirmidhi also said: I have not included in this book of mine anything except a hadith that some of the jurists acted upon, except the hadith: “If he drinks alcohol, flog him, and if he does it a fourth time, kill him.”**

**Hadith: “The Prophet****He combined the noon and afternoon prayers in the city, and the sunset and evening prayers, without fear or travel. Al-Hindi said in Al-Ajwibat Al-Fadilah: Al-Khattabi said in Ma’alim Al-Sunan: The hadith about combining the noon and afternoon prayers was not disputed by the majority except Ibn Sirin, who acted upon it. That is, despite the hadith, no one acted upon it except Ibn Sirin.**

 **7- Imam Al-Suyuti said in the comments on the fabrications after mentioning the previous hadith of Hanash: “Whoever combines the two prayers without an excuse has committed a major sin.” Narrated by Al-Tirmidhi, who said: This is what the people of knowledge act upon.**

**Thus, he indicated that the hadith was supported by the words of the scholars of knowledge, even if it did not have a chain of transmission that could be relied upon. Al-Suyuti also said in Tadrib al-Rawi: Some of them said that the hadith is deemed authentic if people accept it, even if it does not have a sound chain of transmission.**

 **8 - The hadith: “Whoever vomits involuntarily while fasting does not have to make up the fast, but if he vomits, then he must make it up.” Narrated by Al-Tirmidhi, who said: It has been narrated from Abu Hurayrah through other chains of transmission, but its chain of transmission is not authentic. This is what scholars act upon. Similarly, the hadith: “The killer does not inherit.” Narrated by Al-Tirmidhi, who said: This hadith is not authentic. Scholars act upon this: The killer does not inherit, whether the killing was accidental or deliberate. Some of them said: If the killing is accidental, then he does inherit, and this is the opinion of Malik.**

 **9- The scholar Imam Al-Kashmiri said in Fayd Al-Bari on Sahih Al-Bukhari: When discussing Al-Bukhari’s statement, “There is no will for an heir”: This hadith is weak by consensus, although its ruling is proven by consensus. He said: Some of them went to the view that if the hadith is supported by action, it rises from a state of weakness to the level of acceptance, and this is the most correct in my opinion, even if it is too much for those who are preoccupied with the chain of transmission.**

 **10 - The Tasbeeh Prayer. Its hadith was narrated by Ibn Majah, Al-Tirmidhi, Al-Darqutni, and Al-Bayhaqi. He said: Abdullah bin Al-Mubarak used to do it, and the righteous people passed it on to each other. This strengthens the hadith attributed to the Prophet. Al-Tirmidhi said: It is a strange hadith from the hadith of Abu Rafi. Ibn Al-Mubarak and more than one of the people of knowledge narrated the Tasbeeh Prayer and mentioned its virtue. Imam Al-Mundhiri said in Al-Targheeb: It was narrated by Ikrimah on the authority of Ibn Abbas on the authority of the Prophet.****Abu Dawud, Ibn Majah, and Ibn Khuzaymah included the hadith of Ikrimah in his Sahih. This hadith was narrated through many chains of transmission, and from a group of the Companions, the best of which is this hadith of Ikrimah, which was authenticated by a group, including Al-Ajri and Al-Maqdisi.**

**Abu Bakr bint Abi Dawood said: I heard my father say: There is no authentic hadith about the prayer of tasbeeh other than this, meaning a better chain of transmission than this. Al-Hakim said: The narration has been authenticated on the authority of Ibn Umar that the Messenger of God****He taught his cousin this prayer. I say: These are the sayings and actions of the scholars, and there are still those who say that the Tasbeeh prayer is an innovation.**

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**season**

**Dividing innovation into ordinary and devotional**

 **According to linguistic usage, a normal matter means: a matter that its owner repeats, i.e. he returns to it time and time again until it becomes a habit for him, whether this matter is connected to the individual himself, or connected to the group among its members, or between it and another group.**

 **The devotional command: It is the command based on submission, humility and obedience, and it was established in itself to draw closer to God Almighty, such as remembrance and prayer.**

**According to the usage of Sharia, what is meant by ordinary matters is: the actions that take place between people to achieve an interest in them, which are not intended to draw closer to God Almighty, but rather achieve the objectives that Sharia takes into account, such as facilitating the means of life, and what is good for people and brings them happiness, good living, and a strong bond.**

 **As for matters of worship, the Sharia has made it obligatory for the individual to follow specific and detailed instructions, from which he may not deviate under any pretext or based on any justification.**

 **There is no disagreement among scholars that the innovation that is prohibited is that which is included in matters of worship, whether it is matters of belief and actions of the heart, such as the beliefs of sects that oppose the people of the Sunnah and the Community, or whether it is matters of the limbs and outward actions.**

 **As for non-devotional matters, i.e., the usual, innovated matters to achieve a benefit that is not prohibited by the Shari’ah, then there is no harm in them. Rather, if every new custom was considered an innovation, then it would be necessary to consider everything that was not from food and its methods, and drinks and their variety, and dwellings and their accessories, and clothing and their types, and other things that were not known to the first time, then that would be considered innovations. This is a heinous matter because customs differ according to places and times, and in that there would be great difficulty and great hardship in the noble Shari’ah that is good for all people, in every place, in all times. So glory be to God, the All-Knowing, the All-Wise.**

**As long as the usual matter and worldly custom do not go beyond the scope of what is forbidden, then a person can change such a type and innovate in it as he wishes, as long as it does not harm the interest or go beyond the objectives of the Sharia. Imam Ibn Taymiyyah mentioned in the book Iqtida’ al-Sirat al-Mustaqim:(page129)He said: The principle upon which Imam Ahmad and others built their doctrines is that the actions of creation are divided into two categories:**

 **1- Acts of worship that they take as a religion, from which they benefit in the afterlife, in this world and the afterlife. The basic principle is that nothing is prescribed from them except what God has prescribed.**

 **2- Customs that they benefit from in their livelihood, and the basic principle is that nothing is forbidden except what God has forbidden. End quote. Sheikh Shaltut says in his fatwas:(page162): As for what God has not commanded us to do, but has delegated to us the matter of choosing what we see as in accordance with our interest and achieving our good according to the ages and environments, then dealing with it by organizing or changing it is not an innovation that affects a person’s religiosity and his relationship with his Lord. Rather, innovation in it is one of the requirements of temporal development that does not allow stopping at the limits of the means of life inherited from fathers and grandfathers. End. And I say: Rather, Imam Muslim narrated on the authority of Talha, may God be pleased with him, who said, “I passed with the Messenger of God****He was standing on the tops of palm trees and said: What are these people doing? They said: They pollinate it by placing the male in the female so that it is pollinated. The Messenger of God said:****I don’t think this will do anything. He said: They were told about that and left him. Then the Messenger of God was told about that.****And he said: If it benefits them, then let them do it, for I only thought a thought, so do not hold me accountable for my thought, but if I tell you something from God, then accept it, for I will never lie about God Almighty.” And Ahmad narrated it, and the wording in it is: “If it is something related to your worldly affairs, then you know best about it, but if it is related to your religion, then it is up to me.” And Ibn Majah narrated it, and it says: “It is only a thought that may be wrong or right, but what I told you, God said, so I will not lie about God.” And from Ibn Majah also another narration in it: “If it is something related to your worldly affairs, then it is your business, and if it is related to your religion, then it is up to me.” So the Prophet established****That the people of this world know more about it than him, and that it is obligatory to follow the Prophet****Specifically, what is related to worldly matters, the details of its interests, and the politics of its people, is something that is miraculous to humans, except that the Prophet****He wanted to teach the nation, and indeed all of humanity, that religion does not prevent people from considering the interests of the entire world. Rather, it demands that they do so as long as it does not concern what came from God.**

**So called birthdays and mother's day**

 **The custom of celebrating the birthday of a person or a child is done by people and is not a matter of religion. We do not know of any Muslim who draws closer to God Almighty by holding a celebration on the birthday of his child or the day of one of his family members. We do not know of anyone who is praised for his extreme religiousness because he does not miss a birthday without drawing closer to God by making the celebration an act of worship. Rather, it does not occur to him or to anyone else that this is drawing closer to God and a religion. But it is a custom that people have become accustomed to, religious and non-religious, even Muslim and non-Muslim, like all other worldly matters. We have also not seen any of the scholars who hold Muslims accountable for drawing closer to God by doing it or blaming them for not doing it. Everyone holds these celebrations far from religion.**

 **Someone might say: It involves imitating non-Muslims. The response to that is that it is like all other worldly matters, in which there is no imitation of the infidels, but rather it contains what everyone sees as being in their best interest.**

 **As someone says: This is a legislation for a holiday, and Muslims have only two holidays. I say that whoever says that this celebration is a holiday...?!Is the Muslim holiday celebrated by each person separately??!Rather, all Muslims know that the two Muslim holidays are Eid al-Fitr and Eid al-Adha, and that they are religious, while this is a celebration.**

 **However, I say: People’s interests are judged by good and bad, benefit and harm. The basis of judgment is reason and approval. As for religious matters, judgment is only for the Shari’ah. If a Muslim holds a party for his son’s birthday and spends a lot of money, or the party host does things that contradict religion, we say to him: This is extravagance, and this is against religion, but the celebration is permissible. If a Muslim brings joy to his family and holds this party without extravagance, and extravagance is a relative matter, we say to him: This is a good deed, and may Allah reward you with good.**

 **As for the custom of celebrating Mother’s Day, I say: It is not good, even if it is not a misguided innovation, for the following reasons:**

 **1- Islam requires that Muslim men and women celebrate and care for their parents during their lives, every day, and after their death. We do not need, like the non-Muslim West, to set aside one day each year to care for the mother, without the father.?!!**

**Without a father?!!**

 **2- Mothers who do not have children are sad on this day.**

 **3- Mothers are accustomed to gifts from their children, which may be expensive and unaffordable. If the son does not give a gift and does not hold this celebration, the mothers become angry.**

 **4- A mother who has more than one child, male or female, especially married men and women, compares what each of the children does, and the least she can do is to take offence at one of them more than the other.**

 **5- The wife asks the husband to give her mother a gift and hold a party like her husband does with his mother, and this leads to problems, comparisons, and burdens beyond one’s ability.**

 **6- Children whose mothers have died are sad on this joyful day when their colleagues are happy, especially in schools and public celebrations.**

 **7- The mother considers her son negligent if he forgets or neglects his habit with her every year, and she blames him and may boycott him and get angry with him, and she may consider his wife, or consider her daughter’s husband to be the one behind this negligence, which causes a rift between the families. This may lead to ongoing problems.**

 **8- Continuing to celebrate this every year may lead to the belief that it is an act of worship, and that this is a religious duty. At that point, it becomes an innovation in religion, and falls under the category of blocking the means.**

**Celebrating Sham Al-Naseem Day**

**And the annual and the fortieth Thursday**

 **1- There is a legacy of the rituals of the Pharaohs that is still among Egyptians, Muslims and Christians, including the celebration of the day of the god of life, known by the public as Sham El-Nessim, where its rituals include the cultivation of fenugreek and lupines and other things that show signs of the beginning of life in plants, and the same applies to coloring eggs, a symbol of the beginning of life in animals, and the same applies to eating feseekh fish. Although those who celebrate this day do not seek to draw closer to God by doing so, nor do they consider it an act of worship or worship, whether Muslims or Christians, celebrating it as a pagan religious legacy makes the celebration seem like a reprehensible innovation. Therefore, one must refrain from celebrating it and participating in it, except to benefit from the day off for leisure and recreation free of inherited manifestations.**

 **2- As for the annual work, or the fortieth work, or the first Thursday work for the dead. These are also from the legacies of paganism in Pharaohs, and they are only practiced in Egypt. These are practiced and performed as a religion and a religious duty, and whoever abandons them is blamed. Therefore, they are reprehensible innovations that must be eliminated by spreading the teachings of the true religion.**

****

**season**

**Controversial issues related to funerals**

 **1- Announcing the death of the deceased: This is to send a crier to announce to the people: So-and-so has died, so that they may attend his funeral. Hudhayfah, may God be pleased with him, narrated that he said: “I heard the Prophet****It is forbidden to announce the death of someone. Narrated by Al-Tirmidhi, who said: It is a good hadith. Ibn Qudamah Al-Halanbali said in Al-Mughni: A group of scholars recommended that people not be informed of their funerals. He said: Many scholars said that there is nothing wrong with a man’s brothers, acquaintances, and people of virtue informing him of his death without announcing it. Ibrahim Al-Nakha’i said: There is nothing wrong with announcing the death of a man to his friends and companions, but they disliked that it be carried around in gatherings: I announce the death of so-and-so, as was the practice of the Jahiliyyah. Among those who permitted this were: Abu Hurairah, Ibn Amr, and Ibn Sirin. It was narrated on the authority of Ibn Umar that the death of Rafi’ ibn Khadij was reported to him. He said: What do you want to do with him? They said: We should detain him until we send to Quba and to those who spent the night around Madinah to witness his funeral. He said: What you have seen is excellent.**

**The Prophet said****Regarding the one who was buried at night: “Did you not inform me?” It was authentically reported on the authority of Abu Hurairah that the Messenger of God****“The people were informed of the death of the Negus on the day he died, and he led them out to the prayer place, lined them up and said Allahu Akbar four times.” Narrated by Al-Bukhari and Muslim. Because there is a reward for them in the large number of people praying over him and a benefit for the deceased, as each one of them who prays over him will receive a Qirat of reward. Imam Al-Nawawi said in Al-Majmoo’: The correct view, which is required by the authentic hadiths and others, is that informing someone who does not know of his death is not disliked. Rather, if the intention is to inform them because of the large number of people praying over him, then it is recommended. What is disliked is mentioning the great deeds and glories and going around among the people mentioning him with these things. This is the forbidden manner of declaring him a pre-Islamic person, as the authentic hadiths have been authenticated.**

 **2- As for lamentation: it is listing the good qualities of the deceased and what they say about his loss in the form of a call, such as saying: “Oh, his legs and his backs, and his backs are broken,” and the like. As for wailing, scratching the face, tearing the pockets, striking the cheeks, and praying for woe and destruction...**

**Ibn Qudamah said in Al-Mughni: Some of our companions said: It is disliked. Harb narrated from Ahmad a statement that contains the possibility of permitting wailing and lamentation, which was chosen by Al-Khalal and his companion because Wathilah ibn Al-Asqa’ and Abu Wa’il, may Allah be pleased with them, used to listen to wailing and weeping. Ahmad ibn Hanbal said: If a woman mentions something like what was narrated from Fatimah, may Allah be pleased with her, in a supplication, it is not like wailing, meaning there is nothing wrong with it. It was narrated from Fatimah, may Allah be pleased with her, that she said: “O my father, from his Lord who brought him near, O my father, to Gabriel, I announce his death, O my father, he answered his Lord who called him.” Ibn Qudamah said: The apparent meaning of the reports indicates that wailing is forbidden. Umm Atiyyah said: “The Messenger of Allah, may Allah bless him and grant him peace, took from us a covenant.”****When pledging allegiance, we should not wail. Agreed upon. On the authority of Abu Musa, may God be pleased with him, he said: The Messenger of God said:****“He is not one of us who strikes his cheeks, tears his clothes, and calls with the call of the Age of Ignorance.” Agreed upon. It was authentically reported from the Prophet****He said: “The dead person is tormented in his grave because of what is mourned over him.” End quote.**

 **3- As for prompting the dead person when he is buried: Ibn Taymiyyah said in Fatawa:(folder24 Page 296 and beyond): Prompting the dead in his grave after he has been buried. It was reported from a group of the Companions that they ordered it, such as Abu Umamah al-Bahili and others. A hadith was narrated about it from the Prophet, which is not considered authentic. Not many of the Companions used to do that, so Imam Ahmad and other scholars said that there is nothing wrong with this prompting, so they permitted it and did not order it. A group of the companions of al-Shafi’i and Ahmad recommended it, and a group of scholars from the companions of Malik and others disliked it.**

**It has been proven that the deceased is questioned and tested and that he is commanded to pray for him. For this reason it has been said that prompting benefits him, as the deceased hears the call, as proven in the Sahih from the Prophet.****He said: “He hears the sound of their sandals,” and he commanded us to greet the dead, saying: “There is no man who passes by the grave of a man whom he knew in this world and greets him, except that God restores his soul so that he may return the greeting to him.” End quote. Ibn Qayyim al-Jawziyya al-Hanbali said in the Book of the Soul:**

**(page14):It indicates that the dead knows about the state of the living and their visits to him and their greetings to him, what people have done in the past and up until now: prompting the dead in his grave. Imam Ahmad, may God have mercy on him, was asked and he approved of it and used the work as evidence for it. A weak hadith is narrated about it, mentioned by al-Tabarani in his Mujam, on the authority of Abu Umamah, who said: The Messenger of God said:****“If one of you dies and you have leveled the earth over him, let one of you stand at the head of his grave and say: O so-and-so, son of so-and-so. He hears but does not respond. Then let him say: O so-and-so, son of so-and-so, a second time. He will sit up straight. Then let him say: O so-and-so, son of so-and-so. He will say: Guide us, may God have mercy on you. But you do not hear. Then he will say: Mention what you left this world with: the testimony that there is no god but God, and that Muhammad is the Messenger of God, and that you are pleased with God as your Lord, and with Islam as your religion, and with Muhammad as your Prophet, and with the Qur’an as your leader. Then Munkar and Nakir will each step back and say: Let us go. Why should we stay here when he has been taught his proof?”? And God and His Messenger will be his arguments on their behalf. A man said: O Messenger of God, if he does not know his mother?**

**He said: He attributes it to his mother Eve: O so-and-so, son of Eve. Ibn al-Qayyim said: Even if this hadith is not proven, the fact that it has been acted upon in all countries and eras without denial is sufficient to act upon it. End quote. And I say, based on this statement, that abandoning this prompting is considered an innovation of abandonment.**

 **4- Standing at the grave after burial and supplicating for the deceased. Ibn Qudamah al-Hanbali said in al-Mughni 2/505: Ahmad was asked about that and he said: There is nothing wrong with it. He and al-Ahnaf have stood at the grave. Abu Dawud narrated on the authority of Uthman who said: “The Prophet****When a man is buried, he stands over him and says: Ask forgiveness for your brother and ask for him to be steadfast, for he is being questioned now. Al-Sarri narrated: “When Amr ibn al-Aas was about to die, he said: Sit by my grave for as long as it takes for me to be comforted and to swear, for I am comforted by you.” Narrated by al-Bukhari and Muslim. Taymiyyah said in al-Fatawa (24/298): Reading at the grave was disliked by Abu Hanifa, Malik, and Ahmad in one of the two narrations, but he did not dislike it in the other. Rather, he permitted it because he heard that Ibn Umar recommended that the opening and closing verses of Surat Al-Baqarah be read at his grave. It was narrated from some of the Companions that Surat Al-Baqarah be read. So reading at the burial is generally authentic, but after the burial, no trace has been transmitted about it. As for the recommended thing that the Prophet ordered and urged upon us,****It is a prayer for the dead. End.**

 **5 - Consolation and condolence: They are patience for what is bad for him. He consoled him, meaning he made him patient and urged him to be patient. Its origin is patience for someone who has been afflicted with someone who is dear to him. On the authority of Ibn Masoud, may God be pleased with him, he said: The Messenger of God said:****“Whoever consoles a person in distress will have a reward like his.” Narrated by Al-Tirmidhi. On the authority of Abu Bardhah, may God be pleased with him, who said: The Messenger of God said:****“Whoever consoles a bereaved person will be clothed in Paradise with cloaks of pure cloak.” Narrated by Al-Tirmidhi. On the authority of Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm, on the authority of his father, on the authority of his grandfather, may God be pleased with him, on the authority of the Prophet,****He said: “There is no believer who consoles his brother for a calamity except that Allah will clothe him with garments of honor on the Day of Resurrection.” Narrated by Ibn Majah. Ibn Qudamah said in Al-Mughni: The purpose of offering condolences is to comfort those afflicted, fulfill their rights, and draw closer to them. The need for it after burial is the same as the need for it before it. It is recommended to offer condolences to those afflicted, whether they are old or young, and to single out the best of them and those who are looked up to. He said: We do not know of anything specific in offering condolences, except that it is narrated that the Prophet (peace and blessings of Allah be upon him) offered condolences to a man and said: “May Allah have mercy on you and reward you.” Narrated by Ahmad. Ahmad offered condolences to Abu Talib, standing at the door of the mosque and saying: “May Allah increase your reward and make your consolation good.” The response from the one offering condolences is: “May Allah answer your supplication and have mercy on you and you.” Ibn Qudamah also said: Ahmad ibn Hanbal stopped offering condolences to the People of the Covenant, which is a result of visiting them. There are two narrations about this: One of them: We do not visit them, so we do not offer condolences to them, because of the saying of the Prophet:****"Do not greet them first" and this is similar in meaning. The second narration: We greet them: because the Prophet****A Jewish boy came to visit him when he was sick. He sat at his head and said to him: Convert to Islam. He looked at his father who was at his head and said to him: Go to Abu al-Qasim. So he converted to Islam. Then the Prophet stood up.****And he says: Praise be to Allah who saved him from the Fire through me.” Narrated by Al-Bukhari. So we offer our condolences to them based on this. Ibn Battah said: He says to him: May Allah give you for your calamity the best that He has given to anyone from the people of your religion. Al-Nawawi said in Al-Majmu’: The unbeliever is offered condolences by saying: May Allah compensate you. Al-Nawawi said: Condolences are permissible before and after burial, but after burial is better and more preferable because his family is busy preparing him before burial, and because their loneliness after burial is greater due to his separation, so that time is more appropriate.**

**It is disliked to sit to offer condolences, as this renews the grief and costs money. However, it was proven in Bukhari and Muslim on the authority of Aisha, may God be pleased with her, who said: “When the Prophet came...****Zaid bin Haritha, Jaafar and the daughter of Rawaha were killed, may God be pleased with them. He sat there, feeling sad, and I was watching from the crack of the door. I say: This is stated in Maliki jurisprudence.(The first volume of Balaghat Al-Salik by Al-Sawi and its explanation by Al-Dardir)It is permissible for a man to sit to offer condolences, as the Prophet did.****When the news of Jafar, Zaid bin Haritha, Abdullah bin Rawahah and those killed with them on the day of Mu'tah came, and the first was when the governor returned to his house from the burial. End.**

 **6- He said in Al-Mughni: It is recommended to prepare food for the family of the deceased and send it to them to help them and comfort their hearts, because they may be preoccupied with their affliction and with those who come to them to prepare food for themselves. Abu Dawud narrated on the authority of Abdullah bin Jafar, who said: “When the news of Jafar’s death came, the Messenger of God said:****“Make food for the family of Jaafar, for something has come to them that has preoccupied them.” He said: “And do they gather at the home of the deceased and make food?”?**

**He said: If there is a need for that, it is permissible, because perhaps someone will come to them to bring their dead from villages and distant places and spend the night with them, and they will have no choice but to host him.**

**It is finished. I say: This is what people do in the villages now in terms of making food and offering it to those who attend the funeral. Al-Shafi’i said in Al-Mukhtasar: I like for the relatives and neighbors of the deceased to prepare food for the family of the deceased during the day and night, as this is a Sunnah.**

 **7- Setting up tents to receive condolences is a custom and not an act of worship. It is judged by interests, i.e. benefit and harm, good and bad. If it is needed for shelter from the sun and cold and for sitting due to the lack of a place that can accommodate those who come to offer condolences, then it is one of the interests sent by people, which they usually do and do not draw closer to God through it. It is done by the righteous and the wicked, the Muslim and the non-Muslim. It has been proven in Bukhari and Muslim that the Prophet…****He sat to receive condolences for the dead of Mu'tah. Imam Ibn al-Qayyim said in I'lam al-Muwaqqi'in: A chapter on the change and difference of fatwa according to the change of times, places, conditions, intentions and customs. He said: This is a chapter of great benefit. Due to ignorance of it, a great mistake was made against the dazzling Shari'ah, which is at the highest ranks of interests. It does not come with it, because the Shari'ah is based on the rule and interests of the servants in this life and the hereafter. It is all justice, mercy, interests and wisdom. So every issue that deviates from mercy to its opposite, from interest to corruption, and from wisdom to futility is not from the Shari'ah, even if it entered it through interpretation. End quote. Imam al-Shatibi says in al-Muwafaqat: Such a type should be looked at in the light of the Shari'ah and the ruling on it should be based on what is established in its generalities. Examples of that include what the righteous predecessors introduced in terms of documenting knowledge, including craftsmen and the like, which were not mentioned during the time of the Messenger.****It was not one of the calamities of his time, nor was there a reason to act upon it that required it, and the legal intent in such matters is known from the parties for whom the ruling was established by the text, and accordingly, such a section is prescribed an additional matter that is consistent with the actions of the law in such a case, which is the public interest. End quote.**

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**The necessity of different interpretations and their value**

 **1- Dr. Mustafa Al-Razqa says in his book, “The General Introduction to Jurisprudence”: Some delusional people who have neither knowledge nor insight think that the difference in interpretations in Islamic jurisprudence is a shortcoming, and they wish that there was only one school of thought. They may go further than this in their delusions and see that the difference in schools of thought may give the impression of a contradiction in the legislative source. To dispel this corrupt delusion, we say: The difference in beliefs...**

**As for the jurisprudential difference in practical rulings, it is a source of pride and treasure, because it is a legislative wealth, and the more it expands, the more wonderful, beneficial and effective it becomes. The meaning of this difference is the multiplicity of legal theories, principles and methods in deriving and establishing rulings, and this makes the nation rich in its legislation, and it does not become too narrow for its needs. End quote.**

 **2- Imam Al-Shatibi says in Al-I’tisam, explaining the state of the schools of jurisprudence in Islamic legislation: Ibn Wahb narrated on the authority of Al-Qasim bin Muhammad: I liked the saying of Omar bin Abdul Aziz: “I do not like that the companions of Muhammad...****They do not differ, because if it was one statement, people would be in distress. They are leaders who are followed, so if a man were to take the statement of one of them, it would be his Sunnah. Al-Shatibi says: The meaning of this is that they opened the door of ijtihad and the permissibility of differing in it for people, because if they had not opened it, the mujtahids would have been in distress. So God made things easy for the nation by the existence of the branch differences among them, so the door of entering into this mercy was opened. End of Al-Shatibi’s words.**

 **3- Professor Muhammad Abu Zahra says in the book “Ownership and the Theory of Contract”: The Companions’ differences in the branches were guided by sincerity, and therefore there was no dispute among them in jurisprudence or fanaticism, but rather a quest for the truth and a search for what is correct from whatever side it was taken, and from whatever side it was revealed, and that this difference sharpened the minds, extracted the rulings from the Qur’an, and deduced a general legal Sharia, even if it was not written, and we do not see the differences in the branches except as ripe fruits of what the Holy Qur’an and the Prophetic Sunnah spread in the souls of the people of searching with their minds, and managing their affairs with consultation and the exchange of opinion, enlightened by the Prophet’s Sunnah.****And we are sheltered by the rulings of the Qur’an. End.**

 **4- Al-Razqa also says in the introduction: This jurisprudential difference is a necessary result that cannot be otherwise as long as scholars have views that do not agree and understandings that do not agree. It does not indicate a contradiction in the legislative source from which it is derived, just as the difference in the opinions of the courts regarding the meaning of a legal article does not indicate a contradiction in it. “Rather, it indicates the flexibility of the text and the breadth of its applicability. And the multiplicity of possibilities in the meanings of the basic texts in the Sharia, along with the diversity of aspects of analogy, make the difference in interpretations an inevitable and irrevocable matter, even though it is a valuable resource.”**

**Quoted from the book “The Beginning of the Mujtahid” by Ibn Rushd.**

 **5- To clarify the necessity of this jurisprudential difference and its value, Dr. Al-Razqa gives the following two examples, one for the multiplicity of aspects of the text, and the other for the multiplicity of aspects of analogy in the ruling on a single issue:**

 **First example:**

 **In the verse on debt in Surat Al-Baqarah, God Almighty says:**         **[The cow:283] The word “received” could be a description that conveys the meaning of conditionality, indicating that taking possession of the mortgaged item is a legal condition for the completion of the mortgage contract. The mortgage is not completed without it, given its documentary purpose, because a mortgage that is not taken possession of does not document the collection of the debt. Thus, the mortgage differs from a sale that is completed by the mere contract without the need to take possession of the sold item in the contract session. This is the meaning adopted by the Hanafi and Shafi’i jurists.**

 **It is possible that the word "received" is a description indicating the right to receive the mortgaged item, not its conditionality in the contract. Thus, the mortgage is concluded without receiving it, and the mortgagor is compelled by the court to hand over the mortgaged item to the mortgagee if he refuses. This is what the Maliki jurisprudence is based on.**

 **Then, on the other hand: Is the purpose of “taking possession” of the mortgaged property, in the view of the Shari’ah, purely as a form of authentication, like writing a debt instrument? ?Because he made in the verse a precautionary measure to document the debt instead of writing the instrument in the event of the loss of the writer.?The instrument is deemed to be a lien and the mortgaged property is in the hands of the mortgagee as an unsecured trust.?If it is damaged in his hand, nothing of it is lost due to the damage of the instrument. This is what the Shafi’i school of thought is based on.**

 **Or is the “receipt” of the mortgaged property considered to mean fulfillment in addition to verification??Because the mortgagee creditor has his hand on the debtor’s money and has the privilege of taking precedence over all other creditors in collecting his debt from him, it is not merely a trust in his hand. Rather, it is a trust in one respect and guaranteed in another respect.?This is what the Hanafi ijtihad is based on. If the mortgaged item is damaged in the hands of the mortgagee creditor and its value is greater than the debt, the debt is dropped and the excess value of the mortgaged item is an unsecured trust.**

 **So look, may God protect you and increase your understanding of His religion, at the word “received” and in the context of the verse, what jurisprudential theories and various subsidiary rulings arise from it, then compare many texts of the Qur’an and Sunnah, which left us in Islamic jurisprudence the greatest legislative wealth known in history from any nation.**

 **Second example:**

 **Two people shared a capital of three dinars, one of them got two dinars and the other got one dinar. The three dinars got mixed up and could no longer be distinguished. Then two dinars were lost. What is the share of each of the two people in the remaining dinar??**

 **Imam Abu Hanifa was asked about it and he replied: The remainder is divided into thirds between them. Two-thirds of it belongs to the owner of the dinars, since they were mixed in a way that could not be distinguished, and they all became shared between the two people in proportion to what each of them has. So every dinar is shared into thirds between them, with one of them getting two-thirds and the other getting one-third. Whatever money is lost after that is lost to the partners in proportion to their shares in the total, and the remainder remains shared in proportion to their shares as well. This is the accepted rule in partnership.**

 **Ibn Shabrama was asked about it and he answered: One of the remaining dinars is shared equally between the two people, each of them gets half of it, because one of the two lost dinars is certainly from the money of the owner of the two dinars, so it is lost from his account only, and he has one dinar left as for his companion. So the other lost dinar is the one that is doubted to be from the money of this or that, so it is lost equally between them, so the remainder remains between them in half.**

 **Abu Hanifa, may God have mercy on him, considered mixing as a reason for partnership in ownership, based on the analogy of other reasons for it. Then he did not make the loss an equalizer for the shares, because it occurred after the partnership was established, so he also applied the analogy of the loss of some of the common property. As for Ibn Shabrama, may God have mercy on him, he considered that the loss of one dinar differs from the loss of two, because in the loss of two there is certain knowledge of the share of one of the two persons in some of the loss, and doubt in the other part, so certainty is given its ruling in some of the loss and the shares are adjusted first, then the other part in doubt is applied based on the analogy of the loss of the common property.**

 **These are two examples, one textual and the other analogical, that give a clear idea about the difference in interpretations in the branches of rulings. It becomes clear from them that this difference is an inevitable reality from which there is no escape, and it is in fact a precious and valuable wealth. If we add to that what arises from the differences in interpretational views in the field of istihsan and public interests, then we stand on many reasons for the necessity of the difference in the branches, and that all of this provides the constantly renewed reality with what is compatible with it in applying the legal ruling to its situation. This is what prompted some contemporary thinkers to say that the group of schools of jurisprudence should be considered as one large school of thought in the Sharia, and each school of thought is one large school of thought in the Sharia, and each individual school of thought among them, such as the Hanafi, Maliki, Shafi’i, Hanbali, and others, is considered in the general schools of thought like the different opinions and statements in the single individual school of thought, so the scholars of the nation give preference and choose from them for codification in the judiciary and fatwa what is most adequate to the needs of the time and the requirements of interest in every era.**

 **As for our topic of discussing innovation, the scholar of jurisprudence and Shariah accepts the jurisprudential disagreement in the branches with an open heart and objectivity. Rather, he sees it as a necessity in the jurisprudence of practical branches, so he accepts the disagreement and does not reject it by claiming that there is no disagreement in the one truth, and that the truth is not multiple, and that anything other than the truth is innovation and so on. He does not know that the one truth has multiple aspects, all of which are legitimate to accommodate people in every time and place until the Day of Judgment. We are not surprised to know that Imam Ahmad ibn Hanbal, in most of his statements on practical subsidiary rulings, has two, three or four statements on the issue, all from one Imam in one ruling when applying the legal ruling to events with different aspects. The same is true of Imam al-Shafi’i in his modern and ancient jurisprudence, and others, may God have mercy on them all.**

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**Some pictures of what scholars disagreed about**

**1- Standing up for the incoming or outgoing person**

 **\*\*As for Imam Ahmad bin Hanbal, he absolutely forbade it to anyone other than the parents, because the Prophet...****He was the master of the nation, and they did not stand up for him. He was asked, may God have mercy on him, what do you say about hugging? And does anyone stand up for someone when he sees him? He said: No one stands up for anyone. But if he returns from a journey, I do not know of any harm in that if he is religious and loves him for the sake of God. I hope for the hadith of Jaafar that the Prophet****He embraced him and kissed his skin between his eyes. As for the one who is present and comes repeatedly during the days, such as the imam of the mosque, or the sultan in his council, or the scholar in his seat, then it is a mistake to recommend standing for him. He also said: It is not permissible for him to be sitting while they are standing. The Prophet said:****“Whoever would like men to stand up for him, let him prepare his seat in Hell.” Ibn Muflih mentioned this in Al-Adab Al-Shari’ah.(Part/1)Ibn Taymiyyah said in Al-Fatawa Al-Masryah: It is necessary to refrain from standing during frequent and customary meetings and the like. However, if people are accustomed to standing and someone comes forward who does not see his dignity except through it, then there is nothing wrong with it. Standing to prevent enmity and corruption is better than following the Sunnah. End of Ibn Taymiyyah’s words. I say: Look at this broad jurisprudence of this Imam. Despite his prohibition of standing during frequent meetings, he permits it for someone who does not see his dignity except through it to prevent his enmity.**

 **\*\*In the blog of Imam Malik’s jurisprudence: Ibn Al-Qasim narrated: It was said to Malik: A man stands up for a man who has merit and jurisprudence.?He said: I hate that. The author of Al-Adab Al-Shari’ah, Ibn Muflih Al-Hanbali, narrated on the authority of Ibn Abd Al-Barr Al-Maliki, who said: Ibn Abd Al-Barr said: It is permissible for a man to honor someone who intends to visit him if he is a noble person or a scholar or someone who deserves to be honored by them by standing up for him. It is not permissible for a leader or anyone else to ask people to stand up for him or be pleased with that from them.**

 **\*\*Al-Bayhaqi said in Al-Sunan: Chapter on standing up for the people of knowledge as a form of honor. Then he mentioned the standing up of Talha bin Ubaidullah bin Kaab bin Malik, may God be pleased with them both. He also mentioned the saying of the Prophet:****When Sa`d ibn Mu`adh came, “Stand up for your master,” Muslim said: I do not know of any hadith about a man standing up for another that is more authentic than this.**

**Abu Dawood narrated on the authority of Amr bin Al-Saib that he was informed that “the Messenger of God****His foster father came to him and made him sit on part of his garment. Then his mother came and he placed a piece of his garment on the other side and sat on it. Then his foster brother came and the Messenger of God stood up.****And he sat him in his hands. Good message.**

**On the authority of Aisha, may God be pleased with her, she said: “I have never seen anyone who was more similar in appearance, guidance, and conduct to the Messenger of God.”****From Fatima, whenever she entered upon him, he would stand up for her, take her hand, kiss her, and seat her in his seat. When he entered upon her, she would stand up for him, take his hand, kiss him, and seat him in her seat.” Narrated by Al-Nasa’i and Al-Tirmidhi. Al-Tirmidhi narrated on her authority, may God be pleased with her, that she said: “Zaid bin Haritha entered Madinah and the Messenger of God, may God bless him and grant him peace, said: ‘I saw Zaid bin Haritha, may God be pleased with him, and he said: “I saw Zaid bin Haritha, may God be pleased with him, and he ... “I saw Za****In my house, he came and knocked on the door, and the Messenger of God rose to him****Naked, dragging his robe. By God, I had never seen him naked before or after him. So he embraced him and kissed him.**

 **Al-Bukhari narrated the story of the repentance of Ka’b bin Malik, may God be pleased with him, in which he said: “..and I went to the Messenger of God****People began to meet me, group after group, congratulating me on my repentance and saying: May Allah's repentance be upon you. Then I entered the mosque and saw the Messenger of Allah sitting in the mosque with people around him. Talha bin Ubaidullah stood up and ran until he shook my hand and congratulated me. By Allah, no man from the Muhajireen stood up except him. Ka'b would never forget that for Talha.**

 **\*\*Al-Qarafi said in his book Al-Furuq, Part Four, when discussing innovation: The rule in this is that innovation is presented to the foundation of the Sharia and its evidence, and whatever foundation it covers is attached to it, whether it is obligatory, forbidden, or something else.
He gave an example of this, saying:**

 **The coming standing is divided into five sections:**

 **1- Forbidden: If he does it out of respect for something he does not like, out of arrogance and without necessity.**

 **2- Disliked: If it is done to glorify someone he does not like, because it resembles the actions of tyrants, and it causes corruption in the heart of the one for whom it is done.**

 **3- Permissible: If he does it out of respect for someone who does not want him to do it.**

 **4- A delegate: for someone who has come back from a journey and is happy to see him, to greet him or show him kindness, or someone who has come to offer his condolences for his loss.**

 **5- Obligatory: It is based on the fatwa of Sheikh Izz al-Din Abd al-Salam, in which he answered the ruling on standing, saying: The Messenger of God****“Do not envy one another, do not hate one another, do not turn your backs on one another, and do not boycott one another.” Leaving standing at this time leads to boycotting and turning your backs on one another. If it were said that it is obligatory, it would not be far-fetched, because leaving it will lead to something forbidden, and repelling something forbidden is obligatory. Al-Qarafi said: The prohibition reported about loving standing at night should be interpreted as referring to someone who wants to do so out of arrogance. As for someone who wants to do so to repel harm and shortcomings from himself, he should not be prohibited from doing so, because loving it is to repel the causes.**

**Painful things are permitted, unlike arrogance. This is the end of Al-Qarafi’s words, may God have mercy on him. I say: The matter in the jurisprudence of branches is broader than to be limited to one opinion, and anything other than that is treated as invalid and incorrect. Knowledge is broad and should be accepted by hearts.**

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**2- Shaving the beard and trimming the mustache**

 **\*\*It was mentioned in Al-Mughni by Ibn Qudamah under the title: Chapters on the period. He said: Aisha, may God be pleased with her, narrated that the Messenger of God****He said: “Ten are from the fitrah: trimming the moustache, letting the beard grow, using the siwak, sniffing water in the nose, trimming the nails, washing the knuckles, plucking the armpit hairs, shaving the pubic hairs, and using water to clean oneself. I forgot the tenth, unless it was rinsing the mouth.” Narrated by Muslim. He said: As for circumcision, it came in the hadith of Abu Hurayrah (may Allah be pleased with him) in the two Sahihs, and it is obligatory for men and an honor for women, but it is not obligatory for them. This is the opinion of many of the people of knowledge, and the evidence for its obligation is that covering the ‘awrah is obligatory. If circumcision were not obligatory, it would not be permissible to violate the sanctity of the circumcised person by looking at his ‘awrah for the sake of his circumcision. He said: Ibn Qudamah said: Shaving the pubic hair is recommended because it is from the fitrah. Plucking the armpit hairs is Sunnah because it is from the fitrah. Trimming the nails is recommended because it is from the fitrah. End of the words of Ibn Qudamah. Imam Al-Safarini Al-Hanbali said in “Ghadha Al-Albab”, a commentary on the poem of manners:
 It is recommended to leave the beard alone, and it has been said that it is better to shave what is next to the throat, along with what is more than a fistful.**

 **The commentator said: He should not take anything from it - recommended - that is, it is recommended. Imam Ibn al-Jawzi said: As long as he does not find its length objectionable, then the accepted school of thought, as in al-Iqna’ and others, is that it is not disliked to take what is below the throat the size of a known fist. He said in Sharh al-Muntaha and others: It is not disliked to take what is more than a fistful of his beard, nor to take what is below the throat, and Imam Ahmad (may Allah be pleased with him) took from his eyebrows and cheeks, as narrated by Ibn Hani’. He said in al-Furu’: It is not disliked to take what is more than a fistful, and his text is: There is nothing wrong with taking it and below the throat, based on the action of Ibn ‘Umar (may Allah be pleased with him), but it is better to do it during Hajj or ‘Umrah. Narrated by al-Bukhari. In al-Mustaw’ab: It is better to leave it, and it was said: It is disliked, and the accepted school of thought is that shaving the beard is forbidden. He said in al-Iqna’: It is forbidden to shave it, and so on in Sharh al-Muntaha and al-Furu’. The words of al-Safarini al-Hanbali have ended - and I say: The behavior of Ibn Qudamah in al-Mughni, which is one of the most famous books of the Hanbalis, indicates that letting the beard grow is not obligatory, as the hadith does not require anything from the Sunnahs of fitrah other than circumcision for men, and that the rest of the characteristics of fitrah are recommended Sunnahs. However, what the authors of the books of the school have mentioned is that what is relied upon in the school is the prohibition of shaving the beard, even though they permit taking from it such that nothing remains of it except the size of a fist. The Hanbali school does not have a consensus among the followers of the school regarding the prohibition of shaving the beard, and there is disagreement among them.**

 **\*\*Imam Abu Sulayman al-Khattabi said in his explanation of al-Tirmidhi: As for the fitrah, there is a difference of opinion regarding what is meant by it here. Most scholars said that it is the Sunnah, meaning that it is one of the Sunnahs of the Prophets, may God’s prayers and peace be upon them. It was also said that it is the religion.**

**Imam al-Nawawi al-Shafi’i said in his commentary on Sahih Muslim: These characteristics are not obligatory according to scholars, and there is disagreement about their obligation in some of them, such as circumcision, rinsing the mouth, and inhaling water from the nose. It does not prevent linking an obligation with something else - that is, in the hadith about the characteristics of the fitrah - as God Almighty said:﴿**        [Al-An'am: 141], and giving is obligatory, but eating is not obligatory. Al-Nawawi said in Al-Majmu' Sharh Al-Muhadhdhab: It was mentioned in the hadith that letting the beard grow is part of the fitrah, which is letting it grow and leaving it without cutting it, and cutting it as the non-Arabs did was disliked for us, and it was part of the dress of Kisra to cut the moustache. Al-Ghazali said in Al-Ihya': The early Muslims differed regarding the length of the beard. It was said: There is nothing wrong with holding it back and cutting what is below the grip. Ibn Umar did it, then a group of the Tabi'un. Al-Sha'bi and Ibn Sirin approved of it, but Al-Hasan and Qatadah disliked it. Al-Ghazali said: The matter in this is close because excessive length may distort the creation.

**Al-Nawawi also said in Al-Majmu’: Circumcision is mentioned among the characteristics of the fitrah, and it is obligatory, and the rest of it is Sunnah, so it is not forbidden, as the two different things may be mentioned together, as God Almighty said:﴿**         [Al-An’am: 141], and eating is permissible and giving is obligatory, and the Almighty says: ﴿           **[Light:33] - Giving is obligatory and writing is a Sunnah, and there are many similar examples in the Qur’an and Sunnah that are well-known. End of Nawawi’s words. I say: This Imam has stated that the ten characteristics of the fitrah, including letting the beard grow, are a Sunnah, except for circumcision, which is obligatory. He mentioned the evidence for excluding circumcision alone and making it obligatory and the rest Sunnah. This is the same approach taken by Al-Khattabi in his explanation of Al-Sunan and Ibn Qudamah in Al-Mughni, the jurisprudence of the Hanbalis. Imam Al-Nawawi Al-Shafi’i also mentioned in his explanation of Muslim, saying: The scholars have mentioned ten disliked characteristics regarding the beard, some of which are more ugly than others. One of them is dyeing it black for the purpose of jihad. The second is dyeing it yellow in imitation of the righteous, not to follow the Sunnah. The third is bleaching it with sulfur or something else to hasten old age for the sake of leadership and to give the impression that one is one of the sheikhs. Fourth: Plucking or shaving it when it first appears, in order to prefer elegance and a beautiful appearance. Fifth: Plucking gray hair. Sixth: Styling it excessively, out of affectation, so that women and others will like it. Seventh: Adding or subtracting from it by adding hair to the temples, or taking some of the hair from the side of the head and plucking the sides of the tuft. Eighth: Combing it out of affectation for people. Ninth: Leaving it disheveled and matted, showing asceticism and lack of concern for oneself.**

**Tenth: Looking at its blackness and whiteness out of admiration and pride. Eleventh: Tie it and plait it. Twelfth: Shaving it. End of Al-Nawawi’s words. I say: The Shafi’i school of thought is that shaving the beard is disliked, considering it a recommended Sunnah and abandoning it is disliked.**

**It is known that it is disliked to abandon the Sunnah and it is forbidden to abandon the obligatory, and that the one who does the Sunnah is rewarded and the one who abandons it is not sinful, and that the dislike is removed by the slightest need as the scholars have agreed. It is also noted that these characteristics in the dislike of doing it despite the fact that letting the beard grow is a Sunnah is not surprising, as the scholars, for example, say: It is forbidden for the one who prays a voluntary prayer to speak or eat. So the voluntary prayer is recommended but it is forbidden to do these things in it. We must not forget that the fact that this is a doctrine indicates that hundreds of thousands of imams and scholars throughout the ages in the doctrine say this and worship Allah Almighty with it.**

 **Al-Nawawi narrated in his explanation of Muslim that he said: Judge Iyad, a Maliki, may God have mercy on him, said: It is disliked to shave, cut, or burn the beard, but taking it lengthwise or widthwise is good, and it is disliked to show off its reputation just as it is disliked to cut or trim it.**

**He said: The predecessors differed as to whether there was a limit to that.?Some of them did not specify anything about it except that he does not leave it to the point of fame and takes from it. He said: Malik disliked its very long length, and some of them specified what was more than a handful and it should be removed, and some of them disliked taking from it except in Hajj or Umrah. He said: As for the moustache: Many of the predecessors went to uprooting it and shaving it based on the apparent saying of the Prophet****: Shave and trim, this is the opinion of the Hanafis, and many of them forbade shaving and removal, as Malik said. He considered shaving as mutilation and ordered that the one who did it be disciplined, and he disliked it being taken from the top. Some scholars said that one has a choice between the two options. End of the judge’s statement.**

**I say: This is also the jurisprudence of the Maliki school of thought, as stated by this Imam, Judge Iyad, that: shaving the beard is disliked, so he did not make it obligatory, and shaving it is forbidden, but it is a dislike that whoever does it will not be rewarded or sinful for shaving it. I repeat: This is the school of thought of thousands of imams and scholars throughout the history of the school of thought.**

 **\*\*Imam al-Nawawi said in al-Majmu’: As for trimming the moustache, it is agreed upon that it is a Sunnah, and its evidence is the saying of the Prophet:****: “Whoever does not trim his moustache is not one of us.” Narrated by Al-Tirmidhi, who said: It is a good and authentic hadith. Al-Nawawi said: Then the rule for trimming the moustache is to trim it until the edge of the lip appears, and not to shave it from its roots. This is our school of thought - i.e. the Shafi’is. Ahmad, may Allah have mercy on him, said: If he shaves it, there is no problem, and if he trims it, there is no problem. He cited as evidence the authentic hadiths, such as the hadith of Ibn ‘Umar, may Allah be pleased with him, that the Prophet, may Allah bless him and grant him peace, said: “Trim the moustache and let the beard grow.” Narrated by Al-Bukhari and Muslim. In another narration: “Trim the moustache.” In another narration: “Trim the moustache.” Al-Nawawi said: These narrations are understood by us to mean shaving from the edge of the lip, not from the roots of the hair. Among the evidence from the Sunnah is trimming some of the moustache, as narrated by Ibn ‘Abbas, may Allah be pleased with him, who said: “The Prophet, may Allah bless him and grant him peace, used to shave his beard and trim it from the roots of the hair.”****He trims or takes from his moustache. He said: And Ibrahim, the friend of the Most Merciful, used to do that. Narrated by Al-Tirmidhi, who said it is good. Al-Bayhaqi narrated in his Sunan on the authority of Shurahbil bin Muslim Al-Khawlani, who said: “I saw five of the companions of the Messenger of God****They cut their moustaches: Abu Umamah al-Bahili, Abdullah bin Busr, Utaybah bin Abdul Salami, al-Hajjaj bin Amir al-Thamali, and al-Miqdam bin Ma’dikarib, and they used to cut their moustaches to the edge of the lip. Imam al-Qurtubi mentioned in his interpretation: And when his Lord tested Abraham with words, he said: al-Tabari narrated on the authority of Abdullah bin Abi Rafi’ who said: “I saw Abu Sa’id al-Khudri, Jabir bin Abdullah, Ibn Umar, Rafi’ bin Khadij, Abu Asid al-Ansari, Salamah bin al-Akwa’, and Abu Rafi’, cutting their moustaches like shaving.” And I say: These are the scholars of the companions of the Messenger of God.****They differ in the understanding of the hadiths of fitrah, although they appear to be a command that appears to indicate obligation. Some of them disagreed with others without denouncing them. Imam Al-Ghazali said in Ihya’: There is nothing wrong with leaving his sideburns, which are the ends of the moustache. Umar ibn Al-Khattab, may Allah be pleased with him, and others did that. Imam Al-Tabari said, and Imam Ibn Hajar Al-Asqalani agreed with him: The two commands are mentioned in the Sunnah, and there is no contradiction between them. I say: The command in the hadith is to trim the moustache and make it grow long, and some of the companions did that, and some of the companions left it, as mentioned above. In fact, Umar ibn Al-Khattab used to leave his sideburns - that is, he would grow the ends of his moustache - and the hadiths of fitrah about letting the beard grow are the same as trimming the moustache, and the disagreement is there without denunciation. So why do some deny the disagreement about shaving the beard, when the disagreement has existed since ancient times?**

**Some contemporary scholars, such as Sheikh Abu Zahra, Sheikh Muhammad al-Ghazali, and others, have said that the ruling on the beard is like the rulings on cleanliness, such as trimming the nails and shaving the pubic hair, because it is one of the rulings of fitrah, as stated in the hadith.**

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**3- Length and shortening of clothes**

 **\*Imam al-Nawawi said in Riyad al-Salihin: Chapter on the description of the length of the shirt, sleeve, izar, and the end of the turban, and the prohibition of letting any of that hang down as a form of vanity, and the dislike of it without vanity. Then he cited evidence from the following hadiths:**

 **1- On the authority of Asma bint Yazid Al-Ansariyyah, may God be pleased with her, who said: “The sleeve of the shirt of the Messenger of God was...****To the wrist.” Narrated by Abu Dawood and Al-Tirmidhi, who said: A good hadith. The wrist is the joint of the forearm and the hand. Al-Siddiq said in Dalil Al-Falihin: Ibn Al-Jazari said: It is evidence that it should not go beyond the fingertips. Ibn Al-Jawzi included in Al-Wafa’ from the hadith of Ibn Abbas: “The Messenger of God****He wears a shirt above the ankles, with the sleeves level with the tips of his fingers. This is interpreted as meaning that there is a plurality of shirts or, more roughly, the door’s talk.**

 **2- On the authority of Ibn Omar, may God be pleased with them both, that the Prophet****He said: “Whoever drags his garment out of arrogance, God will not look at him on the Day of Resurrection.” Abu Bakr, may God be pleased with him, said: “O Messenger of God, my garment is hanging down unless I take care of it?” The Messenger of God said to him:****“You are not one of those who do it out of arrogance.” Narrated by Al-Bukhari, and some of it was narrated by Muslim.**

 **The meaning of dragging his garment: i.e. dragging it on the ground due to its length until it touched it. Al-Siddiqi said in Dalil al-Falihin: The mention of the izar does not specify it because mentioning some individuals of the general does not specify. Al-Tabari said: Because at that time they used to wear the izar and the cloaks, but when it became customary to wear the shirt, they abandoned it, so their ruling in that was the same as their ruling. Al-Siddiqi said: And arrogance: It shows that the basis of actions is intentions, and that their rulings differ according to their differences, and that the threat is for the one who did that out of wonder or greater, not for the one who did that not intending that, even for another intention in which there is no prohibition. I say: For this reason the Messenger of Allah (peace and blessings of Allah be upon him) narrated:****The action of Abu Bakr Al-Siddiq, who dragged his garment, is one of those who are subject to the threat, because he does not do it out of arrogance or conceit. The threat does not apply to dragging the garment itself, but rather the threat applies to the one who dragged the garment, because he does not do it out of arrogance or conceit. The threat does not apply to the dragging of the reward itself, but rather applies to the one who dragged it out of conceit. The threat is in relation to the action, not to the action itself.**

 **3- On the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God****He said: “Allah will not look on the Day of Resurrection at one who drags his garment in arrogance.” Narrated by Al-Bukhari and Muslim. The meaning of dragging his garment in arrogance is that he dragged his garment on the ground in conceit and pride, and arrogance is ingratitude.**

 **4- On the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet****He said: “Whatever of the garment is below the ankles is in the Fire.” Narrated by Al-Bukhari. Al-Siddiqi said: This is attributed to the one who does that out of arrogance and haughtiness, as was previously indicated. He said: Al-Hafiz Al-Iraqi pointed out in his explanation of Al-Tirmidhi that the place of dislike is for the one who lets his garment hang down above his ankles if there is no excuse. Otherwise, the one who has a wound on his foot that is harmed by flies and lets his garment hang down to avoid their harm, then there is no dislike.**

 **5- On the authority of Abu Dharr Al-Ghifari, may God be pleased with him, on the authority of the Prophet****He said: “There are three whom God will not speak to on the Day of Resurrection, nor will He look at them, nor will He purify them, and they will have a painful punishment.” So the Messenger of God recited it.****Three times, Abu Dharr said: They have failed and lost. Who are they, O Messenger of Allah? He said: The one who drags his garment, the one who shows off, and the one who sells his goods by swearing and lying. Narrated by Muslim. Al-Siddiq said: The one who drags his garment is arrogant, so he is specifically mentioned in that.**

 **6- On the authority of Omar, may God be pleased with them, on the authority of the Prophet****He said: “Letting the garment, shirt, and turban trail. Whoever drags something out of arrogance, God will not look at him on the Day of Resurrection.”**

**Narrated by Abu Dawood and Al-Nisa’i with a sound chain of transmission. The meaning of dragging the turban is to prolong its length until it drags on the ground out of pride.**

 **7- On the authority of Jabir bin Salim, may God be pleased with him, on the authority of the Prophet****He said: “Beware of letting your garment hang down, for it is a sign of pride, and Allah does not like pride.” Narrated by Abu Dawud and Al-Tirmidhi, who said: It is a sound hadith. Al-Siddiqi said: And Allah does not like pride, meaning souls with pride, and in it is a warning to the arrogant and the conceited.**

 **\*Imam Ibn Qudamah al-Hanbali said in al-Mughni: It is disliked to let the garment hang down. Ibn Mas`ud, al-Nakha`i, al-Thawri, al-Shafi`i, Mujahid, and Ata` disliked it. Jabir and Ibn `Umar permitted it. Makhul, al-Zuhri, and `Ubayd Allah ibn al-Hasan said that they did it. Al-Hasan and Ibn Sirin said that they used to let it hang down over their shirts. Ibn al-Mundhir said: I do not know of any authentic hadith about it. Abu Dawud narrated on the authority of Abu Hurayrah that the Prophet…****He forbade letting the garment hang down during prayer. Then Abu Dawud narrated that Ata’, the narrator on the authority of Abu Hurairah, mentioned that Ibn Jurayj said: I saw Ata’ praying with the garment hanging down most of the time. Al-Nawawi said in Al-Majmu’: The hadith was deemed weak by Ahmad ibn Hanbal, Yahya ibn Ma’in, Al-Bukhari, and Abu Hatim.**

 **\*Imam al-Saffarini al-Hanbali said in Ghadha al-Albab: It is disliked, as a matter of purity, to shorten the clothes in a way that exposes oneself. Ibn Tamim said: The Sunnah in the izar, the shirt, and the like is to wear it from halfway down the shin to the ankles, so that the shin is not harmed by heat or cold, and the walker is not harmed by its length, and it makes it like someone who is tied up. What is lower than that or higher than that is disliked. This was stated explicitly and is the school of thought. He said in al-Aqna’: It is disliked for a man’s garment to be above halfway down the shin and below the ankles without need. However, if he wears it for a compelling need, such as covering an ugly shin, without showing off or deceiving, it is permissible. However, if he lets it hang down…**

**For the sake of arrogance, it is only disliked according to the author of the poem Al-Mardawi Al-Hanbali, and the most correct view is that it is forbidden, rather it is a major sin. He said: So the result is that letting the garment trail sometimes is arrogance and sometimes it is not. The first is forbidden, but it is not arrogance or deception. He provided evidence for this with the narration of Hanbal from the Imam, who said: Whoever drags the garment, if he does not intend it to be arrogant, then there is nothing wrong with it, and this is the apparent statement of more than one of the companions, as in Al-Adab Al-Kubra by Ibn Muflih. The author of Al-Muhit from the Hanafis said: Abu Hanifa, may God have mercy on him, wore a valuable cloak worth four hundred dinars, and he was dragging it on the ground, so it was said to him: Were we not forbidden from this??**

**He said: This is only for the arrogant, and we are not among them. He also said in Al-Adab: Sheikh Taqi al-Din chose not to prohibit it and did not discuss dislike or lack thereof. Then al-Saffarini cited the hadiths that were reported to warn and deter arrogance and conceit in dragging the garment out of arrogance. End of al-Saffarini’s words. I say: The Hanbali school of thought makes it forbidden to extend the garment beyond the ankles and drag it on the ground, either forbidden according to the most correct opinion, or if it is arrogance out of arrogance, then it is between dislike and permissibility, and dislike is removed due to necessity.**

**\*Al-Nawawi, the Shafi’i, said in Al-Majmu’: As for the ruling on this issue, our school of thought is that letting the garment hang down during prayer and otherwise is the same. If it is let down out of vanity, then it is forbidden. If it is not for vanity, then it is disliked but not forbidden. Al-Bayhaqi said: Al-Shafi’i said in Al-Buwayti: Letting the garment hang down during prayer or otherwise out of vanity is not permissible. As for letting the garment hang down for other than vanity in prayer, then it is light, based on his saying:****To Abu Bakr Al-Siddiq (may Allah be pleased with him) and said to him: My lower garment is falling from one side of my body. He said: “You are not one of them.” Al-Khattabi said: Some scholars permitted letting the garment hang down during prayer. This was narrated from Ata’, Makhul, Al-Zuhri, Al-Hasan, Ibn Sirin, and Malik. Ibn Al-Mundhir said: Among those who permitted letting the garment hang down during prayer were Ibn Umar, Jabir, and others. Among those who disliked letting the garment hang down during prayer were Ibn Mas’ud, Mujahid, Al-Nakha’i, and Al-Thawri. Al-Nakha’i permitted letting the garment hang down during the shirt but disliked it during the lower garment. End quote from Al-Nawawi. I say: These imams of the schools of thought differed on the dislike of it in prayer, just as they differed on the dislike and permissibility outside of prayer. They agreed on the prohibition of what is below the ankles if it is for vanity, i.e. conceit and arrogance, not for the length of the garment or clothing, but for vanity. They understood the prohibition mentioned in the hadiths to be related to this restriction on length, which is vanity, and not to the length of the clothing. This is vanity, so there is nothing wrong with it. The same is true of Imam al-Shafi’i, may Allah have mercy on him, when he says: If it is not for vanity, then it is disliked but not forbidden. He believes that the dislike is removed for the slightest need. Likewise, we have seen the narration from Imam Malik that he permitted letting the garment hang down in prayer, which is a place of humility, if it is not for vanity. It is also authentically reported that Imam Abu Hanifa dragged his expensive garment on the ground, and he said that he was not doing it out of vanity. These are the imams of Islam and jurisprudence. Who do we take from other than them?**

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**4- Zakat al-Fitr and their differences in paying the value**

 **\*Imam al-Nawawi al-Shafi’i said in al-Majmu’: Our school of thought stipulates that he must possess something in excess of his sustenance and the sustenance of those for whom he is responsible on the night and day of Eid. Abu Hanifa said: It is only obligatory on someone who possesses a minimum amount of gold or silver, or something equivalent to the minimum amount, in excess of his home and essential furniture. Ibn al-Mundhir said: They agreed that whoever has nothing does not have to pay zakat al-fitr. End quote from al-Nawawi.**

**\* What is Zakat al-Fitr paid from??**

 **On the authority of Abu Saeed Al-Khudri, may God be pleased with him, who said: “We used to pay Zakat Al-Fitr as a sa’ of raisins.” Narrated by Al-Bukhari and Muslim. On the authority of Ibn Umar, may God be pleased with them both, who said: “The Messenger of God, may God bless him and grant him peace, imposed…”****Zakat al-Fitr in Ramadan is one Sa’ of dates or one Sa’ of barley, for the slave and the free, the male and the female, the young and the old among the Muslims. Narrated by al-Bukhari. Al-Nawawi said in al-Majmu’: The obligatory Zakat al-Fitr for every person is one Sa’ of the Messenger of God.****It is five and a third pounds in Baghdad. I say it is equal to our current weights.(2.175)Two kilograms, one hundred and seventy-five grams. Al-Nawawi said: The value of the zakat al-fitr is not acceptable in our view, and Ibn al-Mundhir said the same. Abu Hanifa said: It is permissible. Ibn al-Mundhir narrated it on the authority of al-Hasan al-Basri, Umar ibn Abd al-Aziz, and al-Thawri. Ishaq and Abu Thawr said: It is not acceptable except in cases of necessity. Al-Shafi’i and his companions said: Flour and barley gruel are not acceptable, just as the value is not acceptable. Al-Rafi’i narrated on the authority of Abu al-Fadl ibn Abdun, one of our companions, that he said: The correct view in my view is that bread and barley gruel are acceptable because they are kinder to the poor.**

 **\*Al-Dardir said in Al-Sharh Al-Sagheer in Maliki jurisprudence: Zakat Al-Fitr is given from the most common food of the country. Al-Shafi’i said in Al-Umm: Whoever is obligated to pay Zakat Al-Fitr should give it from the most common food of his country. If people eat corn, sorghum, rice, or any other grain that is subject to Zakat, then they may give Zakat from it, because the Messenger of God, may God bless him and grant him peace, said:****Since he imposed Zakat al-Fitr from food and named barley and dates, we have related from him that he meant from the sustenance, so if they eat food in which there is Zakat and give from it, it will suffice for them. End of the words of Imam al-Shafi’i. I say: The statement of Imam al-Shafi’i - we have related from him - meaning the Prophet****: That is, we measure it by the five categories mentioned in the hadith and we exclude what has the meaning of food and sustenance. The Imam did not restrict the payment of Zakat al-Fitr to these categories and permitted others. It was stated in the fatwas of Ibn Taymiyyah:(Part Twenty-Five)Do we give the Zakat al-Fitr in the form of dates, raisins, wheat, barley, or flour??He replied: Praise be to God. But if the people of the country eat one of these types of food, then it is permissible to give from their food without a doubt. Do they have the right to give from what they eat from other things??For example, if they live on rice and millet, do they have to give barley, or is rice, millet, and corn sufficient for them??There is a well-known dispute about it, and they are two narrations from Ahmad: One of them is that only what is explicitly stated should be given, and the other is that he should give from what he eats, even if it is not from these categories. This is the opinion of most scholars, such as al-Shafi’i and others, and it is the most correct of the opinions, because the basic principle regarding charity is that it is obligatory on an equal basis with the poor, as God Almighty said:﴿From the average of what you feed your family****And the prophet****Zakat al-Fitr was imposed as a saa’ of dates or a saa’ of barley because this was the staple food of the people of Madinah. If this was not their staple food and they ate other food, they would not have been required to give what they did not eat, just as Allah did not command that in expiations. Zakat al-Fitr is of the same type as expiations, some are connected to the body and some are connected to the body. As for flour, it is permissible to give it according to the school of Abu Hanifa and Ahmad, but not according to al-Shafi’i. End of Ibn Taymiyyah’s words. I say: May Allah have mercy on Ibn Taymiyyah, who had vast knowledge, when he said that the Prophet (peace and blessings of Allah be upon him) said:****Imposing the categories mentioned in the hadith - because this was the food of the people of Medina, and if this was not their food but they lived off something else, they would not have been required to give what they did not live off - and we find those who are less knowledgeable than this imam obligating the people in our time to give zakat from something other than the food of this country, so who in our cities lives off raisins, barley and dates?!!**

 **If flour is permissible to give out according to the two Imams Abu Hanifa and Ahmad, and it is not mentioned in the categories mentioned in the hadith, then those after the two Imams adhere to the same categories mentioned in the hadith.?!!**

 **\*Imam Ibn Qudamah al-Hanbali said in al-Mughni:(Part Three): The apparent meaning of the hadith is a Saa of food, and food may be wheat, barley, or whatever is included in the measure. Abu Bakr, one of our imams, said: Another opinion is that he should be given what takes the place of the five according to the apparent meaning of the hadith. Both opinions are possible, and the most correct of them is that it is not permissible to give anything other than the five unless it is not available, in which case he should be given what takes its place. Malik said: It should be given from the most common food of the country. Al-Shafi’i said: Whatever food is most common for a man, he should pay Zakat al-Fitr from it. It is permissible to give flour, as stated by Ahmad, as well as barley gruel. Ahmad said: It was narrated from Ibn Sirin: Barley gruel or flour. It suffices the poor person’s expenses, so it is similar to removing the pits from dates and then pulverizing them. Ibn al-Mundhir said: Malik preferred to give Ajwa dates.**

 **Ibn Hamid, one of the Hanbali imams, said: If there are no types of food, it is sufficient for him to give what he eats, such as corn, millet, whale meat, and livestock. The judge mentioned that if there is no curd and we tell him to give it, it is permissible to give milk because it is more complete than curd, because curd and other things come from it. Abu Thawr narrated this from Al-Shafi’i. Al-Hasan said: If there is no wheat or barley, he should give a Sa’ of milk. Ibn Qudamah commented on Al-Hasan’s words, but the ruling on milk is the same as the ruling on meat, and it is sufficient to give it if there are no types of food specified according to the opinion of Ibn Hamid and those who agreed with him, and the same applies to cheese and the like. End quote from Al-Mughni by Ibn Qudamah Al-Hanbali.**

**Is it permissible to withdraw the value??**

 **Imam Ibn Qudamah al-Hanbali said in al-Mughni: Abu Dawud said: It was said to Ahmad while I was listening: I am given dirhams as zakat al-fitr.?He said: I am afraid that it will not be sufficient for him to go against the Sunnah of the Prophet.****Abu Talib said: Ahmad told me: He does not give its value. It was said to him: Some people say: Omar bin Abdul Aziz used to take it by value.?**

**He said: They leave the saying of the Messenger of God****And they say: So-and-so said? Ibn Omar said: “The Messenger of God imposed...****Zakat al-Fitr is one Sa` of... Ibn Qudamah said: The apparent meaning of his school of thought is that it is not sufficient for him to pay the value of any of the zakat, and Malik and al-Shafi`i said the same. Al-Thawri and Abu Hanifah said: It is permissible. It was narrated that it is permissible from `Umar ibn `Abd al-`Aziz and al-Hasan. It was narrated from Ahmad similar to what they said in matters other than the fitrah. Abu Dawud said: Ahmad was asked about Ahmad similar to what they said in matters other than the fitrah. Abu Dawud said: Ahmad was asked about a man who sold the fruit of his palm tree. He said: Its tenth is on the one who sold it. He was asked: Should he pay the fruit or its price? He said: If he wants, he can pay dates, and if he wants, he can pay from the price. This is evidence for the permissibility of paying the value, and its justification is the saying of Mu`adh to the people of Yemen: “Bring me some dates, can I not take it from you? It is easier for you and more beneficial for the emigrants in Madinah.” Sufyan narrated to us: On the authority of Amr Tawus, he said: “When Muadh came to Yemen, he said: Bring me the goods of your clothing, so that I may take them from you in place of corn and barley, for it is easier for you and better for the emigrants in Medina.” He said: And Jarir told us on the authority of Laith on the authority of Ata’, he said: “Umar ibn al-Khattab used to take the goods in charity from the dirhams.” He said: And because the purpose is to fulfill the need, and that does not differ after taking the financial amount according to the different forms of money.**

 **Ibn Qudamah said: Abu Dawood and Ibn Majah narrated with their chains of transmission on the authority of Muadh: “The Prophet…”****He sent him to Yemen and said: Take the grain from the grain, the sheep from the sheep, the camel from the camels, and the cow from the cows. This is the end of Ibn Qudamah’s words. I say: This is the scholar of the Companions, Muadh ibn Jabal, may God be pleased with him, after the Prophet explained to him****To take love from love... He understood that this was to make it easier for the wealthy to take what was in their hands and not to burden them with obtaining something other than what was in their hands, so he said to them: Bring me the clothes, for it is quicker for you and more beneficial for the emigrants in Medina.**

**Because the people of Medina have barley and need clothes, and the people of Yemen have clothes, so it is easier for them to give clothes, and at the same time it is more beneficial for the people of Medina. For this reason, when Imam Ibn Taymiyyah, may God have mercy on him, was asked about someone who gave the value in zakat,?He said: As for giving the value of zakat and expiation and the like, it is well-known from the schools of Malik and al-Shafi’i that it is not permissible, and according to Abu Hanifa it is permissible. Ahmad has forbidden the value without need or a greater interest, and it is forbidden from him. As for giving the value for need or interest, or justice, there is nothing wrong with it: such as selling the fruit of his garden or his crops for dirhams, then giving a tenth of the dirhams is sufficient for him and he is not required to buy dates or wheat, if he has thereby equalized the poor himself, and Ahmad has stated that this is permissible. And such as if he is required to give a sheep for five camels and he does not have anyone to sell him a sheep, then giving the value here is sufficient and he is not required to travel to another city to buy a sheep. And such as if those who are entitled to zakat ask him to give the value because it is more beneficial, so he gives it to them, or the collector sees that taking it is more beneficial. For the poor, as it was narrated from Muadh ibn Jabal that he used to say to the people of Yemen: “Bring me a garment or a loincloth that is easier for you and better for those in Madinah from the Muhajireen and Ansar.” End of Ibn Taymiyyah’s words as narrated by Ibn Qudamah in al-Mughni. I say: Look, may Allah protect you and open your heart to accept the jurisprudence of the scholars, at the words of Imam Ibn Taymiyyah: And such as if those who are entitled to zakat ask him to give them the value because it is more beneficial, so he gives it to them - i.e. he leaves what is stipulated in zakat and gives them the value because it is more beneficial to them. So what about the one who pays zakat al-fitr and does not have dates and raisins and is not one of those who are able to provide these foods? Should we make him suffer and force him to buy barley and dates to give to the poor on the day of Eid, so they take it because they do not need it and it is not beneficial to them, so they sell it to buy what they need??!!Ibn Taymiyyah was also asked: Is it permissible for him to give out of his obligatory zakat a type that he needs??He replied: Praise be to God. If he gives him dirhams, it is undoubtedly sufficient. If the recipient of the zakat wants to buy clothing with it, and the owner of the money buys clothing for him with it, then he has treated him well. As for the types of things that he trades in, it is permissible for him to give dirhams for all of them at their value.**

**The words of Ibn Taymiyyah, may God have mercy on him, ended in the twenty-fifth volume of Majmu’ al-Fatawa.**

**5- The innovation of excommunicating individuals and groups**

**Hadiths of the sects:**

 **1- On the authority of Abu Hurairah, may God be pleased with him, that the Messenger of God****He said: “The Jews split into seventy-one sects, and the Christians the same, and my nation will split into seventy-three sects.” Narrated by Al-Tirmidhi and Abu Dawud. Its wording is: “The Jews split into seventy-one or seventy-two sects, and the Christians split into seventy-one or seventy-two sects, and my nation will split into seventy-three sects.” A sound hadith.**

 **2- In Al-Tirmidhi, with a strange chain of transmission, on the authority of someone other than Abu Hurairah, may God be pleased with him, on the authority of the Prophet:****He said: “Israel split into seventy-two sects, and my nation will split into seventy-three sects, all of them in Hell except one sect.” He said: “And who is it, O Messenger of God?” He said: “What I and my companions follow.” And in Sunan Abi Dawood: “And that this nation will split into seventy-three sects, seventy-two in Hell and one in Paradise, which is the group.” And in a narration by Abi Dawood there is an addition: “And that there will emerge from my nation people who will be traded by those desires as a dog trades with its owner, and there will not be a vein or joint left of it except that it enters it.” And the rabid disease is rabies.**

 **\*\*Imam Al-Shatibi said in Al-I’tisam, Part Two: The nation has differed regarding declaring these groups, the people of great innovations, as infidels. However, what is stronger in view and according to the trace is the lack of certainty regarding declaring them as infidels. The evidence for this is the actions of the righteous predecessors regarding them. Do you not see what Ali, may God be pleased with him, did regarding the Khawarij??And he treated them in their fighting as he would treat the people of Islam, in accordance with the words of God Almighty:﴿**       **[The rooms:9]**

**When the warlords gathered and left the group, he did not incite them against him or fight them. If they had been apostates by leaving, he would not have left them, based on his statement:****“Whoever changes his religion, kill him.” Because Abu Bakr, may God be pleased with him, went out to fight the apostates and did not leave them alone. Also, when Ma’bad al-Juhani and others from the people of destiny appeared, the only thing the righteous predecessors did to them was expulsion, banishment, enmity and abandonment. If they had gone out to pure disbelief, they would have carried out on them the punishment carried out on apostates. Also, when the Kharijites in Mosul went out during the time of Umar ibn Abd al-Aziz, he ordered that they be stopped, but Ali, may God be pleased with him, did not treat them as apostates. Also, it has become clear from them that the intention is united with the people of the Sunnah on the group from one demand, which is affiliation to the Sharia, and one of the most severe issues of disagreement, for example: the issue of proving the attributes, where some denied it, for if we look at the intentions of the two groups, we find each one of them hovering around the sanctity of purification and the denial of deficiencies and characteristics of occurrence, which is the required evidence, and their disagreement only occurred in the path, and that does not detract from this intention in both parties together, so in this disagreement there is something similar to the reality between it and the disagreement that occurs in the branches. Al-Shatibi also said: Some of the later scholars have detailed the excommunication of these groups in detail, saying: What was from the innovations that goes back to the belief in the existence of a god with Allah, such as the Saba’iyyah’s saying about Ali, may Allah be pleased with him, that he is a god, or the creation of god in some people, such as the Janahiyyah’s saying that Allah the Most High has a spirit that resides in some of the sons of Adam, or the denial of the message of Muhammad****As the Gharabiyya say, Gabriel made a mistake in the message and delivered it to Muhammad.****And Ali was its owner. Or permitting the forbidden and dropping the obligations and denying what the Messenger brought like most of the extremists from the Shiites, which Muslims do not differ in declaring someone an infidel, and other than that of the articles, it is not far-fetched that its believer is not an infidel. Al-Shatibi said: Al-Tartushi said: The origins of these sects are eight: the Mu'tazila, the Shiites, the Khawarij, the Murji'ah, the Najjariyah, the Jabriyah, the Mushabbihah, and the Najiyah.**

 **\*\*Imam Ibn Taymiyyah said in the Book of Faith: Imam Ahmad did not declare the Khawarij, the Murji’ah, or the Qadariyyah to be infidels. Rather, he prayed behind the Jahmites who called to their sayings, tested people, and punished those who did not agree with them with severe punishments. Ahmad and his likes did not declare them to be infidels. Rather, he believed in their faith and their leadership, and he prayed for them and saw that they should follow the prayer behind them, perform Hajj and fight with them, and prevent rebelling against them as he saw fit for their likes from the imams. He denounced the false sayings they innovated, which is a great act of disbelief, even if they did not know that it was disbelief. He denounced them and fought them to refute it as much as possible, thus combining obedience to Allah and His Messenger.****In the outward appearance of the Sunnah and religion, and the denial of the innovations of the atheist Jahmites, and between the care of the rights of the believers from the Imams and the nation even if they were ignorant innovators and oppressors and immoral. Ibn Taymiyyah said in another place in the Book of Faith: Whoever has faith in the Messenger and what he brought in his heart, and has made a mistake in some of the innovations he interpreted even if he called for them, then this is not a disbeliever at all, and the Khawarij were the most obvious people in innovation and fighting against the nation and declaring it infidels, and there was no one among the Companions who declared them infidels, neither Ali nor anyone else, rather they ruled on them with their ruling on the unjust and aggressive Muslims as I mentioned the narrations from them in other places, and likewise the rest of the seventy-two sects, whoever among them is a hypocrite is a disbeliever inwardly, and whoever believes in Allah and His Messenger inwardly is not a disbeliever inwardly, even if he erred in interpretation whatever his mistake was. Some of them may have a branch of hypocrisy, but it is not the hypocrisy that places its adherents in the lowest level of Hell. Whoever says that the seventy-two sects are each one of them who commits a disbelief that removes one from the religion, has contradicted the Book, the Sunnah, the consensus of the Companions, and even the consensus of the Four Imams and others. There is no one among them who declared a single one of the seventy-two sects to be a disbeliever. End of Ibn Taymiyyah’s words.**

 **\*\*Imam Ibn al-Qayyim said in Tariq Ahl al-Bid’ah: Those who agree on the fundamentals of Islam but differ on some fundamentals, such as the Khawarij, the Mu’tazilah, the Qadariyyah, the Rafidah, the Jahmiyyah, and the extremists of the Murji’ah. These are divided into categories. He mentioned that the Imams and the Sunnis do not declare them to be infidels. This is what he mentioned. I say: This is his understanding and ruling, although in most of his books he shows their shameful deeds and describes them as infidels and polytheists. For example, he said in Madarij al-Saalikeen: Those who affirm the Creator are of two types: One of them is the people who associate partners with Him in His Lordship and Divinity, such as the Magians and those who are like them from the Qadarites who affirm a Creator of actions with Allah. The truth of what these people say is: Allah is not a Lord who creates actions. End of his words. He mentioned them in most of his books with this polytheism and likened them to the Magians. However, when he spoke about the principle of infidelity, he and his Sheikh Ibn Taymiyyah narrated that they did not declare all of the Sunnis to be infidels.**

 **\*\*Imam Ibn Taymiyyah was asked and he answered in his fatwas: About the excommunication that occurs in this nation, whoever innovates and innovates it. ?He said: The first to show it, and the truth of the matter in that is that the statement may be kufr, so the statement is made to declare the one who says it a kafir, and it is said: Whoever says such-and-such is a kafir. But the specific person who said it is not considered a kafir until the proof is established against him that the one who abandons it is considered a kafir from the definition of the legal ruling from a sultan or an obeyed prince as stipulated in the books of rulings. In the texts of the threat from the Qur’an and Sunnah, and they are very many, and the statement according to them is obligatory in general without specifying a person from the people and it is said: This one is a kafir or cursed or deserving of Hell, especially if the person has virtues and good deeds, because the reason for the sins is removed from him by repentance or seeking forgiveness or good deeds that wipe out or expiating calamities or accepted intercession or purely by the will of Allah and His mercy. If we say according to the statement of the Most High:﴿**              **[**

**Women:10] Or we said according to his statement****: “May Allah curse whoever slaughters for other than Allah, or may Allah curse whoever shelters an innovator in the city, upon him is the curse of Allah, the angels, and all of mankind,” and other verses and hadiths. It is not permissible to specify a person who did some of these actions and say: This specific person has been subjected to this threat, because repentance or other means of removing the punishment are possible. The action of those who think that they are permissible through ijtihad or imitation and the like, at most, is that they are excused from the threat being inflicted on them due to an obstacle, just as the threat was prevented from being inflicted on them due to repentance or good deeds that wipe out sins or expiatory calamities or other means. This is the path that must be followed, for anything other than this is two evil paths: One of them is saying that the threat is inflicted on each individual in particular and claiming that it is an action according to the texts. This is worse than the saying of the Khawarij who declare disbelievers due to sins, and the Mu’tazilah and others. This and similar texts of the threat are true, but the specific person who did it is not testified against by the threat, so no one testifies. A specific person from the people of the Qiblah will be thrown into Hellfire, due to the failure of a condition or the occurrence of an obstacle. So whoever believes in God and His Messenger, manifests Islam, loves God and His Messenger, then God will forgive him if he commits some verbal or practical sins, whether he calls them polytheism or sins. This is what the companions of the Messenger of God said.****The majority of the Imams of Islam, such as Malik, Abu Hanifa, and Al-Shafi’i, do not declare the Murji’ah to be infidels, who say: Faith is words without deeds. Their texts are clear in refraining from declaring the Khawarij, the Qadariyyah, and others to be infidels, even though they imprisoned Imam Ahmad, flogged him, killed a group, and crucified others. They do not release prisoners, nor do they give from the public treasury except to those who agree with them and acknowledge their words. They have committed some misdeeds against Islam. Despite this denial, which is worse than polytheism, Imam Ahmad had mercy on them and asked forgiveness for them, saying: I do not know that they would be liars of the Messenger.** **There are no deniers of what he brought, but they interpreted it and made mistakes and imitated those who said that, and the scholars issued a fatwa to kill their advocates such as Ghailan al-Qadri, al-Ja`d ibn Dirham, Jahm ibn Safwan, the imam of the Jahmites, and others. The people prayed over them and buried them with the Muslims, and their killing became a case of killing the aggressor to stop their harm, not because they apostatized. If they were infidels, the Muslims would have seen them like others. This is the end of Ibn Taymiyyah’s words, and they are among the pearls of speech.**

 **\*\*Imam Ibn al-Qayyim said in Sharh al-Manazil: The Sunnis agree that one person may have both allegiance to God and enmity from two different aspects, and may be beloved by God and hated from two aspects. Rather, he may have faith and hypocrisy, faith and disbelief, and he may be closer to one of them than the other. God Almighty said:**:        **[Al Imran:167] He said:**       **[ Yusef:106] So He, the Blessed, established for them faith with the comparison of polytheism. If this polytheism was accompanied by the denial of His Messengers, then the faith they had with them would not benefit them. And if it was belief in His Messengers while they committed types of polytheism, it would not remove them from belief in the Messengers and the Last Day. They are deserving of a greater threat than the people of major sins. And with this principle, the people of the Sunnah established the entry of the people of major sins into Hell, then their exit from it and their entry into Paradise, because of the two reasons that they did. And Ibn Abbas said in His, the Most High’s, statement:**          **The table:44] Ibn Abbas, may God be pleased with him, said: It is not disbelief that removes one from the religion. If he does it, then he is committing disbelief, but it is not like someone who disbelieves in God and the Last Day. Tawus and Ata’ said the same. End of Ibn al-Qayyim’s words.**

**Ibn Taymiyyah, may God have mercy on him, said in another fatwa: The Companions and the Salaf used to say: There may be faith and hypocrisy in a servant, and this is indicated by the words of God Almighty,****They will be closer to disbelief that Day than to faith.****This is a lot of what the Salaf said, explaining that the heart may contain faith and hypocrisy, and the Book and Sunnah indicate that, and for this reason the Prophet said:****“He who has in his heart an atom’s weight of faith will be brought out of the Fire.” So we know that whoever has even a little faith will not remain in the Fire forever, even if he has a lot of hypocrisy. This person will be punished in the Fire according to the amount he has, then he will be brought out. He may have been a Muslim but had some disbelief, less than the disbelief that removes one from Islam completely, as the Companions, Ibn Abbas and others said: “Disbelief less than disbelief.” This is the general statement of the early Muslims. End quote. May God have mercy on him.**

 **\*\*The authority of Islam Al-Ghazali, may Allah have mercy on him, explained in his book, “Faysal Al-Tafraq Bayn Al-Islam Wa Al-Zandaqa,” the blasphemy that takes one out of the religion, Allah forbid, after an amazing introduction in which he said: Perhaps you desire to know the definition of blasphemy, so know that explaining that would take a long time, but I will give you a correct sign that you can use to refute and reflect, so that you can take it as the goal of your vision and refrain from declaring sects infidels and speaking ill of the people of Islam, even if their methods differ, as long as they adhere to the saying: There is no god but Allah, and Muhammad is the Messenger of Allah. So I say: Blasphemy is the denial of the Messenger.****In anything he brought, and faith is believing in everything he brought, so the Jew and the Christian are disbelievers because they denied the Messenger.****And the Brahmin is a disbeliever in the first way because he denied with our Messenger all the Messengers, and the materialist is a disbeliever in the first way because he denied with all the Messengers, he denied the Creator. So every disbeliever denies the Messenger, and everyone who denies the Messenger is a disbeliever, so this is the consistent and reflected sign. He said: The disbelief of the interpreters is not necessary as long as they adhere to the law of interpretation, and how can disbelief be necessary for the interpreters when there is no group of the people of Islam except that it is compelled to it, so the furthest of people from interpretation is Ahmad ibn Hanbal, may God have mercy on him, compelled to it and said it, for I heard the trustworthy Imams of the Hanbalis in Baghdad say: Ahmad ibn Hanbal explicitly stated the interpretation of only three hadiths: one of them is the saying of the Prophet****“The Black Stone is God’s right hand on earth,” as he provided evidence for his apparent meaning, saying: The right hand is usually kissed as a way of drawing closer to its owner, and the Black Stone is also kissed as a way of drawing closer to God Almighty.**

**The second hadith is “The heart of faith is between two fingers of the Most Merciful.” So he considered it impossible for the two fingers to exist for God Almighty in the senses, so he interpreted it as the spirit of the two fingers, which is the rational, spiritual finger, by which God Almighty’s turning of hearts is facilitated, so he used the two fingers as a metaphor for them.**

**The third: “I find the breath of the Most Gracious from the direction of Yemen.” Al-Ghazali said: Whatever the case, each party should not declare its opponent an infidel, by seeing him as erring in his proof. Yes, it is permissible to call him astray or an innovator. He said: So be content now with a commandment and a law: As for the commandment: hold your tongue from the people of the Qiblah as much as you can as long as they say, “There is no god but God, and Muhammad is the Messenger of God,” and do not contradict it by permitting lying about the Messenger of God.****As for the law: It is to know that theories are of two types: a type related to the fundamentals of the rules, and a type related to the branches. The fundamentals of Islam are three: belief in Allah, His Messenger, and the Last Day. Everything else is branches, and know that there is no excommunication in the branches at all. Al-Ghazali, may Allah have mercy on him, said: The saved group is the one that will not be exposed to the Fire and will not need intercession. It is the one that will enter Paradise without accountability or intercession. As for the rest of the groups, some of them will be punished only by accountability, some of them will be close to the Fire, then they will be turned away by intercession, and some of them will enter the Fire and then leave according to the degree of their sins in their beliefs and innovations, and the number or fewness of their transgressions.**

**He, may God have mercy on him, says: So, be content with God’s vast mercy, and do not weigh divine matters with official scales. Be glad with God’s mercy and with absolute salvation if you combine faith and righteous deeds. So strive for God to enrich you with His grace and not need the intercession of intercessors, for the matter in that is dangerous. End of Al-Ghazali’s words.**

 **\*\*Imam Al-Shatibi said in Al-I’tisam: The groups mentioned in the hadith are the innovators in the principles of belief in particular, such as the Jabariyah, the Murji’ah, the Qadariyah, the Shi’ah, and others. The apparent meaning of the hadith indicates that this division is only because they are from the nation. Otherwise, if they left the nation and became disbelievers, they would not be considered part of it at all.**

**The meaning of all of them are in the Fire except one, is that it only requires the implementation of the threat apparently, and eternity or its absence remains silent, since the threat of the Fire may relate to the disobedient believers as it relates to the infidels in general, even if they differ in eternity or its absence. And if we say that it is not eternal, is it implemented or is it in the will? Then He has pardon if He wills, based on the Almighty’s saying:**               **[Women:48]**

 **\*\*Imam Hassan al-Banna, may God have mercy on him, said in the Message of Teachings: We do not declare a Muslim an unbeliever who has affirmed the two testimonies of faith and acted in accordance with them and performed the obligatory duties - out of opinion or disobedience - unless he declares a word of unbelief, or denies something known from the religion by necessity, or denies the explicit meaning of the Qur’an, or interprets it in a way that the styles of the Arabic language do not support in any way, or does an act that does not allow for an interpretation other than unbelief. End of his words. I say: Everything that the Imam mentioned that makes its doer an unbeliever is based entirely on denying the Messenger.****And the limit of disbelief according to him, as explained by scholars, is: denying the Messenger.****And that faith is the acknowledgement of the two testimonies, and that salvation is: acting in accordance with them.**

****

**6- Treatment of the People of the Covenant**

**God Almighty says:﴿**                      **[Examiner:8] He said**

**Al-Qurtubi in his interpretation of the verse: This verse is a concession from God Almighty in the connection with those who did not oppose the believers and did not fight them. He said: Most of the people of interpretation said: It is decisive, and they argued that Asma bint Abi Bakr asked the Prophet****"Does her mother reach her when she is presented to her as a polytheist??He said: Yes. Narrated by Al-Bukhari and Muslim. And God Almighty revealed:﴿Allah does not forbid you from those who****He said: We have explained that Ismail bin Ishaq the judge had a dhimmi come to him and he honoured him, so those present took issue with him for that, so he recited this verse to them.**

**On the authority of Abu Dharr al-Faghari, may God be pleased with him, on the authority of the Prophet****He said: “You will conquer Egypt, so when you conquer it, be good to its people, for they have a covenant and kinship.” Narrated by Muslim. On the authority of Umm Salamah, may God be pleased with her, “The Messenger of God** **He recommended at his death, saying: “O Allah, take care of the Copts of Egypt, for you will prevail over them, and they will be your support and helpers in the path of Allah.” Narrated by Al-Tabarani, and his men are the men of Sahih. It was narrated by Al-Haythami in Majma’ Al-Zawa’id.**

**On the authority of Muawiyah bin Haidah, may God be pleased with him, he said: The Messenger of God said:****“The rights of the neighbor: if he is sick, visit him, if he dies, accompany him, if he asks you for a loan, lend him, if he is in need, cover him, if good befalls him, congratulate him, if a calamity befalls him, console him, and do not hurt him with the smell of your cooking pot unless you scoop some for him.” Narrated by Al-Tabarani, and on the authority of Jabir ibn Abdullah, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace.****He said: “There are three types of neighbors: a neighbor who has one right, which is the infidel neighbor, and a neighbor who has two rights, which is the Muslim neighbor...” Hadith. So he gave the infidel a right, which is the right of neighborliness, so he has all the rights of a neighbor.**

**On the authority of Mujahid, “A sheep was slaughtered for Abdullah bin Omar, may God be pleased with them both, in his family. When he came, he said: Did you give a gift to our Jewish neighbor?”?You gave it to our Jewish neighbor?I heard the Messenger of God****He said: Gabriel kept recommending me to the neighbor until I thought he would make him an heir. Narrated by Abu Dawood and Al-Tirmidhi, who said: A good hadith. Imam Al-Mundhiri said: This was narrated by a group of the Companions, may God be pleased with them.**

 **On the authority of Shaqiq bin Wa’il, he said: “My Christian mother died, so I went to Umar bin Al-Khattab and mentioned that to him. He said: ‘Ride an animal and walk in front of her funeral procession.’” Narrated by Al-Muhammali, Ibn Asakir, and the author of Kanz Al-Ummal. It includes the funeral procession of the People of the Covenant.**

 **Imam Ibn Qudamah Al-Maqdisi mentioned in his letter: “The Response to the Whispers”: When Omar Ibn Al-Khattab, may God be pleased with him, came to the Levant, the People of the Book prepared food for him and invited him. He said: Where is he??They said: In the church. He thought about entering it and said to Ali, may God be pleased with him: Go with the people. So Ali went with the Muslims, and they entered and ate. Ali kept looking at the pictures and said: What would it matter to the Commander of the Faithful if he entered and ate?**

**In Sahih Al-Bukhari: “That Omar bin Al-Khattab recommended during his illness regarding the People of the Covenant and said: The Caliph after me recommended good for the People of the Covenant by accepting their good deeds and overlooking their bad deeds.” And in Sahih Al-Bukhari: Chapter on Prayer in the Church, he said: Omar, may God be pleased with him, said: “We do not enter your churches because of the statues in them.” And Al-Bukhari also said in the same chapter: “And Ibn Abbas used to pray in the church, except in a church in which there were statues.” These authentic reports from the scholars of the Companions permit entering the church, and even praying in it in places that do not have statues. This ruling, i.e. the presence of statues, does not pertain to the church alone but to other places, so the ruling on praying in the church and elsewhere is the same, due to the saying of the Prophet****“The earth has been made a place of prostration and purification for me.” Narrated by Muslim. On the authority of Istiq al-Rumi, he said: “I was a slave of Umar ibn al-Khattab, and I was a Christian. He used to offer me Islam. When death approached him, he freed me, and I was a Christian, and said: ‘Go wherever you wish.’” Narrated by Ibn Abi Shaybah, Abu Hatim, Ibn al-Mundhir, and Ibn Sa’d.**

 **Ibn Qudamah said in Al-Mughni: On the authority of Wathilah bin Al-Asqa’ and on the authority of Omar bin Al-Khattab: If a Christian woman dies while carrying a child from a Muslim, she is buried in the Muslim cemetery.**

 **Imam Al-Isfarayini Al-Hanbali said in Ghazaa Al-Albab: In Al-Adab Al-Kubra, he said: It is permissible for a non-Muslim to enter the mosques of Al-Hill with the permission of a Muslim for the benefit of two narrations from Ahmad. He said: Our companions narrated the narration of permissibility without requiring the permission of a Muslim. He said in Al-Mustaw’ab: Is it permissible for the People of the Covenant to enter the mosques of Al-Hill - i.e. other than the Two Holy Mosques -? He said: According to two narrations, and the correct view of the school is that it is permissible. It appears from this that it is permissible for a non-Muslim to enter the mosques of Al-Hill, in which there are two narrations. Then, is the disagreement with every non-Muslim or only with the People of the Covenant, in which there are two paths? And is the place of disagreement with the call to prayer of a Muslim for his benefit or are the call to prayer of a Muslim only not considered, in which there are three paths?**

**The Shafi’i school of thought says that it is permissible with the permission of a Muslim, while the Maliki school of thought and others say that it is absolutely not permissible. The Hanafi school of thought says that it is permissible for a Christian of the People of the Book but not for others. A non-believer is not allowed to enter the sanctuary of Mecca or the sanctuary of Medina, according to the correct view of the school of thought. End quote from al-Isfarayini, may God have mercy on him. He said in another place: Sheikh al-Islam said: If a Jew or Christian is an expert in medicine and a person trusts him, it is permissible for him to seek his medical treatment, just as it is permissible to entrust him with money and deal with him. It was narrated that the Prophet,****He ordered that Al-Harith ibn Kalda be treated, and he was an infidel. If he is able to treat a Muslim, it is as if he is able to entrust him or deal with him, so he should not turn away from him. However, if he needs the trust of a Christian and to treat him, then he may do so, and it is not from the guardianship of Jews and Christians, which is forbidden. His words end. And he said in another place: Al-Marwazi said: I brought a Christian to Abu Abdullah - meaning Ahmad ibn Hanbal - and he began to prescribe medicine, and Abu Abdullah wrote down what he prescribed, then he ordered me to buy it for him. The judge said: It is only up to him to say about permissible medicine. If it is compatible with the disease, then the intended purpose has been achieved. If it is not compatible, then there is no harm in taking it. This is unlike if he indicated breaking the fast or praying while sitting and the like, because it is news related to religion and is not accepted. If he addresses the infidel, he addresses him in the best manner, because God Almighty says:**       **[Spider:46] It ended. And I say: It is proven in Sahih: “That the Messenger of God****He died and his armor was mortgaged to a Jew for thirty wasqs of barley. Ibn Taymiyyah, may God have mercy on him, asked: Is it permissible for a Muslim to visit a Christian if he falls ill? And if he dies, to follow his funeral procession? Al-Fatawa al-Kubra, Part Twenty-Four, said: He should not follow his funeral procession. As for visiting him, there is nothing wrong with it, because there may be an interest in that to bring him closer to Islam.**

 **Imam Al-Qurtubi said in his interpretation of the Almighty’s saying:﴿**     **[The table:5] Food is the name of what is eaten and the sacrifices from it. Ibn Abbas said: It means the sacrifice of the Jew and the Christian, even though the Christian says when slaughtering: In the name of Christ, and the Jew says: In the name of Ezra, and that is because they slaughter according to the religion.**

**Ata’ said: Eat from the slaughter of a Christian, even if he says: In the name of Christ, because Allah the Almighty has permitted their slaughtering and He knows what they say. Al-Qasim ibn Mukhmara said: Eat from his slaughtering, even if he says: In the name of Sargis. This is the opinion of Az-Zuhri, Rabi’ah, Ash-Sha’bi and Makhul. This was narrated from two Companions: Abu Ad-Darda’ and Ubadah ibn As-Samit. A group said: If you hear a People of the Book calling someone other than Allah the Almighty, then do not eat. This was said by Ali, Aishah and Ibn Umar from the Companions. It is the opinion of Tawus and Al-Hasan, adhering to the words of Allah the Almighty:﴿**         **[Livestock:121] Malik said: I hate it.**

**That, and he did not forbid it. Al-Tabari said: There is agreement on the permissibility of the slaughter of the People of the Book, and there is no doubt that they do not say Bismillah over the slaughtered animal, as Al-Qurtubi mentioned in the Almighty’s saying::﴿**       [Al-Ma’idah: 5] He said: Ibn Al-Mundhir mentioned the permissibility of marrying women of the People of the Book on the authority of Omar.

**Ibn Al-Khattab, Uthman, Talha, Ibn Abbas, Jabir, and Hudhayfah, and from the followers: Saeed bin Al-Musayyab, Saeed bin Jubayr, Al-Hasan, Mujahid, Tawus, Ikrimah, Al-Sha’bi, and Al-Dahhak, and the jurists of the countries agreed on that. End quote. And I say: Is it reasonable that Islam permits a Muslim to marry a woman of the People of the Book and not treat her well like all other wives??Would she be his wife and the mother of his children and he would not greet her, console her, and congratulate her on her holidays??Islamic jurisprudence orders the Muslim husband to respect her feelings. She can even go to church and worship according to her religion, and he does not prevent her from doing so. And if his Christian in-laws come to his house, will he not greet them and greet them in a manner befitting their hospitality??Does he enter the home of a Christian who invited him to eat, which is permissible, and not greet him and talk to him??Imam Al-Nawawi said in Al-Majmu’, Part Four: If he wants to greet a non-Muslim, Al-Mutawali and Al-Rafi’i said: He may do so by saying: May God guide you, or May God bless your morning, and there is nothing wrong with this. End quote.**

**Al-Shihab Al-Qarafi, one of the great imams of Islamic legislation, said in his famous book, Al-Furuq: The covenant of protection obliges them to have rights over us. Whoever attacks them, even with a bad word, backbiting about one of them, or any type of harm, or assists in that, has squandered the covenant of God and the Messenger of God.****And the conscience of the Islamic religion.**

 **\*\*It was stated in the book Iqtidaa' as-Sirat al-Mustaqim by Imam Ibn Taymiyyah (may Allah have mercy on him): It was said to Imam Ahmad ibn Hanbal: These festivals that we have in the Levant, such as Mount Yabur, or Dayr Ayyub and the like, the Muslims attend them as they attend the markets and bring sheep, cows, flour, wheat and other things, except that they only buy in the markets and do not enter their markets! He said: If they do not enter their markets and only attend the market, then there is no problem. Abu al-Hasan al-Amidi said: As for what they sell in the markets on their festivals - meaning their birthdays - there is no problem with attending it, Ahmad stated this explicitly, even if the intention is to provide that and improve it for them. Ibn Taymiyyah said in another place in the book: As for accepting a gift from them on their holiday: We have already mentioned on the authority of Ali ibn Abi Talib, may God be pleased with him, “that he was brought a gift for Newroz and he accepted it.” I say: The gift was a faludaj and he liked it and said: They give us a gift every day. Ibn Taymiyyah said: It is only permissible to eat the food of the People of the Book on their festival by purchasing it, as a gift, or otherwise, of what they did not slaughter for the festival. He said: The permission for the sacrifices of festivals and the like was transmitted from a group of the Companions, may God be pleased with them, and this is in what they did not name other than God over. If they named other than God on their festival or other than their festival, it is forbidden according to the most famous narrations, and it is the view of the majority, and it is the view of the three jurists according to what was transmitted by more than one person, and the second narration: It is not forbidden even if they named other than God.**

 **\*\*God Almighty says:﴿**            **[cattle:108] We were forbidden from cursing the infidels and polytheists, and God excused them for their ignorance, and our Prophet****He excused his people who disagreed with him in belief, saying: “O God, guide my people, for they do not know.” God Almighty sent two messengers to the most stubborn of creation, who claimed divinity, and commanded them, saying:**         **[Taha:44] So we were commanded to be gentle in speech when calling those who oppose us. The Prophet said:****“God is gentle in all matters,” so He did not exclude anything. And the Prophet of God, Hud, said, when his people, who differed in faith, accused him of foolishness and lying:**          **[Customs:67] He did nothing more than**

**He denied foolishness and addressed them by saying: O people: I also say: God Almighty established brotherhood between those who differ in belief, which is the brotherhood of nationalism, patriotism, and common interests between those who differ in belief, so God Almighty said:**       **Hood:50 ]**         **ِ****Hood:61]**       Hood:**84]**        **[Poets:106] This is a brotherhood that is different from the brotherhood of belief in the Almighty’s saying:**     **[Al Imran:103] There is no dispute in saying: Our Christian brothers, or saying: Our brothers and fellow Christians, and there is no shame in advising each other and participating in common national interests. This is what the orator of the prophets, Shuaib, peace and blessings be upon him, said to his dissenting people:**               **Hood:88] There is no compulsion in belief and worship, and the rule established by the Companions, may God be pleased with them, is:(Leave them and what they owe)As for the interests and warding off harm from the society in which the allies in belief live, reality and law require understanding, cooperation and joint consideration of public affairs, shared facilities and necessary relationships. Therefore, after the end of World War II, Imam Hassan al-Banna gave a speech at a mass conference in the city of Tanta alongside Professor Nasif Mikhail. Professor Wahib Bek Doss, the lawyer, Professor Louis Fanous, the lawyer, and Professor Karim Thabet, the journalist, were members of a political committee formed by the Guidance Office of the Muslim Brotherhood.**

**The scholar Ibn Muflih al-Hanbali said in Al-Adab al-Shari’ah: He has the right to enter a synagogue, church, etc. and pray in it, but it is disliked if there is an image, and it was said that it is a lie. This was mentioned in Al-Ri’ayah. He said in Al-Mustaw’ab: The obligatory prayer is valid in churches and synagogues, although it is disliked. Ibn Tamim said: There is nothing wrong with entering synagogues and churches that do not have images. Aqil said: Prayer is disliked in those that have images. He narrated two narrations from Ahmad regarding dislike. He said in Al-Sharh: There is nothing wrong with praying in a clean church. This was narrated from Ibn Umar and Abu Musa, and he narrated it from a group. Ibn Abbas and Malik disliked churches because of the images.**

**He said: We have that the Prophet****He prayed in the Kaaba, and there were pictures in it. Then it was included in the generality of his saying, peace be upon him: “Pray, for it is a mosque.” Narrated by Al-Bukhari and Muslim. End of the words of Ibn Muflih Al-Hanbali.**

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**7- Celebrating the birth of the Prophet**

 \*\***Al-Hafiz Ibn Hajar al-Asqalani, may God have mercy on him, said, and Imam al-Salihi narrated it from him in Subul al-Huda wa al-Rashad fi Sirat Khair al-Ibad: The origin of the celebration of the Mawlid is an innovation that has not been narrated from any of the righteous predecessors from the first three centuries, but despite that it includes good and bad points. So whoever seeks out good points in his celebration and avoids their bad points, then it is a good innovation, and whoever does not, then it is not. He said: It has become clear to me that it can be based on a proven principle, which is what is proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said:****He came to the city and found the Jews fasting on Ashura. He asked them and they said: This is the day on which God drowned Pharaoh and saved Moses, so we fast it as thanks to God Almighty. He said: “I have more right to Moses than you do.” So he fasted it and ordered that it be fasted. Doing this is inferred from thanking God Almighty for what He bestowed on a specific day of bestowing a blessing or warding off a calamity, and this is repeated on the same day every year. Thanking God Almighty is achieved through various forms of worship, prostration, fasting, friendship, and recitation. What blessing is greater than the blessing of the emergence of this noble Prophet, the Prophet of Mercy, on that day? He said: As for what is done in it, it should be limited to what is understood as gratitude to God Almighty, such as what was mentioned above of recitation, feeding, friendship, and chanting some of the praises of the Prophet and asceticism that move the hearts to do good deeds and work for the hereafter. As for what follows that with something permissible such that it is necessary to be happy with that day, there is no problem in attaching it to it, and no matter how forbidden and disliked it is, and likewise what is for the first. End quote.**

 **\*\*Imam Al-Suyuti said in his fatwas: I believe that the origin of the Mawlid, which is the gathering of people, reading what is easy from the Qur’an, and narrating the news reported about the beginning of the Prophet’s command****The miracles that occurred at his birth, then a table is spread out for them to eat and leave without any increase on that, are among the good innovations for which the one who does them is rewarded, because it contains a glorification of the status of the Prophet.****And to show joy and gladness for his noble birth. He said: It appeared to me that it was narrated on a correct basis, other than what Al-Hafiz Ibn Hajar mentioned, which is what Al-Bayhaqi narrated on the authority of Anas, may God be pleased with him, that the Prophet****He performed the ‘aqeeqah for himself after the prophethood, although it was reported that his grandfather Abdul Muttalib performed the ‘aqeeqah for him on the seventh day of his birth, and the ‘aqeeqah is not repeated a second time, so it is understood that this was his action.****To show gratitude for God Almighty creating him as a mercy to the worlds and a legislation for his nation****As he used to pray for himself for that, it is also recommended for us to show gratitude for his birth.****By gathering, eating, and other forms of worship. Al-Subki also said in his explanation of Sunan Ibn Majah: The correct view is that it is one of the good and recommended innovations if it is free of evils according to the Sharia. End quote.**

 **\*\*Imam Abu Abdullah bin Al-Hajj said in his book Al-Madkhal: The virtue of the great month in which God Almighty favored us and favored us with this noble prophet in whom God blessed us with the master of the first and the last, it was necessary to increase in it in worship and goodness in gratitude to the Lord for what He bestowed upon us of these great blessings, even if the prophet****He did not add any more acts of worship to it than other months, and that is only by His mercy.****For his nation and companionship with them because****He used to leave work for fear of imposing it on his nation out of mercy towards them, but he pointed out****To the virtue of the great month, by his saying to the questioner who asked him about fasting on Monday: “That is the day I was born on.” Narrated by Muslim. So honoring this day includes honoring this month in which he was born, so we should respect it with the respect it deserves and prefer it with what God Almighty has preferred the virtuous months with, and this is one of them, because of his saying:****“I am the master of the children of Adam, and I am not proud. Adam and those after him are under my banner.” The virtue of times and places is something that God Almighty has singled out for them from the acts of worship that are performed in them. Rather, the honour is made by the meanings with which they are singled out. So look at what God has singled out for this noble month and Monday. Do you not see that fasting on this day has great virtue because…****Born in it? End.**

 **\*\*Al-Hafiz Al-Sakhawi said in his fatwas: The celebration of the honorable birth was not transmitted from any of the righteous predecessors in the three virtuous centuries, but rather it happened later, and then the people of Islam in all countries and major cities continued to celebrate in the month of his birth.****By holding wonderful banquets that include joyful and sublime matters, and they give charity on its nights in various forms, and they show joy, and they increase in good deeds, and they take care to read his noble birth, and all his blessings appear upon them in abundance. . . The end.**

 **\*\*Imam Al-Allama Ibn Al-Tabbakh said in a fatwa that was transmitted by the author of Al-Sirah Al-Shamiyah: If the spender spends that night and gathers a group, he feeds them what is permissible to feed, lets them hear what is permissible to hear, and gives clothing to the one who listens and is eager for the Hereafter, all of that out of joy for his birth.****All of this is permissible and the one who does it will be rewarded if he intends well. End quote.**

 **\*\*Imam Jamal al-Din al-Kattani said: The birth of the Messenger of God****Venerable and honored, the day of his birth was sanctified, honored and glorified, and his presence was****The principle of the reason for salvation for those who follow it, and the reduction of the share of Hell for those who are prepared for it because of their joy at his birth****His blessings are complete for those who follow his guidance. It is appropriate to show happiness, spend what is easy, and respond to those invited by the host of the feast. End of the biography of the best of servants.**

 **\*\*Imam Al-Allamah Al-Tazmanti, may God have mercy on him, said: This action did not occur among the early generations of the righteous predecessors, despite their great respect and love for him, and our gathering does not reach one of them, not even an atom of him. It is a good innovation if the one who does it intends to gather the righteous and pray for the Prophet.****And feeding the poor and needy, and this amount is rewarded for this condition at all times, but as for gathering the rabble and doing singing and dancing and taking off clothes for the singer because of his recitation and beautiful voice, it is not recommended, rather it is opposed to being blamed. End. And he said in another place: This is not from the Sunnah, but if it is spent on this day and shows joy in happiness at the entrance of the Prophet****In existence, and chanting what excites others and makes them lose interest in the world, this is a good gathering for which the one who intends it and does it will be rewarded, and the gathering of the righteous only to eat that food and remember God Almighty and pray for the Prophet****He multiplies their good deeds and rewards.**

 **\*\*Imam Al-Allamah Al-Jazari, the Sheikh of the Qur’an reciters, said in his fatwas: This is an innovation that is permissible, and innovations are not disliked unless they contradict the Sunnah. However, if they do not contradict it, then they are not disliked, and the person will be rewarded according to his intention in showing joy and happiness on the birth of the Prophet.****By God, his reward from the Generous God will be that He will, by His grace, admit him into the Garden of Bliss. End quote.**

 **\*\*Imam Al-Hafiz Abu Shamah said in his book Al-Ba’ith ‘ala Inkar Al-Bida’ wa Al-Hawadeth. Al-Rabi’ said: Al-Shafi’i (may Allah have mercy on him) said: “Innovations are of two types: One of them is what is innovated that contradicts the Book, the Sunnah, a report, or consensus. This is the innovation of misguidance. The second: What is innovated of goodness that does not contradict any of these, so it is an innovation and is not blameworthy. Umar (may Allah be pleased with him) said about the night prayers of Ramadan: What a good innovation this is, meaning that it is an innovation that did not exist, and if it did exist, then it does not reject what has passed.” End quote. Al-Salihi said in his Seerah: “There is consensus that a good innovation is permissible to do, recommended, and that there is hope for reward for the one who has good intentions in it. It is every innovation that is in accordance with the principles of the Shari’ah, does not contradict any of them, and its action does not entail any legal prohibition. Among the best innovations of our time is what was done in the city of Irbil (may Allah strengthen it) every year on the day corresponding to the day of the birth of the Prophet (blessings and peace of Allah be upon him).****From charity, kindness, and showing adornment and happiness, because that, along with what it contains of kindness to the poor, indicates love for the Prophet.****To glorify and magnify him in the heart of the doer and to thank God Almighty for the blessing of creating the Messenger of God****Who sent him as a mercy to the worlds.**

 **\*\*Al-Hafiz Ibn Kathir said in his history: The first king to do this was the ruler of Irbil, King Al-Muzhar Abu Saeed Kokobri bin Baktakin. He used to celebrate the Mawlid Al-Sharif in Rabi’ Al-Awwal and celebrate it with a huge celebration. He was a brave, heroic, wise and just man. May God have mercy on him and grant him a good resting place. His wife, the sister of Salah Al-Din Al-Ayyubi, said about him that his shirt was made of thick silk that was not worth five dirhams. She said: So I rebuked him for that, and he said: I wear a garment worth five dirhams and give the rest in charity, which is better than wearing an expensive garment and leaving the poor and needy. Ibn Kathir said: Sheikh Abu Al-Khattab bin Dihya wrote a book about the Mawlid and called it Al-Tanwir fi Mawlid Al-Basheer Al-Nadheer, and he rewarded him with a thousand dinars. Ibn al-Jawzi said in Mirat al-Zaman: It was narrated by someone who attended al-Muzaffar’s banquet on one of the birthdays that he prepared for that banquet five thousand roasted sheep, ten thousand chickens, one hundred thousand loaves of bread, one hundred thousand bowls of food, and thirty thousand sweets.**

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**8- Collective remembrance sessions**

 **\*\*Scholars mention in their books that talk about Sunnahs and virtues: the virtue of people sitting in groups to remember, read, and learn. Among this is what Imam al-Nawawi said in his wonderful book Riyad al-Salihin: Chapter on the virtue of remembrance circles and the encouragement to attend them and the prohibition of leaving them without an excuse. He did not limit himself to stating the virtue of gathering in remembrance circles, but he also prohibited leaving that except with an excuse, and he began the chapter with the words of God Almighty:**              **[The cave:28] Imam Al-Qurtubi said in his interpretation of this verse: This is similar to his saying:**      **[cattle:52] Salman Al-Farsi, may God be pleased with him, said: “When the verse, ‘And be patient with those who call upon their Lord,’ was revealed.”**

**In the morning and evening. The Prophet stood up.****He would seek them out until he found them at the back of the mosque, remembering God. He would say: “Praise be to God, who did not cause me to die until He had commanded me to be patient with men from my nation. With you is life and with you is death.” Al-Qurtubi mentioned this in his interpretation.**

 **\*\*It was narrated on the authority of Abu Masoud, may God be pleased with him, that he said about a group of people who gathered to remember God: “You have unjustly introduced an innovation, or you have preferred the companions of Muhammad.”****Knowledge, or you are holding on to a sin of misguidance.” This was narrated by Al-Shatibi in Al-I’tisam, Al-Darimi, and Ibn Wadah in Al-Bida’. The hadith was narrated by Al-Tabarani. Imam Al-Suyuti said in Al-Hawi li Al-Fatawa: I saw what necessitates denying that from Ibn Mas’ud, which is what Ahmad narrated in the Book of Asceticism from Abu Wa’il, who said: These are the ones who claim that Abdullah forbade remembrance. I never sat with Abdullah in a gathering except that he mentioned Allah in it. End quote. Imam Ibn Wadah narrated the story, in which it says: Ibn Mas’ud heard that Amr ibn Utbah and his companions built a mosque in the back of Kufa, so Abdullah ibn Mas’ud ordered that mosque to be demolished. Then it reached him that they were gathering in a corner of the Kufa mosque to glorify Allah in a known manner, so he said that about them. Al-Darimi also narrated the story, in which it says: Amr ibn Salamah: We saw most of those people. They fought us on the day of Nahrawan with the Khawarij. End. And I say: All of this indicates that these people were known for their extremism and rebellion against the group, and it was a time of strife, and for that reason he demolished their mosque and pursued them and said about them what he said, for the hadiths that were narrated about the virtue of collective remembrance were not hidden from Abdullah ibn Masoud, may God be pleased with him.**

 **\*\*There are many authentic hadiths that mention the virtue of collective remembrance, including: On the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God said:****“Allah Almighty has angels who roam the roads seeking out people who remember Him. If they find people remembering Allah Almighty, they call out: Come to your need. They surround them with their wings up to the lowest heaven, and their Lord asks them - and He knows best - what My servants are saying.”?He said: They say: They glorify and magnify You. He says: Have they seen Me??They say: No, by God, they did not see you. He says: How would it be if they saw me??He said: They say: If they saw you, they would worship you more fervently, glorify you more, and praise you more. He says: What they ask for.?He said: They say: They ask you for Paradise. He said: He says: Have they seen it??He said: They say: No, by God, Lord, they did not see it. He said: They say: How would it be if they saw it??He said: They say: If they saw it, they would seek it even more intensely, be even more eager for it, and desire it even more greatly. He said: Then from what do they seek refuge? He said: They seek refuge from the Fire. He said: Then He says: Have they seen it? He said: They say: No, by God, they have not seen it. He said: Then He says: So how would it be if they saw it??He said: They say: If they saw it, they would flee from it even more and fear it even more. He said: They say: Then I bear witness to you that I have forgiven them, and given them what they asked for, and granted them refuge from what they sought refuge from. He said: They say: My Lord, among them is so-and-so, a sinful servant. He only passed by and sat with them, so He says: And I have forgiven him. They are the people whose companions are not miserable. Narrated by Al-Bukhari and Muslim. I say: These are people who are accustomed to sitting in groups, remembering Allah and supplicating Him. This one who was forgiven with them is not accustomed to that action, but he sat once and was freed from misery simply because he sat with those who remember Allah and are accustomed to this sitting. Then, this righteous action has been assigned to angels by Allah, the Most High, whose goal is gatherings of remembrance and raising Allah, the Almighty, through it. This is only because of the high status of gatherings of gatherings of remembrance. Just as the righteous call out to gather in gatherings of remembrance, so too are the righteous among The angels call out to participate with them, saying to one another, “Come to your need.” This is a call to collective remembrance for the righteous servants of Allah. Imam Al-Hafiz Ibn Hajar said in Al-Fath: It is more likely that this is limited to gatherings of glorification, magnification, and the like, and recitation only, even though reading the hadith, studying knowledge, and debating it are among the things that fall under the name of remembrance of Allah Almighty. And on the authority of Mu’awiyah, may Allah be pleased with him, he said: “The Messenger of Allah****He came out to a group of his companions and said: What made you sit here? They said: We sat remembering Allah and praising Him for guiding us to Islam and bestowing His blessings upon us. He said: By Allah, nothing made you sit here except that? They said: Nothing made us sit here except that. He said: I did not make you swear an oath because I suspected you, but Gabriel came to me.****He told me that God boasts about you to the angels.” Narrated by Muslim. I say: The Prophet did not say:****To his companions who did that, why did you do something I did not order you to do? He did not scold them because they gathered and gathered for remembrance, but rather he supported them and approved of them and informed them of the virtue of this action. On the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet****He said: “No group of people gather in one of the houses of Allah, the Most High, to recite the Book of Allah and study it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him.” Narrated by Muslim, Al-Tirmidhi, Ibn Majah, Al-Nasa’i, and Ibn Hibban. I say: What group of people, absolutely, gather to remember, study, learn, and recite, except that they deserve this favor and honor from the Lord of the Worlds. Is it conceivable that someone would come and oppose this noble Shari’ah?!**

 **\*\*Imam Ibn Muflih said in Al-Adab Al-Shari’ah: Al-Marwazi asked Imam Ahmad Ibn Hanbal about people who gather and a reciter recites and they pray until morning.?He said: I hope there is nothing wrong with it. He said: Abu Abdullah - i.e. Ibn Hanbal - said to me: I was praying and I saw a man next to me wearing a cloak and with him were two people supplicating, so I approached them and supplicated with them. When I stood up, I saw a group supplicating and I wanted to go to them, but if it were not for the fear of fame, I would have sat with them. Al-Khalal narrated from him that he said: What is better than people gathering to pray and remember what Allah has bestowed upon them, as the Ansar said? He said in the narration of Muhammad bin Sirin, he said: I was informed that the Ansar before the arrival of the Prophet****The city said: If we look one day and gather in it and remember this matter that Allah has bestowed upon us. So they gathered in the house of As`ad ibn Zurarah and a sheep was slaughtered for them. Ibn Muflih al-Hanbali also said: The doctrine of al-Shafi`i and the majority is that it is recommended to gather to recite the Qur’an, according to the well-known hadith. Malik said: It is disliked, and some of his companions interpreted this statement of his. Imam Ibn Taymiyyah said in Iqtida’ al-Sirat al-Mustaqim: Al-Marwazi said: I asked Abu Abdullah about people spending the night and a reciter recites and they supplicate until morning? He said: I hope that there is no harm in it. End quote. I say: Is this not an admission by Imam Ahmad (may Allah be pleased with him) of the additional innovation? It was not known from the companions when the Prophet (peace and blessings of Allah be upon him) was with them.****They did this. But the origin of remembrance, recitation and gathering is established in the Sharia and the good addition that does not negate the Sunnah is their spending the night together reading and remembering. Isn’t this what is called in the Muslim Brotherhood’s custom the “Faith Battalion”? As Imam Ibn Taymiyyah mentioned in the same book, he said: Abu Al-Sarri Al-Harbi said: Abu Abdullah said: What is better than people gathering to pray and remember what Allah has bestowed upon them as the Ansar said? Abu Umayyah Muhammad Al-Tartusi said: I asked Ahmad Ibn Hanbal about people gathering and the reciter recites to them a sad recitation, so they cry and sometimes put out the lamp? Ahmad said to me: If he recites the recitation of Abu Musa, there is no problem. I say: May Allah have mercy on the imams and scholars. Ibn Taymiyyah (may Allah have mercy on him) said: Voluntary prayer, individually or in congregation, is permissible without adopting a general, repeated congregation similar to the permissible Friday prayer, the two Eid prayers, and the five daily prayers. Likewise, voluntary reading, remembrance, and supplication, whether in congregation or individually, and voluntary intention to visit some shrines and the like, are all of one type, with a distinction between the apparent and abundant, the hidden and the unusual, and the same applies to everything that was permissible in its type, but the innovation is to adopt it as a necessary habit until it becomes as if it is obligatory. End quote. I say: Isn’t that agreement and approval of collective remembrance and voluntary prayer in congregation, on condition that it is not habitual for fear of being believed to be obligatory?**

**It is permissible to revive the ten days of Dhul-Hijjah in congregation in the mosque.**

 **On the authority of Abu Bakr Al-Hizali, he said: I entered upon Al-Hasan Al-Basri while he was praying, and I reminded his son of something from the Qur’an. He turned to us and said: What are you discussing??He said: I said: Ta-Sin-Mim and Ha-Mim. He said: These are the opening surahs with which the Qur’an begins. He said: I said: The freed slave of Ibn Abbas said: Such and such. He said: Then he mentioned the freed slave of Ibn Abbas and said: Ibn Abbas was in a position with respect to Islam, Ibn Abbas was in a position with respect to the Qur’an. Umar used to say: This is how young the middle-aged man is! He has an inquisitive tongue and an intelligent heart. He used to stand on our pulpit here - meaning the mosque of Basra in Iraq - on the eve of Arafah and recite Surat Al-Baqarah and Surat Al-Imran, explaining them verse by verse. End quote. It was narrated by Abdul Razzaq in Al-Munsif, and I say: Ibn Abbas, may God be pleased with him, celebrated the Day of Arafah, which is one of the first ten days of Dhul-Hijjah, in the mosque and gathered the people for that in the mosque, and he was the governor of Basra during the caliphate of Ali bin Abi Talib, may God be pleased with him, and the companions, may God be pleased with them, were present there. Therefore, Ibn Taymiyyah said in Iqtida’ Al-Sirat Al-Mustaqim: As for the Muslim man’s intention to go to the mosque of his country on the Day of Arafah to supplicate and remember God, this is the definition in the countries about which the scholars differed. Ibn Abbas and Amr bin Harith from the companions did it, and a group of Basrans and Medinans did it, and some Kufians and Medinans, such as Ibrahim Al-Nakha’i, Abu Hanifa, Malik and others, permitted it. Whoever dislikes it says it is an innovation, and whoever permits it says: Ibn Abbas did it in Basra when he was the caliph of Ali ibn Abi Talib, may God be pleased with them both, and he did not denounce him, and what he did during the era of the Rightly-Guided Caliphs without denouncing it is not an innovation. Ibn Taymiyyah said in another place in the book: That is because gathering for voluntary prayer, or listening to the Qur’an, or remembering God and the like, if he does that sometimes, then this is better, as it has been authenticated from the Prophet****“He sometimes prayed voluntary prayers in congregation,” and “He went out to his companions, and among them were those who were reading and listening, so he sat with them and listened.” The companions of the Messenger of God****“If they gather, they order one person to recite while they listen.” And the well-known hadiths about “the people who remember God” have been reported, such as his saying:****“A group of people do not sit in one of the houses of God, reciting the Book of God and studying it among themselves, except that mercy covers them, tranquility descends upon them, angels surround them, and God mentions them among those with Him.” End of the words of Ibn Taymiyyah, may God have mercy on him, page303 From the book Iqtidaa’ as-Sirat al-Mustaqim, and he said on the next page: Al-Marwazi said: I asked Abu Abdullah - meaning Ibn Hanbal - about people spending the night and a reciter recites and they supplicate until morning? He said: I hope there is nothing wrong with it. End. And I say: Is there not in this statement of Imam Ahmad and Ibn Taymiyyah agreement and approval of the congregation’s seclusion for a night in a mosque where they pray, recite and supplicate??Especially if it is during the virtuous days and nights, such as the first ten days of Dhul-Hijjah!!**

 **\*\*Abdul Razzaq reported in his book Al-Munsifa: “Imam Shu’bah asked Al-Hakam and Jamad about the people gathering on the Day of Arafah in the mosques in Kufa without being identified with them.”**

**I say: These are those who disliked the introduction of mosques during the time of the Followers, and this indicates that the people during the time of the Caliphate of Ali ibn Abi Talib, may God be pleased with him, and after him during the time of the Followers, were accustomed to gathering in the mosques to celebrate the Day of Arafah, and none of the imams who disliked that denounced them. If it were reprehensible and a reprehensible innovation, they would not have left the people without denouncing it. All they did was not participate with them in that and disliked it, and dislike is removed by the slightest need.**

**Classroom development**

 **It became clear in this chapter that there is disagreement in the jurisprudence of branches, so I see that it is complete for this matter to cite what was written by a great imam of the imams of the era about the issue of disagreement, namely the great imam Muhammad Rashid Rida, the owner of Al-Manar magazine, in his introduction to the edition of the book Al-Mughni by Ibn Qudamah. He said under the title: “Investigating the truth in the disagreement of the nation and the biography of the imams” God Almighty said:**       **[Prophets:92] The Prophet likened** **Believers are members of one body, and nothing was more hateful to him after disbelief in God than differences and disputes, even in ordinary matters. And since differences in understanding and opinion are part of human nature**            **Hood:[118,119] The blameworthy difference in Islam is limited to that which results from division or is a cause of division. The righteous predecessors followed this path, so they prohibited opening the door to opinions in beliefs and principles, and they made it obligatory to adhere to the transmitted texts without interpretation. They limited the independent reasoning and did not require one to agree with it in understanding it. Then many of the great scholars tried to make the difference of scholars in matters of rulings a mercy for this nation, and to achieve the ease of its religion which is proven by the texts of the Book and the Sunnah, and to avoid what God Almighty warned against in His Book of the harms of division and difference which corrupted the**

**Previous nations had their religion and their worldly affairs, and God Almighty warned us not to be like them by saying:**

      **- To his saying -**              **[Al Imran:103].**

 **But the fanatics of the schools of thought refused to let the disagreement be a mercy, and each of them was strict in imitating his school of thought, and not allowing those who belong to it to imitate others even for an argument or necessity. The seditions that occurred from those who differed in the principles and branches have blackened the pages of history, such as when some of the Hanafis from Afghanistan heard a man reciting the Fatiha behind the Imam while he was next to him in the row, so he struck him with the whole of his hand on his chest, a blow that fell on his back and he almost died. I was informed that some of them broke the index finger of a praying man because he raised it during the Tashahhud. Rather, some of the Shafi’i sheikhs went to the Mufti of Syria and said to him: Divide the mosques between us and the Hanafis, because so-and-so of their jurists considers us to be people of the covenant and says: It is not valid for a Hanafi man to marry a Shafi’i woman, and another says: Rather, her marriage is valid by analogy with a dhimmi woman. Where is this fanaticism, harm and division among Muslims based on ijtihad opinions compared to the tolerance of the righteous predecessors and their acceptance of what the Most Merciful wanted of ease in the Sharia and the absence of hardship in it??The Prophet, peace be upon him, used to approve of each of those who differed in understanding according to his own ijtihad in matters that were subject to ijtihad, such as the issue of his prohibition of the afternoon prayer except in Qurayzah. Based on that, Imam Malik, may God have mercy on him, was not satisfied that the Abbasid Caliph Al-Mansur forced all Muslims to act according to his Muwatta’, despite his careful narration and the agreement of the scholars of Dar Al-Hijrah with him on it. It was narrated from Imam Ahmad, may God have mercy on him, that he saw ablution from cupping and bloodletting, so he was asked about someone who saw the Imam being cupped and saying, “To the prayer,” but did not perform ablution, should he pray behind him??He said: How can I not pray behind Malik and Saeed bin Al-Musayyab??Because they did not see ablution from cupping, and Abu Hanifa and his companions saw ablution from the exit of blood, but Abu Yusuf saw Harun al-Rashid cupped and prayed without ablution - and Malik had given him a fatwa that he did not have to perform ablution if he was cupped - so Abu Yusuf prayed behind him and did not repeat, and Abu Yusuf washed himself in the bathroom and prayed the Friday prayer, then he was informed after the prayer that there was a dead mouse in the bathroom well, so he did not repeat the prayer and said: We take the saying of our Shafi’i brothers “If the water reaches two qullas, it does not carry filth.” This was not imitation from him because he knew its evidence, which is the hadith of the two qullas that he mentioned, but it is not definitive in its evidence and narration. It was reported that al-Shafi’i, may God have mercy on him, left out the Qunut in the morning prayer when he prayed with the Hanafi group in the mosque of their imam, but those who are fanatical about the schools of thought do not understand what al-Shafi’i understands about the rulings of religion and its objectives. Fanatical about the schools of thought do not understand. What is understood by the likes of al-Shafi’i of the rulings of religion and its objectives, they investigate the issues of disagreement and adhere to them, while some of them leave working with many of the issues of agreement even if they are unanimously agreed upon, and they are more committed to the opposite of those who live with them. The truth is that most of what has been written in jurisprudence is issues of ijtihad and speculative opinions, some of which are derived from the sayings of their jurists, and they are respected just as what differs from them in other schools is respected equally, out of respect for knowledge and independence of opinion and not making disagreement a pretext for enmity and hatred in the nation, but rather their totality is used to make things easier for people. And that all the mujtahid imams are on guidance from their Lord, and this is true in that if the mujtahid is correct, he has two rewards, and if he is wrong, he has one reward, as mentioned in the authentic hadith, but it is not possible for every ijtihad to be correct and guidance. End of Rashid Rida’s words, with some modifications. I say: May God have mercy on Rashid Rida, for the slogan of his pioneering magazine was: “We cooperate in what we agree upon and excuse each other in what we disagree upon.” By reason, he did not mean the disagreement in the fundamentals of beliefs, but rather he meant the disagreement he spoke about in the branches that were subject to ijtihad.**

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**season**

**Divisions of heresy**

 **We have previously discussed the division of the Sunnah into good Sunnah and bad Sunnah, and that the good Sunnah is called by some scholars: good innovation, and the bad Sunnah is called: original innovation. We have also previously discussed that innovation is divided into devotional innovation and ordinary innovation. Devotional innovation refers to what was established in and of itself to draw closer to Allah Almighty, and ordinary innovation is what was not intended to draw closer to Allah Almighty according to its original establishment, which achieves the interests of the servants. Despite the clarity of this difference, some scholars have seen the permissibility of innovation in ordinary matters as it occurs in acts of worship. Some of the early Muslims said, “The first thing that people innovated after the Messenger of Allah (peace and blessings of Allah be upon him) was…”** **Sifts, and Muhammad bin Aslam said when bread made from sifted flour was presented to him: “Sifting flour is an innovation, and I do not like to have bread made from this flour in my house after it was an innovation.” Al-Shatibi mentioned it in Al-I’tisam, and may God have mercy on Imam Ahmad and other imams of guidance, as Ibn Taymiyyah explained in his book Iqtida’ al-Sirat al-Mustaqim: that the principle upon which Imam Ahmad and others built their doctrines is that the deeds of creation are divided into two categories:**

**1- Acts of worship that they take as a religion, from which they benefit in the afterlife, or in this world and the afterlife. The basic principle is that nothing is prescribed from them except what God has prescribed.**

**2- Customs that they benefit from in their livelihood, and the basic principle is that nothing is forbidden except what God has forbidden. End. I say that is what the Prophet meant.** **He said in the authentic hadith: “You are more knowledgeable about your religion.” And God knows best.**

**Dividing innovation into real and additional**

 **Imam Al-Shatibi defined in Al-I'tisam the true innovation as: that which is not indicated by any legal evidence, neither from the Book nor the Sunnah nor from consensus nor from any valid reasoning among the people of knowledge, neither in general nor in detail. He gave examples of it, including:**

 **1- Prohibiting what is permissible or permitting what is forbidden.**

 **2- The invention of the noon prayer of two rak’ahs, or two prostrations in each rak’ah, or praying without purity.**

 **3- Making reason the origin and Sharia subordinate to it.**

 **4- Saying that the costs are high, such as abandoning prayer when reaching a certain stage of detachment.**

 **5- The prevalence of women exposing their private parts.**

 **As for the additional innovation, he defined it as: that which has two flaws: one of them is that it has a connection to evidence, so it is not an innovation from that perspective, meaning that from this perspective it is a Sunnah that is not based on evidence, and the other perspective is an innovation because it is not based on evidence. Then Al-Shatibi divided the additional innovation into two sections: that which is almost considered a Sunnah because it is close to the Sunnah, and the other: that which is so far away that it is almost considered a pure innovation, and he gave examples for that.**

 **Imam Al-Shafi’i said: Everything that has a basis in the Shari’ah is not an innovation, even if the early Muslims did not act upon it, because their failure to act upon it may have been due to an excuse that existed for them at the time, or to something better than it, or perhaps it reached all of them and they acted upon it. The rulings are taken from the Shari’ah, and he has confirmed this. End quote from Al-Umm.**

 **They also differed about what was not mentioned in the Sunnah as an opposition or doubt: Is it an innovation??Malik said: It is an innovation. Al-Shafi’i said, relying on the hadith: “What I have left for you is forgiven.” Al-Shafi’i said: It is a Sunnah. Malik said: It is an innovation that is disliked because of the doubt that the Salaf did not practice it, such as following Ramadan with six days of Shawwal. It is disliked according to Malik based on his school of thought of giving precedence to the actions of the people of Madinah over the authentic hadith and exaggerating in blocking the means.**

 **\*\*The true innovation, and it is said: the original, is that which has no basis in the Sharia, so it is saying about Allah without right. As for the additional innovation, and it is called: the good innovation, it is that which had a basis in the Sharia, then an innovation was added to it that was indicated by a basis in the Sharia and did not contradict a prohibition in the Sharia. The additional innovation has two sides: one of them is explicitly stated, and the second is derived from this basis, such as the companions’ collection of the Qur’an, its origin was written during the time of the Messenger of Allah (peace be upon him).** **Writing the Qur’an is the original, and collecting it in an official Qur’an with the Caliph is an outcome of that original, so it is an additional or good innovation.**

 **Imam Hassan al-Banna has defined this in his message of teachings, saying: Every innovation in the religion of God that has no basis, and that people have approved of according to their whims, whether by adding to it or subtracting from it, is a misguidance that must be fought and eliminated by the best means that do not lead to what is worse than it. Innovation in religion, abandonment, and commitment to absolute acts of worship are a jurisprudential dispute, and each has his own opinion on it, and there is no harm in examining the truth with evidence and proof. His speech ended and I say: He was brief in his expression, defining true innovation as an addition or subtraction from the religion of God, so he excluded innovation in matters other than religion from worldly matters and interests, and that it is what has no basis in religion, so he excluded additional innovation, then he was severe in denouncing innovations, so he made it obligatory to fight them and eliminate them, but he is an imam of the call, he says: This denial is done through the best means that do not lead to what is worse than them, as he excluded three categories of contradictory innovations that are not from the principles of beliefs and about which the imams differed in considering them or not considering them, and they are: additional innovation, abandoned innovation, and commitment in absolute acts of worship.**

**Dividing innovations into actual and abandoned innovations**

 **Imam Al-Shatibi says in Al-Muwafaqat: Abstention is an action that falls under choice, and accordingly it is obedience and it is disobedience as long as it falls under the limit of choice, and innovation, just as it includes an action that contradicts the Sunnah, it also includes abstention that contradicts the Sunnah.**

**The origin of this is the Almighty’s saying:**                   **[The table:87] And the Almighty said:**             **[The cow:168] If a Muslim forbids himself from a permissible good thing, or vows to abandon it, then he is an innovator by this prohibition and this vow, and he is included among those who turn away from the Sunnah. On the authority of Anas, may God be pleased with him, who said: “Three men came to the houses of the wives of the Prophet** **They asked about his worship, and when they were informed, they thought it was insignificant and said: Where are we in comparison to the Prophet?** **He has been forgiven his past and future sins. One of them said: As for me, I will pray all night long. Another said: I will fast all day long and never break my fast. Another said: I will abstain from women and never marry. Then the Messenger of God came** **He went to them and said: You are the ones who said such and such.?By God, I am the most God-fearing and God-conscious of you, but I fast and break my fast, I pray and I sleep, and I marry women. So whoever turns away from my Sunnah is not of me.” Narrated by Al-Bukhari and Muslim. On the authority of Ibn Abbas, may God be pleased with them both, he said: “While the Prophet** **He was giving a sermon when he saw a man standing, so he asked about him. They said: Abu Israel vowed to stand in the sun and not sit, nor seek shade, nor speak, nor fast. So the Prophet said:****: He said: Let him speak, seek shade, sit, and complete his fast. Narrated by Al-Bukhari. Ibn Kathir narrated the first part that Ibn Masoud said: Give it to your companion, but he said: I do not want it. He said: Are you fasting??He said: No. He said: What is the matter with you??He said: I have forbidden myself to eat udder milk ever. Ibn Masoud said: This is one of the steps of Satan, so eat and atone for your oath. End quote. Among the Turkish innovations is abandoning what the Lawgiver has asked for or encouraged because it contradicts the Sunnah, unless it is due to a natural obstacle or innate aversion. Dr. Izzat Attia said in his book Al-Bid’ah: Among the most obvious manifestations of Turkish innovations in our time is Muslim women abandoning covering their private parts. I say: Among the Turkish innovations is abandoning the Sunnah of letting the beard grow without a legitimate reason according to those who consider it a Sunnah.**

 **\*\*As for commitment in absolute acts of worship, it is the commitment of the servant to an act of worship that is not restricted by a restriction of form, time, place, number, or manner, then he performs it restricted by some of these restrictions and considering these restrictions and considering this restriction as religion and law. An example of that is: the glorifications after the prayers are restricted to a number of thirty-three glorifications, and the same number of takbeer, and the same number of praise, and the completion of one hundred is there is no god but Allah. This is a restricted act of worship, and the law requests remembrance in abundance without restriction, so the Almighty said:**         **Parties:[41,42] This is an absolute remembrance and worship that is not restricted by number, time or form, as are the absolute voluntary acts of prayer, fasting and other things. If a Muslim chooses a specific time, such as Friday or Thursday, and commits to an absolute voluntary act of worship on that basis, believing that it is preferable, and the Lawgiver has not made this preference clear, then this is a matter of dispute. However, if he performs the act of worship and commits to it at a time, number or form that is permissible at a specific time or place that suits his circumstances, without believing that this time or place is preferable, then there is no harm in that. We have already mentioned in the previous presentation of the dispute what is sufficient to make these examples unnecessary to repeat.**

**Dividing innovations into doctrinal and practical**

 **Innovations in belief are the most dangerous types of innovations, and most of the statements made by the Shari’ah in condemning innovations are focused on them, and they are the ones that come to mind when the name innovation is given in the Shari’ah. Many authentic hadiths have been reported condemning these innovations, such as the innovations of the Khawarij, the Qadariyyah, the Murji’ah, the Rawafidh, and other innovations of sects that contradict the belief of the People of the Sunnah and the Community. As for practical innovation, it is what was previously discussed of innovations in deeds and actions, which go beyond the principles of belief and fall into what are called branches.**

**Is supplication to God through someone behind Him considered an innovation in belief??**

 **They differed about tawassul and wasila, as some considered it polytheism or a path to polytheism, while others considered it permissible and beyond reproach. Linguistically, tawassul means drawing near. And to seek God through a wasila means to draw near to Him through an action. God Almighty said:**         **[The table:35] That is, draw near to Him by obeying Him. On the authority of Jabir, may God be pleased with him, that the Messenger of God****He said: “Whoever says when he hears the call to prayer: ‘O Allah, Lord of this perfect call and the established prayer, grant Muhammad the means and excellence and raise him to the praised station which You promised him,’ my intercession will be permissible for him on the Day of Resurrection.” Narrated by al-Bukhari, Abu Dawud, al-Tirmidhi and Ibn Majah. The means here has a special meaning which the Prophet (peace and blessings of Allah be upon him) explained.****In another hadith narrated by Abdullah bin Omar, may God be pleased with them both, he said: The Messenger of God said:****“If you hear the muezzin, say what he says, then pray for me, then ask Allah to grant me al-Wasilah, for it is a position in Paradise that is only fitting for one of Allah’s servants, and I hope that I am that one. Whoever asks Allah to grant me al-Wasilah, intercession will be granted to him.” Narrated by Muslim, Ahmad, Abu Dawud, and al-Tirmidhi. In the sixth part of al-Alusi’s interpretation, the interpretation of al-Wasilah is: need. Perhaps what is meant by it then is a need that a person seeks and draws near to the one from whom he seeks it by what he loves, hoping to obtain it.**

 **\*\*All scholars agree on the permissibility of tawassul in a specific sense, and they differed on other meanings. Ibn Taymiyyah, may God have mercy on him, says in his book Qaida Jalila: The word tawassul has two correct meanings according to the consensus of Muslims:**

 **One of them: It is the origin of faith and Islam, which is seeking God Almighty’s help through faith in the Messenger.****And by obeying him.**

 **The second: Seeking intercession through the supplication and intercession of the Messenger, may God bless him and grant him peace. End quote. These two are permissible by consensus of the Muslims. As for the evidence for that from the Qur’an, it is in the Almighty’s saying:**         **[Al Imran:193] They preferred supplication through righteous deeds, which is faith, over prayer, hoping for an answer. Likewise, the Almighty said:**            **[The Believers:109], they preferred supplication through faith over seeking forgiveness and mercy. Likewise, the Almighty said:**           **[Al Imran:16]. The evidence for this from the Sunnah is the well-known hadith of the cave.**

 **On the authority of Abdullah bin Omar, may God be pleased with them both, he said: I heard the Messenger of God****He said: “Three men from those who came before you set out until they were forced to spend the night in a cave. They entered it, and a rock rolled down from the mountain and blocked the cave on them. They said: ‘Two old, elderly parents will not save you, and I would not have eaten a meal before them, neither my family nor my wealth.’ One day, they went far in search of trees, and I did not leave them until they fell asleep. I milked their morning drink for them, but I found them asleep, and I did not want to wake them up or have eaten a meal before them, so I stayed with the cup in my hand, waiting for them to wake up until dawn broke, and the children were crying in front of my people. They woke up and drank their morning drink. O God, if I did that seeking Your pleasure, then relieve us of what we are in from this rock.’ So it moved apart a little from which they could not get out.**

 **The other said: O Allah, I had a cousin who was the dearest person to me - and in another narration: I loved her as much as men love women, so I desired her for myself but she refused me, until one year she came to me and I gave her one hundred and twenty dinars on the condition that she would leave me alone with herself, so she did, until when I was able to have sex with her - and in another narration: When I sat between her legs, she said: Fear Allah and do not break the ring except with its right, so I turned away from her and she was the dearest person to me and left the gold that I had given her, O Allah, if I did that seeking Your pleasure, then relieve us of what we are in, so the rock moved apart but they were unable to get out of it.**

 **The third said: O Allah, I hired workers and gave them their wages, except for one man who left what he had and went away. His wages increased until the money increased from it. Then he came to me after a while and said: O servant of Allah, give me my wages. I said: All that you see of your wages, of camels, cows, sheep and slaves. He said: O servant of Allah, do not mock me!! I said: I am not mocking you. So he took it all and drove it away and did not leave anything of it. Then the rock split and they went out walking. Narrated by Al-Bukhari and Muslim. Imam Al-Nawawi said in his explanation of Muslim: Our companions used this as evidence that it is recommended for a person to supplicate in a time of distress and in the supplication for rain and otherwise by his good deeds and to seek intercession with Allah Almighty through them, because these people did it and it was answered for them, and the Prophet (peace and blessings of Allah be upon him) mentioned it.****In praise of their beautiful virtues.**

**This is about supplication through the agreed upon good deeds. As for supplication through the supplication of the Messenger...****And his intercession is also agreed upon: This is indicated by the Almighty’s saying:**                **[Women:64] In the hadith on the authority of Anas, may God be pleased with him: “A man entered on Friday from a door that was facing Al-Munir and the Messenger of God****He was giving a sermon, so he greeted the Messenger of God****He said: O Messenger of God, the livestock have perished and the road has been cut off, so pray to God to help us. He said: So the Messenger of God raised his head.****His hands and he said: O Allah, give us rain, O Allah, give us rain. Anas said: By Allah, we did not see in the sky a cloud, nor a rainbow, nor anything, and there was no house or home between us and Sal’ - a mountain. He said: Then a cloud like a shield rose from behind him, and when it reached the middle of the sky, it spread and then it rained. He said: By Allah, we did not see the sun for six days. Then a man entered from that door on the following Friday, and the Messenger of Allah****A man was giving a sermon, and he stood up and said: O Messenger of God, wealth has been lost and roads have been cut off, so pray to God to hold it back. He said: So the Messenger of God stood up.****His hands and then he said: O God, around us, not on us. O God, on the hills, mountains, thickets, valleys, and places where trees grow. He said: So it stopped and we went out walking in the sun. Narrated by Al-Bukhari and Muslim. Dr. Izzat Attia says in Al-Bida’: The Prophet approved****This Bedouin sought his intercession, and sought to achieve what he sought. Indeed, he indicated by his admission that****And his response is that asking for supplication from others is more likely to be answered if the one being supplicated to is from the people of piety and righteousness. He says: And if this supplication is through the supplication of the Prophet****Then, supplication through the supplication of others****He established it for us when he said to Omar bin Al-Khattab when he asked his permission to perform Umrah and he gave him permission: “Do not forget us, my brother, in your prayers.” Narrated by Ahmad, Abu Dawood, and Al-Tirmidhi, who said: It is good and authentic. Rather, the Prophet established it.****This is for everyone as it came in the hadith of Uwais bin Amir? May Allah be pleased with him, he said: “Whenever the supplies of the people of Yemen came to Omar bin Al-Khattab, may Allah be pleased with him, he would ask them: Is Uwais bin Amir among you? Until he came to Uwais, may Allah be pleased with him, and he said to him: Are you Uwais bin Amir? He said: Yes. He said: From Murad and then from Qarn? He said: Yes. He said: And you had leprosy and recovered from it except for a spot the size of a dirham? He said: Yes. He said: Do you have a mother? He said: Yes. He said: I heard the Messenger of Allah****He says: Uwais bin Aamer will come to you with reinforcements from the people of Yemen from Murad, then from Qarn. He had leprosy, so let him seek forgiveness for you. And in another narration: If you are able to have him seek forgiveness for you, then do so. So seek forgiveness for me, so I seek forgiveness for him. The hadith contains a story: “Umar, may Allah be pleased with him, asked him to seek forgiveness for him, so this indicates the permissibility of seeking intercession through the supplications of Muslims, even if the supplicant is of a lower degree than the one being supplicated for. Dr. Ezzat also says: What also indicates this is his urging****We have the means, virtue, and praiseworthy status to ask God for him, and we ask God to pray for him. These are the permissible forms of intercession that no scholar objects to.**

 **\*\*Imam Ibn Taymiyyah said in: A Noble Principle: There is a third meaning intended by intercession that is not mentioned in the Sunnah, which is swearing to God by the person of the Messenger.****The question itself, this is what the companions did not do, neither in the prayer for rain nor in any other matter, neither during his life nor after his death. End quote. Dr. Izzat Attia says in Al-Bida’, refuting the statement of Imam Ibn Taymiyyah: If we accept that it is not permissible to swear by Allah by a created being, then it does not necessarily follow that it is not permissible to ask Him by a created being, because there is a clear difference between asking by something and swearing by it. It is strange that Ibn Taymiyyah, despite his mixing between the two matters, clarified this difference in the context of his discussion where he said: The dispute over asking by the prophets and righteous people is permissible, but not swearing by them, because there is a difference between asking and swearing: the questioner is a humble supplicant who asks for a reason that suits the answer, and the one who swears is higher than this, because he is a seeker who confirms his request by swearing, and the one who swears only swears by someone he sees as fulfilling his oath. End quote.**

 **He said: This supports what we have concluded about the impermissibility of mixing an oath with a question. We conclude from this that there is nothing that legally prevents asking by the Prophet himself.****Or the same as another righteous person who was not worshipped besides God Almighty, and this has its legal evidence. Ibn Taymiyyah says in a noble principle: Asking by the same Messenger****This is permitted by a group of people, and there are reports on this from some of the predecessors, and it is found in the supplication of many people. However, what was narrated from the Prophet****This is weak, rather fabricated, and there is no authentic hadith from it that one might think they have proof for it except the hadith of the blind man and the supplication of Umar for rain that was famous among the Muhajireen and Ansar. End of Ibn Taymiyyah’s words: And I say: He proved the proof of that with the hadith of the blind man and the companions’ supplication for rain, and despite his rejection of that, it is a rejection of the authentic hadith and the actions of the companions, may God be pleased with them, as we will explain:**

**\*Hadith of Istisqa:**

 **On the authority of Anas (may Allah be pleased with him): “Whenever they were in a drought, Omar ibn al-Khattab (may Allah be pleased with him) would seek rain through al-Abbas ibn Abdul Muttalib, saying: ‘O Allah, we used to seek intercession with You through our Prophet and You would give us rain. Now we seek intercession with You through the uncle of our Prophet, so give us rain.’ And they would be given rain.” Narrated by al-Bukhari, and similarly on the authority of Ibn Omar and others, and their hadiths are in the Musnads and elsewhere. Dr. Izzat Attia says in Al-Bida’: Whoever ponders the words of Ibn Taymiyyah will find that he denies the occurrence of intercession or asking Allah through a created being in general, but he does not provide us with any evidence for that. Rather, the evidence in the Shari’ah is contrary to that, as the Companions sought intercession with the Prophet (blessings and peace of Allah be upon him) without any opposition.****And after that, they sought intercession through the Prophet's uncle.****Ibn Abi Shaybah narrated with a sound chain of transmission on the authority of Abu Saleh al-Samman on the authority of Malik al-Dar, who was the treasurer of Umar ibn al-Khattab, who said: “The people were afflicted with drought during the time of Umar, so a man came to the grave of the Prophet****He said: O Messenger of God, pray for rain for your nation, for they have perished. So the man came in a dream and said to him: Go to Umar. He said to him: You are praying for rain, so you should have two hands. Umar cried and said: O Lord, they have spared nothing but what you are unable to do. Ibn Hajar al-Asqalani mentioned and also confirmed it in Fath al-Bari, Part Three. Al-Kawthari mentioned that this hadith clearly states the practice of the Companions in praying for rain with it.****After his death, no one denied it, even though the news reached them and was brought to the Commander of the Faithful, so he would spread it and circulate it. Al-Darami narrated, “When the people of Medina suffered from drought, Aisha, may God be pleased with her, advised them to make the grave of the Prophet...** **“He opened it up to the sky so that there was no roof between it and the sky. So they did, and it rained until the grass grew and the camels grew fat until they were plump. So it was called the year of the plumpness.” End of Al-Kawthari’s words in Muhq Al-Taqool. Dr. Izzat Attia also says: Ibn Taymiyyah’s statement that the legitimate supplication among the Companions is supplication through the Prophet’s supplication.****No, the question itself is not acceptable, as Ibn Hajar says, because it is likely that they asked God for rain, seeking His intercession.****And also with his uncle Al-Abbas, may God be pleased with him. It is not hidden that the supplication with Al-Abbas was not only for his person, but also for his kinship to the Prophet.** **It includes supplication to the Prophet himself.****And if it is said: Why did they not seek intercession directly through the Prophet?****And he is in his grave and they sought intercession through his uncle? Because the prayer for rain is a prescribed act of worship that is performed by a living, accountable person, namely Abbas. End quote. And I say: The statement that it is not permissible to seek intercession through a created being contradicts the belief of Ibn Taymiyyah, may God have mercy on him, as he permits seeking intercession through righteous deeds. And it is the belief of the people of the Sunnah that deeds are created, so there is no difference between a righteous deed created for God and a righteous servant created for God.**

**\*Hadith of the blind man:**

 **Narrated by Al-Tirmidhi, who said: Hasan Sahih Gharib. Narrated by Al-Hakim, who said: Its chain of transmission is authentic according to the conditions of Al-Bukhari and Muslim. Narrated by Ibn Majah, and narrated by Al-Tabarani through many authentic chains of transmission, as stated in Majma’ Al-Zawa’id. It is clear and explicit in seeking intercession through the Prophet’s person.****Al-Tabarani narrated through authentic chains of narration on the authority of Uthman ibn Affan, the Commander of the Faithful, that he had a need of his, but Uthman did not pay attention to him or look into his need. So he met Uthman ibn Hanif and complained to him about that, so Uthman said to him: Go to the ablution area and perform ablution, then go to the mosque and pray two rak’ahs in it, then say: O Allah, I ask You and I turn to You through our Prophet Muhammad.****Prophet of Mercy, O Muhammad, I turn to my Lord with you to fulfill my need, and remember your need, so the man went and did what he was told, then the door of the Commander of the Faithful, Uthman, so the doorman came until he took him by the hand and brought him in to Uthman bin Affan, so he sat him with him on the couch and said: What is your need? So he mentioned his need and he fulfilled it for him, then he said to him: You did not mention your need until this hour, and he said: Whatever you have of need, come to us, then the man went out from him and met Uthman bin Hanif and said to him: May Allah reward you with good, he did not consider my need nor pay attention to me until I spoke to him about it, so Uthman bin Hanif said: By Allah, I did not speak to him, but I witnessed the Messenger of Allah****A blind man came to him and complained to him about the loss of his eyesight, so the Prophet said to him:****Or be patient?He said: O Messenger of God, I have no leader and it is difficult for me. The Prophet said to him:****: Go to the ablution place and perform ablution, then pray two rak'ahs, then supplicate with these words. Uthman ibn Hanif said: By God, we had not parted and our conversation had been prolonged until the man entered upon him as if he had never been afflicted with any harm. And according to Al-Hakim: So he ordered him to perform ablution, and he should do it well, and pray two rak'ahs and supplicate with this supplication: O God, I ask You and I turn to You through Your Prophet Muhammad, the Prophet of Mercy. O Muhammad, I turn to my Lord through you regarding this need of mine, so that You may fulfill it for me. O God, let him intercede for me.**

 **\*\*Imam Hassan al-Banna said in the message of teachings, explaining and summarizing this disagreement that Imam Ibn Taymiyyah mentioned in the noble principle “The question is by the Messenger himself.”****This is what a group of people hold, and there are reports on this from some of the predecessors, and it is present in the supplications of many people. Hassan al-Banna transmits this disagreement and says: “And supplication, if it is linked to seeking intercession with God or with one of His creations, is a secondary disagreement regarding the manner of supplication and is not one of the issues of belief.”**

 **I say: It is obligatory to convey the disagreement of the imams on legal issues, but the scientific precision that Imam Hassan al-Banna sought shows us the extent of his legal knowledge and his ability to comprehend matters for the following reasons:**

 **First: He mentioned that this is a minor disagreement and not a matter of belief, as supplication is to God and not to a created being, and supplication to God alone is the belief of monotheism. However, the disagreement of the scholars that he mentioned is related to the manner of supplication, as the disagreement is over one of the manners of supplication, which is seeking intercession through a created being and asking for his intercession when supplicating to God, such as supplicating to God and seeking intercession through righteous deeds, which is agreed upon by Muslims.**

 **Second: Imam Hassan al-Banna said in the paragraph directly preceding this: “Visiting graves, whatever they may be, is a legitimate Sunnah in the traditional manner, but seeking help from the dead, whoever they may be, calling upon them for this, asking them to fulfill needs from near or far, making vows to them, constructing graves, covering them, lighting them, wiping them, swearing by other than Allah, and what is related to that, are innovations that must be fought. We do not interpret these actions in order to block the means.” In this paragraph, the Imam settled the issue of supplication to other than Allah and made it obligatory to fight it, rather he forbade interpretation, whatever it may be, in order to block the means. Then he explained an issue related to the manner of supplicating to Allah, which is disputed among the Imams, and he was not the one who said it, in order to be honest in the presentation and accurate in transmitting from the Imams.**

 **Third: Imam Hassan al-Banna did not order following any of the opinions of those who differed on the issue, because his mission was to explain what the imams had in understanding the religion according to the people of the Sunnah and the Community, and his purpose was not to choose an opinion or doctrine.**

 **Fourth: What Hassan al-Banna, may God have mercy on him, said is exactly what Imam Muhammad ibn Abd al-Wahhab, may God have mercy on him, said in the collection of fatwas of Sheikh Muhammad ibn Abd al-Wahhab, page68 - 69 He mentioned: Their saying in the prayer for rain: There is no harm in seeking intercession through the righteous, and Ahmad’s saying: Seeking intercession through the Prophet.****Especially with their saying that no creature can be called upon for help, the difference is very clear, and the discussion is not what we are talking about, as some permit seeking help through the righteous, some of them limit it to the sons of Adam.** **Most scholars forbid and dislike this, as this issue is one of the issues of jurisprudence. Even if the majority’s opinion that it is disliked is correct, we would not denounce those who do it. End of his words. I say: This imam says that seeking intercession through one of the righteous people is one of the issues of jurisprudence, and this is exactly what Imam Hassan al-Banna said.**

****

**season**

**Is innovation applied to everything that the Prophet did not do?** 

**1- Is carpeting in mosques an innovation??This was not the case during the time of the Messenger of God.** **?**

**2- Is the sermon and call to prayer over the microphone an innovation??The call to prayer was made on the rooftops and the microphone was made by the infidels, and the Messenger of God did not speak about it.****?**

**3- Is it an innovation to commit to a religious lesson on a specific day and time and repeat it??It was the Messenger of God****People are inspired by preaching?**

**4- Is it an innovation to adhere to the sermon of need in every Friday sermon??It was not transmitted from the Prophet** **Commitment in his sermon to the sermon of need?**

**5- Is adhering to a uniform color and style of clothing an innovation??The companions, men and women, did not adhere to one color in their clothing.?**

**6- Is wearing a sutrah when giving a religious lesson to women an innovation??The prophet did not do that.** **Not the companions and scholars?**

**7- Is it an innovation to have a separate place for women from the mosque??Women used to pray in the same mosque behind men during the time of the Prophet.****And the covenants of the caliphs.**

**8- Is placing copies of the Qur’an in mosques and reading from them before Friday prayers an innovation??None of this happened during the time of the Messenger of God.** **.**

**9- Is the operation of reading and audio libraries in mosques an innovation??This was not the work of the Companions, neither during the era of prophecy nor after it.**

**10- Is hanging posters and banners on the walls of mosques an innovation??This was not what was known among the righteous predecessors.**

**11- Is recording sermons and lessons on tapes and using devices for that an innovation??This was also not practiced during the era of the Companions and the era of prophecy.**

**12- Is the connection of electricity and lighting of mosques and minarets an innovation??This was not the case during the era of the Messenger of God.** **.**

**13- Is the use of fixed and portable fans in mosques an innovation??There were no fans in the first days?**

**14- Is it an innovation for the Druze to gather in a group and announce it??**

**15- Is holding group Iftars in mosques an innovation??It was not known and transmitted from the righteous predecessors.**

**16- Is the Aqeefa, announcing it and making it in mosques an innovation??**

**17- Is announcing blood donation campaigns an innovation??Is blood donation an innovation??Is donating blood in mosques an innovation??**

**18- Is group seclusion in mosques an innovation??Is it an innovation for those in seclusion to gather for food or to listen to a lesson??**

**19- Is the call to prayer based on the astronomical calendar an innovation??They used to observe the sun and the sky to know the prayer times. Is placing the results on the wall of the mosque an innovation??**

**20- Is performing prayers and reciting them over microphones an innovation??**

**21- Is placing clocks to know the times in mosques an innovation??**

**22- Is distributing publications in mosques an innovation??**

**23- Is collecting zakat in mosques an innovation??Is announcing this with a microphone an innovation??**

**24- Is distributing aid and women standing in front of mosques to receive aid an innovation??**

**25- Is using toilets and bathrooms for ablution and bathing in mosques an innovation??**

**26- Is it an innovation for all people to take off their shoes to perform prayers??They used to pray with their shoes on and not take them off during the time of the Prophet.** **.**

**27- Is exposing one’s head to the nakedness during prayer an innovation??They used to cover their heads during prayers during the time of the Messenger of God.****.**

**28- Is it an innovation for people to abandon the turban and adopt it as part of their clothing??**

**29- Was the commitment to teaching religion by teaching jurisprudence, biography, interpretation, and the like something that the Messenger of God did?****Is that an innovation?**

**30- Is writing questions on paper and presenting them to the sheikh to answer an innovation??Women and men were asking the Prophet** **Oral?**

**31- Is the seclusion of millions in congregation in the Two Holy Mosques an innovation??He did not know such a thing and he was used to it?**

**32- Do a job Umrah in Appointments And occasions Snoopa heresy ?**

**33- Do exit water Zamzam from The well And put it in utensils inside The mosque heresy ?**

**34- And is it? sale water Zamzam heresy ?**

**35- And is it? take Roles Multiple To the mosque The sanctuary And the mosque The prophetic heresy ? Movie It is not that Made To in Time the first.**

**36- And is it? take Minarets High And without The call to prayer On it heresy ? And is it? this profusion Who is she About him ? And is it? It is considered decoration The mosque Who is she About him ?**

**37- Is not performing Tawaf while riding camels or other means abandoning the Sunnah??**

**38- Is using marble and decoration for mosques an innovation??**

**39- Is covering the Kaaba annually and on a specific day an innovation??**

**40- Are funeral prayers in the mosque an innovation??**

**41- Is the supplication of completing the Qur’an in the presence of millions in the Holy Mosque an innovation??**

**42- Is completing the Qur’an on a specific day and being keen to attend it an innovation??**

**43- Is it an innovation to have communal toilets and restrooms around the mosque??None of this happened during the time of the Messenger of God.****.**

**44- Is it an innovation to build domes over mosques and over Safa and Marwa??**

**45- Is the relaxation of the Mas’a and Mataf an innovation??**

**46- Is air conditioning the mosque an innovation??**

**47- Is spreading carpets and conducting collective campaigns to clean the mosque an innovation??**

**48- Is circumambulating and running around the mosque an innovation??**

**49- Is it an innovation to limit lessons, preaching, and enjoining good in the mosque to specific people??**

**50- Is broadcasting prayers via satellite channels and radio an innovation??Is the presence of cameras and designated places for that in the mosque an innovation??**

**51- Is it an innovation to allow official delegations and princes to perform Tawaf, Sa’i, and enter the Holy Kaaba without the general Muslims??**

**52- Is collective supplication during circumambulation an innovation??Is making pilgrims an innovation??**

**53- Is organizing pilgrims and charging fees to enter the holy places an innovation??**

**54- Is it an innovation to prevent someone who wants to perform Hajj except with the approval of the authorities??**

**55- Is searching those entering the mosque an innovation??**

**56- Is distributing printed materials, copies of the Qur’an, and managing the mosque an innovation??**

**57- Is placing a marble plaque on the door of the mosque with the name of the one who ordered its construction an innovation??**

**58- Is it an innovation to set up camps in Arafat, Mina and Muzdalifah, which are the places of rest for those who came before??**

**59- Is it permissible to build mosques in Arafat and Muzdalifah in the place where the Messenger of God prayed?****Innovation? It was not like that in all the early ages of Islam.**

**60- Is building the Jamarat and the passages in Mina an innovation??Is building hospitals, fire departments, etc. an innovation??**

**61- Is it an innovation to appoint someone to guide the pilgrims and enjoin what is right and forbid what is wrong in the places of the sacred sites??**

**62- Is riding cars to move between the holy sites an innovation??**

**63- Is limiting one sermon during Hajj to one sermon an abandonment of the Sunnah and an innovation, as the Prophet (PBUH) gave a sermon...****Three speeches?**

**64- Are the bridges and buildings in Mina an innovation??**

**65- Is it an innovation to officially abandon spending the night in Mina on the Day of Tarwiyah and transport the pilgrims directly to Arafat??**

**66- Is traffic regulation, crowd control, etc. an innovation??No one was organizing the pilgrims' movement in the early days.**

**67- Is collective supplication in Arafat an innovation??**

**68- Is allocating places for princes and their guests in Arafat and Mina an innovation??**

**69- Is allocating places for each country in the holy sites an innovation??**

**70- Is transporting pilgrims by planes, ships and cars an innovation??**

**71- Is it an innovation to prevent the driving of the sacrificial animal to its place??**

**72- Is it an innovation to delegate a company to slaughter on behalf of pilgrims??**

**74- Is broadcasting the Day of Arafah and the sermon on channels and radio an innovation??**

**75- Is planting trees and lighting Arafat an innovation??**

**76- Is reading the sermon from a piece of paper an innovation??**

**All these issues and others need to be researched for those who say that everything that the Messenger of God did not do****There is innovation in religion, and all of these are matters that fall within this framework and this concept. As for those who consider this to be among the public interests, approval, and good innovations, they do not deny anything of it.**

**Praise be to God, Lord of the Worlds.**

 **Mohammed Hussein**

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