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ISLAM AND HUMAN RIGHTS WITH SPECIFIC REFERENCE TO THE HOLY QURAN

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PART ONE

The five essential necessities in Islam Freedom of religion: Human right and necessity

Islam is the complete and perfect religion of God. God the almighty reports in the holy Quran that: «this day I perfected for you your religion and completed my favour upon you and I have for you islam as religion.» . Ali. Y., (n.d.) translation of verse: chapter: 5 .v 3. Retrieved from: [Verse \(5:3\) - English Translation](https://corpus.quran.com/translation.jsp?chapter=5&verse=3)

In this quranic verse, the almighty God tells us about the completion of the Islamic religion, and made that a clear message to the worlds(as people come from all over the world to the pilgrimage in the holy city of Makkah), as the almighty God reports in the glorious Quran that: (And proclaim to the people the Hajj pilgrimage}; they will come to you on foot and on every lean camel; they will come from every distant pass.). International. S., [n.d.], translation of: [Chapter: 22. V: 27]. Retrieved from: <https://quran.com/22/27> . From this point of view, whoever engages himself with any religion as a means of worshipping the All wise God, other than Islam, that will be to no avail. As the All-Knowing God declares it in His final scripture that: «And whoever desires other than Islam as religion- never will it be accepted from him, and he , in the hereafter will be among the losers). Translation of: chapter: 3 . v: 85. Retrieved from: [Surah Ali 'Imran \[3:85\] - Al-Qur'an al-Kareem - القرآن الكريم](https://quran.com/3/85)

[https://quran.com/3:85](https://quran.com/3/85)

In the same regard, and in compliance with the first verse mentioned earlier, prophet Muhammad peace be upon him also initiated the roots, the bedrock and the cornerstone of some human rights in Islam by saying what means that: «... Your bloods, your wealth and your symptoms are forbidden to you as the sanctity of this day...). Ibn Majah. M., [n. d]. Sacredness of the believers' blood, wealth and symptoms Retrieved from: (<https://sunnah.com/ibnmajah/36>).

Clearly, this prophetic tradition mentioned three of the five essential necessities in Islam as human rights that should not be violated intentionally.

Further, what applies to these three necessities mentioned in this tradition, the same ruling applies to the remaining two essential necessities namely: religion and self. In fact, by this it becomes crystal-clear that: prophet Muhammad peace be upon him also laid down the foundations of human rights right from the early days of Islam.

As usual, something important and authentic as this Islamic religion, no doubt it will ensure and guarantee prosperity and salvation for its adherents. Based on this factor, saying that Islam establishes and maintains human rights at all costs, cannot be over emphasised.

However, in order to regulate all this, Islam always put the focus on the five essential necessities for the human being, namely: preservation of religion, self, mind, lineage and finally and wealth, as the core foundations for human rights in Islam.

As a matter of fact, these are the major life necessities for man without which he cannot live

up to the satisfaction. The omnipotent God confirms this in His final divine book where he makes it clear that: «Allah has brought you forth from your mothers' when you knew nothing, and gave you hearing, sight and thinking hearts so that you may give thanks) Quran. T., [n. d.] translation of: chapter: 16. V: Retrieved from: Surah An-Nahl 16:77-83 - Towards Understanding the Quran...

..... www.islamicstudies.info › tafheem › sura=16 › verse=77 › to=83

Indeed, God provides us with these organs in order for us to thank Him by preserving these five essential necessities as human rights with these organs. Related to this, is the question of the inner-nature that controls all these things if not distorted, ruined or taken astray. In this concern, our beloved prophet Muhammad peace be upon him draws our attention to the question of the inner-nature and urges us to keep it clean and pure so that it will not lose ground and consequently fail to serve the admired and desired objectives in preserving these five necessities which are the common ground for human rights in Islam. The prophet Muhammad peace be upon him reports in the authentic tradition that: «There is none born but is created to his true nature[Islam]. Is his parents who makes him a Jew or a Christian or a Magian quite as beasts produce their young with their limbs perfect. Do you anything deficient in them?. Then he quoted the Quran, the nature made by Allah in which he has created men there is no altering of Allah's creation, that is the right religion » Muslim. S., [n. d.] chapter: anyone is born according to his true nature. Retrieved from:

www.sahihmuslim.com › sps › smm › sahihmuslim › BookID=33
SahihMuslim.Com - Sahih Muslim

Actually, mankind cannot live correctly and keep the world balanced while even one of these five essential necessities is lacking, this is why the Islamic religion and the Islamic code of law consider these necessities the base and basin of human rights in Islam. And as a result of that, we see the holy Quran and the sunnah of prophet Muhammad (peace be upon him) immensely advocate justice, fairness and righteousness through these inevitable necessities, just as follows:

Chapter one

Preservation of the divine religion (freedom of belief)

Section one: In Islam

The Almighty God prompts His servants particularly the adherents to the religion of Islam to sincerely and strongly preserve and uphold the religion as something necessary for their wellbeing.

God says in the glorious Quran that: «O you who believe enter into Islam wholeheartedly and follow not the footsteps of the evil one; for he is to you an avowed enemy. » . Ali. Y., [n. d.]. Translation of Chapter: 2. Verse: 2. Retrieved from:

[Translation](#)

[TheQuranicArabicCorpus](http://TheQuranicArabicCorpus.corpus.quran.com/translation.jsp?chapter=2&verse=208)corpus.quran.com/translation.jsp?chapter=2&verse=208.

In this divine declaration our omniscient creator tells us that the religion of Islam is the only room and ground for peace. So anyone gets into any other room than Islam, he has missed the goal and wisdom behind his creation (to live in prosperity under divine protection both in this world and in the hereafter. In the tradition of our beloved prophet Muhammad peace be upon him, he puts more light on this point when he indicates that: (There is no one among this ummah a Jewish man or a Christian who hears of me then dies without believing in that with which I have been sent, but he will be one of people of Hellfire) . S. Muslim. S., [n. d.] If there is anyone among you a Jew or a Christian... Retrieved from:

[If a Jew or Christian believes that Allaah is One but does not rule ...](#)

<https://islamqa.info/.../if-a-jew-or-christian-believes-that-allaah-is-one-but-does-not-rule-according-to-the-quraan>

Care must be taken that, may be one misunderstands that when we talk about Islam, we talk about the only religion recommended and confirmed by the almighty God right from the era of the first prophet (our forefather Aadam), until the last prophet and messenger of God who is no one other than prophet Muhammad the son of Abdullah may peace and blessings of the almighty God be upon him, as well as upon all prophets and messengers of God. God assures us in the glorious Quran that: «In deed the religion in the sight of Allah is Islam » .International. S., [n. d.] Translation of Chapter: 3. V:19. Retrieved from:

[Surah Ali 'Imran \[3:19\] - Al-Qur'an al-Kareem - القرآن الكريم](https://quran.com/3/19) <https://quran.com/3/19>

This simply and necessarily means that Islam is the only religion and it's the same Islam from A (forefather Adam peace be upon him), to Z (our beloved prophet Muhammad peace be upon him). Again, prophet Muhammad peace be upon him mentions this in one of his authentic traditions that: «Prophets are brothers of the same father with different mothers and their religion is one» . Al-Hakeem. A., [March, 14th, 2015]. The prophets are brothers of the same father with different mothers... . Retrieved from:

www.assimalhakeem.net › [please-explain-the-hadith-statement-the-pro...](#)

[The Prophets are brothers of the same father with different ...](#)

and it means that: our religion with which the All-Knowing God sent all of us (prophets and messengers to the rest of His servants is the same (Islam), but the codes of law revealed to different prophets and messengers are different. So, let there be no confusion or misunderstanding whenever it's said that the only religion recommended by God is Islam, after all of this intellectual explanation that lives no stone unturned.

Nevertheless, Islam does emphasize that any human being has right to believe in something and it agrees with the reality that to believe in something is a natural factor in man.

However, although Islam agrees with the reality that any man naturally has to believe in one thing or another, yet, the Islamic point of view is that the true belief since the advent of prophet Muhammad peace be upon him, is that there is no true God but the almighty God only, and that prophet Muhammad peace be upon him, is His creature, servant, prophet and messenger. In short, this is the Islamic code of belief.

Basically, the word RELIGION generally means: whatever man believes in and acts accordingly by its influence on him. Dictionary. C., [n. d.] Religion definition and meaning | Collins English Dictionary Retrieved from: <https://www.collinsdictionary.com>>... . So, we the Muslims believe in the almighty God to be the only true God and in prophet Muhammad peace be upon him to be His servant and true messenger sent by Him finally in the series of prophets, with the final form of Islam (the only divine religion since the time of our fore ... Adam (the first and foremost human being on earth). Thus, pure Muslims should act and react in all their walks in life or at least they should intend to behave according to divine commands and prohibitions revealed by the almighty God, and interpreted in both word and action by our beloved prophet Muhammad peace be upon him. The exalted Lord of the heavens and earth orders his believing servants in the holy Quran by saying: «You are the best of people ever raised up for mankind» Ibn Kathir. I., JULY/01/2016, Translation of Chapter: 3. V: 110. Retrieved from. <https://www.quora.com/What-is-meant-by-this-verse-in-the-Quran-3-110> .

Prophet Muhammad peace be upon him also highlighted the same by saying: «Make things easy and do not make things difficult. Give glad tidings and do not repel people. Cooperate with one another and do not come divided.» Al-Munjid. M., [n. d.] Hadeeth on Daawa: Give glad tidings, make it easy, remain united. Retrieved from:

[abuaminaelias.com > dailyhadithonline > 2013/12/11 > dawah-glad-ti...](#)

[Hadith on Da'wah: Give glad tidings, make it easy, remain united](#)

The same prophet peace be upon him also warns us against being wrong or evil people by saying in his authentic tradition that: «By Whom in His Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishments you. Then you will supplication and it will not be accepted » . International. I., (12/02/2017). Enjoining good and forbidding evil. Retrieved from:

[www.islamweb.net > ... > In Depth > Dawah > Principles & Techniques](#)

[Enjoining good and forbidding evil](#)

Still, despite the fact that Islam proclaims itself the ultimate, complete à perfect religion, in which all mankind should believe, yet it does this optionally and not by forcing its way; just to establish and maintain freedom of religion and belief for everyone the globe. In respect to this reality, the All knowing God states in His final scripture that: «There shouldn't be any coercing in Islam guidance is made clear from falsehood so whoever disbelieves in idols and believes in God indeed he has stock to an unflinching rope that will be never cut off...). Chapter:2 verse: 256. J. B. [Jun/01/2015], Is apostasy a capital crime in Islam?. Retrieved from: <https://www.islamicity.org/8307is-apostasy-a-capital-crime-in-isl>

.So confirming that religion is something that is inevitable for human beings; in order to keep them in compliance with the human characteristics, it becomes a clear- cut reason that why Islam orders to kill anyone who defects from the true religion .

So, opposite to the previous concept (the Islamic concept of religion), is the series of the human theories that contradict Islam and go against it. In this respect, with truly speaking, Secularism contradicts Islam more than any other theory in the living memory. In fact, to put it in order words, Secularism includes all criticisms and disagreements that all other theories have against Islam. So there is no need to repeat them after their mention already occurred while dealing with Secularism). So, how Secularism views religion?, or to put it in another way, let's say: what does secularism say about religion?. Should it (according to the secularists) be conserved or abandoned and neglected.?

As a matter of fact, proclaiming their denial to any kind of freedom of religion or faith as long as they judge it as backwardness or something that is next to zero in the code of worldly development, it becomes clear that their stand towards religion is zero tolerance to. Guardian. W., (Oct, 16,2014,) Tolerance, religion and secularism. Retrieved from:

www.theguardian.com › world › oct › tolerance-religion-secularismTolerance, religion and secularism | @guardianletters | World ...

However, from this point of view, some people may think that the so-called Atheism is the same as secularism and they serve the same purpose as far as bringing the religion into zero is concerned.

Well, though it seems that there is some slight outward deference between the two; for while we find Atheism in its essence and reality is a theory that completely denies the divine existence of the

almighty God as well as all other gods, or in other words, while Atheism supports paganism and free thinking, we see that in case of secularism, it is clear that it pretends to be possibly coexisted with other theories, beliefs and religions by claiming tolerance with them and trying to avoid any artificial theoretical conflicts in the society. But as a matter of fact, twins come out of the same womb and fall down on the same spot of land.

Again, (and from the same point of view), in order to undermine religion, secularists put their focus on certain points in order to spread their ideology forward. Nonetheless, among the points of their concern is the following:

- I. Separation between the religion and the state. So neither the former interferes into the last one nor does the last one also interfere into the former one. And this cannot keep the world balanced; for the following reason: unstable and imbalanced world.
- II. Actually, since the state is the major umbrella for the nation, and every single individual no matter what kind of belief he may, have but he is part of the same nation in the same state, so, really to claim that it takes care of every one while denying them their religions which is their native rights to believe in, is a contradiction and has no ground or room for making any sense.
- III. No religious issues will be discussed in the parliament like considering specific times for the five daily prayers, the senior and the junior Muslim feasts, the weekend holidays etc.
- IV. Government appointees (presidents, ministers, members of the parliament and the like), should not be swooning by the almighty God or anyone of His divine symbols like the holy Quran and other heavenly scriptures.? College. B., [n. d.] separation of church and state. Retrieved from: https://www.bc.edu/bc_papers
- V. But here, by doing so, they oppose the human nature; in the sense that as humans, it's natural for us to believe in something that will regulate our lives by its influence and keep it balanced by the means of advocating good and condemning evil, and this was the essence, the part and parcel and the sole mission of all prophets and messengers of the exalted God, (peace be upon them all), though they all came with the same Islam and nothing else but Islam.

- VI. In fact, by denying government employees to swear by religion based beliefs, people will be permanently vulnerable for unbalanced life; simply because they don't have anything to believe in, in order to control their fears or favours when acting or reacting, and consequently, this will turn the human beings into something else other than humanity, and that is not the key objective for which the All-Knowing God created the mankind.

The Wise God says in the Holy Quran that: «And I did not create the Jinn and the mankind except to worship me.» . International. S. [n. d.] Translation of: chapter: 51. V: 56. Retrieved from:

quran.com › [Adh-Dhariyat Surah Adh-Dhariyat \[51:56\] - Al-Qur'an al ... - Quran.com](#)

- VII. In addition to what is mentioned previously, and in line with many other contradictions that secularism has with Islam, still it will be suitable to mention the following two more crucial points:

a) In Islam, adultery and fornication are totally forbidden and prohibited for the reason that; if people keep on committing these two evil, producing and generating illegal children only through them, the world will end up full of criminals and perpetrators; simply because these children would have no proper responsible fathers who would take care of them by bringing them up, educating them and finally training them the circumstances of life, in order to be able to know how to interact with the people of the world. These categories of children will not be able to keep the world stable and balanced; for they are lacking necessary family backing when caught in social or psychological cross fire battles of life. The almighty God explains in the holy Quran that: «Say: not equal are the bad things and the good things, even though the abundance of the bad may please you. So have taqwa of Allah O men of understanding in order you may be successful.» Ibn Kathir. I., [n. d.] Translation of: chapter: 5. V: 100. Retrieved from: www.alim.org › [AlQuran-tafsir](#) › [TIK](#) › [5](#) › [100 Surah Al-Mujadila 58:7-13 - Towards Understanding the ...Al | Tafsir Ibn Kathir- Surah5.Al-Maida, Ayaat100To102](#)

By the way, this is what secularism encourages. And by this, secularists want to kill normal marriage (religion based marriage), which only can generate religiously desired kids to be seeds of the humanity and bury it into a ditch. And this is one of serious disadvantages of towards the entire human world.

On the contrary, Islam commands and encourages legal marriage and lays down proper approaches for it; so that religiously desired offspring can emerge and become charismatic leaders for the generations to come in the world. In this respect the All-Knowing God teaches us that: «And the good soil generates its seeds desirably....»

Quran. T., [n. d.]. Translation of: Chapter: 7. v: 58. Retrieved from: www.islamicstudies.info › [tafheem](#) › [sura=58](#) › [verse=7](#)

- b) The second crucial point, as I mentioned earlier, is concerning our biological parents. While it is true that Islam urges its adherents to comply with its order of legal marriage in order to be able to produce legal children living under the care of their legal fathers, who will legally prepare them as future leaders, the same time Islam commands these children also to full care of their parents, when the former reaches adulthood and the age of benefiting other, to start that with his own biological parents; as they are the very ones sincerely suffered for the sake of this children while they were contracting the bitterness of the childhood. The almighty God says in the glorious Quran that: «And your Lord had decreed that you should worship non but Him and that your parents you should treat them with kindness...» . S. I. [n. d.]. Translation of Chapter: 17 verse:23 Retrieved from: <https://quran.com>>[Al-Isra](#). So good must be refund and paid back with good. This is on one hand. On the other hand, we see that secularists unhesitatingly denies all those realities and they regard them useless.

Frankly speaking, the secularism point of view in respect to these previous two issues is as follows:

As for marriage, they don't view it as a religion based issue, but what matters to them is unlimited sexual intercourse just to get one's personal desires across, without being controlled by any religious restrictions. Bullough. V., [n. d.] medieval concepts of adultery. Retrieved from: www.jstor.org › [stableMedieval Concepts of Adultery - jstor](#)

When we come to the issue of parenthood, the secularism ideology believes that children have rights over their parents but they deny the opposite reality to this, which are parents rights over their children if the latter reaches the age of adulthood. Nonetheless, by this, the secularists trace man's life as a single eyed who walks in darkness to certain destination, but goes safely and returns perished!. And this is not the right goal in having children. In fact, anyone who seeks kids, the natural intention is to exchange care taking with them. So as parents take care of their children while young, helpless and mostly in care needs to the parents ' backing, after that if all blessed with long live by the almighty God, and parents reach the old age by becoming ultimately aged, here tables turn upside down and children become obliged to unanimously take full care of their parents and at this point we will see the holy Quran drawing our attention to this reality, where our merciful creator advises His believing servants and says: «And say my Lord bestow on them your mercys as they bring me up when I was young.» .Ibn Kathir. I., [n. d.] Translation of: Chapter: 17. v: 24 . Retrieved from:

www.recitequran.com › [tafsir](#) › [en.ibn-kathir](#) › [17:24Tafsir Ibn Kathir - English \[17. Al-Isra' Verse: 24\] - Recite Quran](#)

At the end of this chapter, I would like to conclude the saying that: there is no comparison between Islam and manmade theories in terms of establishing the human rights; simply because Islam is divine revelation, while manmade theories are just human pen production, and there cannot be any reasonable comparison between the two.

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<https://www.quora.com/What-is-meant-by-this-verse-in-the-Quran-3-110>
www.recitequran.com › tafsir › en.ibn-kathir › 17:24[Tafsir Ibn Kathir - English \[17. Al-Isra' Verse: 24\]](http://Tafsir Ibn Kathir - English [17. Al-Isra' Verse: 24]) - Recite Quran

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C. Dictionary., [n. d.], Religion definition and meaning | Collins English Dictionary.

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www.alim.org › AlQuran-tafsir › TIK › 5 › 100 Surah Al-Mujadila 58:7-13 - Towards Understanding the

Al | Tafsir Ibn Kathir- Surah5.Al-Maida, Ayaat100To102

Ibn kathir. I., [n. d.], Translation of chapter: 17, v: 2.. . Retrieved from:

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Chapter two

preservation of self: (freedom of life and existence on earth)

Section one: In Islam

According to Islam, human self is very important. This is why Islam holds it in a very high and prestigious position to the extent that to intentionally kill one self is like to wrongfully kill all selves on earth, as far as divine sin and punishment is concerned. It's true that Islam sometimes orders and allows to kill certain categories of selves, yet, it bases that on specific rules and regulations. And the ultimate say here is that: does this in a way of securing and protecting other innocent selves in order not to be wrongfully killed by some perpetrators.

Still, in the same regards, our beloved prophet Muhammad (peace be upon him), portrays human soul as a very valuable thing that deserves certain due rights, and all ultimate and necessary care must be taken in order to fully submit and convey, preserve and maintain all those rights for it. The almighty God says in His final scripture that: (For that we wrote to children of Israel that whoever kills a self other than killing for another self or for corruption in the earth, then it will be as if he had killed mankind altogether).

Tabari, M. (n.d.). *Translation of: ch.5.verse.32*. Retrieved from: [quran.ksu.edu.sa>sura5-aya32](http://quran.ksu.edu.sa/sura5-aya32)

Actually, the wisdom behind Islam putting such lots of interest to human-soul; is simply because when it is lost we no longer live, and if we are dead we cannot worship our creator Who brought us into the existence for nothing else other than to worship Him and to construct the earth in this regard the almighty God says in the glorious Quran that: (And in no way did I creat the Jinn and humankind except to worship Me). Ibn Kathir, M. (n.d.). *Translation of: ch.51-v: 5.*. Retrieve from: [quran.ksu.edu.sa>sura51-aya5...](http://quran.ksu.edu.sa/sura51-aya5...) So, to underestimate soul is like playing with fire or playing with a smoking gun which is on the brink of shooting.

In addition to these, some people try to legalize soul insulting based practices; in order to down play special categories or groups of souls. Actually, despite this action being sounding beautiful and good to some people, yet Islam regards all of them illegal and unlawful to be practiced, even if pretended as protecting the soul against harm. Examples of this are the following:

a)- Suicide: it's a very big mistake that some people consider the life they live as their own property. Honestly, life is the almighty God's own belonging, and the truth of

the issue in this concern is that none (apart from the almighty God, has a single right to enter fair into His specific properties and affairs including the soul in general, and the human soul in particular. The exalted God reports in the beloved Quran that: (And they ask you about the spirit. Say: the spirit is of the command of my Lord, and in no way have you been brought of knowledge except a little » . Quran, T. (n.d.). *Translation of: chapter17: verse:85*. Retrieved from: [quran.ksu.edu.sa>sura17-aya85](http://quran.ksu.edu.sa/sura17-aya85). He also declares in the same great Quran that: «in no way did I make them to witness the creation of the heavens and the earth, neither the creation of themselves, and in no way would I take to me the leaders into error as supporters» . Qurtubi, M. (n.d.). *Translation of: chapter:18 v:51*. Retrieved from: [quran.ksu.edu.sa>sura18-aya51](http://quran.ksu.edu.sa/sura18-aya51).

Our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him), declares it as prohibited and unlawful, in his authentic tradition that: (Your blood, your wealth and your symptoms are forbidden to you as the sanctity of your this day, your this month of the year and your this country...). *Prohibition of violating bloods, wealth and symptoms*. Retrieved from: [https://binbaz.org.sa>audios>80-...](https://binbaz.org.sa/audios/80-...)

In the light of these quranic verses and the authentic prophetic saying, it's quite clear that: legalizing self harming based practices are completely out of the question as ... far as Islam is concerned.

- b)- Human sacrifice: Originally, in Islam sacrificing is not only allowed but also urged and encouraged to sacrifice certain things including some living things for the sake of the almighty God. For instance when the merciful God blesses some with a baby boy or girl when one travels to perform pilgrimage at Makkah as it among the requirements of pilgrimage to do that in most of the conditions there and during the feast of Tobaski (the super and the major feast in Islam usually observed on the tenth of the tenth month of the Islamic calendar). Our Lord, the All Wise, orders in the Holy Quran at this point that: «And the fleshy cattle, we have made them for you as among the way marks of Allah. Therein is charity for you So mention the name of Allah over them (standing) in ranks. So, when their sides are (properly) readied, then eat of them, and feed the contented poor and the suppliant. Thus, we have subjected them to you that possibly you would thank Me.» . Quran, T. (n. d.). *Translation of: ch. 22- v.3..?*. Retrieved from: [https://www.alro7.net>ayaq>souri...](https://www.alro7.net/ayaq/souri...) And the holy prophet Muhammad (peace be upon him), explains this divine order in his authentic tradition by saying that: «God accepts sacrifices from Muhammad and the family Muhammad, and from the nation of Muhammad» . Ibnul hajaj, M. (n.d.) *Traditions about sacrifices*. Retrieved from: [https://www.islamweb.net>article](https://www.islamweb.net/article).

Thus, to sacrifice something for the sake of God, and in order to acquire the divine recommendation and pleasure, for sure this is allowed and even encouraged, as

mentioned beforehand. But on the contrary, there are other sacrifices done by fabrication of some man-made believes but they are not divinely ordered, the like of which is:

c)- Human trafficking: it's true that Islam does agree with the idea of enslaving for some people who become hindrances and obstacles that stand against Islam, block its way to the worlds and try to stop it from spreading to the servants of the only true Lord who is none other than the almighty God, as He desired it to be. In this respect, as highlighted by our exalted creator when He says: «Allah does not forbid you (as regards the ones who have not fought you on account of the religion and have not driven you out of your residences that you should be benign to them and be equitable towards them. Surely Allah loves the equitable.» . Web, I. *Translation of: ch: ...0 v.8*. Retrieved from: <https://islamweb.net>library>

- d)- Certain conditions of abortion: If someone asked for instance whether Islam legalizes and allows abortion or not?, the answer can be both YES or NO, based on the details hanging over the issue. The answer can be yes on condition that the pregnant woman is being pushed by this particular pregnancy to the brink and verge of perish. In other words, if the pregnancy can surely cause the pregnant woman serious harmful conditions that will let her to become vulnerable for destruction or even death, God forbids. In a situation like this, Islam introduces the principle of necessity, as that is one of legislating approaches in Islam, if correctly quoted from the respected Quran and the prophetic tradition of our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him). But on the other hand, the answer can be NO, if the just aforementioned condition is lacking. Surely, to totally legalize Abortion without any preconditions is completely out of the question in Islam. But if the condition and the necessity prevail, then it is fully allowed. In this concern, the almighty God says: And the holy prophet Muhammad peace be upon him explains that: «And how is it with you, that you do not eat that over which the name of Allah has been mentioned, and He has expounded whatever He has prohibited to you, except whatever constrained to? And surely many do indeed lead into error by their prejudices without any knowledge. Surely, your Lord is He Who knows best the transgressors). Qurtubi, M.(n. d.). *Translation of: ch.. v.119*. Retrieved from: <https://www.alro7.net>
- e)- If someone sells himself: now a days in this modern world, there are people who sell themselves partly or fully, as it's known by most of us if not all of us, that there are some foundations, companies out association, that buy people alive and when they die, these foundations, companies or associations take their crops back to use them for whatever purposes they may like. By the way, this is unlawful in Islam, because all your body parts are not your own properties or belongings, but they belong to the almighty God Who created them in you. Week. N. (Feb.5, 2018). *Can You Sell Your Body When You Die? This Man Wants to Try*. Retrieved from: www.newsweek.com

f)- Someone gives himself in charity: again, other people in this worldly life, want to give themselves as gifts to the world; so after they pass away, governments and the like, can take their bodies and completely desolate it and decompose it, then use it again as they want it to be used. Gazette, M. C. 19,,, *The Marine Corps Gazette*.

Retrieved from: <https://books.google.gm>books> e

g)- The so called mercy killing: At hospitals or elsewhere.

At times, a patient becomes deeply ill and the level of pain he suffers becomes nearly unbearable. In cases like this, some doctors rush to clear such seriously patients up, by using certain mortal injections or other types of some claimed pain releasing items, claiming that they are helping the sick person to be freed from pain.

As a matter of fact, Islam doesn't agree with this idea. Instead, Islam takes spiritual approaches in this concern and considers every pain that Muslim patient undergoes or suffers in situations like this, may be a cause of divine forgiveness for him. So, the ruling here, is to help the ailing person survives with our medical level best (when we are doctors), and wait for the almighty God to make his divine decision based on His divine will and wisdom. And we as human beings stop interfering into God's specific programs as soul. The almighty God confirms in the glorious Quran that: (And they ask you about the spirit. Say: the spirit is of the command of my Lord, and in no way have you been brought of knowledge except a little » . Tafsir ...chapter17: verse: 85. Retrieved from: quran.ksu.edu.sa>surat17-aya85.

h) - In African tradition, seriously disabled newly born babies are widely believed to be jinn devils that penetrate pregnant women's, wombs and stay their instead of real fetus;

, with the sole intention of harming those women by becoming burden on them; due to the original enmity between devils and us. As a result of this, people living in conditions like this, traditionally maltreat the disabled baby to the extent of death, believing that they killed the devil and not a human being. But this forbidden in Islam. The almighty God says in the holly Quran that: (He is the one Who fashions you in the wombs as He decides .There is no god except He. The Ever Mighty, The ever Wise.). Alukah. N. (21, Feb. 2017). Transjation of: ch: 3, v:...??? Retrieved from: <https://www.alukah.net>sharia> . Frankly speaking, what this quranic verse means here is that: whatever kind of baby we are blessed with m is a divine decision that should not be criticized; because the almighty God creates (out of His divine knowledge, will and wisdom), whatever He wills and is however He wills it to be, regardless of being beautiful or ugly. And it is anyone's right to criticize the All Wise lord. So, to blindly jump up and start superstition based declarations completely out of the question in Islam.

-j)- In wars, when a military personnel is seriously injured as a result of heavy shooting and to his companions he seems too heavy to be carried, and they fear to leave him behind them because if the enemy reached him he will be come vulnerable for some intolerable and unbearable tortures which may cause him to leak some of their militarily confidential information.

Well still in case of human soul, no matter how dense the atmosphere maybe, yet Islam never allow to clear it up, except in the following three famous and scenarios conditions only:

i) - A defected person from the fold of Islam after choosing this religion by his own personal free will; as this is viewed a mockery and disrespect caused to the true and innocent religion of Islam by this particular foolish person, the action that can mislead

- some other new comers or newly converted ones in to Islam, to quit it. Nevertheless, an example of this is reported in the glorious Quran; to draw our attention about it in the near or far futures. The almighty God says: 《And they will not cease fighting against you till they make you turn back from your religion, in case they are able to do so. And whoever of you turn back from his religion and so dies and he is a disbeliever, then those are the ones whose deeds have been frustrated in the present life and in the Hereafter. And those are the inhabitants of the fire, they are therein eternally abiding》 . Qurtubi, M. (n. d.). Transjation of: ch.2. V. 217- Retrieved from: [quran.ksu.edu.sa>sura2-aya 217](http://quran.ksu.edu.sa/sura2-aya217). In this quranic verse, it is clear that the almighty God seriously warns whoever defects from the religion of Islam that he will inevitably enter the hell fire in the next life. Yet, this implies that, even before the hereafter, these particular groups of people would test the ugly results of their defection in this worldly life.

ii) - A religiously married person who commits adultery also should be stoned to death; simply because he belittled and threw down the blessings and bounties which the All-Knowing God poured on him, by facilitating for him a legal marriage and by saving him from celibacy. The beloved prophet Muhammad peace and blessings of the almighty God be upon him declares that: (If anyone of has married, then half of his Islam is completed, so he should fear God in the second half). Web. I. (8, Jan, 2013) *Blessings of marriage*. Retrieved from: [https: www.islamweb.net>fatwa](https://www.islamweb.net/fatwa)

iii)- An international murderer, who intentionally kills an innocent person without the latter committing any crime that deserves death penalty or capital punishment. As the omniscient God makes clear in his Quran that: 《That whoever kills a soul without the later being committing a crime of killing another soul wrongfully or any other crime that deserves killing....》 .The verse. By the way, our beloved prophet Muhammad peace be upon him, also mentioned these three categories of people in his authentic tradition by saying that: 《Muslim,s blood would not be lawful except

in three conditions: A married man or woman who commits adultery, a person who kills an innocent person and the one who defects from Islam and deserts the muslim ummah» Ash-sharq, J. (Jun, 23,201..??. *Muslim blood is unlawful except*. Retrieved from: <https://m.al-sharq.com>opinion>>...

Clearly speaking, apart from these three categories of people, Islam absolutely disagree with anyone whomsoever he maybe, to be directly or in directly killed.

To shed more light to this point, let me comment with some details by examples:

- Most of the people if not all of them, knows that killing occurs both directly like to gun someone down, to hit him by stick and to snap him by knife or to bury him into a ditch or throw him into a deep water circle, be it a river, a sea or otherwise. These and the like are the most famous examples of direct killing. On the other side, the indirect killing is a killing performed in a way that is ambiguous to many people how the killing is performed and who performed it. However, examples to this, is like killing someone by magic, human sacrifices and human trafficking sometimes.

Thus, Islam absolutely disagree with anyone whomsoever he maybe, to directly or indirectly kill a soul with whatever sense that one can fabricate or claim as a justification for him to kill any person, and who does so, would be judged as spiritually guilty, sinful and l8l to the command of the Al Seeing God, as far *the* question of soul is concerned.

II- In case of attempted murder, if someone intentionally kills another person without any preconditions laid down by the Islamic code of law, the correct measure and dimension here in order to keep the world saved and stabled, is to kill such kind of killer. In the sense that if this kind of criminal is left without killing him, it maybe that he will remain criminal continuing to kill innocent people and to perpetrate them; because there's no equivalent punishment for the criminality and havoc any criminal may commit.

However, some may say that putting a criminal into life in jail and let behind bars is quite enough. But here, this is not the case, for the fact that while a person killed and lost all his life ,the killer even in jail, but he is still alive, eating and drinking, and he may even expect in one day or another to be released by authorities and start enjoying his life again. For this reason it's not correct or reasonable to call such kind of process justice; for it is quite far from making any sense of justice.

Above that, there's a reality that should not escape our minds, as equivalent punishment is always the appropriate prevention against crime, then if there is not well prepared equivalent punishment for the criminality of the criminals, then the world would remain imbalanced and full up with crimes; due to the fact that criminals would keep on living their lives at the expense of the other human beings if they don't expect any harsh consequences against their perpetrating

Still on the same point, we can see how Islam is ultimately interested in establishing human right of life and existence on earth through the following:

1-human right of life and existence on earth for fetus: Even little fetus, the almighty God orders for their lives to be preserved considering that they are also human beings that is why Islam goes to that extent. The exalted God says in the glorious Quran that: (O, you mankind in case you are suspicious as to the Rising again. Then surely we created you from dustm thereafter from a sperm-drop, thereafter from a clot thereafter from a chewed up morsel, In a shapely created form and other than shapely created, form that we make it evident for you. And we make to reside in the wombs whatever we decide till a stated term, thereafter we bring you out (as young children), thereafter that you may reach full age...). ch: 22. v:5 At Tafsir al Kabir.???
Translation of verse: 5. Chapter: 22. Retrieved from: <https://books.google.gm>books>. At this point, the saying of the almighty God that: (thereafter we bring you out as young children), is an indication to the right of existence for the young children that includes the fetus by the broader meaning of the word.

2- Freedom of living even for the over aged people. in the same way, Islam once again goes further to also secure life of the aged people as the All hearing God orders it in the final glorious scripture that: «And your Lord has decreed that you should not worship any except Him only, and to show fairest companionship tom parents. In case ever one or both of them reaches old agein your presence, do not say to them Fie no scold them; and speak to them respectful words » . Ch: 17. V: 23. Electronic Mushaf project. Retrieved from: quran.ksu.edu.sa>sura17-aya23. In fact, the almighty God here in this quranic verse is drawing our attention to the right of living even for the aged people.

3-Killing a group for the sake of one person killed by the same group:

The farthest extent that Islam goes in the way of preserving freedom of life for every individual in the human society is that it orders to kill a group of people that intentionally kills a single innocent person, based on the quranic principle that: «Whoever intentionally kills a person without the later been committed a crime that renders him to deserve killing, then spiritually his punishment equals that of the one who killed all mankind. So, if we turn this point right and left, of course, we will detect that the only psychology behind this procedure is to protect the human soul from being down played.

4- In addition to this, and in the sense of keeping human being to exist and to lead a sound life on earth, we see that Islam scrutinizes, refines and limits our diets to certain foods and drinks; in order to keep us live up to the satisfaction and expectation. God the almighty, orders His believing servants in the glorious Quran that: «O you who have believed, eat of the good things only which we have provided you and give thanks to Allah, in case He only is the one whom you

do worship» . Albaqara, S. (n. d.) *Translation of: ch: 2. v: 172*. Retrieved from: <https://quran.com>2>272> . And says again in the same beloved scripture that: «**The ones who closely follow the messenger, the prophet, the illiterate one whom they find written down in their presence in Attawrat and in Injil** commanding them to beneficence and forbidding them malfesance, making lawful for them the good things and prohibiting to them the wicked things... » . **Awakened, I. (n. d.)**. Translation of: ch. 7. V: 157 . Retrieved from: <https://www.islamawakened.com>1...>

o, here it's clear that the All-Knowing God is laying down means and measures which if well implemented, will serve our lives appropriately, as a means of maintaining our human rights to live, by preventing us from eating or drinking into our bodies anything that can certainly harm us in a way or another.

For example, there are some unlawful animals which are prohibited to muslims by the Islamic code of law (Asshariah), for its meat to be eaten or for their milk to be drunken. Example of these animals is Donkey, Doge and Pig. These animals are unlawful in Islam for certain reasons, some of which are even discovered and detected by the modern science. Particularly the pig. Peta, (Jun 25, 2010) *Top 10 Reasons Not to Eat Pigs I PETA*. Retrieved from: <https://www.peta.org>living>food>

All the aforementioned, either directly or indirectly killings, are totally forbidden by Islam; in order to set up full preservation for human soul.

Section two: In secularism

On the other hand, secularism also regards soul in a very high and considerable position, although that is completely different from the Islamic perspective and approach.

Nonetheless, while Islam regards and considers soul from both physical and spiritual sides, we find secularism doesn't, as it **doesn't** believe in divinity which is the base of spirituality; that is why we find it on the ultimate opposite side,(believing in nothing but matter and matter only). Arya, R, (Sep, 201..). *(PDF) Religion, Spirituality and Secularism- ResearchGate*. Retrieved from: <https://www.researchgate.net>2707>

Frankly speaking, this is secularism, a theory, the adherents of which don't believe neither in divinity as aforementioned, nor in spirituality, so the materialist who believes in materialism and nothing else, cannot maintain or preserve spiritual conditions; simply because they don't believe in it.

As a result of this, secularism is always interested only in people who are physically fit, but not the otherwise. Above all of this, it becomes crystal clear why secularism is not interested in very aged people. However, this is simply because they are not physically fit for physical activities in only which secularism believe.

In this sense, some secularist countries build and establish special caring camps to get and confine their so elderly and over aged people there instead of keeping home to help them when needed and during this aged people and necessary conditions. And this, no doubt, is a physical fitness based social segregation, that is possible and even allowed in secularism and its sister ideologies, while on the other hand we find it completely forbidden and prohibited in Islam

Again, in wars, there are some military commanders who are secularly trained and hold secularist mentality, as a result of that, you see them exercising this harsh secularist tendency by clearing up those inflicted soldiers who remained handicapped and disabled; for the psychology that the later have no benefits now for the army; because they are completely lacking the necessary required physical fitness, by which they could be expected to engage in the ongoing battles to defeat the enemy in those battles.

In the second world war, it is reported that the aggressive German commander namely Adolf Hitler, is reported to have eliminate most of the who lack physical fitness, and are expected to rely on other people who are able and live at their expense. This, in secularism, is regarded as a burden, which, according to their secularism if done would be considered as useless simply because they don't believe in divine reward or punishment. Forbes. E. (27 Augm 2018) **Unspeakable Agony.* The Union Wounded Left behind at...* Retrieved from: www.civilwarmed.org>chancellors...

In the modern world of today, human trafficking is very rampant, (including self trafficking). By the way, my this point doesn't necessarily mean that the secular law allows or encourages people to exercise human trafficking, but what I mean by raising it is to shed light on how the secularism influence injects free thinking mentality, which usually generates or is generated from the denial of the divine existence, and consequently, the denial of seeking any divine reward or fearing any divine punishment, which in turn cements the confused human mind and keeps it in line with the proper human nature, as that is the original objective of our creation.

Those who give themselves in charity (according to their own claims), are also influenced by the free thinking current of secularism; as anyone who allows himself not to believe in *the* existence of the almighty God, the Omnipotent, the Omniscient and the Wise, then this particular person can involve himself in such unreasonable claims and activities. International, A. (31, July, 2019) *11Facts About Human*

Trafficking I DoSomething.org Retrieved from: <https://www.dosomething.org>facts>

Suicide, is prohibited in Islam, hence Islam regards it as neglecting the blessing and bounty the almighty God provided him as a part of divine gift to him, and something like this shouldn't be belittled or neglected; because God's mercy should be opened handedly accepted and protected, but it should not be denied or down looked.

The All-Wise God reprimand those who commit suicide by saying in His lovely scripture that: «...And don't commit suicide by killing your selves; for indeed, Allah is merciful to you» . Implying that to commit suicide really contradicts the divine mercy. So, it should be deserted and completely avoided.

Some pregnant women also for being influenced by secularism, they commit abortion, which is surely an indirectly killing of the will-be fetus and babies in the pregnant women's wombs.

Amazingly enough, some argue that (including the secularists), this is not infanticide; for the fact that (according to them), the pregnancy didn't reach the completion of human creation. But what about if left without abortion?, wouldn't it become a matured human being in its creation?!. The answer here of course is hundred and ten percent YES. If so, then why denying those will-be human beings their due right of life by neglecting their souls to the extent of killing them in such an indirect way, which is quite inhuman, not to talk of it being irreligious?.

Since this is the truth of the issue concerning their belief, then to say that they take in soul their own decisions which are far from divine wisdom and knowledge, cannot be over emphasized.

Thus, secularism opposes Islamic approaches in most of what is relating to the question of indirectly killing a soul with whatever sense that one can fabricate or claim as a justification for him to kill any person, and who does so, would be judged as spiritually guilty, sinful and disobedient to the command of the All Seeing God, as far as the question of soul is concerned.

II- In case of attempted murder, if someone intentionally kills another person without any preconditions laid down by the Islamic code of law, the correct measure and dimension here in order to keep the world saved, is to kill such kind of killer. In the sense that if this kind of criminal left without killing him, it maybe that he will remain criminal, continuing to kill innocent people and to perpetrate them; because there's no equivalent punishment for the criminality and havoc any criminal may commit.

However, some may say that putting a criminal into life in jail and let him suffer behind bars is quite enough. But here, this is not the case, for the fact that while a

person killed and lost all his life ,the killer even in jail, but he is still alive, eating and drinking, and he may even expect in one day or another to be released by authorities and start enjoying his life again. For this reason it's not correct or reasonable to call such kind of process justice; for it is quite far from making any sense of justice.

Above that, there's a reality that should not escape our minds, as equivalent punishment is always the appropriate prevention against crime, so if there is not any well prepared harsh equivalent punishment for the criminality of the criminals, then the world would remain imbalanced and full up with crimes; due to the fact that criminals would keep on living their lives at the expense of the other innocent human beings if they don't expect any harsh consequences against their perpetration and criminality.

To conclude this chapter at the end of this section, I would like to raise a point: that how secularism turns a blind eye and a deaf ear on the most important part of life for the human soul, which is the first and foremost part of soul's human rights to assure the soul its freedom of life, and that is the spiritual life.

As¹a matter of fact, man cannot live a proper life without believing in something, so that is why denying someone his freedom of worship will not take the human beings to anywhere other than failure and perish. So, when secularism denies people their human rights of belief and worship, it should realize that they are destroying people's selves. Really, the self-imposed question here is: how can a car run without wheel?.

As for the answer to this question, it would be appropriate and appreciated to say: it's the same thing with human beings also. Exactly, as car cannot run without wheel, human beings also cannot live up to the satisfaction without religion based life. The almighty says in the Holy Quran that:

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Chapter three: Preservation of mind (freedom of thinking)

Section one: In Islam

In Islam, human mind is the climax of anyone's personality and the core engine of his existence on earth. The almighty God says in the Holy Quran that: (And Allah brought out of your mothers' wombs while you knew not anything. So He provided them with hearing, sighting and minds; so that you may thank Him by worshiping Him alone). Qurtubi, M.(n.d.). Translation of Chapter: 16. verse: 78. Retrieved from: quran.ksu.edu.sa>surs1..-aya78.

To demonstrate the huge importance of the position that mind has according to the Islamic point of view. The almighty God says in the holy Quran that: «And those divine parables (cited in the holy Quran), but none can understand them (by his/her mind), except those who are well versed» . AlMuheet, M. (8 Feb 2020). *Translation of chapter: 92, verse: 43*. Retrieved from: <https://www.almuheet.net>edu> .So, we see in this quranic verse that there is a clear indication that without mind, even scholars cannot perceive or understand the exalted God's parables clearly mentioned by Him in the glorious Quran.

However, the All-Knowing, the omnipotent and the omniscient God demonstrates the vital, the essential and the crucial role that human mind can play in the existence. Definitely, this is why human mind is surrounded by divine guidance, protection and security. Nonetheless, this is made very clear through various ways in different verses in the glorious Quran. Here are examples for it in the following:

a) Clothing: in order to protect mind, Islam orders man to exercise special code of clothing that will help him to get himself out of two destructive lines:

a,1) Physical destruction through neglecting clothes and embarking on nudity which in turn will make his body to become vulnerable for the air born diseases that would certainly harm one's physical condition and render him perished at the end of the day. In addition to that, it is apparent and obvious that those who properly cover their bodies in the normal way of clothing, are usually the ones who enjoy fresh, smooth and lasting desired skins from burning sun and harmful air born sicknesses. Still in the same way, we as muslims do spiritually in the so called poisonous eyes and tongues that may cause harm and havoc to our bodies intentionally or unintentionally. The All-Knowing and the All seeing God refers to this reality in the glorious Quran that: «And the none believers were about to get you collapse by their eyes when they heard the reminder (the Holy Quran) and they say indeed he is an insane » . Sadee, A. (n.d.). Translation of Chapter: 68, verse: 51. Retrieved from: quran.ksu.edu.sa>sura8-aya51. Our beloved prophet Muhammad peace be upon him also draws our attention about the same reality in one

of his authentic traditions where he was reported to have said that: «If there is anything that can challenge the divine destiny then it would be the eye» . Al Munjid, M. (08, 08, 2009). *If something preceded destiny eye would precede it*. Retrieved from: <https://islamqa.info/answers>. Again, in the same concern, he (may peace and blessing of the almighty Allah be upon him) is reported to have said that: " Indeed, the infection of eye is true". Play. G. (28 Mar 2019). *The authenticity of the Messenger's hadith about the eye*. Retrieved from: <https://sotor.com>>...> .So some eyes are harmful and destructive to necked human bodies, and as a result of that you can see a man suddenly falls down in public or otherwise either because of someone's harmful looking at some parts of his necked body, or even by man's own unintentional harmful looking at his personal own necked body at times. To back this say, here is a story. It once happened that: An ancient Islamic ruler with the name of Abdul Malick bin Marwaan, once stood in front of a mirror (while he was necked), looked at his overwhelmingly good looking body, then exclaimed: Oh!, [I am the best good looking young king in the world!!]. Straightaway, he collapsed, fell down and immediately lost his conscious. Al hadeeth. M. (18 Sep 2013). *Can a person hit himself with an eye?*. Retrieved from: <https://www.ahlalhadeeth.com/show> As a matter of fact, hence this was a true story, then it is true for a man to be self destructive by one's personal own self as exactly as reported in this story.

a,2) Again, neglecting the proper way of the Islamic code of clothing pushes man to social inferiority; as reasonable people in the human society would disrespect the necked people; simply because they don't dress themselves the way the good and the respected people do. By looking at our top people in the society: heads of the states, ministers, scholars and the like, we never see them dressed in abnormal way of dressing, neither necked nor even halfway dressed, as far as they are in public. And all this is for nothing but only for people to look at them respectfully, and finally keep on respecting them after all.

God the almighty reports in the exalted Quran that: "O' children of Adam, indeed I have sent down on to you cloths to cover your sham and for your furniture, and the clothing of God fearing is the best of all". Al Baghawe, ali. (2.. JUL 2017). *Translation of chapter: 6, verse: 24*. Retrieved from: <https://www.alukah.net/sharia>

b) Diets: Being the fact that any human being direly and deadly needs food either by himself or to be fed by anyone else. In short, man cannot live without food. And if this is the case, then that is why Islam directs man to consume foods that are good for all of his conditions, be it spiritual, physical or mental condition. When we scrutinise our looking at the kinds of meats which Islam does allow us to eat, we can find that they are all harm free meats that always comes from our domestic animals like: cows, camels, chickens etc... or they come from very makeable bush animals like hairs, buffalos and the like. And it is crystal clear that human beings never become harmed in any of their aforementioned three conditions (spiritual, physical and mental), because of the meats

of this lawful animals. The almighty God says that: "Those who obey the messenger, the prophet and the illiterate, whom they used to find him written down in Torah and in the Gospel, he orders them to do good and shun evil, and makes good things lawful to them, but makes bad things unlawful to them ..." . Al Hameed. M. (18 Sep 2013). *Can a person hit himself with an eye?* Retrieved from: <https://www.ahlalhadeeth.com>show>

On the contrary, if we deeply looked at other categories of meats we will see that Islam makes them unlawful to us; because of the potential harm that befalls man when he eats them. To trace down some harms from some of these unlawful animals in order not to be eaten, let's go to the issue of eating the human meat. Suppose that to eat human meat was allowed, then the human kind would permanently suffer recession and degradation to the extent that they would not be able even to maintain any peaceful life on earth; simply because people will be hunting one another and fearing from one another, and that will be really harmful to man in his all three conditions. This is the psychology and the divine wisdom behind the total prohibition of human meat to be eaten as far as the Islamic point of view is concerned. Really, according to Islam, it never allows anyone to consume human meat, no matter how conditions can be tensed and constrained. And anyone tries to support it; then he is supporting something completely out of Islam; as this indicates the highest level of cruelty and animalistic nature, even more than most of the wild animals themselves.

As for some animals like pigs for example, Islam makes them prohibited and unlawful; because they are harmful to both human body and mind. The All Knowing God confirms this reality in the Holy Quran by saying that: "Say, I do not find among what was revealed on to me any prohibition except for crayon or self spreading blood or pig flesh all that is impure..." Tafseer. M. (7 May 2009). *Translation of chapter: 4 -verse: 145*. Retrieved from: <https://vb.tfsir.net>tafsir1598..> for the simple reason that whenever one's body is faulty, consequently his mind also becomes faulty as a result of that. As the proverb says: A sound mind could only exist in a sound body! Even some medical scientists detected that pig is full of harmful diseases and wild viruses that can surely harm or even kill those who consume its meat either sooner or later. So, pig is harmful to its consumers or most of them. This is the truth no more no less.

When we come to the case of wild animals, it's a pretty truth that due to their wild, strange and savage nature that would be inevitably reflecting into the behaviours of those who eat them, it is really reasonable for the Islamic religion to make it unlawful for eating; in order to maintain human right of preservation of human mind. Truly, over the human history, it's well studied and experienced that whatever thing man eats or drinks, that particular thing reflects in his nature. So, man is not allowed to consume unlawful animals (particularly the wild animals), unless out of essential necessities like a sunlight or a day light death. The almighty God in this case confirms that: «Indeed, Allah has made it unlawful to you crayon, blood and pig meat, but if you become mired in necessity upheavals, whereby you don't use it out of neither rebellion nor opposition

to Allah's commands, then you will not be sinful for that...» . Alukah, S. (24 Jan 21017) Translation of Chapter: 2, verse: 173. Retrieved from: <https://www.alukah.net>sharia>

C) Water: It's an undeniable reality that water is the main basic necessity for most of the almighty God's creatures on earth if not all of them. God the omniscient explains in the holy Quran that: « And with water We made everything alive". Al-Munjid. (12 Jan 2008). *Translation of chapter: 21, verse: 30*. Retrieved from: <https://islamqa.info>answers>. The verse directly means that: without water not a single creature can remain alive. So, water is important, and water is necessary for our life. As this being the case, then any wrong watering (Including all kinds of liquid categories), can cause both our minds and bodies devastation and destruction. As a result of this, Islam allows us to use only pure, clean and alcohol free water and liquids, to clean and purify ourselves or our other belongings, as well as our drink or cooked foods.

Certainly, if the water we use is unclean or impure, that would really poison our physical health which in turn can render our mental health troublesome. On the other hand, using alcoholic drinks or liquids, surely contaminate the human mental health by making it crazy, mad and completely insane. And by the way, when man loses his personal mentality that brings his entire worldly life to zero. In fact at this stage, if this lost of one's mind and mentality is done naturally, then the almighty God will never judge him for the wrong deeds he may commit. But if in the case of the otherwise (lost of mind caused by one's own self), here man will be held responsible for that, and will undergo the necessary accountability in the hereafter, for the bad deeds he committed during his worldly life, by which his mind became ruined and destructed. In this concern the almighty God says that: "And there will be nothing for man except what he did, and that his deeds will be brought in to light, and then he will be rewarded according to it". Al islam, T. (1 Dec 2006) *Translation of chapter: 53, verse:39*. Retrieved from: <https://amrkhaled.net>Story> . So, mind should be given it's right to freely choose what's correct for it in terms of all the aforementioned elements; in order to avoid any destructive and harmful things that can certainly harm it, sooner or later, directly or indirectly.

d) Ethics: Islamicly speaking, human moral characters could be seen as the salt of the food if man could be regarded as food. Nevertheless, humanity will straightaway turn into animosity and animality, if the human moral characters are neglected, forgotten or left behind. The beloved prophet Muhammad peace be upon him confirms this reality in one of his traditions by saying: «Indeed, the most beloved ones to me from among you, and the nearest to me in terms of neighbourhood in the hereafter in Paradise, are those who maintain good moral characters. » Al islam, T . (19 Oct 2017) *The closest people to the Messenger, may God bless him and grant him peace*. Retrieved from: <https://ar.islamway.net>article> . Indeed, good moral character is always a reflection of

sound and reasonable human mind and mentality. Just as confirmed earlier in this very chapter, and as quoted from the Hadeeth (prophetic tradition) that: «there is a piece of flesh in the human body which if it's normal, then all the remaining parts of the body could remain normal, but if not, then it becomes impossible for any organ in that particular body to function normally. AL islam, T. (29 Jan 2017). *Hadeeth: if only the whole body would be chewed off the whole body was fit*. Retrieved from: <https://ar.islamway.net>article>>.

However, in order to keep mind play its natural desirable role in the existence, it must be kept away, deserted and completely shunned from all wrong ethics and bad characters including the following:

d, 1) Lying and evil speech: in the holy Quran, the almighty God admonishes us not be liars whereby He says: "O, you who believe fear Allah and be among the truthful". Al alukah, S. (4 Oct 2015). *Translation of chapter: 9, verse: 119*. Retrieved from: <https://www.alukah.net>sharia>. In the sense that if man takes lie as his attitude and tendency, that spoils his imagination to the extent that he will no longer be willing to be a truthful person who is always ready to fulfil his responsibilities; because being a responsible person is something hard, while lying to people is easier, despite of all its undesirable consequences and ugly results. In this concern, our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) is reported to have said: «Let you people observe truth, for Indeed truth leads to God fearing, and God fearing leads to Paradise. But shun lying, for lying leads to evil and evil leads to Hellfire » . An Nabulsi, M. (14 Aug 2005). *A brief explanation of the –Lesson: 202- You have to be truthful, for honesty ... leads to righteousness*. hadeeth Retrieved from: <https://nabulsi.com>web>article>.

d, 2) Stealing or theft: The omnipotent and the omniscient God, is the only Lord that provides sustenance for the worlds. Really, He doesn't provide them with the sustenance without laying down rules and regulations or conditions to be observed and maintained in order to be able to preserve and spare the maximum benefit from it. Thus, to steal people's belongings and properties, is a bad moral character which if any person keeps on doing it as his tendency, he'll end up seeing it as a way of legal earning, while that is not the case. When this bad imagination becomes cultivated in any person's mind, then we can legally call this kind of person CRIMINAL who can hardly longer wish any stability in the world by both his actions and reactions. Due to this reality and fact, the exalted God states in His beloved final scripture that: «And the Male thief and the female thief, amputate their arms » .Al Alukah, S. (18 May 2017). *Translation of Chapter:5, verse: 38*. Retrieved from: <https://www.alukah.net>sharia>. Surely, quranic verse shows us nothing other than the gravity of this un unspeakable crime that always sows grievances between people of all societies. In addition to that, prophet Muhammad (may peace and blessings of the almighty God be upon him), is reported to

have cursed thief in one of his authentic traditions that: «May Allah (God) curse the thief.....» . Al ilmi, MS. (16 Apr 2009). *Satisfying answer to Bukhari's hadeeth*. Retrieved from: <https://majles.alukah.net>> (Seriously speaking, all the passed say is a confirmation that in order for man to get his freedom in life, his human rights including right of preserving, protecting and securing the safety and soundness of his mind must be safeguarded as traced by the almighty God.

d, 3) Fornication and adultery: Human family and race must be given maximum rate of preservation and respect; in order to get it totally distinguished and differentiated from the real animal world. This is why fornication and adultery are among the heinous attitudes as far as the Islamic point of view is concerned. It's true that as human beings, no doubt that we all need wives and children as well as our women also need husbands. in order to become fathers, mothers and children of human families. The almighty God says: " And indeed, We have send messengers and provided for them wives and children"). Ibn Kathir, I. (n. d.) *Translation of chapter: 13, verse: 38*. Retrieved from: <https://www.alro7.net>ayaq>souri>. Based on this fact, the truth of the issue is that, husbands need specific women as their own wives, wives also need specific men as their own husbands and children also need specific fathers and mothers as their own parents. This is the normal and natural system of any true and natural human family. If the otherwise happened, we should always know that this is something unfortunate and those who commit it are mislead. Definitely, human race should be generated out of legal marriage; so to believe that fornication and adultery are the same as marriage in terms of generating human families is like living in fool's garden. This wrong believe is always resulted from this bad behaviour which causes the human mind to function in an abnormal way, as all bad habits do to the human mind. In fact, this severe wrong impact on mind as a result of bad ethics has nothing to do with preserving of human rights including human right of mind. Instead, it harms it and cause only destruction to it, and this is a matter that really contradicts the divine wisdom behind mind creation.

d, 4) Jealousy: In chapter...of the holy Quran, the All-Knowing God warns certain people in the glorious Quran not envy those whom He blessed with His bounty, whereby He says: «Or they will envy people based on what Allah has given to them (in terms of blessings) indeed We have given the family of Abraham the scripture, the wisdom and we have given them a vast monarchy » . News, A. (6 May 2019).*Translation of chapter: 4 , verse: 5*. Retrieved from: <https://gate.ahram.org.eg>News> Here, our only true Lord is reprimanding those who grow envy and jealousy against other people's blessings, as that will forcibly corrupt their minds by believing that God sometimes commits mistakes; since He pours blessings upon some of His servants, while the later (according to the jealous ones) don't deserve that special blessing. This bad attitude also corrupts one's mind, because of the wrong belief it has. In addition to this, our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him), also reiterated

the same sentiment in one of his authentic traditions, when he was reported to have said that: «He who over jealous people can never make it, and if they made it (temporarily) after a while it will certainly go perish » . Quest, I. (20 Sep 2012). *What is the meaning of the hadeeth "envious does not prevail"?*. Retrieved from: <https://www.islamquest.net/question>. Frankly, if we do combine this prophetic tradition and the previous quranic verse, we can conclude the following:

Jealousy is strictly prohibited in Islam, for it spoils and corrupts human mind, by making it to believe that God sometimes commits errors, since He blesses some people with certain blessings they don't deserve. Any way, it's anyone's human right to do his level best in order to get his mind freed from this mental virus, that keeps him thinking negatively about other's blessings to the level that it makes him forgets how to work hard to get himself deserves any blessing from the almighty God.

d, 5) Celibacy: Wishing to live and remain living in celibacy is one of the heinous wrongdoings ever mad to humanity. To be clear and fair enough to ourselves, if anyone of us is asked the following question: if his parents were living in celibacy throughout their lives, would they be able to beget him as their son or daughter?. Here, the answer of course is one hundred and twenty percent No!. So, wishing for people what one wouldn't wish for himself is a social hypocrisy, which always occurs as a result of mental corruption. Usually, celibacy is not a permanent deterrent for someone to make him stop running up and down, to get satisfaction for himself in his own personal sexual desires. Amazingly enough, he who always seek normal sexual satisfaction, yet he refuses to marry, in order to get himself out of celibacy line, no doubt he might be contracting mental illness and corruption because of this very inhumane attitude. Then it's man's human right, not to let anyone contaminates his mind with celibacy ideology, as that particular person is hijacking the former's mental freedom which the All-Knowing God blessed him with it. Khan, S. (9 Jan 2020). *Celibacy Has Bad Effects On Your Mind And Body Health| Science Times*. Retrieved from: <https://www.sciencetimes.com>>...

d, 6) Homosexuality: Among the mental depressions that indirectly kills the humanity, is homosexuality. It's very amazing that even most of the animals don't exercise it with one another, but some human beings put it into their practices. Really, it's very amazing. It's true that homosexuality is a result of mental corruption, hence if men engage their fellow men and women do the same, then how can families be produced?. Because if men are busy with men and women also are busy with their fellow women, how can human beings can become reproductive?!. From this point of view, everyone should realise that homosexuality if maintained, will certainly corrupt the human mind. In short, whatever criticism applied to celibacy, the same thing applies to homosexuality, or even more. The All seeing God informs us in this concern that: «People of (prophet Lot) belied the messengers..» As Sadee, A. (n. d.). *Translation chapter: 26, verse: 177*. Retrieved from: <https://ar.islamway.net/quran/saadi> . And the beloved prophet Muhammad peace be upon him also explains in his authentic Hadeeth that: "If man has

sexual intercourse with his fellow man, then kill both of them....". Web. I. (n.d.). *The door of what come in the homosexual*. Retrieved from: www.islamweb.net>disply_book .

d,7) Nonessential and unnecessary abortion: Islam always inclines to ease difficulties as far as that can be done through legal ways and approaches. In the holy Quran, the almighty God says: «Allah wishes you ease and He never wish you hardship » . Sharaey, M. (..... Apr 2015). *Translation of chapter: 1. Verse: 185*. Retrieved from: <https://www.msarawy.com>. In the same regard the merciful God declares that: «Allah never put any burden on you in the religion » . Multaqa, K. (12 Apr 2019). *Translation of chapter: 22. Verse: 78*. Retrieved from: <https://www.alukah.net>sharia>. Again He reiterated the same sense, wherby the most powerful God confirms that: «Indeed, with any difficulty there is an ease to come, indeed, with any difficulty there must be an ease to come » . Al Alukah, S. (11 Mar 2013). *Translation of chapter: 94. Verse: 5*. Retrieved from: <https://www.alukah.net>sharia>. Based on that view, it could be said that Abortion (if done unnecessarily), is a kind of self torturing and difficulty that some mislead women undergo to free themselves from the pain of child deliberation, child care taking and many other family responsibilities that lay ahead, after the post child birth. But by doing this, they forget or they pretend to forget that they are committing indirect infanticide by killing and eliminating those premature foetus or babies. Those who commit any direct or indirect infanticide, God will judge them for that in the hereafter. Thus, insisting on anything that will render you God's judgement and consequently His divine punishment in the next world, that is really an indication to a living corruption in the mind of who embarks on this human criminality that entirely contradicts any kind of human right. So, mind must be freed from this inhuman activity, so that one can enjoy his human right of sound mind and mentality. It is true that when a pregnant women's condition reaches to an extent that she can no longer bear it, be it unbearable illness, pain or otherwise confirmed by a just, trustworthy ad an experienced medical doctor, in this case Islam does allow women to abort their pregnancies, But once again, if conditions just mentioned are not fulfilled, then no abortion should be embarked on by any muslim woman.

d, 8) Backbiting: In the Islamic point of view, eating human flesh, not to talk of it being your own biological dead brother or sister's flesh, is a huge and heinous religious crime and shame that straightaway indicates serious mental illness caused by this bad attitude. Honestly speaking, any person who eats the flesh of his own fellow human beings, then he is crazy and mad, as it's impossible for anyone who lives a natural human life, to commit such heinous evil. The same way, the almighty God portrays the scenario of backbiting, just to draw our attention about the ugliness of back biting other people. So, the backbiter is like a person who is a witch who keeps on eating other people's flesh, intentionally, and the one he back bites is like his passed away brother or sister. Actually,

this is a scenario that can surely corrupt human mind. So, to properly maintain one's human right of freedom of mind, then mind should be prevented and protected from this backbiting. . The only one true God says in the holy Quran that: «And don't backbite one another, will anyone of you would like to consume his own biological dead brother, in fact, you hate that, then fear God....» . Al Ajurry, I. (10 Aug 2013). *Translation of chapter: 49. V: 12*. Retrieved from: <https://www.ajurry.com>showthread>.

In addition to that our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) also stated in one of his authentic traditions that: «... if that isn't in him what you are talking about in him » . Alukah, S. (5 Aug 2016).. *Prohibition of backbiting* Retrieved from: <https://www.alukah.net>sharia>.

d, 9) Double standing speech: In Islam, double standing speech is highly discouraged and never encouraged; due to the simple reason that it creates confusion and misunderstanding between people. In fact whoever exercises the double standing attitude, that's clear manifestation of his mental problems? This phenomenon contradicts with human rights as far as freedom of mind and thinking is concerned According to the Islamic point of view, no sound mind could be maintained, if these and other evil ethics are not avoided. So, it's any human being's human right to let himself freed from all the evil things that certainly or even usually spoils it. In fact, the almighty God reprimand people who treat others on double standing bases, and He warns the believing servants of Him not to embark on this ugly attitude, as He says: "O, you who believe, do not say...". Alukah, S.(8 Jan 2017). *Translation of chapter: 2. Verse: 10*. Retrieved from: <https://www.alukah.net>sharia>.

And e) Beliefs: Superstition is a direct enemy to any human being's mind that really wipes up all its entire life and light, and leaves it in darkness and death. Truly speaking, the almighty God is the only creator for any being apart from Himself (glory be to Him). In this sense, it's clear that He is the one who knows everything (including mind), than anyone, and as a result of this, for sure He knows whatever thing is wrong or right for whatsoever being as far as preservation and protection of that particular being is concerned. Basically, this is the reason why the almighty God cares about human mind a lot and orders its protection and preservation against anything that harms it or even reduces its quality, as well as He urges His servants to maintain whatever can be seen as a sound approach to facilitate for the mind to take its normal code, play its normal role and fulfil its perfect duties after all. Surely, superstition devastates man's life in both lives (this world and the one to come). Yes in this world, it makes him to live in fear and confusion. In this concern, the almighty God says and portrays this phenomenon in the following verse: "And whoever associates anything else with Allah, he is like the one who falls down from the sky, so a bird hijacks him or wind takes him to un known location". Shalabi, M. (n. d.). of *Translation chapter: 22. Verse: 31*. Retrieved from: <https://books.google.gm>books>. As for his failure in the hereafter the All knowing God

says: "And whoever associate anything to Allah and dies nonbeliever, they will be the dwellers of the hellfire in the hereafter". Al Uthiameen, M. (n, d.). *Translation of chapter: 4 Verse: 72*. Retrieved from: <https://www.alathar.net/esound>. "And no doubt that, there can be no lose and devastation than to be living in confusion in this world, and to become among the adherents of the Hellfire in the Hereafter.

In the same way, the tradition of our beloved prophet Muhammad peace be upon him also views the human mind as the key organ in the human body; based on the simple reason that if it's normal, for sure the rest of the entire body will be normal, but if the mind is abnormal, then the remaining parts of the body fall apart as far as their functions are concerned. The holy prophetic tradition explains that: «Indeed there is a semi chewed piece of meat in the body if it's correct, the rest of the body will be correct but if it's faulty then the whole body will be incorrect". Al Islam, T. (29 Jan 2017). *Hadeeth: If only the whole body would be chewed if the whole body was fit*. Retrieved from: <https://ar.islamway.net/article>> In this prophetic tradition it's clear that mind is the most crucial part of any created body, not to talk of the human body.

The most merciful God highlighted the important role mind can play in religion and worldly affairs; and this is why even the Islamic code of law (Ash-shariah) doesn't oblige anyone to observe religious rituals (the five daily prayers, fasting the whole month of Ramadan and the like), if he goes mad and insane to observe any kind of worship is meant to seek any Kind of divine reward. The prophet (peace be upon him) is reported to have said: «The pen is been lifted from writing deeds of three persons, sleeping person till he wakes up, an insane one till he becomes sane and a child till he reaches the age of puberty. Thus, this shows us that the almighty God never wrong anyone of his servants; for He will never judge you for anything that you do why you are naturally out of sense. And definitely, this is clear cut indication to nothing else other than the crucial importance of the human mind and mentality.

The Sunnah of the prophet (peace be upon him), constantly draws our attention about the same role human mind can play in both religious and worldly matters.

When the Most forgiving and the most merciful God created the human being, and in addition to that He favoured him with this precious favour of mind and mentality, He also laid down rules and regulations for its protection and preservation.

As I have pointed before that the All Wise God mentioned in many different quranic verses how mind is precious, magnificent and interesting; just to let us understand how carefully we should live with it, in order to achieve the maximum benefit the Omniscient God stored in mind for His servants.

In the same sense Islam strongly prohibits anything corrupts the mind, and made it an obligation and an incumbent upon us to secure, to safeguard and to permanently preserve our minds against whatever ruins it.

In a simple conclusion to this section in this chapter, I may repeat to confirm that, all the aforementioned realities clearly indicate nothing other than the huge and the immense

interest and focus Islam has when we come to the question of freedom of thinking and expression; because that is part of human rights.

Section two: in secularism

Theories other than Islam like secularism, although interested in mind, but not up to the extent and level as exactly as Islam does. In another word, secularism doesn't go far enough to the point when dealing with issues surrounding mind. And in order to shed more light on this point, let's see the following:

I) In terms of superstition, it means to let the mind believes in whatever it wants to believe in. But this renders the mind to failure and destruction at the end of the day, which is a great lose for humanity compared to the huge and significant benefits that must be gained from mind, if preserved and maintained correctly, as the Islamic religion commands us to do about it.

For instance, it's obvious that believing in one thing as God is easier than believing in a couple of gods or numerous gods; because that will create in mind, nothing else but confusion and dilemma. As explained by the merciful God in His final and most perfect scripture that: « And God sited an example a slave man who belongs to different masters (who compute one another over his services and another slave man who has just one master are they equal in condition?)» . Nabulsi, M. (03 09 2010.). *Translation of chapter:39. Verse: 29.* Retrieved from: <https://nabulsi.com>web>

Again, in the same way, the same confusion will be cultivated in mind if it happens to believe in one single fake god; because mind will always break the silence and keep on asking self imposed questions to examine the potential, legitimacy and quality which will be reasonable to render this particular god merit the position of true God. This is the Islamic point of view.

Opposite to this, is the secularists' opinion that man can believe in whatever he wants to believe in, or man can even remain without believing in anything that will be the remote controller for his actions in his life, without considering the outcome and the impact of that particular belief or disbelieve, either to be beneficial or destructive. In fact, to believe in anything other than the almighty God, or to totally believe in nothing, can only take man nowhere else, but failure only. So, care must be taken.

On the other hand, let us see the secularist approaches as far as the following elements are concerned:

ii) In case of intoxicants, whenever taken by man, he periodically loses his mind, and starts acting or reacting unconsciously, and consequently he becomes a threat to the society, both individually and publicly, and this is not the divine objective and purpose of creating the human mind. Truly, this causes it to lose its human right of protection and preservation of mind, in order to enjoy its freedom of thinking. Well, as for

secularism, taking intoxicant is allowed, the only problem with it according to them, is if taken in high quantities. Here they are not aware that little thing is dangerous. And if man is allowed to take small quantity of alcohol, at the end of the day, most of the people if not all of them, will become chronic in drunkenness which in turn will certainly contaminate those peoples, mind and corrupt it. Galbecsek, C. (25 Jul 2019). *What Are the Effects of Alcohol?*. Retrieved from: <https://www.alcoholrehabguide>.

iii) Fornication and adultery: secularists don not strictly interest in something called legal marriage, due their key principal of not believing in any spirituality. The almighty God is the only one who knows everything in terms of the pass, the presence and the future. Actually, since secularism has nothing to do with God, and God is the only one who knows the ultimate secrets of his creatures, then they cannot maintain the human rights of mind. For that reason, if the human race does not live in accordance with God,s wisdom behind things, that will push them into failure, and nothing else but failure only. Because of this beater reality, if the population density grows without legal marriage that will bring unblessed world population. Davis, K. (1939). *Illegitimacy and the Social Structure* – *jstor* Retrieved from: <https://www.jstor.org>> stable.

iiiv) Unlawful foods and drinks, about those unlawful diets from among animals, trees and other food stuffs, there are certain harms in them which are usually unseen, or not really realized by human beings at the beginning of the consummation process, while their end is only fatal to them if people continued to utilize them as foods or drinks. In fact, secularism fails to be conscious of such dangers; simply because they do not believe in spirituality. So based on the secularist principles, mankind cannot survive on a lasting scales the havoc contained in these unlawful animals. And whatever said in the previous discoursed elements, the same applies to all the remaining aforementioned elements, as far as the secularist approaches are concerned.

Honestly speaking, as for the moral characters, the divine revelation is the only correct balance through which we weigh our characters and behaviours; simply because who sends this divinely and heavenly revelation down to us from heaven is our creator, and since we do confess that He is the only one who created us, then we must be certain that He knows us more than ourselves do. Right from this point, we can see clear-cut evidence that since secularists don't believe in any true God, then they cannot guarantee any good moral character for the human world. Nonetheless, the truth of the issue is that the All-Knowing God clearly and perfectly knows the past the present and the future. So, God's legislation for His creatures, specially the human beings is always the suitable and the normal one as far as good and bad are concerned. For instance, after we have just a simple discussion about some of the aforementioned elements, we can realise the huge difference between the Islamic point of view and that of secularism; in order for us to be assured of which one is perfect or imperfect concerning the preservation of human right of mind.

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Chapter four

Right of preserving family and lineage (freedom of honour and dignity)

Section one: in Islam

Human Honour and Dignity

The almighty God says in the glorious Quran that: «And indeed we have honoured children of Aadam, and we carry them in both land and sea and we provide them with good sustenance and we elevate them in virtue over many of whom we created ultimately » . Tabaree, M. (n. d.). *Translation of ch: 17, v: 70*. Retrieved from: <https://www.quran.ksu.edu.sa>sura17-verse70> . In this quranic verse, it must be understood that the All-Knowing God after creating the human beings, He didn't let them to themselves or by themselves, rather, He favoured them with various bounties, including human honour and dignity. And in this process, He did this to the children of our fore father (Aadam), regardless of their tribes, nations, languages or colours, as well as in respect of their religious affiliations and human gender differences. So in short, human honour and dignity is a right of any human being, male or female, young or adult, sick or healthy and even poor or wealthy. In this sense, our exalted Lord says: «And Allah provides sustenance for whomever He wishes (regardless of anything)» . Sharawee, M. (2 Dec 2018). *Translation of ch: 24. v: 38*. Retrieved from: <https://amrkhaled.net>Story>...> Right from this point of view, the Islamic religion laid down measurements, dimensions, rules and regulations, in order to establish and maintain human honour and dignity, as one of the key human rights necessary for all human beings.

This aforementioned human right of honour and dignity is a human necessity as far as the entire human kind is concerned. So, every man, woman or child must be given his/her mutual human respect that must be always taken into full consideration. However, as for muslims, Islam gives them further certain level of considerations; due to their true belief in the almighty God, His commands and His restrictions. The Most Forgiving God commands His believing servants to whole heartedly enter into the peace (Islamic religion) in chapter one of the glorious Quran whereby He says: «O, you who have believe let you wholeheartedly enter into the peace, and don't follow the footsteps of the devil, indeed he is a manifested enemy to you » . Alukah. S. (31 Jan 2017). *Translation of ch: 2, v: 208*. Retrieved from: <https://www.alukah.net>sharia> . In fact, here in this quranic verse, the All Wise Lord named the Islamic religion as peace, after He ordered us to wholeheartedly enter into it; for the intention that He wants us to live

in peace and to be continuously peaceful. And honestly speaking, this is an honour and dignity which is specially given to the true believers among His servants ranging from our forefathers (Aadam), down to the will be last man on earth.

In addition to this, it's cited by the omnipotent God in the holy Quran that His believing servants should neither be accepting inferiority nor to grieve; simply because they are always the highest on condition that they are real believers » . Daweesh, M. (9 Dec 2015). *Translation of ch: 3, v: 139*. Retrieved from: <https://ar.islamway.net>article>...> Again, in the tradition of our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him), he is reported to have said that: «The strong believer is better and beloved to Allah than the weak believer though both are blessed» . As-Sabt, K. (3 Aug 2011). *Explanation of the hadeeth (strong believer ...) and the meaning of force in it*. Retrieved from: <https://khaledalsabt.com>...>

Even in the Islamic jurisprudence, it's simultaneously confirmed that if a person found dead in a distant and isolated area, be it deserts, bushes and the like, he must be well prepared and buried, if possible. Nonetheless, this is for nothing order than the recommended human honour and dignity as a key part of human rights that should be fulfilled for any human being, even corpses in remote areas.

Actually, in order to exceptionally establish human right of honour and dignity in Islam by referencing to the holy Quran, there are many dimensions and approaches used in it, in the way of this undeniable reality. So, let's kindly have a tour in the glorious Quran's premises in the following:

- 1) Belief:** man is created by the almighty God to believe in something and consequently to worship that particular thing, be it angel, Jinn, the parts of the solar system or the only true Lord of the both worlds. So, believing in something is a human nature that cannot be totally left behind as long as man is alive. Therefore, man should do his level best in order to choose the best and the true belief (which is to believe in the only true God), and by that he can maintain and preserve for himself a belief that will protect and secure his human right of honour and dignity through it. Being the fact that serving multiple bosses or masters by one single slave is a cause of humiliation and frustration, that is why our merciful God always guide us in many different quranic verses to confine our belief in Him, and in Him only. Surely, this divine direction towards the Islamic monotheism is very clear like sun light in various places in the holy Quran, including the following: The Almighty God addresses His messenger of the last form of islam by saying: (So worship Allah with sincerity in your religion for Him). Shinqitee, M. (n. d.). *Translation of ch: 39, v: 2*. Retrieved from: <https://islamweb.net>...>> . In the tradition of our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) also, he is reported to have said: «... Allah's ultimate right over His servants is to worship Him alone

without any associate ... » .Binbaz, A. (n. d.). *The chapter on 01 God's right over His servants and the Right of His servants on God*. Retrieved from: <https://binbaz.org.sa>audios>01> ... Nonetheless, all these quranic verses and the prophetic traditions are clear cut indications to how important the human honour and dignity is, according to the Islamic point of view. Thus, to say that honour or dignity is a key part of human rights cannot be exaggerated or over emphasized.

At times, the devil misleads some people to the extent that they go and believe in some parts of the solar system, be it Sun, Moon or a star, geographically known as astronomy, whereby you can see some astronomers and their followers or worshippers (if you like) completely believing in the influence of the solar system to the point that they take them as equal to that of the Omniscient God. And without any doubt, this is very wrong; simply because God creates and the solar system never ever creates anything. The All-Hearing God says in this concern: (Is who creates things like the one who does not create anything?). Al-Khazin, A. (n. d.). *Translation of: ch: 16, v: 17*. Retrieved from: <https://books.google.gm>books> .

Still on the same track, there are other people who believe in sorcerers, witchcrafts or fortune tellers, as according to them they can join God or even represent Him in showing people or telling them about whatever is in the unseen. While the almighty God says: « Non has the knowledge of the unseen apart from The Almighty Allah, and they don't know when will they be resurrected (in the hereafter)» . Ar-Razee, F. (n, d.). *Translation of ch: 27, v: 65*. Retrieved from: <https://books.google.gm>books> . Really, all these systems and their likes, clearly violate human rights of honour and dignity, In the sense that if man considers himself as inferior before his fellow creatures, to the extent that he worship them, then he has taken off himself his shirts and trousers of honour and dignity. God draws our attention about this point in the glorious Quran that: «Do not accept inferiority and do and do not be grieved ; for you will have the upper hand, provided that you believe in Allah alone» . Baidawee, I. (n, d.). *Translation of ch: 3, v: 139*. Retrieved from: <https://books.google.gm>books> . And our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) also is reported to have said in one of his authentic traditions that: «... Who satisfies people with the wrath of God, He will pour His wrath on him and make people to hate him» . Binbaz, A. (n, d.). *Chapter on the -31 words of God Almighty: (Verily, Satan fears his saints*. Retrieved from: <https://binbaz.org.sa>audios>31-...>

- 2) **Diets:** (food and drink)As for diets, whatever food or drink that may cause man insult and disrespect, Islam immediately makes it forbidden to him, either temporarily or even permanently. For example Islam temporarily forbids attending congregational prayers in the mosque when one eats garlic; simply because its bad smell disturbs people in the mosque and the angels also. So here

it's clear that although garlic itself is not prohibited in Islam, and that one can eat it at any time, yeti it's disliked by Islam to be eaten when we want to attend congregational prayers; in order not to violate people's honour and dignity by pumping the bad smell generating from garlic to them, as our beloved prophet Muhammad (may peace and blessings of the almighty God be upon) is reported to have said in one of his authentic traditions that: «Whoever eats garlic let him don't attend our congregational prayers». As-Saniyah, D. (n.d.). *Ninth requirement: a prayer group for those who eat garlic or onions and the like*. Retrieved from: <https://dorar.net>feqhia>>...

An example for permanent prohibition is alcohol. No matter how well dressed one may be, if he gets drunk, all his normality will be changed into abnormality. For instance, he will start disturbing others in his words and actions, without being conscious of that, not to talk of the huge quantity of damage he usually causes to himself. For sure, all this is nothing other than violation of one's human rights of honour and dignity. The exalted God explains in the glorious Quran that: «They ask you about the ruling concerning alcohol and gambling, say there is a huge sin in them and some little benefits, but there sin is far bigger than their benefit». Al-Fawzan, S. (1 Dec 2004). *Translation of ch: 2, v: 219*. Retrieved from: <https://ar.islamway.net>fatwa>>...

By the way, for the bad and undesirable consequences in alcohol and the like, God's messenger (may peace and blessings of the almighty God be upon him) also putted more shed on this point when he said in his hadith that: «God curses the one who drinks alcohol, the one who carry it to others ...». Jawab, I. (12 Apr 2007). *The punishment for someone who carries alcohol and delivers it to others*. Retrieved from: <https://islamqa.info>answers>. This is why, it's clear that it doesn't make any sense for someone who gets out from home in his full normal conditions, physically, mentally and maybe even spiritually sometimes, but at the end of the day he returns home with all the three conditions temporarily disrupted and distorted. Does it make any sense?!. Really, the truth of the issue is that, this is the very reason for why Islam makes alcohol unlawful to all muslims; so that they may not be come self destructives by damaging their own personalities and violating their own human rights of human respect. As confirmed by the almighty God in the glorious Quran that: «Indeed, we have honoured children of Aadam...». (referenced befor).

3) Dressing: The Islamic code of clothing, is the best and the perfect way through which one can completely cover his shame in a manner that will keep his humanity and personality up to satisfaction. Islamicly, there is a difference between the way man should dress himself in line with the Islamic code and that of woman. Being generally mentioned in the holy Quran, the Sunnah (tradition of prophet Muhammad peace be upon him) explains the Islamic code of dressing

and goes far into details to distinguish between Male and female way of dressing in Islam. Thus, any male muslim should dress himself by covering all that is between his naval and his knees as an obligation. As for woman, all her body must be covered, as Islam considers each and every part of her body as a shame, except for her face and her two hands (these two parts of her body are not shame according to some muslim jurists), yet the perfect dressing for any female muslim is to cover all her body, including her face and her two hands. Yes, this is the preponderant opinion of the Muslim jurists, according to prominent Islamic point of view. However, to back the point, let me bring the readers two clear cut proofs:

3) a. In chapter Al-Ahzaab (the groups), the almighty God addresses His beloved prophet Muhammad (May peace and blessings of the almighty God be upon him), commanding him to order his family (wives and daughters), and to tell the believing men's wives and daughters (to lower their long cloths over their bodies overwhelmingly).

3) b. As aforementioned, In the prophetic tradition it's reported that one of his wives (namely Ummu Salamah), Narrated that during Pilgrimage with the prophet (may peace and blessings of the almighty God be upon him), that they used to remove their Niqabs (known as face cover), from their faces, but when any foreign man comes near to them, they return it to their faces » . Ibin Baz, A. (n, d.) *The ruling on the niqab*. Retrieved from: <https://binbaz.org.sa>> This Hadeeth is authentic, as narrated by:

Based on these two proofs from the holy Quran and the prophetic tradition, one can prettily conclude that covering the entire body of female muslims is the preponderant opinion of muslim jurists. Yet this doesn't necessarily mean that those

Muslim women who don't cover their faces and hands aren't true muslims, in fact they are, but just as most of us if not all of us knows that levels of virtue are on three steps (good, better and best), so, they are all muslims, but their levels of virtue are different. By the way, this reality is been well highlighted in the Hadeeth, that the strong believer is better and more beloved to the almighty God than the weak one, though they all have virtues in them. Here as it could be understood that the prophet (May peace and blessings of the almighty God be upon him) didn't mention the word (good) but rather, he mentioned the word (better) which is beyond of (good) as far as steps of virtue are concerned, and that is it.

Again by the way, I would like to seize this opportunity to bridge the road, heal the wound and fill the gap by putting and shedding some more light on the issue of muslim women's face cover or the Burqa, as locally known in many places in the world nowadays. However, Muslims and non muslims are all children of Aadam, and consequently they are all human beings. With this in mind, we should always keep in the same mind that the All-Knowing God created us for nothing else other than to live in peace, and as a matter of fact, that cannot be achieved unless all of us try to always

exercise the maximum level of patience and tolerance. Well, I mean by that: to learn things thoroughly to the extent that could facilitate for all of us to distinguish between sacred divine commands and mere fallible human desires, as well as to be able again to distinguish between divine religion and man-made culture. Then things are about human desires and man-made cultures, here human beings can interfere and exchange whatever they want according to their human limits. Interestingly enough, Islam does allow us to do that whenever necessary. The beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) is reported to have shed exceptional light on this, whereby he said: «You are best aware of your worldly affairs». Al-Watan, J. (6 Feb 2019). *You know best your worldly affairs (from Arabic)*. Retrieved from: <https://www.alwatan.com.sa>article>. Clearly enough, This is to mean that when it's an issue of religion and divine order should be left free of any human interference. But whenever that is not the case, then according to the Islamic point of view, people are allowed to break the silence and speak out their minds if things are not moving the way they desire.

So, Burqa or muslim women's face cover, is a matter of faith and religion and it's neither a crime nor a matter of difficulty; simply because our Lord commits no crime and He is the very one Who commands us to tell our muslim women to wear it, and no one else other than Him. As a matter of fact, and as for all of us (Muslims, Christians or Jews), none of us will see it making any sense to believe that God sometimes commits mistakes or errors, or even forgets at times, Allah the almighty, tells us in the holy Quran that: «And your Lord is not a forgetful Lord». Al-Alusee, I. (n. d.). *Translation of ch: 19, v: 6* Retrieved from: <https://books.google.gm>books>. Also, it's not a matter of difficulty; for God makes it crystal clear in the holy Quran that: «And He never ever put any burden on you in the religion». Online, I. (16 Jan 2018). *Translation of ch: 22, v: 78*. Retrieved from: <https://islamonline.net>...> In addition to that, the beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) also is reported to have confirmed that: «Take the religion easy and never make it hard». Al-islam, T. (28 Mar 2015). *Preach and do not be alienated*. Retrieved from: <https://ar.islamway.net>article>. Again on the same sentiment he is reported to have declared: «Indeed this religion (Islam) is easier, and none will exaggerate this religion, but only that it would challenge him...». Fatakat, M. (12 Nov 2012). *EXPLANATION OF THE HADEETH "RELIGION IS EASY, AND NO ONE WILL BE PRAISED EXCEPT ITS VICTORY"*. Retrieved from: <https://www.fatakat.com>thread>. The Hadeeth, or as it was said by the prophet (may peace and blessings of the almighty God be upon him). With all this clear cut truth, from the glorious Quran and the prophetic sayings, let me bring the readers a living example that: nowadays the so called Covid19 or in other words Corona virus (may the almighty God save any living human being from it), but because of it many people today wear something like the Islamic face cover for women, but no one claims that it's a burden, rather they appreciate it and view it as a safety measure for their both physical and even

mental conditions maybe, and that's the reality in it and nothing else. So, care must be taken about the almighty God's commands. It's true that there are some pretending women who pretend to be muslims and they dress themselves as exactly as the true muslim women do, while this is not the case, and by that, which can be even called personification (if you like), they try to blacken the name of Islam and its true adherents for the simple reason that they have certain hidden agendas against Islam and muslims. Really, in my humble self, I don't think it as something that makes sense, if the entire muslim world is judged with the same judgement; because of some few criminalities occurred by some few wrong people who aren't even muslims, don't ask of being true muslims.

Sincerely enough, I would like to finish the point with the say that: we as true sincere muslims (God willing), all we want is to live in peace with everyone in the world, save them from our harm and wish all of them all the best after all. Alongside with this humble yet faithful declaration, I will not forget to urge global authorities that wherever they find anyone who embark on burdening people with religion based violence, please let quickly arrest him judge him in the name of his own ideology, but not in the name of the Islamic religion; because the prophet of Islam teaches its adherents that: «The true Muslim is the one from whose harm (that may be caused by his tongue and hand) muslims are saved» .Al-Musleh, K. (8 Nov 2018). Episod(16): *A Muslim is one who delivers Muslims from his tongue and hand*. Retrieved from: <https://almosleh.com>>... . Thus, those wrong doers who disturb people through their own personal hidden agendas, must be arrested and judged; simply because they are not true muslims, so they have no good wishes for Islam and muslims, not to talk of their fellow wrong muslims, or even non muslims(if you like). So to dress and cover our shames is our human right that none has right to deny us of as long as we are alive, and even after our death. This is why Islam orders us to dress our dead fellow human beings in shrines just to cover their shames.

The so called nudism, in which nudist believes, is misleading. For right from the beginning of humanity, when the almighty God first created our two forefathers (namely Aadam and Eve, he lugged them into Paradise, He didn't leave them naked, but rather, He inspired them to cover their shames eve at least with leaves of the Paradise tree. And interestingly enough, old roads go to old villages!. Then, hence we are all children of Aadam and Eve, then it natural for us to cover ourselves with clothing. Otherwise, we will be automatically tuned into animals rather than to remain humans. Nevertheless, at this point The almighty God reminds us that story of our two forefathers fathers; so that if we knew where we came from, we should know where we are going to. However, to conclude this point, I would like to establish and confirm that preservation of clothing means preservation of human honour and respect; for leaving one's shame uncovered is violation for his human right of honour, and doesn't make any sense for any human being, not to talk of muslims.

4) Honesty: God the almighty and the exalted, draws our attention about the huge importance of honesty in the human life. In fact, there are many quranic verses and other many prophetic sayings that tell us about whatever point is related to the same honesty. So, before going further, let's start by translating those verses and making some satisfactory comments on them.

In chapter An-Nissa (the women), the almighty God says that: «Indeed Allah commands you that you convey trusts to their legal owners, and when you judge between people you judge with justice, indeed Allah admonishes you with all the best, indeed Allah is the All-hearing, the All-seeing » . Al-Ittihad, S. (23 Sep 2010). *God commands that trust to their owners*. Retrieved from: <https://www.alittihad.ae>article> . In this quranic verse, God commands His servants to do their level best in order to give people whatever legally belongs to them, as people's properties and belongings are parts of their human rights which they shouldn't be denied of it. In addition to that, trust according to this quranic verse, just as aforementioned, people's properties are part of the trust meant in this verse, but as a matter of fact it is not the only trust meant here, rather positions also are very important parts of the meaning here. Nonetheless, according to the verse, nepotism shouldn't be exercised; for it produces social corruption only, and nothing else. When those in charge of the main offices start to distribute positions in the country on social based, financial based or sectarian based qualities, all the corruption and disruption start to spread all over the country, till things finally get out of hand, and getting them back on the track will be difficult like a man swimming in the sea without fingers on all his hands and feet. Surely, prophet Muhammad (may peace and blessings of the almighty God be upon him) is reported to shed enough light on this inevitable ugly outcome of nepotism in one of his authentic traditions as the following: «If people started to annex thing (including positions) to unqualified ones then start to expect the hour » . Makkah, S. (20 Dec 2014). When the matter is assigned to other than its family! Retrieved from: <https://makkahnewspaper.com>arti...> . However, what is meant by the hour here is the end of the world, while things will be reaching an unbearable extent, due to corruption at that time. Actually, this will be the time when people will be completely denied their due human rights like trusts and positions which in turn are their honour and dignity.

In the same sense, the almighty God mentions in the holy Quran that: «And fulfil appointment, indeed appointment is something Allah will ask you about (in the hereafter) » . Al-Ikhbariyah, J. (8 Apr 2017). *They kept the covenant that the covenant was responsible*. Retrieved from: www.gerasanews.com>article . Here, God the almighty, draws our attention about the inevitable consequences of our deeds, including our promises, covenants and appointees, or any kind of Responsibility, as all of them are parts included in the meaning of the word (trust), mentioned in the aforementioned quranic verse. Still to put more emphasis on the point the beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) is reported to have

commanded us that: «Convey trust to whosoever trusted you, and don't cheat that who cheats you » . Al-Hadeeth, M. (21 Apr 2013). *Deliever the trust to who trusted it to you ...* .Retrieved from: www.ahlalhadeeth.com> showthread. Here, the prophet (may peace and blessings of the almighty God be upon him), is teaching his nation the importance of trust and that it's an obligation upon anyone of them to keep on fulfilling trusts in order to preserve his human honour as a necessary part of his human rights. And interestingly enough, if people know and recognize any person as a cheater, for sure they will desert his interactions with them, and this in turn, will cause him social distancing and isolation, and at the end of the day, he will be living in nothing than loneliness and confusion as a result of his being a cheater, an attitude which is completely opposite to human honour and dignity.

5) Truthfulness: In the holy Quran, truthfulness had been stressed, urged and very strongly encouraged; because of the immense benefits it has in it. The same thing, when we visit the tradition of prophete Muhammad (May peace and blessings of the almighty God be upon), we will find it emphasized like the same emphasis made in the glorious Quran. That's why it will be relevant here to bring some of those quranic verses and prophetic sayings as proofs, in order to back the point in hand.

5) i. The All seeing and the All-hearing God says in the holy Quran that: «O, you who have believed, fear Allah and speak straightforward words; for that will certainly correct for you all your deeds and render your sins forgivable (by the almighty God)...» .Abul-Haitham, M. (1 Feb 2018). *Translation of ch: 33, v: 70*. Retrieved from: <https://islamway.net>article>> So, in this quranic verse, our only true God mentions two key benefits that come out from truthfulness, one is to get one's all deeds correct in the sight of the almighty God, and the second is having whatever sin ever committed by a person who embarks on truthfulness forgiven by our true creator.

5) ii.The exalted God reiterates the same sentiment in another quranicverse whereby He says: «O, you who have believed, fear Allah and be among the truthful» . Tariq, I. (5 Jul 2013). *The twenty- first rule: (O, you who believe! Fear God and be with those who are truthful)*. Retrieved from: <https://islamway.net>article>> The existing benefit that could be extracted from this quranic verse is as the following: To be among the truthful, that helps man to become fully respected in the society, which in turn will attract people to appreciate him and his interactions. Importantly enough, this will enable him to maintain his human honour and respect as another interesting part of his human rights.

5)iii.In another approach, the only true God urges us to maintain truthfulness, no matter how tensed or constrained things may become; because He is the only one Who can ease tensions even when someone is caught in a cross fire like a

escape goat, the Omnipotent Lord can help him even through a very narrow escape, provided that he fears Allah. Allah the almighty says: «When things reach their climax, if they maintain their trust in Allah that will be good for them » . Al-Feel, A. (... Sep 2015). *Translation of ch:....7, 21*. Retrieve from: <https://facebook.com>posts> Meaning that He (the almighty), will certainly help them to survive even a narrow escape. Still to make it more clarified, I would say that the relation between the quranic verse and the point in hand is that: if God continues to help anyone to survive and escape disasters, this will make him to peacefully, and he will be able to maintain his human honour and dignity as his human right. .)

Determination: Determination is one of the main approaches for human honour and dignity, by which one can realise his goals from other people's hands to stand by himself after God, and consequently be able to achieve his the same goals and objectives in this life before the hereafter. For this importance, even some of those messengers of God were described as men of higher determination; because of their extraordinary steadfastness in conveying the almighty God's divine message. So, those particular messengers were able to deeply struggle and strive like never before; due to their strong determination that was facilitated for them by the almighty God. In light of this, our only true Lord orders our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) to observe patience, perseverance and determination as exactly as some of those prophets and messengers of God the exalted used to do on their way of conveying the almighty God's message; in the sense that this is the only approach that could keep them free of social, spiritual and financial obstacles and hindrances in the way of spreading the divine call to God's servants. Our exalted Lord says in the holy Quran that: «Be patient like those before you were been patient, and don't be in any hurry for them » . Al-Islam, M. (28 Jun 2018). *The truth of truth and falsehood*. Retrieved from: <https://islamanar.com>> .Meaning that God the almighty will punish those disbelieving people who used to go against messengers of God sooner or later.

Sometimes, Allah commands His messenger Muhammad (may peace and blessings of the almighty God be upon him) to consult his companions during the sensitive issues, yet when God shows him the truth of any issue after all the consultations, then he must seize the opportunity, grasp the momentum with full determination in order to implement and execute the All-Knowing God's divine command. Truly, this reality is been emphasised by God Himself in the glorious Quran when He explains that: «Pardon them and seek Allah's forgiveness for them and consult them on the issue. However, when you become determined to go ahead with anything after all the consultations, then put your trust to Allah and do it» . Al-Jazeera, M. (15 Jan 2018). *Translation of ch.:3, v:159*. Retrieved from: <https://blogs.aljazeera.net>blogs> . Meaning: from yourself

from people's obstacles and hindrances and be a free man to execute the command of your Lord.

In addition to the previous proofs, our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) also confirmed in one of his authentic traditions that: «Be patient with which will benefit you and seek help from Allah and don't give up or lose hope...» . Al-khathlan, S. (28 Dec 2016). *The Title of Encouragement in the Ethics: Explanation of the hadeeth...* .Retrieved from: <https://saadalkhathlan.com>>... In fact, this prophetic tradition also clearly indicates Importance of determination when one is about to take his decisions for implementation. At this point and based on the recent discussion, I think the relationship between determination and one's honour and dignity has become clear like sunlight that keeps and preserves man's honour and dignity to the highest.

7)Responsibility: As human beings, we should feel all responsibility that is hanging on our heads in order to be able to live responsible and serve the world up to the satisfaction. In line with this, any person who feels this responsibility will serve people but he will not harm them; because he sees himself a responsible some body that will be held responsible for whatever he does and consequently he will be held accountable for that in the hereafter (if he is a religious person like Muslim, Christian or Jew). Furthermore, this is the only way and approach that could fill the world with harmony and stability. No doubt that, responsibility extends to religious, social, financial as well as public and individual responsibility. In the light of this generalization concerning responsibility, our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) is reported to have explained that: «Each and every single one of you is a shepherd ,and any shepherd will be held accountable for what he was responsible of ...» . Web, I. (22 May 201.....). *Prophetic directives and commandments*. Retrieved from: <https://www.islamweb.net>article> . This beautiful Hadeeth (tradition), is a think-tank that beautifully explains to us the huge and the immense importance that responsibility has, and what role it can play to preserve and protect one's honour and dignity, again as one of the key parts of one's human rights. By the way, and before all the previous says in this point, the All-Knowing and the All-seeing God emphasises in the holy Quran that: «Whoever does whatever is as smaller as an atom of good he will see it, and whoever does whatever deed even as smaller as an atom of bad deeds he will also see it» .Midad, M. (08 11 2017). *Translation of ch: 99, v: 7*. Retrieved from: <https://www.midad.com>> Meaning: he will be rewarded for the good deeds whatsoever it may be, small or big, and on the same scale who also commits sins, he will be punished for that. In fact this is to draw our attention that one should be very careful about whatever he says or does.

Really, if a human being live in this way, that will surely gain him an honourable and dignified life both in this world and in the hereafter, God willing.

8) Knowledge: The first human being was our forefather Aadam. After creating him, the almighty God bestowed in him knowledge of everything in this world. Clearly explaining that in the holy Quran, the almighty God says to show angels that they are not better than this creature (Aadam). Interestingly, God tested His angels through certain examination to show them the divine reality behind the creation of this new creature. After the angels failed the examination, they confessed for their mistake by asking God many unessential questions just out of their ignorance. However, the whole story teaches us the huge importance that knowledge has, the immense benefits that can be gained from it and what a crucial role knowledge can play for the interest of humanity both in this present world and in the next world (the hereafter). To take the relevant lessons from this quranic verse, let's see the following:

- I. That in order for Aadam to be able to worship Allah, he has to be knowledgeable, and that is why Our Lord provided him with knowledge first and foremost. In fact this is the case with any human being before embarking on worshipping Allah, one should know first and know how to worship Him. In this regard the almighty God says: «So know that there is no true God bu Allah, and ask Him forgiveness for your own sin, and for the sins of believing men and believing women » .Alhatham, A. (25 Qct 2018). *Translation of ch; 47, v: 19*. Retrieved from: <https://ar.islaway.net>article> Frankly, the verse is teaching us that in order for anyone to be able to understand how to do correct worship to please his creator, one has to seek relevant knowledge for that. In addition to that, all of us should confess to the truth that even in our merely worldly affairs, none of us can become some considerable person without knowledge.
- II. That if you want to be different from people of inferiority complex, surpass their status and become a rank in any human society, you have to learn to have knowledge. This is why Our true Lord makes it quite clear in the glorious Quran that: «O, you who have believed when you are asked to give chance in your sittings, give chance and will give chance to you. Allah elevates (in status those who are believers among you, and those who are well versed with higher ranks » .An-Nabulsee, M. (n, d.).*Translation of ch:58, v: 11*. Retrieved from: <https://www.elfurqan.com>play->
- III. In case of the have not, the less fortunate or those who live in the poverty line, could get out of these constraints through knowledge. Don't you see that even the animal called dogs, although it's just an animal, yet it praised in the holy Quran by the almighty God more than many children of Aadam; due to its knowledge and their ignorance. Regarding this point God says in the glorious Quran that: «They ask you about what is lawful for them in terms of meats, tell them Allah has made lawful for you...» Ibn katheer, I. (n.d.). *Translation of ch: 5,*

- v: 4 . Retrieved from:<https://quran.ksu.edu.sa>sura>-aya>.... .Yes, a human being hunter's dead hunt is inconsumable, while a crayon that dog has hunted can be eaten, and what gives all that virtue dog is nothing else other than its knowledge. Actually, the point I want to make here is that: if the almighty God honours an animal like dog because of knowledge, what can you imagine for a human being if he has knowledge?!. No doubt, it will surely preserve his honour and dignity along side with his other human rights.
- IV. Still, this quranic verse here, is a clear cut indication that dogs also have right to exist and live in peace with people even in Muslim societies if certain conditions are fulfilled, the first and foremost of which of course is knowledge (to teach him about certain lawful activities as hunting). The second condition for keeping dog with us at home is if the intention is for security concerns like guarding our homes, schools, gardens and the like. The third condition is about one's feeding purposes like hunting for having meat and so on and so forth. About this our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) also says: «Whoever keeps a dog at home, except for hunting guarding...» . Uthaimen, M. (2.... Jun 2005). *Prohibition of possession of doge exceptfor what is excluded by Sharia*. Retrieved from: <https://islamqa.info>>... .Yes, fingers of accusations are been pointed to Islam and the entire Muslim world that: muslims always criticize people for having dogs at home. As a matter of fact, neither Islam nor true muslims are responsible for this wrong doing, but rather, there are some have educated, quarter educated or even illiterate muslims who are responsible for it. Thus, things must be taken easy at times so that we will not hate one another unnecessarily and unreasonably; for we are all children of Aadam, we are all human beings and thus we all have right to exist on earth and live in peace and harmony, while enjoying our full human honour and dignity.
- V. To draw very simple conclusion yet interesting enough to this point, I want to confirm that it's any human being's right to seek knowledge and to become knowledgeable as far as one is alive, in order to enjoy his human rights as other sound human beings. Don't you here the prophetic saying that: «Scholars are the inheritors of the prophets, behold!, prophets didn't leave behind them any material wealth, but what they left behind them is knowledge...". Nwaf, A. (2 Apr 2020). *Scholarsare the Heirs of the Prophets – authentic hadeeth*. The Hadeeth or how it was reported by the prophet (may peace and blessings of the almighty God be upon him).
- VI. In order to preserve human right of honour and dignity, Islam forbids drunkenness to man; in the sense that, drunkenness causes man to lose all his honour and dignity by making him to embark on actions that renders him inferiority and disrespect when becoming sobered by any kind of intoxicants, as an inevitable impact, outcome and aftermath result for this ugly activity

committed by him. As a matter of fact, the almighty God made this point very clear in the final divine scripture that (aforementioned). Although, the almighty God here named alcohol, but whatever ruling applies to it in this regard, the same thing applies to any other intoxicant, as far as sobering is concerned. Amazingly enough, there are some misguided people who turn a deaf ear and a blind eye on this reality and try to claim that the only forbidden intoxicant is alcohol; since it's the only one clearly named in the holy Quran. But this people forget or pretend to forget that whatever bad undesirable impacts that come out of drinking alcohol, the same thing comes out of using the other remaining intoxicants. Where is the difference then?!. In fact, there is real difference between all of them.

9) Family and it's related issues: The All-knowing God tells us in the glorious Quran that: «And indeed, we have sent messengers before you and we bless them with wives and families...» .Alukah, S. (8 Jan 2018). *Translation of ch: 13, v: 38*. Retrieved from: <https://www.alukah.net>library> Here God the exalted is telling us some parts of the stories of Allah's messengers that concerns their social status; just to let us know that although those people were prophets and messengers of the almighty God, honoured and dignified than anyone else on earth, since prophet hood and messenger ship are the highest rank in humanity, yet they did marry and begot children as their families. If this is the case, then how can anyone other than the messengers of the almighty God try to disregard or belittle family and whatever related to it?!

Also the holy prophet Muhammad (may peace and blessings of the almighty God be upon him) commands his followers to marry women whom they expect lovely and productive (who can have many children) in his saying. Farkus, A. (n, d.). *Inurging of a friendly child*. Retreived from: <https://ferkous.com>...>

From this point of view, I would like in this point of my work, to highlight family and some of the important issues relating to it as in the following:

9-A) Marriage: in Islam, marriage is the fundamental base of any human family. That's why the almighty God made it lawful for us and addition to that He urges us to do it even in numbers. The exalted God says in the glorious Quran that: «He is the one Who created you from a single soul and created from that single soul its mate (wife) in order to relax to her...» . Al-Baghawee, I. (n, d.). *Translation of ch: 7, v: 189*. Retrieved from: <https://islamweb.net>library> . So, the first human being, couldn't enjoy his life without marriage, then how can one imagine any stability in the world if the issue of marriage is left behind and completely ignored and neglected?!. As the same thing, the last and the final messenger of God (prophet Muhammad peace be upon him)also urges muslims particularly the youth to marry women in abundant. In a Hadeeth he was reported to have said that:

«O, you the youth, whoever among you is able to undertake both physical and financial responsibilities of marriage, then let him marry...» . Ibn Baz, A. (n. d.). *From the hadeeth -1 " O, Youthful people! Whoever manages the scandal, let him marry..."*. Retrieved from: <https://binbaz.org.sa>audio>>... Of course in this prophetic tradition, we are urged not to remain lazy and useless in life to the extent that we cannot deserve marriage in the view point of Islam, but rather we have to be continuously updating our selves, so that we will be eligible and qualify to undertake the huge social responsibility as marriage, and consequently our lives become useful, God willing. Truly speaking, to encourage marriage means to discourage fornication and adultery, and vice versa.

Marriage is worship in the Islamic sense; because we as muslims, we do it in order to obey the divine command of our Lord simply because He commands us to do it. Prophet Muhammad (may peace and blessings of the almighty God be upon him) also taught us to marry (as highlighted in the previous Hadeeth), but he even putted it into practice by marrying more than four women (although that was particularly lawful and allowed for him only, based on specific wisdom of the almighty God, the All-Knowing and All-seeing God). And this straightaway means that to engage in sexual relations between men and women or between the same sex (homosexuality) is a fresh disobedience to the divine command of the almighty God, which will be punishable by Allah both in this world through various unbearable calamities, diseases and natural disasters, for this is something clearly declared by the almighty God Himself in the glorious Quran that: «Do you think that if you became disobedient to Allah He will not tun you into criminals that will cause only destruction on earth and family disconnection » . Web, I. (n, d.). *Translation of ch: 47, v: 22*. Retrieved from: <https://islamweb.net>> . The first kaliphet of Islamic ummah (Islamic nation) known as Abubakaras-Siddiq (may Allah be pleased with him) reiterated this reality in one of his early admonitions or sermons that: (if sexual misconduct spreads in any nation, Allah will surely inflict disasters and calamities on them). Al-Ahram, B. (18 May 2018). *Abi Bakr Al-Siddiq's sermon, his method of wisdom, and the first test he faced in the caliphet*. Retrieved from: <https://www.gate.ahram.org.eg>> News

Before marriage can be legalized in Islam, there are certain conditions that must be fulfilled, as mentioned in the following:

The first condition of marriage in Islam: Certainty of the two will be couples. In Islam, if the human male and female who are supposed to marry are not clearly defined and known, then the marriage knot cannot be tightened or considered as marriage in Islam. From this of the Islamic point of view, marriage cannot be completed through video links, photographic pictures or even unknown couples (like to say that there are two persons who wantonly marry, without being known by anyone in the society), such

marriage cannot be completed in Islam. Islam is religion of peace and clarity. But Islam likes peace that lasts, so any social contact like marriage that doesn't last, Islam never appreciate it, and hence marriage is initially based on an exchanging love and appreciation between the two couples, that is why it's foundation should be laid on ambiguity free conditions like face to face contacts and interactions. Our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) says that: «leave what doubts you to that what is certain to you» . Jawab, S. (29 Mar 2014). *What is the meaning of the hadeeth: "Leave what confuses you to what does not disturb you"*. Retrieved from: <https://islamqa.info>> answers. Perhaps, if some people based their marriage on some ambiguous channels like video links, they will not be satisfied with one another after a personal contact between them and as a result their marriage will not; for if any human contact is full hatred, that particular contact will hundred percent fall apart at the end of the day, and this what Islam refuses and always try to avoid such ugly situations.

The second condition for marriage to become a considerable Islamic marriage, is guardian who will take care of the marriage process on behalf of the woman whose hand is being seeking. Because in Islam, no a Muslim woman is allowed get herself married without support of one of her closed male relatives. Be him her father, her brother or even her uncle. The last and the final messenger of God (may peace and blessings of the almighty God be upon him) made it very clear in one of his authentic traditions that: « Any woman that takes responsibility to get herself married (without getting agreement of her male relative, then her marriage will not be due). Al- khalij, J. (15 Nov 2019). *Marriage without a guardian of a woman.* Retrieved from: www.alkhaieej.ae/mob/detailed . Wisely speaking, the psychology and wisdom behind this condition in marriage maybe that most of the social relations as human beings, are exposed or vulnerable to disagreements and misunderstandings, so some of those problems happened, woman as usually the weaker part of the dispute, will inevitably need a necessary family backing interns of very strong men who are relevant to face her husband and tell him the truth on behalf of her.

The third condition of marriage is dowry:

As for the woman (wife), Islam takes it an obligation upon her husband to pay to the dowry (an amount of money the husband pays to his before engaging the marriage knot). However, Islam orders the husband to give amount of money (out of his personal consent); to show his willingness in the marriage, to regard it as an in advance compensation for upcoming physical damage the woman will undergo when the man will embark on taking her virginity in their first sexual intercourse or at least by submitting and dedicating herself to voluntarily in their first sexual contact and to be an obedient person to him in anything that doesn't violate Islamic rulings. In fact, all these previous factors are realities that deserve material compensation to the woman. In this

concern, the almighty God says in the glorious Quran that: «And give women their dowries willingly...» . Ibn katheer. I. (n, d.). *Translation of ch:4 V: 4* . Retrieved from: <https://www.quran.ksu.edu.sa>> sura4-aya4. And the last and the final messenger of God (may peace and blessings of the almighty God be upon him) emphasized the same thing in one of his authentic traditions that: «Find out even an iron ring).Web, I. (25 Sep 2011). *Even if he sought an iron ring*. Retrieved from: <https://www.islamweb.net>>article

By the way, this Hadeeth was said in the case of prophet Muhammad's own daughters marriage, when he was about to get her marry his own and beloved cousin known as Ali bun AbiTalib (may Allah be pleased with him), and when he (peace be upon him) asked Ali to give his would be wife namely Fatimah Bintu Muhammad (peace be upon him). The truth of the issue was that Ali was nearly poor, so it was nearly difficult to him to afford for any amount for dowry. But after giving all his apologies, prophet Muhammad (may peace and blessings of the almighty God be upon him) insisted that Ali must do all he could do even if it would be a small peace of iron. Nevertheless, this quranic verse and the prophetic tradition are very strong proofs to back the incumbency of wife's dowry upon her husband at the beginning of the marriage, before she will become obliged to dedicate herself to him for any sexual intercourse or even for any preliminary sexual contact. Because of this quranic verse and the prophetic tradition mentioned just previously. And when we combine with the Hadeeth that urges the youth to marry provided that they can afford for the marriage expenditures, we can still see the clear point that Islam wants muslim to prepare himself for marriage.

The fourth condition: request and offer (including the person consent of both couples). Generally speaking, Islam never recommend forcible approaches against people in order to get them adherents to the rituals of Islam; as a result of this, no guardian has any right to force a woman into marriage without her personal consent. On the contrary, we find the same ruling applies to man also, as non has any right to get any man into marriage except if he wills that. So after the personal consent of both couples, this fourth condition can take place to be implemented. The almighty God says: «And if you are afraid to be fair with widows if you marry them, then leave them and marry other women whom you love in twos, in threes and in fours...» . Binbaz, A. (n, d.). *Translation of ch: 4, v: 3*. Retrieved from: <https://binbaz.org.sa>>fatwas>... In the same way, it once happened in the life of the prophet Muhammad (may peace and blessings of the almighty God be upon) that one of his companions told him that he was about to get married. Immediately he asked the companion if he had ever looked at her?, and when he answered that he didn't, he ordered him to try and even a look at her in case if he saw in her what attracts him then he marry her...» . Jawab, S. (5 Mar 2020). *What is considered for betrothal?* . Retrieved from: <https://islamqa.info>> Of course the Hadeeth is emphasising the necessity of the personal consent in marriage. In Islam, the meaning of this fourth condition (offering and seeking) is that husband should seek the hand of the woman that he wants to marry verbally or he can put it into writing or someone else

stands on his behalf in this situation, provided that the husband allows him to do that. As for the second part of the question (the woman), her guardian (on of her closed male relatives) must be in charge of accepting the hand seeking made by the husband or who stands on behalf of him by saying that: I am giving you my so and so female relative to marry you or to marry the one you are representing him in the process. Honestly, this is a vital and essential condition of marriage; since love is such a human nature that can only generate from personal consent in all human transactions.

The fifth and final condition for Islamic marriage is witnesses. However, what is meant by this condition is that when tightening the marriage knot, it must publicly announced so that people in the neighbourhood and beyond can come to witness the event that will allow two of their neighbours (the two couples) to interact, mingle and entertain one another like never before. So to avoid bad social doubts and dark rumours against the two couples Islam makes it a very strict condition to be fulfilled, in order to get Islamic marriage completed. .Immediately after the fulfilment of the previous five conditions the couples are islamically married and have marital rights over one another as mentioned in the following hadeeth:

Prophet Muhammad (May peace and blessings of the Almighty Allah be upon him) is reported to have declare that: "No marriage will be due except with the presence of a guardian and two witnesses. "Al-Ajurry, I. (4 Feb 2008). *Subject: Graduation of the hadeeth: no marriage except Poli.*

9-B) Married couples and their rights: The word couple is a name of two inter married human male and female. Thus, islamically, legal marriage can be only done and considered between human beings only, provided that they are male and female, not two human men, two human women or between human and animal. In fact, all these are sexual misconduct that deserves punishment in the Islamic code of law (As-shareeah).In Islam, if two men or two women (human beings) get into sexual intercourse, both of them must be killed. Web, I. (n, d.). *The door of what came in the homosexuality.* Retrieved from: <https://islamweb.net>library> . Nearly the same thing (though not exactly), if a human being approaches an animal for sexual intercourse, that particular animal must be killed, and in addition to that, neither it's meat could be eaten nor it's milk could be drunk. However, all this is made crystal clear in Islam, according to what is mentioned in the holy Quran, the prophetic tradition and the explanations of the muslim jurists.

9-B.i) Rights of the husband:

- a. Obedience: in Islam, it's the husband's right over his wife to obey him in whatever he orders her to do . In the Hadeeth where the messenger of God (may peace and blessings of the almighty God be upon him) is reported to have said that: «If a woman prays her five daily prayers, fasts her month of Ramadan and

obeys her husband's order, it will be said to her in the hereafter: enter into the Paradise through anyone of its gates you wish» . Web, I. (n, d.). *Explanation of the hadeeth: If a woman reaches one-fifth...etc.* Retrieved from: <https://www.islamweb.net>fatwa> .Thus, a wife should obey her husband, no matter how constrained things maybe, except for anything that contradicts Islamic rulings and violates Islam itself. Actually, from the Islamic point of view, men are always the leaders. The almighty God says in the glorious Quran that: « men are responsible of women » . Online, I. (25 Jun 2019). *Translation of ch: 4, v: 34* . Retrieved from: <https://islamonline.net>> But this doesn't necessarily mean that women are marginalised in Islam, but rather they are respected; in the sense that leadership is a hard job and women are naturally weak in their physical structure to the extent that they are neither full minded creatures nor permanent worshippers for the almighty Allah. Our beloved prophet Muhammad (peace be upon him) is reported to have said that «Indeed women are less minded and they have less time to worship Allah» . AlHadeethiah, M. (n, d.). *Minor mind and religion of women.* Retrieved from: <https://www.dorar.net>hadeeth>sharh> .

- b. A wife should be fully concerned about her husband's comfort and pleasure. The exalted God says in the glorious Quran that: «He is the one Who created you from a single soul after that He created from it it's mate for him to relax to her » .(aforementioned). In fact, this relaxation cannot be realized if the husband does not smell considerable goodness in his wife; for that reason it's a wife's duty to make her husband's pleasure and content her great concern. Prophet Muhammad (may peace and blessings of the almighty God be upon him) also is reported to have said that: «What matters in this world is enjoyment and the best enjoyment is pious wife whom if you orders her she obeys you, when you look at her she attracts you and if you are absent from her she preserve your honour in your wealth and herself » . Alukah, S. (21 Nov 2017). The world is good goods and the best of the world is good woman. Retrieved from: <https://www.alukah.net>social> . Both the previous quranic verse and the prophetic tradition indicate how important it is for a wife to show her interest in her husband and to assure him of that.
- c. The third husband right in Islamic marriage is that: the wife should not get out of home without her husband's agreement and consent. As the matter of fact, the husband is the one who is obliged to be responsible of his wife's burden ultimately. As a result of this, she also should go beyond of his limits, and to be fully aware of her up and down is something within his limits which she must do all she could for not to violate them; because if she violated those limits, that means she is no longer a good and a reliable wife mentioned in chapter two of

the holy Quran where the almighty God praises pious women (wives) and says: «And the pious wives are humble, obedient and preservers for the unseen which God Himself preserved» . Web, I. (n, d.). *Righteous women are obedient to God and to their husbands*. Retrieved from: <https://islamweb.net>library> . Surely, this quranic verse confirms that it's wife's duty to maintain responsibility towards her husband's limits. Again and in short, wife has no right in Islam to get out of her husband's house without his permanent or at least his temporarily order and consent.

- d. Fourthly, it's the husband's right over his wife that she is islamially allowed to invite any body to her husband's home if he hates that particular person, even if he or she is among the closest relatives to her like her father or her mother. Really, this maybe very amazing to some people, but the truth of the issue is that since she became his wife, he has ultimate order on her than anyone else on earth. Even in case of revocable divorce, woman's husband has more right to retake them more than any other man. At point the almighty God says: «And their husbands have the priority to return them into their marriage than other people, provided that they have good intention » . Web, I. (n, d.). *Translation of ch: 2, v: 228*. Retrieved from: (previous source). Provided that their waiting period (al-Eddah) didn't come to an end. Truly, if this is the case with the revocable divorce, then don't talk of the stable marriage period. Furthermore, if this fourth condition maintained properly, that will be an easy trend for the woman to gain her husband's love, respect and care, more and more.
- e. The fifth right that husband has over his wife, is her full compliance with his sexual needs, without any man made obstacles, hindrances or denials. Honestly speaking, hunger is unbearable, and as our stomachs become hungry for food, the same way our private parts also become hungry for sexual intercourse and private functioning, so to the husband sexual security, the wife prepare herself to fill any sexual gap her husband may have it. For the strict ness of this issue, our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) warns wives against this ugly scenario by telling them that: «Any woman spends night denying her husband's private functioning, angels also spend that whole night cursing her until the dawn » .AS-Sabt, K. (n, d.). *Hadeeth: "If a man calls his wife.."* . In addition to that, although the woman provides sexual security for her husband by this, she also guarantees physical immunity for him, in the sense that if he starts sleeping with Mrs. X and Z , that could render him to become critically ill at the end of the day; for the simple reason that prostitution is the epi centre for most of the chronically diseases nowadays. So care must be strictly taken. As aforementioned that Abubakar as-Siddiq (the first

muslim khaliph), may Allah be pleased with him, admonished people in one of his sermons that: if sexual misconduct (including fornication, adultery and homosexuality), then will pour on them incurable diseases which their ancestors never knew. (As aforementioned).

- f. The sixth right that husband deserves over his wife, is child bearing, most of us if not all of us knows that having children are among the key reasons that motivate men to undertake marriage burden, the very heavy burden. Thus it's men's right to hope and expect children from their wives as a compensation for the burden they undertake. Prophet Muhammad (may peace and blessings of the almighty God be upon him) is reported to have said that: «Let you marry women whom you hope to bear many children for you, and to be attractive to them » . Farkous, A. (113 Apr 2020). *In urging of friendly child*. Retrieved from: (Aforementioned). And even the almighty God indicates the same reality in chapter two where he says that: «Your wives are like your gardens then approach you gardens how you wish and store something for yourself (meaning to intend children for yourself while embarking on private functioning » . Ibn-katheer. I. (n, d.). *Translation of ch: 2, v: 223*. Retrieved from: <https://quran.ksu.edu.sa>katheer> . Well, the Merciful God urges us in this quranic verse to wish, to hope and to approach our wives for private functioning with the intention of having children. In this way, it becomes crystal clear that having children in one's marriage is such a human tendency which cannot be neglected in our Islamic marriages. By the way, it's not allowed to use the so called Family Planning; in order to limit one's number children, neither before nor after their birth. The All-Knowing God warns his believing servants not to commit neither the prematurely infanticide nor the otherwise. Yes, in His final scripture he said that: «And don't kill your children for the fear of poverty; for we are the ones Who provides sustenance for both you and them» . Alukah, S. (7 Nov 2016). *Translation of ch: 17, v: 31*. Retrieved from: <https://www.alukah.net>sharia> . So eliminating children for this mentioned reason has nothing to do with Islam.

9-B.ii) Wife's rights:

The first right for woman (wife) over her husband, is feeding, clothing and settling (home). In Islam, it's man's obligation to make these three things available for his wife as it will be highlighted in the Hadeeth to come as a proof and backing for marital rights mentioned previously. In fact, since women undergo child bearing in their wombs, usually suckle our children and totally nurse them in the early ages of their life. For all these reasons, Islam made it wives' rights to be provided with these, as compensation. In case of settling, Islam deems it wise for a husband to live and settle with his wife

alongside one another; in order to keep the marriage more reliable and more peaceful. Even when the woman is divorced in case of revocable divorce, The All-Wise God urges husbands to keep their wives in the same settlement with them. God tells us in His glorious Quran that: «Let them (women) stay with you in the same settlement...» . Hawaa, A. (19 Jun 2011). *Translation of ch: 65, v: 6* . Retrieved from: <https://www.hawaaaworld.com>> . For sure, if this is the case in the revocable divorced wives, then I think there must be no dispute over a wives whose marriage is still normal?! . Actually, husband should not desert his wife in settlement, unless in necessary conditions.

Secondly, it's woman's right over her husband to guide her to do good and desert evil. He must order her to pray, to fast, to go to pilgrimage if possible and the like. On the contrary, he should discourage her from doing evil like drinking, stealing lying and so on and so forth. In this issue The almighty God says in the glorious Quran in the story of prophet Ismael (peace be upon him) that; «And he used to order his family to pray and to pay the poor due and his Lord (Allah) was pleased with him), Frankly, this is the way in which The All-Knowing God's messengers used to live with their families including their wives. So, any muslim husband should emulate them and feel that, this is there wives right over them.

Thirdly, it's any wives right over her husband to protect her from all kinds of humiliation, even if that causes him a life and death battle. Our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) is reported to have confirmed in an authentic tradition that: «...And whoever is killed in the cause of defending his honour (including his family), then he is a martyr...» . Bjn baz, A. (n. d.). *From the hadeeth:28 "He who is killed without his money is a martyr, and he who is killed without his blood is a martyr,.Whoever is killed without his religion is a martyr."*. Retrieved from: <https://binbaz.org.sa>audio>> . Importantly enough, that any martyr will certainly enter Paradise. If so, then husbands should undertake the responsibility of social security for their wives, because that is a due right of the wives upon their husbands.

Fourthly, again it's the wife's right over her husband, to respect her and live with her in harmony and peacefully. According to the Islamic point of view, women must be fully respected; simply because they entertain their husbands during private functioning, they take care of their families and they cover most their social weak points in life. In this sense, the merciful God commands us to be merciful with them. In the holy Quran, Allah says concerning this issue that: «And live with them (wives) peacefully, for if you hate them unreasonably, you may hate something while Allah blesses that particular thing with abundant goodness» . Qurtubee, M. (n, d.). *Translation of ch: 4, v: 19*. Retrieved from: <quran.ksu.edu.sa>surat-4-aya19>. In this quranic verse it's clear that to respect one's wife is an obligation on her husband and a duty that he must fulfil. The so

called gender base violence has nothing to do with the Islamic religion. It's true that Islam teaches us to follow certain steps to solve problems that usually occur in our family life, including beating of course. But when Islam orders men particularly husbands to bit their wives as a disciplinary measure, it doesn't do that without rules and regulations that will keep the situation under full control. For example, Islam doesn't allow any husband to cause any kind of physical harm to their wives when biting them. It's true that fingers of accusations are been pointed to Islam that it's religion of cruelty and humiliation against women simply because it allows women to be bitten in certain conditions. Well, the truth of the issue is that most of these accusations are due to lack of distinguishing between what is Islam and what is muslim. As for Islam, it's the true religion that orders its adherents (muslims) to comply with its rulings, so, they may comply with it but at times they may reject it due to their own personal desires. But muslims are to blame and not Islam. For instance, in case of biting our wives as disciplinary measure when necessary, here Islam allows that to a very reasonable limit which is well explained by our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) in one of his authentic traditions where he was reported to have said that: «... then beat them slightly in a way that will neither cause injury to a skin nor break a bone, but don't bit a face or insult woman's beauty» . Online, I. (n, d.). *Beating the wife between hatred and prohibition*. Retrieved from: <https://archive.islamonline.net>> By this Hadeeth and many others like it becomes quite clear that Islam doesn't order husbands to bit their wives as a disciplinary approach to punish them out of cruelty, but rather just to draw women's attention about certain faults they may commit so that they will not continue to commit it again and again. However, any husband that bits his wife out of cruelty, he doesn't deserve marriage to muslims' daughters and sisters. For the simple reason that marriage is a religious command and since he does not comply with the religion, the he is not qualified to marry to muslim women.

9-B.iii) Children and their rights: Children are blessings from the almighty God, so we should thank God's blessing in both our words and our actions. In order to become successfully thankful to our only true Lord, we have to fulfil rights of his creatures including

children's rights. However, in the following, I am going to trace out some the key rights of our children:

- a) **Choosing good mother for the child:** It's our children's right to choose reasonable mothers for them. One's good wife always becomes a good mother for his children, and consequently they become proud of her. So it's children's right of honour and dignity to select gentle and pious mother for them; so that people will not keep on naming their mother in order to shame them. Allah has drawn our attention about this truth in the holy Quran where He says: «And the

good soil produces its seeds by God's grace, but the bad one never produce its seeds but only useless ...» . Qurtubee, M. (n, d.). *Translation of ch: 7, v: 58*. Retrieved from: www.arlo7.net>ayaq . However, this quranic parable is an example for how good wife can produce desired children and vice versa. Also our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) draws our attention about the same reality in a Hadeeth where he is reported to have said that: «Make good selection for your bloods; because usually decent resembles its origins» . Islam, T. (5 May 2009). *Explanation of the hadeeth : "Choose your kindness.."*. Retrieved from: <https://ar.islamway.net>fatwa> . This is meaning that maybe one's child can resemble his maternal uncles in behaviours and moral characters. Interestingly enough, this is a further indication that if a man wishes to seek a hand of any woman, he should all he can do to scrutinise her family back ground to avoid regrets and undesirable outcomes concerning their families including children. Care must be taken that nowadays most of the marriages are being approached without any verification for one another's family

back ground. And this is why people face various social discrepancies in our family life. Truly speaking, Islam is the only way out of these un-expected human crisis. May the almighty God save us.

b) Good naming: Again among the human rights of our children is to name them with reasonable names. In Islam we do believe that any name reflects on the person named with it. In fact, most of those named with bad names, usually face bad endings in their lives as a result of their bad names. Nevertheless, this is been confirmed by our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) both orally and practically. In his oral tradition, he is reported to have said that (The best beloved names to the almighty God is Abdullah (meaning the servant of God) and Abdurrahman (meaning the servant of the most gracious). Iman, N. (n, d.). *Book of names. Baby naming section*. Retrieved from: www.al-eman.com . Anyway, the Hadeeth teaches us that: among names there are good, better and best names, but on the opposite side also there are bad, wars and even evil and devilish names that any sound muslim should do his level best to avoid naming his or her children with them; in order to preserve the child's human right of honour and dignity.

In case of prophet Muhammad's (may peace and blessings of the almighty God be upon him) practical Sunnah (tradition), he used to change bad names in some of his companions into good and wonderful en. For instance, one his companions once came to him with the name (fire) but the prophet changed it into (light), another one came to him while his name was (war), and the prophet (may peace and blessings of the almighty God be upon him) replaced it with the name (peace). And surely, whatever confirmed by

Allah's messenger (may peace and blessings of the almighty God be upon him) concerning anything, then that is the only truth of that particular issue, no doubt.

- c) One birthday celebration:** when one of us is blessed with a child by the almighty God, it becomes incumbent on that particular person to slaughter a sheep or a goat to thank Allah the exalted. In Islam, it's an obligation upon any muslim to organize a thank giving ceremony when he receives any mercy from the merciful God. Even the messenger of Allah Jesus Christ (may peace and blessings of the almighty God be upon him), in the same way the almighty God commanded him to give thank to Him; simply because He spiritually supported him to convey His mission to His servants, and when Allah supported Jesus Christ's mother (Mary) when the Jewish people accused her of adultery then Allah traced out her justification through the little baby (Jesus Christ himself as clearly mentioned in the glorious Quran. Allah says in the glorious Quran that: «O, Jesus Christ, remember my blessing upon you and your mother, since I supported you with the arch angel Gabriel so that you could speak to .and when you became an adult » . Uthaimen, M.(n, d.). *Translation of ch: 5, v: 110*. Retrieved from: <https://www.alathar.net>esound>

Prophet David (May peace and blessings of the almighty God be upon him) also Allah ordered him along side with his people to thank the almighty God for the bounty He gave to them. Allah says in the glorious Quran that: «Give thank to Allah by your deeds, and few of my servants do thank me (so don't be among the ungrateful to me)» . Tayib, K. (n, d.). *Translation of ch: 3..., v: 13*. Retrieved from: <https://kalemdayeb.com>item> . However, Birthday celebration is just once in Islam. This is what our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) did, and the same thing he ordered us to do. In a Hadeeth, he (peace be upon him): «Any baby deserves his birthday ceremony, a sheep to be slaughtered on the seventh day of his birth» . Fawaed, S. (n, d.). *Rulings of aqeeqah*. Retrieved from: www.saa'id.net>tarbiah . Nowadays, many muslims do celebrate their birthday on yearly basis thinking that this is what is supposed to be done in the Islamic religion, while this is not the case. So, anything goes against the Islamic religion, that particular thing cannot be claimed as a human right. Our only true Lord declares in this concern that: «And if anyone seeks any religion (to worship Allah through it) other than Islam, that will be never accepted by Allah, and in the hereafter he will be among the losers » . Tabaree, M. (n, d.). *Translation of ch: 3, v: 85*. Retrieved from: quran.ksu.edu.sa>sura3-aya85. Thus, as muslims, one has to be very careful; in order not to mix up divine religion with man-made cultures and traditions.

- d) Circumcision:** This is another human right for our children. In the Islamic religion, purity is a great part of it. Nonetheless, purification in Islam is of two kinds, the first is one is the spiritual purification and the second one is the physical

purification. The physical purification in Islam is divided into three divisions, namely purification of one's body, one's place of worship and one's clothes. Conditionally, one should not embark on spiritual activity without these three categories of purification. Based on this, Islam orders muslims to circumcise their muslim children to complete their physical purification. Prophet Abraham (May peace and blessings of the almighty God be upon him) was commanded by almighty God to circumcise himself while he was at the age of eighty. Frankly, in the holy Quran The All-Knowing God say: «And remember when Allah putted Abraham to test with some words (commands) and he fulfilled them (he passed the test), Allah said to him: Indeed, I will make you a leader to people...» . Ibn katheer, I. (n, d.). *Translation of ch>2, v: 124* . Retrieved from: quran.ksu.edu.sa>sura2-aya124 .Scholars of the quranic exegesis say that: among the commandments the almighty God putted to prophet Ibrahim was to purify himself by self circumcision, and he did it. In the Sunnah of prophete Muhammad (May peace and blessings of the almighty God be upon him), he also established this ritual and preserved it. Since he emigrated from Makkah to Madinah, it happened that there was an old woman that used to practice this tradition to women. Clearly, the prophet Muhammad (May peace and blessings of the almighty God be upon him) didn't condemn her from doing it, but rather he advised her and taught her how it should be done without any harm (no more no less). In this way, most of the muslim jurists went to say that: circumcision is an obligation for males, but as for females, it just preferable but not an obligation. This is on one hand, but on the other, there is a misunderstanding that surrounds the issue of female circumcision, all of which is due to two problems: 1- those muslims who practice things in the way of their own tribal traditions and man-made cultures but at the same time they keep on calling it religion while religion is completely innocent of all that they does far as certain issue is concerned. 2- None muslims who don't distinguish between Islam and muslims' other traditions, as a result of this, whatever they see some muslims do, in terms of harmful practices they straightway point fingers of accusations towards Islam, thinking that Islam orders its adherents to do all they, even the wrong doings they do. God willing, this point will be thoroughly discussed in the chapter of discussions.

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- e) **Reading and writing:** whatever can help the child to take care of himself in his future life. It's our children's right to teach them reading writing and all that can enable him to become self dependent in the future. The almighty God states that in the glorious Quran where He says: «Read in the name of your Lord Who created, created man from a" .Al-fatwa, M. (n, d.). *Translation of ch: 96, v: 1;* Retrieved from": <https://www.islamweb.net>> . Here our only true Lord is explaining us how important reading and writing are. In another quranic verse,

our Lord exalted be He, narrates to us story of of prophet Abraham and his son prophet Ismael (may peace and blessings of the almighty God be upon both of them), to let us know that: even messengers of God used to teach their children what will keep them self dependent in their future lives. Allah says: «And remember when prophet Abraham used to left (in construction) the pillars of the house (Al kaabah) and his son Ismael, saying (in supplication) O, our God accept from us what we are doing indeed, you are the All- hearing, The All-Knowing» . In this quranic verse, we can see that prophet Abraham is teaching and training his son (prophet Ismael how to work some physical works like masonry; in order to keep and maintain for himself self dependency which in turn will maintain and preserve his human right of honour and dignity.

f) Physical strength: Still in the same topic, prophet Muhammad (may peace and blessings of the almighty God be upon him) is also reported to have said: «Teach your children throwing, swimming and horse riding » . Fatwa, M. (n, d.). *Hadeeth teach your children archery and swimming*. Retrieved from: www.fatwa.com>view Again in this Hadeeth, our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him), is giving us a unique directive for how to bring up our children as strong muslims that can defence themselves wherever and whenever necessary, as measures and approaches by which they can preserve their human right of honour and dignity. Based on this point of view, muslims should prepare their children to become capable to lea the world peacefully, instead of neglecting them to t point that they become useless or even threats to stability of the world, at the end of the day. For a beggar has no choice!.

g) Islamic faith and morals: to cultivate the sentiment, the tendency and the inclination towards prayer: To order your child to pray at the age of seven and bit him lat the age of ten. Also to teach your child Islamic attitudes. In order to enable our children to peacefully interact and mingle with other members of the community in their today and tomorrow life, we have to prepare them for that. This also is one of the key human rights of our children; in order to remain honoured and dignified in the society. However, among the best ways for that,, is to teach and train them with Islamic attitudes and cultivate it into the core of their hearts. Faithfully speaking, Islam is the religion of good attitudes and morals, after believing in the exalted God and the other remaining five pillars of Islam, nothing is given top priority of recommendation and consideration than the good character and good attitudes. Even the Almighty God didn't praise our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) in the holy Quran for anything to the level He did for his good character and attitude. To back this point, God the exalted, mentioned in the glorious scripture (Quran) addressing prophet Muhammad (may peace and blessings of the almighty God be upon him) by saying: «And indeed you do enjoy

great characters » . Alukah, S (16 Oct 2017). *Translation of ch: 48, v: 4* . Retrieved from: <https://www.alukah.net>spotlight> .To this point, if the Almighty God Himself praises the most great and the most beloved and honourable servant to Him for something more than anything else, the for sure, that particular something is greater, if not the greatest!. In addition to this, our beloved prophet Muhammad (may peace and blessings of the almighty God be upon him) also puts more light to this point, as he is reported to have said: «Indeed, the most beloved ones to me from among you and the nearest ones to me in the hereafter, are those who enjoy good character among you » . Al-islam, T. (19 Oct 2017). *The closest people to the messenger, may God bless him and grant him peace* Retrieved from: <https://ar.islamway.net>article>>... Clearly, this Hadeeth repeats and emphasizes what is mentioned in the previous quranic verse, as an explanation to it.

Furthermore, as no light is needed to brighten the sun light, then here you are with clear examples for good character, both from holy Quran and the great prophetic tradition in the following:

Addressing people with kindness: The All-Knowing God urges His servants to address people with good and kind words; in order to psychological damages in their relations. Really, whatever word we may hear, it reflects on our feelings either good or bad. As a result of that, The All-Knowing God wants us to live in peace and harmony and escape hard feelings, which usually turns into violence between us. That's why He urges us to exercise discipline when addressing one another: «And tell my servants to speak good words; for the devil usually creates confusion between them through their bad words, indeed the devil is an open enemy against them » . Web, I. (n, d.). *Translation of ch: 17, v: 53*. Retrieved from: <https://islamweb.net>library> . According to this quranic verse, all bad words come from the devil, and whoever practices bad words, should be aware that he is serving the devil and that will cause him destruction and failures only.

In fact, most of the world's conflicts occurs as a result of the bad words that makes or creates unbearable feelings in people's hearts. So, if bad words are avoided when addressing one another, then criminality rates and unnecessary death toll will be dramatically and considerably low in the world. Interestingly enough, Allah the Almighty repeatedly urges His servants to be fully aware of this problem. The lord of the seven heavens and earth says in the glorious Quran that: «And say good words to people» . As-Sabt, K. (n, d.). *Translation of ch: 2, V: 83*. Retrieved from: <https://khaledalsabt.com>lectures> .

Finally, it's our children's right to socially prepare them with good characters; so that they can live honourably as human beings and not animals. Actually, prophet Muhammad (may peace and blessings of Allah be upon him) also confirmed the same reality in one of his authentic traditions that: «And good word is charity» . Alukah, S. (7

Jan 2013). *Hadeeth: The good word is charity*. Retrieved from: <https://www.alukah.net>library> .

11) Divorce and remarriage: There's no one whose knowledge and wisdom surpass everything except The Almighty God. He is the only one who knows the past, the present and the future, and how the future will be when it arrives

Therefore, when come to the question of human relations, this reality should not escape our mind. For this reason, although marriage and divorce are two opposite sides of our marriage life, yet they are our key partners in the same life; since no stability can be achieved in the world without them. Sometimes it may sound very amazing and strange if one said to us that both marriage and divorce are both our key partners in our life, which means that they inevitable, essential and very crucial for our everlasting prosperity both here and in hereafter. However, the truth of the matter is that we usually marry out of strong necessity and we also divorce wives due the same date necessity. Nonetheless, according to the human nature, we all do appreciate marriage or most of us appreciate it, but on contrary, most of us also hates divorce, but at least some of us prefers it than to remain in the marriage field. This is the reason why each one of them sometimes becomes a human right in a way or another. By the way, if one the marriage couples does longer appreciate the marriage or both of them don't, and the burden in their marriage became so heavy and so tensed to the extents that would be quite untenable, here muslim jurists unanimously agreed that couples have right to dismantle their marriage building, so that anyone of them can preserve his or her dignity alone. Allah the exalted says in the holy Quran that: «And those wives whom you fear their rebellion, admonish them, isolate them in beds and slightly bit them (without wounding a skin or breaking a skin. In case if they obey you, then don't go beyond of that for Allah is the Most great and the most high. If you still do fear their threats, then send a judge from his people and a judge from her people, if both judges wish reconciliation Allah will cement the gap (but if the reconciliation fails, then it remains divorce becomes inevitable...» . Electronee, M. (n, d.). Translation of ch: 4, v: 34 . Retrieved from: <quran.ksu.edu.sa>sura....-aya3...> . Sometimes after divorce for a considerable while, minds to remember one another and to incline towards one another. Allah the exalted says in the glorious Quran that: «Allah knows well that you (men or husband) will remember them (women or wives)» . Online, I. (28 Feb 2007). *Traanslation of ch: 2, v:235*). Retrieved from: <https://fatwa.islamonline.nrt>...> Interestingly enough, in situations like this, Islam does allow each one of the ex couples to retake or remarry the other to resume their marriage. And phenomenon occurs in the revocable divorce. All these rulings clearly demonstrate to the maximum flexibility Islam has and the huge interest it has to preserve human rights.

Section two: In secularism

As for Secularists, they view family as just a human set up that is preferable but not necessary. Since they don't regard marriage as the only true approach to preserve the human race, frankly speaking, to them, children can be *produced* even without any religious marriage. This is why when we come to the question of the couples rights in marriage, there is many things to be said or to be considered.

However, as a result of not believing in any kind of spirituality, secularism cannot respect most of the fundamental rights of marriage; simply because marriage is religious matter and the real secularism has no business with religion. Nevertheless, when the couples are married, both of them has right to do whatever, to go wherever or to abandon things whenever he or she wishes without any fear of any one as far as religious based consequences and punishments are concerned. As a matter of fact, if things are left to the secularists' view point only, then husbands, wives and children would lose most of their family rights if not all of them.

Truly, most of the rights in marriage are Islamic, so if Islam related rights are left behind, then the left over man-made rights can no longer maintain or preserve the lasting peace full existence of our marriages. Importantly, most of men and women are prettily aware that marriage is such a human burden that requires certain maximum level of patience and perseverance in for this great human garden to yield its desired fruits as eagerly expected by the two couples. In addition to this, in order to bring clear proofs to back the aforementioned, here the dear reader is with the following three examples:

In Islam, it is the husbands right over his wife to be obedient o him in whatever issue that does not violet or contradict the islamic rules and regulations. So the opened question here is that if men know that if they marry certain women the later would raise rebellion against their husbands to become completely disobedient to them, would it make any sense then to encourage those men to marry those women?!. Of course the necessary answer here is hundred and twenty percent "No"; simply because naturally men are created by the Almighty Allah to lead women and not to be lead them. Thus, to deny men this essential and vital right of them, can render marriages nowhere but permanent disputes and continuing discrepancies.

Again islamically, it is wives' right over their husbands to facilitate for them whatever is necessary for those women in life particularly feeding, housing and clothing along side with their families. Based on this reality, if our sisters also know that if marry certain men they are going to lose all these necessary things for their life, I do not think they these women would make any attempt to even make those men fancies, not to talk of making any agreement with for marriage. Well, if things happened in this way, the inevitable yet ugly result for this phenomenon will be nothing other than rampant and spread of celibacy which in turn will render humanity into failure and short lived prosperity. But is this is why the Almighty God created us?!.

As muslims who want to peacefully practice their Islam without harming others or being harmed by others, it is our duty to spiritually bring up our children by teaching them the five daily prayers and beyond. As a matter of fact, this is among the crucial human rights of our children as far as the Islamic religion is concerned. As a result of this, if anyone in this life brings up any muslim child without being taking care of the child's Salah (prayer), then that particular man or woman is wronging that child's greater part of human right. For without prayer the child can be no longer considered a muslim. Our beloved prophet Muhammad (May peace and blessings of the Almighty God be up on him) is reported to have said that: "Whoever deny a single prayer then he has become an infidel). IbnBaz, A.(n, d.). *Is he who deliberately abandons praer, is an infidel?*. Retrieved from: <https://binbaz.org.sa>fatwa>> . Here, I would like to seize this opportunity to those whole heartedly adopt world children including the religion is not preserved in that particular process of help muslim children, that although most of them usually do that out good spirit, yet they must careful about the aforementioned point, if they want to help the poor muslims in order to get them out of the poverty line. Indeed, to help someone will be useless if his religion is going to be demolished by that particular help.

As for ethics, the secularism earth if that does not violet the material side of the being. So to them, it is one's approach in ethics is completely different from that of Islam. In secularism, all the control is focused on the material side of the thing and there is no business for sin or divine reward. Thus, there is no harm for them if any disobedient committed on right to drink a reasonable quantity of alcohol for example if that will not change his or her physical conditions. Likewise, it is man's right to discharge his sexual desire without minding if his or her co-adulterer is another one's husband, wife, son or daughter. Religion is a key part of man's human rights, still we secularism denies people their religion claiming that it has nothing to do with material development and progress. For this and the like, it could be always concluded that secularism is completely anti-human and it is not the theory that run the human world with peace and stability, surly. Because I have explained here the same thing applies to most of the Islam based human rights as far as secularism is concerned.

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Chapter five

Human right of wealth (freedom of property)

Section one: In Islam

What does the glorious Quran and the prophetic tradition say about wealth

1-The holy Quran: as the last divine scripture that came from the almighty God to His servants with Islam in its final form, for sure it would not be overemphasized to say that the only Quran is such a divine book that contains whatever thing man can think about and even beyond of that. Right from this point of view, one has to expect how far the glorious Quran should talk about an important and a sensitive issue as wealth. However, in the way of talking about wealth, the final divine scripture uses various approaches in order to show people the divine wisdom behind revealing this great scripture, as the following:

A- Wealth as blessing: in the holy Quran our only true God states that: «Wrote on you if you are travelling and death approaches one of you, then He commands us if that person is leaving behind him blessing (meaning wealth) to make bequeath for his parents and closed relatives in a good manner (in the Islamic way)for this is a due right over the God fearing people » . Al-Alukah, S.(25 Jan 2017). *Translation of chapter: 2, verse:180*. Retrieved from: <https://www.alukah.net>sharia> . Here, the almighty God refers to wealth as blessing.

B- Wealth as test: also in the glorious Quran, the exalted God names wealth as a test, in the sense that when He blesses one of us with wealth and makes him rich enough to the extent that he never mind to insult others or generally cause harm and havoc to them at times because of his wealth, in conditions like this, one should realize that God is testing him to see if he would humble himself for the sake of God, by obeying His commands and deserting His prohibitions despite all the wealth his is enjoying, or the wealth will turn him into a human devil that will keep on causing trouble to God's creatures. For this reason, The All-Knowing God draws our attention in the glorious Quran by saying that: «Indeed your wealth and your children are test, but God has great rewards for the God fearing ones » . Al-Islam, T. (26 May 2019). *Translation of chapter: 64 AL-Electronee, M. (n, d.). Translation of chapter: 9, . Verse: 105*. Retrieved from: <https://www.quran.ksu.edu.sa>sura9-aya105> . Retrieved from: [quran.ksu.edu.sa>sura6-aya15](https://www.quran.ksu.edu.sa>sura6-aya15) . In this quranic verse, the only knower of the unseen describes the same wealth as a test.

C-One should earn wealth fairly: For the huge Importance and sensitivity of wealth, Allah commands and urges us to follow right means when we embark on earning the wealth; so that it may become lawful and a divine blessing to us. on

the other hand, He directs us to desert all the wrong means for earning the same wealth in order not to fall preys into the devilish traps and consequently deserve divine wrath, may God save us from that.

D- Wealth must be used to help needy people: in another verse in the same exalted final divine scripture, the Omnipotent Lord advises His wealthy servants to help the needy with wealth He poured upon them as a trust in order to distribute parts of it among His servants. In chapter: 30 The All-Knowing Allah makes it our obligation to do this if wealth is available. «And give the closed relatives their due portion (from the wealth given to you by God), and do the same thing to the poor and to the poorest, but do not misuse the wealth with all the extravagant misuse» . Ibn Katheer, I. (n,d.). *Translation of chapter: 30, verse: 39*. Retrieved from: <https://www.quran.ksu.edu.sa>sura30-aya39> . In fact, if rich people use their wealth in an extravagant manner, nothing would be left to favour the hand not as commanded by the almighty God, the All-Wise.

E- Muslims should work hard to maintain wealth: Islam is the religion of hard working and lawful earning, Allah addresses our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him in the glorious Quran that: «And tell them to work hard, for Allah will see your work and He will let His messenger to see it and also the believers ...») . AL-Electronee, M. (n, d.). *Translation of chapter: 9, . Verse: 105*. Retrieved from: <https://www.quran.ksu.edu.sa>sura9-aya105> . Even after observing the five daily prayers, He commands us to go spreading on earth and straightaway start seeking from the divine blessing (by doing business to get wealth)» .

2-The prophetic tradition: as the prophetic tradition is the only perfect translation and interpretation to the holy Quran, it deems wise and ultimately relevant to bring traditions that interpret those previous quranic verses simultaneously as the following:

2-i) Our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) says in an authentic tradition that: «There should be no jealousy (against one another) except in two situations: **a-** A man whom Allah blessed with enough wealth so he keeps on using it in the cause of the Almighty God day and night. **b-**And another man whom also Allah blessed with knowledge and permanently teach people with it and impart it to people day and night » .Al- Alukah, S. (11 Jan 2021). *Waqafat with a hadith: There is no envy except in two*. Retrieved from: <https://www.alukah.net>sharia>. Actually, this prophetic tradition means that wealth is such a blessing which can be used in this world to secure the divine pleasure in the next everlasting world (the hereafter). Nevertheless, this is in line with the verse as far as describing wealth as blessing is concerned.

2-ii) As for the second quranic verse, prophet Muhammad (May peace and blessings of the almighty God be upon him) is reported to have said that: « Perished is the one enslaved by *Dinar*,perished is the one enslaved by Dirham (different currencies of money)..

» . As. (n, d.). The hadeeth “Unfortunate Abdel Din ..”. Retrieved from -Sabt, K: Retrieved from: <https://khaledalsabt.com>>... In short, this Hadeeth (prophetic tradition) is a clear indication that wealth sometimes is a test for a person to see whether he will be obedient to his Lord or the otherwise will be his attitude, as I have aforementioned.

2-iii) In the third previous quranic verse, (to earn wealth in a fairly manner), the messenger of God (May peace and blessings of the almighty God be upon him) is reported to have said that: «In deed the holy spirit had blown into me that no a single soul would die but unless after it completes both its sustenance and its life period, so fear Allah and earn wealth fairly, and never be seduced by any delay in sustenance to commit disobedience to Allah » . Al-Islam, T. (15 Oct 2008). *Explanation of hadith: “The Holy Spirit breathed into my mind ...”*. Retrieved from: <https://ar.islamway.net>lesson>> This Hadeeth explains the same thing that the third quranic verse in the previous paragraph does, that only lawful approaches must be followed to earn wealth.

2-iv)Concerning the fourth quranic verse, in which the almighty God urges us to help the needy with our wealth, the last messenger of God (May peace and blessings of the almighty God be upon him) had declared this Islamic principle from the very day he migrated to Madinah and his great feet touched its soil for the first time, so he said that: «O' you people! Feed the starving ones, cement your family ties, visit the sick ones, spread the Islamic greeting and pray at night when people are sleeping, then you will enter the Paradise peacefully» . BinbZ, A. (n, d.). *In terms of: (O people, spread peace, feed the food, pray at night, and people sleep while you enter Paradise in peace)*.Retrieved from: <https://binbaz.org.sa>audios>373>... In this Hadeeth, prophet Muhammad (May peace and blessings of the almighty God be upon him) mentioned various parts of helping the needy people, and at the same time he is urging us to put all of them into practice, as an interpretation for what is mentioned in the glorious Quran in that particular verse.

2- v) The fifth quranic verse is a sensitisation to muslims about the gravity and difficulty of poverty. For this reason Allah the All-seeing and the All-hearing God, encourages his believing servants to work hard in order to emancipated themselves from poverty bonds. In other words, in other for them not to remain in poverty line.In line with the same concern the messenger of God (May peace and blessings of the almighty God be upon him) once visited one of his great companions with the name of *Sad bun Abeewaqaass* (May Allah be pleased with him), while this particular companion was seriously ill, and as a result of this, he

asked the prophet (May peace and blessings of the almighty God be upon him) by saying O' messenger of Allah! You see how seriously I am sick, and no one will inherit my estate except a single daughter of mine, so can I give all my wealth in charity? The prophet answered negatively. *Sad said:* then what about the half? The prophet answered *No!*. Finally *Sad* asked: then what about the third of my wealth? Here prophet Muhammad (May peace and blessings of the almighty God be upon him) is reported to have said that: «In deed you *Sad!* It's better for you to die and leave your family rich, than to die and leave them in poverty, so they remain asking people for their survival after your demise). Kotob, I. (n. d.). *Better for you not to leave them poor who always ask people for their survival.* Retrieved from: <https://books.google.com/books> .As a matter of fact, this is a clear cut indication that: a muslim should work harder and harder, for not only for himself to escape poverty, but also for his family even after he passes away. So, there is no single room or ground for a muslim to surrender for poverty and destitute in our islamic religion. (This point will be discussed later along-side some of the upcoming points, God willing).

Categories of wealth in Islam: it's true that to some people when the word wealth is uttered it means nothing other than money, be it money papers, checks or coins. However, in Islam the reality and the truth of the issue is that the word money includes all the following:

1- Money papers, coins and bank checks. Actually, this category of wealth is mentioned in the holy Quran in more than one quranic verse. In chapter three of the glorious Quran, the almighty God says that: «And among the people of the book whom if you entrusted him with *Qintar* (uncountable huge quantity of money), he will return it to you (out of his trustworthiness and honesty), and among them whom if you entrusted him with a *Dinar* (a very small amount of money), he will never give it back to you (out of tyranny and misery). Al-Alukah, S.(7 Mar 2017).*Translation of chapter: 3, verse: 75.* Retrieved from: <https://www.alukah.net/sharia> .In this quranic verse, our Lord names *Dinar* as money. Also in chapter *Yusuf*, the word *Drahim* plural of *Dirham* is mentioned there. Allah says in this particular chapter in the holy Quran that: «And they sold him (*Yusuf*) with a very little amount of money which was a few *Darahim*...» . Web, I. (n. d.).*Translation of chapter: 12, verse: 20.* Retrieved from: <https://islamweb.net/library> . Because they were not interested in him. Really, these two quranic verses are clear indication of a divine recommendation of these two things being one the money categories. However, bank checks comes inline with these two. Furthermore, our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him), is also reported to have mentioned these two types of money in one of his authentic traditions where he says that: «Perished is the one enslaved by *Dinar*, perished is the one enslaved by *Dirham*...» . Al-Islam, T. (3 Jan 2007). *Abdul Dinar miserable.* Retrieved from:

<https://ar.islamway.net>fatwa>>... Again this Hadeeth is an interpretation and confirmation of my previous quotation from the holy Quran as far as considering and regarding money papers, coins and bank checks as money in Islam is concerned. Now after establishing that these are categories of money (wealth), it consequently becomes a human right for any person to legally own them in respective of the various forms of currencies that exist in the human world . Amazingly enough, although Islam allows everyone to possess his or her own property be it from this category of wealth or the otherwise, we still see some muslim countries ignoring this Islamic right of freedom of possessing wealth for every muslim, and they jump up to punish anyone that possesses the so called hard currency or foreign currency; because they regard it as a threat to their economies. The truth of the issue in the case of those states is that, they are muslim countries but not Islamic countries. By this they spoil and blacken the name of Islam, while Islam is completely innocent of all criminalities they commit in terms of denying people their human rights regarding freedom of property and possessing wealth.

2- Gold and silver: among the key categories of wealth is the two materials of gold and silver, since they are the guarantee for the other categories of wealth including the aforementioned. The almighty Allah mentioned them in a single verse in the holy Quran as He says that: «It has been beautified for people to like desirable things including women, children, huge quantities of money from gold and silver and marked horses ...» . Al-Fajr, B. (23 Jul 2016). *Translation of chapter: 3, verse: 13*. Retrieved from: <https://www.elfagr.news>>... It's manifested in this quranic verse how Allah portrays gold and silver in this verse as a key category of wealth by mentioning them particularly, after mentioning wealth generally where these two are included. In addition to that, our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) also mentioned both gold and silver in one of the categories of wealth, as he is reported to have said that: «To exchange gold into another gold is considered *Riba* (usury) except if done in the same quantity and quality, and by hand to hand. Also to exchange silver to silver will be a usury except if done in the same quantity and quality and by hand to hand ...» . Web, I. (5 Aug 2018). *Do not sell gold with gold except for E and E*. Retrieved from: <https://www.islamweb.net>article> . Here it became very obvious how the prophetic tradition marches with the holy Quran in their way of establishing this economic and financial reality.

3—Animals (both domestic and the otherwise): Animals are another interesting category of the human wealth, as human beings, we necessarily need animals for eating their meat, drinking their milk, riding them in journeys and wearing their body parts as clothing that covers our shames and furniture our beings and

personalities. In this respect, the almighty God names animals in a variety of verses in the glorious Quran as part of our human wealth, just as the following:

a- Allah says In the holy Quran that: «And the horse, the mules and donkeys (Allah created them for you) to ride it and for decoration...» . Al-Quran, A. (23 Jun 2008). *Translation of chapter: 16 , verse: 8*. Retrieved from: [www.ahl.alquran.com>show article](http://www.ahl.alquran.com>show_article) . In this quranic verse, Allah is drawing our attention about some benefits that people need from animals like riding them and using them as social furniture, anyone of which causes us money in order to realise it for our selves, and this confirms that these animals are part of our wealth; because they are linked to money.

b- Sometimes their body parts to be used as our shirts, roofs and the like. In this regard, Allah says in the holy Quran that: «And from their hairs, their skins that you use as your raw materials and your provision to an appointed time » . Al-Qurtubee, M. (n. d.). *Translation of chapter: 16, verse: 80*. Retrieved from: <https://www.quran.ksu.edu.sa>sura16-aya80> . Here Allah mentions other necessary benefits of animals that we necessarily need in order to be come stable in our life at times, like those who live in desert rural areas (Bedouins).

c- In addition to their meat to eat, we also direly need their milk to drink. The All-Knowing God explains this dire human need to animals in the glorious Quran by saying that: «And surly in the cattle there is indeed a lesson for you. We give you to drink of what is in their bellies, even between filth and blood, exclusively (pure) milk, palatable to the drinkers» . Ghali, M. (2005). In fact the almighty God here clearly mentions how needy we are as human beings to these animals' milk also.

d- Animals also carry our heavy loads that are too heavy for us to carry as mere human beings in our long journeys to very far away distances. To this fact Allah the Almighty confirms in the glorious Quran that: « And they (animals) carry your heavy loads in your long journeys to very distant countries that you will not be able to reach there unless with a huge difficulty » .

So, because of all these, it's among Islamic human rights to freely and legally own and possess animals, and since we get all those benefits from them, which are very necessary for our lives, then no doubt that they are one of the categories of our worldly wealth.

e- Minerals: Minerals like petroleum and the like are other key category of wealth in Islam. In fact, the most precious wealth in the world today after diamond is these minerals. Those countries which enjoy overwhelming quantities of minerals are the richest and the most wealthy countries in the world today. Therefore, according to Islam, it's any country's human right to freely extract the existing minerals from inside their state territory (including both land and sea), on condition that this would not turn that particular country into violence and chaos. Islam as it's the most peaceful religion on earth, never

allow instability under its umbrella. As for minerals, the exalted Lord makes hints about them in the holy Quran, where He says that: «If people of the world really believed and feared Allah, then I (God) would pour upon them blessings from both heaven and earth...» . Gohary, T. (May 26, 2018). *Translation of chapter: 7, verse: 96*. Retrieved from: <https://qww.youm7.com>story> . Surely, this is an indication to the existence of those minerals; because giving and granting people blessings from inside earth, really refers to nothing other than those minerals which we always extract from inside our soils and the underneath of our countries see waters.

f-Other natural wealth apart from the previously mentioned: As a matter of fact, what I have come across it in the past points are the key categories of wealth in Islam, but they are not the only wealth as far as Islam is concerned. In addition to them, there are many other categories of wealth all of which if legally and lawfully earned are parts of our Islamic human rights to possess and own them freely and peacefully, without any obstacles or hindrances. In fact, our Islamic common-wealth includes anything that is beneficial to us as human beings and to our fellow peaceful creatures like our domestic animals, but not the harmful ones like snakes and the like. Fire, wind and sea water are all regarded as common wealth in Islam, that no one should be denied of benefiting from them if done legally and lawfully. Trees, mountains and the solar system are all parts of our Islamic common-wealth that all human beings should share in common, even regardless of their religion, colour, language or country. To back all this point the almighty God confirms in the holy Quran that: «He is the one Who created all that on earth for your benefit» . Ar-Razee, F. (n. d.). *Translation of chapter: 2, verse: 29*. Retrieved from: Retrieved from: <https://books.googlegm>books> . For the almighty God to declare that He is the one Who created all that on earth for our benefit, this is an indication to all natural things that are beneficial to any human being and no one can live without them or anyone can hardly live without them, so they are regarded as common-wealth in Islam, that the entire human being shared in common and no one should be denied them unless if used illegally; simply because as all people share their benefits in common, the same way they also share their damages in the same common way.

Lawful and unlawful wealth: Before starting to talk about lawful and unlawful wealth in Islam, it will be relevant and interesting to come across the key ways and approaches for earning money in Islam. In Tafseeral-Qurtubee, the great Imam Qurtubee highlighted these key ways of legal earning in Islam, as I am going to lay it down (just by meaning of his words and not the exact words of his)in the following:

He says in his Tafseer (quranic exegesis) (Tafseer al-Qurtubee volum.7/8. page: 69/70. Translation of verse: 28- chapter: al-Tawba). that: the key ways of earning in Islam are six:

The first Islamic key way of earning wealth : well, this is the best of the all six ways mentioned by the great Imam al-Qurtubee, and interestingly enough, it's the way through which the beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) used to earn his sustenance, and it is the war booty. Since the Almighty God commands His beloved prophet Muhammad (May peace and blessings of the almighty Allah be upon him) to engage himself with fighting those who wanted to stop the spread of Islam, to the extent that he might not have time for other ways of earning, then he blesses him by allowing him to eat from the war booty, though this was not the case with the messengers of God before him, but Allah does what He wishes, and no one is allowed to challenge Him. The prophet (peace be upon him) says that: «And my sustenance is been secured under my sword (that I used to fight during the holy war)» . Meaning that the more I fight to spread Allah's religion as He commands me to do, the more He extends my chances of sustenance through the war booty. Al-Islam, T. (4 Jul 2017). *Explanation of the hadeeth: "I sent the sword in the hands of the Hour"*. Retrieved from: <https://ar.islamway.net>article> .

The second key way of earning wealth in Islam is hand working. In Islam it's prohibited to keep on asking others their wealth, unless when that's out of critical necessity and dire circumstances, but if not then no. Our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) in this concern is reported to have said that: «Man can never eat food better than which he earns through his own hand working, and even the prophet of Allah *David* used to eat from his own hand working. Here, the beloved prophet Muhammad (May peace and blessings of the almighty God be upon him), is teaching us the Importance of hand crafts, professions and occupations. As a matter of fact, a Muslim should not remain block headed and empty minded. Instead of that, he should always prepahimself with skills that would be helpful to him whenever he faces world necessities including poverty. Al-Alukah, S. (11 Oct 2016). *Urging the sunnah of the prophet to act: The first hadith*. Retrieved from: <https://www.hadithportal.com>sho...>

The third key way of earning in Islam is commerce: this is the way most of the prophet's companions used to do to earn their wealth (May Allah be pleased with all of them), particularly those who migrated from Makkah to Madinah with the prophet of Allah (May peace and blessings of the almighty God be upon him) empty handed. Even the holy Quran refers to that (importance of commerce as a means to earn wealth in Islam where the almighty God says that: «There is no harm on you to seek blessing of your Lord (to do commerce during the

pilgrimage). Ibn Katheer, I. (n. d.). *Translation of chapter: 2, verse: 198*. Retrieved from: <https://www.quran.ksu.edu.sa>sura2-aya198>. By the way, those companions used to hesitate in doing business while they are in pilgrimage, as it's a very sacred moment for Allah's worship; as a result they fear or shy away from doing business during such a sacred moment. Interestingly enough, the Almighty God revealed the divine permission for them as business men, to do business even in that sacred moment, as this was their only way to earn their wealth.

The fourth key way to earn wealth in Islam is Agriculture (farming, fishing and rearing cattle). In fact, the Almighty God talks about this important financial in chapter two of the holy Quran. The Almighty says that: «The likeness of those who spend their wealth in the course of Allah only for his sake and because of their steadfastness in their belief in God is like a garden on mountain side watered by a torrent of rain then it yielded twice, but if not then it yields once ... » . At-Tabaree, M. (n. d.). *Translation of chapter: 2, verse: 265*. Retrieved from: <https://www.quran.ksu.edu.sa>tabary>s...> . In this quranic verse, the Almighty God is drawing our attention about the importance and the interest those gardens have as a key financial measures to earn wealth. Furthermore, and in another quranic verse in the same chapter two, our only true Lord says that: «Would anyone of you like to possess a garden full of different trees and rivers flow in its underneath, all kind of fruits available for him in it, so the old age reached him while his family are powerless, and the garden became all fired up because of a very strong storm ...» . Al-Hameed S. (14 Feb 2017). *Translation of chapter: 2, verse: 266*. Retrieved from: <https://www.alukah.net>sharia> . Truly, here the All-Knowing God is also showing us sorry a person like this would be, as an example for how Agriculture can be sought out as a very reasonable way for wealth earning.

The fifth important islamic way of earning wealth: Teaching people the holy Quran, it's quite clear that whatever we want to know for our normal and desirable life both in this world and in the one to come (The hereafter), we cannot know it up to the satisfaction unless we take it and learn it from the holy Quran. No doubt that there were many divine scriptures revealed before the holy Quran, but the difference between them is that it contains more perfect and necessary information than them. The All-Knowing God confirms in this concern that: «Confirming those scriptures revealed before it while it has the hierarchy over them» . Al-Jazaeree, A. (n. d.). *Translation of chapter: 5 ,verse: 48*. Retrieved from: <https://books.google.gm>books> . Right from this point of view, it will be prettily true to say that the one who teaches people the glorious Quran deserves financial support, (salaries) more than anyone else as far as teachers are concerned. This is why the great Imam Qurtubee numbered it among the key financial measures in Islam; in order to encourage muslims to

exercise steadfastness and perseverance in quranic teaching, as our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) himself confirms in one of his authentic traditions, as he was reported to have said that: «There is no wedge better than that paid for a quranic teacher» . Ibn Baz, A. (n. d.). *Ruling on taking reward on teaching the Quran*. Retrieved from: <https://binbaz.org/sa>fatwa>>... . However, this is simply because he teaches people something that contains their everlasting prosperity and happiness in both worlds (this recent world and the hereafter).

The sixth most important way for earning wealth in Islam, is loan or credit. Faithfully speaking, when we come to the financial side we will find that no one is perfect or no one has what suffices him. Really, any rich and wealthy person will still need an additional richness and wealth; in order to remain rich and to become more wealthy. Thus, as no one wants poverty, that is why Islam allows us to try and trace for ourselves different legal ways to escape this international financial enemy known as poverty. In fact, for these previous factors, Islam does agree with someone to legally seek loans with the intention of paying it back as soon as the almighty God facilitates that for him, to earn wealth. Nonetheless, even the almighty God recommends this financial dimension in the holy Quran, where he says that: «O, you who believe if you engage in a loan between you to certain period then Wright it down...» . Tabaree, M. (n. d.). *Translation of chapter: 2, verse: 282*. Retrieved from: <https://quran.ksu.edu.sa>tabary>s>... . In addition to that, even the prophet of Allah (May peace and blessings of the almighty God be upon him) used to take loan, as reported by Imam Bukharee that: he (peace be upon him) used to take loan even from Jews, and the evidence this is that when passed away his armour was with a Jewish man as a guarantee for a loan he took from that Jewish. Bukharee, M. (16 Mar 2015). *Did the Messenger of God die and his shield mortgaged to a Jew ?*. Retrieved from: <https://www.islamweb.net>articl> . Surely, this is a clear indication that taking legal loans is one of the key financial ways through which one can earn wealth in Islam.

After these details about the six key ways of earning wealth in Islam, let me now start to talk about lawful and unlawful wealth according to the Islamic point of view, as follows: As muslims, we believe in whatever the Almighty God tells us and in whatever our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) also tells us in the Islamic religion. Based on this, it should not escape our minds that wealth is of two types known as lawful wealth and unlawful wealth. The Almighty God highlights this reality in the glorious Quran where He says that: «And from the fruits of the palm tree you take out of it what makes you sober and also a good sustenance...» . Alukah, S. (19 Feb 2018). *Translation of chapter:16, verse: 67*. Retrieved from: <https://www.alukah.net>sharia> . In this quranic verse the Almighty God

mentions both types of sustenance (wealth) to draw His servants attention about the reality that although both types hold the same name of sustenance or wealth, and people sweat with both of them, yet one of them is lawful and the other is unlawful, as the only true Lord mentions it in the previous quranic verse. In line with this, our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) also says in one of his authentic traditions that: «Indeed the holy spirit blown into my heart that no a single soul will die unless it completes its sustenance and age, so fear Allah and be fair in earning wealth, and don't be seduced by the delay of sustenance to disobey Allah » . Islam, T. (15 Oct 2008). *Explanation the hadith: "The Holy Spirit breathed into my mind.* Retrieve from: <https://ar.islamway.net>lesson> . In this Hadeeth, we can conclude that when the last prophet of Allah (May peace and blessings of the almighty God be upon him) says that we must be fair in our earning, this is an indication to the existence of more than one kind of wealth. So sustenance is such a divine gift that has both lawful and unlawful types; because fairness is always having an opposite of unfairness, which represents unlawful earning in the language of Islam. Amazingly enough, there are some people who want to take *Shariah* (the divine law or the Islamic law) into their own hands by saying that whatever thing man can struggle to earn, must be seen as his legal wealth and sustenance, just according to the man-made wisdom which says that: goals justify the means. This man-made wisdom is not recommended by Islam. Actually, in Islam the opposite is the case. Thus, no Muslim is allowed to embark on earning just as he wishes, regardless of considering its lawfulness or the otherwise; simply because human beings don't know the unseen that's why they cannot decide proper judgements about what is lawful or the opposite; for that depends on the divine wisdom that surpasses the knowledge of everything including the unseen. Still at the same point, some muslims keep on illegal earning thinking that after becoming wealthy enough they can become fair in their wealth by building mosques, Islamic schools and the like, trying to downplay the divine rulings. However, this category of people should know that they are living in fools' garden!. In short, they will never gain any reward out of this foolish tendency, As no one can fool Allah the All-Knowing.

Rulings of earning in Islam:

In Islam, ruling of all actions including earning, rotates around five judgements which are:

a- Duty (obligation): Any action which falls under this ruling including earning, the one who does it will be rewarded for that, but if neglected, then the person will be sinful for that and consequently he will deserve divine punishment. From this point of view, when we come to the case of earning in Islam, it becomes incumbent and obligatory upon a muslim to earn wealth for whatever issue that is necessary in his life, like earning wealth for livelihood, seeking knowledge,

family related affairs and curing one's self or one's family from illnesses. The ruling that applies to earning in order to fill the gap and fulfil the need concerning these issues and their likes, is the duty and the obligation; simply because man can hardly survive in this worldly life without these necessities, if he can survive without them at all!. To back all these, let me start with them one after another. i-As for the livelihood, most of us if not all of us, knows that without working hard, it would be very difficult for man to secure his livelihood. The exalted Lord draws our attention in the glorious Quran to this reality when He says that: «Let man think and see how We lay down ways for his food (livelihood), that We pour down rain-water abundantly, after that We tilt the soil ultimately, then We generate from therein variety of seeds as a provision for both you and your cattle...» . Shinqitee, M. (n. d.). *Translation of chapter: 80, verse: 25*. Retrieved from: <https://islamweb.net> . The Almighty God here is drawing our attention about the necessary agricultural setup of different trees in addition to our cattle, and all this is nothing other than to teach us how to do in our proper agricultural sector; so that we can easily maintain our livelihood out of farming. By the way, to be able to embark on those agricultural activities, we need farming materials or equipments, cannot be afforded or realized without reasonable financial stability; and this is why it is a duty and an obligation upon us for the sake of securing our livelihood.

- VIII.** ii- Knowledge, is a human being necessity which if completely lacked in their life, they would remain in darkness and backwardness. Actually, this is why the first and foremost thing that the All-Knowing God provided to our forefather Aadam was knowledge; in order to keep his humanity and personality straightforward and perfect. In the light of the huge importance of knowledge, one should realize that both students and teachers usually become engaged and busy with knowledge to the extent that most of them can no longer manage their living in a separate way, while it should not escape our minds that some of them if not most of them, are surrounded with families and maybe alongside with other closed relatives who depend on them together with their families. For sure, this is a complicity that requires reasonable financial solution; in order to facilitate for the teachers proper teaching environments as well as for their students, and all that would be impossible or even unthinkable in the absence of money or in another word: wealth. again this is the reason why Islam views it as duty and obligation upon muslims to earn legal wealth in a bid to fill the gap when we come to seeking knowledge. Our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) is reported to have said in one of his authentic traditions that: «There is no earning better than the earning in the quranic teaching » . (referenced before). Interestingly enough, we see the messenger of Allah here specifically mentions quranic teaching; for most the mislead muslims nowadays think that the one who teaches Quran, must do that

only voluntarily, regardless of his social and financial constraints. Really, those mislead muslims who follow this dark path, have a hidden agendas that includes special warfare against Islam, in order to discourage pious muslims from teaching and learning the holy Quran (God forbids).

iii- Healing and curing: Diseases and illnesses are such a natural deserters that all human beings share in common. In fact, so something critical as this, no doubt that it's a large scale human being problem that cannot be left unsolved. For this necessary condition the Almighty God mentions healing and curing in the glorious Quran as He says representing prophet Abraham (peace be upon him) that: «And if I fall sick, He is the only one Who cures and heals me» . An-Nasr, F. (19 Aug 2015). *Translation of chapter:26, verse:80*. Retrieved from: www.ajlounwes.net>... Frankly speaking, this quranic verse is a clear indication that healing and curing must be seeked so that people can get recovered from their diseases and illnesses. But concerning doctors who treat the sick people (patients) and the medications they use to treat their patients, that is something which necessarily cause them lot of money in most cases. In this face, it becomes necessary for a muslim to strive enough in order to earn wealth for the purpose of healing ourselves and all those whom we are responsible of them, when fall sick. May the Almighty God keep us healthy, wealthy and wise. In addition to the previous point, the messenger of Allah (May peace and blessings of the Almighty God be upon him) is reported to have said that: «For any disease there is a cure, so seek healing, but don't seek it through any prohibited means» . Truly, it is very clear in this prophetic tradition that to seek healing and curing is a duty upon each and every muslim, and this in turn indicates that it's a duty and obligation upon muslims to seriously struggle to earn wealth so that they can fulfil their medical obligations and needs whenever that become necessary. Furthermore, in the light of this Hadeeth, I would like to seize the opportunity to highlight some of related issues to healing and curing in the up coming few lines. When the word *healing* is uttered it generally means to remove sickness from those who are sick and get them recovered from it. However, there are three kinds of healing through which people always seek recovery, they are: Islamic healing, conventional healing and traditional healing. In fact, all these three are used by people, particularly muslims, and that is why I deem it wise to shed some light on them here.

Islamic healing: it means to heal a sick person with quranic verses, prophetic tradition plus whatever kind of medication can be found, be it traditional or conventional, if it's from anything permissible in Islam, then Islam recognizes it as part of the Islamic curing and healing. Importantly, this is why Islam sees it possible for a Muslim to seek treatment from a non Muslim and vice-versa, if based on this condition. To use the quranic verses and the prophetic tradition in healing includes to recite them then blow it on the sick person be him oneself or

anyone else, to recite them then blow them into water, after that this particular water should be used for taking bath or the sick person can drink it. Some *Sufees* who claim Islam but at the same time they believe in their own ideologies more than the tradition of prophet Muhammad (May peace and blessings of the almighty God be upon him), they put quranic verses and prophetic traditions into writing and hang it on their bodies while this is not allowed in Islam; simply because it contradicts the obvious meaning of the quranic verse that says: «And when you recite the holy Quran (with clean intention of doing that for the sake of the Almighty God only), We will protect you (addressing prophet Muhammad and his entire *ummah*) by putting a spiritual barrier between you and all evil spirits who don't believe in the hereafter (so, they wouldn't be able to cause any harm to you)» . Al-Alukah, S. (21 May 2018). *Translation of chapter: 17, verse: 45*. Retrieved from: <https://www.alukah.net>sharia> . We can see that in this quranic verse, our only true Lord allows us to heal ourselves with Quran, but He confirms that should be done by recitation (to blow a slight wind together with small quantities of saliva to rap our sick bodies with it or to blow it into water then take bath with that particular water or to drink it as a spiritual measure of healing, and the same thing applies to the tradition of the prophet, just as I have mentioned it previously.

Conventional healing: as most of the people knows if not all of them, that nowadays this type of healing is the well known and the most spread type than all other types of healing; simply because most of the medical researches take place in its arenas, and as a result of this, most of the today doctors specialise in its field. However, Islam does recommend and agree with this kind of healing on the large scale no doubt. But concerning those medications derived or made out of unlawful items are not allowed in Islam as proper medication. Alcohol based medicines for instance, are prohibited in Islam although some medical doctors try to convince some sick muslims that all these can be used in healing if necessary, but necessity has its limits in Islam, and those limits are the holy Quran and the tradition of our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him). In the holy Quran the All-Knowing God says while addressing his messenger: «Say indeed Allah never allow indecency...» . Al-Qurtubee, M. (n. d.). *Translation of chapter: 7, verse: 29*. Retrieved from: www.quran.ksu.edu.sa>sura7-aya29 . And Frankly speaking, whatever thing that violate divine command, that is part of spiritual indecency. Furthermore, prophet Muhammad (May peace and blessings of the almighty God be upon him) also is reported to have said that: «In deed Allah never make your recovery from whatever He prohibited to you » . Binbaz, A. (n, d.). *Ruling on medication forbidden under the pretext of necessary*. Retrieved from: <https://binbaz.org.sa>fatwas>...> . So, after this declaration, a Muslim has no

excuse whatsoever, to use prohibited approaches as healing for himself or for other muslims, based on these spiritual backing.

Preferable: This is the second ruling concerning any action in Islam. Probably, it's about actions which if done the door will be rewarded, but if ignored also there is no spiritual punishment for that. Actions like prayers apart the five daily prayers, fasting extra days apart from the obligatory days of the holy month of Ramadan and the like are of this category. Likewise, when we come to the question of earning wealth. Any supplementary earning that is not sought out of dire necessity, like having more than one house, more than one wife or building a story building, are all unnecessary earnings that are encouraged and needed in Islam but they are not a matter of life and death, in the sense that we need them to strengthen our lives and to get ourselves out of the poverty line, but at the same time we can also live without them with no any considerable harm. This is why in Islamic jurisprudence this category of wealth is called *Kamaliyat* (Supplementary). To busy with this kind of earning is preferable and encouraged but it's not a duty or an obligation. To set up an example for this in the holy Quran is where the All-Wise God says that: «If you give away your charities openly that is a great thing, but if you hide it and give away to the needy that the best thing for you and that will render your sins forgiven and Allah is overwhelmingly acquainted of all your deeds » . Al-Islam, T. (3 Nov 2015). *Translation of chapter: 2, verse: 271.* Retrieved from: <https://ar.islamway.net>article>>... . In this quranic verse, the All-Knowing God mentions two manners of giving charity and confirms that although both are good manners but the later manner is more preferable for reasons mentioned at the end of the verse which in turn show us extra encouragement and preferability, though it's not an obligation or duty. So, care must be taken.

Allowed: According to muslim jurists, this is about actions which if done or left the person will be neither rewarded nor punished, except if he intends worship out of his action. Our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) confirms that: « any action will be rewarded according to its intention, and that it's for any reason whatever he intends in his action» . Al-Ittihad,S. (30 Apr 2015). Acts are judged by what we meant to accomplish through them. Retrieved from: <https://www.alittihad.ae>article>> . This means that in any action if the doer is doing his deed in obedience to Allah, then He will receive reward, but if the otherwise, then he will be punished for sure, according to this previous prophetic tradition. To clarify the point more, I would like to bring this coming example: The All-Knowing God says in one verse of the glorious Quran that: «O' you who believed eat from the good things that I provides you with, and be grateful to God...» . At-Tabaree, M. (n. d.). *Translation of chapter: 2, verse: 172.* Retrieved from: <https://ww.quran.ksu.edu.sa>sura2-aya172> . In this quranic verse, our only true

Lord is commanding His believing servants to eat from what He gave them as a divine sustenance in terms of good things. So, the divine command here is optional but not a duty or obligation. Thus it's up to oneself to eat or not to eat, and this is the *Allowed* ruling as established in the Islamic jurisprudence, and it's the third ruling in Islam. As far as wealth earning is concerned, the living example for it here is the following: if someone intends to engage himself with wealth earning because he wants to use it for tourism. Here we should return to the Islamic ruling about tourism to see that: is itself allowed and even beneficial?, or it's not a duty or even necessarily encouraged. Really, in Islam tourism has no business with reward or punishment except with the intention of either, as I aforementioned. This is why to earn wealth for tourism is included in *Allowed* ruling. Allah says in the glorious Quran that: «He is the one Who made earth kind and smooth for you, then stroll on its corners and eat. Ibn Katheer, I. (n. d.). *Translation of chapter: 67, verse: 15*. Retrieved from: www.quran.ksu.edu.sa>sura67-aya15 from His sustenance and remember that to Him only will be the final return » . Ibn Katheer, I. (n. d.). *Translation of chapter: 67, verse: 15*. Retrieved from: www.quran.ksu.edu.sa>sura67-aya15 . Clearly, the verse here mentions tourism as something allowed but not necessary. So it's not an obligation to earn for it, but if done also there is no harm in that.

Disliked (hated): This kind of ruling is about actions which the best is to be deserted but if done by someone also there is no sin as a spiritual punishment against that particular person. The example for it is daily street gatherings. The beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) is reported to have said that: «I warn you against street gatherings (addressing his companions), they said: O' messenger of Allah it will hard for us to desert streets; because there're our sitting places, we chat there with one another and so on. The prophet (peace be upon him) answered by instructing them to maintain certain things if they want to keep on sitting in the street gatherings. Among those things is: to stop causing harm to the bypassing people, to law their gazes and finally to encourage good *and* discourage evil » . Al-Alukah, S. (14 Sep 2015). (*Beware of sitting on roads2*). Retrieved from: <https://www.alukah.net>sharia> . Probably, in this Hadeeth the messenger of Allah (May peace and blessings of the almighty God be upon him) dislikes these street gatherings but not to the extent of prohibition, and this is the example of *Disliked* ruling in the Islamic law, as clearly explained by the Islamic scholars always. Now to apply this to wealth earning, let's say that for instance if anyone earns wealth for the reason of building street gathering centres, then that kind of wealth earning is disliked.

And Forbidden: Something forbidden in Islam, means that particular thing is completely prohibited and should not be embarked on at all costs. Fornication

and adultery, drinking alcohol and eating pig flesh, and their like, are all forbidden things that are totally prohibited in Islam, and as a result of this total prohibition, Islam never allow any muslim to have any business on them. So any wealth earned through such forbidden things, it's forbidden as a result of this basic ruling, and muslims should do all they can in order to avoid falling under this spiritual threat. To back the point: The All-Knowing God says in the glorious Quran that: «Indeed alcohol, gambling and idol based activities are nasty devilish actions; so abandon them (addressing His believing servants), in order for you to be rescued from the divine punishment» . Ibn Katheer, I. (2 Aug 2015). *Translation of chapter: 5, verse: 90.* Retrieved from: <https://www.alukah.net>sharia> . We see that in this quranic verse the Almighty God mentions the total prohibition of certain things including alcohol. Thus, it's not permissible for a muslim to earn wealth for these purposes. Right from this point of explanation, I would like to draw a simple conclusion here, that it's any Muslim's right to freely act in the way of his earning of wealth according to these fundamental rulings of Islam, as far as any action is concerned, as a key part of that particular Muslim's human rights. In addition to that, if any Muslim in the world is forced (directly or indirectly) to act against these five fundamental rulings of Islam that judge all human actions islamically, then his freedom of property and wealth is hijacked, and this must be taken into consideration and account. Sometimes we get something similar to this in prohibition and that is: when some Muslim employees want to practice their religion in their workplaces their non-Muslim bosses don't allow them to do so at times, and this means to deny those Muslim employees their Islamic human rights concerning earning. Frankly speaking, if a Muslim keeps on earning his wealth in such a condition, then his way of earning is prohibited and consequently his wealth is prohibited. By the way, this doesn't necessarily mean that those non-Muslim bosses are to blame totally. In fact, the Muslim employees also should explain their religious affiliations to their bosses right from the beginning of the contract; to draw the later's attention about the necessary practices of religion. But still it would be wonderful on the part of the non-Muslim bosses also to be merciful to those poor muslims who migrate to their countries to seek greener pasture over there, and to let them practice their religion at all levels as a part of those bosses' personal contribution to word human rights advocate.

Regarding the question of wealth earning, these five Islamic rulings are applied. So, whatever wealth man can earn in Islam will fall to one of these five rulings, and it must be judged according to them.

Some positives and negatives of wealth: Whatever action man can do in this world has its consequences either positive or negative. As a result of this, it's the same thing when we come to the question of earning our wealth also. Islamically speaking and believing, if one earns his wealth through legal means, then the

Almighty God puts many blessings into it, but on the contrary, if anyone earns his wealth through wrong channels by disobeying Allah in the means of earning, then the Lord of the heavens and earth ignores his wealth without putting any blessing into it. So, securing the divine blessing for legal earners in their wealth, and losing the same divine blessing for those who earn their wealth illegally, these are the general consequences for earnings. Automatically, if the means is legal, the wealth earned through it will deserve Allah's blessing, but if the means used to earn one's wealth is illegal, that particular wealth will not be qualified for the All-Knowing God's blessing.

However, the wisdom and the psychology behind this reality is that: The All-Knowing God is the original owner of wealth and He provides it to his servants based on His divine will and power, regardless of the time, the place and the quantity or the quality of the wealth He provides to anyone of His creatures. From this spiritual point of view, one can directly judge the different consequences of people's wealth throughout the world. In the holy Quran the All-Knowing God gives example for both the aforementioned very clearly. As for the desirable aftermath for legal earning the Almighty God says that: «And whoever do good deeds, be the doer man or woman, We (The Almighty Allah) will bless him with a desirable life ...» . Group, A. (12 Jun 1987). *Translation of chapter: 16, verse: 97*. Retrieved from: <https://alhudagroup-tr.com>web> . We can see that in this quranic verse, the Almighty God promises us a good and enjoyable life (including the sound consequences for our earning, as it's an important part of life. On the other hand, when we come to the question of illegal earning, we will see that the All-Knowing God addresses the issue in the glorious Quran in chapter two by saying that: «And whatever wealth you earn in terms of illegal wealth to increase your wealth at the expense of others, Allah will never increase it for you ...» . Web, I. (n. d.). *Translation of chapter: 30, verse: 39*. Retrieved from: <https://islamweb.net>library> . Frankly speaking, this is a direct indication that if the earning way of the wealth is unlawful, then Allah the All-Knowing never pour any blessing into it. Still in the same previous quranic verse, Allah makes it very clear that if the way used to earn wealth is good and pure: «... And whatever dealing you embark on in terms of giving away charities, Allah will kindly accept it from you » . (previous source). So, in Islam, means justifies the goal and not the opposite. Still in the same point, our beloved prophet Muhammad (May peace and blessings of the Almighty God be upon him) is reported to have said that: «... So, fear Allah and be fair in earning ... » . (aforementioned). The final messenger of Allah (peace be upon him) in this Hadeeth makes it crystal clear that wealth must be earned legally, in order for it to be blessed by The Almighty Allah. Nevertheless, nowadays in the world, it's undeniable reality that calamities and natural disasters are very rampant, in fact, they have become the order of the day. Scientists and human being think tanks

always try to analyse everything according to their material or secularist point of view. Truly speaking, while they engage in this material analysis, they deny the divine truth to prevail. Yes, people of the world do what they wish, but they cannot change the divine realities. I mean by this: that the Almighty God is the only creator and the only owner of wealth. He commands His creatures to be grateful to Him by seeking wealth through legal ways. In addition to that, our Lord promises us His blessings if we are obedient to His commands by showing us many ease and prosperity in life, but if we turn deaf ears and blind eyes on His commands, no doubt that He will let us to suffer those calamities and natural disasters as a result of our disobedience. So, the true reason for the rampant troubles and problems including instabilities, pandemics that usually become endemic and eminent poverty, is nothing other than people's disobedience to the commands of their only true Lord, the All-Knowing, the Omnipotent and the Omniscient. Actually, this is the disease and the cure is that everyone turns obedient to the Almighty God. God says in the glorious Quran that: «And if people of the world truly believe in God and in addition that they really fear Him, then Allah will turn their life in the world into a kind of life full of bliss and blessing. But since they turned their backs on the true, He then will let them to suffer by punishing them as a result of their disobedience » . Al-Wahidee, A. (9 Aug 2017). *Translation of chapter: 7, verse: 96*. Retrieved from: <https://www.alukah.net>sharia> .

Poverty and its ugly consequences: Islam is a religion that never encourage poverty; for its consequences are harsh to the extent that they may potentially turn a Muslim into infidelity. Living in the poverty line is difficult and even unbearable at times. As a matter of fact, anyone of us wants to live a better life, eating good food, wearing sound clothes and staying in story buildings if possible. As human beings, if things go on the contrary, that will be always unfortunate and a catastrophe, something that even contradicts the human nature of living enjoyably with dignity and prosperity. So, living in poverty will usually render man to live a miserable life, or something near to a miserable life. Furthermore, even when we come to the question of religion, as the wisdom says: a hungry man is an angry man. In this sense, most of the people living under the poverty line can be hardly ready to properly adhere to most of the religious commands and prohibitions. However, in order to keep man away from all the undesirable impacts that may be inevitably resulted from poverty, Islam always draw our attention about its dangers; so that every muslim may strive at his level best to escape this world class enemy of poverty. In a Hadeeth our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) is reported to have said that: «O my Lord! I seek refuge in you against poverty » . Al-Arabee, A. (6 Sep 2018). *Oh, God I seek refuge in you from poverty..* Retrieved from: www.sudanile.com . Actually, in the same concern, we see that Islam

establishes motives like *Zakaat* (meaning the Muslim poor due or the Islamic charity) that will push a Muslim to work hard in a bid to become wealthy enough; so that he can give the surplus of his wealth to those muslims living under the poverty line. As a matter of fact, the All-Knowing God makes this *Zakaat* obligatory to muslims together and alongside with the command of performing the five daily prayers in about eighty two verses of the holy Quran; just to show His servants how interesting and important *Zakaat* is. The Almighty God says in the glorious Quran that: «And establish the five daily prayer, and keep on paying the Islamic poor due and credit Allah good credit...» . Al-Khalij, A. (21 Feb 2014). *The characteristics of the good loan in the Holy Quran*. Retrieved from: www.akhbar-alkhaleej.com>article . Truly, if a Muslim is enthusiastically thinking about helping the poor while he feels that as a divine command and a spiritual duty, no doubt, this will urge him to work harder to earn enough wealth which can help him to live a reasonable life and not the miserable one, and at the end of the day he will live rich and not poor, and he can start to islamically help the poor in the Islamic way, known as *Zakaat*. Surely, this is the motivation, the wisdom and the psychology behind *Zakaat* being an Islamic obligation over rich muslims, when they reach certain points of wealth in Islam. Interestingly enough, wealth helps muslims to protect the religion of Islam, save it and serve it; in the sense that on one hand, it supports muslims to build their mosques, go to Makkah to observe pilgrimage on yearly basis (if one wishes), and to engage some of their religious and social activities as marriage and charity. On the other hand, those muslims who live under a dire not-having, are usually misused and manipulated by some disobedient and criminal muslims or even by some tricking non-muslims, to the extent that they would half heartedly or even wholeheartedly lose their Islam as a result of these financial constraints they are permanently facing and on which those who seduce them capitalize. Frankly speaking, because of the dire poverty of those poor muslims, their enemies can turn them into disobedience to Allah and His messenger (May peace and blessings of the almighty God be upon him). Sometimes, because of unbearable poverty some muslims allow themselves to worship idols, perform human sacrifices and other spiritual malfunctioning; just for the sake of wealth. Usury, bribery, drug dealing and money laundering and tax version are all activities seriously prohibited in Islam, yet may muslims nowadays embark on them due the unbearable standard of poverty. Well to say that they do this out of the unbearable level of poverty, doesn't necessarily mean that these actions of disobedience to the Almighty God and His messenger (May peace and blessings of the almighty God be upon him) are allowed in Islam, but rather, muslims are obliged to be hardworking so that they can survive in their life and not engage themselves in these bad actions which are full of dangerous consequences as a result of the unspeakable poverty they suffer at times.

As a result of this, it's any Muslim's human right to earn wealth by all means, on condition that he completely deserts himself from unlawful means and approaches. May The Almighty God save all of us from whatever renders us for His wrath.

Poverty in the Islamic point of view: the reality is that anything in the world (of which wealth is not an exception), usually has both positive and negative effects, impacts and points. For this reason, Islam heavily focuses its attention on distinguishing right from wrong, good from bad and positive from negative points of everything; in order to enable its adherents to choose the right path as far as everything is concerned. This is why in case of wealth, as it also has the same positive and negative points, that usually seems confusing many people, Islam deems it wise to highlight wealth related issues up to the point, so that many Muslims can live lawfully. Even the Almighty God says that: «And thus We explain our verses (of the holy Quran), in order to clarify the path of the criminals». Al-Qurtubee, M. (n. d.). *Translation of chapter: 6, verse:55*. Retrieved from: www.quran.ksu.edu.sa/sura6-aya55 .

As aforementioned, the Almighty God reports in the glorious Quran that: «There is no problem for you to seek Allah's blessing (even during the pilgrimage)». As-Sharawee, M. (19 Nov 2019). *Translation of chapter: 2, verse: 198*. Retrieved from: <https://ar.islamway.net/article>>... . As a matter of fact, Pilgrimage is a very busy period, but despite all that, the Almighty God allows and even He urges His believing servants while in pilgrimage to possibly engage with wealth earning; in a bid to escape poverty. In line with this, most of us if not all of us is prettily aware that observing the five daily prayers is highly considered and recommended by the Islamic religion, yet our only true Lord urges the believers whenever they finish observing those daily obligatory prayers, to quickly go and start earning for wealth. Allah says that: «And whenever prayer ends, go spreading on seeking the blessing of God (through legal earning), and remember Allah abundantly so that you may gain success». Al-Qurtubee, M. (n. d.). *Translation of chapter:62, verse: 10*. Retrieved from: www.qadatona.org>... . Here also we see that prayer should not be performed and observed in a manner that will waste our times, to become barrier between us and earning the wealth.

Still on the same Islamic perspective, the Almighty God encourages us to go travelling worldwide again and again to seek and look for the worldly benefits including wealth, with all the patience and perseverance in this journey. The Almighty God says in the glorious Quran that: «He is the only one Who made earth smooth and kind for you, then travel through its corners, eat from its sustenance, but always remember that your final return is surely to the Almighty Allah». Al-Sadee, A. (n. d.). *Translation of chapter: 67, verse:15*. Retrieved from <https://islamweb.net/library> . In this Quranic verse, it's obvious that in case of

earning wealth, the All-Wise God doesn't confine or even lock us down in our homelands only, but rather He allows us to travel throughout the globe and earn wealth as much as possible.

On the other hand, Islam always discourages poverty; in order for Muslims not to remain have-nots, less-fortunate and consequently completely weak and powerless. This is why Islam directs and advises us to put our trust in The Almighty God's hands, and keep patience if suffered with poverty, but this does not signify that we should like poverty and appreciate it; simply because poverty is difficult and The Almighty God always wishes His servants ease but He never wish them hardship. Thus, since this is the case and the truth of the issue, one should always realise that if Allah tests him with hardship and difficulty, He is just testing him with a test but although he should accept it and be patient with it, our Lord never condition anyone of servants to like and appreciate difficulty. Allah says in the holy Quran that: «Allah wishes you ease but He never wish you difficulty» . AL-Muslim, M. (14 Sep 2009). *Translation of chapter: 2, verse: 185*. Retrieved from: [www.almuslim.net>node](http://www.almuslim.net/node) . To conclude the point, I would like to declare that this is why Islam forbids suicide or whatever harm man may intentionally cause to himself; because all those things are obvious parts of difficulty, and this is the Islamic point of view as poverty is concerned. May the Almighty God save us from poverty as our beloved prophet Muhammad (May peace and blessings of the almighty God be upon him) himself used to seek refuge in his Lord against it, as he is reported to have said that: «O' my Lord! I seek refuge in you against poverty» . (Aforementioned).

Our beloved messenger of God, prophet Muhammad peace be upon him emphasized in more than a prophetic tradition that: we should always take things easy and not force our way to cause any difficulty.

Finally, if we looked deeply into the issue in hand, we will find that wealth is a human necessity and right; for the simple reason that most of the human activities in this world if not all of them are based on wealth more or less, or at least, they are strongly related to it.

As a result of the reality that poverty breaks the back bone of the muslim world, it could be easily concluded that without wealth the world in general would be perished. So, as wealth is an important key element for our life, next only to religion and to religion only, then it is quite reasonable to see a true religion as Islam, to put more emphasis on wealth as a key human right, like never before. But why all this ?. All this is because the serious inevitable human need to wealth is obvious.

As human beings, it's beyond of doubt that our exalted Lord created us and brought us into this world in order to worship Him. Yet this worship cannot be completed without certain conditions, which are strongly linked to wealth. For example: we (the muslims), have pillars of Islam, namely:

To bear witness that there's no any true deity but the almighty God only.

To observe the five daily prayers

To pay the poor's due charity

To fast the month of Ramadan when it comes

And lastly, to perform pilgrimage at the sacred city of Makkah (in the kingdom of Saudi Arabia).

So, to shade more light on the point by looking deeply into these five pillars of Islam one by one, one will clearly realise that each one of these pillars is deeply related to the question of wealth, wily nily.

Starting with prayer, the almighty God orders in the glorious Quran that:

This quranic verse here teaches us that we need water for our ritual purification in order to get our selves qualified to perform prayer. Likewise, we need clean clothes to wear so that our bodies will be covered, particularly our shames, which if not covered none of our prayers will be accepted or consequently rewarded by God.

By this factor, we use wealth to dig Wales, joining pumps into our homes or buying water from its sellers at times, and it's clear beyond of doubt that all these are done by wealth.

In case of Zakat (the poor due), it's not only related to wealth, but totally based on it. As it completely means: taking certain portion of a wealthy person's wealth and give it away to a needy, poor or less fortunate person or persons in a bid to abide with the divine command concerning that issue.

Fasting of Ramadan, was prescribed in Islam to show and teach people God fearing. At the same time, it's obvious that to fast the whole month Ramadan cannot be maintained without wealth; in the sense that no matter how longer one keeps on fasting, but at the end of the day, he will some food and drink to break his fasting, and again food and drink are seemed and obtained by wealth only.

Travelling to the holy city of Makkah in Saudi Arabia, in a bid to perform the fifth and the final pillar of Islam (Pilgrimage), is all about wealth and nothing else but wealth, ranging from the transportation to the last ritual in pilgrimage (sacrificing animals). In fact, pilgrimage is regarded as the most expensive pillar compared to the other pillars.

Truly speaking, it's very reasonable to conclude that no Islam without wealth; as Islam is a religion that necessarily full of rituals very strongly related to expenditures that necessarily need wealth.

In addition to the aforementioned, it shouldn't escape our minds that although Islam respects wealth and puts more emphasis to it, yet it forbids all approaches of illegal earning that generally generates unlawful wealth; due to the dangerous impacts it causes to the society by cultivating grievances among people which in turn leads to divine punishment after all.

Section two: In secularism:

The secularism view point of wealth is totally material that has nothing to do with any religion based action or reaction. As a result of this, all the aforementioned in the topic concerning the Islamic commands and prohibitions they have no ground or room in secularism. In other words, it could be said that, when we are Islamicly speaking, then we should not expect much in terms of in what wealth related issues secularism agrees with Islam on that face. So, as this is the case, then I would like to separately talk about wealth in the secularists' view in the following:

What is the meaning of wealth in the secularist view?.

To secularists, wealth represents whatever man can earn, possess and benefit from it. Regardless of any religious ruling that covers earning, anything that can be beneficial to man he can struggle to earn it and call it his own wealth. So, animals, money and anything on earth regardless of its being lawful or the otherwise, are all called wealth in the language of Islam. If this is the case, then the secularist view of earning wealth cannot secure or guarantee the everlasting physical safety for the people of the world; simply because there are certain things although considered as parts of wealth but they consist of some harmful elements in them that surely harm man at the end of the day if he consumes them. For example if man keeps on drinking alcohol and consuming drugs, maybe in his early age he doesn't feel any harm that comes out of that, but if lived longer, no doubt that harm will eventually raise its ugly head as a result of their consummation beforehand. Eating pig flesh also sparks similar casualties in terms of rendering man perished at the end of the day. This is the dangerous physical impact of including certain wrong and unlawful things in one's wealth, by considering just their material face as secularists do. In addition to this, there are other factors which confirms that the secular approach of wealth cannot be reliable for the world to survive; for the fact that although these people don't believe in spirituality related issues, yet they face its consequences; because the almighty God is the only one who provides wealth and distinguish the right wealth from the wrong one. And since this is the case, then turning deaf ears and blind eyes on the divine realities, is not something useful. In this sense, we can see that some financial measures and dimensions established and recommended in secularism are both socially and economically harmful. Things like usury, bribery and lottery have both social and economical dangers in the sense that they spoil wealth; for they cause it to lose its supposedly divine blessings and any wealth loses this divine blessing, it will surely remain at risk as well as it's possessor also will remain at the same risk in terms of permanently living while suffering from different natural disasters and the like. In the same line, the truth of the issue is that only those who own the capitals of world

wealth will continue to enjoy it by their wealth increased abundantly, while those who live under the poverty line, financially distressed and wronged, and the usual aftermath of this is serious hatred between the two categories of the society, namely the wealthy who only enjoy life, and poor who are always suffering as a result of living day and night under the burden of loans; generating from bribery and usury.

How should wealth be used in the secularist sense?.

According to secularism, there are not many considerable conditions for how and when to use one's wealth. Again, their system here also never guarantee peace and stability in the human world. Engaging in projects that cause havoc and destruction to the world, like sex gardens, night clubs and the like, this can take us nowhere but just to waste the wealth with a considerable and lasting benefit that return to those who engage in it.

For all the aforementioned, one can simply conclude that the secularist system of wealth fall short of maintaining the lasting peace, tranquillity and stability in the world. Why the people of the world keep on it then?. In fact, suitable alternatives must be found out for the world to survive and continue enjoying the everlasting prosperity blessings and happiness. May the almighty God help us and save us.

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