

**This Is The Straight Path**

**Do Follow It !**

Dr. Adnan Ali Rida Mohammad Al Nahwi

First Edition

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## **Dedication**

To my wife and my children,

To my brothers, and to every Muslim,

All of us

Have to follow the Straight (Righteous) Path.

## The Preface

Guide us to the straight path.

***The path of those upon whom Thou hast bestowed favours (6)  
Not those upon whom wrath is brought down, nor those who  
go astray (7)***

*Fateha 6, 7*

***And (know) that this is My path, the right one, so follow it, and  
follow not (other) ways, for they will lead you away from His  
way. This He enjoins on you that you may keep your duty  
(153)***

*Al Anam 153*

***Say: This is my way: I call to Allah, with certain knowledge - I  
and those who follow me. And glory be to Allah! and I am not  
of the polytheists (108)***

*Yousef 108*

***Is, then, he who goes prone upon his face better guided or he  
who walks upright on a straight path? ( 22)***

*Al- Mulk 22*

***If anyone contends with the Messenger even after guidance  
has been plainly conveyed to him, and follows a path other  
than that becoming to men of Faith, We shall leave him in the  
path he has chosen, and land him in Hell,- what an evil  
refuge!(115)***

*Al Nisa' 115*

## **A Sermon and a Memory**

### **Words to Consider**

In order that the Propagandists (Callers) be aware of the importance and the risks of their responsibilities, we say:

- The construction of a building, whatever may be its height, is extremely easy if compared with the constructing of man on the principles of faith, monotheism and on the bases of the Divine Law. The former is a task done by engineers and technicians, but the constructing of man, preparing him and training him, is a task that Almighty Allah has sent the messengers and prophets to accomplish. Mohammad , peace be upon him, was the last of the prophets , then Allah has made it the task of the Muslim Nation. A task that shall extend throughout the times.

\*\*\*

For the sake of meeting the truthful active believers, building the Muslim nation, fulfilling our commitment to Allah, adoration, trust and the construction of earth that man has been created to do in this earthly life, we have to remind ourselves and you that:

- We have to cooperate in all matters that Almighty Allah has ordered us to, and to excuse each other in matters that Almighty Allah has permitted us to differ upon.

\*\*\*

So as not to pretend that we are afraid on, because of our weakness, our failure, our love of the earthly life, and hiding ourselves behind slogans only, we remind ourselves, the propagandists, the Muslims and all people, we say:

- O People! O Muslims! O Propagandists! As you show your fears over Islam, though Islam is protected and defended by Almighty Allah, you have to fear over

yourselves when you stand before Allah Who will ask you about all your deeds in this life. Allah will ask you if you have supported Him as you are being ordered to do, if you have kept yourselves away from the captivations you are ordered to avoid or not, and avoided the conflict, the dispute and the competition for this earthly life. Be afraid on yourselves as much as you are afraid on Islam.

\*\*\*

In order to march firm and stable on the straight (righteous) path, and to realize the way that leads us towards our goals, we remind and say:

- In the state of affairs of any nation, in case of the absence of the methods and planning that are based on faith, monotheism and the Divine method, nothing will be left for that nation except the roaring slogans that have no credit in reality, but bitterness of defeats, contradicting efforts and the unbalanced steps, and consequently the dispute, the conflict and the competition for this earthly life.

Then, the numbness flows into the veins of that nation and the paralysis, and then its defeat and subjugation.

\*\*\*

So as to confirm the significance of the methods and planning, we also reiterate and say:

- In event that two parties face each other: The party that has its method and plan will distinguish its path, the stages and the goals. While the other party that has no method and plan, but only roaring slogans. The first party, through its method and plan, can endorse the efforts of the second party to its own favour and interest, and gains victory, while the other suffers defeat, loss and bitterness.

\*\*\*

In order to be confident of the way to achieve the objectives of the Islamic Dawa (Missionary), we say:

- The Divine goals cannot be achieved but through the soldiers of the Divine and through Divine means and manners. However, this and that require a Divine construction and preparation.

\*\*\*

We say also:

- Who is unable to remedy himself he will be very much unable to remedy others or remedy the community as a whole.

\*\*\*

- So many who call for reform and change but they are in greater need for reform.

\*\*\*

- Whoever closes his ears so not to hear the advice he shall lose a great opportunity to know his mistakes, and a greater one to find the way to reform and remedy, and shall be exposed to confusion, and to deviation from what is right.

\*\*\*

- To act according to your wish is deteriorating and destructive, but to follow the right path is the only way to reform the individual, the family, the community and the nation as well as humanity as a whole.

\*\*\*

- There is a passage of tribulation and clarification in between the right and the wrong. Who believes in Allah is rescued and taken to Heaven, and who loses his way is perished and taken into Hell.

\*\*\*

- In Islam, the wisdom is not only to declare the principles of mercy, amnesty, toleration and peace, when such a declaration is to be a manifestation of weakness, contempt and subjugation or suggests so, but the wisdom and the obligation manifest in Islam the integration of forgiveness and tolerance, punishment and resolution, peace and war, wisdom and legislation, and faith and monotheism.

\*\*\*

- You Propagandist, the battle with the enemies of Allah, must first start within you, and if you win this battle you may then move from one round to the other! But if you are defeated in this battle, surely you will be defeated in all other battles.

\*\*\*

- Almighty Allah, all praises be to Him, made His righteous path a straight one so that no body shall miss it. Allah also made it a one way so that there shall be no dispute among peoples over it. And made it one straight path so as to gather the believers in one nation and in one line as a compacted building. But why the Muslims have lost this path and become disunited, disagreed upon it and dispersed, then weakened and humiliated?

\*\*\*

- The word of the believer is good, strong, conscious and not deviated from the righteous path . It is a bless to people, a light illuminates life and a weapon in the battlefield. It is the basic of free expression, the basic of advice and the rule for the Shura .

\*\*\*

- No Fiqh (jurisprudence) without responsibility and no responsibility without Fiqh.

\*\*\*

## **Introduction**

We believe that the issue of ‘The Straight Path’ is one of the most risky issues in the life of Muslims that needs to be examined. Allah has assured His worshippers that whoever proceeds forward on the Straight Path shall be saved and helped by Allah, and be sent to paradise.

Isn't it a vital mistake the Muslim, who claims to be a faithful, not look for this Straight Path?

Almighty Allah Who has made the results of our earthly deeds lead either to paradise or to hell, has distinguished for us this path or that to follow.

In the Divine procedure, Almighty Allah has clarified the Straight Path and fully elaborated it so that no one of us shall have any excuse if deviated from it. Many have deviated because they were ignorant of their religion and did not know the Straight Path. Therefore, how they would realise the deviation so as to avoid it, and follow the Straight Path.

This topic was the centre of various studies in many books that we have published. However, we felt it is necessary to publish it in a separate booklet so as to be clearer, and to illustrate its significance among various topics.

Here we rely upon a limited number of verses from Surat Al Imran, Surat Al Anaam and other Surats, but the verses that discuss the Straight Path are many.

The Straight Path is an important issue which the Holy Quran insists on. It is presented in more than forty verses in twenty eight Surats of the Holy Quran. In spite of all that the issue of the Straight Path, in the reality of today Muslims, is the most violated issues.

Publishing this significant issue in this separate booklet does not mean separating it from all other issues of the Divine Procedure. We present it through its integration with the Divine Procedure as a whole and with the issues of this Procedure. The first and foremost issue is the issue of Faith and Monotheism-The greatest truth in the universe and life.

We submissively beg our Lord to forgive our sins, pardon our mistakes and to accept this work of us.  
Our Lord is the Forgiving and the Merciful.

Adnan Rida Mohammad Al Nahwi

Riyadh  
01/03/1422 H.  
04/05/2001

# Chapter One

## The Straight Path

### 1-Preamble

*And (know) that this is My path, the **stright** and right one, so follow it, and follow not (other) ways, for they will lead you away from His way. This He enjoins on you that you may keep your duty (153)*

*Al Anam 153*

Almighty Allah, all praises be to Him, has made a Straight Path for His worshippers to follow and not to follow any other path. He made it one straight path so that the believers do not confuse their path and also made it a straight one so that no sincere person shall **ever** miss it.

In the Hadith narrated by Abdullah Bin Masoud, (may Allah be pleased with him), he said: The Prophet (peace be upon him) drew a line by his hand then said: This the Straight Path of Allah , then drew a line on the right and a line on the left, and said: These paths the devil is on them calling people to come to him, then the Prophet recited this holy verse: ‘This my Straight Path do follow it....’.

At the end of this Straight Path Almighty Allah has made the Paradise for the believers, and the Hell for the unbelievers who deviate from the Straight Path. Can it be perceived that Allah (all praises be to him) has clearly shown the Straight Path that no sincere Muslim shall miss?

This is never perceived! Almighty Allah has accurately and precisely particularized all that so that no body could be perished in hell except those who deserve it So the methodology of Allah-The Quran, Sunnah, Arabic language- is the conclusive statement and the perfect particularization, adding to

that the repetition and reiteration, reminding, and sending of the messengers throughout the ages.

Here we would like to cite quotations from Surat Al Fateha , Surat Al Anaam and Surat Al Imarn in which we attempt to trace the most significant landmarks on this way-the Straight Path- that we are ordered by Almighty Allah to follow, and we beg Allah to help us to follow:

***Guide us to the straight path.(6)***

***The path of those upon whom Thou hast bestowed favours (6)***

***Not those upon whom wrath is brought down, nor those who go astray (7)***

*Fateha 6, 7*

Through these holy verses we want to look at the main Divine rules that draw for us the Straight Path , one by one:

## **2-The Main Basics and Bright Landmarks:**

- a) The first basic on the Straight Path: The true belief and the absolute monotheism:

We refer to the following three verses of Surat Al Imran that move us a main step on the Straight Path :

***O you who believe, if you obey a party from among those who have been given the Book, they will turn you back as disbelievers after your belief(100) And how can you disbelieve while to you are recited the messages of Allah, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to a right path (101) O you who believe, keep your duty to Allah, as it ought to be kept, and die not unless you are Muslims(102)***

*Al Imran verses 100,101,102*

These three verses establish the first rule for the meeting of the truthful active believers. They are the sincere faith and the absolute monotheism, **based on comprehension, knowledge and awakefulness**. It is the faith that saves the believers from the snares of all their enemies, especially the snares of some peoples of the Book who try to turn the believers back to infidelity. Those wicked peoples will not succeed as long as the believers cling to the verses of Allah recited on them, and cling to the Prophet (peace be upon him). This is the clinging to Allah, and the guidance to the Straight Path. Then comes the last verse to determine the issue of faith and to completely separate it from polytheism and infidelity:

***O you who believe, keep your duty to Allah , as it ought to be kept, and fear HIM and die not unless you are Muslims(102)***

*Al Imran verses 102*

It is a situation that nothing is useful in it but separation and determination as these verses and the preceded verses demonstrate the issue of polytheism with the people of the Book and the others, and the issue of faith with the believers:

***O you who believe, keep your duty to Allah, as it ought to be kept, and fear HIM, and die not unless you are Muslims(102)***

*Al Imran verses 102*

This situation differs from the situation that is demonstrated by Surat Al Taghabon: ***“So keep your duty to Allah as much as you can, and fear HIM, and hear and obey, and spend in charity that is better for yourselves....”***

As the situation in the verses of Surat Al Taghabon was not a conflict between polytheism and monotheism but a conflict inside the believer himself between the stress of the wife, the children and the wealth that could have

caused disturbance in the hearts. Then the holy verses come moistened with the mercy of Allah , reminding the believer with his duty and the risks that threaten him. Then Allah warns him and orders him : ***“So keep your duty to Allah as much as you can, and hear and obey and spend; it is better for your souls”***

The issue of Faith and Monotheism is the issue of the greater reality in the universe and the most dangerous issue in the life of every human being. It is the solid foundation of the Islamic Dawa throughout the ages, and it is the first firm Divine goal. It is the issue that must occupy the first position in the procedure of education and construction on all levels and at all times and stages. And it shall acquire the greatest efforts by the procedure, planning, endeavor and donation. It is the first issue upon which the propagandists (Callers) have to meet wherever they are, and the issue from which the imagination , thought, theories and action are released, so that this issue is not turned, in the field of practice and application, into slogans void of contents. It is the issue upon which all other issues shall be promoted, and for its sake the propagandists have to be patient with the people whom they are preaching:

***And keep thyself patiently with those who call on their Lord morning and evening desiring His faces , and let not thine eyes pass from them, desiring the beauties of this world’s life. And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds (28)***

*Al- Kahf 28*

It is the issue that needs the powerful movement and labour, the endeavor and the donation. It is not an issue of reckoning, relaxation, incapability and idleness. In case this issue is not achieved in reality and did not acquire

success, all the subsequent stages will be failure and will not give its desired fruits of faith. During the last two centuries too much efforts had been exerted , huge amounts of money spent and too much blood shed, but why faith is not firmly establish in the reality of the Muslims of today to become more deeper than merely an emotional aspect that millions of the Muslims of today are possessed by. Why the Muslims of today are divided, their intentions disunited and their homelands fell in the hands of their enemies till the emotions have also dried!

Al Aqsa Mosque fell in the hands of the Jews in 1967 but the reactions were feeble and do not suit the danger of the event and the place of Al Aqsa. Neither the sentiments are moved, nor the preparation to free it are started, nor the sleeping people have woke up. Is there any meaning for this? Today Al Aqsa Intefada is going on , but the Islamic world is very much absent!

We bypass the sorrows of the state of things (reality) to follow the procedure, the path and the picture drawn by the holy verses of Surat Al Imran.

- b) The Second base on the Straight Path: The brotherhood of faith is the delicious fruit in the worldly life and the hereafter: If the faith is sound and perfect , and if the believers respond to the Divine call and to the command of Allah “***O you who believe, keep your duty to Allah, as it ought to be kept, and die not unless you are Muslims (102)***” *Al Imran verses102*. Then, what is the first result that will take place after that, and what is the first fruit that will be in the reality of man?

The first inevitable result, in case the faith is true and the loyalty is only to Allah , the promise is only to Allah, the greatest love is only to Allah and to His Messenger, and in case all this is true in thought and imagination, feeling and

emotion , along with the sincerity of all the characteristics of faith and monotheism , then the first result and the delicious fruit is the brotherhood of faith which constitutes the bond that links all believers together in everlasting unity. The holy verses continue flowing to demonstrate the importance of such bond, and the verses in Al Imran Surat flow to complete the scene and the Straight Path extends:

***And hold fast by the covenant of Allaha all together and be not disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided(103)***

*Al Imran 103*

and,

***And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful (104)***

*Al Imran 104*

and also,

***And be not like those who became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement (105)***

*Al Imran 105*

Three consecutive verses in Al Imran Surat, and each verse of them represents steps on the Straight Path:

***And hold fast by the covenant of Allaha all together and be not disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided(103)***

*Al Imran 103*

Therefore: It is a clinging to the robe of Allah, brotherhood in Allah, no diversity , intimacy of the hearts and rescue from the Hell (Fire).

The result is that you have become brothers by the grace of Allah. The blessing of faith and monotheism is that the believers become brothers in Allah, tied together by a brotherhood that bears emotion on one side , and on the other bears the responsibility and the rights. The brotherhood in Allah has rights and responsibilities moistened by the sentiments of faith.

What was the fruit of faith and the brotherhood of faith? The fruit was the safety from the fire (Hell) after they had been at the edge of a hole of the fire (Hell) that is in the hereinafter, but what is the blessed delicious fruit in the earthly world?

c-The third base: The one Muslim nation, the Blessed Fruit: If the faith and piety are true and the brotherhood of faith is sound , the first good fruit in this earthly life is the one Islamic nation . The nation that shoulders the message of Allah to all peoples, the nation that carries welfare to humanity as a whole and for all ages:

***And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful (104)***

*Al Imran 104*

It is the nation that calls for the well-being of mankind, for the right carried by the Message of Allah and it is the nation that calls for good deeds and opposes the evil deeds , it is the way to success on the Straight Path.

This issue: Is the Dawa (Call) to welfare (good), the call for well-being and the opposing of evil deed. It is the transmission of the Dawa of Allah to all peoples, the responsibility of the whole nation, the responsibility of its individuals, institutions and its entire entity, each according to his true ability not his false ability, so as this responsibility marches forward without a stop throughout the ages. It is not the responsibility of a community that shoulders this matter while the other community remains asleep. It is a broad and tremendous task that absorbs all the efforts of the nation.

If this one Islamic nation is established as a compacted building, enjoyed the Divine characteristics elaborated in the method of Allah, then carried the Message of Allah to all peoples as it is revealed on the Prophet Mohammad (peace be upon him) without alteration or distortion, it shall be the best nation sent to all peoples. It is the Islamic nation that has been extending into human history since the first Messenger sent to peoples and shall remain the best nation:

***You are the best nation raised up for men: you enjoin good and forbid evil and you believe in Allah. And if the People of the Book had believed, it would have been better for them. Some of them are believers but most of them are transgressors (110)***

*Al Imran 110*

*“ The believer for the other believer is as the compacted building both of them support each other”* Narrated by the two Sheikhs, Al Termethi and Al Nesae. Shaih Al Jame’ Al Sagheer , Edition 3 , No. 66645.

Al Nu’man Bin Al Rashid narrated *“ The believers are as one man , if he complains of headache all his body aches ”*

Abu Hurairah narrated that the Prophet (peace be upon him) says *“The Muslim is the brother of the Muslim , does not*

*betray him , tell him lies or deceive him, his honour, money and blood are prohibited'*

All this, while the Muslims march on the Straight Path, on one way, for the same objectives and for one greater and superior goal, it is the Heaven, the eternal life and the pleasing of Almighty Alah. On this Straight Path the procession marches ahead to the greatest and most superior goal, no stop but only for those who are excused by Allah, no retreat and no deviation. Stopping without an excuse, retreat and deviation disturb the meanings of faith and the meaning of brotherhood in faith and may lead to trouble, diversion and separation .

3-What is the risk that threatens humanity .....

The verses go on in Surat Al Imran completing the scenario , warning , notifying and reminding by the importance of the issue of faith and monotheism, the ties of brotherhood in faith and the one Islamic nation:

***And be not like those who became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement (105) On the day when (some) faces turn white and (some) faces turn black. Then as to those whose faces are black: Did you disbelieve after your belief? So taste the chastisement because you disbelieved (106) And as to those whose faces are white, they shall be in Allah's mercy. Therein they shall abide (107) These are the messages of Allah which We recite to thee with truth. And Allah desires no injustice to (His) creatures (108) And to Allah belongs whatever is in the heavens and whatever is in the earth. And to Allah are all affairs returned (109) You are the best nation raised up for men: you enjoin good and forbid evil and you believe in Allah. And if the People of the Book had believed, it would have been better for them. Some of them are believers but most of them are transgressors (110)***

*Al Imran 105-110*

This is the strong warning of the Lord of the universe

**... And for them is a grievous chastisement (105)**

What is that kind of disbelieve that makes the faces turn into black on the Day of Judgment? It is the segmentation of the Muslim nation and the provocation of differences and disputes among the Muslims so that the important issue the Muslim nation has to practice is perished. It is the issue of Faith, the issue of instructing in a friendly manner, the issue of forbidding evil and the issue of propagating the Message of Allah. It is the partitioning of the best nation that has been sent to mankind, so all humanity becomes deprived of the good that the Islamic nation calls for.

4-What is the duty of the Muslim nation, and what is the duty of man on earth?

This great task of the Muslim nation is the center of the Divine obligations for all peoples! Allah has not created peoples uselessly and does not leave them in vain:

***Does man think that he will be left aimless?(36)***

*Al-Qiyamah 36*

***Do you then think that We have created you in vain, and that you will not be returned to Us? (115)***

*Al Mo'minoon 115*

As we carefully consider the Book of Allah (The Quran) we find that the Quran precisely defines for us this task for which we are created to fulfill in four expressions, each of them has its own self-suggestion, and the Holy Book has particularized these expressions:

The worshipping : ***And I have not created the jinn and the men except that they should serve Me (56)***

*Al Dhariyat 56*

**The Honesty: *Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it. Surely he is ever unjust, ignorant (72)***

*Al- Ahzab 72*

**The Succession: *And when you said: O Moses, we cannot endure one food, so pray thy Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Would you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were stamped upon them, and they incurred Allah's wrath. That was so because they disbelieved in the messages of Allah and would kill the prophets unjustly. That was so because they disobeyed and exceeded the limits (61)***

*Al Baqarah 61*

**The construction of Land: *And to Thamud (We sent) their brother Salih. He said: O my people, serve Allah, you have no Allah other than Him. He brought you forth from the earth and made you dwell in it, so ask forgiveness of Him, then turn to Him. Surely my Lord is Nigh, Answering (61)***

*Hud 61*

This illustrates the same task and gives it an integrated harmonized picture, and in order that man can not free himself from his responsibility, Allah has made easy all means of reminding and consciousness: Implanted Faith within the nature of man, propagated the verses that refer to Allah in the universe, sent the messengers and prophets, a messenger to every nation. Prophet Mohammad (peace be upon him) is the last of the messengers. The Divine procedure has come to confirm what has been in the hands of the Prophet so that the

peoples may not have any excuse after the messengers of Allah have been sent.

#### 5- The Commitment with Allah and the Covenant:

In order that Allah consolidates this matter with his worshippers, Allah has made it a commitment with Him. The commitment that has been taken with Allah since the sons of Adam. Then Allah has taken it from the messengers and prophets, and from all who believed in what the messengers and prophets were sent for, and from those who followed the messengers and prophets. And Allah has made this commitment a part of the Faith and monotheism that Allah has created His believers on:

*And when thy Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness about themselves: Am I not your Lord? They said: Yes; we bear witness. Lest you should say on the day of Resurrection: We were unaware of this, (172) Or (lest) you should say: Only our fathers ascribed partners (to Allah) before (us), and we were (their) descendants after them. Wilt Thou destroy us for what liars did? (173)*

*Al Araf 172, 173*

#### 6-The Individualistic Responsibility:

The holy verses go on explaining each issue of the 'Straight Path' which we have been ordered by Almighty Allah to follow and not to follow any other path. The Straight Path is the only way that the believers have to march along, not confused as long as their hearts are enlightened with Faith, tied to each other by the bonds of the brotherhood of Faith.

In this context, we briefly remind with the most prominent features of this way or straight path :

a) The Muslim is to supplicate and say that the truth is from Allah , preach it to all peoples and teach them that the truth is from Allah: ‘Say the truth is from your Lord.....’

b) The duty of man is to contemplate:

***Say: I exhort you only to one thing, that you rise up for Allah’s sake by twos and singly; then ponder! There is no madness in your companion. He is only a warner to you before a severe chastisement.(46)***

*Saba’ 46*

c) Then man takes a decision and shoulders the responsibility:

***And say: The Truth is from your Lord; so let him who please believe, and let him who please disbelieve. Surely We have prepared for the iniquitous a Fire, an enclosure of which will encompass them. And if they cry for water, they are given water like molten brass, scalding their faces. Evil the drink! And ill the resting-place! (29) As for those who believe and do good, We waste not the reward of him who does a good work.(30)***

*Al Kahf 29,30*

d) And whoever believes in Allah should loudly declare that through the Shehadatain.

e) The Muslim should get prepared to perform the rites –The pillars of Islam-The basis upon which all the Divine obligations are established.

f) The Muslim should seek knowledge from the Holy Book, the Sunnah and the Arabic language. Seeking knowledge is an obligation imposed by Allah and His Prophet upon the Muslims.

g) The Muslim should propagate Allah’s Call to all mankind.

h) Take care of whom he call and respond.

- i) In order that the generation of believers rises.
- j) Then the Muslim goes on continuing the path of Jihad that is enacted by Allah on the believers, starting from the Jihad of the Muslim with himself , to the sacrificing of life and offering the fund for the sake of Allah.
- k) In order that the Muslim nation emerge on earth and Allah's word becomes the supreme word on earth.
- l) The Muslim nation marches on to construct the earth with the civilization of Faith and monotheism.
- m) The Muslims march on the Straight Path towards the greatest and supreme goal –The Heaven, eternal life and Allah's gratification.

7) The Deviation from the Straight Path is Division of the Muslims , Defeats and Humiliation.

The meeting of the believers and the formation of one unified Muslim nation on earth is an ordinance ordained by Allah on the believers so as to be the best nation sent to man kind , and so as to be the witnesses on all peoples and the Prophet be a witness on them.

The meeting of the believers is an insisting necessity for all mankind. It is a call for welfare, and for resisting seduction and corruption on earth. It is a call for the fulfilling of the commitment with Allah.

The Reality demands that and insists on demanding it and calls upon all the believers to march on towards this great goal in the life of man.

But the Muslims of today are divided. The bonds of brotherhood are disconnected and the one Muslim nation is divided, and the

evil and corruption have exceeded the bounds on earth. What is the reason of that?!

In the reality of today Muslims there is a defect that led to the weakness, feebleness, servility and humiliation that the Muslims are witnessing today.

The first reformation is to call one's self to account in order to find the mistakes and defects. However, few people who are able to rise onto such a step and many who hide their mistakes and sins and may be their crimes. In case any of these mistakes, sins and crimes is revealed, they immediately resort to justification and interpretation, and to twisting the verses and Hadiths, so that more sins are added to the sins that they already have, and to continue going on in the destruction of the nation moving it from a defeat into another, then they would say: 'Where this has come from? 'Say it is from your selves'. Or they may falsify the reality and, arrogantly and vanity, call the defeat, a victory.

Therefore, we here present three patterns of the deviation from the Straight path, or three patterns of the defects in the issue of faith and monotheism.

## **Chapter Two**

### **Patterns of Deviation or Disorder in the issue of Faith and Monotheism**

- 1) First Pattern: Disorder in Conception and Exertion, and the Deviation in them.
  - a) The Disorder and Defect of the Nature: The Faith and Monotheism are firstly the issue of the sound nature on which Allah has created human beings. The human beings have forgotten the issue of nature and its importance and the gravity of neglecting the issue of nature. They have forgotten that the protection and safety of nature, as created by Allah, is the first human right. The human rights committees have forgotten or pretended to have forgotten this serious issue; they made the human rights as a trade and bargains that wear away the efforts but not maintain the rights. Where are the human rights? Where is the right of man in protecting his nature?
  - b) The defect in the conception of Divinity, Allahhood and Slavery: This defect has been a result of the disorder in the nature, and to man deviation from and abandoning to the procedure of the Divine . The procedure of Divine provides the sound conception to all that.

The disorder in the significance of loyalty, convention and the greater love: The first loyalty has to be to Allah, the first convention with Allah alone and the greater love has to be to Allah and to His messenger. And from these all every loyalty, convention and love will emerge in this life

- c) The right source to define all that and comprehend it: It is the procedure of Allah –Quran, Sunnah and Arabic language- which is the only right, complete and absolute. The example of the believer and the example of the procedure of Allah as the tree upon which the water is pored and is nourished by the fertilizers to remain alive, if the irrigation and nourishment is cut off the tree will perish. So, if man is disconnected from the companionship of the procedure of Allah, man's belief will weaken and will be exposed to sedition after sedition.
  
- d) The non-exerting of the true necessary efforts: This greater reality, the issue of faith and monotheism, has not been given the necessary efforts by the callers. Many of the callers were busy by minor matters that are sometimes connected to this reality by slogans only, and at some other times these slogans disappear to be replaced by disbelief and unfaithful slogans, such as: Secularism, Socialism, Democracy, nationalism and regionalism , and at many times the Islam kept aside until further notice!
  
- e) The absence of the method, planning and the study of reality through the procedure of Almighty Allah: Those who tried to call for this great reality did not possess the required method, the plan, the way and the means that all spring up from the truthfulness of the callers faith, and from their true knowledge to the procedure of Allah.

These and other issues of disorder in the reality of today Muslims have been elaborately studied through the books that present an integrated procedure that contains: The theory, the method and the practical applied procedure for every step and stage , and contains the goals, the plan that goes on developing along with the development of the practice, the administrative system, the applied samples and the jurisprudence for all that.

## 2) Second Pattern: Disorder in the understanding of some Issues and some Verses and Hadiths

We have illustrated some aspects of disorder in the issues of faith and monotheism, the exertion of efforts and the planning for these two issues in the reality of today Muslims. This disorder has its great impact on the success of the ideas deviated from and incompatible with Islam such as secularism and so on.

This disorder was not limited to conception, planning and incapability to exert efforts and labour, but it produced an incorrect understanding of various faith issues, and consequently an incorrect understanding of some verses and Hadiths.

We have demonstrated some patterns of this disorder in both parts of a book titled: 'Qabasat from the Book and the Sunnah' and in a book titled: 'The Deviation' and in other books as well.

Here we briefly present a pattern of this disorder that may enable the reader to meditate and comprehend the Holy verses and the Hadiths.

**(A)**  
**“Islam is Established upon Five”**

As narrated by Ibn Omar, May Allah be pleased with them, the Prophet, peace be upon him, says: ‘Islam is established upon five: Testifying that no Allah but Allah and that Mohammad is His Prophet and Messenger, offering the Zakat (paying a certain portion of ones wealth to the needy people), the pilgrimage (visiting Mecca and Medina on certain days of the year), and the fasting of Ramadan month”.

*(Narrated by Ahmad, The Two Sheikhs, Al Tarmethi and Al Nisaae / Sahih Al Jame’ Al Saghir and its additions -Edition 3, No. 2840)*

The Hadith illustrates and resolves that the Divine obligations and Islam as a whole have been established upon these pillars. It has assimilated Islam and its obligations as a construction and its foundations. The five pillars of Islam is the basics , then comes the rest of the obligation that Almighty Allah has imposed upon us and ordered us to do , such as : The seeking of knowledge from the Book and the Sunnah, notifying the Message of Islam to every body, calling upon the peoples to return to Allah and His Messenger, calling to Faith and Monotheism , calling to obligation, to education , to construction and to training, Building up the generation of believers who are characterized with the faithful qualities that are detailed in the Divine Procedure; the generation that is capable to march on to fulfill all the objectives and Divine obligations; the generation of the believers who deserve the victory of Allah because they are characterized with good

qualities and exerted good efforts towards all the Divine obligations that are integrated with each other and connected to the foundation, that is the five pillars of Islam , along a straight path extending till Eternity.

The term 'worships' has been stated in most of the Fiqh books to refer to the ceremonies only, then comes the Chapter that deals with the transactions and others. This has implanted in the minds that the worships are only ceremonies. This belief had lasted for centuries. The Fiqh and faithful truth is that each and every deed that the Muslim performs in a sincere intention and be in harmony with the rules of Faith, Monotheism and the Divine Procedure is a devotion to Almighty Allah. The seeking of knowledge is worship, the transaction is worship, the call to Allah and His Messenger is worship, the Jihad for the cause of Allah is worship, and all other Divine obligations are worships interconnected with each other and tied to the foundation, the five pillars of Islam, upon which they are erected. Such connection and adherence must be highlighted by the Islamic Fiqh and must be implanted in the hearts of the believers through the education and construction that are linked to the Dawa and notification.

**(B)**

***Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner. Surely thy Lord knows best him who strays from His path, and He knows best those who go aright.(125)***

*Al Nahl 125*

Some Muslims use a part of this verse along with a part from other verses so as to point out that there should be wisdom while dealing with the (Other), then it is found that the wisdom that they meant is to be lenient in your argumentation, and that the dealing with them shall only be in the worldly matters! By doing so they conceal the main objective of this and other verses, that is :

*Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner. Surely thy Lord knows best him who strays from His path, and He knows best those who go aright.(125)*

*Al Nahl 125*

This is the Islamic Dawa (Call) , it is the notification of the Dawa to the Christians, the Jews and the non-believers. It is not permissible to be no Dawa, no exhortation and no notification but worldly argumentation and worldly interests. One of the Callers suggested that if the word ‘Jezyah’ capitation hurts the feelings of the people of the Book it can be cancelled and replaced by an other word that suits the sentiments of the people of the Book. He insisted on this issue in his books and in the conferences he attended. The question is, who at present demand ‘Jezyeh’ from the people of the Book? What is the purpose behind evoking this inapplicable issue? And what is the role to be played by this issue in the today battle of the Muslims?

(C)

### **‘Fi Sabeel Allah’ For the sake of Allah!**

In our today’s reality, the meaning of this Divine term has greatly been confused, and its practices in our reality has also been confused. Many people have been saying that this deed is for the sake of Allah, and this or that died martyred, without furnishing the legal basics and conditions for what they say. The matters reached to an extent to say that a Christian man died a martyred . However, many verses and Hadiths that clarify the meaning of ‘**Fi Sabeel Allah**’ for the sake of Allah’ and its conditions, and the meaning of ‘the martyrdom for the sake of Allah’ and its conditions have been concealed.

We here notice the accuracy of the Hadith of the Prophet, peace be upon him: “ Whoever is killed fighting to protect his wealth.....”, the Prophet did not say for the sake of his wealth,

as who is killed protecting his wealth **while marching on the Straight Path, for the sake of Allah** , is martyred, but not all who are killed protecting their wealth are martyred.

To make matter more precise : The term” **for the sake of Allah**” specifies and requires basic conditions that come from a sincere intention , pure and absolute for Allah ; the aware vigilant intention:

First : Specifying the way and the straight path that extend long with the fixed Divine goals, so that the goal is linked to the way that leads to it.

Second: The greater and supreme goal of the Muslim must be clear and confirmed in his heart, imagination, thought and work.

Third: The procedure that links the way with the greater and supreme goal, so that the Muslim will not be surprised to find himself after marching distance that he was moving on in a certain direction while his goal was on the other direction, or he had to make compromises that made him loose the greater goal and other goals.

Many have forgotten that Almighty Allah has only one way, and that the believers have only one way, it is the Straight Path that gather the pious believers in one Muslim nation. If the Muslims are dispersed, disagreed, disputed and followed different ways ,then, where is the way of Allah? Everyone claims that he follows the way of Allah but he does not accept any advice or any dialogue; the dialogue is going on with the non-Muslims.

These are but patterns we liked to refer to in this regard so as to show , in the coming pages, another pattern of disorder or deviation in the reality of the Muslims.

### **3- Third Pattern: Disorder in the Faithful Practice in the Field of Dawa, Notification and Relations:**

On the previous pages we have illustrated two patterns of disorder. The first was on the imagination and the efforts exerted on the issue of Faith and Monotheism. The second pattern was on the disorder in understanding some verses and Hadiths.

Here we will present the third pattern very briefly, mentioning only the headlines, as this topic had previously been dealt with by many studies in more than a book. The third pattern is about the disorder in the faithful practices which are an inevitable result of the disorder that we presented in the two previous patterns. Each type of disorder will definitely lead to the second and third results. Then the first and second disorders meet together to lead to the third pattern which we present here its headings only:

1- The disorder in the faithful practices in general-the disorder in imagining the faithful practices, their basics and their conditions. The patterns of this disorder that we clearly see in our reality are as follows:

- a) The disturbance in the relations among the Muslims, between the brotherhood in Allah and ignorance fanaticisms.
- b) The disturbance in the relations of the Muslim with the non-Muslim, between the prohibited loyalty and kindness, justice, war and enmity and the basics of each case.
- c) The disorder in the dealing of the Muslim with a non-Muslim society, through his true loyalty to Islam, when such dealing is fulfilled for worldly interests and through the pressure of the accomplished fact in order to justify what Almighty Allah has forbidden.

- d) The wasting of time between the miscalculation and mismanagement.
- e) The absence of method and planning from the life of the Muslims, whether it is the life of the individual, the family, the community or the nation. Therefore, the goals disappear and the means become intermingled.
- f) The love of the worldly life and its ornaments, the love of the worldly existence and the preferring it more than the eternal life. All that is concealed under various slogans and illusive ornaments.
- g) The non-availability of the balance of faith in order to place every one at the proper position.
- h) The non- returning of matters to the procedure of Allah as we are ordered to do by Almighty Allah.
- i) The domination of the abnormal habits and the invalid traditions over the method and law of Islam.
- j) The Muslim ignorance of his self-responsibility on which he will be hold answerable on the Day of Judgment when all shall stand before Almighty Allah

#### 4-The Fourth Pattern: Disorder in the Faithful Practice in the Public Life

There are other patterns that represent the inevitable result of the previously mentioned types of disorder:

- The disorder in imagining the issue of Faith and Monotheism.
- The disorder in the exerting of efforts for this issue and in placing it the right position.
- The disorder in comprehending some verses and Hadiths and in practicing them, as we have pointed out.
- Then the disorder in the Faithful Practices in the Field of Dawa and Relations, as we have pointed out to some of it .

All this disorder has affected the reality, extend and spread throughout the days to an extent that no means of remedy or real efforts of remedy could be found to cure it. Here we point out some patterns of this disorder:

- 1-Immorality.
  - 2-Spread of adultery, liquor, drugs and all other kinds of libertinism.
  - 3-Spread of crime.
  - 4-Lies, perjury and fabrication.
  - 5-Backbiting and tale-bearing.
  - 6-Cheating and deception.
  - 7-The forbidden false doubt.
  - 8-The Bribery and the consuming of the illegal money.
  - 9-The usury and the spread of usury.
  - 10-The boycotting of the relatives and the ties of brotherhood in Allah and all other ties of Faith.
  - 11-The self-importance and arrogance.
  - 12-The self-admiration.
  - 13-The disobedience of the parents and disunity of the family members.
  - 14-The penetration of foreign habits contradicting to the Islam.
  - 15- The disrespect of elderly people and disaffection towards the young.
- The list widely extends as long as we look through the reality and study it through the Procedure of Allah.

#### 5- The Four Great Units of the disorder and deviation

If we try to treat each part of these issues apart the time will extend with us very long without reaching to a conclusion. But we can assemble all types of the disorder and its manifestations, that we have or have not mentioned, in four main units from which the remedy begins. If these four units are treated successfully, the defects, the mistakes and other error manifestations will be cured at the same level, amount and depth of this success.

Each of the disorder manifestations that we have counted is linked to one or more of these great units. We will state these units according to their jurisprudence (Fiqh) arrangement without separating them from each other. They are all

interlinked to each other ,each of them has its influence on and interacts with the other issues, and through such interaction many of the manifestations are cured from the disorder.

These great four units are :

1-The disorder in the conception of the Faith and Monotheism issue , in the exertion for this issue and in the placing of this issue in its proper position.

2-The abandoning of the Procedure of Allah.

3-The non-awareness of the reality through the Procedure of Allah, or studying it through material conception isolated from the Procedure of Allah.

4-The disorder in the Faithful practice, a disorder produced by the manifestation of disorder in the first three issues.

This conception is necessary for the remedy, for the change and for the return to the Straight Path. Each demonstration of disorder represents a deviation from the Straight Path. The remedy begins by treating the four greater issues, a systematic treatment subjected to a reliable study, and to turning matters back to the Procedure of Allah. However, the person who is going to undertake the treatment must have first treated himself to a level that allows him to practice such treatment. His case is that of a physician who is not permitted to practice the profession without fulfilling the required conditions scientifically, practically and experience .

The first issue that should be started with is the issue of Faith and Monotheism. It is the greater truth in the universe and life, and the most dangerous issue in the life of every human being; it is the first firm Divine goal on the Straight Path, and the solid base for the Islamic Dawa, the thought, the conception, the work and the remedy.

Along with this issue, the scrutinizing of the Procedure of Allah goes on to influence and nourish Faith and Monotheism so that Faith and Monotheism have their impact on the companionship of the Procedure of Allah. The influence between them goes on reciprocal in a developing way.

As these steps go on the third and the fourth units join and the remedy and treatment extend as a method in the life of the Muslim: The Shehadatan, the rites and the seeking of knowledge, then comes the continuous self-restrain and to alter the disorder and disturbance that are within it.

Upon this conception the general theory of the Islamic Dawaa is established, the theory that its details and study are stated in our other books, most important of which:

- 1- The general theory of the Islamic Dawaa: The procedure of the Dawaa and the plan of education and construction.
- 2- The summary of the general theory of the Islamic Dawaa, the general method and the basis of the meeting of the believers. There are other books that summarize these issues or elaborate some parts of the general theory, and its method, procedures and stages.

Finally, we present an example on the disorder in the Faithful Practices, a disorder that embodies many demonstrations of the disorder at a time: A disorder in the Faith and Monotheism, disorder in the knowledge of the Procedure of Allah, the inclination and worldly personal interests and their domination that stimulates deviation from what is right, the love of the worldly life and its ornaments. This pattern that is considered one of the most dangerous applied pattern in the reality is: The disturbed relation between a Muslim and the other Muslim, and between the Muslim and the non-Muslim whether that is in its individual form or collective form. The pressure of

circumstances as well as the weakness and humiliation that the Muslim feels, whether he demonstrated that or not, may have its impact on such disturbance. But whatever may be the reality, it is absolutely not permitted to accept the deviation in the practices, to look for justifications of such deception, disturbance and deviation.

We present here this pattern of disorder in the reality of the Faithful Practices, as we have mentioned in the list of the second pattern , in its title only.

Here we present this pattern and discuss it briefly because it has been discussed in details in many other books, and we here talk about because of its risks and because it is the most prominent of the issues in which the deviation took place.

It needs a continuous study so as to be the regulator that directs the Muslims interrelations and their relations with the others.

## **Chapter Three**

### **The Greater Disorder and Defect in the Muslims Interrelations and in their Relations with Non Muslims**

A glance into the reality of the Muslims at the present time and their relations with each other , and their relations with the non Muslims will reveal the wonder of the wonders. We believe that the main reason of this disorder is the stress of reality in which the Muslims have become weak and the non Muslims have become powerful , the weapons , the wealth and science are at their hands.

The worst mistakes the Muslims fell in are their indiscrimination between the loyalty and cordiality linked to it and between piety and equity with the people of the Book, the non believers and all mankind. Some of them exploited the issue of piety and equity to turn it into cordiality and earthly relations isolated from religion and the message of religion .And the views are issued on this matter in the name of humanity and democracy and so on.

The Muslims are ordered to be pious and be just to those who do not fight them and do not expel them from their homes and properties. This is a firm reality in the texts, confirmed in many Islamic historical positions. This fact is known by the peoples of the Book and by the non believers as much as we know it. However, the enemies of Islam first work to hide it and then to convince the world, and to convince us as well of the contrary. They try to show that the Muslims did not do justice and they were cruel and unjust.

Then in the snares of the enemies of Islam some callers are trapped to call us : O Muslims! Be just with the peoples of the Book and do not be oppressive. They ask us to do justice to the non-believers at a time the peoples of the Book and the non-believers themselves are the cruel and the unjust and the Muslims are being slaughtered, killed and driven out of their homes. The callers must say the opposite of that and call upon the non-believers and the peoples of the Book to stop their injustice and crimes against the Muslims, and to call upon the Muslims to be aware of their enemies and to prepare themselves with all possible power.

Today, Islam does not control the relations between a Muslim and his Muslim brother nor between the Muslim and the non-Muslim. These relations are controlled by manifold interests and some of them take advantage of what Almighty Allah says:

***O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware (13)***

*Al Hojorat 13*

Then they conceal a part of this Quranic verse, isolating it from the rest of the verses that regulate the relations between peoples , so that, by this verse, they vindicate all other unjust relations with the non-believers and the polytheists. They seclude the key of this verse:

***...Surely the noblest of you with Allah is the most dutiful of you... (13)***

*Al Hojorat 13*

On this , Allah-fearing must be the balance of interaction among the peoples. It is the call to obey Allah and His messenger . The call to Faith and monotheism. How will be the relations between the Muslim and the other peoples if he suspends this task, and how Islam will formulate this relations and how:

***...Surely the noblest of you with Allah is the most dutiful of you... (13)***

*Al Hojorat 13*

could be achieved! This verse must not be understood isolated from the Holy Quran and from the other verses and Surats (Texts) that examine the relations between the Muslims and the others.

Almighty Allah has shown us the reality of the non-believers and the polytheists attitude, whatever may be their colours and races, towards the Muslims. There is no chance for the Muslim to hide or roll up this reality. The duty of the Muslim, in order to faithfully formulate his relations with others, is to be aware of this reality, along with all other rules, verses and Hadiths .

***If they overcome you, they will be your enemies, and will stretch forth their hands and their tongues towards you with evil, and they desire that you may disbelieve (2)***

*Al Momtahrenah 2*

And also:

***They respect neither ties of relationship nor covenant, in the case of a believer. And these are they who go beyond the limits (10)***

*AlTawbah 10*

Indeed! They are aggressors! This is what Almighty Allah says about them.No one is more truthful in his sayings than Allah.

And also:

***They ask thee about fighting in the sacred month. Say: Fighting in it is a grave (offence). And hindering (men) from Allah's way and denying Him and the Sacred Mosque and turning its people out of it, are still graver with Allah; and persecution is graver than slaughter. And they will not cease fighting you until they turn you back from your religion, if they can. And whoever of you turns back from his religion, then he dies while an unbeliever - these it is whose works go for nothing in this world and the Hereafter. And they are the companions of the Fire: therein they will abide (217)***

*Al Baqarah 217*

And also

***And the Jews will not be pleased with thee, nor the Christians, unless thou follow their religion. Say: Surely Allah's guidance - that is the (perfect) guidance. And if thou follow their desires after the knowledge that has come to thee thou shalt have from Allah no friend, nor helper (120)***

*Al Baqarah 120*

There are so many verses stressing on this issue, illustrating it and revealing the reality for us, portraying the psychology of this party or that party, in order that the Muslims be aware and vigilant. Allah has ordered us to be pious and just, but not being loyal to those who do not fight us because of our religion and who do not drive us out of our homes.

The might and power have today become in the hands of the aggressors the dominants who seized the lands and vacated them from their lawful owners, raped the women and filled the earth with massacres and blood, with corpses and skulls!

It is so strange that the Muslims are asked today to be merciful, beneficent and just to the criminals while their blood is shed at the hands of those criminals and their corpses are as heaps!

The position of today Muslims demands them to stay few moments with themselves to carefully consider their reality, looking for the way of salvation, dignity and strength. The way is crystal clear and distinct. But did the Muslims exert the required faithful efforts to attain that?

Those, who under decorated slogans and misleading illusions, puff up the Muslim nation with deceitful and intoxicating puffs, harm the nation. And those who present the defeats as victories, the weakness as strength and inadvertence as tactics, they push the nation towards destruction. And whoever injects numbness into the veins of the nation commits a crime!

The way of Salvation is crystal clear and distinct. It is the way that Allah has made distinct for us, and elaborated it in details. It is the Straight Path that we have illustrated its most prominent features, but all of its details can only be found in the procedure of Allah :The Quran, the Sunnah and Arabic language.

We present here extracts from an illuminating light, and glimpses from a supreme manifestation of an issue or issues which constitute a serious matter that should be repeated and reiterated at present time so that the Muslim be satisfied and marches on. It is the Straight Path and the only one proper way:

***And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His way. This He enjoins on you that you may keep your duty (153)***

*Al Anaam 153*

## Chapter Four

### Is it one way or many ways?!

This question never came into my mind while I was preparing this research. I thought the picture was clear and the verses were distinct, and that the believers path is one.

*If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!(115)*

*Al Nisa' 115*

Indeed! (...to follow the non-believers path...). For the believers, there is one way, it is the straight path that Allah has shown and made distinct for us.

But, I had a talk with one good friend of mine who visited me while I was preparing this research. The dialogue that took place between us was: Whether is it only one way or many ways? My friend said: After having examined all the verses in which one way and ways are mentioned, and one path or paths; but after having comprehended their meanings he was at ease that the believers way is one , it is the Straight Path.

Accordingly, I feel it is necessary to make the image more clear in order to differentiate between the meaning of 'Sabeel' way and 'Subol' ways, through extracts of verses and Hadiths that bear the form of the singular and the form of plural so that the comparison becomes easy and the picture becomes clear.

Linguistically, the word 'Sabeel' can be masculine or plural; the word 'way' can also be masculine or plural.

We shall remember the Hadith of the Prophet, peace be upon him, narrated by Abdullah Bin Masoud, May Allah be pleased with him, said: ‘ The Messenger of Allah, peace be upon him, said: The Prophet drew a line by his hand, then he said: This is the path of Allah, it is a straight , then he drew a line on the right and another line on the right and said: There is no path of these without a devil on it that calls the people follow it’. Then the Prophet read the verse:

***And (know) that this is My path, the right one, so follow it, and follow not (other) ways, for they will lead you away from His way. This He enjoins on you that you may keep your duty (153)***

*Al Anaam 153*

*Narrated by Ahnad , Ibn Majah, Al Bathar and others. Saheeh Al Jame’ Al Sagheer and its additional: Edition 3 , No. 6417.*

In this Hadith, we find a separation and decisiveness illustrating to us that the way of Allah is one, it is the Straight Path, and that the devils have many ways. The verses and Hadiths go on to state that there is only one way when they talk about the Jihad, the spending or any other good deed done for the sake of Almighty Allah ‘ Say! You people of the Book! Why do you deter from the way of Allah...? , ‘ Do not take from them supporters till they immigrate for the sake of Almighty Allah...’ , ‘The Mojahideen with their properties and own-selves for the sake of Almighty Allah...’. In all verses the oppression comes as such: ‘Fi Sabeel Allah’ for the sake of Allah. And so also in the Hadith narrated by Abu Mousa Al Asha’ri , may Allah be pleased with him, ‘Whoever fights so that the word of Allah become the supreme , he is on the way of Allah’.

*Narrtaed by Ahmad, the two Sheikhs and Ashab Al Sunan Al Arba’h, Saheeh Al Jame’ Al Sagheer and its additional: Edition 3 , No. 6417.*

The word ‘Sabeel’ in its plural form it comes to denote only the meaning of the Straight Path or the single way. It means the different ways in this worldly life that lead to the one way of Almighty Allah or to the separation and division, or to point out a reality in this life that there are different ways, as there are different rivers and unshakable mountains and so on. We take the following quotations from the Holy Quran that illustrate that:

***And He has cast firm mountains in the earth lest it quake with you, and rivers and roads that you may go aright,(15)***

*Al Nahel 15*

***Who made the earth for you an expanse and made for you therein paths and sent down water from the clouds. Then thereby We bring forth pairs of various herbs (53)***

*Taha 53*

***And why should we not rely on Allah? and He has indeed guided us in our ways. And we would certainly bear with patience your persecution of us. And on Allah should the reliant rely (12)***

*Ibrahim 12*

Indeed! ‘ He guided us to our ways’ ! That is guided us to the Truth in all the means of our life, such as the way to get our livelihood , the way to knowledge, the way to manufacturing and so on.

***And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good.(69)***

*Al Ankabout 69*

Indeed! “ We will guide them Our ways”, that is the to guide them to the fields of good work and to the ways leading to such work in this worldly life that lead to salvation in the eternal life.

It also means the ways leading to the single way to the Straight Path. The only Straight Path that will save the believer from the temptation of the worldly life, and from the punishment in the hereafter. Almighty Allah Says:

***Whereby Allah guides such as follow His pleasure into the ways of peace, and brings them out of darkness into light by His will, and guides them to the right path (16)***

*Al-Ma'idah 16*

‘The Ways of Peace, Subol Al Salam’ ! That is, the ways leading to peace whatever may be their starting points , as if there are numerous ways that all meet at a certain point that is the PEACE. Then the Straight Path, to which Almighty Allah has guided them , extends :

***They said: O our people, we have heard a Book revealed after Moses, verifying that which is before it, guiding to the truth and to a right path (30)***

*Al Ahqaf 30*

The way of peace is the ways of truth. a straight path, and a single path. It is the way that , on guidance and light , unites the Muslims ; and compared the Straight Path with the other various ways:

***He will send down upon you rain, pouring in abundance,(11)***

*Al Jinn 11*

They are different ways , they do not all meet on the Straight Path as each party has its own way. This is the case of the Jinns and how they were before they heard the truth and believed in it.

Therefore, we see that the plural denotes the plurality and dispersion , or points to a certain truth in this life , or to a meaning different from the subject matter of what we are talking about.

However, this leads us to conclude the truth that we would like to confirm , that is, Almighty Allah has made the Straight Path

straight so that no body would deviate from it, or would disagree about it. Almighty Allah has demonstrated it and elaborated it for us so as to unite the believers in one nation.

This does not meant hat there should be no differences. Certainly not! The difference is a mode of life. It is one of the laws of Almighty Allah. But Allah has a permissible difference that must not divide the believers , and impermissible difference that disunite them, weakens them and opens a rift through which their enemies could penetrate.

## **Conclusion:**

The Straight Path and the Single way :The most features are the good intention and its sincerity with each step of the following :

- The Shahadain, truth, sincerity and certitude in them.
- The rituals, glorifications-Performance, subjugation and faithfulness.
- The Seeking knowledge from the Book, Sunnah and Arabic Language is a friendship of age and life , it's a methodical friendship.
- The Call (Dawah) to Faith and Monotheism, to Almighty Allah and His Messenger, the notifying of the message of Allah to all peoples through knowledge, awareness and method.
- Obligation and education, construction and training on a detailed calculated method and on a precise plan.
- Building up the generation of believers.
- The Jihad (struggle) for the sake of Allah.
- The single Islamic nation in which the word of Almighty Allah shall be the superior.
- Spreading the Faithful civilization on earth instead of the material civilization.

With each step the Muslim marches on the Straight Path he will be accompanied by: The conscious vigilant intention, the self-constraint and the seeking of knowledge from the Procedure of Allah.

The goal achieved is added to the previously achieved goal, the two goals work together, and then the third and so on, till all the goals work together along the straight path to attain the degree of perfection and betterment, to march on towards the greater and superior goal- The hereafter, the willingness of Allah, and the paradise.

We demonstrated all that through the general theory of the Islamic Dawah which also represents the straight path and the one way upon which all the believers meet in one nation as the compacted building.

In order that matters are not only theoretical we will present practical applied methods with all the theories, as well as practical patterns with the detailed studies of each item or element or paragraph.

However, this is not presented to be an activity limited to a specific group to isolate its self but a procedure to every Muslim, to every Islamic movement, to every group and to every one seeking the blessings of Allah, the love of His Messenger and the hereafter, and loves them more than the whole world, to join in building the one Islamic nation.

This procedure is to be applied in the possible area and in the available circle, but the procedure, in order to be successful in its march on the straight path, it is in need of a cooperative allied human force.

It is worth to mention here that the attaining of success lies first in the hands of Almighty Allah Who appraises whatever He wishes according to a profound wisdom. But Almighty Allah word has proceeded to shoulder the responsibility of probity to a human forces following a procedure and plan far away from extempore (not being prepared in advance). Therefore, the factors that influence the success can be confine in three factors, all interconnected with the first factor:

- 1- The will of Almighty Allah, His wisdom, His judgement and His decree of fate.
- 2- The human force that is believing in and obligated by the procedure of Allah.
- 3- The method that sets the human force upon the procedure of Allah to meet the needs of reality .

We beg Almighty Allah to help us building the faithful human force that will be as a compacted building in which the hearts of the believers meet each other, and the efforts are united, without the troubles of differences, the troubles of strife and troubles disputes, to go on along the calculated procedure and conscious plan , marching on the straight path , hoping that may Allah descend His victory upon these assembled hearts.

Finally, I cast a question which I hope it will remain in the heart of the believer, who will continue searching for a true and complete answer that would help in the remedy:

If Almighty Allah has made His path straight so that no one would miss it, and made it one way so that Muslims do not have any difference over it; and Almighty Allah has shown us the straight path and precisely elaborated it. Why the Muslims lost it, then they dispersed, disagreed about it and divided? Why?!

It is a question insisting on the heart of the believer who will be accountable on all that when he is between the hands of Almighty Allah.

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