

BETWEEN THE QUR'AN AND THE NARRATIVES

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Table Of Contents

Title:	Page:
Table Of Contents...	3
Preamble	5
Abstract	7
General Introduction	10
The Word Of Your Lord Was Fulfilled In Truth And Justice	17
Novels Call For Havoc, Destruction, And Division	30
Abandoning The Qur'an	32
The Messenger's Divine Mandate	34
Sunnah In The Qur'an	36
Multiple Narratives And Forged Evidence	42
Allah Revealed The Best Hadith	45
Muslims Got Lost In The Narratives	54
Verses Of The Qur'an Are Not Subject To Doubt	62
The Qur'an Is A Unique Reference For Rulings	72
Qur'an Is Self Explaining and Self-sufficient	87
Only With Allah's Remembrance, Hearts Find Tranquility	48
	100

Title:	Page:
Evildoers Are Heartless	135
The Prophet's Mercy On	139
The Believers	
The Return To Allah's Book	146
What does Returning to Allah Mean?	150
The Messenger Conveyed	164
Only Allah's Verses	
Allah's Messes Goes to All People	173
Be Stick To Allah's Verses	177
Never Entertain False Narratives	185
Conclusion	189

PREAMBLE

The truth is that the Qur'an and the narratives are not comparable and not close to each other. Qur'an is a direct divine revelation that came from Allah, the Almighty, and the Only Superpower. On the other hand, the narratives (ahadith) are either collections of verbal communications between individuals of the early Muslims or deliberately fabricated statements and stories. However, they were later attributed to the Messenger by considering them as his statements, actions, and confirmations. Hence, this heresy was given special consideration and high respect until the next generations contemplated them as a part of the Islamic Message, which parallels the Qur'an.

Since the vast majority of the Muslims in our contemporary world were already programmed that the two are equal, interchangeable, comparable, coexistent, complementing, and complimenting each other, we were allured to title this book "Between The Qur'an The Narratives."

This work attempts to shed light on how the narrators of the currently available millions of narratives struggle to equalize the Qur'an with falsified narratives, which call for the opposite of whatever the Qur'an calls for and teaches. Through the discussion, the reader can obtain multiple

information and awareness for the first time. It is highly recommended to thoroughly read this book with tolerance and tranquility.

In the themes of this Book, you will frequently read the terms ahadith or hadith. Remember that the term ahadith is the plural of hadith, which means storytelling and occupancy reports. These are bulks of volumes written by some men over 200 years after the Messenger passed away. However, their founders argue that ahadith contained statements verbally pronounced by the Messenger, his actions, or his confirmation when he was alive. As such, they are equal to the Qur'an, which was revealed by Allah and was documented on the spot, without writing any other document besides it or alongside it.

ABSTRACT

The revelation means the Qur'an, the word of Allah (known as "the Qur'an"). Thus, the terms; Qur'an, revelation, Allah's word, Allah's verses, and the Holy/Noble Book are interchangeable. The Qur'an is a direct divine revelation to Allah's Messenger, Mohammad bin Abdillahi, as an assignment given to him to indiscriminately convey it to the people so that they can use it for guidance. The revelation directs them to the smooth strategies in life in this world and the Hereafter. The objective of the Qur'an is to provide people with the benefits of its directions, instructions, teaching, and guidance, as illustrated in its verses.

The Messenger recites Allah's verses to the people to teach them the essence of Allah's Book and wisdom. The verses draw, for people, the best roadmap taking them to happiness in the world while warning them about the wrong pathways that could lead them to devastation in this world and the Hereafter. That brings them out of the darkness into light as a part of Allah's mercy to His servants.

In the theme of this work, I discuss how individuals and groups of the old generations created, gathered, and disseminated volumes of verbalized statements and stories

in the name of Islam. They intend to complicate and revoke the Qur'an after they exhaust stopping it from spreading. To shed light on the main objective of the theme, I address specific topics,

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First, I began by explaining how Allah's word has been completed with truth and justice and how human novels came into sight calling for havoc, destruction, and division. Qur'an was deserted, and the Messenger's Divine Mandate was replaced with narratives and storytelling. Then, I investigate how numerous novels intervened with the Message of Islam and propagated themselves by trying to replace the Qur'an and how they themselves contradicted one another and within themselves. Yet, how most Muslims were thwarted and remained in a dilemma. However, still,

the Qur'an is unique, self-sufficient, and divinely protected by Allah.

Finally, the discussion mentions how the Qur'an is not subject to doubt and how Allah clarified His verses and the legislation so believers can extract law and lifestyle from them. In this context, the meaning of Sunnah in the Qur'an is highlighted. In addition, the theme draws the reader's attention to disclose how evildoers are ruthless and unreliable. They fabricated false statements and stories intending to challenge the Qur'an. At the same time, the Messenger taught and trained Muslims to adopt and maintain a civilization that is based on mercy, compassion, tolerance, sympathy, understanding one another, and dealing with each other in the best manner.

GENERAL INTRODUCTION

Regarding Allah's Qur'anic verses, it is neither acceptable nor tolerable for a human to place their deeds in uncertainty, in between wrong and right, doubt and certainty, pick and choose, and translate the verses according to a person's will and desire. The verses of the Qur'an must be in a safe situation as the truth is explicitly distinguished from the untruth. Being humankind, it is not a part of the human capacity to assess Allah's verses based on their scales of intellectual reasoning, logical calculations, and bottomless understanding of the purposes of the verses. Similarly, people must only endeavor to understand the verses' purposes fully and nothing else. All they need is to follow the Qur'an's instructions as detailed in various verses. That is why human mental capacity cannot compare the verses with human intelligence and mental exercise.

The verses came with legislation and rules determining the conception of social relationships based on divine knowledge, compassion, justice, benevolence, and the elevation of human status both publicly and privately. Thus, they are not comparable with falsified laws instituted by self-styled or heedlessly community-selected jurists.

Unlike the divine law, these manmade laws are limited to the human capacity of mental exercise, theoretical knowledge, self strive effort, personal thought, and ability that can never reach the magnificent level of Allah's Message sent to humans.

Human souls need to grow and mount above Satan's whispers so that they can have the ability to adhere to the morals of the Qur'an and its high values. Then, they may not be drawn into the influence of the souls that command evil, which leads them to lose or loosen their relationship activities with Allah, the Most Merciful. Allah Has prepared for those who follow His law and His method uncountable amounts of happiness, perfection, and purity. On the day of resurrection, they will enter the gardens of bliss and prosperity. In fact, Allah, the Almighty, wants to make the believers live in two levels of gardens, of which the first is in this world and the second is on Judgment Day. Thus, the human soul cannot get higher up to the level of reaching indefinite certainty.

Any person should be among the true believers by avoiding and preventing the legislations laid down by jurists and their artificial methods based on untrue and unproductive references. These references are not among what Allah, the Almighty, described in His statement: "And

as for those who were in awe of standing before their Lord and restrained themselves from 'evil' desires, Paradise will certainly be 'their' home" (Qur'an: Al-Nazi'at (Those Angels Stripping Out Souls): 40/41)

Therefore, the traditional ineffective laws and legislation created endless confusion and competition among the people. Then, it started leading them to experience a severe imbalance in Islamic society. As a result, we witness how such customary laws created an environment of competition, conflict, and wars between the various jurists and references. These battles hugely created unlawful practices that attempted to distract Allah's legislation to diminish Allah's wisdom and policy platform for the benefit of humanity.

That is why most people still miss the noble human reciprocal relations and the high values mentioned in the Qur'an. With the Qur'an's verses, their cognitive, mental, and intellectual capacities could clarify the divine Message's purposes for all people. Likewise, their interpretation remained in a way that is inconsistent with the goals of the Message of Islam containing the verses of the Qur'an, which

formulate the divine legislation and ethical platform. Allah, the Almighty, said:

"We have revealed to you 'O Prophet' this Book with the truth, as a confirmation of previous Scriptures and a supreme authority on them. So, judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you. To each of you We have ordained a code of law and a way of life. If Allah had willed, He would have made you one community, but His Will is to test you with what He has given 'each of' you. So compete with one another in doing good. To Allah you will all return, then He will inform you 'of the truth' regarding your differences" (Qur'an: Al Maidah (The Table Spread for Food): 48).

This verse concludes that the essential reference of the jurists' judgments is based on following their desires. However, Allah commanded people otherwise, which is to follow His references' instructions at length to bring them into the smartest lifestyle.

There are no linguistic formulas, human philosophies, or concepts that have fully and perfectly realized the wisdom of Allah in the purposes of His verses. Thus, nobody has a mental capacity that can be balanced with the divine verses in terms of providing pearls of

wisdom, ideas, linguistic formulations, eloquences, and purposes. When searching for how to know where the best interest of humanity could be, the answer is that it is only available in the divine verses. That is what was clarified by the Creator as the best practices of social guidance. It is also where rationality, circumstantial deduction, confidence, and a peaceful lifestyle are available.

There, the elucidations of the interpreters and jurists needed to realize the purpose of the verses. Allah's verses serve how best humans could achieve their best interests and benefits in life. In contrast to that, the jurists' rules and formulas did not take the Qur'an as the only reliable reference. Then, they removed the nature and the norms of mercy from their legislations' contexts.

On the other hand, in the minds of the believers, the word "Allah" will remain supreme. They will always remain to believe in Allah and be obedient to His commands without hesitation, suspicion, or doubt. The reason is that the level of such a belief can be done without a patrolling system and law enforcement to correct its course. Why?

To answer the above question depends on realizing that the believer was already convinced from the bottom of their hearts that Allah is the only One Who is the only

Supreme Power and His verses are the absolute guidelines. Hence, the human mind cannot keep pace with the development of all the norms and meanings in their faith as they consider it their fate. It may affect their safety, destination, thinking ability, and the best of their purposes. Such a belief necessitates people to firmly practice their conviction and trust in Allah to stay in a concrete situation substantiating the achievement of the divine wisdom in the verses' legislation.

As for the procedure of misrepresentation, the authors of the narratives consisted of some jurists, Jew rabbis' Anti-Islamists, Persian Anti-Islamists, and other individuals who were enemies of Islam whose mission was to distort Allah's Message. To outreach various societies, they sent their manmade narratives to all people using multiple sources and strategies to promote their malicious intentions. They decided to spread their cruel intention by scaling their narratives into authenticity and positions of inaccuracy or suspicion. They dared to do so, even though they knew that the Messenger (peace be upon him) informed all the people, with his honest and truthful tongue, that the only Message he was conveying as a revelation from Allah was the Qur'an.

There, the Messenger invalidated all the narratives and their source without exception. Allah confirms so by saying: "These are Allah's revelations which We recite to you 'O Prophet' in truth. So what message of hadith[1] will they believe in after 'denying' Allah and His revelations?" (Qur'an: Al-Jathiyah ((The Crouching): 6).

Overtimes thousands of multiplied complex stories, statements, incidents, events, and issues collected in the variation of eras, along with unexpected occupancies and divergent ambitions of political interests, thousands of narratives were accumulated. These collections became what is known today ahadith[1], which are nothing but the products of men who simply pronounced them with their tongues. Indeed, they unjustly, unfairly, falsely, and in a slandering way attributed these so-called ahadith to the Messenger.

THE WORD OF YOUR LORD WAS FULFILLED IN TRUTH AND JUSTICE

Trust is an innate capacity borne by any Messenger whose mission is to convey Allah's Divine Speech to the addressee, the entirety of humankind. None of the Messengers can possess the right to change the content of the Message revealed and assigned to him by Allah. According to all human laws, customs, and day-to-day actions changing a trust is a betrayal of trust. Similarly, Allah mandated the Messenger to carry the divine discourse to the people and utter it with his tongue to convey Allah's verses to them without adding a word. He would also explain such verses to them with the wisdom indicated in the purposes of Allah's Book, the Noble Qur'an. The chief purpose of Allah's verses is to fix the people's situation in this world and to introduce them to the path of goodness to achieve their benefit and righteousness.

Hence, the Messenger is the most trustee person to carry and convey the Message of Islam. Among Allah's statements describing the divine commission that was conveyed to the Messenger (peace be upon him) include:

1. "A book that has been sent down to you, so let there be no distress in your chest to warn with it and a

reminder to the believers" (Qur'an: Al A'raf (The Heights: 2)).

2. (Indeed, We have sent down to you the Book with the truth, so worship Allah sincerely for Him in religion" (Qur'an: Az Zumar (The Groups): 2).

3. (A blessed Book We have sent down to you, that they may reflect on its verses, and that people of understanding may remember" (Qur'an: Sad: 29). And the words of Allah, glory be to Him, addressing His Messenger, peace be upon him:

4. "Say which thing is the greatest in witness, say, Allah is a witness between you and me, and this is what was revealed to me" (Qur'an: Al An'am (The Cattle): 19). Verily, the One who made the Qur'an obligatory on you will bring you to a destination, say,

5. "My Lord knows best who brought guidance and who is misguided) (Qur'an: Al Qasas (The Whole Story): 58). Allah, the Almighty, also says:

6. "Do not let them turn you away from the revelations of Allah after they have been sent down to you. Rather, invite 'all' to 'the Way of' your Lord, and never be one of the polytheists" (Qur'an: Al Qasas (The Whole Story): 87).

7. "So hold firmly to what has been revealed to you 'O Prophet'. You are truly on the Straight Path. Surely this 'Quran' is a glory for you and your people. And you will 'all' be questioned 'about it'" (Qur'an: Zukhruf (Ornament): 43 44).

8. "Is it not enough for them that We have sent down to you the Book, 'which is' recited to them. Surely this 'Quran' is a mercy and reminder for people who believe". (Qur'an: Ankabut (The Spider): 51).

Allah's words in the Message of assignment to the Messenger (peace be upon him) explain His great mission, which is based on saving humanity from darkness by bringing them into the light. Allah says:

1. "O Prophet! We have sent you as a witness, a deliverer of good news, and a warner. And a caller to 'the Way of' Allah by His command, and a beacon of light. Give good news to the believers that they will have a great bounty from Allah. Do not yield to the disbelievers and the hypocrites. Overlook their annoyances, and put your trust in Allah. For Allah is sufficient as a Trustee of all Affairs" (Qur'an: Al Ahzab (The Enemy Alliance): 45

48). Allah, glory be to Him, directing His command to the Messenger (peace be upon him) says:

2. "We know best what they say. And you 'O Prophet' are not 'there' to compel them 'to believe'. So remind with the Quran 'only' those who fear My warning." (Qur'an: Qaf: 45).

With all clarity and frankness, in the memorandum cited above (So remind with the Quran 'only' those who fear My warning), Allah, Glory be to Him, specified the mission that He sent with His Messenger. In the same token, He indicated that a human being could not, and will not, be able to distort or succeed in misinterpreting Allah's verses after being addressed to His Messenger. The theme indicates that humans cannot absolutely interpret the verses but can understand their meaning and objective without bothering themselves to make their own interpretation (ta'wil). Allah's intent in the verses is to guide people to enhance their best interests in this world and in the Hereafter.

The Messenger did not, does not, and will not add a word of his own from his mind. This invalidates the existence of ahadith related to the Message of Islam. It rather reminds people and informs them that Allah's Message contains merely the clear and bright verses of the Qur'an.

This is Allah's conviction entrusted to His faithful Messenger to present it to the people, explaining to them the divine method (what is in the Qur'an of laws). Through the divine method, people achieve mercy, compassion, justice, and respect among themselves while preventing injustice, defending human rights, and forbidding aggression against any form of human rights as a whole.

Criminality and antisocial activities hinder people from achieving stability within their societies. To curb them, Islam ordains people, with strong encouragement, to enjoy stability, amnesty, peace, and safety under the light of cooperation and peace-mongering. Such tranquility must be shared among all people without excluding anyone or any group of people because of their religion, sect, culture, color, race, association, background, occupation, or any other reasons. In that case, the judgment is restricted to the Most Merciful Allah.

The Messenger (peace be upon him) taught people the values of the divine method. In that teaching, he

illustrated how to deal with people by giving unconditional mercy and harmony. His teaching creates an environment of brotherhood, love, mercy, justice, and amenity. Then, these qualities standardize the culture of respecting the right of humans to their freedom, addressing others without tyranny, dealing with people with kindness, being nice to all people, and paying charity to people, especially to needy persons.

The abovementioned admirable behavior is the vehicle that spreads peace and a decent life, which should be achieved for the interest of the human by following the verses of the Qur'an. It can be held fast by having a mind full of contemplation, awareness, and morals that serve people's both private and public interests throughout their lifetime. That means following the call of the Most Merciful One. According to some people, the world is a matter of a few years of testing. May Allah reward them in the Hereafter with gardens of bliss and what is in them of fortitude and enjoyment.

Many claimants of Islam were misled within their religious sciences. Out of evil influences that they got from their impure souls, they were overtaken by the accursed Satan. Then, they dared to go against Muslims by spreading

provocations with false claims resulting from works authored by humans who simply narrated and accounted stories. Satan overwhelms them with temptation that lures them to commit the most heinous crimes, including shedding innocent human blood, spreading injustice, creating fear, controlling people's free will, oppressing the weak ones, and increasing tyranny.

However, Allah did not reveal any authority allowing them to commit such crimes. Instead, Allah strictly prevented them from any form of illicitness. Worse is that they unjustly attributed such falsehood-based narratives to the trusted Messenger under the name (Sunnah), and that is the meaning of involving in direct aggression without hesitation. In this effort, their intention has several faces, of which are:

- ❖ To have credibility for the narratives, narrators, and narrations
- ❖ To compete with what the Messenger uttered about his Lord of the verses of the Noble Qur'an.
- ❖ To attribute their fallacies to the Messenger so that to get approval for their narratives.

- ❖ To make their misleading narratives overwhelm Allah's word up to the level of attempting to replace it.
- ❖ To find excuses for their fabrications with the justification of interpreting Allah's word.

They insisted on arguing that they were chosen men to serve Islam by interoperating the Qur'an by using ahadith, which are there to support, confirm, and strengthen the Qur'an as if it was not self-sufficient. They even argue that the Qur'an cannot be understood without referring to the ahadith for clarification and amplified explanation. Nevertheless, Allah, the Almighty, proves their justifications wrong. Allah says:

"Indeed, We have made this 'Quran' easy in your own language 'O Prophet' so with it you may give good news to the righteous and warn those who are contentious."
(Qur'an: Maryam (Mary): 97).

The divine mandate of the faithful Messenger is to invite people merely to the Qur'an and to explain the purposes of the verses and Allah's wisdom in them for the human benefits in the life of this world and in the Hereafter. However, the lies they spread against the Messenger keep

people away from the verses of the Qur'an. That is what misleads Muslims from the path of the truth. They propagated their falsifications by lying and slandering the Messenger (peace be upon him). Although the Messenger complained of his people to Allah, the Almighty, they still insisted on promoting ahadith. Allah says:

"The Messenger has cried, "O my Lord! My people have abandoned this Qur'an" (Qur'an: Al-Furqan (The Criterion: 30).

This verse bears witness to prove wrong those who deliberately made false accounts on the day when the Prophet described such falsifications as false accounts against the Messenger. Allah describes their situation on Resurrection day, when they will be falling down their heads in front of Allah with humility by saying: "If only you could see the wicked hanging their heads 'in shame' before their Lord, 'crying:' "Our Lord! We have now seen and heard, so send us back, and we will do good. We truly have sure faith 'now'!" (Sajdah (The Prostration): 12).

Is it logical for the Messenger to present to people any hadith other than the divine hadith? The answer is no. Had such discrepancies been factual, they could have caused people to become suspicious and live in a critical situation of dilemma and confusion. That is because the narratives

(ahadith) attributed to the Messenger could have created confusion among them. As a result, people would be distracted from Allah's verses.

In the Noble Qur'an, Allah assigned His Messenger to convey these verses, which brought good news to the people to make the believers bear goodness and an enjoyable lifestyle based on kindness. Then, they can remain to have pleasure without encountering any form of wretchedness, confusion, and/or misery. They can make their culture full of peace, security, serenity, satisfaction, and bliss, as Allah described the mission of His Messenger in His statement: "Indeed, I am the warner and bringer of good tidings to the people who believe in Allah" (Qur'an: Al-A'raf (The Heights): 188)

Allah warns people against following Satan and its supporters/followers who call people to follow the path of evil and falsehood. Their illegal deeds will lead them to depression, hardship, and confusion. In the Hereafter, it will lead them to Hell and a miserably misfortunate result. Thus, the question is whether the Prophet intended to betray the trust that Allah had entrusted him with?! Allah had forbidden His Messenger to be disloyal to the assignment given to him.

Unlike that, he carried out all the trust to convey it to the people with all sincerity and earnest to all people by reciting the verses of the Qur'an to them and explaining Allah's wisdom to them. Thus, he thoroughly clarified the verses' purposes for the benefit of all people without exception.

Therefore, what are the drivers that caused the authors of the novels to attribute their fictional novels to the Prophet? The Messenger's image and dignity were distorted, deliberately, misused, abused, and defamed by breaching the Message assigned to him and his personal human rights. They invented ahadith, besides what Allah assigned him to convey to the people of the verses of the wise Quran.

Although the Messenger (peace be upon him), in his farewell sermon on the Day of Arafa, publicly announced that Allah, the Almighty, commanded him to convey His Message to the people in completed full length, they still attempt to add statements of their minds. On that day, Allah ordered him to announce that the divine discourse was being accomplished. That is the completion of Allah's revealed words in what the Messenger uttered about his Lord.

In this regard, Allah says: "Today I have perfected your faith for you, completed My favor upon you, and chosen Islam as your way" (Qur'an: Al-Ma'idah (The Table Spread for Food): 3). For the confirmation of the preceding, Allah, the Almighty, said: "The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All-Knowing" (Qur'an: Al an am (The Cattle): 11).

The above-cited Qur'anic statement declares Allah's majesty, legislation, and/or sermons that explicitly display the Message of Islam to people, which does not require any addition or subtraction. Hence, is there anyone other than the Messenger who carries the trust of the Creator of the heavens and the earth to save humanity from the evils of Satan and protects them from disobedience, sins, and crimes against Allah and against themselves? Being rival rebels to the Messenger, the distorters commit crimes and shed the blood of innocents through injustice, oppression, and aggression, which are the vilest activities strictly forbidden by Allah from the people.

On the other hand, those who refrain from such illicit activities are the people who obtain a good life, which is full of tranquility, safety, and a decent living standard. On the contrary, those who antisocially pursue behaviors of disobedience deserve unrelenting pandemonium. They call for division and kill innocent souls by stimulating evil tendencies in human souls and spreading panic and fear in human societies. Violating people's rights in the name of Islam is incontrovertibly the center of malevolence. They obstruct the fundamental human freedoms that have been granted by Allah when He gave free will to everybody.

In that sense, everyone has the right to choose his religion and belief. Nevertheless, the criminals seek any means possible to punish with a death penalty against everyone who exercises their faith, which seems dissimilar to theirs. They impose what they believe in and exercise on others, regardless of their will. That is why many people live in hardship and misery due to unnecessary fear of the unknown and unexpected enemies.

NOVELS CALL FOR HAVOC, DESTRUCTION, AND DIVISION

To corrupt the land by inciting to spread havoc, destruction, hate speech, and aggression is among the hugely heinous satanic behaviors. Many people degrade the environment, destroy crops, kill children, and avoid progeny. They even prevent the increase of particular offspring by controlling that society's population growth in one way or another. Add that most of the political games applied to civilians are distractive. For instance, initiating and encouraging instigating panic, generating fear, impoverishing people, creating mass hunger, demolishing houses to cause homelessness, and pervading human societies to devastation are among the evildoings.

These devastations draw people to engage in constant conflicts among their religious sects and false references. On earth, they create corruption by issuing judgments leading to a call for killing innocent people on charges of infidelity and apostasy. They dared to express that such unlawful activities are from Allah's religion, even though they know that Allah, Glory be to Him, announced that every person has free will and is free to choose his belief, religion, and sect. Allah says:

"So, 'continue to' remind 'all, O Prophet', for your duty is only to remind. You are not 'there' to compel them 'to believe'. Then Allah will inflict upon them the major punishment. Surely to Us (Allah) is their return. Then surely with Us (Allah) is their reckoning" (Qur'an: Al Ghashiyah (The Overwhelming Event): 21 2).

In fact, there is a divinity in freedom of belief as Allah, Glory be to Him, says: "And say the truth is from your Lord, so whoever wills, let him believe, and whoever wills, let him disbelieve" (Qur'an: Al-Kahf (The Cave): 29). In addition to that, Allah's word, Glory be to Him, addressing His Messenger (peace be upon him) stated: "And if He willed By Allah, all those on earth would have believed all together. So do you compel people to be believers?" (Qur'an: Yunus (Jonah): 99)

ABANDONING THE QUR'AN

Allah Has spoken to His Messenger in the form of giving a denial statement towards hadith, when He said: "These are Allah's revelations which We (Allah) recite to you 'O, Prophet' in truth. So what message will they believe in after 'denying' Allah and His revelations?" (Qur'an: Al-Jathiyah (The Crouching): 6).

Out of arrogance and ignorance, many self-styled and self-serving Muslims will abandon the Qur'an while claiming that they defend Islam. Allah is informing us that the Messenger will complain about those who discard the Qur'an by saying: "The Messenger has cried, "O my Lord! My people have indeed received this Quran with neglect" (Qur'an: Al Furqan (The Criterion): 30). Since the case is in such crystal clear, the following questions are apparently posed:

1. Did they dare to fabricate stories and statements besides Allah's verses?
2. Did they even dare to attribute such false stories to Messenger?

3. Do they not know that Allah, the Almighty, is the One Who

4. Divinely mandated the Messenger? In this regard, Allah says: "This is a Book sent down to you 'O Prophet'—do not let anxiety into your heart regarding it, so with it, you may warn 'the disbelievers', and as a reminder to the believers" (Qur'an: Al-A'raf (The Heights): 2).

E. "Do they not know that it is Allah Who, indeed and without any doubt, clarified the assignment's boundaries and the Messenger's purpose? Yes, He did so; and made the Message brightly clear, just like the sunshine appears. Allah says: "We know best what they say. And you 'O Prophet' are not 'there' to compel them 'to believe'. So remind with the Quran 'only' those who fear My warning" (Qur'an: Qaf: 45).

THE MESSENGER'S DIVINE MANDATE

Allah, Has never ordained, recommended, or assigned to His Messenger narratives originated from his (the Messenger) idea and his authorship to convey to the people. Instead, Allah ordained His (Allah) Messenger to convey His excellent news and to explain the verses, provide clarifications, and educate people about the divine Message's objectives, pearls of wisdom, and public and private interests.

There, they learn whatever is beneficial for humankind and can lead them to the road map taking them to success in this world and Hereafter. These are what Allah, the Almighty, taught us when saying: "O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His Message. Allah will 'certainly' protect you from the people. Indeed, Allah does not guide the people who disbelieve" (Qur'an: Al Maidah (The Table Spread for Food): 7).

A Muslim person should learn and teach others what Allah revealed to His trustworthy Messenger. Is it not true that the Qur'an is Allah's Scripture from which the lights shine? On the ground, Allah's objective is to illuminate the minds of His servants living in the world so they can seek the help of Allah's light in the path of life. There, they can achieve faithfulness and a life of goodness by shunning away evils, preventing the sources of crimes, and being guided to Allah's smooth path. Allah says: "Then 'after your repentance' We would give you the upper hand over them and aid you with wealth and offspring, causing you to outnumber them" (Qur'an: Al Isra (The Night Journey): 9).

SUNNAH IN THE QUR'AN

Allah, the Almighty, says:

"And He will teach you the Book and Wisdom" (A Qur'an: l-Baqarah: 151).

"And We have sent down to you the Book as clarification of everything and guidance and mercy and good tidings to the Muslims" (Qur'an: An-Nahl (The Bee): 89),

As the mission of the Messenger (peace be upon him) targets teaching people all about Allah's system and method, it is the only source of religious education. Thus, it teaches people about the reward system for performing good deeds and the most beneficial works. Sunnah means the practical application of Allah's Book. The truth is what the Messenger conveyed to people about His Lord, which the believers must follow as the Wise Qur'an calls for them. At all times, the Messenger used to demonstrate all forms of good deeds in public so that people may follow the morals of the Qur'an, which consists of recommended deeds and behaviors which already invite people to adhere to Allah.

The interpreters' works and whatever is in their books of the jurists' works are nothing but numerous irrelevant accumulations designated to plot against Muslims'

reasonable practices and their divine Message. These collections instituted unnecessary, unwarranted, and unwanted principles, which initiated various names of sects and jurisprudential disciplines. These compilations erroneously became foundations for the rules of the Message of Islam as a substitute for Allah's Law. Even though the ignorant ones do not accept criticism or correction, the truth would have been distinguished from the false. Allah, the Omniscient, Has already foretold us that the Messenger will accuse his community of abandoning the Qur'an. In His words, Allah, Almighty, says: "The Messenger has cried, "O my Lord! My people have abandoned this Qur'an" (Qur'an: Al-Furqan (The Criterion: 30).

Deviating from Islamic teaching has already reached the level where the Qur'an is no longer deemed to be the only valid reference for legislation. Indeed, they created irrelevant burdens on them and the Muslims at large, resulting in stagnation and obstacles that placed the Qur'an in the position of merely plain recitation. That is their mission of distortion, which works on twisting and neglecting the Message of Islam.

The above dialogue regarding the dispersal and diffusion among Muslims has led to the emergence of

different and conflicting sects. A particular people of a large community may follow the authority of one jurist, whose position differs from other sects in terms of interpretation, referencing, and methods of extracting rulings from the Qur'an. That has resulted in explaining the verses' guidance in various divergent ways and opinions.

In the Muslims' various sects, people built an impenetrable barrier between the narratives and the Message of the Qur'an and its guidance. These deficiencies based on philosophical and doctrinaire arguments have established different faith groups, of which each contradicts the Divine Law in one way or another. To avoid negative discourses and disputes, Allah, the Almighty, commanded people to remain united by saying to them: "And hold fast to Allah's rope". That means creating an environment where all people can be united and not be divided.

Lord calls all humanity to adhere to His Book and what it achieves for them: a good life in this world and bliss in the Hereafter. There, they stay on the proper way, which is the only right path. That is a double effort playing a facilitating role in making them understand Allah's verses to contemplate them with sincerity. Having understood the verses' objective, the strayed people could have realized the

truth and would have neglected and shunned away their religious sects or groups. This effort does not contain mysteries that are difficult for the mind to recognize. Allah wanted people to reflect by making the Qur'an clear and easy to understand by those who want to fathom, remember, mention, and affirm acceptance to witness Allah's existence and Oneness. Allah says:

1. "We know best what they say. And you 'O Prophet' are not 'there' to compel them 'to believe'. So remind with the Quran 'only' those who fear My warning" (Qur'an: Qaf: 4:5).
- 2.
3. "'This is' a Book sent down to you 'O, Prophet'—do not let anxiety into your heart regarding it—so with it you may warn 'the disbelievers', and as a reminder to the believers" (Qur'an: Al-A'raf (The Heights): 2).
4. "Indeed, We have made this 'Quran' easy in your own language 'O Prophet' so with it you may give good news to the righteous and warn those who are contentious". (Qur'an: Maryam (Mary): 97).
5. We know best what they say. And you 'O Prophet' are not 'there' to compel them 'to believe'. So

remind with the Quran 'only' those who fear My warning" (Qur'an: Qaf: 4:5).

6. "So hold fast to that which has been revealed to you, that you are on a straight path." (Qur'an: Zukhruf (Ornament): 43).

As mentioned in the Qur'an, the above-cited guidelines are what Allah, Glory be to Him, addressing to His faithful Messenger. Followers of the narratives, however, compose divergent evil sects. These sects are the drivers of all forms of distractive missions, which often result in disunity, dissimilarities, conflicts, rival functions, social instabilities, mass intellectual abuses, internal disputes, and community disintegrations that may reach beyond continents. That is why we witness ruthlessly open-ended ongoing rival contradiction and fighting in every Muslim nation. The reason is that they deceived themselves and others too by obstructing the right path of truth. Then, they ended up in a miserable condition because they disobeyed what the Messenger informed them in the Clear Qur'an about the Message of Islam.

That is why they are dispersed, and unremitting evil forces desecrate their homelands. Communities were

recurrently robbed, ransacked, and raped girls. Their wealth was plundered, and their people were scattered on the earth's horizons. That is why we witness today their people looking for shelter, food, and lands to dwell. They seek a means of enabling to protect their weak bodies from the cold and other dangerous natural and manmade disasters, which they are prey to it.

Unfortunately, they and their people still follow their ancestors and religious elders who paved the wrong way for them, so they will be in the same fate as those who preceded them. Therefore, let the Muslims of the present era choose what ensures them the achievement of security and stability in their future by following the verses of the Qur'an while turning down the previous generations' cultures. Otherwise, they may face complex dangers in the future. They already have examples and lessons to be learned from those who preceded them, so let the people of understanding think nicely and wisely.

MULTIPLE NARRATIVES AND FORGED EVIDENCE

The accumulation of multiple narratives and forged pieces of evidence formed various types of the so-called "ahadith" in chains of various reporting styles. In a detailed manner, the ancient hypocritical contributions have played a major role in creating a serious imbalance among various forged reports, which caused conflicts and combats among Muslims. Multiple chronicles attempting to constitute ahadith had split Muslims' groups, goals, objectives, and plurality. These floods of human contributions create the spread of sedition by misleading Muslims into deviating from their religious purposes, which are beneficial for people. The purposes of Islam are all about directing people to whatever may guide them to their benefits and interests while not causing any form of harm. That means Allah initially clarified that the faithful Messenger Muhammad (peace be upon him) is free from what they constituted to him of numerous references (the narratives called ahadith).

Contrary to Islam's purpose that leads people to the best of their interests, the arrival of the so-called "ahadith" created and increased conflicts, complexities, disagreements, and social divisions. Within it, the numerous narratives are divided into more than forty-one clusters of

ahadith, of which each is subdivided into multiple sections. Each of the narrators has chosen to bear and be content with his personal reasoning of self-exertion (ijtihad) in the manners of their narrations.

The central part of the lack of authenticity in ahadith is the divergency among these narratives. Almost every hadith is self-contradicting, and each group may deny the other clusters. That made all the narratives unacceptable, unauthentic, and unreliable. Remember that all the ahadith are collections gathered from thousands of Muslims and Non-Muslims more than two centuries after the death of the Prophet.

Worse, they were collected in multiple methods and ways of information gathering, which were based on unidentified ways that are none of the religious, traditional, customary, academic, classic, and modern research methodologies. Then, they were given multiple rulings and a lack of validity due to their conflicts with the verses of the Holy Quran. Their method of data collection could have done better in their results. For instance, the content of the hadith consists of various clusters: full self-contradiction and absence of self-values. Add that the validation of their reporting chains, falsifications appearing in their wordings,

and the narrators' slanders against the Messenger of Allah are unacceptable to human minds. In the commonsense, is that acceptable?

Below stated is how ahadith were categorized by the people of hadith (Ahlu-Al-Hadith):

1. Correct Hadith	2. Good Hadith	3. Weak Hadith
4. Hanging Hadith	5. Disconnected Hadith	6. Suspended Hadith
7. Interrupted Hadith	8. Dilemma Hadith	9. Released Hadith
10. Released Hadith for Companion	11. Fabricated Hadith	12. Categorized Hadith
13. Denied Hadith	14. Suggested Hadith	15. Weak Hadith
16. Unknown Hadith	17. Forgetful Hadith	18. Subtracted Hadith
19. Anonymous Hadith	20. Upside Down Hadith	21. Conflicting Hadith
22. Distorted Hadith	23. Abnormal Hadith	24. Reasoned Hadith
25. Wakeful Hadith	26. Mixed Hadith	27. Mutual
28. Serial Hadith	29. Singled out Hadith	30. Related (Musnad) Hadith
31. Punting Hadith	32. Revolving Hadith	33. Connected Hadith
34. Chained Hadith	35. Considerate Hadith	36. The Individual Hadith
37. Reported by Who from Who Hadith	38. Strange Hadith	39. Ambiguous Hadith
40. Recombinant Hadith	41. Disordered Hadith	

ALLAH REVEALED THE BEST HADITH

Initially, Muslims believed in Islam and strengthened their faith in Allah's Book (the Noble Qur'an), which consists of Allah's Message, the religion of Islam, to people. There, the constitution of Islam is the Qur'an, and nothing can be added to or subtracted from it. Allah confirmed in His Scripture, which is that Muslims basically believe in it, that it is a condition for every human being to correct and purify His practices in Islam. Allah says:

- (1) (Allah Has revealed the best speech) (Qur'an:
- (2) Az-Zumar: 23)
- (3) (And who is truer in speech than Allah) (Qur'an:
- (4) An Nisa: (The women): 87)
- (3) (And who is truer in a word than Allah) (Qur'an:
- An Nisa: (The women): 122).

Allah, Glory be to Him, Has preliminarily nullified and warned people against all ahadith and false statements that caused malicious incitements to Muslims. They aggressively regulated murdering, shedding of innocent blood, and dividing of Muslims into sects, groups, parties, and fiefdoms. Among their strategies are spreading hate speeches, encouraging oppression, and normalizing

aggression and abuse. Allah says: "These are the verses of Allah which We recite to you in truth. Then in what statement (hadith) after Allah and His verses will they believe?" (Qur'an: Al-Jathiyah (The Crouching): 6). At the time when the Messenger informed people that Allah's words are cited in His verses and are the most honest words carried out with the best speech, people were divided into mainly three groups; believers, deniers, and hypocrites.

The latter is the worst, and they still fight behind the curtain by creating and disseminating false stories among Muslims to convince them that their lies are equal to the true Islam sent by Allah. Then, Allah addresses His Messenger in a denouncing manner, how badly Muslims follow ahadith other than Allah's ahadith in His verses by saying: "These are the verses of Allah which We recite to you in truth. Then in what statement (hadith) after Allah and His verses will they believe?" (Qur'an: Al-Jathiyah (The Crouching): 6).

Allah's verses are the ones that call for peace, stability, mercy, freedom, and justice. On the other hand, the verses prohibit engaging in aggression, abuse, oppression, malevolence, misdemeanor, disloyalty, and killing. Besides these prohibitions, Allah requires people to avoid worshipping idols, stones, images, or unseen items/names.

Similarly, it is forbidden to worship humans by recognizing them as saints and other pretenders. The homeland's destruction by causing homelessness to innocent people, especially vulnerable groups of people such as young persons, sick persons, elders, seniors, and women, is the most serious disobedience to Allah and a violation to His Message.

Worse, they commit such crimes by using contradictory fabricated narratives that disseminate hatred and cruelty. In their dialogues and religious discussions, they blindly reference such narratives to each other, and each of them seeks prestige and authority by quoting such dreadful references. These illicit groups seek power, dignity, property, and fame. Then, they turned to split into organized parties that were tyrannized by pride and transcendence over others, and each of them believed that Allah chose them to be His faithful servants who were in charge of administering Muslims' social and religious affairs.

With the Message of Islam, religious spoilers deceived Muslims and lured them to the path of Satan. They gathered volumes of lies, initiating distortion and destruction to succeed in their unlawful and illicit mission. Sadly, they named such malicious narratives 'The Prophetic Sunnah'.

They appointed themselves as the guardians of the Muslims' faith while they were taking their faith from forefathers and uneducated false jurists. Allah warns people from such behavior, which resembles that of the fanatical Christian Catholics whose faith refers to the beginning of the era of the Crusades. Allah says: "And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided? (Qur'an: Al-Baqara (The Cow): 170).

Therefore, Muslims of every age should reflect on Allah's Book to know Allah's will for His servants of goodness and a good life for people. Knowing the truth about the purposes of the verses and the divine wisdom in them is what guides humankind to their benefit. Therefore, the verses protect people from errors while showing them the path of the truth from falsehood. Allah, the Almighty, said: "That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done." (Qur'an: Al-Baqara (The Cow): 134).

This verse declares that the ideas of the previous eras and the ancients' beliefs are not binding on each era. Rather,

people living in any era must reflect on the verses of the Qur'an to understand how they were deceived and derived from the Message of Islam. Then, they can know what they were required to do and believe in, as well as what the verses' aims and objectives are. In an abstract, the verse's aim is what Allah wills for them, and the Message's purposes are to provide guidance towards the benefits and prosperities of humanity in this world and the Hereafter.

Therefore, Muslims must correct their path by shaking off the dust of the past erroneous. The effects of past mistakes and misleading are not legacies but melancholy memory that afflicted Muslims with calamities and disasters. Worse is that they blemish their reckonings on the Day of Resurrection. Even though the Qur'an explains Allah's will and orders, many Muslims abandon the Noble Qur'an. Those are among the people who will face a difficult situation on the Day of Judgment, like those who preceded them tens of centuries ago. Allah says:

1. "Today I have perfected your faith for you, completed My favor upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most

Merciful" (Qur'an: Al Maidah (The Table Spread for Food): 3).

2. "The Word of your Lord has been perfected in truth and justice. None can change His Words. And He is the All-Hearing, All- Knowing" (Qur'an: Al an'am (The Cattle): 115). In addition to the foregoing instructions and information, Allah, Glory be to Him, commanded Muslims to strictly observe the Qur'an, by saying:

3. "Follow what has been sent down to you from your Lord, and do not take others as guardians besides Him. How seldom are you mindful!" (Qur'an: Al-A'raf (The Heights): 3).

4. "And hold firmly to the rope of Allah¹ and do not be divided. Remember Allah's favor upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit, and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be 'rightly' guided" (Qur'an: Ali-Imran (The Family of Imran): 103).

5. "Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil—it is they who will be successful" (Qur'an: Ali-Imran (The Family of Imran): 104).

6. "And do not be like those who split 'into sects' and differed after clear proofs had come to them. It is they who will suffer a tremendous punishment" (Qur'an: Ali-Imran (The Family of Imran): 10).

Nevertheless, it seems that most Muslims turned away from obeying Allah after they were overwhelmed by inconsistent narratives called hadith, which partitioned them into fiefdoms of sects and subsets. In fact, the best hadith and the most truthful Message is that the Messenger (peace be upon him) recited from the verses of the Qur'an to the people in his honest and truthful tongue. Here are further questions:

1. What makes people zombies and naïve after the Messenger informed them that Allah, the Almighty, inspired him?

2. What lures them to remain confused and quandary after they get guidance and regulation leading them to the right path?

3. Do they follow manmade narratives and manmade legislation even though they have already classified the truth from the deceiving and deceivers, just for personal interests?

Allah's guidance is that it takes all humanity to good and affluence because it is the original hadith that consists of Allah's words calling people to cooperate in righteousness while avoiding cooperating in anything that may lead to aggression. It consistently calls for mercy, justice, and charity, whilst whatever the narrators and jurists related are full of distortions and forgeries against Allah's Messenger. They dared to fabricate and encourage these narratives, even though they knew that he conveyed only Allah's words in the Qur'an. Unfortunately, they preferred the wrong path and were tempted by Satan, which pushed them to the path of falsehood and the pursuit of evil, oppression, and tyranny. Thus, they adversely advertise the path of falsehood to the Muslims, which leads them to the fire of Hell.

While the Qur'an comes from Allah's word revealed to His Messenger in the verses of the Noble Qur'an, which calls people to follow His Book and follow His guidance, they eagerly prefer to seek some temporary interests out of personal ego. Yet, they know and see their peer groups rejecting Satan and preferring not to go astray in life, even though they suffer from various hardships and miseries coming to them from their societies. The latter group, a thriving group, considers all branches of social peace through solidarity and harmony.

To practice such a praised cause, they engage in helping the poor, the wayfarer, the needy, the beggar, those who are financially bankrupted, and those who are physically or mentally disabled. That is because they are compassionate by habitually helping the weak, the oppressed, the destitute, the minority, and vulnerable groups of people.

Their actions are based on obeying Allah's commands while expecting Allah's blessings and rewards. Allah, the Almighty, says: (Qur'an: Al Qasas (The Whole Story): 77).

MUSLIMS GOT LOST IN THE NARRATIVES

In the Muslim Sect known as 'Ahl al-Sunnah Wa Al-Jami'ah', the phenomenon of propagating and spreading defamations and forgeries against the Messenger has been adopted and normalized. That horrible matter caused them to remain in a dilemma about their lifestyle and their faith. Their quandary has resulted in them getting lost and becoming confused, where thousands of novels and chronicles have surrounded them. What deliberately caused them to dereliction is that they heedlessly accepted narratives without even attempting to verify the libelous acts of 41 types of forgery-based ahadith against the Messenger.

Had they taken time to validate these ahadith, they would have seen their inconsistencies and self-contradictions as well as their direct contradictions to Allah's words. The same applies to the Shi'ite sectarian narrators as well as their supporters. They make themselves busy investing most of their time in stories that create more harm than the benefit they provide by dividing more than they unite and encouraging injustice more than they call for

justice. That is how the narratives planted hatred and cruelty in the souls more than they called for mercy.

Due to that effect, the Qur'an considered these fabricated ahadith as instruments that directly attempt to distort Allah and His Messenger. Allah says: "Say, "Indeed, those who invent falsehood about Allah will not succeed" (Qur'an: Yunas (Jonas): 69). Likewise, the divergent Shiite schools of thought had established for their followers' specific references, which they give special status. Therefore, their source of hadith-based narratives does not agree with the sources of their curriculum, which are the books of their primary reference listed below:

- I. The Book titled Al-Kafi, written by Sheikh Abi Ja'far Al-Kulayni, contains more than 16199 hadith.
- II. The book titled (Who was Attended by the Faqih by Al-Abi Jaafar Bin Muhammad Al-Qomi) consisted of (5998) hadith.
- III. The book titled (Torture of Ahkam) by Abu Jaafar Muhammad consists of (5998) hadith.
- IV. The book titled (Insight into what he disagreed of news) by Al-Tusi, consisted of (13590) hadith.

- V. The book titled (Al-Akhbar), authored by Abi Jaafar Muhammad al-Tusi.
- VI. The book titled (Al-Wafi) by Sheikh Muhammad
- VII. The book authored by Mortada Al-Kashani, which includes (50,000) ahadith
- VIII. The book titled (Waseel Al-Shi'a) (by Sheikh Muhammad bin Al-Hassan Al-Hur Al-Amili Al-Nuri consisted of (23,000) ahadith

It seems that both parties (Sunni and Shiite) are dependent on the same method of hadith categorization and division. They both value the categorization method based on hadith's reporting chain (*sanad*) and the essence of the wording (*matni*). That is what the reader can perceive. In the events of analyzing the methods of ahadith recognized by both parties, the reader can realize that the ahadith are the only instruments designated to confront the Qur'an and its ruling.

Nevertheless, the truth is that all the practical mechanisms clarify that nothing is equal to the confirmation of the Almighty's words. The judgment of Allah's word is not comparable to anything else. Allah says: "These are the verses of Allah which We recite to you in truth. Then in what

statement after Allah and His verses will they believe?" (Qur'an: Al-Jathiyah (Qur'an: The Crouching): 6).

Here, Allah addresses His Messenger while using a disapproving concern regarding how people dared to follow narratives named ahadith, even though they know that such ahadith have been nothing other than falsehoods wrongly attributed to the Messenger and his companions. Once they received such manmade story-telling, they believed, ratified, sanctified, followed, and applied it. Consequently, they should have addressed Allah's verses revealed to His faithful Messenger by abandoning the verses' legislations and sermons.

However, what they had ignored seemed nothing but what was calling them to the path of goodness and peace. In the best manner and the most appropriate approach, the verses advocate for the best interests of humans by bringing them out of the darkness into light. Under the lightning, practicing believers can dwell in an environment of stability, security, and tranquility.

The light shows what will benefit them by luminously enlightening them on how to get the

right path, as stated in Allah's words as follows:

1. "[Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. He will say, "My Lord, why have you raised me blind while I was [once] seeing? [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten" (Qur'an: Taha: 123 - 126).
2. "Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray

- for him there is no guide" (Qur'an: Az.Zumur (The Groups): 23).
3. "Woe, that Day, to the deniers. Then in what statement after the Qur'an will they believe? (Qur'an: Al-Mursalat (Those Sent Forth): 49-50). Then, confirming that hadith is only the word of Allah and that there is no hadith other than the word of Allah, He says:
 4. "And who is more truthful than Allah in a statement" (Qur'an: An-Nisa (Qur'an: The Women): 87). Allah also says:
 5. "Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this Message, [and] out of sorrow" (Qur'an: Al-Kahf (The Cave): 6).
 6. "Then let them produce a statement like it, if they should be truthful" (Qur'an: At-Tur: 34).

Allah, the Almighty, challenged the authors who created novels and hypocrisy-based stories as to whether they could bring a single hadith equal to the verses and words of Allah in the revealed Qur'an. However, they were quickly struck down by hearing the good news requiring them to forsake their forefathers' customaries. Indeed, their

mental capacity, thought, logical calculation, common sense, and mind-power were paralyzed. They were unable to do what their Creator had challenged them to do. Then, they were affianced to what their souls beautified for them. Then, they commenced fabricating and forging narratives diverted from story-telling against the Messenger and the Message of Islam. But Allah is asking them:

1. "Then is it to this statement that you are indifferent" (Qur'an: Al-Waqiah (The Event): 81). Allah, denouncing their argument, says:
2. "Then, at this statement, do you wonder?" (Qur'an: An-Najm (The Star: 59). Then, Allah gives them a warning:
3. "So leave Me, [O Muhammad], with [the matter of] whoever denies the Qur'an. We will progressively lead them [to punishment] from where they do not know. And I will give them time. Indeed, My plan is firm" (Qur'an: Al-Qalam (The Pen):44 - 45).

The above-mentioned verses are meant to confirm the foregoing issues by stressing the matter in depth. They all substantially assert that the divinely decisive statement prohibits following any of the ahadith that contain false

narrations. Indeed, Allah did not bring any speech besides the revealed Qur'an. , Allah did not assign His Messenger for any purpose other than to recite His verses to people to show them their wisdom. Allah, the Almighty, ordered His Messenger to enjoin the legislations of Allah and to inform people of the purposes of goodness and what will benefit them in this worldly life.

Furthermore, the Messenger advised them to believe in Allah alone with sincerity to purify their souls. He also provided training and detailed explanations on how to perform worshipping Allah alone to avoid polytheism. In his instructions, the Messenger demonstrated practical rehearsals regarding the performance of prayers, fasting, alms payments, charity, and performing pilgrimage. To protect people from the nuisance in the Hereafter, the Messenger showed them how to perform the rituals of worship, prayer, fasting, and pilgrimage in a method based on the Qur'anic teachings and etiquettes. That must be the basic method practiced by everybody at an individual level. For training purposes, the Messenger of Allah performed these practices in public and in front of his family members, relatives, friends, delegates, coincidental equitant, social gatherings, and poor and wealthy persons.

VERSES OF THE QUR'AN ARE NOT SUBJECT TO DOUBT

In the past fourteen hundred centuries, evildoers have been trying to succeed in the fulfillment of their multiple illicit missions towards twisting the Qur'an. During their most vigorous campaign against the Qur'an, Allah challenged them to come up with only one verse of the likeness of the Qur'an. However, the conspirators failed to attempt to do so. They also failed to distort, remove, increase, reduce, change, or challenge the Qur'an. They continued plotting against the Qur'an but have never successfully changed or altered even a single word of its text. When they tried to demean its authenticity, they failed to bring the Qur'an under human rulings and human logical calculations and interpretations.

Upon the revelation's arrival, Islam's enemies tried to destroy it or at least mess it up, but they were exhausted. To this date, they are yet to succeed in fulfilling their mission. They cannot erase or replace even one verse or change a single word of a verse of the Qur'an in terms of its wording, elegance, meaning, or pronunciation. That is among the pieces of evidence that concretely proves that their dead-set

mission against the Qur'an was unrealistic, untrue, imperfect, inappropriate, and illogical. Allah says:

1. "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a Surah the like thereof and call upon your witnesses other than Allah, if you should be truthful" (Qur'an: Al-Baqara (The Cow): 23). Allah promised the protection of the Qur'an by saying:
2. "Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian" (Qur'an: Al-Hijr (The Rocky Tract): 9).

Dreadfully, the verses of Allah will never fall under doubt or imaginations even if the criminals come together and put forth their best efforts together to win. The enemies of Islam will never succeed in their attempts at falsification, fabrication, and forging. Allah says: "They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it" (Qur'an: At-Tawbah (The Repentance): 32).

The narratives promoted in the name of ahadith are obviously human story-telling, hypocritical statements, and narrations related to and relayed by specific individuals of men. Yet, it is still explicit that these narratives have been

falsehoods wrongly and unjustly attributed to Messenger. One of the several pieces of evidence proving their falsehood is how a group of men divided these accounts into 41 types. These human works fall under the description of personal efforts paid by individuals to satisfy their own interests.

The ahadith were divided, categorized, and clustered by such men. Then, they clandestinely disseminated them to boycott the Qur'an and make it abortive by replacing it with narratives. Actually, they succeeded in confusing people and letting them stay in a dilemma of which one to follow; the Qur'an, the narrated chronicles, or a combination of both sources. The latter became ostensible in every Muslim society, but Allah says: "And the Messenger has said, "O my Lord; indeed my people have taken this Qur'an as [a thing] abandoned" (Qur'an: Al-furan (The Criterion): 30).

Indeed, in the sight of people, the definitions, actions, adoptions, and sayings of the two terms (Qur'an and hadith) became inseparable, which they should never be. The reality is that the Messenger's Sunnah displayed his virtuous behaviors and practices. Yet, all that he practiced and whatever he used to do were actions already mentioned in the Qur'an. That means his noble biography is nothing but

the application of the Qur'an. That is how he used to deal with the people because Sunnah means actions and not verbal statements or narrations. Allah says: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often" (Qur'an: Al-Ahzab (The Combined Forces): 21).

The religious term used to express behavior, morality, social dealing, and implementing the Qur'an is "Uswah." Thus, the true meaning of Sunnah is action and imitation. This imitation is all about actions because Allah wants people to perform an actionable form of worship. Allah wants people's day-to-day activities to be guided by the culture of mimicking the Messenger's actions and his way of dealing with all people without discrimination.

Everyone must practice it while enjoining mercy, charity, peace, and stability. His behavior included how he used to converse, receive, listen, respond, and generally behave with every one of the human beings. That behavior has been built irrespectively with respect, mercy, justice, charity, peace, high values, and their likenesses of virtuous morals. The central point of the discussion is that Sunnah is

the conduct and behavioral treatment based on applying the etiquettes based on the Qur'an.

The actual target of the religious spoilers has always been to distort and unleash the name of the Sunnah by fabricating narrations leading to conflict, fighting, and an array of differences. The internal division and fragmentation caused a series of disasters that occurred to Muslims. Instead of creating a culture built with affection, compassion, and good cooperation, the currently active cruel-based culture, which is full of hatred and animosity, was created among them. Even though the conflicts repeatedly happened in the past and are still happening to this date, finding the appropriate solution is far-fetched! The reason is that under these misleading references with the justifications of narrated ahadith, millions of Muslims were either psychologically or physically grossly grieved to the graveyards:

- a. How many drops of human blood were illegally dropped on the earth?
- b. How many cities were destroyed?
- c. How many children were orphaned?
- d. How many women were widowed? And so on.

Today, these crimes are taking place in the name of Islam as claimed by ISIS, takfiris, brotherhoods, Al Qaeda, and others who raise the slogan of Islam "Allah is the Greatest." Under this slogan, they kill innocent people, destroy cities, and displace children.

- A. Is that what Muslims want, which attempts to demean and distort the image of Islam and harm Muslims?
- B. Is that the truly approved status of the Messenger (May Allah bless him and grant him peace)?
- C. Are those evildoings not attempting to defame Messenger's fragrant biography?
- D. Are they not targeting to disfigure what the Message of Islam calls for to the people?
- E. Is Islam not that which calls for mercy, charity, and justice?

Had Muslims adopted and followed the lifestyle of the Messenger, these disasters would have never been happening to them. They were expected to mimic the Messenger by personalizing his actions and behaviors. But the problems of disobedience and divergence have been ongoing for the last fourteen centuries. To this date, the vast majority of Muslims still insist on arguing that the false

stories are statements made by the Messenger and, as such, is his Sunnah, which is the second source of Islamic legal reference for Muslims. But, it is Allah Who commanded us to follow only one particular source, which is none but the Qur'an.

Prophet Muhammad (PBUH) was described as a Qur'an walking on earth. Emphasizing his way of life, all the noble qualities and virtuous elements are his biographies. Since Messenger has been nicknamed a Qur'an walking, one must be imitating how he used to deal with people to exercise the best and the most appropriate qualities. Allah said:

1. "And indeed, you (the Messenger) are of a great moral character" (Qur'an: Al-Qalam (The Pen): 4)
2. "And We have not sent you, [O Muhammad], except as a mercy to the worlds" (Qur'an: Al-Anbiya (The Prophets): 107).

Is it possible for anyone who practices these attributes to advise or call people to engage in killing, attacking, or encouraging exclusion targeting innocent people? Indeed, the wrongdoers prejudice whoever disagrees with them in religion, and they do not greet or return others' greetings, be they believers of Islam or believers of another religion. Further, they violate human rights by attacking or harassing

others physically, verbally, or by a gesture while plotting a conspiracy against them and confiscating their rights. Those are the characteristics that Allah described as against His Messenger's behavior.

The discussion differentiates between the practicing believer/Muslim on one side and the Muslim person who focuses on or is only interested in ritual exhibitions on the other. That makes the latter a Muslim by name, who disregards following the Messenger in his behaviors and social dealings. Allah says: "And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am one of the Muslims" (Qur'an: Fusilat (Perfectly Explained): 33).

One's dealings and sayings are related to his or her works, as stated in the Holy Quran. That means it is the application of legislation and adherence to ethics in human social activities and business relations. Ethics is the rule for behavior and performance of good works based on the principle of compassion. That must be applied to everything that a person may want to do, verbalize, plan, and anticipate, including worshiping Allah.

Dealing with people in the best manner and having good ethics, mercy, charity, justice, and friendliness must be the basic formula for worshipping Allah. Allah requires a timely and proper worshipping manner while ethically establishing ritual activities of praying, fasting, and performing pilgrimage. A Muslim is not a person who only performs ritual prayers and pilgrimages. Rather than these ritual movements, Allah is warning us from portioning the pillars of the religion by saying: "Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse" (Qur'an: Al-Baqara (The Cow): 159).

It is the responsibility of the Muslim person not to believe and not to pay attention to the falsified narratives that they attributed to the Messenger after they fabricated them. Anyone who may report, narrate, spread, or propagate them will be, consequently, responsible for their negative impacts, and he could accompany them in the hellfire of Jahannama. Allah says:

1. "Say, "Indeed, those who invent falsehood about Allah will not succeed" (Qur'an: Yunus (Jonah)" 69).

Muslims must improve their attention towards following the footsteps of the Messenger's confirmed biography, as Allah stated:

2. "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often" (Qur'an: Al-ahzab (The Combined Forces): 21).
3. Allah explained to us the Messenger's characteristics and objectives by saying: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful" (Qur'an: At-Tawbah (The Repentance): 128). Allah also says, "Say o prophet, "If you sincerely love Allah, then follow me; Allah will love and forgive your sins. For Allah is All-forgiving, Most Merciful" (Ali-Imran (The Family of Imran: 31)

THE QUR'AN IS A UNIQUE REFERENCE FOR RULINGS

Allah, Has clearly and comprehensively explained all the details about Islam and its objectives. All of the provisions related to Islamic law in worship and the pillars of Islam were clear. There is nothing in Allah's Book except that it was made clear to the people in a standard Arabic language that does not have ambiguity or mysteries. Thus, it does not require interpretations that should be completed or updated by religious elders as Allah, the Almighty, addressed through His Messenger's tongue, says: "Consider, O Prophet, the Day We will call against every faith-community a witness of their own. And We will call you to be a witness against these 'people of yours'. We have revealed to you the Book as an explanation of all things, a guide, a mercy, and good news for those who 'fully' submit" (Qur'an: An-Nahl (The Bee): 89).

Therefore, Muslims do not have to abide by the opinions of jurists and commentators. Their judgments are no more than personal opinions and individual interpretations for which Allah Has not sent down any authority for them. The contradictory concepts presented by religious sheikhs (elders), as well as the difference and

disputes among them over various religious questions, are what created sects and groups.

As long as each sect relies on its own references, Muslims will not find their way back to pure Islamic monotheism. Whenever they argue over a certain issue, they differ among themselves by referencing and relying on contradictory interpretations leading to conflicting concepts. The safest way is to search for Allah's Law clarified in His Clear Book, which consists of Allah's truth, law, ruling, method, way, and words. When it comes to hadith, it is as Allah, Glory be to Him, said on the tongue of His Noble Messenger:

1. "Allah Has revealed the best speech" (Qur'an: Al-Zumar (The Groups): 23). In addition to the above clarifications, Allah, the Almighty, said:
2. "And who is more truthful than Allah? Woe" (Qur'an: An -Nisa: 122). Allah, the Almighty, also said:
3. "And you will see every faith-community on its knees. Every community will be summoned to its record 'of deeds'. 'They all will be told,' "This Day you will be rewarded for what you used to do" (Qur'an: Al-Jathiya: (The Kneeling): 28).

4. "Say, 'O Prophet,' "'It is' Allah 'Who' gives you life, then causes you to die, then will gather you 'all' on the Day of Judgment, about which there is no doubt. But most people do not know" (Qur'an: Al-Jathiya: (The Kneeling, Crouching: 26). On Resurrection Day, there is no doubt in it, believes who sincerely and thoroughly practice the Islamic manners will be the successful ones. Allah says:
5. "Surely those who say, "Our Lord is Allah," and then remain steadfast, the angels descend upon them, 'saying,' "Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised" (F Qur'an: Fusilat (Perfectly Explained): 30).
6. "All praise is for Allah Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord 'in worship'" (Al an am: (The Cattle): 1). Therefore, Allah addressed His Messenger (peace be upon him) in a denouncing manner says while directing the speech to His Messenger:
7. "These are Allah's revelations which We recite to you 'O, Prophet' in truth. So what message will they believe in after 'denying' Allah and His revelations?"

(Qur'an: Al-Ma'idah (The Table Spread with Food): 67),

8. "These are Allah's revelations which We recite to you 'O Prophet' in truth. So what Message will they believe in after 'denying' Allah and His revelations? (Qur'an: Al-Jathiyah (The Crouching): 6).

Hence, let us ask one another:

- A. How dare they state and spread a lie and slander against the faithful Messenger?
- B. Do they not know that he is the One who spoke with his tongue about his Lord?
- C. How do they dare to fabricate stories contradicting those of Allah?
- D. Do they not know that Allah, Himself, is nullifying all kinds of narratives they are referencing?

Indisputably, the distortion of Allah's verses and lying about Allah's Messenger are unjust and are hostile to rivalry to the verses of the Qur'an. That is how the misguided people abandon the Qur'an, as it is evident in the faithful Messenger's tongue when complaining to his Lord by saying: "And the Messenger said, O Lord, that my people have forsaken this Qur'an" (Qur'an: Al-Furqan (The

Criterion: 30). That means they considered it as anciently used backwardness, without deliberating how the Messenger's exegesis on (Mahjur).

People are not an agent of the authority of Allah on the earth, but Allah, Glory be to Him, revealed to His Messenger by saying:

"Tell My 'believing' servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind" (Qur'an: Al Isra (The Night Journey): 53).

Allah, the Almighty, the Omnipresent, the Omniscient, knows well His creatures; what they do, what they do not do, what they eat, what they consume, what they like, what they do not like, what they think about, what they disregard of their duties, and they plan. Still, to give them more chances, Allah sends them Messengers who convey trust and explain it to them by enlightening them about the purposes of the Message, which is nothing but the people's best interests. That is why Allah made the Islamic mission and its objectives clear for the people. Hence, they know what Allah wants in His law and His method precisely, as the Messenger explained to them with wisdom.

In an emphasizing way, he informed them that those who followed Allah's Book would never be similar to those who abandoned the Qur'anic verses. On the Day of Judgment, each of these two groups will obtain their rewards either in a merit or demerit mode. Every person has absolute freedom to believe in Allah or disbelieve in Allah. On this meritocracy basis, they are accountable for their deeds at an individual level, especially on Reckoning Day.

In Islamic monotheism, no priests, sacred references, intercessors, or religious sheikhs can or have the right to claim to decide what a person does or does not. Those who believe in Allah, sincerely obey Him and follow His Messenger's manners indeed obey the Messenger in what Allah Has mandated him to communicate to the people. Allah, the Almighty, said: "We have made it easy with your tongue to give good tidings to the pious and warn with it a miserable people" (Qur'an: Maryam (Mary): 97).

Since the divine Message is clear to humanity, Allah's verses warn people by notifying them not to follow human sayings and ahadith. Such sayings are nothing but slanders against Allah and His Messenger, and Allah never approved narratives other than mentioning ancient incidents as lessons to be learned. These declarations are among what

the Messenger of Allah communicated to people, and as such, are verses of the Qur'an.

Both in this world and Hereafter, every human being is responsible for their deeds and lives. That is how Allah, the Almighty, confirmed in His Qur'an, by saying: "Every soul is a hostage for what it has earned" (Qur'an: Al-Muddaththir (The One who covered Up): 38). The Almighty's statement describes the position of every person on the Day of Judgment by saying:

1. "We have bound every human's destiny to their neck. And on the Day of Judgment, We will bring forth to each 'person' a record which they will find laid open.
2. "“And it will be said,” “Read your record. You 'alone' are sufficient this Day to take account of yourself."
3. "Whoever chooses to be guided, it is only for their own good. And whoever chooses to stray, it is only to their own loss. No soul burdened with sin will bear the burden of another. And We would never punish 'a people' until We have sent a messenger 'to warn them'" (Qur'an: Al Isra (The Night Journey): 13, 14, and 15)

None of the religious elders, saints, jurists, interpreters, hadith reporters, martyrs, and religiously relied-on historical men will ever help them. O, Muslims, please let people be free to choose the beliefs that Allah granted them in His clear Book, such as the freedom to choose in their religions, confirming the words of Allah, the Almighty, addressing his faithful Messenger:

1. "And say, 'O Prophet,' "'This is' the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve." Surely We have prepared for the wrongdoers a Fire whose walls will 'completely' surround them. When they cry for aid, they will be aided with water like molten metal, which will burn 'their' faces. What a horrible drink! And what a terrible place to rest!" (Qur'an: Al-Kahf (The Cave): 29).
2. "Had your Lord so willed 'O Prophet', all 'people' on earth would have certainly believed, every single one of them! Would you then force people to become believers?" (Yunus (Jonah): 99).

After all this detailed information and instructions depicted in the above verses, Allah prohibited Muslims from appointing themselves as guardians of people on behalf of

Allah. He also prohibited them from relying on vain rituals of worship performed without having legitimate authority given by Allah. Further, Allah forbade people to be incited or forced to follow human interpretations, narratives, and illusions with which they deceive Muslims by giving them false promises so that they will be among those whom Allah is pleased with. As a result, their deeds would lead them to enter the gardens of bliss.

In contrast to Allah's guidance, the contradiction of concepts in the various sects calls for and brings in rival competition persistently taking place within among the same sects and beyond. Each sect and sub-sect endeavor to strengthen and propagate its reference by arguing that its reference is more trustworthy than others. Then, every group and every reference challenges the validity of the other sects and sub-sects references. Each of these sects claims that it is the closest to Allah and its members are among, if not the only, the righteous people, while others have left Islam and have become parts of the people of Hell.

Disputes and trivial arguments are always ongoing among them, and each of them mobilizes their followers in preparation for a clash with other sects. That is their binding legislation and behavior. Relying on misconceptions and

deliberately harassing those who do not follow their faith with various penalties, they reach to make their own justification for their unlawful activities. Since their sources of legislation are based on false notions deliberately set forth, they are eager to harm those who do not follow their creed. They formulated various punishments until the matter reached seeking justifications for the killing of innocents.

To justify their hateful speeches and other bathetic activities, they argue that even killing innocents is a part of the cause of Allah (*fi sabiili ALLah*). That argument is the worst to hear, leave alone to be approved by the Creator of humans. Do they imagine that they will obtain an endorsement from Allah and will attain Paradise for killing innocents? They must be daydreaming.

On the other hand, those who engage in immortality and strive to influence people to the wrong path will definitely pay the price for their unlawful deeds. Allah, the Almighty, Has warned them against deceiving Muslims and hiding Allah's Divine Message by saying:

1. "They seek to deceive Allah and the believers, yet they only deceive themselves, but they fail to perceive it" (Qur'an: Al-Baqarah (The Cow): 9). Similarly, Allah stated that those who undermine, demean, derelict, divert, deny, and hide the verses of

Allah are cursed and criticized by Allah, His servants, and His angels. Allah says:

2. "Those who hide the clear proofs and guidance that We have revealed—after We made it clear for humanity in the Book—will be condemned by Allah and 'all' those who condemn" (Qur'an: Al-Baqarah (The Cow): (159

That is the clear and clean Message of Islam, which narrators endeavor to make it lost in between oppressors, tricksters, and the righteous people who fear Allah's punishment. In the Hereafter, everybody's merit or demerit will be counted right before him or her. If not curbed, narratives will deceive many more men and women among the people. Correspondingly, those who misguided many people with distorted teachings that contradict Allah's Message given to all, particularly to Muslims, maybe temporarily advance. The deceivers will take charge of distorting Allah's words, falsifying His law, ignoring, dwindling, and staying behind Allah's verses and their purposes. There, they hindered the dissemination of everything that may guide them for their people's best benefit and profit, as well as whatever may lead them to righteousness.

Unlike the misleaders and misled groups, there are always others who will benefit from the opportunity of harvesting the fruits of their good deeds. Thus, their affairs in the life of this world will be full of enjoyment, and they will also, in the Hereafter, inherit eternal life in the gardens of bliss, which is a long-lasting decent life. Those are the sincere believers who worship Allah to their utmost, deal with people politely and nicely, respect Allah's creatures, say only good and constructive words, stay united, and say we are Muslims.

Those pure Muslims are always together and do not separate by dividing themselves into groups and rival functions simply because they are strict to Allah's commandments. Allah says: "And hold firmly to the rope of Allah¹ and do not be divided. Remember Allah's favor upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be 'rightly' guided" (Qur'an: Ali-Imran (The Family of Imran): 103).

In confirmation of Allah's will, Glory be to Him, addresses all people by insisting they do not follow anything other than the Qur'an as a religion. Allah says: "Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious 'of Allah'" (Qur'an: Al-An'am (The Cattle): 153)

Embarking from Allah's command, the Messenger utters, on the authority of his Lord, to adhere to the Noble Qur'an with Allah's word of commandment. Allah says:

1. "So hold firmly to what has been revealed to you 'O Prophet'. You are truly on the Straight Path" (Qur'an: Zukhruf (Ornament): 43).
2. "Surely this 'Quran' is a glory for you and your people. And you will 'all' be questioned 'about it'" (Qur'an: Zukhruf (Ornament): 44).

That is how Allah repeatedly ordains Muslims to be united and hold the Holy Qur'an in unanimity only. Otherwise, the hypocrites, deceivers, people of illusions, and Satan supporters or devil worshipers who are devoted to diverting and replacing the religion of Islam, bad imaging

Islam, and eliminating Muslims may get the chance to accomplish their illicit goals.

Allah commands His Messenger, as He also gives the same commands to the people, that they strongly hold fast His Clear Book only, so that it can protect them from the tricks of the polytheists, people of illusions, and Satan supporters. Those are the groups of evil-doing who are devoted to creating strategies to either mislead or eliminate Muslims. The distortion of the Message of Islam drives some Muslims to go against their divine creed. The distortions may tamper with the divine by wrongly interpreting the verses of the wise Qur'an.

The fanatic sects argue that their fabricated references interfere with the interpretation of the verses of the Holy Qur'an. They treat people as if they were cattle to deceive them with illusions and misconceptions. They convince them of the availability of various delusions about the best things that a human being can enjoy, such as inheriting what eyes, ears, and minds cannot even imagine how good they are. An immediate example of these falsified delusions is that there are stunning young and virgin girls for lovemaking in heaven.

After that, they decide to present their followers free of charge with their generosity and charity to sacrifice their lives, monies, and families for the account of Satan. On the Day of Resurrection, the influenced person will be lured into the fire of Hell, as they already got lost. From among them every authority, their powers were faint, and they did not realize that Allah is not unaware of those who have committed a crime against Allah and the right of man, and He addresses His Messenger by saying, Glory be to Him:

Do not think 'O Prophet' that Allah is unaware of what the wrongdoers do. He only delays them until a Day when 'their' eyes will remain staring in horror, rushing forth, heads raised, never blinking, hearts void" (Qur'an: Ibrahim: 42 43)

QUR'AN IS SELF EXPLAINING AND SELF-SUFFICIENT

Being a basic, absolute, clear, comprehensive, complete, self-sufficient, the Noble, Holy, and the direct Divine Speech revealed by the Creator of the heavens and earth and whatever is in, on, and around them, the Qur'an does not need clarification and verification from any other source. Whether they try to refuse, refute, repute, or reject it is, and will ever be, the Holy Book revealed by Allah to His trustworthy Messenger to convey and recite it to the entire of mankind. Allah says:

“‘It is’ Allah ‘Who’ has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin ‘and hearts’ of those who fear their Lord to tremble, then their skin and hearts soften at the mention of ‘the mercy of’ Allah. That is the guidance of Allah, through which He guides whoever He wills. But whoever Allah leaves to stray will be left with no guide” (Qur’an: Zumur (The Groups): 23).

Allah, there is no god ‘worthy of worship’ except Him. He will certainly gather ‘all of’ you together on the Day of Judgment—about which there is no doubt. And whose

word is more truthful than Allah's?" (Qur'an: An-Nisa (The Women): 87).

And His saying, Glory be to Him: "These are the verses of Allah which We recite to you in truth. Then in what statement (hadith) after Allah and His verses will they believe?" (Qur'an: Al-Jathiyah (The Crouching): 6).

Allah's Messenger was entrusted to convey Allah's Message to the people because he is the most trustworthy one in the society and he conveyed only the Qur'an and not the Qur'an plus hadith. That shows how all the ahadith are baseless and fabricated stories. Thus, it is impossible to make them equal, comparable, consistent, or even close to the Qur'an. Allah says:

Indeed, this 'Quran' is the recitation of a noble Messenger.

It is not the prose of a poet 'as you claim', 'yet' you hardly have any faith.

Nor is it the mumbling of a fortune-teller, 'yet' you are hardly mindful.

'It is' a revelation from the Lord of all worlds" (Qur'an: Al Haqqah (The Inevitable Hour): 40 48)

Allah educates people about the difference between their roles and the role of the Messenger when clearly

warning them against disobedience to Allah and His Messenger. At the same time, He insisted on that the successful ones are those who received Allah's verses and followed them by considering them as the only divine authority conveyed by Allah's faithful Messenger. On the other hand, Allah Has warned His Noble Messenger from speaking about Allah without referring to and relying on His verses.

In retribution, those who say against Allah by teaching people without referring to the divine authority will have a difficult reckoning. Unlike that group, those who believe in the wise remembrance of whom the Messenger uttered will be successful, as confirmed by Allah. They believed in what was informed to them, adopted, and applied in all their activities, statements, and intentions of everything. That is what the Messenger advised and taught them about his Lord, including how to worship Allah, deal with people, behave politely, and extract rules and regulations from the Qur'an.

Knowing these responsibilities, they implement rules of interactions between people, and they exhort them of morals and principles of virtue values so that human relations may transcend. These are the preliminary part of

what Allah commanded the Messenger to believe, practice, propagate, publicize, and educate people. Allah says:

“O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ‘certainly’ protect you from the people. Indeed, Allah does not guide the people who disbelieve” (Qur’an: Al Maiadah (The Table Spread for Food): 67).

The Messenger was revealed to convey only Allah's verses of the Noble Qur'an to the people. Such a strong command also strengthens that he was authoritatively assigned to take the responsibility of conveying and disseminating the Message of Islam, which is the Qur'an. He was not authorized to convey any additional word, let alone to add such malicious narratives of composed stories and statements, which are not a part of the Message of Islam. Badly, they attributed these spiteful narratives to the Messenger (peace be upon him).

By calling them ahadith and including them in the divine sources, they committed a felony and, worse, is that they fabricated such a direct slander and aggression against the Messenger. When classifying and categorizing the so-called ahadith into dozens of various types, they created a

new form of thwarting, where Muslims became confused due to falling into a dilemma caused by ignorance and darkness of the values of life.

Allah wants, and His Messenger devoted, to find for the people a way out of the darkness caused by the narrators of the narratives. Those who marketed them within the Muslims are those whom were named or titled as jurists and religious sheikhs/elders over the course of fourteen centuries. Even though Allah granted for mankind the freedom to choosing the right from the wrong, indeed, knowing the path of the truth from the path of falsehoods requires one to understand the meaning and the objective of Allah's statements such as the following verses:

“Allah said, “Descend, both of you, from here together ‘with Satan’ as enemies to each other. Then when guidance comes to you from Me, whoever follows My guidance will neither go astray ‘in this life’ nor suffer ‘in the next’.

1. But whoever turns away from My Reminder will certainly have a miserable life,¹ then We will raise them up blind on the Day of Judgment.”
2. They will cry, “My Lord! Why have you raised me up blind, although I used to see?”
3. Allah will respond, “It is so, just as Our revelations came to you and you neglected them, so Today you are neglected.”
4. This is how We reward whoever transgresses and does not believe in the revelations of their Lord. And the punishment of the Hereafter is far more severe and more lasting” (Taha: 123-127).

In a denouncing manner, Allah spoke to His Messenger with news regarding what Muslims will unlawfully follow in the future. He, Glory be to Him, said: “These are the verses of Allah which We recite to you in truth. Then in what statement (hadith) after Allah and His verses will they believe?” (Qur’an: Al-Jathiyah (The Crouching): 6).

What they called ahadith, which is an accumulation of fabricated statements and stories, was planned to divert people from reciting and practicing the Noble Qur'an. Nevertheless, it is merely the Qur'an that is Allah's Message to people, the official constitution for people's lifestyle, and guidance to the path of goodness, happiness, security, and peace in this world's life. In the Hereafter, it is also a rewarding source for the righteous people who will be awarded to have gardens of bliss and enjoyment. That is a very large, qualitative, and quantitative offer given to those who follow Allah's Book and apply it as a law and method while referencing only the verses of the wise Qur'an. That divine gift (Jannah) is bigger in size and in significance than the heavens and the earth.

From this point, the theme of the divine speech gives no choice but to return to the original revelation revealed by Allah to His Messenger. Allah clarified these great qualities and values in His Noble Book to illuminate people on the path of truth and safety. That is the path, which gives guidance, goodness, security, safety, serenity, amnesty, mercy, justice, happiness, and tranquility to people. It is the same path that prohibits and prevents people from engaging in any form of violation against one another but instead, the

commands guide people to enjoin one another's justice and security for their best benefit.

Both parties will receive their reckoning and positive report cards/books on the day of resurrection. According to the divine rule, the Messenger criticized the wrongdoers for getting demerit, due to their destructive deeds, while the blameless ones will be rewarded with multiple enjoyments.

Allah says:

1. “So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it” (Qur'an: Al-Zalzalah (The Earth Quake): 7-8).
2. “‘Consider’ the Day ‘when’ every soul will come pleading for itself, and each will be paid in full for what it did, and none will be wronged” (Qur'an: An-Nahl: 111). Then, Allah describes every part of the Resurrection Day in a detail and that everybody will receive what he or she worked for without adding or reducing any dot of their deeds.

As for those who believe and do good, they will be rewarded in full and Allah will increase affluence for them out of His grace. Allah says: “But those who are too proud and arrogant, He will subject them to a painful punishment. And besides Allah they will find no protector or helper” (Qur’an: An Nisa: (The women): 173). Based on this verse’s declaration, Allah’s mercy will be benefited by the people. Yet, with avoidance of facing severe judgment during the reckoning on the Day of Resurrection on the basis of divine method, evildoings of some people will ground their punishment as a part of Allah’s justice and fairness.

As the Noble Qur’an and its verses clarify, on the Day of Judgment, all people will be brought to account without exception to assure justice, fairness, and security. In His justice, Allah gives glad tidings to those who are sincere believers in return of their good deeds. Allah says:

1. “Surely this Quran guides to what is most upright, and gives good news to the believers—who do good—that they will have a mighty reward” (Qur'an: Al Isra (The Night Journey): 9).

1. “It is ‘only’ those who are faithful and do not tarnish their faith with falsehood¹ who are guaranteed security and are ‘rightly’ guided” (Qur’an: Al-An’am (The Cattle): 82).

2. “These are the verses of Allah which We recite to you in truth. Then in what statement (hadith) after Allah and His verses will they believe?” (Qur’an: Al-Jathiyah (The Crouching): 6).

All Muslim individuals must adhere to the Qur'anic verses, which are necessary for human safety. On Judgment Day, the developed works of narratives will be questioned about and the jurists who created them without looking at the book in which neither goes astray nor left behind anything but mentioned, explained, detailed, and legislated all that may exist in the world and what will come after death.

The composed narratives consist of what happened during those previous eras of distortion, forgery, and slander against Allah and His Messenger. Before Judgment Day, people need to stand for the fulfillment of Allah’s covenants that have been described in the Holy Book, which commences and completes justice, security, and prosperity, while preventing injustice, slander, abandonment, and

distortion of His Book and its rulings. What Allah makes easy for the remembrance to reflect on His verses, to recognize Allah's wisdom, and to know the purposes of His verses is necessary.

Therefore, Muslim individuals must clearly understand their responsibilities towards the Qur'an and try their very best in fulfilling them. No nation can neither expect any improvement in their worldly state of affairs nor hope for salvation in the Hereafter, unless they carry out all the obligations that they owe the Qur'an. Indeed, the wretchedness and disastrous circumstance that Muslims are undergoing are due to their negligence of the Qur'an. The attitude of indifference that we constantly appear among Muslims can be removed by referencing and practicing the Qur'an. The hypocritical stories and lip-services based on self-serving interests lead all forms of disasters.

Even though the knowledge and the ability of learning and deliberating the verses were forwarded to them and simplified for them, they brushed aside all the important elements for the good and righteousness. Not only that they denied but they also concealed what they know of the truth

in order to mislead the Muslims. Allah, Glory be to Him, has warned them in His saying:

1. “Those who hide the clear proofs and guidance that We have revealed — after We made it clear for humanity in the Book—will be condemned and cursed” (Qur’an: Al-Baqarah (The Cow): 159).

There must be a great trust that is borne by everyone who believes in Allah and His Messenger. And everybody who follows Allah's Book must know the purposes of the Book's verses. Only after one gets the knowledge of the Book and relies on its norms by benefiting from its purpose would one know and understand what Allah's Book calls for the people mercy, justice, freedom, and peace. Then, one would know and remain satisfied with the ethics of treating people based on kindness and benevolence. Such a person would practically adopt how to respond to negativity with positivity and with benevolence. That means good response given back to offenders and evildoers will result in the achievement of good cooperation among them and spreading peace, which will accede to living a good life in safety and tranquility.

The divine mandate of the Messenger is clear, and the Message is specific so that he informs people of the verses of the Noble Qur'an. The Divine Message is a complete program committed to delivering the divine discourse and explaining its purposes for what benefits people in this world and the Hereafter. Thus, it guides people to follow the approach of the Noble Qur'an, as Allah, the Almighty, said to His Messenger in the correspondence of assignment:

1. "And He will teach you the Book and the wisdom, and He will teach you what you did not know" (Qur'an: Al-Baqara (The Cow):151)
2. "It is upon him what you have done, and you have what you have done, and if you obey Him, you will be guided, and what is on the Messenger, except for the rhetoric that is shown" (Qur'an: Al-Nur (The Light): 54).

That is the mission of the Messenger (peace be upon him) to bring them security and peace in human societies.

ONLY WITH ALLAH'S REMEMBRANCE, HEARTS FIND TRANQUILITY

At all times, Allah's remembrance is a protection for people. It prevents them from falling into the satanic catastrophic complications that may be incited into the people's hearts to influence them into committing sins and grievous crimes.

Allah's Message is a warning bell ringing for humanity. It warns man against falling into sins, lest they face the severe consequences for their mischievous deeds in this world. According to the laws followed in the societies in which one lives, the criminal would be punishable. The penalty could result in financial fines, imprisonment, and restriction of freedom. The penalties for disobedience and crimes that violate manmade laws could be multiplied. Depending on the given national jurisdiction, it may range from one month to many years or as severe as the death penalty. For instance, if the criminal was sentenced as the first degree murderer, he or she might face the death penalty in the form of life for life. In addition to that deadly punishment, on Judgment Day, the murderer might face Allah's reckoning leading to severe punishment.

Allah's Remembrance Protects Evil From Souls

Allah, the Almighty, the remembrance at all times is protection for man from falling into the clutches of Satan and its incitement to people to commit sins and grave crimes.

Allah's Message is a warning bell for humans, warning them against falling into Satan's traps, elucidating them to commit crimes and sins. The consequences of their felonies will appear when the reckoning time comes. In our contemporary world, according to the national jurisdictions and local laws adopted in the societies in which we live, some penalties cause harsh punishment against criminals. The levels of these punishments may range from a warning to the most dreadful death penalty.

Other forms of punishment may vary from financial fines to imprisonment and restriction of freedom. Each option of the punishment could be multiplied according to the severity of the felony or disobedience. For instance, in some countries, anyone who was found guilty of a minor misdemeanor is punishable by presentment for a short period, while in another country, the same case may be punishable for ten years. These kinds of laws were formulated and set forth by humans who made their own assessments and comparisons. They finally decided that a

criminal who violated a given law would be sentenced to imprisonment ranging from one month to a number of years.

Moreover, the punishment of the same case may reach the death penalty if the crime of killing a human being is committed. In addition to any of these punishments, what awaits criminals is reckoning and punishment on the Day of Resurrection. Unlike an artificial laws, customary laws, national legislations, and conventional laws, Allah's law is strongly reliable and. It is the most evenhandedness because it is divinely designated, fixed, standardized, transparent, unconcealed to the public, openly and widely taught, warned against, and applied everywhere and in every era, regardless of ongoing political maneuvers and political influences.

Allah's Remembrance Protects Evil from Souls

If a soul falls under a satanic influence leading to quarreling with other people, let them remember that Allah recommends that believers haste in remembering Allah's word and take refuge from satanic influences to Allah. Their haste will prevent them from falling into the satanic catastrophic complications that incite the people to influence them into committing sins and grievous crimes.

One must immediately retain and observe the verse that urges man to control his reaction when going under a situation, driving them to engage in a squabble and disagreement. Allah says:

"They are those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the good-doers" (Qur'an: Ali-Imran (The Family of Imran): 134).

"The 'true' servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them 'improperly', they only respond with peace" (Qur'an: Al-Furqan (The Criterion): 64).

Only In The Remembrance Of Allah Will Hearts Find Peace

Remembering Allah and His verses makes the remembered protect himself from inner-criticalness, self-contradiction, and confrontation with others. It even causes Allah to give them extraordinary spiritual power empowering them to take preventive measures and means to overcome anger, irritation, agitation, and instability. This spiritual gift is an early remedy as a psychiatric therapy. That

means the effort of remembrance is a protection tool that averts evil events by anticipating them before they occur. It also removes the occurred and uncured negativities. The verses help the One who remembered Allah overcome adverse psychological reactions' effects¹. All those protections can be experienced when one abstains and refrains from engaging in mischievous activities, of which the first part is to avert the consequences of falling into a sin and committing a crime.

The verses of the Holy Qur'an are a reminder call to humanity to endeavor to distance themselves from Satan. The reason is that they are there to act as reminders, advisers, guidelines, sermons, preachers, and encouragers for their

¹ . Think before you take action, make decisions, and speak.

2. Once you are in a calm and controllable status, express your concerns in a peaceful way (*silmiyan*).

3. Start some types of movements or go for exercise.

4. Take a timeout to lead you to tranquility.

5. Identify possible solutions without harming anybody.

6. Stick with at least one of Allah's verses that call for winning with peace and safety.

7. Do not hold a grudge and bad memories.

8. Use humor to release tension

followers. The verses warn people from walking in the footsteps of Satan and what it may lure and incite in the sick souls. The followers of Satan attempt to commit disobedience, which grounds these followers to engage in actions of immorality. Such a self-indulgent person will engage in immoralities or legal violations for which he will be held accountable.

Since Allah, the Almighty is Merciful to His servants and shows them the path of truth that takes them to security and safety; His remembrance helps those who remember to resort to Allah and His verses. The application of a decent living system and method is what shuns away, from people, following the devil's ways and tactics to avoid them from encountering tragedies. Unlike that, satanic ways take people to the path of misguidance, hardship, misery, ruin, and despair.

If one finds himself engaging in a conflict with another, one needs to remember Allah immediately and feel Allah's protection with full confidence. Then, he or she needs to immediately consider some effective strategies for self-easing, such as² engaging in other activities that please

² hold yourself back,
back off,

them. After that, one needs to start directly praising and begging Allah, the Almighty, to keep themselves under Allah's shade and protection. Allah says:

"Recite what has been revealed to you of the Book and establish prayer. Indeed, 'genuine' prayer should deter 'one' from indecency and wickedness. The remembrance of Allah is 'an' even greater 'deterrent'. And Allah 'fully' knows what you 'all' do" (Qur'an: Al Ankabut (The Spider): 45).

For instance, the commonly known crimes associated with folly and foolish motives of falling in love with money are among the top temptations that create cruelty by inciting evil souls. Then, these souls may not hesitate to commit the crime of theft. In that situation, one can prevent engaging in theft by simply remembering Allah's words. Nevertheless, to immediately remember Allah's words requires regular self-control and consciousness built with the

recall Allah's remembrance,
recognize Allah's verses,
sit down, take deep breathing in and out,
humor to release tension, calm down,
refuge to Allah from Satan and its influences,
walk out of the zone, wash your face,
take an ablution, face the qiblah,
perform a prayer.

remembrance of Allah and fear of catastrophes. Allah says: "As for the male and female thieves, cut off their hands for what they have done—a deterrent from Allah. And Allah is Almighty, All-Wise" (Qur'an: Al Maidah (The Table Spread for Food): 38).

Allah's Verses Of the Qur'an Aim To Benefit Man

The Qur'anic verses aim at man's benefit, safety, security, and prosperity in the life of this world. On the other hand, they warn mankind against turning away from Allah's remembrance. Thus, believers must seek guidance from the verses of the Qur'an at every moment of one's life. These are preventive measures designated to confront every evil situation that man may encounter. Satan may lure humans to fall under the traps leading to committing sins and crimes, which will result in their devastation and degradation.

As a consequence of violating laws, including human rights, and confronting Allah's commands, the reckoning will serve against them on the Day of Resurrection. Their intention of avoiding Allah's remembrance is what would bring them to a thrashing circumstance in this world and the Hereafter. Allah says: "Give in full when you measure and weigh with an even balance. That is fairest and best in the end" (A Qur'an: Al Isra (The Night Journey): 35).

In the above themes, we have mentioned numerous divine commands, recommendations, and requirements for mankind. Every believer must honestly and voluntarily fulfill them to his or her utmost when dealing with people because they are all necessary and doable. For instance, to be fair in sales and purchases by not diminishing others' rights and not taking more than their due rights is a vital requirement. Where this order is implemented, there is a feeling of peace, security, love, tranquility, transparency, reliance, contentment, economic booming, and prosperity.

On the other hand, where this order was unfulfilled, a sequence of cheating systems was applied, and there will be all forms of public and private calamities and abrupt community commotions. These turmoil activities will commence from normalizing, cheating, stealing, fraud, corruption, conspiracies, conflicts, and concurrent fights. Therefore, everyone must observe justice by following Allah's words: "O my people! Give full measure and weigh with justice. Do not defraud people of their property, nor go about spreading corruption in the land" (Qur'an: Hud: 85).

Similarly, Allah, Glory be to Him, admonishes man to verify every piece of news or information they hear before they broadcast or tell to others. It is also strictly forbidden to

say or release some information/statement that they did not even hear of it or to say something or an incident that they did not see it. Allah says: Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect" (Qur'an: Al Isra (The Night Journey): 36).

Allah's Remembrance in All Circumstances

Resorting to Allah's remembrance, Glory be to Him, is not limited to when one faces calamities and hardships by seeking and hoping Allah's power to remove that particular calamity. Believers are required to remember Allah, Glory be to Him, so that they may overcome tragedies and obtain the God-given spirit of resilience and patience while seeking rewards given to them by Allah, who promised so to His believers by saying, Glory be to Him:

"He (Allah) is the One Who provides me with food and drinks. And He 'alone' heals me when I am sick" (Qur'an: Ash-Shu'ara (The Poets): 79-80).

From there, the sick person will be cured of diseases he suffered from. Allah alleviates illnesses from the patients, whether they are affected psychologically or physically. As one is sincerely righteous, one's worries will be removed as

long as he maintains Allah's remembrance. He will obtain the certainty of His strength, power, and self-confidence bestowed on him by Allah. He will get all that with the help of Allah's mercy and kindness.

A believer must remember Allah and take care of His creatures, starting from sharing his provision (food and/or money) with others. He must offer it to his paternal and maternal relatives, orphans, poor people, destitute populace, neighbors, wayfarers, indebted individuals, captives, those who are in urgent need, and those who were affected by disasters/calamities. That means they paid their due zakat with kindness in a sympathetic way. Allah says: Those who spend their wealth in charity day and night, secretly and openly—their reward is with their Lord, and there will be no fear for them, nor will they grieve" (Qur'an: Al Baqara (The Cow): 274).

Obviously, Allah asks believers about their deeds, including their duties towards alms payments at any time of the Day and night times. If a man's answer is satisfying, then Allah will increase his provisions and prosper him with Allah's blessings because he was sincere in his thanksgiving. After all, he made his faith in Islam true, tangible, practical, and factual. Allah is Grateful, Merciful, Truthful, and Trustworthy.

Satan's Temptations

Allah's remembrance plays a significant role in combating and averting Satan's enticements in situations where a person is awakened, conscious, and has awareness. Because he is in that preferable status, such a person will not commit sins and will not be tamed by Satan. By the moment he remembers Allah and turns away from Satan, which struggles to whisper in his ears and back him up to falling into sin, such a believer will be saved from all evildoings and their consequences. However, when he is in the opposite status, he is at risk of being influenced to strive towards sinning and committing crimes and delinquencies.

According to the world's national laws, when a person commits a crime, the police arrest him, take him to prison, and then investigate, interrogate, and detect his background. By that time, his image is tarnished by awfully broadcasting it in the media. As a result, his future could instead be better as his social image is dead and his financial capacity is weakened or wasted. These disasters may ground him to lose his family as his household could be destroyed. Add that he may live in the darkness of imprisonment and grief for many years. The consequences of the negative

criminal results would definitely affect him and his family, as well as the future of his children.

Therefore, if a person encounters a tempting situation of committing criminal activity, he has already put himself into tragedy and woes. Allah, Glory be to Him, says: "Recite what has been revealed to you of the Book and establish prayer. Indeed, 'genuine' prayer should deter 'one' from indecency and wickedness. The remembrance of Allah is 'an' even greater 'deterrent'. Furthermore, Allah 'fully' knows what you 'all' do" (Qur'an: Al Ankabu (The Spider): 45).

Worship Diverts one from Sinning:

Suppose a Muslim person falls into a situation where he mentions other people's shames and weaknesses. For instance, to defame, harm, ruin their reputation, and backbite in their absence, and does stop these negative and nasty attitudes even though he was a regular performer of prayers; he was probably missing the key to salvation. The key is to sincerely and regularly remember Allah, and then he needs to remember Allah's ordainments immediately.

The five prayers that a person performs on a daily basis would remind him of Allah's covenant. Trusting in Allah and relying on His promise to the righteous people, the observer of the five daily prayers abides by His obedience and applies His law and methodology in his behavior. Then, he fulfills Allah's covenants of praying five times daily to ensure that he performs his divine duty. This good conduct and deeds bring him into a situation of staying away from evil and satanic influences and tricks. He or she abstains from anything that may lead them to disobey their Creator, Allah. Hence, they will turn away from sins and any action that may cause them to fall into criminal activities because they remember that Allah will save them from worldly penalties and impassable punishment in the Hereafter.

Suppose a Muslim person falls into a situation where he mentions other people's waves of shame and weaknesses. For instance, to defame, harm, ruin their reputation, and backbite in their absence, and does stop these negative and nasty attitudes even though he was a regular performer of prayers; he was probably missing the key to salvation. The key is to sincerely and regularly remember Allah, and then he needs to remember Allah's ordainments immediately. Allah says:

"O believers! Avoid any suspicions, 'for' indeed, some suspicions are sinful. And do not spy nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful" (Qur'an: Al-Hujrat (The Private Quarters): 12).

Therefore, remembering Allah and His verses prevents one from falling into sins, crimes, and defamations against people and their reputation, lest they consequent punishment on him. With the help of Allah, if a person tells himself with his companions to ridicule others or brag at someone who hates them, then his conscience can be awakened with the remembrance of Allah. Allah is the Almighty Who forbade those reprehensible morals, and if His servant refrains from them, He Will Save him. Allah prohibited all the above-cited weird attitudes by saying:

1. "O believers! Do not let some 'men' ridicule others; they may be better than them, nor let 'some' women ridicule other women; they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not

repent, it is they who are the 'true' wrongdoers" (Qur'an: Al-Hujrat (The Private Quarters): 11).

The experienced reality is that if a Muslim person comes across an abuser who initiates assault, provocation, threat, or insults against him, immediately remembers Allah's verses, he or she will be the winner in one way or another, because he or she followed Allah's guidance. Allah, Glory be to Him:

"The 'true' servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them 'improperly', they only respond with peace" (Qur'an: Al-Furqan (The Criterion: 63).

Satan is forbidden from creating discord between the righteous people, and instead, harmony dissolves strife and what it may result when the clashes and conflicts are exacerbated. Allah also says:

"Good and evil cannot be equal. Respond 'to evil' with what is best, then the one you are in a feud with will be like a close friend" (Qur'an: Fusilat (Perfectly Explained): 34).

Allah extinguishes the signs of evil, which were ignited by Satan between the aggressor and aggressed one. That would result in averting any form of a crime from being committed by the aggressor against the aggressed one. For instance, it saved him from being injured, robbed, raped, ransacked, or killed due to his reaction of anger.

Severe beating and its complications, leading to both parties to imprisonment or transferring one of them to the hospital to treat physical injury, were barred and stopped. Otherwise, the penalties that wait for both of them of imprisonment and a fine could be expanded to more other people who could be family members, friends, relatives, or neighbors. That situation may cause the death of one of them. This is the aftermath of the satanic influences. Only words uttered by an individual whose soul is sick may involuntarily come out and initiate all these regrettable tragedies. Allah, Glory be to Him, warning people from saying any aggressive, improper, illegal, illicit, antisocial, immoral, or vice language. Allah says:

"He said: O my people, why do you hasten to do 'They are' those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness and do not knowingly persist in sin—and who forgives sins

except Allah?" (Qur'an: Ali-Imran (The Family of Imran): 134)

With the remembrance of Allah and His verses, Allah is immunizing His servants as long as they follow the divine approach in His Book, which warns them from falling into disobedience. On the other hand, what Satan markets to them contain a package of maliciousness and malevolence, which were already mentioned and warned against by Allah when saying: "Tell My 'believing' servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind" (Qur'an: Al Isra (The Night Journey): 53)

Muslim's Relationships with Muslims and Non-Muslims

Every Muslim person is required to have his relations with people smoothly and nicely ongoing. To take that divine opportunity, people need to initiate and strengthen their relations and contacts reciprocally based on peaceful actions, kind words, and respect with mercy, justice, and benevolence. Satan is forbidden to create discord among the believers. Thus, a person must remain thankful to Allah and continue praising Him by appreciating the good times He

gave him and the bad times that He redirected from him to relieve him of worry and ease his grief.

That is why the Muslim needs to feel that Allah, the Powerful, the Mighty, and the Magnificence, is with him. He exalts whomever He wills and humiliates whomever He wills. In His hand is the kingdom. Allah says:

1. "Say, 'O Prophet,' "O Allah! Lord over all authorities! You give authority to whoever You please and remove it from who You please; You honour whoever You please and disgrace who You please—all good is in Your Hands. Surely You 'alone' are Most Capable of everything" (Qur'an: Ali-Imran (The Family of Imran): 26).

Having known all that, a Muslim person does not fear of enemy, poverty, nuisance, or oppression as long as he is in Allah's care and protection by remembering Allah in word and action by abstaining from committing sins and transgressions. Likewise, if a person is wronged by one of the public people or by his relatives; So he needs to resort to repenting to Allah. If he himself has any influence in the matter, then he needs to be remorseful for his wrongdoing. He needs to submit his affairs to Allah by seeking

contribution. That means he is checking himself with patience and certainty, and Allah will support him as He said:

- a. "Say 'O Prophet, that Allah says', "O My servants who believe! Be mindful of your Lord. Those who do good in this world will have a good reward. Remember that Allah's earth is spacious. Only those who endure patiently will be given their reward without limit" (Qur'an: Al Ahzab (The Enemy Alliance): 10).
- b. "Indeed, those who are patient will be paid their reward without reckoning." (Qur'an: Az-Zumar (The Groups: 10).

With Allah, The Truth Will Never Be Misplaced:

The Muslim trusts that his personal right is in the other Muslims' right and that his right with Allah will not be lost, misplaced, neglected, forgotten, or discarded. Suppose a person intends to do something reprehensible, such as theft, bribery, aggression, or injustice. Then, he remembers Allah and His punishment for the wrongdoings, and he or she will gain salvation. Allah's punishment in the life of this world is severe as Allah, Glory be to Him, says:

1. "And the 'mighty' blast overtook the wrongdoers, so they fell lifeless in their homes" (Qur'an: Hud: 67). As one remembers Allah's verses, one will find in his heart that holding himself back from conflict is an action embarrassing and disappointing Satan and its evil intentions. There, he will defeat Satan, and Allah's law and method will be promoted. Moreover, as he applied Allah's law, Allah saved him from the punishment in this world and the torment in the Hereafter. Allah says: Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress.

Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment" (Qur'an: Al-Ma'idah (The Table Spread with Food): 2).

Allah gives victory and full support to the people for advancing in practicing His divine instructions and making His legislation and method the highest level of everything available in the world. That is to implement their behaviors and lifestyles based on the divine legislation, which is active and unrestricted, so that people can adopt its application and follow the straightforward divine teachings. Having done so, they will obtain love, affection, mercy, and protection from evil involvement and prevent any form of getting astray. Allah says:

1. "They will cry, "My Lord! Why have you raised me up blind, although I used to see?"
2. "Allah will respond, "It is so, just as Our revelations came to you and you neglected them, so Today you are neglected."

3. "This is how We reward whoever transgresses and does not believe in the revelations of their Lord. And the punishment of the Hereafter is far more severe and more lasting" (Qur'an: Taha: 123-127).

In short, anyone who follows Allah's guidance and relies on it will become triumphant. His account will be filled with good deeds as he followed and applied Allah's legislation and method. However, anyone who follows the opposite of righteousness while engaging in destructive missions will go astray and will end up in torment. Their efforts are full of malevolence and immoralities that will make them among those who attain the wrath of Allah and will end up in misery by becoming failures.

Nevertheless, anyone who remembers Allah and starts to revise and rectify his words, actions, and behaviors has corrected himself and returned to the right path. Thus, Allah distances evils from the repentant and those who remember Allah's verses, except those who repetitively return to the wrongdoings.

To prevent recurrent satanic influences, a saved person needs to feel remorse for his wrongdoings, compensate for whatever he has stolen, pay for the damages of the injuries he caused, and resolve the problems he created. With Allah's mercy, such a person saved himself from the torment on Judgment Day by revising his statements and reactivating them to appropriateness. Therefore, anyone who was favored in remembering Allah's verses needs to be thankful to Allah for He guided him to the right path after he got lost it.

The True Meaning of Allah's Remembrance:

The true meaning of Allah's remembrance is not only with the tongue, so it is necessary to have Allah's remembrance in the heart. It alerts the mind and awakens the conscience so that a person can translate it into action. With a sympathetic and simplistic heart, Allah's commemoration welcomes him. Such a person would sincerely help the wretched person when they come to him asking for aid. That is because he remembered Allah's strong statements:

1. "Spend in the cause of Allah and do not let your own hands throw you into destruction

‘by withholding’. And do good, for Allah certainly loves the good-doers" (Qur'an: Al-Baqara (The Cow): 195)

2. "Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah's mercy is always close to the good-doers" (Qur'an: Al-A'raf (The Heights): 56).

If you sheltered a poor person, you made him happy, and if you cured a sick person or spent money on their treatment, you helped them. Similarly, if you feed a beggar and give him anything of human necessities, you have saved their life. In all those cases, you must thank Allah because He loves you. He loves you and is pleased with you. You can feel that Divine Love and Mercy by realizing that your good deeds are increasing from time to time. That means Allah bestowed His favors upon you and He pleases upon you. Hence, you need to stay with Allah, and He will be with you.

Having that prestigious status, you must be merciful so that Allah will have mercy on you, and be benevolent so that Allah will be good to you. Add that you must be a just, humble, gracious, and sympathetic so that Allah may honor

and exalt you. All in all, do not be arrogant towards Allah's servants by making show off by using your money, your position, and your knowledge. Allah says:

1. "I will turn away from My signs those who act unjustly with arrogance in the land. And even if they were to see every sign, they still would not believe in them. If they see the Right Path, they will not take it. But if they see a crooked path, they will follow it. This is because they denied Our signs and were heedless of them" (Qur'an: Al-A'raf (The Heights): 146)

Whoever Turns Away From Allah's Signs Strays From The Right Path:

And whoever turns away from the signs of Allah has definitely strayed from the path of truth in the life of this world and will live miserly and in torment on the Day of Resurrection. He will meet his reckoning recorded and dwelled in anguish, regardless of their unfocused and unintended prayers.

Allah Has already warned them from any form of arrogance, aggression, and corruption in the land. Allah, Glory be to Him, stressed that anyone who regards himself as strong enough, significant, and above others is, indeed, the opposite of all; weak, insignificant, irksome, and one of those who failed to upgrade their mind. Whatever position and wealth he possessed cannot defend him from Allah's justice. Thus, in His commands, Allah provided special pieces of advice to all people by recounting the below-stated verses of the Qur'an:

1. "'Luqmân added,' "O my dear son! 'Even' if a deed were the weight of a mustard seed—be it 'hidden' in a rock or in the heavens or the earth—Allah will bring it forth. Indeed Allah is Most Subtle, All-Aware.
2. "O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to.
3. "And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant and boastful.

4. Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys" (Qur'an: Luqman: 16 19).

In this regard, Allah stressed His Message by authorizing or commanding the Messenger to say:

1. "Say, 'O Prophet,' "O Allah! Lord, over all authorities! You give authority to whomever You please and remove it from who You please; You honor whomever You please and disgrace who You please—all good is in Your Hands. Surely You 'alone' are Most Capable of everything" (Qur'an: Ali-Imran (The Family of Imran): 26).

Road Map for the People's Way of Life

Indeed, Allah Has already set forth and explained a designated way of life for humans, and He clarified how to get that way in His statement stated below:

1. "Rather, seek the 'reward' of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good 'to others', as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors" (Qur'an: Al-Qasas (The Whole Story): 77)

That is why Allah repeatedly reminds you about His remembrance to awaken you and alert you at all times. Bring consciousness and lawful to your Lord by using your consciousness will keep you away from the Blazing and torment on the Day of Resurrection. Now, it is the right time to announce to the people that they must remember Allah. ; as you breathe, the breath comes out with Allah's remembrance and returns by Allah's will. Thus, it would help if you kept asking to sustain it and continue your life, energy,

mental capacity, physical strength, and advancement for progress in this world and Hereafter.

Therefore, whoever fears Allah's punishment and maintains Allah's remembrance, Allah confirms him for salvation in this world by taking him out of entanglement in falling into disobedience. Instead, one must struggle to get rewarded with gardens of bliss. Allah says:

1. "O man, know that your Lord is with you in every place and time; He watches all your actions, saying and doing, and He knows your intentions for good and your intentions for evil, because He, Glory be to Him, as He said in His Book: "He knows the treachery of the eyes and what the breasts conceal" (Ghafir (The Forgiver): 19). Allah, the Almighty, also said:
2. "And We created man, and We know what his soul whispers about, and We are closer to him than his jugular vein" (Qur'an: Qaf: 16).

Muslims Have Confidence in All's Remembrance

The faithful Muslim is one who trusts in Allah to the level of no return and no doubt.

Within the deep belief that Allah's remembrance will not be lost or wasted, the sincere Muslim realizes that Allah's defense is fully sufficient, but His punishment for wrongdoing is harsh. Allah's punishment may come both in the life of this world and the Hereafter. Allah, the Almighty, insists on ordering and recommending His servants to keep their relations and interactions in the best way possible as long as they are alive.

Allah, Glory be to Him, says: "Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Qur'an: Al-Ma'idah (The Table Spread with Food):

Allah promised people by saying:

"If you help Allah (observe His Commands), He will help you and make your feet firm" (not being reluctant of His help) (Qur'an: Muhammad: 7).

Your victory is an effort limited to returning to Allah. As long as you continue remembering Him and upholding His law and His method on earth as a way of life and a way of enjoyment and tranquility. Let people follow them to obtain guaranteed compassion and protection for themselves. They will be redirected from falling into sin and misguidance to adopting the light of Allah's remembrance. Allah, the Almighty, gives precautionary notice to people in His statements mentioned above.

Therefore, whoever follows Allah's guidance, Allah will spare him from evil deeds, and then Allah will write good deeds for such a believer to safe-guard him. For following Allah's instruction through His Holy Book, such a believer walks on Allah's method. Thus, in his life, he will remain to relish and prosper in his good deeds. On the other

hand, whoever prefers to follow evil's instructions by not considering reviewing his words, deeds, and plans with Allah's remembrance, Allah will make him accountable for his sins and crimes.

Therefore, it is the best choice to start remembering Allah all the time and relying on Allah's prizewinning remunerations. That will lead you to the right path by distracting and preventing the shameful acts to remain saved from the punishments that will befall him at the time of reckoning. Then, let the saved person be thankful to Allah, who guided him to do good by disengaging everything that may lure them to engage in unlawful and antisocial activities.

Allah's Remembrance Awakens Conscience

To conclude the explanation of this long theme regarding Allah's remembrance, one must realize that for a reason, Allah reminds people of His statement; 'O man, at all times, make sure you revive your conscience and distance yourself away from the Blazing Blaze on the Day of

Resurrection.' You, O man, must remember Allah as you breathe in and out, remember your soul comes out with Allah's remembrance and returns with the will of Allah, so that man's life continues.

In the hearts, it sows worship and submission to Allah by following His Qur'an and doing good deeds so that the practicing believer reaps the gardens of bliss that he cultivate for the Day of Judgment.

Furthermore, Allah's remembrance protects you from committing sins and taboos. That means it prevents you from oppressing and approaching people with aggression and tyranny. Violating Allah's law is not only a prohibition but a direct infringement and aggression against Allah. That is why there is a painstaking punishment in store for those who combat Allah's law and method. They will be exposed to it in this world and the Hereafter.

Therefore, one must avoid disobeying Allah and engaging in violation of human rights, such as consuming people's rights, deceiving them, stealing their money, and being arrogant toward them. Allah's remembrance will keep

you in a safe situation in which you live with your family and community in the best and happiest way based on mutual agreement, stability, sustainability, dignity, and decisions planned and implemented, which is far from mischievous remarks. Allah says:

1. "Rather, seek the 'reward' of the Hereafter employing what Allah has granted you, without forgetting your share of this world. Moreover, be good 'to others', as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors"

(Qur'an: Al-Qasas: (The Whole Story): 77).

EVILDOERS ARE HEARTLESS

Terrorists' hearts are empty of mercy, feeling, and sympathy, and as such, they do not have a pit of empathy and consideration for either humans or animals. An evident example applies to the likeness of the Brotherhood, Al Qaeda, and those who came before them in the past, such as the Kharijites, Qarmatians, Zinj, and other similar terrorist groups. They have always been busy spreading sedition and incitement to shed human blood! What an evil man!

- A. Where is the compassion in the hearts of those who claim to be Muslims while killing innocent people?
- B. Where is the mercy which Allah described with His Messenger?
- C. Did they have a bit of compassion for the children they orphaned after they ended their parents' lives, occupied their lands, and displaced them to eliminate their lives?
- D. Do they have mercy for the elderly seniors whom they displaced?
- E. Do they have mercy for the widows when beheading their children and husbands in front of them?
- F. Who the Messenger that they follow is?

G. Which faith instructs them to engage in cruelties and crimes that they adopted and are accustomed to?

In His Qur'an, Allah, by determining Muslim's behavior, says:

"Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do" (Qur'an: Al-Ankabut (The Spider): 45).

- A. Did the terrorists' prayers prevent them from fornication and attacking people?
- B. Did their prayers prevent them from violating human rights, destroying cities, and displacing people from their homelands?
- C. Did their prayers stop them from engaging in any evil-doing that contradicts the Divine legislation?

The Divine legislation enjoins mercy, justice, charity, tolerance, cooperation, and the spread of peace among people. It urges cooperation and non-aggression against people while calling for righteousness and piety. Nevertheless, the criminals committed all the above-cited horrendous crimes against humanity. Allah says:

1. "Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This penalty is a disgrace for them in the world, and they will suffer a tremendous punishment in the Hereafter" (Qur'an: Al-Ma'idah (The Table Spread with Food): 33). Allah describes who the losers, evils, and criminals are by saying:
2. "Say, O Prophet, "Shall we inform you of who will lose the most deeds? They are those whose efforts are in vain this worldly life, while they think they are doing good" (Qur'an: Al-Kahf (The Cave): 103-104). Allah also says:
3. "Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of

Allah. Surely Allah is severe in punishment" (Qur'an: Al-Ma'idah (The Table Spread with Food): 2).

- A. Did they follow what Allah commanded them, including to be cooperating with one another in goodness by assisting one another while not cooperating with one another in vice?
- B. Did they abstain from the behaviors of oppression?
- C. Did they refrain from engaging in hatred and animosity?
- D. How do they claim that they are Muslims while committing heinous criminal activities by wildly killing people?

Practically, even though they still claim to be Muslims, they do not belong to Islam. Instead, they believed in Satan, while denying the religion of Allah, which has been versed in the Qur'an.

THE PROPHET'S MERCY ON THE BELIEVERS

The Messenger (PBUH)'s behavior was full of mercy indiscriminately extended to his society. When it comes to his followers, he used to give no preference to one over the other, and His Lord ordained him. The Lord said:

1. "There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers" (Qur'an: Tawbah (The Repentance): 128). In addition, Allah, the Almighty, attributed, acknowledged, and ordained the Messenger to treat his companions best. Allah says:

2. "It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters.

3. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him!" (Ali-Imran: (The Family of Imran): 159).
4. "'This is' a Book sent down to you 'O, Prophet'—do not let anxiety into your heart regarding it—so with it, you may warn 'the disbelievers', and as a reminder to the believers" (Qur'an: Al-A'raf (The Heights): 2).
5. "Follow what has been sent down to you from your Lord, and do not take others as guardians besides Him. How seldom are you mindful!" (Qur'an: Al-A'raf (The Heights): 3).
6. "Say, 'O Prophet,' 'I warn you only by revelation.'" But the deaf cannot hear the call when they are warned!" (Qur'an: Al-Anbiya (The Prophets): 45).

7. "Indeed, We have made this 'Quran' easy in your own language 'O Prophet' so with it you may give good news to the righteous and warn those who are contentious" (Qur'an: Maryam (Mary): 97).
8. Similar to all the above instructions is that Allah makes clear to people the norms of the revealed Qur'an. Strengthening Allah's statements, in this verse, Allah emphasizes that the Qur'an is a revelation inspired by the Messenger. This statement stresses that even though the Messenger's speech is valuable, it is not similar to the Qur'an. The latter is a divine revelation inspired by Allah to His Messenger. Thus, the two are not comparable. Allah says:
9. "Your fellow man is neither misguided nor astray.
10. Nor does he speak of his own whims.
11. It is only a revelation sent down 'to him'

12. He has been taught by one 'angel' of mighty
power

13. And great perfection, who once rose to 'his'
true form

14. While on the highest point above the horizon"
(Qur'an: An-Najm (By the Star): 2-7).

The previous verses confirmed this as when stating that the revelation means "the Qur'an" that statement falls under Allah's confirmation as, He, Glory be to Him, says:

"Indeed, We have made this 'Qur'an' easy in a clearly understandable language 'O Prophet' so perhaps they will be mindful" (Qur'an: Ad-Dukhan (The Smoke): 58)

There is an explicit purpose for preventing Muslims from standing by those who did not follow Allah's Clear Book but instead associate Allah's guidance with other instructions. Indeed, these are the people who waste their time in inappropriate practices while influencing others to their illicit behaviors. On Judgment Day, they will be accountable for failing to put Allah's legislation, method,

and lifestyle into practice during their life in the world. Thus, in the Hereafter, they will lower their heads, regretting what they neglected in their world of opportunities for salvation. Then, they would appeal to their Lord by saying, as Allah informed us in His statement:

1. "If only you could see the wicked hanging their heads 'in shame' before their Lord, 'crying:' "Our Lord! We have now seen and heard, so send us back, and we will do good. We truly have sure faith 'now'!" (Qur'an: Sajdah: (The Prostration: 12).

Explicitly, that is a divinely early warning against abandoning the Qur'an, which was given to all people in advance. Anyone who follows the Qur'an while he or she is a believer of the Holy Book must adopt the Qur'an's instructions, legislation, method, and sermon. Then, they must put into application everything that is about or related to fulfilling their covenants towards applying what was commanded by Allah so that they can achieve safety and wisdom based on Allah's remembrance. Following and practicing Allah's ordainments would direct them to salvation.

Such a saved person is that who does not follow anything other than Allah's noble verses. He or she is among those who obeyed Allah and persisted in applying what the Messenger conveyed to them of the Holy Scripture's clear verses. Their reward is to enjoy the higher levels of paradise and bliss for what they did for good. Allah described that as:

1. "The only 'true' believers in Our revelation are those who—when it is recited to them—fall into prostration and glorify the praises of their Lord and are not too proud" (Qur'an: Sajdah: (The Prostration: 15)).

Unlike these providential groups, those who abandoned Allah's Holy Book and did not follow what the Messenger conveyed of Allah's verses of wisdom are subject to enter hellfire and subsequent tragedies. They did not follow the warning given to them by the Prophet, which was to maintain remembering Allah's verses.

However, they followed manmade narratives and satanic customaries that misled them from the right path. That means they adopted falsified and fabricated stories

instead of Allah's verses. Worse, they adopted these stories to be their absolute references, legal sources, lifestyle road map, and principles while unlawfully attributing them to Messenger. Allah says:

1. "Yet when Allah alone is mentioned, the hearts of those who disbelieve in the Hereafter are filled with disgust. But as soon as those 'gods' other than Him are mentioned, they are filled with joy (Qur'an: Al-Zumar (The Groups): 45).

Every human being has the right to choose what they want and to have freedom of faith. Thus, those who want to take the right path in this world gain paradise's bliss and blessings because they adopted the Qur'an and applied it in their lives. That means they sincerely and seriously obeyed Allah, followed the Qur'an, and regularly applied Allah's Law. They implemented Allah's instruction, method, system, and lifestyle. Hence, their deeds were unlike those who followed Satan and its supporters. The latter group is the losers who will consequently, on Judgment Day, take the burden of their deeds, and Allah will not accept their justifications while their regrets' will not help them.

THE RETURN TO ALLAH'S BOOK

To begin by posing some apparent questions, let us get answers to the below-stated concerns:

- A. Is it not for Muslims that the time is coming closer from time to time to return to Allah's Scripture?
- B. Is it not true that what is in Allah's Scripture are good sermons, legislation, proper method, and divinely ethical culture practiced by humans?
- C. Is the Divine Message not enough to manage their affairs and solve their problems?

If the answers to all the above questions are yes, then what is forcing them to follow the narratives of misleading?

These concerns can teach people to create, initiate, strengthen, and maintain proper relationships and social dealings with each other. In this consideration, the best choice is to train people to follow the best characteristic and

system leading to the human values practiced by Allah's Messenger.

The Messenger's practices and behaviors were recorded in his resume (*sirah*) to teach people how to mold and characterize their descriptions, attributions, and behaviors.

This type of biography consists of what was already mentioned in the Holy Qur'an and requires Muslims to adopt and mimic. In this depiction, is it not that the verse is teaching us how Allah described His Messenger as a Qur'an walking on the earth? Allah commanded people, Glory be to Him, in His saying:

1. "Indeed, you have in Allah's Messenger a good example for those who hope in Allah and the Last Day" (Qur'an: Al Ahzab (The Enemy Alliance): 21).

The Messenger was carrying the divine lights in the Qur'anic verses so that people learn and know that the Messenger's Message is about restoring people's original good disposition. The Message is based on unlimited mercy, good behavior, good deeds, niceness, obedience,

sensibleness, sincerity, standard principles, and being a natural person who accepts the facts on the ground. These good qualities teach the Messenger's practices and behaviors and, as such, are the things to be mimicked by the Muslims as "*Uswatun Hasanatun*".

Allah ordained us to keep practicing these by following the Messenger's ethical footsteps based on the Qur'an. This regulates the most appropriate social dealings based on mercy, justice, benevolence, compassion, and kind words. Furthermore, Messenger's performances help the poor, needy, and destitute. It is Messenger's culture to serve against injustice.

Those who are dedicated to the performances of the Muslim's public services without fulfilling their term of office, such as to comply with trust, transparency, and fairness, commit crimes and sins. In terms of social dealing, Muslims are ordained to standardize spreading, among them, forgiveness, helping one another, trustworthiness, and being nice to one another to avoid committing crimes and sins, lest their feet fall in hellfire.

They should consider the escalating worries and stresses created by social divisions, disputes, social fractions, immoralities, ill-intended contests, power hunger-based enmities, unnecessary hatred, political conflicts, open-ended hatred speeches, and physical wars brought by religious warlord functions. Similarly, they were ordained to commit crimes leading to cause their feet to slip into the mud of shame and sins. That would take them into Hell as their soul brings them under control. Indeed, they were already warned from following the temptations of Satan. Allah says:

1. "Tell My 'believing' servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind" (Qur'an: Al Isra (The Night Journey): 53).

WHAT DOES RETURNING TO ALLAH MEAN?

Returning to Allah means returning to the truth based on virtue, mercy, justice, and charity. These qualities help people to be assisting one another, sponsor one another, and not violate human rights but call people for mutual cooperation and reciprocal relationships. These qualities are entirely different from what jurists and books of narrations call for. Allah's commandments, sermons, and means of following the ethics of virtue stated in the Qur'an do not need interpretation, dialogue, dispute, and limitation.

Allah's words are clear, and all of them call for human well-being, stability, security, and amenity so that people can live in good features of peace and security. Allah explains to us the values of returning to Allah by saying:

1. "Follow what has been sent down to you from your Lord, and do not take others as guardians beside him. How Seldom are you mindful!" (Qur'an: Al-A'raf (The Heights): 196). Allah also says:
2. "And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent" (Qur'an: Sajdah (Prostration): 21).

Those who return to Allah will never engage in the behaviors of arrogance, oppression, aggression, and self-esteem leading to consider themselves higher than others. Instead, they would maintain the establishment of praying, fasting, and performing pilgrimage. They would also maintain paying annual charities to needy people, beggars, and those who are under the poverty line. According to the Islamic ordainment, these needy persons are shareholders with wealthy persons by receiving 20/100 of the wealthy people's profits.

In that way, both groups work for social welfare based on compassion, cooperation, and corporation. They both respect the sacred human lives, respect the freedom of one's faith, and they know that nobody is culpable of others' needs and intentions. In such a lifestyle, no one follows jurists or religious elders who are all overwhelmed by self-interest and greed. They all must follow Allah's Book revealed to His Messenger, which is the Clear Qur'an that is written in a clear Arabic language and does not need an interpreter and commentator. Human exegesis leads people to stay away from the Book of Allah, which is what brings in many forms of corruption, including the destruction of cities, social division, rival religious sects, and divergent faith groups.

Those kinds of corruption have been ongoing for the last fourteen centuries to this Day. Obviously, the reason is that they disobeyed Allah and did not follow His commands.

Allah says:

1. "And hold firmly to the rope of Allah all together and do not become divided" (Qur'an: Ali-Imran (The Family of Imran): 103). And for a warning, it also says:
2. "And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient" (Qur'an: Al-Anfal (The Spoils of War): 46).

As a result of their wrongdoings, Allah sent a severe punishment to them by causing cruel people to attack them, conquer their land, rob their wealth, and enslave their youth. All in all, everyone must return to Allah to attract His benevolence by repenting to Him and renewing his lifestyle. Everyone must be remorseful of his or her act of violating human rights while returning others' rights to their original owners.

How many of the previous nations did Allah inflict torment upon? Why? Because they were wrong and arrogant as they engaged themselves in activities leading to the ruin of the land and became destructive. Their power deceived them by convincing their souls that they had the right to dominate and domesticate others. Then, they do not hesitate to occupy and confiscate their land, money, mind, morality, mentality, and manpower. Allah's determination came to them from where they had never anticipated. The Qur'an mentions how Allah's Superpower overcomes the oppressors to show them, as a lesson to be learned, that Allah's power is above their power, and His punishment is merciless when it comes to aggressors and oppressors. Allah says:

1. "And those cities - We destroyed them when they wronged, and We made for their destruction an appointed time" (Qur'an: Al-Kahf (The Cave): 59).

Allah gives more chances to His servant so that they may return to Him. Taking advantage of this opportunity, they may stay away from wrongdoings and repent to Allah so that He May forgive their sins and His wrath may be removed from them. Allah provided early warnings to the people through His Messenger by saying:" And warn, [O

Muhammad], your closest kindred. And lower your wing to those who follow you of the believers. And if they disobey you, then say, "Indeed, I am disassociated from what you are doing. And rely upon the Exalted in Might, the Merciful" (Qur'an: Ash-Shu'ara (The Poetry): 217). That is how the situation of the people of the Messenger and his companions got changed after his death – May blessing be upon him.

The Companions used to come near the faithful Messenger, sit around him, and recite the verses of Allah to him so that he could correct them as needed. Then, he would explain Allah's rulings, legislation, and wisdom that can be inferred from the verses. That is how the Divine moral values in the Book of Allah were studied. The teaching of the revelation demonstrates the principles of mercy, justice, and charity. That is why the Messenger's companions were merciful among them in the life of the Messenger of Allah as students sitting before their Great Master, Muhammad bin Abdullah.

However, when the Honorable Messenger passed away, they changed the proper Islamic ethics. First, they abandoned most of Messenger's way of life, including his mercy-based attributes. They strived among them to stages of rivalry that spread corruption among them. They

ruthlessly shed the blood of one another by resorting to initiating open-ended fights. Hence, they spread the dominion of falsehoods among them. This has resulted in chronic conflicts erupting between them one after another.

Uncountable numbers of Muslims were killed, and the Gulf of Arabia's deserts and seashores were filled with their blood. Shockingly, they brutally killed one another, despite Allah's command of them. Allah says:

1. "And hold firmly to the rope of Allah all together and do not become divided" (Qur'an: Ali-Imran (The Family of Imran): 103). Regarding this matter, Allah forbade even the slightest level of dispute to avoid physical conflicts leading to shedding human blood. Allah says:
2. "And do not dispute and [thus] lose courage and [then] your strength would depart" (Qur'an: Al-Anfal (The Spoils of War): 36)

The victims of that temptation were a large number of the people of the Prophet's house, his relatives, and a large number of his close companions. There, Allah wants to bring to our attention that those individuals are only human beings, like anybody else. They are not distinguished from the rest of Allah's creation. In reality, some people's temptations of

life overwhelmed their minds and forced them to follow their evils. This is so because they have an extreme love for the world, and it's glittering. This is what created the cruelty in their hearts, which switches between extreme love and extreme hate.

The Satan dwelling in their hearts caused enmity and hatred between them because they are human beings and not angels. Allah will reckon with all human beings on the Day of Resurrection based on an eternal formula, which is that everybody will be rewarded according to his or her worldly deeds. It is up to what they worked for. Allah says:

1. "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it" (Qur'an: Al-Zalzalah (The Earth Quake): 7-8). Zalzala: 8). Allah also says:
2. "And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged" (Qur'an: Az-Zumur (The Groups): 69). For further definition, Allah says:
3. "Say, O Prophet, "I am only a man like you, but it has been revealed to me that your Lord is only one Allah. So whoever hopes for the meeting with their

Lord, let them do good deeds and associate none in the worship of their Lord" (Qur'an: Al-Kahf (The Cave): 110).

If Allah orders His Messenger to inform people that he - as a Messenger - is an ideal human being, then how would they think he is above humanity? Allah confirms that the Messenger is merely one of His creatures. Therefore, people must not consider him as a mediator with Allah or an intercessor for people. Thus, they wrongly opine so due to their exaggeration and injustice to Allah's sanctification. Their reactions and concepts towards the Messenger indicate that they placed him in the place of the Sender (Allah). In the sight of Allah, such an action is considered aggression and not sanctifying.

On Judgment Day, having affiliation with Messenger does not offer any credit to anyone. It brings neither forward nor backward to any person. Therefore, on the Day of Resurrection, the relatives of the Messenger will not have an advantage over the rest of Allah's creatures. Only those who come to Allah with a sound heart on the Day of Resurrection by having done righteous deeds in the world will be saved. Allah says:

1. "Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing" (Qur'an: Al-Ahzab (The Combined Forces): 40)

None of the people of the Messenger's household was a shareholder with him in the Message of Allah. Thus, the calculation will be based on work in this world as the Almighty says:

1. "Every soul, for what it has earned, will be retained" (Qur'an: Al-Muddathir (The One who Covered Up): 38)

People must not believe what was fabricated by some scholars to deceive the ignorant. The ignorant people sanctified these so-called scholars until they raised them over the human level. From them, they seek help and intercession on Judgment Day. They go to their graves, pray there, and beg them so that they can answer their prayers. Why did they not rely on Allah? Who will answer them? Allah says:

1. "Indeed, those you [polytheists] call upon besides Allah are servants like you. So call upon them and let them respond to you if you should be truthful. Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [O Muhammad], "Call your 'partners' and then conspire against me and give me no respite. Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous" (Qur'an: Al-A'raf (The Heights): 196).

Allah (Glory be to Him) clarifies for the people to think about what they receive from the falsified supplications. They need to examine it with their minds and logic. The dialogue in the previous verses challenges people to reflect on the truth by exercising their minds with logic. The fact on the ground is that dead persons cannot do harm or benefit themselves, so how can they do the same for others? They may be able to help others in this world but not in the Hereafter. Allah, the Almighty, addressing His Messenger says:

2. "Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating" (Qur'an: An-Naml (The Ants): 80)

Allah also clarifies in His Book that Jesus is just like Adam, who was created from the sand. For that reason, Allah commands the followers of Jesus to sanctify Allah – their Lord - who created Jesus instead of worshiping Jesus, who was only a servant of Allah and His Messenger. Allah says:

1. "Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was" (Qur'an: Ali-Imran (The Family of Imran): 59). Allah also says:
2. "And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, "Take me and my mother as deities besides Allah?" He will say, "Exalted, are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the

unseen. I said not to them except what You commanded me - to worship Allah, my Lord, and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise" (Qur'an: Al-Ma'idah (The Table Spread Food): 118).

Indeed, this is a basic Divine formula that applies to all the Prophets sent to mankind in different eras and areas. The single objective of all of them was to inform people to worship Allah alone and avoid associating anything with His worship. That is how they would call people to follow the right path. They all informed people that everybody was created from the sand and everybody is subject to the law of death. This applies to all Allah's creatures without exception.

We are all from dust to dust. Allah says: "Indeed, you are to die, and indeed, they are to die (Qur'an: Az-Zumur (The Groups): 30).

All of them will be resurrected on the Day of Judgment to be reckoned. Here is the Prophet informing people that he is only one of the human beings. Allah says: "Say, "I am only a man like you, to whom has been revealed that your Allah is one Allah. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone" (Qur'an: Al-Kahf (The Cave): 110).

The Messenger cannot and did not ask people to sanctify him and promote myths. Thus, they should be blamed for inventing fake miracles, which are not supported by Allah and are against the Qur'an. Among the falsified miracles against the Messenger are:

1. Has the knowledge of the unseen events
2. Makes intercession
3. Heals the sick
4. Longed a border under his feet
5. Tree trunk communicated with him
6. Palm cried for him
7. Mountains trembled by seeing him, and
8. He used to make conversation with the trees.

All these myths and illusions have no place in the truth, and they completely contradict the verse cited above. Allah is ordering His Messenger to inform people that he is just a human being like them.

In this order, Allah commands His Messenger to tell people that the only advantage he has is that he is devoted to conveying to them the Message of Allah revealed to him. He says to him, "you teach them the Divine legislation and wisdom while directing them to do what is benefiting them in this world and hereafter."

What a large number of scripts authored to confuse people to make them damn, dummy, and absent-minded persons living in illusions, daydreams, and ravages. They deviated from the Divine mission of the Holy Prophet, which was to carry the Message of Islam and convey it to all people.

THE MESSENGER CONVEYED ONLY ALLAH'S VERSES

Allah, Glory be to Him, has commissioned Him to convey His Message to His servants. The Messenger, Muhammad bin Abdullah, can in no way say about Allah unless he has been charged with it. All the statements, actions, and confirmation indications of the Prophet are in conformity with the verses mentioned above. Thus, they undermine, reject, and warn against whatever was transmitted and forged by the narrators against the Messenger. They unwisely and unfairly attributed these narrations to the Companions of the Prophet, knowing that what they were transmitting were lies and distortions they called ahadith. What they mobilized for their marketing purpose to spread the narratives in targeted parts of the land are also lies and devious strategies of cheating. Their objective is to carry out their heinous works of distortion against the Message of Islam by using narratives.

They compile lies and fabrications based on hypocrisy dividing Muslims into various sects and references that struggle with each other. Worse is that there are many Muslims who still invent and invest in books with which

they deceive Muslims by spreading lies and slanders against the Messenger (peace be upon him). They targeted Muslims' basic reference and guidance by abandoning the Qur'an so that Muslims to follow their falsehoods and misguided propaganda. By creating disagreements and differences, they normalized numerous methods of Islamic teachings and thoughts. Then, it became easy for them to create and establish sects and sub-sects that facilitated rivalries among Muslims. As a result, what we witness today is divergent Muslim sects and sub-sects fighting over unknown and unclear reasons.

The copiously diffused setback of bloodshed culture has been continuing since the death of the Prophet to this day. It is high time to close the dark page in the history of Islamic propaganda (*da'wah*).

In the history of Muslims, what has been recorded are tragedies, destructions, constant tit-for-tats, slanders, defamations, displacements, demolition of homes, and brutal wars. Among the direct fruits of these manmade disasters is the making of widows and children, who are also badly neglected. That is what has been taught in Western universities under the discipline of the so-called "Islamic

Studies." Unless the custom of teaching such pathetic historical practices is turned down, the closure of the gates of the inherited disasters is farfetched. None of these tragedies is in line with what the Messenger of Islam introduced to the people.

The prolonged turmoil and its accompanying fights among the Muslim brothers must be overthrown and trashed to the depressed and dark past histories. Then, Muslims should begin to follow the Messenger Muhammad (peace be upon him). Following the verses of the Wise Qur'an would cancel all the falsified names of Islamic references written by the ancient so-called scholars and commentators. In the form of brightness, Allah's commands are the likeness of a clear crystal, and His Messenger conveyed the verses of the Qur'an to people. Then, it is the Muslims' responsibility to adopt and consider them as the only reference for the Message of Islam.

It seems that everyone is unaware of the greatness of the tasks towards clarifying the importance of the Message of Islam and the danger of fake narratives. Let us all know that it is not easy for anyone to think and implement correcting and restoring the Islamic discourse after the Muslims

abandoned the Qur'an. What was accumulated to replace the divine discourse is a huge amount of slanderous narratives. The Messenger's statements are the light and should not be mixed with messages of lies and hypocrisy.

Falsified narratives were formed to weaken and turn off the light of the Message of Islam. Thus, they are nothing but tools for creating disarray and dishonesty among Muslims. The advocates of division and extremism lead them to a permanent struggle that leaves nothing good behind.

Since when the Messenger passed away, Muslims have lived in catastrophes of dilemma, immoral contest, contradiction, hatred, and animalistic behavior. As a result, people may fall under one of two imprudent symptoms; self haughtiness or low self-esteem. Allah warning us against either of the two symptoms, says:

1. "That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous" (Qur'an: Al Qasas (The Whole Story): 83).

Such types of inconsideration may be due to the isolation and abandonment of the Qur'an, which caused the tyranny of narrations over verses.

When the public sanctified the authors who fabricated narratives, people started taking them to higher stages believing they were superhuman and saints. They also deemed that the narratives were the sayings of the Messenger and, as such, were a part of Allah's verses. With such a crooked way of thinking, they used the narratives as tools to attack others' homelands because of greed for power and wealth.

However, their procedure was implemented by engaging in killing and occupying countries in the name of Islam. The recent usurpation and occupation of Muslim lands in the name of Islam are back rooted in the pathetic histories that took place among Muslims during the early years. Thus, their concept of Islam is based on lies promoted until the leaders have employed it to achieve political goals that have nothing to do with Islam.

The people's call to Islam was specified by Allah, the Almighty, in the assignment given to Allah's Messenger. Indeed, the method of disseminating Islam has been limited

by Allah, the Almighty, and commanded His Messenger to apply it.

1. "Let them bear their burdens in full on the Day of Judgment as well as some of the burdens of those they mislead without knowledge. Evil indeed is what they will bear!" (Qur'an: An-Nahl (The Bee): 25).

Allah's Messenger had thoroughly and untiringly struggled to convince people to be Muslims, but Allah addressed His Messenger (peace be upon him) and said:

1. "And if your Lord wanted, he would not believe in all of them, all of them, so that you will hate him until they are believed to be. He wills, so let him disbelieve" (Qur'an: Al-Kahf (The Cave): 29).

Those divine commands of the Messenger in the call to Islam came with evidence of mercy and amicable manners. They never came up with evidence or proof allowing Muslims to invade other people's homelands, occupy countries, displace families, enslave women, take control of people's property, and enjoin unjustly and in aggression.

Leave alone mention committing a crime, which is more dangerous than the occupation. Knowing the level of morality and justice in Islam, do they want to justify their criminal actions against Allah and His Messenger in the name of spreading Islam? Allah commands otherwise to all people by saying, in His Almighty:

1. "And cooperate in righteousness and piety and do not cooperate in sin and aggression" (Qur'an: Al-Ma'idah (The Table Spread with Food): 2).

Certainly, there is a general divine ruling for all people, which is based on abstaining from aggression in all and in all its forms and cooperating in what benefits people and corrects their conditions. It was only after the narratives appeared among Muslims that violence, mayhem, destruction, displacement, shedding innocent blood, and open-ended wars started and spread among Muslims. That has been ongoing for the last fourteen centuries.

The hadith fabricators invented specific courses of submerging people's minds by teaching what they called "men's science" as a discipline. They set a means of classification rules both in formal and informal ways.

Distinguishing among the ahadith, they clustered them into the categorization of the wounded group, modified group, and numerous other types with strange terms that have nothing to do with the Message of Islam. They preoccupied Muslims with all of the above irrelevant teachings to keep them away from Allah's guidelines.

Allah's guidelines call upon the people to employ all forms of commonsense, reason, mercy, freedom, peace, justice, good treatment, love, and compassion in their behavior. Among the most necessary day-to-day types of guidance that Allah drew for people to refrain from wrongdoings.

These preventive measures are the prohibitions against committing suicide, killing any human being, corrupting public or private properties, and violating human rights in any way. Instead, everybody is required to endeavor to maintain sincere cooperation, prevent evildoings, and carry on missions of anti-aggression against people. By implementing such missions, everyone achieves safety for their lives and their properties.

Allah directs people to what benefits them and does not harm them, while most of the narrations caused strife and spread the discourse of hate and conflict.

Today, all that we need is to restore in our minds unyielding respect, which should be consistently and constantly given to Allah. That respect embarks from the God-given gift to humans, which is the honor of reflecting on Allah's Book.

Our reflection on the Qur'an would lead us to derive the realities of life by extracting instructions from it, facilitating us to know about the universe, and employing Allah's blessings on earth for the benefit of humankind. Such an extensive effort would enable us to turn down the four hundred years old dark pages and reverse our cultures by returning to that of the Messenger.

We need to mimic the honorable years prior to that fourteen century.

ALLAH'S MESSAGE GOES TO ALL PEOPLE

Allah says: "And We have not sent you, [O Muhammad], except as a mercy to the worlds" (Qur'an: Al-Anbiya (The Prophets): 107). Allah's Message addresses all people to persistently activate the dissemination of mercy among them, as He sent His Messenger to maintain the balance in everything and everyone (nations, races, communities, groups, friends, families, and individuals). What has been required is to extend peace and mercy to all human beings without discrimination. There, mercy becomes the actual weight of measurement by which a person's adherence to Islam is measured.

What mercy carries, as the highest meaning of humanity, is sympathy for weak persons. It commands everyone to extend a helping hand to the needy and the poor persons. Everyone must have the intention of stopping tears from their miserable eyes and standing with the truth. On the other hand, he must be preventing any form of violating and assaulting innocents. Allah orders Muslims:

1. "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in

penalty" (Qur'an: Al-Ma'idah (The Table Spread with Food): 2).

Allah forbids aggression and promises the aggressors have a painful punishment in this world and the Hereafter. Allah addresses and gives warning to those who have strayed from the right path and followed Satan's footsteps by bullying people. They arrogantly assault others' lives and livelihoods while misappropriating their monies, minds, materials, morals, and manpower and spreading corruption on the earth. Allah said about them:

1. "And those who have wronged are going to know to what [kind of] return they will be returned" (Qur'an: Ash-Shu'ara (The Poetes): 227).

When we put the balance of mercy that Allah sent with His Prophet to pass to the people, we realize its high value. Then, let us ask each other:

- a. What will the description of those who unlawfully kill people and practice terror in safe societies be? They raise fear and terror among citizens.

- b. Is it possible that those terrorists belong to the Messenger of Mercy?

c. Is it possible that they follow what Allah Has revealed to them in verses calling for justice, charity, peace, and cooperation?

On the other hand, Allah prohibits aggression against people while following the examples of the Messenger of mercy which Allah described by saying:

1. "We have sent you O Prophet only as a mercy for the whole world" (Qur'an: Al-Anbiya (The Prophets: 107)).

Where is the mercy in the hearts of those who were wretched in threatening and killing the peace-mongers of both Muslims and Non-Muslims? Shockingly, when killing innocents, they think that they are implementing mercy-based moral standards and are free from unlawful actions.

Their consciences undoubtedly died until they turned their actions to those of the wild animals. Their sick souls were measured with filth, and their hearts hardened. Then, they did not belong to the Messenger of Islam. They do not imitate his life but have gone out against the law of Allah while trying to challenge Allah and His Messenger. Satan influenced them until he convinced them to commit those

crimes that contradicted the Quran verses and legislations of the Most Gracious One (Allah). Indeed, they have left Islam in a slingshot by deserting the Book of Allah.

In Allah's Book, there are instructions and pieces of guidance instruments given to His servants, which must be followed for their multiple benefits. But, what the people of narrations practice under the Islamic slogans, such as committing terrorism and other criminal activities, are abundant and countless. They often take place in the Arab Republic of Egypt and other Islamic countries as well as elsewhere in the world. Those are the satanic actions accepted and adopted by the followers of Satan that seduce its assistants and adorn them with their criminality.

When the Day of Judgment comes, Allah (Glory Be to Him) describes their position with Satan by saying: "And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me, but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment" (Qur'an: Ibrahim: 22).

BE STICK TO ALLAH'S VERSES

The Messenger, Muhammad bin Abdullah, can only say and convey the Message of Allah revealed to him. Any statement he uttered confirms the above verses undermine what was transmitted and forged by the people of the narrations against the Messenger. They unwisely and unfairly attributed these narrations to the Companions of the Prophet, knowing they were unlawfully transmitting lies and distortions they called ahadith. What they mobilized for their marketing purpose to spread the narratives in targeted parts of the land are also lies and devious strategies of cheating. Their objective is to carry out their heinous works of distortion against the Message of Islam using narratives.

What they did was compile lies and fabrications based on hypocrisy and divide Muslims into various sects and references that struggle with each other. Worse is that many Muslims still invent and invest in books with which they deceive Muslims by spreading lies and slandering the Messenger (peace be upon him). They targeted Muslims' primary reference and guidance by abandoning the Qur'an so that Muslims to follow their falsehoods and misguided propaganda. By creating disagreements and differences,

they normalized numerous methods of Islamic teachings and thoughts. Then, it became easy for them to create and establish sects and sub-sects that facilitated Muslim rivalries. As a result, we witness divergent Muslim sects and sub-sects fighting over unknown and unclear reasons.

The copiously diffused setback of bloodshed culture has continued since the Prophet's death to this Day. It is high time to close the dark page in the history of Islamic propaganda (da'wah). In the history of Muslims, what has been recorded are tragedies, destructions, constant tit-for-tats, slanders, defamations, demolition of homes, displacements, brutal wars, widows, and children's negligence. That is what has been taught in Western universities under the discipline of the so-called "Islamic Studies." Unless the custom of teaching such pathetic historical practices is turned down, the closure of the gates of the inherited disasters is farfetched. None of these tragedies could possibly be among what the Messenger of Islam introduced to the people.

The prolonged turmoil and accompanying fights among the Muslim brothers must be the overthrow and trash of the tragic and dark past histories. Then, Muslims should begin to follow the Messenger Muhammad (peace be upon

him). Following the verses of the Wise Qur'an would cancel all the falsified names of Islamic references written by the ancient so-called scholars and commentators. In the form of brightness and the likeness of a clear crystal, Allah clarified everything as right or wrong. Then, He commanded His Messenger to convey the verses of the Qur'an to people. Now, it is the Muslims' responsibility to adopt them and consider them the only reference for the Message of Islam.

It seems that everyone is unaware of the greatness of the tasks towards clarifying the importance of the Message of Islam and the danger of fake narratives. Let us all be acquainted with that it is not easy for anyone to think and implement correcting and restoring the Islamic discourse after the Muslims abandoned the Qur'an. What was accumulated to replace the divine discourse is a huge amount of slanderous narratives. The Messenger's statements are the light and should not be mixed with suspicious and ambiguous messages of lies and hypocrisy. Falsified narratives were formed to weaken until they turned off the light of the Message of Islam. Thus, they are nothing but tools for creating disarray and dishonesty among Muslims. The advocates of division and extremism lead them to a permanent struggle that leaves nothing good behind.

Muslims lived in catastrophes of dilemma, immoral contest, contradiction, hatred, and animalistic behavior when the Messenger passed away. As a result, people may fall under one of two imprudent symptoms; self haughtiness or low self-esteem. Allah warning us against either of the two symptoms, says:

1. "That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous" (Qur'an: Al Qasas (The Whole Story): 83).

The consideration of narratives caused the isolation and abandonment of the Qur'an, which caused the tyranny of narrations over verses. When the public sanctified the authors who fabricated narratives, people started taking them to higher stages while believing they were superhuman and saints. They also deemed that the narratives were the sayings of the Messenger and, as such, were a part of Allah's verses. With such a crooked way of thinking, they used the narratives as tools to attack others' homelands because of greed for power and wealth.

However, their procedure was implemented by engaging in killing and occupying countries in the name of

Islam. The recent usurpation and occupation of Muslim lands in the name of Islam are rooted in the tragic histories of Muslims during the early years. Thus, their concept of Islam is based on lies promoted until the leaders have employed it to achieve political goals that have nothing to do with Islam.

The people's call to Islam was specified by Allah, the Almighty, in the assignment given to Allah's Messenger. Indeed, the method of disseminating Islam has been limited by Allah, the Almighty, and commanded His Messenger to apply it.

1. "Let them bear their burdens in full on the Day of Judgment as well as some of the burdens of those they mislead without knowledge. Evil indeed is what they will bear!" (Qur'an: An-Nahl (The Bee): 25).

Allah's Messenger had thoroughly and untiringly struggled to convince people to be Muslims. However, Allah addressed His Messenger (peace be upon him) and said: "And if your Lord wanted, he would not believe in all of them, all of them, so that you will hate him until they are believed to be. He wills, so let him disbelieve" (Qur'an: Al-Kahf (The Cave): 29).

Those divine commands of the Messenger in the call to Islam came with evidence of mercy and amicable manners. They never presented evidence or proof of allowing Muslims to invade other people's homelands, occupy countries, displace families, enslave women, take control of people's properties, and encourage unjustly and aggressively. Leave alone the mention of committing a crime, which is more dangerous than the occupation. Knowing the level of morality and justice in Islam, do they want to justify their criminal actions against Allah and His Messenger in the name of spreading Islam? Allah commands otherwise to all people by saying, in His Almighty:

1. "And cooperate in righteousness and piety and do not cooperate in sin and aggression" (Qur'an: Al-Ma'idah (The Table Spread with Food): 2).

Indeed, there is a general divine ruling for all people, which is based on abstaining from aggression in all and in all its forms and cooperating in what benefits people and corrects their conditions. Only after the narratives appeared among Muslims did violence, mayhem, destruction, displacement, shedding of innocent blood, and open-ended

wars started and spread among Muslims. That has been ongoing for the last fourteen centuries.

In the Arab world, mainly, these recurrent conflicts prepared the scene of the domination by the European colonials, strengthened the powers of the Zionists, and facilitated their strategic guides. Those who falsified these ahadith categorized them into various forms, including the good, the weak, the categorical, the connected acknowledgment (*mutawatir*), authentic, divine, and several other unnecessary names.

The hadith fabricators invented specific courses of submerging people's minds by teaching what they called "men's science" as a discipline. They set a means of classification rules both in formal and informal ways. Distinguishing among the ahadith, they clustered them into the categorization of the wounded group, modified group, and numerous other types with strange terms that have nothing to do with the Message of Islam. They preoccupied Muslims with all of the above irrelevant teachings to keep them away from Allah's guidelines.

Allah's guidelines call upon the people to employ their behavior with all forms of commonsense, reason, mercy, freedom, peace, justice, good treatment, love, and

compassion. Among the most necessary day-to-day types of guidance that Allah drew for people to refrain from wrongdoings. These preventive measures are prohibiting killing oneself, killing any other human being, maintaining sincere cooperation, preventing evildoings, and carrying on missions of anti-aggression against people. By implementing such missions, everyone achieves safety for their lives and properties. Allah directs people to what benefits them and does not harm them, while most narrations caused strife and spread the discourse of hate and conflict.

Today, all that we need is to restore in our minds unyielding respect, which should be consistently and constantly given to Allah. That respect embarks from the God-given gift to humans, which is the honor of reflecting on Allah's Book. We need to mimic the good years prior to that fourteen century. Our reflection on the Qur'an would lead us to derive the realities of life by extracting instructions from it, facilitating us to know about the universe, and employing Allah's blessings on earth for the benefit of humanity. Such an extensive effort would enable us to turn down the four hundred years old dark pages and reverse our cultures by returning to that of the Messenger.

NEVER ENTERTAIN FALSE NARRATIVES

To accept and act upon falsehoods means to surrender oneself to the nonsense that is based on falsehoods. Since Allah's Divine revelation cannot be transmitted to falsehoods, it is not acceptable for a true believer to surrender himself to the opposite after having been admitted to the oneness of Allah. Here are some relevant questions:

- a. Why do people surrender themselves to explicitly falsified, faked, forged, and fabricated narratives to divert Muslims?
- b. Why did they sanctify these narratives as if they were Muslims' creeds and rulings?
- c. Why do Muslims desert the Qur'an and its clear verses conveyed to them by the trustworthy Messenger?
- d. How have these piles of narratives existed and accumulated in people's minds during the last fourteen centuries?

The narratives were sanctified until they overruled the Qur'anic verses and the jurists adopted them instead of the verses. This has caused Muslims to remain in darkness, backwardness, miseries, tussles, and conflicts.

Whilst Muslims are in this situation, others of their modern nations make development and progress in terms of education, science, innovation, and livelihood. Yet, Muslims were supposed to be the most outstanding nation leading the vehicle of civilization.

That is why the verses of Allah encourage people to perform their duties exhaustively by using comprehensive knowledge, studies, thoughts, and reflections on the Book of Allah. When they succeed in overpowering their weaknesses, remembering Allah, disengaging immoralities, and going forward to self-development and community building, they can discover what is hidden in the written and reading Book (Qur'an) along with the Book of the universe (scientific studies in the earth and sky and beyond).

Do they not consider that Allah determined the case of the narratives (which are fabricated and falsified against the Messenger) in His statement:

"These are the verses of Allah which We recite to you in truth. Then in what statement (hadith) after Allah and His verses will they believe?" (Qur'an: Al-Jathiyah (The Crouching): 6).

How come Muslims give values and sacredness to these invalid human statements, after having known that Allah addressed the matter, in this and other above-cited verses, by invalidating all the sayings (of ahadith) built with the narratives?

Henceforth, I turn to Allah, begging Him to inspire the minds of the decision-makers in the world to wake up and develop a strategic plan to correct the public opinion and concept of Islam. This must be intended to create an environment in which the reference of the Message of Islam is limited to the Clear Book of Allah and its Glorious Qur'an. Such an environment will set forth a curriculum of Islamic Studies derived from the Divine legislation, sermons, morals, virtues, and other values that the verses call for. Then, the graduation of the right students, of all levels, from the religious colleges will be accomplished.

Having such a correct religious concept will remove and eradicate all poisonous impacts left in the minds of the youth. In reality, there is no way for reformation other than

returning to the Qur'an and its Divine legislation and the implementation of Allah's commandments.

Allah says: "Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember" (Qur'an: Al-A'raf (The Heights): 3) to take people out of the darkness and bring them into the light. It is enough for Muslims to remain in miserable lives as if they were like domesticated bats listening to all forms of irrelevancies.

Due to ignorance and unawareness, they compete to please their masters; they listen, accept, and obey all silliness, inapplicability, and inappropriacy.

CONCLUSION

In conclusion, this research aims to correct the concept of referencing Islam by shedding light on the spread of numerous complex ideas and ideologies among Muslims. These ideologies were unlawfully mixed with the Islamic culture to disseminate messages contrasting, comparing, contesting, or coexisting with the Qur'an. Initially, they served as a parallel with the Message of Islam and remained continuous until they were about to replace the Qur'an. The Qur'an calls for peace, security, humanity, harmony, happiness, integration, and social progress, while ideologies and narratives call for the opposite of all.

To succeed in their illicit goals, the founders of the ideologies argue that their artificial narratives (ahadith) are collaborative and equal to the Qur'an. To gainsay, I decided to shed light on the right path to clarify the truth from their falsified stories and heresies while revealing the pure and clear Message of Islam.

I illuminate some of the most pinpointed blessings that Allah promised to reward the righteous people, include to protect them from suffering and miseries on the Reckoning Day. It is their merit to obtain tremendous

rewards for living in the world with the best lifestyle and tranquility, free from aggression, oppression, assault, and intimidation. That is the highest level of gratification. During their lifetime, they prevented and prohibited all or most of the wrongdoings depicted in the Noble Qur'an and applied most of Allah's instructions. Following Allah's Divine Wisdom, every Muslim is expected to implement Allah's legislation and commands with sincere obedience and total submission to Him.

Allah Has already made Islam easily understandable for the entirety of humankind so that they can apply the Qur'an's instructions and guidance in their day-to-day activities and affairs. The verses of the Qur'an are applicable in every era and everywhere. They cause people to avoid and refrain from maliciousness and crimes while preparing the best lifestyle for them. Then, people may collectively enjoy happiness, tranquility, safety, security, amnesty, dignity, and prosperity in a harmonious way and system.

Thanks to Allah, the Almighty, for His full help extended to me. Indeed, all the virtues and values are from Him, Glory be to Him. Indisputably, the mission is to

liberate Allah's Holy Book – the Qur'an from the aggressive narratives made up by dictators and liars. Disclosing the origin of their deceiving narratives means taking people out of the darkness into the light.

Finally, the Qur'an will remain active and effective until the last Day. It will be addressing the people as if it is directly speaking with them, to guide them to the right path, which shows them the way of life, which is based on a reasonable, enjoyable, comfortable, and causing content mentally and materially at public and private scales.

