

The Ethics of Islamic Da'awah is the Way of the Successful Muslim: A Jurisprudential and Islamic Call study in The Best Morals

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Abstract

This study examines the ethics of Islamic da'wah (calling to Islam) as a safe haven for the Muslim's life, guiding him to the best paths in this world. Hence, the importance of the study emerges. The research also aims to clarify the harms of hypocrisy in a Muslim's life, as hypocrisy nullifies good deeds if it is done for the sake of reputation, fame, or pleasing people rather than God. Another objective is to highlight the importance of proper etiquette in speech, guarding one's tongue from excessive and harmful talk, and demonstrating the importance of patience and forbearance in a Muslim's life. The researcher used the descriptive-analytical method, and the study reached several conclusions, including: that brotherhood and love among Muslims are among the blessings that God Almighty bestowed upon His believing servants, as He saved them through Islam from the darkness of disbelief and polytheism, and the hatred and enmity that were deeply rooted in pre-Islamic society with its warring tribes and unjust customs. God Almighty said, "And remember the favor of God upon you when you were enemies, and He brought your hearts together, so you became, by His favor, brothers" (Surah Al Imran: 103). Among the conclusions is that... Good character guides one along the path of virtue and away from vice. Through noble character traits, a person's faith is perfected, their condition improves, and they attain happiness in this life and the hereafter. The glory of the Muslim nation lies in its virtuous character. Among the recommendations is the following: The study recommends the following: We Muslims take the Prophet Muhammad (peace and blessings be upon him) as our role model, for his character was the Holy Quran. Therefore, the study recommends that Muslims must emulate the Prophet Muhammad (peace and blessings be upon him) in good character and all acts of worship. We must adhere to the Holy Quran and the Sunnah of our Prophet Muhammad (peace and blessings be upon him), and we must be deterred by the Quran and the Prophetic Sunnah. We recommend that we make memorization, explanation, and understanding of the Quran essential to the lives of students in the current generation. We must not allow any educational institution to abandon the Holy Quran under the pretext of modernity, artificial intelligence, or anything similar. The study recommends that we instill in today's generation that the Holy Quran and the Prophetic Sunnah are the true character of a Muslim.

Keywords: Ethics of Da'wah (Call), Muslim Life, Forgiveness and Tolerance, Guarding the Tongue (Keeping Silent).

Chapter One

(A) Theoretical Framework of the Research:

This chapter includes the research problem, the importance of the research, the research objectives, previous studies related to this research, the methodology used, the introduction containing a preface, and the structure of the research.

- Firstly: Research Problem: The research problem lies in the emergence of violations of Islamic law by some Muslims, which have been attributed to all Muslims, both individually and collectively, and to Islam as a divine religion facing numerous other doctrinal challenges. Hence, the research problem arises in the following question: How can a Muslim be successful in this life and in the hereafter? Is adhering to the principles of Islamic propagation the path to success and salvation?
- Secondly: Research Importance: Its importance lies in the crucial importance of the individual Muslim's life in light of the Islamic religion.
- Thirdly: Research Objectives: The research objectives are to identify the factors contributing to the success of a Muslim through following the ethics of Islamic propagation, which are implicitly derived from Islamic ethics.
- Fourthly: Methodology used in the Research: The researcher used the descriptive-analytical method.
- Fifthly: Previous Studies in this Research: To the best of the researcher's knowledge, the researcher has reviewed several studies on the ethics of Islamic Da'wah (calling to Islam), such as Imam Muhammad al-Ghazali's book "The Character of a Muslim," among many others. Therefore, the researcher has his own approach in linking the ethics of Islamic Da'wah to the ethics of a Muslim.
- Sixthly: Introduction, which includes a preface to the Muslim's devotional life and an explanation of the research's structure, as follows: Chapter One, entitled "The Theoretical Framework of the Research," and Chapter Two, entitled "The Dangers of Hypocrisy on the Life of a Muslim."...etc.

(B) Introduction:

Muslims strive to follow the great example of Prophet Muhammad (P.B. UH) but do not worship him in However, any way. Islam teaches Muslims to respect all of messengers. mean Allah's prophets and respecting and loving them does not worshipping them. Muslims know that all worship and prayer must be directed to God alone.

In fact, the worship of Muhammad or anyone along with, or instead of, Almighty God is considered an unpardonable sin in Islam. Even if a person claims to be Muslim but worships or prays to anything other than God, it invalidates one's claim to Islam. The Declaration of Faith makes it clear that Muslims must worship God alone.

Islam teaches that human beings should take positive action in this life and supplement it with prayer. Some people are lazy and careless and then blame the negative result on destiny or fate. Some even say that, if God had willed, they would not have Muslims strive to follow the great example of Prophet Muhammad (P.B.U.H.) but do not worship him in However, any way. Islam teaches Muslims to respect all of messengers. mean Allah's prophets and respecting and loving them does not worshipping them. Muslims know that all worship and prayer must be directed to God alone.

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Islam teaches that human beings should take positive action in this life and supplement it with prayer. Some people are lazy and careless and then blame the negative result on destiny or fate. Some even say that, if God had willed, they would not have sinned or committed crimes. All of these arguments are completely erroneous, because God has taught us how to live and has ordered us to always do what is right, God has not ordered us to do anything that we are unable to do or prohibited anything that we cannot avoid, because His justice is complete and perfect. Each individual is held responsible within the limits of their ability and not beyond of sinned or committed crimes. All of these arguments are completely erroneous, because God has taught us how to live and has ordered us to always do what is right, God has not ordered us to do anything that we are unable to do or prohibited anything that we cannot avoid, because His justice is complete and perfect, each individual is held responsible within the limits of their ability and not beyond.

Chapter Two: Explanation The Terminologies. of the research

(A) About The Meanings of Moral:

On the meaning of ethics: The word "ethics" in Arabic ' it is derived from (Kholig) letters ⁽¹⁾ and has several meanings, including: "The garment became worn ⁽²⁾ out" (Kholg Althob: means good). It also means "to wear out" or "to become worn." One might say, "A man is not a man of good character " (Kholog Ragul laisa), meaning he has no share of good character. God Almighty created creation (Allah, Khalag Alkhalg), meaning He brought it into existence according to a measure dictated by wisdom. He is the Lord of creation and all creation. A woman is described as "creative", (Imrah khalogah), meaning she possesses good character and physique. One might say, "He has good character" (Laho Kholig which is what he was created with in his nature). ⁽³⁾

¹ See Al-Ghazali: Ihya Ulum al-Din, vol. 4, p. (5414).

² See Miqdad Baljin, Islamic Moral Education, p. (75).

³ See Ahmad Amin, Al-Akhlag, p. (62).

(B) Ethics in terminology: Ethics has several definitions, both ancient and modern, including:

Imam Abu Hamid al-Ghazali defined ethics as: a firmly established disposition in the soul from which: - Actions proceed easily and effortlessly without the need for thought or deliberation. ⁽⁴⁾ Ethics has been defined in modern times as: the principles and rules that govern human behavior, as determined by Islamic law, to regulate human life and define relationships with others in a way that fully achieves the purpose of human existence in this world. ⁽⁵⁾

Ahmad Amin defined character as: a habit of will, or the persistent dominance of one inclination over another in a person. ⁽⁶⁾ Thus, a generous person is one whose inclination is predominantly to give, while a miser is one whose inclination is predominantly to withhold. Character is a dominant psychological state in a person that is reflected in their actions, which are called behavior

Ethics in the Holy Quran and the Prophetic Sunnah: First: Ethics in the Holy Quran: God Almighty ⁽⁷⁾ said to His Messenger Muhammad, peace and blessings be upon him, "And indeed, you are of a great moral character"⁽⁸⁾ The meaning of the verse is: that you possess the character with which God has favored you in the Holy Quran. God has also described His noble Messenger with the highest moral character in His saying, "Take what is offered freely, enjoin what is right, and turn away from the ignorant" ⁽⁹⁾. Second: Ethics in the Sunnah: The Messenger of God, peace and blessings be upon him, said, "Righteousness is good character..."⁽¹⁰⁾ It was narrated on the authority of Nawwas ibn Sam'an that he said: I asked the Messenger of God, peace and blessings be upon him, about righteousness and sin, and he said, "Righteousness is good character, and sin is what troubles your conscience and what you would hate for people to know about." The Messenger of God, peace and blessings be upon him, also said, "Nothing is heavier in the scales on the Day of Resurrection than good character, and God hates the obscene and foul-mouthed person." ⁽¹¹⁾ Remembrance: The meaning of remembrance is the servitude of the heart and tongue, and it is not temporary. Rather, they are commanded to remember their God and beloved in every situation, standing and lying on their sides.

(C) About The Meaning of Islam:

The religion of Islam is the acceptance of, and obedience to the teaching of God which He revealed to His last prophet, Muhammad (pbuh), How does someone become a Muslim? Simply by saying with conviction "la ilaha illa (Allah) and Muhammad is the Messenger (prophet) of God. "The first part "There no true god but God" means that none have a right to be worshipped but God alone, and that God has neither partner nor son. To be a Muslim, One should also believe that the Holy quran is

⁴ See: Studies in Wisdom and Ethics, Sudan Open University, Professor Abbas Mahjoub, 2006, p (145-150).

⁵ Muhammad Qutp, Manhaj Altarbiyah Alislamiyah, p (126-127)

⁶ See: Ahamed Amin, Alakhlag p (62)

⁷ Abass Mahjob, Usul Alfikr Altarbwi Fi Alislam, without date (312)

⁸ Surah Al-Qalam, verse (4).

⁹ Surah Al-A'raf, verse (199).

¹⁰ Narrated by Muslim, vol. 4, hadith no. 2553

¹¹ Narrated by Muslim, vol. 4, no. (2554).

the Literal word of God, revealed by Him, Believe that the day of judgment (the Day of Resurrection) is true and will come, as God promised in the Quran, A accept Islam as his or her religion, Not worship anything nor anyone except God. ⁽¹²⁾

Chapter Three: The habit of hypocrisy in the Muslim's Life

(A) Sincerity in the Life of Muslim:

This sincerity is temporary, those conditions which befall a man and sometimes do not befall, how can they be called moral conduct? Allah wants that He should be truly and correctly known and recognized and should be respected and honored in good or bad condition, as deserving of Him. People should give their due place to honest and sincere intention and good conduct in their lives. Their attachment to these qualities should be strong and should not break at any time, and they should not make any other thing but selflessness and Allah's pleasure as an ideal to follow in their life. ⁽¹³⁾

This heat of sincerity dies down gradually as passion for greed for wealth, self-love, egotism, hunger for position and office, hypocrisy and desire to be famous increases. ⁽¹⁴⁾ But to Allah only that act is desirable which is free from all these undesirable impurities:

"⁽¹⁵⁾ Surely, pure religion is for Allah only ".

The example of the superior nature is like that of a ripe fruit, which requires to be protected from diseases and mishaps in order to preserve its sweetness and cleanness,

For this reason, Islam has considered hypocrisy in righteous acts as most abominable and has declared it as shirk, associating someone else with Allah.

The truth is: this hypocrisy ⁽¹⁶⁾ destroys all acts as white ants destroy slowly all things they come in contact with. When the habit of hypocrisy takes roots in any man's dealings, as germs of an infectious disease spread in the society, then it becomes a sort of idolatry and throws its practitioner into the fire of hell.

The Prophet has said: "A little hypocrisy is also polytheism, He who is hostile to Allah's friends, he openly declares a war against Allah, Allah likes those who are righteous, who fear him and who pray secretly, those who would not be missed if they disappear and would not be recognized if they are present. Their hearts are the lamps of guidance. They remove darkness from every piece of land."⁽¹⁷⁾

¹² See The Book: A brief Illustrated guide to understanding Islam, the web site of This Book: www.islam-guide.com.3adition,and three addition.

¹³ See the Book: Dirasat fi Alhakimah wa Alakhlag, Prof, Aabas Mahajob, Sudan, Open Uni. p (272)

¹⁴ See: The book, Tathakirt Aldaat,Albahi Alkhaoli,dar alaturath ,Cairo,p(70)

¹⁵ قال تعالى (أَلَا لِلَّهِ الدِّينُ الْخَالِصُ)، (3) Surah AlZumor ,verse , no (3)

¹⁶ Cairo, p (69-80) See the Book: General Characteristics of Islam, by: Dr. Yusuf AlQaradawi

¹⁷ نص الحديث: قال رسول الله صلى الله عليه وسلم (اليسير من الرياء شرك، ومن عادى أولياء الله، فقد بارز الله بالمحاربة، إن الله يحب الأبرار الأتقياء الأخفياء، الذين إن غابوا لم يفتقدوا وإن حضروا لم يعرفوا، قلوبهم مصباح الهدى، يخرجون من كل غبراء مظلمة) Alhadith narrated,by Ibn Magah,with no(3989)

Ibn Abbas narrates that one man asked the Prophet: "O Messenger of Allah! I take up a stand with the intention of seeking Allah's pleasure, and I wish that the people of my country should see it. What do you think of it?" The following verses were revealed before the Prophet gave an answer:

"Whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner."⁽¹⁸⁾

(B) The Hidden Corruption of Hypocrisy in the life of the Muslim:

The severe criticism and attacks which Islam has unleashed on the evils emanating from hypocrisy and want of sincerity is because it is a kind of corruption that is not discernible, and keeps the carnal desires and the wicked wishes of the self-hidden.⁽¹⁹⁾

The evils which can be seen give rise to other evils and increase the rate of corruption of the society considerably. Such evils are considered very low and mean, and on account of this consciousness and feeling it is quite possible that the man who commits them may give them up sooner or later, and may turn a new leaf.

But that sinning which puts on the garb of worship has its evils hidden from the sight of the sinner himself and the society is also not able to recognize it.⁽²⁰⁾

It is so because such a criminal remains absorbed in the ramifications of his acts, He is under the impression that he is also working for the pleasure of Allah, then how can he realize that he has committed a sin? And how can he turn away from a thing which he considers righteous?

As regards the general society, it is harmed more by the learned (Scholars) hypocrites than by the poor and needy people, who are the habitual criminals of this type.

Want of sincerity in the talented people makes their ability a curse for the country, and such a society suffers a setback instead of making progress. It is also true that to pollute a virtue with the impurities of the self is to downgrade its value. This is another crime which is committed for want of sincerity.

(C) Doing the best for Seeking Mankind Approval:

The man wants to please other men and is neglecting to seek the pleasure of his Lord; he does not understand, on account of his foolishness, as to what his sin signifies.⁽²¹⁾ He is turning away from the Being who is Most Powerful and who is Independent of everything to those beggars who have neither power, nor riches. That is why Allah's Messenger has said: "When on the Day of Resurrection, about the occurrence of which there is no doubt, Allah will gather all the people who came first and

¹⁸ نص الحديث والآية (عن ابن عباس قال رجل: يا رسول الله! أقف الموقف، أريد به وجهه، وأريد أن يرى موطني، فلم يرد عليه رسول حتى نزلت الآية (فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)) (110) Surah Alkhaf, verse no

¹⁹ See: The Book Khalog Almuslim, By : Muhammad Algazalli pr.9, 1974-1394, p (75-76)

²⁰ See: The Op, Cit, p(77)

²¹ See The American Journal of Islamic Social Sciences without date and others, p (305-310)

last, a caller will give a call: 'Whoever has associated another with Allah in his acts should seek his reward from that partner because Allah is freer from partnership than all the partners. (22)

(D) Soldiers should Prove their Sincerity of Action:

Whether it may be a common soldier or a commander, the soldiers should keep their Fighting, free from all the impurities of worldly show and trappings, because they have attached their life and death with a sacred duty, compared to which ranks, medals, honors, salaries, etc., have no value, they should give preference to whatever is with Allah, and should sacrifice their desires for pure devotion and sincere submission.

It is said by Abdullah bin A'mar bin A'as that he said

"O Messenger of Allah! show me the difference between jihad and battle." The Prophet replied: O Abdullah bin A'mar! If you fight displaying

"-patience and for seeking the pleasure of Allah, then He will lift you in the same state; and if you fight with pride on the largeness of your numbers and to show to the people, then Allah will lift you in the same state. O Abdullah bin A'mar! In whatever condition you fight or you are killed, Allah will lift you in that condition (23)

(E) Employees in Islam a community their Work in the Cause of Allah:

The writing work that the employees do in their offices, the accounts that they maintain, the intellectual energy that they spend, the manual work which they do with their hands, all these activities should be conducted by them in the interest of their country and for seeking the pleasure of Allah. (24)

An animal labors for the whole day for its fodder. The efforts and labor of a common man has the value of an animal's labor, and all his work and labor are in proportion to his salary, and that is his purpose and center of activity. (25)

But an intelligent and wise man knows the value of his ideas and his acts and employs them in the cause of some great objective.

It is very regrettable that the general employees are suffering from this disease. They do not understand anything else but wealth, ranks and promotion. They consider their world and their religion also limited by this circle only, and they think that it is the axis of their happiness and sorrow, action and inaction, desire and ambition, and their lives revolve round that only.

²² نص الحديث: (إذا جمع الله الأولين والآخرين ليوم القيامة، ليوم لا ريب فيه، ناد مناد، من كان أشرك في عمله لله أحداً، فليطلب ثوابه من عنده، فإن الله أغنى الشركاء عن الشرك) (3154) Turmuzi with no

²³ نص الحديث (عن عبد الله بن عمر بن العاص قلت: يا رسول الله، أخبرني عن الجهاد والغزو فقال: يا عبدالله بن عمرو، إن قاتلت صابراً محتسباً بعثك الله صابراً محتسباً، وإن قاتلت مرأياً مكاثراً بعثك الله مرأياً مكابراً، يا عبد الله بن عمرو، على أي حال قاتلت أو قتلت، بعثك الله على تلك الحال) Alhadith narrated by :Abyhaqi, with no(19018)

²⁴ See The Book :Fiqh According to the Quran and Sunnah. Volume1-2, Muhammad Sabhi Ibn HassanHalag

²⁵ See the Book: Fafiro illa Allah Abi Thar Algalamoni, Cairo ,without date, p(229)

The Three Sects on the Day of Judgment: Allah's Messenger has said: "When the last period would come, there would be three sects in my Ummah (The nation of Islam), One sect will sincerely worship only Allah. The second sect will worship as hypocrites. The third sect will worship so that they may defraud others of their wealth. When Allah would gather them on the Day of Judgment and say to the last sect: 'By My honor and grandeur, what did you expect to get from My worship?' He would answer: 'By Your honor and grandeur, I was fraudulently taking others' property by that.' Allah would say that whatever he had collected was of no use to him and would command him to be sent to hell. Then He would address the sect whose worship was governed by hypocrisy: 'By My honor and grandeur, tell Me what was your purpose?' He would say: 'By Your honor and grandeur, the purpose was to show to the people.' Allah would say: 'Nothing from it has reached me. Take him away to hell.' Then the Almighty Allah would ask the sect that was sincerely worshipping Him: 'By My honor and grandeur, what did you expect to get from My worship?' He would answer: 'By Your honor and grandeur, you are better aware of the condition of the person who sought Your words and Your pleasure.' Allah would say: 'My slave has spoken the truth. Take him to Paradise).'⁽²⁶⁾

(F) Seculars and Muslims in general have to keep the Pleasure of Allah before Themselves:

In the fields of learning and culture deep sincerity is"

Sincerity in Knowledge and Education:

"extremely necessary, Knowledge is such a pure and high thing that on its basis Allah granted superiority to man over all the other creatures. ⁽²⁷⁾ Therefore, it would be a very mean thing if it is utilized in furtherance of human motivations and if it is reinforced with mischief, corruption, and carnal desires. The world received a great setback at the hands of those learned men who did not possess good moral character, and were deprived of purity and loftiness.

Islam has made it compulsory for the teacher and the taught to give proof of sincerity in the matter of knowledge, and should give preference to high values and public interests over all other things. This activity of learning and teaching is, however, undertaken with the purpose of merely earning wealth. This limits its utility to individuals only. In this way this valuable treasure is wasted, as is seen in the case of lakhs of people. In fact, it amounts to depreciate the value of learning and to waste this great message.

²⁶ نص الحديث: قال رسول الله صلى الله عليه وسلم (إذا كان آخر الزمان صارت أمي ثلاث فرق، فرقة يعبدون الله خالصاً، وفرقة يعبدون الله رياء، وفرقة يعبدون الله ليستأكلوا به الناس، فإذا جمعهم الله يوم القيامة، قال للذي يستأكل الناس بعزتي وجلالي ما أردت بعبادتي؟ فيقول بعزتك وجلالك أستأكل بها الناس، قال لن ينفعك ما جمعت، إنطلقوا به إلى النار، ثم يقول للذي يعبد رياء، بعزتي وجلالي ما أردت بعبادتي قال بعزتك وجلالك رياء الناس، قال لم يصمد إلي منه شيء، إنطلقوا به إلى النار، ثم يقول للذي كان يعبد خالص: بعزتي وجلالي ما أردت بعبادتي؟ قال بعزتك وجلالك أنت أعلم بذلك من أردت به، أردت به ذكرك ووجهك، قال صدق عبي، إنطلقوا به إلى الجنة) (5105) p

Alhadith Narrated by Altabarani, with no: p(5105) See The Book: Islamic Creed Series(4), The Messengers And Messages By: Dr. Umar S.al-Ashqar, p(34-50)²⁷

Allah's Messenger has said: "Anyone who has obtained a learning by which Allah's pleasure could be obtained, but his purpose was merely to achieve success in the world, then on the Day of Resurrection he will not be able to smell the fragrance of Paradise" (28)

Islam severely disapproves that a man should attain learning and when he gets proficiency in that line, he should start impressing others of his learning and his greatness, and open a battle-field of debates and controversial discussion. (29)

(G) The Disadvantage of Pride in Learning (30):

It is mentioned in the hadith: "Do not attain learning in order to express pride before the Seculars, nor by its help quarrel with the foolish people, nor through it try to overwhelm the meetings, but he who does so, his destination is fire)." (31)

Chapter Four: A briefing information about Jesus in Islam

(A) Muslims respect and revere Jesus (peace be upon him):

They consider him one of the greatest of God's messengers to mankind The Qur'an confirms his virgin birth, and a chapter of the Qur'an is entitled 'Maryam (Mary)'. The Qur'an describes the birth of Jesus as follow:

(Remember) when the angels said: "O Mary, God gives you good news of a word from Him (God), whose name is the Messiah Jesus, son of Mary, revered in this world and the Hereafter, and one of those brought near (to God). He will speak to the people from his cradle and as a man, and he is of the righteous." She said: "My Lord, how can I have a child when no mortal has touched me?" He said: "So (it will be). God creates what He wills. If He decrees a thing, He says to it only, "Be!" and it is." (32).

Jesus was born miraculously by the command of God which had brought Adam into being without a father. God has said:

(The case of Jesus with God is like the case of Adam. He created him from dust, and then He said to him, "Be!" and he came into being.) (33).

28 نص الحديث (قال رسول الله صلى الله عليه وسلم: من تعلم علماً مما يَبْغِي به وجه الله تعالى، لا يتعلمه إلا ليصيب عرضاً من الدنيا، لم يجد عرف الجنة يوم القيامة) (3664) Hadith Narrated by Abou Daod, with no (3664)

29 For more information, see, the Book: Albahar Alraigfi Alzahid wa Alrgaig, By: Ahhhamed Fared, p(1-8)

30 For more information or detail, you can see: Khalg Almslim By: Muhammad Alqazali, Op, Cit, p(6-9)

31 - نص الحديث (لا تعلموا العلم لتباهوا به العلماء، ولا تماروا به السفهاء، ولا تخيروا به المجالس، فمن فعل ذلك فالنار النار) Hadith Narrated by Ibn Majah , with no (254)

32 قال تعالى (إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ، وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ، قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ) Surah Al-ali Omran , verses (45-47)

33 قال تعالى (إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ) (59) Surah Al-ali Omran , verses (59)

During his prophetic mission, Jesus performed many miracles. God tells us that Jesus said: And (make him) a messenger to the children of Israel, (who will say) "Indeed" I have come to you with a sign from your Lord. I make for you the shape of a bird out of clay. I breathe into it, and it becomes a bird by God's permission I heal the blind from birth and the leper. And I bring the dead to life by God's permission. And I tell you what you eat and what you store in your houses."⁽³⁴⁾

Muslims believe that Jesus was not crucified. ⁽³⁵⁾ It was the plan him up to Him. And the likeness of Jesus was put over another of Jesus' enemies to crucify him, but God saved him and raised man. Jesus enemies took this man and crucified him, thinking that he was Jesus. God has said:

They said: "We killed the Messiah Jesus, son of Mary, the messenger of God." They did not kill him, nor did they crucify him, but the likeness of him was put on another man (and they killed that man) ... ⁽³⁶⁾

(B) Doctrine of the belief in one God:

Brought by earlier prophets, but Neither Muhammad nor Jesus came to change the basic The Aqsa Mosque in Jerusalem.

What Does Islam say how with the Muslims shall not smell the fragrance of Paradise. And he also said: Whoever has killed a person having a treaty though its fragrance is found for a span of forty years ⁽³⁷⁾.

Also, the Prophet Muhammad has forbidden punishment with fire even warned that on the Day of Judgment. The first cases to be He once listed murder as the second of the major sins. and he adjudicated between people on the Day of Judgment will be those of bloodshed.

forbidden to hurt them. Once the Prophet Muhammad said: The Muslims are even encouraged to be kind to animals and are died. On account of this, she was doomed to Hell. While she woman was punished because she imprisoned a cat until it imprisoned it, she did not give the cat food or drink, nor did she free it to eat the insects of the earth. ⁽³⁸⁾

He also said that a man gave a very thirsty dog a drink, so God forgave his sins for this action. The Prophet was asked: "Messenger of God, are we rewarded for kindness towards animals?" He said: There is a reward for kindness to every living animal or human. ⁽³⁹⁾

³⁴ قال تعالى (وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُخَيِّبُ الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ) Surah Ali Emran, verse no(49)

³⁵ The Messengers And Messages By: Dr. Umar S.al-Ashqar, p (291) (See The Book: Islamic Creed Series(4)

³⁶ قال تعالى (وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَّوْهُ وَلَٰكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا) Surah Alnissa, verse no (157)

³⁷- See the Book Muhammad in the Bible, By Prof, Abdu, lahad Dawud, The department of Islamic Affairs, State of Qatar, 5 edition , 1995, p(1-10)

³⁸ نص الحديث: (إن الله رفيق أمر الرفق بالمتى وبالحيوان)

³⁹ نص الحديث (قال رسول الله في كل كبد رطب أجر)

Additionally, while taking the life of an animal for food, Muslims are commanded to do so in a manner that causes the least amount of fright and suffering possible. The Prophet Muhammad said: (When you slaughter an animal, do so in the best way. One should sharpen his knife to reduce the suffering of the animal.)⁽⁴⁰⁾

About The virtue of pilgrimage and of Umrah: (It is reported on the authority of Abu Hurarah (bbuh) that the Messenger of Allah pbuh) said:

from Umrah to Umrah (i.e. the pilgrimage to Makkah) is expiation for any sins committed between them and there is no reward for an accepted Hajj except paradise⁽⁴¹⁾. Abu Hurairah (bbuh) that he said: I heard that

whoever performed Hajj and neither spoke indecently nor acted wickedly would return (free from sins) as on the day his mother born him⁽⁴²⁾ The obligation to specify the type of Hajj when Making the intention (Niyyah) specifying the type of Hajj to be performed when making the intention is obligatory.

Asama Bint Abi Baker (bbuh) that she said: My mother came to me, hoping for a favour from me during the lifetime of the prophet (pbuh) and I asked the prophet. (pbuh) may I treat her kindly? He replied, "Yes. Ibn Uyainah (bbuh) said: then Allah revealed⁽⁴³⁾.

Allah forbid you not, with regard to those Who Fight you not for your faith, nor drive you not of your homes.⁽⁴⁴⁾

-The obligation to advise the ruler: It is reported on the authority of Tameen Ad - Dori a companion of Muhammad prophet) that the prophet - pbuh - said

The religion (consists of giving sincere advice. we said: "for whom? He replied: for Allah, His Book His Messenger and for the leaders and General Muslims⁽⁴⁵⁾.

Clarification of what is incumbent upon the ruler with regard to those in his care : It is incumbent upon the ruler to defend the Muslims and to restrain the hand of the oppressor, to protect their borders to establish for them the Islamic law, in matters corporeal religious and financial to disperse the wealth of Allah in the places where it should be dispersed to avoid asking for than is necessary and to be over - zealous in self to correct people's behavior and their hidden deeds.

⁴⁰ نص الحديث (قال رسول الله صلى الله عليه وسلم إذا قتلتم فأحسنوا القتلى)

⁴¹ (العمرة إلى العمرة كفارة لما بينهما، والحج المبرور، ليس له جزاء إلا الجنة) Hadith, Narrted by : Al.Bukhari (No : 1773).

⁴² (من حج لله فلم يرفث ولم يفسق رجع كيوم ولدته أمه) Narrted by : Al.Bukhari (No : 1521).

⁴³ Surah AL - Mumtahinah. verse (No : 8).

⁴⁴ (لا ينهاكم الله عن الذين لم يقاتلوكم في الدين) The Holy Quran Text, Translation , Op, Cit, P.1534

⁴⁵ (الدين النصيحة قلنا لمن؟ قال: "الله ولكتابه ولرسوله، ولأئمة المسلمين وعامتهم". نص الحديث : 95/55).

Muhammad prophet – p.b.u.h - say:

There is none amongst the slaves (of Allah) who was entrusted with the affairs of his subjects and he died in such hesitate that he was dishonest in his dealings with over whom he ruled except that paradise is for bidden to him ⁽⁴⁶⁾.

It is obligatory to obey the ruler, unless he orders the people to disobey Allah.

And it is reported on the authority of Abdullah Ibn Omar (God bless him) from the prophet Muhammad (p.b.u.h) that he said:

Muslim has to listen to and obey (the order of his ruler whether he likes it or not, as large as his orders do not involve on in disobedience (to Allah) but if an act of dis obedience to Allah is imposed, one should not listen to it or obey it ⁽⁴⁷⁾).

-The Ruling on Fighting Rebels: It is obligatory to tyrants until they return to the truth This is based upon the words Allah -Most High-say:

And if two parties or group among the believers fall to fighting.

then make peace between them both but if one of them rebels against other fight you (all) against the one that which rebids till it complies with the command of Allah then if it complies then make reconciliation between them justly and be equitable verily Allah loves those who are equitable ⁽⁴⁸⁾.

The rebel captives may not be killed nether should they be pursued when they are in flight, nor should their wounded, be killed off and nor should their property be taken as war booty.

Clarification that, if the (enemy) combatant embraces Islam of his own free will his property will be returned to him. It is reported on the authority of Ibdul Allah Ibn Omar (God blessing him) that the Messenger of Allah - pbuh - said.: I have been ordered (by Allah) to fight against the people until they testify that none has the right to worshipped but Allah and that Muhammad is the Messenger of Allah, offer the prayers perfectly and give the obligatory charity, so if they perform all that then their life end property are spared from me except for Islamic laws and then their reckoning (accounts) will done by Allah ⁽⁴⁹⁾.

⁽⁴⁶⁾ ((ما من عبد يستتره الله رعيته، يموت يوم يموت وهو غاشٍ إلا حرم الله عليه الجنة)) Hadith, Narrated by: Muslim in his Saheeh 1/126 (No: 229/142).

⁽⁴⁷⁾ ((السمع والطاعة على المرء المسلم فيما أحب وكره، ما لم يؤمر بمعصية فإذا أمر بمعصية فلا سمع ولا طاعة ومنكم)) (نص الحديث: ⁽⁴⁷⁾ by: AL - Bukhari (13/21 No: 1144).

⁽⁴⁸⁾ ((وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَبْغِي إِلَىٰ أَمْرِ اللَّهِ)). See: The translation of the past verse from the Quran Test corresponding ,Op,Cit,p no : (740).

⁽⁴⁹⁾ أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمداً رسول الله، ويقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءهم (⁽⁴⁹⁾ Narrated by: AL - Bukhari (1/75 No: 25).

Chapter Five: The Behavior of Conversation of the Preacher in Islamic Dawah (Call)

(A) The tongue and the language are great gifts of Allah:

These gifts that Allah has given him makes him superior to all other creatures:

"The Most Gracious Allah has taught the Quran; He has created man; He has taught him speech."⁽⁵⁰⁾

The greater the gift, the higher would be its re-payment. Being grateful for it is as necessary as being ungrateful is reprehensible.

Islam has explained how people can derive benefit from this unparalleled blessing, and how the speech that flows from their tongues throughout the day be used for goodness and truth. People who are never tired of talking are not few in number. ⁽⁵¹⁾

If you examine their talks you will find that most of these consist of senseless, absurd and trash things, whereas Allah has not given men their tongues for this purpose, nor these capabilities were given for such a purpose: "In most of their secret talks there is no good; but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible); to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value)."⁽⁵²⁾

Islam has given special attention to speech, its style, its etiquette and rules, because the talk that comes out from a man's mouth discloses his intellectual level and moral nature, because the etiquette of speech in a group reveals its general standard, and shows the standard of decency in their environment. ⁽⁵³⁾

(B) The preacher has to take Care of his Talking:

Before addressing others take a glance at yourself, and ask yourself whether this is an occasion which demands speaking, If the answer is in the affirmative, then speak, otherwise silence is much better, to avoid talking unnecessarily on appropriate occasions is a worship of great rewards. ⁽⁵⁴⁾

Abdullah bin Masood says:

"By the Being other than whom there is no God, on this earth there is none more deserving of long imprisonment than the tongue." ⁽⁵⁵⁾

Abdullah Ibn Abbas says: "Five things are more valuable than the horses with the black-striped legs:

⁵⁰ قال تعالى (الرَّحْمَنُ، عَلَّمَ الْقُرْآنَ، خَلَقَ الْإِنْسَانَ، عَلَّمَهُ الْبَيَانَ) Surah Alrahman , Verse:

⁵¹ See: The Book of Holy Quran interpretation (Tafisser Ibn kather Vol.2, Alrahman chapter, verses no,p(1-4),)

⁵² قال تعالى (لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا) Surah Al-nisaa, verse (114)

⁵³ See: Sfoat Altafaser, Muhammad Ali Alsabouni, Surah Alnisah Interpretation of the, verse no (114)

⁵⁴ See: The Book Mukhatasir Minhajj Algasideen, Ibn Gudamah Almagdissi, Damascus, 1978-1398 ,p(378)

⁵⁵ - نص الحديث (قال عبد الله بن مسعود رضي الله عنه: والذي لا إله غيره، ما على ظهر الأرض شي أحوج إلى طول سجن من لسان) Alhadith Narrated by Ibn shibah with No(221)

Do not indulge in senseless talk, because it is useless and absurd, and I am uncomfortable from the fear of your committing a sin.

Talk purposefully when there is an occasion for it, for there are many people who talk without an occasion. This is a drawback.

Do not indulge in hot discussion with an intelligent man or with a fool. If he is intelligent, he will be angry with you and will hate you, and if he is a fool and uneducated, he will try to harm you.

In the absence of your brother speak of him in the same words in which you would like him to speak of you in your absence, and consider him innocent of the thing which you would like him to consider you innocent of, Act like a man who thinks that he will be rewarded for a good deed and will be punished on committing a crime."⁽⁵⁶⁾

A Muslim can develop these attributes in himself only when he keeps his tongue in control, and is able to keep silent wherever necessary. He should be able to hold the reins of his tongue in his hand; wherever necessary he should speak, and wherever it is not necessary he should keep quiet. ⁽⁵⁷⁾

Those who are ruled by their tongue, they are pushed back, and in the fields of life they receive insults and disrepute. ⁽⁵⁸⁾

(C) Safety lies in Silence:

One loses sense in talking absurdities and aimlessly. Those who want to impress others in meetings by their talk, they speak so glibly and endlessly that the words come out from their mouth like rainwater. Although they try to convince others that they are very wise, intelligent and far-sighted, but sometimes the impression created by their long-winding speeches is quite the contrary, and from their talks people feel that there is no relation between what they want the people to believe about them and what actually they are.

When a man wants to contemplate over his position and wants to organize his religious thoughts, he runs away from the atmosphere of noise and uproar and takes shelter in a quiet place. And therefore, if Islam recommends silence and considers it a means of civilized training, then it is not at all surprising.

The Prophet had, among other things, advised Hazrat Abu Zar in this way:

⁵⁶ نص الحديث (قال عبد الله بن عباس رضي الله عنهما خمس، لهم أحسن من الدهم الموقفة: لا تتكلم فيما لا يعينك، فإنه فضل، ولا آمن عليك الوزر، ولا تتكلم فيما يعينك حتى تجد له موضعاً ولا تمار حليماً ولا سفيهاً، فإن الحليم يقلبك، وأن السفية يؤذيك، وأذكر أخاك إذا تغيب عنك بما تحبان يذكرك به، وأعفه مما تحبان يعفبك منه، وأعمل عمل رجل يرى أنه مجازى بالإحسان مأخوذ بالإجماع) (1713) Narrated By Alalbani, WITH NO.

⁵⁷ See also, the Book ,Albahar Alraig, fi Alzohid and Ragaag, vol.one, Ahamed Fared, p (The Book Mukhtasir Minhajj Algasideen p (380): See The Book

⁵⁸ - See Ahamed Fareed The Op, Cit, p(56-60)

"Adopt silence. This is a way of causing Satan to run away, it is a support to you in the matter of your religion." ⁽⁵⁹⁾

Undoubtedly the tongue is a rope in the hands of Satan. He turns it anywhere he likes. When a man is unable to control his affairs, his mouth becomes a passage for all the negative talk which contaminates the heart and covers it with the sheet of negligence. ⁽⁶⁰⁾

The Prophet has said:

"The faith of a man cannot be straight unless his heart is straight, and his heart cannot be straight unless his tongue becomes straight." ⁽⁶¹⁾

The first stage of this straightness and correctness is that man should wash his hands off all the irrelevant matters and he should not interfere in those things about which he is not answerable.

"It is the excellence of a man's faith that he gives up meaningless work." ⁽⁶²⁾

-A Muslim has to avoid the Nonsense for keeping Successful

To avoid irrelevant and nonsensical things is a condition for success and is a proof of perfection. Quran has mentioned it in between two essential duties, of Muslims, which gives an idea of its importance: "Successful indeed are the believers who are humble in their prayers, and who shun vain conversation, and who are payers of zakat." ⁽⁶³⁾

Islam has expressed its disapproval of the meaningless talks and things, because the superficial and useless things have no value in its eyes. It dislikes that man should not busy himself in matters for which he has been created and instead he should waste his life in involving himself in other irrelevant matters. ⁽⁶⁴⁾

The more distant a Muslim will be from an absurd and irrelevant thing; the higher will be his rank before Allah.

Anas bin Malik says that when a man died another man passed a remark about him in the presence of the Prophet that he would go to Paradise. The Prophet stopped him and said:

"Do not you know? It is likely that he might have indulged in meaningless conversation or might have been miserly in spending his wealth, although this does not affect any reduction." ⁽⁶⁵⁾

⁵⁹ نص الحديث: (قال رسول الله صلى الله عليه وسلم لأبي ذر رضي الله عنه: عليك بطول الصمت، فإنه مطردة للشيطان، وعون لك على أمر دينك) Hadith, Narrated by Albihaqi, with no (4592)

⁶⁰ See: the Boo of khalig Almuslim By: Muhammad Algazali, Op, Cit, p (78)

⁶¹ نص الحديث (لا يستقيم إيمان عبد حتى يستقيم قلبه، ولا يستقيم قلبه حتى يستقيم لسانه) Hadith, Narrated by Ahamed, with no (13048)

⁶² الحديث (من حسن إسلام المرء ترك ما ينعيك) اجمع
⁶³ قال تعالى (قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ، وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ) Surah Al-Muminoon, verses (1-4)

⁶⁴ See: The book Al-tarbia Alamiyah in Islam by Dr. Abd Allah Ibn Halfan, Damascus, 1427-2006, p (32-54)

⁶⁵ - نص الحديث (عن أنس بن مالك قال: توفي رجل، فقال رجل آخر ورسول الله يسمع: أبشر بالجنة، فقال رسول الله أو لا تتدري؟ فلعله تكلم فيما لا يعينه أو يخل بما لا ينقصه) Hadith, Narrated by Turmozi, with no (2316)

A vain talker, on account of the weak co-ordination between his thought and his tongue, blurts out whatever comes on his tongue. Sometimes he says something which places him in danger, and he ruins his future. It is said that the more one talks, the more one commits mistakes. An Arabic poet has said: "The youth dies by the fault of his tongue whereas from the faltering of the feet death does not occur."⁽⁶⁶⁾

In the tradition it is stated:

"A man says something so that those present may laugh, although on account of it he is thrown to the most distant region between the earth and the sky. The faltering of the feet cause much less harm than the faltering of the tongue." ⁽⁶⁷⁾

Heart-Warming Speech is a Missionary's Wherewithal

When a man has to speak, he should say something good and worth-while. He should accustom his tongue to indulge in good, decent and respectable conversation, because the best manifestation of the thoughts and feelings of the heart and mind is the classical literature, with which Allah has blessed the followers of all the religions. ⁽⁶⁸⁾

Quran has clearly mentioned that the covenant which Hazrat Moosa had taken from Bani Israil also included the condition that they should indulge in good and worth-while conversation:

"And (recall) when We took a covenant from the Children of Israel, (saying): 'Worship none save Allah, be good to parents and kindred and orphans and those in need; and speak aright and kindly to people, and establish prayer and pay Zakat. ⁽⁶⁹⁾ "

Clean and decent conversation impresses both friends and foes, and its sweet fruits can be readily enjoyed. It guards love between friends, It strengthens their friendship and makes it durable and defeats all the tricks of the devil for weakening their relations and for sowing the seeds of discord between them ⁽⁷⁰⁾

The devil is hiding in ambush against man, He tries to sow the seeds of discord, enmity and jealousy among them, He wants that the ordinary disputes be converted into big bloody battles, and that no spanner should be thrown in his works by means of good, decent and kindly talk,

If you would talk gracefully with your enemies, their enmity would disappear, and their tempers will be cooled, or at least a distinct difference can be witnessed in their hostile attitude.

⁶⁶ قال الشاعر: يموت الفتى من عثرة من بلسانه* وليس يموت المرء من عثرة الرجل: (79) p, Op, Cit, Algazali, Took this words from
⁶⁷ -نص الحديث (إن العبد ليقول الكلمة، لا يقولها إلا ليضحك بها المجلس، يهوي بها أبعد ما بين السماء والأرض، وإن المرء ليزل عن لسانه، أشد مما ينزل عن قدميه) (6478) no, with Albokhari, Narrated by Hadith

⁶⁸ See the Book: Albahar Alraig, Ahamed fareed, Op, Cit, p(55-60)

⁶⁹ قال تعالى { وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالَّذِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ } (83) Verse no, Surah Albagarah

⁷⁰ See The Book: Kaloug Almuslim, bu Muhammad Algazali, p (80)

"The good deed and the evil deed are not alike, Repel the evil deed with one which is better, then surely, he, between whom and you there was enmity (will become) as though he was a bosom friend."⁽⁷¹⁾

To make Muslims in all conditions well-behaved and of good manners, the Prophet has said:

"You will not be able to rule over the people through your wealth, but through good appearance and good manners you can win their hearts"⁽⁷²⁾

In the eyes of Islam not to give a gift to somebody while behaving in a decent way and with good manners is better than giving it in an indecent manner, and by giving him pain.⁽⁷³⁾

"A kind word with forgiveness is better than charity followed by injury. Allah is Free of All Wants and Most Forbearing."⁽⁷⁴⁾

Decent conversation is such a habit that it is counted among the virtues and good attributes, and one who adopts this habit becomes worthy of pleasing Allah and for him is writ eternal bliss.⁽⁷⁵⁾

Anas narrates that one man asked the Prophet to teach him such an act as would enable him to enter the Paradise. The Prophet replied:

"Feed the poor, practice salutation (salaam) in the night when people are enjoying sleep, offer prayers, you will enter Paradise with peace."⁽⁷⁶⁾

Allah has commanded us to adopt decent and serious manners of speaking when we may discuss matters with the followers of other religions. It should not have intensity nor heat and anger. However, those who are aggressive against us, it is necessary to put a stop to their aggression⁽⁷⁷⁾

"And argue not with the People of the Book unless it be in (a way) that is better, save with such of them as do wrong."⁽⁷⁸⁾

Great men always take care in all conditions that no extra and useless word comes out of their mouth, and they do not adopt an attitude of pride and foolishness with every specie of creatures.⁽⁷⁹⁾

⁷¹ قال تعالى (قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ) Surah ALmaidah, Verse, no(100)

⁷² نص الحديث (قال رسول الله صلى الله عليه وسلم)

⁷³ نص الحديث (قال رسول الله صلى الله عليه وسلم: أنكم لن تسعوا الناس بأموالكم، فليسمعهم منكم بسط الوجه وحسن الخلق) Hadith, Narrated by Ibn

Abi shibah, with no (25842)

⁷⁴ قال تعالى (قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَدَىٰ) وَاللَّهُ غَنِيٌّ خَلِيمٌ) Surah Albagharah, Verse no (263)

⁷⁵ Usul AlDawah by Abd Alkareem Zidan pr.1, Damocus, 1434-2013, p (352),

⁷⁶ نص الحديث (قال رجل لرسول الله يا رسول الله علمني عملاً يدخلني الجنة قال رسول الله صلى الله عليه وسلم: أطعم الطعام وأفشني السلام، وصلى بالليل

والناس نيام تدخل الجنة بسلام) Alhadith, Narrated by:

See The Book of Tafsser⁷⁷

⁷⁸ قال تعالى (وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُم وَإِلَهُنَّ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ)

Surah Alankabout, verse no (46)

⁷⁹ Aldaawah Aleslamiyah Alshimool Wa Estiaab, by: Prof. Muhammad zain Hadi, 2012, pr.4, p (175K190) See The Book, Uaul AlDawah By: Abd Alkareem, Zidan, Op, Cit (379)

Malik has reported that Yahya bin Saeed (One of Muh.prophet companions) has told him that Issa Messenger (peace be upon him,) one day passed by a pig, and he addressed it: "Pass on peacefully." He was asked: "You talk to a pig in this manner!" He replied: "I am afraid my tongue may not be habituated to rude talk."⁽⁸⁰⁾

The Answer to the Uneducated is Silence:

Some people remain ill-mannered, hot-tempered and lewd-talkers for the whole of their lives. Their faith and belief are not at all disturbed by these evils, nor does their morality admonish them on their attitude. They have no hesitation in telling others things which are disagreeable to them. Whenever they find a suitable field to let off their steam, their tongues run away with vulgar and obscene talks like reinless steeds. No cries stop them nor does any voice inhibit them.

The attitude of a gentleman with such people should be that he should not engage himself in any discussion with them, because any provocation would lead to great disturbance, and it is necessary to seal this source of trouble. For this reason, Islam has commanded to ignore the foolish and unwise people.

Once one of these illiterate persons stood at the door of the Prophet's house with a view to entering it, The kind Prophet treated him very decently and managed to persuade him to go away, There was no other go besides this, for tolerance and forbearance is the cloth by which the uneducated and the fool can be gagged, Had the Prophet allowed him to do whatever he intended to do, then he would have had to hear all the drivel and the rubbish talk from which his ears thus remained safe,

Ayesha (Allah blessing her) says that one man sought the Prophet's permission to enter the house, and the Prophet remarked: "What a bad man is he of his family!" When he came in, the Prophet talked to him pleasantly and softly, after he went away, she asked him "O Messenger of Allah! You heard this man talking in this way, yet there was no sign of perturbation on your face, on the contrary you talked to him pleasantly?" The Prophet replied: "O Ayesha! when did you hear me talking vulgarly? On the Day of Judgment before Allah the worst man would be the one for avoiding whose evil people gave up meeting"⁽⁸¹⁾

Chapter Six: The Human Relations at the manner of Islamic Dawah (Call)

Whoever rejects Islam as a way to salvation in the Hereafter but is not hostile to Islam or the Muslims, Islam encourages Muslims to deal with him or her kindly. It also encourages them to cooperate with him or her to achieve mutual benefits and prosperity in the temporary (worldly) life, provided that this cooperation does not endanger the Muslims' fate in the Hereafter. Allah says: {O Mankind, we

⁸⁰ نص الحديث (روى مالك أنه بلغه عن يحيى بن سعيد أن عيسى عليه السلام مر بخنزير على الطريق فقال له أنفذ بسلام، فقيل له تقول هذا لخنزير؟ فقال إني أخاف أن أعود لسانى على النطق بالسوء) : (638) no, Narrated by Imam Malk, with no (638) Hadith,
⁸¹ نص الحديث (عن عائشة رضي الله عنها قالت: استأذن رجل على رسول الله صلى الله عليه وسلم، فقال: بنس أخو العشيرة هو، فلما دخل انبسط إليه ولأن له القول، فلما خرج قلت، قلت يا رسول الله حين سمعت الرجل قلت كذا وكذا، ثم تلطفت في وجهه وانبطت إليه: فقال يا عائشة متى عهدتيني فاحشاً؟ إن من شر الناس منزلة عند الله تعالى منزلة يوم القيامة، من تركه الناس ابتغاء فحشه) (6032) no, Narrated by Bukhari with the no (6032) Hadith,

have created you from a male and a female, and made you into nations and tribes that you may know each other (in cooperation with and competition). Verily, the best of you with Allah is the most pious) (82) This verse emphasizes two facts:

Part of the differences between people is a natural disposition granted by God to stimulate interaction between them and to facilitate competition. However, the real criterion of success is achieved by complying with the commands of Allah.

Regardless of some differences, including the difference in faith, there are countless similarities and mutual interests and benefits to be shared with and co-operate for, in order to secure happiness for all, at least in this temporary life. (83).

The basic rule of the relationship between Muslims and non-Muslims is plainly stated in the following verses: {Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion. Verily Allah loves those who are just and fair. It is only as regards as those who fought you on account of your religion and have driven you out of your homes, and helped to drive you out that Allah forbid you to take them as guardians. (84)

In fact, Islam distinguishes between: those who are neutral or supportive to Muslims, though rejects Islam for themselves, and those who take a hostile stand. The home countries of the first type would be called Dar Silm, (abode of peace) and the other's countries would be known as Dar Harb (abode of war).

Perhaps the decision to defend it from inside Medina rather than meeting the attackers out of the city in the battle of Uhud (*) is a good example of this fact. The young Muslims, out of enthusiasm for Islam, thought it more appropriate for the brave Muslims to go out to the attackers. On the other hand, the Prophet, in the light of the number and strength of the enemy, thought it more suitable to defend Medina from inside. (85) The youth depended only on their sincerity and readiness to sacrifice themselves for the sake of Islam, while the Prophet was thinking of the safety of all Muslims and the future of Islam. Certainly, there is a great difference between the two ways of looking at the situation

However, this does not exclude the fact that some decisions at the governmental level could be more disastrous decisions, mainly because of the arrogance of the decision makers (86).

⁸² قال تعالى (يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ) Surah Alhugrat, Verse no (13)

⁸³ See The Book Of Tafesser Ibn Kather, by Muhammad Ali Alsabouni, Vol, no2, Tafser Surah Alhograt p(1372)
⁸⁴ قال تعالى (إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَنْ تُولُوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ) Surah Al-momtahanah, verse no (9)

Uhud is the name of a hill, which the battle happened around it therefore it called the battle of Uhud. *
See: Islam in Focus, by: Hammudah Abdalati, Department of Islamic Affairs, State Of Qatar, 2002, p (166) ⁸⁵
See The Book: Introduction to Islam By: Prof. Yusuf Al-Qaradawy, p(78) ⁸⁶

Chapter Seven: The Methods of Islamic Dawah(call)are the Tolerance & Pardon

(A) About Tolerance & Pardon:

Cursing and reproaching are the signs of meanness, and it is a quality of lowliness. Those who curse others for ordinary things, they put themselves to great ruin. It is the duty of a man that he should avoid this unseen. ⁽⁸⁷⁾

O,ye who believe! A void suspicion as much (as possible): for suspicion in some cases is a sin. And spy not on each other, nor speak ill of each other behind their backs ⁽⁸⁸⁾

A hadith of the illustrious prophet -pbuh. no, the point under discussion provides momentum to the Quranic verse. The prophet – pbuh – has declared:

Stay away from suspicion, for the suspicion is a word of biggest lie. Don't ill – perceive against others; don't spy on others, do not be jealous; don't desert each other; don't develop hatred against each other. Be slaves of Allah and brothers among your selves. ⁽⁸⁹⁾

Also, there is a best expression in this case by our prophet- pbuh – says

“Human – being are equal like the teeth of a comb ⁽⁹⁰⁾– and the says

A Muslim is one from whose tongue and hand other Muslims are safe ⁽⁹¹⁾”

The right to religious freedom: this right in full meaning and implications of the word as conceived by both the westerns and Arabs is fully guaranteed by Islam for the entire mankind. The holy Quran ensures, this right in the following verses:

Let there be no compulsion in religion: truth stands out clear from Error“⁽⁹²⁾

Whoever kills someone by accident, the blood – wit for him is a hundred camels: thirty-two-year-old she – camels, thirty-three-year-old she – camels – thirty-four – year old she – camels and ten three – year old made camels.

-How does one deal more harshly when taking blood – wit – dealing more harshly when taking blood -wit is done by ensuring that forty of the hundred camels taken are pregnant.

The messenger of Allah -pbuh delivered a sermon on the day of the conquest of Makah in which he said: (Allah Akbar – Allah is greatest) three times and then he said:

⁸⁷ See Altarbiah Alamniyah Fi Alslam By :Dr.Abd Allah Ibn Halfan ,Damcus, 1427, p (16-26)

⁸⁸ قال تعالى (يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا) Surah Alhugrat . Alhugrat,verse no (12)

⁸⁹ نص الحديث ((إياكم والظن، فإن الظن أكذب الحديث، ولا تحسسوا ولا تجسسوا ولا تحاسدوا ولا تباغضوا، ولا تدابروا وكونوا عباد الله أخواناً) Alhadith, Narrated by Muslim with no(2563):

⁹⁰ نص الحديث (الناس سواسية كأسنان المشط).... Alhadith Narrated by Alalbani with , no (596).

⁹¹ نص الحديث (المسلم من سلم المسلمون من لسانه ويده).... Alhadith Narrated byAlbukhari with no (10)

⁹² قال تعالى (لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ)(256) Surah Albagarah, Verse no (256)

“None is worthy of worship except Allah, Alone. He fulfilled his promise, helped his slave and defeated the tribes Alone) (⁹³)

The prophet – ---pbuh- Said:

To believe in Allah and his Messenger (Muhammad)(pbuh)the questioner then asked: what is the next (in goodness) " He replied to participate in jihad (religious fighting) in Allah's cause The questioner again asked: what is the next (in goodness)? He replied to perform Hajj (Pilgrimage to maka) mabroor, (which means: is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to be show off without committing a sin and in accordance with the traditions the prophet). (⁹⁴)

People react differently to the motivations and the occasions that generate feelings of sorrow and pain, (⁹⁵) Some people are provoked by ordinary things, and they become unmindful of everything and in haste take a very unwise step, But there are also such persons as pass through various hardships and adversities and yet do not forget to behave with seriousness, wisely, with tolerance and good manners.

It is true that the original nature of a man and his natural temperament play a very big part in a man's being hot-tempered or soft-hearted, serious or hasty, righteous or wicked. But there is a very deep relation between a man's self-confidence and his solemn behavior with others and in forgiving the errors of others. In reality, the more good-mannered and perfect a big man is, in the same proportion his heart will be big and the circle of his tolerance and forbearance will be wide. He will try to find the extenuating circumstances for the errors of others and will accept their apologies when offered. If anybody may attack him with the intention

of injuring him, he will look at him as a philosopher looks at the children playing marbles on the roads, and will ignore him. (⁹⁶)

We have seen that anger makes a man mad. A man is disgraced in his own sight, when he feels that he has been put to great humiliation, and feels that this blot cannot be removed without shedding blood.

Can a man who has high moral character take such a step merely because he has to pass through sorrow and pain? Never. Those who indulge in inflicting insults on others are disgraced in their own eyes before insulting others. (⁹⁷)

⁹³ نص الحديث (لا إله إلا الله وحده، صدق وعده ونصر عبده، وهزم الأحزاب وحده..ثم قال ألا دية الخطأ شبه العمد، ما كان بالسوط والعصا، مائة من الأبل، منها أربعون في بطونها أولادها): (4547) Hadith , Narrated by Abu Dawood, Vol.4, hadithno

⁹⁴ نص الحديث (من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله الحديث) Hadith , Narrated by

⁹⁵ See The Book: Fiqh, According to the Quran & Sunnah, Vol.2, Muhammad Subhi Hasan, Dar Alsalam, 2008, Riyaadh, p(292-295)

⁹⁶ See the book: Asul Almanhaj Alislami By: Abd ALrahman Ibn Abd Alkarem Alabed, dar alzakhair ,Damam, without date, p(610-620)

⁹⁷ See the book of Ibn Kather, Interpretation of Holy Quran, Vol. no 1, Surah Alaaraf, verses no (66-68)

This is what we understand from the tolerance and forbearance shown by Hud. He invited his nation to accept the belief of oneness of Allah. His nation greeted him with abuses, curses and accusations which he tolerated peacefully. The people of his nation said:

"Indeed, we see you in foolishness, and surely, we deem you of the liars. He said: 'O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds. I convey to you the message of my Lord and am for you a true adviser'."⁽⁹⁸⁾

The abusing and the curses of the Nation of Hud did not provoke him, because there is a lot of difference between the two groups. On the one side is a man whom God has selected to be His Messenger. He is a representative of goodness and righteousness. On the other side are persons who are imbedded in ignorance and foolishness, and vying with each other in worship-

ping stones. On account of their foolishness they think that the stone idols are the masters of their destiny. How can a great teacher be disheartened by the misbehavior of such a flock ⁽⁹⁹⁾

How Allah's Messenger imbibed the qualities of tolerance and forbearance to his companions can be understood from the following tradition, which shows the foolishness of an Arab and the love and serenity of the Prophet,

The holy Prophet sometimes used to get angry, but he never crossed the limits of decency and the stage of pardon and forgiveness. How bright is this aspect of his character that he never took revenge for his own person, but he never hesitated in taking revenge from the man who violated the sanctity of Allah's laws.

"Adam's sons have been created of different types. There are some who get angry late and very soon return to normal. Some people become wrathful soon and soon they return to normal, and some people become angry late and are also late in returning to normal, that is the return to normalcy is according to the speed of getting angry. Be careful, some people get angry soon and they return to normal late. Listen, the best people among these are those who get angry late and immediately repent, and the worst among these are those who get angry soon, but are very late in coming to normal. Listen, among these there are some who repay the loan in a better way, and also demand in a good way. Some people are lazy in repaying, but good in demanding. Some demand in a bad way and repay in a good way, i.e. they have one good quality and one bad quality. Some people prove to be bad in demanding and in repaying too. Listen carefully, the best among these are those who are good in demanding and also good in repaying, and the worst are those who are bad in both the things.

⁹⁸ قال تعالى (قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَاذِبِينَ {66/7} قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ، أُولَئِكَ رِسَالَاتُ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ) (66-68) Surah Alaaraf , Verses no (66-68)

⁹⁹ See The Book of Tafesser Ibn Kather ,prepared by Muhammad Ali Alsabouni, Vol.no(1) , p(439-345)

"Keep in mind, anger becomes a spark in the heart of Adam's son. Do you not see that at the time of anger a man's eyes become red, ⁽¹⁰⁰⁾ and his nostrils become enlarged. If anyone sees these signs in a man, he should be glued to the earth."⁽¹⁰¹⁾

That is, he should sit in his place, he should not move so that the matter may not get worsened.

Because the flames of anger and wrath burn all matters. Intelligence and consciousness disappear from it, and man is imprisoned in the magic of passions. Then these affairs do not improve.

The above-quoted hadith explains the kinds of men and their achievements and value in greatness and morality. Wherever necessary, a faithful bends himself.

An angry man indulges into various kinds of foolishness. Sometimes he abuses the door if it does not open immediately for him. In his anger he breaks whatever machine or its part may be in his hand, and abuses the animal that is not brought under control. ⁽¹⁰²⁾

A man's sheet was flown away by the wind and he cursed it. Allah's Messenger said: "Do not curse it, because it is bound by the commands of God and it is under His control. He who curses a thing which did not deserve it then the curse returns on him."⁽¹⁰³⁾

There are many evils of anger, and their results are more devastating. It is therefore said that to keep the self in control at the time of anger is the proof of the praise-worthy power of control and the noble strength of toleration.

Ibn Masood has narrated that Allah's Messenger had asked:

"Whom do you call a Sandown?" People replied: "One who is not knocked down by anybody is called a Sandown among us." He said: "No, Sandown is one who controls his self in his anger."⁽¹⁰⁴⁾

advice, but not such a lengthy one that I may forget." The Prophet said: "Do not be angry." — (Malik). What reply could be better and shorter than this one?

Allah's Messenger always gave importance to the temperament and the environment of the individuals and groups in giving them instructions and training. He used to lengthen or shorten his speech according to the demands of the occasion.

¹⁰⁰ نص الحديث (ألا وإن الغضب جمرة في قلب بني آدم، أما رأيتم إلى حمرة عينيه وانتفاخ أوداجهم من حس بشئ من ذلك فليصق بالأرض، أي فليبقمكاته وليجلس).: Hadith, narrated by:

¹⁰¹ -خطيب النبي في الناس يوم من الأيام فقال (إن بني آدم خلقوا على طبقات شتى: ألا وإن منهم البطئ الغضب سريع الفئ.. ألا وخيرهم الحسن القضاء، الحسن الطلب، وشرهم سئ القضاء سيئ الطلب... الحديث طويل) Alhadith, Narrated by Alturmizi, with no (2191)

¹⁰² See: The book of Hadith of Riyadh Alcaligene by: Aynaoui (244-250) Hadith ¹⁰³ وحديث الرجل يلعن الريح فقال صلى الله عليه وسلم (لا نلعنها فإنها مأمورة، مسخرة، وإنه من لعن شيئاً ليس له بأهل رجعت اللعنة عليه) Hadith

¹⁰⁴ نص الحديث (عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ما تعدون الصرعة فيكم؟ قالوا الذي لا تصرعه الرجال، قال: ولكنه

الذي يملك نفسه عند الغضب). AL hadith, Narrated by AL Bukhari, with no (6114).

The efforts which were made to remove the Jahiliya had two foundations: One was ignorance against learning and the second against tolerance. The first ignorance he removed with the help of knowledge, understanding, sermons and advice, while the second was removed with the help of suppressing the rebellious desires and preventing mischief, etc. The Arabs of the pre-Islamic days were proud of their ignorance and wickedness. As an Arab Poet of the time says:

"Beware! None should show any ignorance and wickedness before us, else we will prove to be more ignorant and wicked than all"⁽¹⁰⁵⁾

When Islam came, it removed this intensity of feeling and emotionalism, and introduced the practice of pardon and forgiveness in the society. If one could not pardon, then one was given the command to act justly. This objective could be achieved only when anger and wrath could be kept under the control of the intellect.

There are a number of sayings in which the Prophet has given directions to the Arabs leading them to this ideal, so much so that the manifestations of tyranny, aggression, anger and wrath have been declared out of the circle of Islam. The things which unite a group and do not allow it to be disturbed, abuse, etc., has been declared to be the agent which breaks this unity —

"Abusing by a Muslim is wickedness, and his quarrelling and fighting is infidelity."⁽¹⁰⁶⁾

"When two Muslims meet, a curtain from Allah is hung between them. When one of the two says obscene things to the other he tears this curtain of Allah."⁽¹⁰⁷⁾

One Arab man said to prophet Muhammad(pbu) "Advise me." The Prophet said: "Do not abuse anybody." Accordingly, thereafter I did not abuse any free man, slave, camel, goat. Then he said: "Do not consider any virtue as mean, even if it is your brother's talking to you with a smile. This is also a virtuous act." Then he said: 'If somebody reproaches you and makes you feel ashamed on any of your defects, do not make him feel ashamed on any of his defects, because this act of his will prove troublesome for him."⁽¹⁰⁸⁾

(B) Rebuking and Reproaching is a Sign of Meanness:

There are also some people whose anger does not cool down. They are always in a turmoil, and this wrathfulness imprints a stamp of stone-heartedness and harshness on their face. If anybody clashes with them, they spit fire like an oven, Anger, wrath, squeezing of the nostrils and reddening of the

¹⁰⁵ - نص بيت الشعر: ألا لا يجهلن أحد علينا * فنجهل فوق جهل الجاهلينا. (113) p. by Gazali, The Book of khalig almuslim, See
¹⁰⁶ نص الحديث (قال رسول الله صلى الله عليه وسلم: سباب المسلم فسوق وقتاله كفر) (48) no: Albukhari, Narrated by
¹⁰⁷ نص الحديث (قال رسول الله صلى الله عليه وسلم - عن عبد الله بن مسعود: ما من مسلمين إلا وبينهما ستر من الله عز وجل، فإذا قال أحدهما لصاحبه كلمة هجر خرق ستر الله) (4048) no: Aldawood, by Alhadith
¹⁰⁸ نص الحديث (قال إعرابي لرسول الله صلى الله عليه وسلم: أعهد إلي قال: صلى الله عليه وسلم: لا تسببن أحداً، فما سببت بعده حراً ولا عبداً ولا بغيراً ولا شاة، قال لا تحقرن شيئاً من المعروف، وإن تكلم أخاك وأنت منبسط إليه وجهك، إن ذلك من المعروف، وقال: إن أمرؤ شتمك وعيرك بما يعلم فيك، فلا تعيره بما تعلم فيه، فإنما وبال ذلك عليه) () no: Muslim, Narrated by Alhadith

eyes, and then there starts a series of abusing and cursing. Islam is innocent of all these dirty qualities.⁽¹⁰⁹⁾

Allah's Messenger has said: "A Believer does not taunt, does not curse and reproach, does not indulge in obscene talking and obscene acts."⁽¹¹⁰⁾

Conclusion: The Purpose of Good Morals, as findings, & recommendation

(A) The Findings of the research:

Firstly: The perfection of noble character is the primary purpose of the Prophet Muhammad's (peace and blessings be upon him) mission. It is as if the message, which has charted its course in the history of life, and whose bearer exerted great effort to spread its light and gather people around it, seeks nothing more than to strengthen their virtues so that they may strive towards them with clear understanding. Similarly, the acts of worship prescribed in Islam, and considered pillars of faith, are not vague rituals.

Secondly: The glory and honor of nations lie in their morals. If good morals are not the guiding principle of a nation, then its continuity and decline, or the loss of its glory and honor, are jeopardized. As the poet said: "Nations endure as long as their morals remain; if their morals vanish, they too will vanish."⁽¹¹¹⁾

Thirdly: Through noble character, a person's faith is perfected. When faith is perfected, one is righteous and attains happiness in this world and the hereafter

Fourthly: Through good character and self-discipline, homes flourish, lives are prolonged, and people live in stability.

Fifthly: Through good character, one follows the path of virtue and avoids vice.

Sixthly: Through patience and good character, one understands the principles of religion and the secrets of the Prophets' traditions. For all these reasons—and because good character embodies most of Islam's objectives—God Almighty praised His Prophet Muhammad (peace and blessings be upon him) by saying, "And indeed, you are of a great moral character"⁽¹¹²⁾. Aisha (may God be pleased with her) was asked about the character of the Messenger of God (peace and blessings be upon him), and she said to the questioner, Sa'd ibn Hisham, a companion of the Prophet, "Do you read the Quran?" He replied, "Yes." She said, "His character was the Quran."⁽¹¹³⁾ The scholar Ibn Kathir said regarding this: "This means that, peace and blessings be upon him, obedience to the Holy Quran, its commands and prohibitions, became second nature to him, a character ingrained in his very being.

¹⁰⁹ See the Book Fafnir Ela Allah, by: Abo Zar Alga Lamoni, Cairo, without date and others, p (232)

¹¹⁰ -نص الحديث (قال رسول الله ليس المؤمن بطعان ولا لعان ولا فاحش ولا بذئ) (1977) Turmoil, no Alhadiith, narrated by
¹¹¹ وإنما الأمم الأخلاق ما بقيت *** فإن هـم ذهبت أخلاقهم ذهبوا (48) Omar Yusufp, by The Book Mkarm Alakhlag

¹¹² (Surah Al-Qalam, verse 4) (قال تعالى وإنك لعلی خلق عظیم)

¹¹³ نص الحديث، عندما سنلت عائشة رضي الله عنها، قالت للسانل _ وهو سعيد بن هشام- أقرأ القرآن؟ قال نعم: قالت: كان خلفه القرآن) Narrated by

Ahamed with no (25302)

He abandoned his innate disposition. Whatever the Quran commanded him to do, he did, and whatever it forbade him from doing, he refrained from. This is the great character with which God Almighty endowed him."⁽¹¹⁴⁾

(B) The Recommendation:

The study recommends the following: We Muslims have the Prophet Muhammad, may God bless him and grant him peace, as his character was the Holy Quran. Therefore, the study recommends that Muslims must follow the example of the Prophet Muhammad in good morals and all acts of worship. We must adhere to the Holy Quran and the Sunnah of our Prophet Muhammad, may God bless him and grant him peace, and we must be deterred by the Quran and the Prophetic Sunnah. We recommend that we make memorizing, explaining, and understanding the Quran a necessity of student life for the younger generation. We do not allow any educational institution to abandon the Quran under the pretext of modernity, artificial intelligence, and the like. We recommend that we instill in today's generation that the Quran and the Prophetic Sunnah are the character of the true Muslim.

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Tafsir Ibn Kathir, vol. 4, p. 204) ¹¹⁴

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