

Causes of the Qarunic phenomenon

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INTRODUCTION

Praise be to Allah, who made justice the basis of life, and urged the share in livelihood and treatment, and peace and blessings be upon our master Muhammad, the best who called for moderation and the rejection of greed and tyranny.

After all, the Holy Qur'an is an integrated way of life and a comprehensive constitution that regulates all human affairs, whether in relation to God, society or even himself. It is not just a book of worship and recitation, but contains divine legislation that defines moral values, regulates economic and social transactions, and lays the foundations for justice and equality in societies. Through him, man finds guidance in all aspects of his life, because he sets the principles that guarantee him happiness in this world and prosperity in the hereafter.

Hence, the Qaruni phenomenon comes as one of the most prominent examples of violating these Quranic values, so the topic of "the causes of the Qaruni phenomenon" is one of the important issues that deserve research and study, because of its impact on societies, as it reflects the great economic disparity, and the spread of a culture of arrogance and pride in wealth, as well as embodying greed and tyranny that leads to the collapse of moral values, and through this research, we will highlight the reasons that lead to the emergence of this phenomenon, so that we can understand its roots and ways to address it.

We ask God to help us in providing a comprehensive study, and that this research be a valuable addition that contributes to spreading awareness about the dangers of this phenomenon and ways to reduce it.

Relevance of the topic

The study of the causes of the Qaruni phenomenon is of great importance due to its negative impact on society, as it leads to the spread of greed and pride in wealth, which causes class inequality and corruption. Understanding this phenomenon helps to address it and reduce its effects by promoting the values of justice and social solidarity, and encouraging the responsible use of wealth to serve society as a whole.

OBJECTIVES OF THE STUDY

The study of the causes of the phenomenon aims to achieve a set of goals, including:

- 1- Identify the main causes that lead to the emergence of this phenomenon.
- 2- Study the economic, social and ethical factors that contribute to the spread of this phenomenon.
- 3- Illustrate the effects of tyranny by wealth on individuals and society.
- 4- Promoting the values of justice and social solidarity.
- 5- Spreading awareness about the dangers of financial greed and the importance of balance in the use of wealth.

Search problem

The Qarunia phenomenon is one of the social and economic phenomena that reflect negatively on individuals and societies, as it leads to the spread of financial tyranny and wealth superiority, which contributes to the spread of the class gap, the absence of social justice, and the increase in corruption and exploitation, and despite religious and moral warnings of the dangers of arrogance with money and disregard for the rights of others, but this phenomenon is still clearly manifested in various societies, which raises questions about the reasons for its spread.

Accordingly, this research seeks to analyze the roots of the Qaronian phenomenon.

Causes of the continental phenomenon

There are several reasons presented by the Holy Qur'an, and urged us to pay attention to them and be careful, so that the believer is not like Qarun and infect him like what hit him, and the following is a presentation of the most important reasons according to the following demands:

First Requirement

Envy

Envy language: is the source of his envy: envy and envy, envy, envy, envy, envy, and means envy: wished that his grace and virtue would turn to him, or take it away, he is envious^{0.1}

Envy idiomatically: "It is the wish for the disappearance of the blessing of the envious to the envious".²

The envy for the sake of things and the most dangerous in the nation, because the envious person with his envy objected to the order of God and his giving to the servants, and is not satisfied with what he divided for him, and when he sees a person blessed by God with grace his heart is filled with envy, hatred and hatred, and this undoubtedly indicates the malice of the soul and injustice and lack of faith faith that distracts it from falsehood.

Envy was the first sin that God disobeyed in heaven, when Satan envied Adam, peace be upon him, for the honor and virtue granted by God, and Satan refused to prostrate to Adam out of arrogance and envy, as the Almighty said: 1 1 Lm Li Li Mug Meh brainmm mi mi ng nh nakh ni ni ni haj they are⁽³⁾.

This envy prompted Satan to arrogance over God's command, claiming superiority unjustly, as he gave reason priority over compliance with God's command, and based on a wrong analogy by claiming the superiority of fire over clay, which was the reason for his expulsion from God's mercy, and thus became the first to disobey God because of envy⁴.

Envy was also the first reason for committing the first major crime on earth, which is the murder of Cain his brother Abel out of envy and aggression, the Holy Qur'an clarifies this in the Almighty's saying: 1 Ten T

See¹: The Surrounding Dictionary, Majd al-Din Abu Taher Muhammad ibn Yaqoub al-Firouzabadi (d. 817 AH), edited by: Heritage Investigation Office at Al-Resala Foundation, supervised by: Muhammad Naim Al-Arqsousi, Al-Resala Foundation, Beirut-Lebanon, 8th Edition, 1426 AH - 2005 AD: 1/277.

Definitions², Ali bin Muhammad bin Ali Al-Zain Al-Sharif Al-Jurjani (d. 816 AH), investigated and corrected by a group of scholars under the supervision of the publisher, Dar Al-Kutub Al-Ilmiyya Beirut-Lebanon, 1st edition, 1403 AH - 1983 AD: 1/87.

Surah³ Al-A'raf: Verse 12.

⁴ See: al-Muhir al-Wajeez, Ibn 'Atiyyah: 3/469, Keys to the Unseen, al-Razi: 14/207-209.

T T T Thr Thz Then Th Thi Thi Fe Qi Ka Ka Ke Ki Ki Lamli Ma M Nr Naz Nm Nin ⁽¹⁾, when God accepted Abel's offering, because he was righteous and sincere in his intention, while Cain's offering was not accepted, which ignited The fire of envy in his heart, blinded his vision, and was the cause of corruption himself and committing a great sin, which is the killing of his brother ⁽²⁾, where it leads to the spread of feelings of hatred among individuals, and envious seek to harm those who envy him, which weakens the bonds of love and harmony and increases social division.

Envy is the first seed and the main cause of the phenomenon Qaronia, where Qarun envied Moses and his brother Aaron, peace be upon them, for what God blessed them with from prophecy and infancy, and represent his envy after Moses exceeded them peace be upon him sea, and made Habura Aaron, which is the head that brings the offering, Qarun said: If the prophecy of Moses and the altar and the offering to Aaron, and I am not in that of anything, Moses said to him: This was done by Allah, and Qarun said to him: "I do not believe you on this," and Qarun and those who followed him retired from among the children of Israel, and he had a lot of money and dependence³.

This is what prompted Qarun to feel jealousy and unfair competition, which increased his arrogance and superiority, he saw that his wealth and influence give him the right to a higher status, so he rebelled against God's orders and used his money to spread corruption and oppose the call of truth brought by Moses, peace be upon him.

Envy is not on something specific, but "Whoever is concerned with God Almighty with great blessings in religion and the world, people dispute envy and prostitution" ⁽⁴⁾ with everything God gives to the slave, there will be an envious person who wishes to remove what God has given him.

"Whoever envies is hostile to God and hostile to His grace, because whenever God brings anyone a blessing that we will repay against its owner, it is as if he is hostile to God who gave it, and is hostile to it." ^{5 67}

The Messenger of Allah (may Allah's peace and blessings be upon him) also warned us about it in concerted hadiths, and called it (the disease of nations) because of its extreme seriousness by saying: (The disease of the nations before you: envy and hatred)) ⁱⁿ⁸ another hadith forbidden by the Messenger of Allah

⁽¹⁾ Surah Al-Ma'idah : Verse 27.

² See: Tafseer al-Qur'an al-'Azim, Ibn Kathir: 3/73, Tafsir al-Maraghi, Ahmad al-Maraghi: 6/97.

³ See: Bahr al-Uloom (Tafsir al-Samarqandi), Abu al-Laith Nasr ibn Muhammad ibn Ahmad ibn Ibrahim al-Samarqandi (d. 373 AH), d.t., d.t.: 2/618, al-Kashaf, al-Zamakhshari: 3/430, al-Jami' al-Ahkaam al-Qur'an, al-Qurtubi: 13/310.

^{Keys4} to the Unseen, al-Razi: 11/336.

^{Zahrat5} al-Tafsir, Abu Zahra, 4/1717.

⁽⁶⁾ Surah Al-Falaq: Verse 5.

⁷ Tafsir al-Maraghi, Ahmad al-Maraghi, 30/268.

⁸ Sunan al-Tirmidhi, Muhammad bin Isa bin Surat bin Musa bin Al-Dahhak, Abu Issa (d. 279 AH), investigated by: Ahmed Muhammad Shaker, Muhammad Fouad Abdul Baqi and Ibrahim Atwa Awad, a teacher at Al-Azhar, Mustafa Al-Babi Al-Halabi Library and Press Company - Egypt, 2nd Edition, 1395 AH - 1975 AD, chapters on the attribute of resurrection, chips and piety on the authority of the

(may Allah's peace and blessings be upon him), where he said:(Do not envy, do not hate, do not spy, do not feel, do not argue, and be the servants of Allah our brothers))⁽¹⁾, for this is considered envy a social disease that destroys individuals and corrupts societies.

It is clear that envy is the basis of enmity and the source of evil, and a source of tyranny, rebellion and corruption of faith, and is one of the most prominent factors that contribute to the spread of corruption, as it weakens moral values, and increases strife and tensions between individuals, as well as its damage leads to the spread of prostitution, aggression, aggression and discrimination between people, which leads to opposition to the stability and progress of society.

Second Requirement Misunderstanding of religion

The approach of Islam is fixed and its truth is one Follow what God commanded us to do in the Holy Qur'an and what His Prophet commanded us to do, and he showed us **the words of the Almighty:** This ² is one of the greatest verses that indicate the completion of the Islamic religion and the fullness of grace on Muslims, one of the greatest blessings of God on this nation is Islam, where God completed their religion, so they do not need another religion, nor a prophet other than their prophet (Peace be upon him and his family), and for this God made him the seal of the prophets, there is no halal except what is permissible, and no forbidden except what God forbids, and no religion except what God legislated, Islam is the religion that God approved for humanity, and it is the only acceptable way to God ⁽³⁾, this verse confirms that Islam is a complete religion that includes all aspects of life, and that it is the greatest blessing that God has accepted for his servants.

⁴In this verse, a warning to the Islamic nation against following others or receiving from them or quoting their methods and following their path, if you listen to what the Jews throw at the stimuli of sedition and respond to them and what calls you to, you will disbelieve after your faith⁵.

The Prophet (may God bless him and his family and grant him peace) was keen to clarify the concepts of religion and its legitimate purposes and after people moved away from the time of the Prophet's era and

Messenger of Allah (peace and blessings of Allaah be upon him), 4/644, Hadith number: 2510, Musnad of Imam Ahmad bin Hanbal, Abu Abdullah Ahmed bin Muhammad bin Hanbal bin Hilal bin Asad Al-Shaibani (T: 241 AH), investigated by: Shuaib Al-Arnaout - Adel Murshid, and others, under the supervision of: Dr. Abdullah bin Al-Mohsen Al-Turki, Al-Resala Foundation, 1st Edition, 1421 AH - 2001 AD, Musnad Al-Zubayr bin Al-Awwam, may God be pleased with him: 1/29, Hadith number: 1412.

Sahih¹ Muslim: The Book of Righteousness, Connection and Manners, Chapter on the Prohibition of Envy, Hatred and Management, 4/1983, Hadith No. 2559.

(2) Surah Al-Ma'idah (The Table): Verse 3.

³ See: Tafseer al-Qur'an al-'Azim, Ibn Kathir, 3/22.

Surah⁴ Al-Imran: Verse 100.

⁵ See: Tafsir al-Manar, Muhammad Rashid bin Ali Rida (d. 1354 AH), Egyptian General Book Organization, d.t., 1990 AH: 4/15, In the Shadows of the Qur'an, Sayyid Qutb: 1/438.

virtuous centuries, methods of religiosity based on ignorance appeared among people, so heresies spread, and false articles appeared and each sect adopted false assets, and its rules were established without guidance from God, so they turned to sin and they think that they are doing well, and the correct religion is still in shortage as much as it lacks knowledge and increased ignorance, and for this the war that exists today It relies on the weakening of religion by drying up the sources of religious and legal knowledge, so that the nation is exposed to systematic ignorance in order to reduce the Islamic religion in the nation.

The Messenger of Allah (may Allah's peace and blessings be upon him) said:(Islam began as a stranger, and will return as it began as a stranger, so blessed are the strangers)⁽¹⁾, and it was said in the meaning of the hadith: "Islam began in the individual people and a few, then spread and appeared, then the shortage and breach will follow him so that it does not remain except in the ones and the few also as it began"²), and God still instills for this religion an implant that uses them to spread his religion in the horizons, and God prevails over his command, but most people do not know.

The misconceptions of religion that were manifested in the personality of Qarun, as mentioned in Surat Al-Qasas, reflect a deep corruption in belief and behavior, as a result of arrogance and greed, and his distance from the guidance of God, and his actions and attitudes showed a clear deviation from the divine teachings, and the wrong understanding of the religion in which Qarun fell appears in several similar manifestations in our contemporary time, where they can be linked through the following points:

1- Believing that money is a source of personal credit:

Qarun: I think that his wealth came thanks to his knowledge and efforts, ignoring that God is the source of blessings, Qarun said: **(But I have knowledge of me)**,⁽³⁾ This misunderstanding prompted him to vanity and believe that he is above all, and that he does not need God's guidance.

Today: Many believe that their financial or material success is only a sign of their self-efficacy, ignoring God's favor and the rights of others to this money.

2- Denial of Social Responsibility:

Qarun: He thought that money is his own property only, and he has no social responsibility, which made him refuse to perform the rights of the poor and needy from his money, God Almighty said: **(And the best as God has bestowed upon you)**.⁴

Today: We find a category of wealthy people who do not adhere to their responsibility towards society, and consider money a private right without the duty to spend on the poor or support charitable projects, and this leads to the denial of God's right and people's right to money, God Almighty said: I have no vision⁽⁵⁾.

3- Boasting of worldly appearances:

Qarun: Qarun believed that money and adornment are evidence of its value and status and went out on his people in his adornment, boasting of his wealth and power, God Almighty said: **(He went out on his people in his adornment)**.⁽⁶⁾

Sahih¹ Muslim: Kitab al-Iman, chapter explaining that Islam began as a stranger and will return as a stranger: 1/130, Hadith no. 145.

2Al-Minhaj Sharh Sahih Muslim ibn al-Hajjaj, Abu Zakariya Muhyi al-Din Yahya ibn Sharaf al-Nawawi (d. 676 AH), Dar Revival of Arab Heritage - Beirut, 2/2 edition, 2/177.

Surah³ Al-Qasas: Verse 78.

Surah⁴ Al-Qasas: Verse 77.

Surah⁵ Ad-Dhariyat: Verse 19.

Surah⁶ Al-Qasas: Verse 79.

Today: This behavior is manifested in manifestations of exaggerated boasting, such as displaying luxury properties either on the site or on social media, which reflects the boasting of the manifestations of the world and excessive attachment to it and its temptations.

4- Vanity and bad treatment of others:

Qarun: He considered himself above others because of his wealth, which made him deal with others badly, whether through arrogance and bullying them or refusing to advise them, and this bad treatment was a natural result of his mistaken belief that he was distinguished thanks to his money.

Today: This appears in some people who are jealous because of their position or money, and treat others inferiorly, ignoring the value of humility that religion advocates.

Islam urges us to have good morals in treating people and being kind to them, as the Holy Prophet (peace and blessings of Allaah be upon him) said: "God loves kindness in all matters"¹God² loves kindness and softness in all matters, yet we see the frequent spread of bad treatment in the streets, institutions, and even inside homes, the problem is that we overlook simple things and ignore them, but they have a great impact, can you imagine if someone whenever he sees you I spread peace to you with a blank face without being Among you the slightest knowledge, you will certainly feel close to him, and a hidden love, and the biography of our Messenger (peace be upon him) is a witness to his good dealings with all people, witnessed by the enemy before the friend, where God commanded charity and told the Almighty that he loves benefactors.

5- Ignoring the balance between this world and the hereafter:

Qarun: He focused on the world and neglected to work for the hereafter, and considered money as a means to achieve his happiness in life only.

Today, we find this in many people who focus on accumulating wealth without paying attention to moral values or spiritual goals.

These mistakes in understanding religion and its basic values are not just a personal slip, as the wrong understanding of religion that led Qarun to tyranny is repeated today in various forms, and the story remains a warning to the nation of the danger of moving away from the correct understanding of religion, and the consequent corruption in morals and society.

- I see one of the most important reasons leading to the misunderstanding of religion nowadays is ...

The absence of real knowledge of the Holy Quran and the Sunnah of the Prophet, as well as the lack of wide and deep knowledge of the opinions of previous scholars, and what we complain about today of the lack

⁽¹⁾ Al-Jami' Al-Musnad Al-Sahih Al-Mukhtasar from the Things of the Messenger of Allah - may God's prayers and peace be upon him - his Sunnah and his days (Sahih Al-Bukhari), Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Jaafi, achieved by: Muhammad Zuhair bin Nasser Al-Nasser, Dar Tuq Al-Najat, 1st Edition, 1422 AH, Kitab Al-Adab, Chapter of Kindness in the whole matter: 8/12, Hadith number: 6024, and in Sahih Muslim: The Book of Peace, Chapter on the Prohibition of the Beginning of the People of the Book with Peace and how to respond to them: 4/1706, Hadith no: 2165.

⁽²⁾ Kindness: against violence, which is the softness of the side and the gentleness of the act, Lisan al-Arab, Ibn Manzur: 10/118.

of scholars and the scarcity of jurists, and this facilitates the way for advocates of sedition and corruption fascinate their opinions in various areas of life and the surrounding cultural influences may cause the transformation of religious concepts, and also political forces can use religion in revisionist ways to serve their goals.

We see today the committed and conservative of the teachings of the religion of God in the eyes of society late and did not keep pace with civilization, and Islamic rites became less and less in Muslim societies, and retirement from his teachings, "and that many people understand Islam wrongly, but some see it from the angle from which the hypocrites see it, we do not find him fully belonging to him, and we do not find him feeling responsible for him, and we do not find him seeking to cherish and exalt him, and we do not find him humiliated for the sake of his appearance on the whole religion, even if the idolaters hate it, and the reason for this The lack of their faith and ignorance of this religion, and that they took it as a heritage and did not take it in practice, and did not take it in relation to God, and did not take it in relation to it, and this is a mistake in perception¹", so blessed is the one who adheres to his religion in this deviant society, O God, we seek refuge in you from sharing with you something that we know, and asking for your forgiveness for what we do not know.

Third Requirement

Love of the world and its belongings

Let us first know the meaning of the world: lowly is mean it is vile, i.e.: despicable close to meanness, inferior, unimportant, DNA is Dan and lowly, and the world was called because it is low and delayed hereafter, as well as the lower heaven is near to us, and the future: the hereafter, and the urgent: the world.²

As for its possessions, the Almighty said: 1 1 What is the ³⁴ goods of this worldly life and separated it in another verse, and the Almighty said: 1 Yr Yz Y Yen Yi Y Ah Bh Bhm Tj ⁵ T H Y T This means "good for people to love the desires of women, sons, and a lot of money of gold and silver, and good horses, and cattle from camels, cows and sheep, and the land taken for planting and agriculture⁶", for this is the world's goods and adornments.

The worldly life has been mentioned in the great Qur'an in many places, and among these places is not what praises the world, but it is to warn against it, and to show its truth with little importance, God has told us that the world is all chattels, so the pleasure of the world is temporary and short, interrupted and does not remain, it disappears with the demise of the world, the Almighty said: 1 Hajj Ham Khaj Khm Saj Sakh Sakh Sam Sah Sakh Sam Sakh Sam Noise ⁽⁷⁾, ie: "O people, the bliss that hastened you in the life of the world, but a little extent you enjoy it for you adults and then die, and the hereafter is the house of stability that does

^{A1} book of lessons by Sheikh Muhammad al-Hasan al-Dedew al-Shanqeeti, Muhammad al-Hassan Ould Muhammad nicknamed (al-Dedew) al-Shanqeeti, audio lessons transcribed by the Islamic Network website, <http://www.islamweb.net>, the book is numbered automatically, and the part number is lesson number: 15/31.

² Al-Ain, Al-Farahidi, 8/75.

Surah³ An-Nisa: Verse 77.

⁴ See: Bahr al-'Uloom, Samarqandi, 1/319.

Surah⁵ Al-Imran: Verse 14.

⁽⁶⁾ Facilitated interpretation, a group of professors of interpretation: p. 51.

⁽⁷⁾ Sura Ghafir: Verse 38.

not disappear bliss is a resident ⁽¹⁾. God has described it as the baggage of vanity;²³ He also said: " Why do I have a brain mug mm mi mi ng nahh nakh nam ni ni haj they ⁴), means: fun which is one's work in the world in what he enjoys and distracts him from what benefits him in life for life, and playing: is absurdity, i.e.: an analogy to the speed of its demise from its people as boys play, and then they return tired without benefit ⁵).

And that God Almighty shows the reality of the world more, he has represented it to us, because of the proximity of proverbs by conveying the intended meaning in a concise form and imagining it in the mind, the Almighty said: 1 Mug Mhm M Ng Nakh Nam Nh Haj They are Yeh ^{Yeh Yah Yeh Yeh Ah Bah Tha Tha (6)}. It resembles the state of the world in its decoration, luster and speed of its demise with the water that came down from the sky, and the earth sprang with it, and colors grew from crops and fruits, but soon it withers This plant and becomes fragile and agreed separated by the wind and nothing remains of it, so the world looks beautiful, flowering, sweet and fresh, and suddenly you do not find anything in your hands of it⁷, as well as the likeness of its possessions to a flower, just as the flower blooms and withers and departs, so does life He said: 9191 nam nn ni ni yi g h e m a b ^{m (8)}, i.e.: "Do not concern yourself with their bliss, because it is the flower of the world that quickly perishes",⁹ as well as the Messenger of Allah likened it to the tree in which the passenger stays and then leaves and leaves it, the Messenger of Allah (may Allah's peace and blessings be upon him) said:(What is mine and what belongs to the world, I am in this world only as a passenger who stayed under a tree, then went and left it)).⁽¹⁰⁾

Also, Allah Almighty likened the situation of those who love this world to the fact that they are like those who buy something despicable at a high price, they have sold their hereafter with their bodies, so it is nothing but a losing deal, the Almighty said: 1 I have what we see n ni ni i r yim yi ^{vi (11)}, for the sake of the pleasures

¹ Tafsir al-Maraghi, Ahmad al-Maraghi: 24/74.

Surah² Al-Imran: Verse 185.

³ Al-Jami' al-Ahkaam al-Qur'an, al-Qurtubi, 4/302.

⁽⁴⁾ Sura Al-Ankabut (The Spider): Verse 64.

See⁵: The Long Sea in the Interpretation of the Glorious Qur'an, Abu al-Abbas Ahmad ibn Muhammad ibn al-Mahdi ibn Ajiba al-Hasani al-Anjari al-Fassi al-Sufi (d. 1224 AH), edited by: Ahmed Abdullah al-Qurashi Raslan, Dr. Hassan Abbas Zaki - Cairo, d.t., 1419 AH: 4/318, Tafsir al-Mazhari, al-Mazhari Muhammad Thana Allah, edited by: Ghulam Nabi al-Tunisi, Al-Rushdiya Library - Pakistan, d.t., 1412 AH: 7/214.

⁽⁶⁾ Al-Kahf: Verse 45.

⁷ See: Al-Khawatir, Al-Shaarawy: 14/8922-8923.

Surah⁸ Taha: Verse 131.

⁹ Al-Khawatir, al-Shaarawy, 15/9456.

¹⁰ Sunan al-Tirmidhi: Chapters of Asceticism: 4/588, Hadith No.: 2377, and the pronunciation of it, Sunan Ibn Majah, Ibn Majah Abu Abdullah Muhammad bin Yazid Al-Qazwini, and Majah the name of his father Yazid (d: 273 AH), investigated by: Muhammad Fouad Abdul Baqi, House of Revival of Arabic Books - Faisal Issa Al-Babi Al-Halabi, Book of Asceticism, Chapter Like the World: 2/1376, Hadith: 4109, Musnad Ahmad: Musnad of the Many Companions, Musnad Abdullah bin Masoud - may God be pleased with him: 6/241, Hadith: 3709.

⁽¹¹⁾ Al-Baqarah: Verse 86.

as if it were an interrogation, an exclamation, a reproach, have you had enough of the world, which is with Allah not equal to the wing of his mosquitoes, as the Messenger of Allah said: (If the world were modified with Allah, the wing of a mosquito would not be watered by an infidel from it))⁽¹⁾ For the world is not equal to Allah as a weight of an atom and is worth nothing.

Despite showing the reality of the world and the reality of its possessions and showing that the world's deceptive possessions are material; tangible, seen, audible, but the scourge of love of the world affects the hearts of most people for the weakness of faith and the absence of piety, and those who are overcome by the desires of the world, if they hit them made them blind and corrupted all the world, m, few think that the world is a temporary stage that is not repeated, and it is a test stage and we must exploit it in reaping eschatological gains and reaping good deeds, and staying away from what God forbade us, so whoever cares about the hereafter does not The world deceives him and its ephemeral pleasures, here lies the strength of faith in the person, and here people are distinguished by their rank of faith.

It is clear from the above that the world has few possessions, and the world is mortal, and its life is short, and that it is the farm of the hereafter, it is a house of work, affliction and gaining reward, O Lord bring us in this world is good and in the hereafter is good and we are protected from the torment of fire.

Fourth Requirement Competition for the world

Didn't Allah urge us to compete in the Holy Qur'an? Why is competition for the world one of the reasons that lead to the emergence of Qaronia in people?!

Competition is a language: the same thing in souls and preciousness, and breaths in the sense of: competing in it and desired, and competition in something: the intensity of the desire for it on the face of the match in the vineyard, and they competed in it, that is: they desired^{0.2}

Sunan¹ al-Tirmidhi: chapters of asceticism, chapter of what came in the humiliation of the world against Allah Azul: 4/560, Hadith number: 2320, and the pronunciation of it, and Sunan Ibn Majah: The Book of Asceticism, chapter like the world: 2/1376, Hadith number: 4110, at length with a slight difference.

See²: Gharib al-Hadith, Abu Suleiman Hamad bin Muhammad bin Ibrahim bin Al-Khattab Al-Basti known as Al-Khattabi (d. 388 AH), investigated by: Abd al-Karim Ibrahim al-Gharbawi, his hadiths came out, Abd al-Qayyum Abd Rab al-Nabi, Dar al-Fikr - Damascus, d.i., 1402 AH - 1982 AD: 2/31, al-Sahih Taj al-Lughah wa Sahih al-Arabic, Abu Nasr Ismail bin Hammad al-Gohari al-Farabi (d. 393 AH), edited by: Ahmed Abd al-Ghafour Attar, Dar al-Ilm li-Malayin - Beirut, 4th edition, 1407 AH - 1987 AD: 3/985, Asas al-Balaghah, Abu al-Qasim Mahmoud ibn Amr ibn Ahmad al-Zamakhshari Jarallah (d. 538 AH), edited by: Muhammad Basil Oyoum al-Sud, Dar al-Kutub al-Ilmiyya, Beirut-Lebanon, 1st edition, 1419 AH – 1998 AD: 2/292, Lisan al-Arab, Ibn Manzur: 6/238, al-Ibanah in the Arabic language, Abu Munther Salamah bin Muslim bin Ibrahim al-Sahari al-Awtbi (Omani Ibadi) relative to Awtep, an area in Sohar that was called in the past: Utab al-Khayyam (d. 511 AH), edited by: Dr. Abdul Karim Khalifa and others, Ministry of National Heritage and Culture - Muscat - Sultanate of Oman, 1st edition, 1420 AH - 1999 AD: 4/398.

It was said that competition is that each of the competitors should show the strength of himself¹, and the origin of the competition is to prevail in the precious thing if it is scarce on it, and its origin is from the soul;²

Competition idiomatically: not far from the linguistic definition, but based on it, and derived from it.

It is defined as: the will to take precedence and strive for oneself to imitate the virtuous and inflict harm on them without harming others³.

We can define competition: it is a social process that makes individuals or groups combine capabilities, potential, skills, and race to reach a certain goal.

Competition is a natural part of our daily lives, where competition takes place in various aspects of life, and there is hardly a society of societies or a human gathering from it, but this competition may be positive, and it may be negative, we will explain each of them as follows: -

1- Positive competition (Mahmoud): What is embedded in the human instinct of love of competition and keenness to collect the precious, but it directs this human tendency towards the love of goodness and increase from it, so their competition was directed to the right goal, and the origin of this type of competition is that the believer competes in other things, so he sees who is more obedient than him to God and closer, and imitates him, and seeks to precede him in order to reach not on the grades, and this competition is Mahmoud and urged by Sharia in the Qur'an and Sunnah, there are many One of the verses that urge to hasten and race in good deeds and obedience, and after God described the bliss of Paradise in the Holy Qur'an mentioned competition, the Almighty said: 1 **Zam** Aj Amma Ghaj Gham ⁽⁴⁾, that is: "Let those who wish to anticipate desire to obey God"⁽⁵⁾, and this means that God Almighty is the one who invites us to this competition, and orders us to do so, and this is the greatest evidence of the high status of this bliss, the Almighty said: **{So keep the good deeds}**⁽⁶⁾, and he said: 1 **L did** ^{not have a mug mhm mi mi ng nkx (7)}, and he said: 1 ⁸ 1 ^{nhm} (), and he said: 1 ¹ ^{th and then then thin thi} ⁹ ^{thi} (), and also said: 1 ¹⁰ ^{bh} ¹¹ These Qur'anic texts talk about the performance of obedience, good deeds, worship, forgiveness, and depict a race to a goal or reward, which is the bliss of Paradise, closeness to their Lord, and calls for competition, hastening, and striving for this

Language¹ Standards, Ibn Faris, 4/461.

² See: Ruh al-Bayan, Abu al-Fida al-Istanbul: 10/372, and Tahrir wal-Tanwir, Ibn 'Ashur: 30/207.

See³: Vocabulary in the Strange Qur'an, Abu al-Qasim al-Husayn ibn Muhammad, known as al-Ragheb al-Isfahani (d. 502 AH), edited by: Safwan Adnan al-Daoudi, Dar al-Qalam, al-Dar al-Shamiya - Damascus - Beirut, 1st edition, 1412 AH: p. 818, and al-Kafwi, p. 672.

Surah⁴ Al-Mutaffifin, verse 26.

The⁵ merits of interpretation (Tafsir al-Qasimi), Muhammad Jamal al-Din Saeed bin Qasim al-Hallaq al-Qasimi (d. 1332 AH), edited by: Muhammad Basil Oyouun al-Sud, Dar al-Kutub al-Ilmiyya - Beirut, 1st edition, 1418 AH: 9/434.

Al-Baqarah⁶: Verse 148.

Surah⁷ Al-Imran: Verse 133.

Surah⁸ al-Mu'minun: Verse 61.

Surah⁹ As-Saffat: Verse 61.

Surah¹⁰ Al-Waqi'ah: Verse 10-12.

(¹¹) Al-Hadid: Verse 21.

great permanent place¹, and that the Messenger of Allah (may Allah's peace and blessings be upon him) said: (Performing in everything is good except in the work of the Hereafter)) (

⁽²⁾³ It means being careful in everything from the things of the world, but the things of the hereafter are not slow down, but rather progress and accelerate them, and this means that there must be competition and competition in the things of the hereafter, and opportunities must be seized⁴

But if the competition in this world is for the sake of achieving a precedent or sufficiency that Muslims dispense with, such as a scientific innovation or an economic precedent, and they do not remain dependent on their enemies, with the intention of drawing closer to God, and coveting His paradise and His satisfaction, and with attention to all other works of the Hereafter, which are represented in descending on the rule of God Almighty in everything that one comes and claims, then that is good and praiseworthy, because it does not depart from being the work of the Hereafter⁵ For example, competition in seeking knowledge or competition in self-development, or competition to reach its place serves the nation and guides it to the right, so if you see who God opened to him with knowledge and acts of righteousness, and who opened it with goodness and righteousness, then the spirit of competition moves in you to be an example or better than him, and God Almighty has commanded us that the world in our hands is directed towards the work of the hereafter, in the words of Glory be to Him: **{And seek while Allah has given you the abode of the Hereafter}**⁶).

Now we talk about the crux of our topic, and our main issue, which was one of the most prominent characteristics of Qarun, namely:

2- Negative competition (blameworthy): It is the one whose goal is to reach personal interests (competition for the world's goods) without thinking about the hereafter, and leads you to do evil, and to prevent a duty or take a haram, and to attack the rights of people and arises to harm others. This is what the Prophet (may Allah's peace and blessings be upon him) warned against when he said: "So preach and hope for what pleases you, for Allah is not poverty, I fear for you, but I am afraid that the world will be simplified for you as it was simplified for those who were before you, so you will compete." Where they competed, and perish as you destroyed them)⁽⁷⁾ the world if opened to people led to their expansion in the permissible, and then expand in the prohibitions, they fall into competition, and it is not enough then what comes to them, but they want more and more, and it does not matter in any way gets money halal or forbidden, and this is the blameworthy competition leads to the turnout of people to the world and away from the hereafter, so hearts change and harden and are preoccupied with ephemeral pleasures and inattention afflict them, they perish as those who were before them who chose Minimalism.

Today people are in a strange and majestic race, changing souls, who has more balance, who has more money, and from his house is more luxurious, and from his car is better and classier, and his clothes are

See¹: In the Shadows of the Qur'an, Sayyid Qutb: 1/475, 5/2988, 6/3463, 6/3488

Sunan² Abi Dawood: Kitab al-Adab, Bab al-Rafaq: 4/255, Hadith: 4810.

³ Al-Ta'ada: "Slowing, Slowing down and sobriety", Al-Ain, Al-Farahidi: 8/97.

⁴ See: Sharh Sunan Abi Dawood, 'Abd al-Muhsin ibn Hamad ibn 'Abd al-Muhsin ibn Abdullah ibn Hamad al-'Abbad al-Badr, audio lessons transcribed by the Islamic Network website, <http://www.islamweb.net>:10/547.

⁽¹⁾ Competition for the <https://www.islamweb.net/ar/article> world.

Surah⁶ Al-Qasas: Verse 77.

⁷ Sahih al-Bukhari: Kitab al-Maghazi, chapter: 5/84, no: 4015, and Sahih Muslim: Kitab al-Zuhd wa'l-Raqa'iq: 4/2273, no: 2961.

better, and many, many compete for the world, and competition may lead to those who give up their faith, morals and principles to own what they want, and this is what leads to avoidance, contempt, prostitution, aggression, elongation on others, and falling into sins, and reprehensible competition may fall in everything using all the things forbidden by Islam, and we have forbidden The Messenger of Allah (may Allah's peace and blessings be upon him) said about him ((Do not compete))¹⁰ and the slave who is keen on the world competing for its exclusivity is never satisfied, and the Messenger of Allah (may Allah's peace and blessings be upon him) believed when he said: ((If the son of Adam had a valley of gold, he would love to have two valleys, and his mouth would not be filled except with dust, and Allah would repent for those who repent))⁽²⁾.

The wonder of those who know the truth of the world and its contempt and then he competes with people and antagonizes them in order to win the world and get its chances, even at the expense of his religion, principles, morals and virility and was Hassan Basri⁽³⁾ may God have mercy on him says: "Whoever competes with you in your religion competes with him, and whoever competes with you in your world throws it into his throat."⁴

The righteous people realized the lowliness of this competition and that the world is not worth the wing of a mosquito with God with all that ignited in their lives the flame of honest competition, so they took advantage of the times, and invested ages, and became higher, and higher knowledge and work;⁵

So, through the foregoing, we see competition for the world, its money and its possessions, as a characteristic of those who do not believe in God, so do we leave the earth in ruins?

Sahih1 Muslim: The Book of Righteousness, Connection and Etiquette, Chapter on the Prohibition of Conjecture, Competition, Controversy and the like: 4/1985, No. 2563.

Sahih2 al-Bukhari: Kitab al-Raqa'iq, chapter on what is avoided from the fitna of money: 8/93, Hadith no. 6439, and Sahih Muslim: Book of Zakat, chapter If the son of Adam had two valleys, he would have sought a third: 2/725, Hadith no: 1048, with a slight difference.

⁽³⁾ Al-Hasan Abi Al-Hasan Al-Basri Mawla um Salamah and Al-Rabie bint Al-Nadr or Zaid bin Thabit Abu Saeed Imam one of the imams of guidance and Sunnah threw fate and is not correct narrated from Jundub bin Abdullah and Anas and Abdul Rahman bin Samra and the stronghold of bin Yasar and narrated by Ayoub and Hamid and Yunus and Qatada and created was a scholar collector confidence hopeful hermit brave of the bravest people of his time and was the offer of Zindah Shubra said Ibn Aliyah died in the year 110 AH and was said to be born was the year 21. See: Tahdheeb al-Tahdheeb, Abu al-Fadl Ahmad bin Ali bin Muhammad bin Ahmed bin Hajar al-Asqalani (d. 852 AH), Encyclopedia of Systems, India, 1st Edition, 1326 AH: 2/263, Summary of the Gilding of Refinement of Perfection in the Names of Men, Ahmed bin Abdullah bin Abi Al-Khair bin Abdul Alim Al-Khazraji Al-Ansari Al-Saadi Al-Yamani, Safi Al-Din (d. after 923 AH), investigated by: Abdul Fattah Abu Ghuddah, Islamic Publications Office. / Dar Al-Bashaer - Aleppo / Beirut, 5th Edition, 1416 AH: 1/77.

⁽⁴⁾ Etiquette of Al-Hasan Al-Basri, his asceticism and sermons, Imam Jamal Al-Din Abi Al-Faraj Ibn Al-Jawzi, investigated by: Suleiman Al-Harsh, Dar Al-Nawader, 3rd Edition, 1429 AH-2008 AD: p. 68.

Adab⁵ al-Hasan al-Basri, Ibn al-Jawzi: 65.

Of course not, God Almighty ordered us to reconstruct and seek a halal livelihood and enjoy the permissible, and to build it in order to seek the hereafter, and stay away from all that God forbade us from the forbidden, do not grieve for what we missed in it, we do not eat each other and we do not hate each other for something that is ephemeral and temporary pleasure, the door is open for those who wanted to compete with their peers to get the best in money, housing, compound and clothing, but they are all restricted by keeping them away from the haram and the Almighty said: **{And do not forget your share of the world and the best as God has bestowed upon you}**¹⁾, it is okay for a person to work for his world, but without forgetting his hereafter, and it is okay to make his house beautiful, but without forgetting his grave!

Fifth Requirement

Seduce the devil

Seduction in the linguistic sense: seduce seduce Guya: is the difference of rationality, corruption in the thing, preoccupation with falsehood, seduced by false wishes, and temptation: misguidance^{0.2}

As for the terminology, it is defined in its truth and concept as convincing others that right is wrong and wrong is right, or that the heart of the truth is false and falsehood is right, and thus he does the ugly act believing that it is doing well³.

Satan is the hidden enemy and the most influential on the sons of Adam, he does not leave an opportunity to corrupt their morals and beliefs, and inherits enmity and hatred among them, therefore, it is no wonder that the Qur'anic verses and hadiths of the Prophet are repeated in explaining the danger of this enemy, warning them of it and securing them from its⁴ evil. That is: Satan declares his enmity to you by seducing him and his whispers and his malice, but he calls his followers to go astray, to be the owners of fire, and you only have to antagonize him the most enmity, and contradict him and lie with what tempts you⁵, his goal is to call for following the passion, and the pleasures of the world to lead the servants astray to sins and sins and lead them to permanent torment from where they do not feel.

Satan has vowed to seduce all the servants, the Almighty said: 1 1 Tha and then three cm⁶⁾ and because of his refusal to prostrate to Adam, peace be upon him, God expelled him from his mercy, and after he gave him the grace of attention, which is to postpone the delay and destruction of Satan until the Day of Resurrection, and when he secured the destruction rebellion and overwhelmed, he swore by the glory of God that he will lead the children of Adam astray by decorating desires and introducing likeness to them, and lead

Surah¹ Al-Qasas: Verse 77.

See²: The Entirety of the Language by Ibn Faris, Ahmad bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (d. 395 AH), edited by: Zuhair Abdul Mohsen Sultan, Al-Resala Foundation - Beirut, 2nd Edition, 1406 AH, 1986 AD: 1/687, Language Standards, Ibn Faris: 4/399, Asas Al-Balaghah, Al-Zamakhshari: 1/716.

3Al-Nabaa Information Network, Seduction, Prepared by: Haider Al-Jarrah

<https://annabaa.org/nbanews/2014/11/264.htm>.

⁽⁴⁾ Surah Fatir: Verse 6.

⁵ See: Tafsir al-Maraghi, Ahmad al-Maraghi, 22/108.

Surah⁶ p. 82.

them to sins and sins and to disbelief⁽¹⁾ He is trying by various means to trap man in his traps and take him out of the way of God, the Almighty said: 1 Smell every sleeve did not ⁽²⁾, that is: excluded from all the faithful servants whom God saved for obedience and infallibility from misguidance and disobedience, or they saved their hearts to God, they have escaped the temptation of Satan and his machinations³.

The seduction was at the beginning of his tours with the father of mankind Adam and Eve, peace be upon them, the Almighty said: 1 Open a trap mouth rude Qom Kaj ⁽⁴⁾, advice: is to make an effort to seek good in the right of others, and swear to them that he is their guide for what is good for them, that is: that the devil cursed God Ghar Adam peace be upon him with a false oath, and Adam thought that does not swear by God is a liar, and Satan was the first to swear by God falsely, when he swore Adam peace be upon him thought that he was honest and was tempted by him ⁽⁵⁾ He seduced them by showing advice with the underarms of cheating, and that Satan does not come to man and orders him to evil and forbids him from good directly, but rather takes the soul as a means of seduction through waswasah, which is his oldest weapon, and what brought Adam peace be upon him out of Paradise except the whispers of Satan, the Almighty said: 1 I have no vision nm nam ni yer yam ^{yum yin (6)}, and despite Satan's lack of physical weapon in misguidance, he seduced more creation with his whispering, the Almighty said: 1 Ka Ka Ki Ki Lam ⁽⁷⁾ And waswasah is: the speech and hidden thoughts that he throws into the chests of people and is heard only by the soul, so he addresses it and orders it to do evil and forbids it from what is known, and because the soul is a sign of evil, it is considered one of the strongest entrances to seduction for man. The Almighty said: 1 Etc. **Why do I** have a mug of **brain mm mi mi ng nh nakhnam ni ni haj** they are ⁽⁸⁾, Although Allah has told us: " ⁹ **The weakness of the** human soul in the face of physical and worldly desires, pleasures and temptations, has given Satan ease of influence and quick response from the soul¹⁰, and among the reasons that lead to the seduction of the ill-wisher soul and its persistence: failure to obey, aversion to worship, distance from kinship, and preoccupation with the world; And then he stumbles in returning to himself and forbidding her from her guilt, and it is difficult for him to quit and stay away from what she called him from the reproaches, so he surrenders to her completely leading to destruction, and this is the goal of Satan, and therefore the Qur'anic verses stipulate a warning against the soul, the Almighty said: 1 Sound deaf noise pump add Tah Zam Aj Amma ⁽¹¹⁾, Valhwa is the strong motive for every tyranny, and every transgression, and every disobedience, and that the human

¹ See: Jami' al-Bayan, al-Tabari: 21/240, Jami' al-Ahkaam al-Qur'an, al-Qurtubi: 15/229, Tafsir al-Qur'an al-Azim, Ibn Kathir: 7/72.

⁽²⁾ Surah p., verse: 83.

^{See3}: Anwar al-Tanzil wa Asrar al-Ta'wil (Tafsir al-Baydawi), Nasir al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi (d. 685 AH), edited by: Muhammad Abd al-Rahman al-Marashli, House of Revival of Arab Heritage – Beirut, 1st edition, 1418 AH: 5/35.

^{Surah4} Al-A'raf: Verse 21.

⁵ Tafsir Ruh al-Bayan, Abu al-Fida al-Istanbul, 3/145.

^{Surah6} Taha: Verse 120.

⁽⁷⁾ Surah An-Nas: Verse 5.

⁽⁸⁾ Sura Yusuf: Verse 53.

^{Surah9} An-Nisa: Verse 76.

⁽¹⁰⁾ The ways of the accursed Shaytaan in misleading the slaves
<https://www.islamweb.net/ar/article>.

^{Surah11} An-Nazi'at: Verse 40.

being is a human being with this prohibition, and this jihad, and this height, and not a human being to leave himself to her whims, under the pretext that this compound in nature, and who deposited himself readiness for the army of passion, is the one who deposited the readiness to hold the reins, and forbade the soul from him and to use this in the fear of the place of his Lord Galilee^{great (1)}, and the soul does not straighten up only Mujahid, and does not acquiesce only Bmsabra, and can only know its medicine and treatment.

Therefore, Satan does not have a trick and power with which to fight the sons of Adam other than waswasah, but he practices it in a variety of ways in misleading the souls of the servants, we mention some ways of Satan seducing the soul:

1- Decorating the ugly and ugly of good deeds: When a slave accepts to do good, he adorns him with evil deeds to keep him away from good deeds, the Almighty said: 1 1 In the Qi Qi Ka Ka Ki Lam Li Ma Nnr^{Nm} (2), i.e.: Satan adorns man with his bad deed, and he sees it Well, this is the curtain that blinds his heart and eye, so he does not see the dangers of the road, and he does not improve his work because he is assured of his good work, which is bad, and this is the affliction that pours him Satan is against man, and leads him astray³ from him.

The Almighty also said: This⁴ adornment comes in the form of justifications that Satan gives to his victims to justify their actions, so the one who commits adultery, and the one who commits immorality adorns him that he exercises his personal freedom, and the one who steals and embezzles adorns him that he uses this on the costs of life, and the one who assaults infallible blood without right, adorns him that he proceeds from a legitimate and national duty, and perhaps jihadi and the service of Islam and Muslims, and who practices dictatorship, oppression and injustice adorns It preserves the unity of the people and their cohesion from sectarian and ethnic calls, and that the national interest requires this, and you find it good to collect money and take care of it and show its owner that he is wise in his behavior, who looks at the consequences of things, and continues to do so until he falls into scarcity, fraud and deception, all by portraying these sins as intelligent, discernible and reasonable⁵

2- Deception: - Satan deceives the mind and tries to convince it that many of the forbidden things are halal in reality, so he starts to scare him If you leave this job, where will you find another job! And how will you live! And how will your children live! Do you want to become poor? And you will not find a helper for you, so a person fears that poverty, so he does what is forbidden and the Almighty says: 1 1 Tkh has been done and then JahJm Hajj Ham Khaj Kh SajSakh Sakh Sam Sahih⁽⁶⁾, that is: The devil has an entrance that fears poverty, and orders you to sins, sins and incest⁽⁷⁾, for example, a Muslim who sells alcohol, drugs and other forbidden things, or who lies in his trade, or who takes a usurious loan to build a house or do a specific

¹ See: In the Shadows of the Qur'an, Sayyid Qutb, 6/3819.

(2) Surah Fatir: Verse 8.

³ See: In the Shadows of the Qur'an, Sayyid Qutb, 5/2927.

Surah⁴ Al-Ankabut (The Spider): Verse 38.

The⁵ Shaytaan adorned them with their deeds, Hassan Ahmed Al-Ammari
<https://khutabaa.com/ar/article> .

Surah⁶ Al-Baqarah: Verse 26.

⁷ See: Al-Jami' al-Ahkaam al-Qur'an, al-Qurtubi: 3/328, Tafsir al-Qur'an al-'Azim, Abu al-Fida Ismail bin Omar bin Katheer al-Qurashi al-Basri and then al-Dimashqi (d. 774 AH), edited by: Sami bin Muhammad Salama, Dar Taiba, 2nd edition, 1420 AH - 1999 AD: 1/700.

project This is what Satan seduced that this He tells him that you need it and you do not have another way and do not want to exploit people, but you want to cover your family and yourself, so what is the sanctity in that! How often such things happen today among people and deceive many Muslims to follow the path of taboos and obscenities, even though Allah has told us that Satan is their source, as the Almighty said: 1 Faj Fah Trap Mouth Rude Qom Kaj Kah Kah All how much to do for him ⁽¹⁾.

3- Trivializing sin: It minimizes sins and sins in the eyes of a person, so he says to him why do you repent if you do, and your sin is small and not equivalent to the one who kills and steals, you for their act did not do anything and do not need repentance, the owners of big sins are only repent You are not guilty and continue to seduce him like this talk in them sin against him and keep him away from repentance.

4 Blocking the remembrance of God: The biggest goal of Satan is to repel the believer from worshipping God, so he is very careful to prevent the slave from being preoccupied with the remembrance of God, so he seduces, adorns, whispers and misleads until the memory is distracted from his remembrance, and the thankful for thanking him, and the next to the Qur'an for reciting it, as well as the advisor for his advice to the servants, the Almighty said: 1 We are nakh nam ni ni hajthey ⁽²⁾, when he hears the call to prayer at dawn on a dark cold night, he comes to the Muslim and says to him, "Sleep, the bed is warm and you are tired and exhausted, sleep A little, what a beautiful bed, sleep and rest, and this little take it a little bit more until the time of prayer goes, which is one of the greatest deeds, the most keen thing Satan is keen to keep people away from him is prayer times and miss the prayer on the slave The Messenger of Allah (may Allah's peace and blessings be upon him) said: (The devil knots on the rhyme of the head of one of you if he slept three knots hits each knot on you for a long night, so lie down and if he wakes up and remembers Allah, the knot is dissolved, if he performs ablution, the knot is dissolved, if he prays Dissolved knot, became active good soul otherwise became malicious self lazy))⁽³⁾, deliberately Satan to distract the human being from the obligations and duties, and if he can not on the believer strong faith, tended to distract him from the desirable of business, and all that prepared the believer to recite the Qur'an work and whispered to him with ideas and temptations, and if he could not prevent it, trying to distract him from contemplating the verses of the Qur'an and understanding their meanings, and no mention of good but find the devil where ugly and alienated.

6- Igniting enmity: This matter is no less dangerous than what was mentioned above, when Satan sees the familiarity between the believers and their harmony and their meeting on their word and compassion, this is what makes him jealous, which leads to raising the causes of division, intersection and hypocrisy between them, and sowing the seeds of strife and igniting enmity and hatred, as the Almighty said: 1 Tr Tz has been ten t t t t th and then then thithi in in qi qi ka ka km ⁽⁴⁾The⁵ Messenger of Allah (peace and blessings of Allaah be upon him) said: ((The devil has not been worshiped by worshipers in the Arabian Peninsula, but

Surah¹ Al-Ma'idah (The Table): Verse 90.

⁽²⁾ Al-Ma'idah (The Table): Verse 91.

Sahih³ al-Bukhari: Kitab al-Tahajjud, chapter on the Shaytaan's contract on the rhyme of the head if he does not arrive at night: 2/52, Hadith no: 1142, Sahih Muslim: The Book of Travelers' Prayer and its Shortening, chapter on what was narrated about those who slept all night until it became: 1/538, Hadith: 776.

⁽⁴⁾ Al-Isra: Verse 53.

See⁵: Zahrat al-Tafsir, Muhammad ibn Ahmad ibn Mustafa ibn Ahmad, known as Abu Zahra (d. 1394 AH), Dar al-Fikr al-Arabi, d.t., d.t.: 8/4401.

in the harassment among them))⁽¹⁾This² means when Satan knows that he cannot distract the believers from worshipping God, he seeks to spoil relations between them by sowing envy, hatred, and sedition, and harassment includes personal disputes, estrangement between relatives, disputes between Muslims and the separation of their gathering.

Today, what is practiced of injustice and for which wars and conflicts without a goal or purpose between Muslims destroyed homelands, killed thousands and displaced millions, and security went and corrupted relations, and sedition abounded, and ignorant behaviors and morals and nervous calls appeared, but it is the fruit of Satan's temptations for bad and ugly deeds, and responds to him from the weakness of his faith and corrupted his morals, and less knowledge and obliterated his vision, so the keen Muslim should seek refuge in God from the evil of Satan and his polytheism, and to be insightful of the faces of his cunning and tricks even He can escape from them, and to transcend himself from her desires, as desires are the mail of sins and bad deeds, there is no god but Allah How much Satan stood in the way of the son of Adam until he took him out of the straight path, and because of that he received unhappiness and misery in this world and torment in the hereafter.

Because our Islamic religion does not accept from us except all love, friendliness, harmony and compassion, the Prophet (peace and blessings of Allaah be upon him) said: ((Like the believers in their kindness, compassion, and sympathy like the body if a member complains about it, the rest of the body falls to him with vigilance and fever))⁽³⁾, disagreement and division lead to the weakness of the Islamic society, while cohesion and sympathy strengthen it, and this reflects the true faith, O Lord adorn us with the adornment of faith.

Sixth Requirement

Bad company

The Prophet (may Allah's peace and blessings be upon him) ordered to accompany the good and pious people, because good companionship takes you to Paradise, the great companion leads his owner to success in this world and the farmer in the hereafter, while the bad companion will be bad for his owner in his religion and world, because man is affected by those who accompany him The Messenger of Allah (may Allah's peace and blessings be upon him) said: (A man is on the religion of his friend, so let one of you look at those who disagree)⁽⁴⁾, and therefore the issue of companionship is one of the important issues, as it is an issue of religion before it is an issue Worldly.

Sahih¹ Muslim: The Book of the Attribute of Resurrection, Paradise and Hell, chapter on the harassment of Satan and his sending to sedition of people and that with every human being we are a companion: 4/2166, Hadith no. 2812.

2Al-Minhaj Sharh Sahih Muslim ibn al-Hajjaj, Abu Zakariya Muhyi al-Din Yahya ibn Sharaf al-Nawawi (d. 676 AH), House of Revival of Arab Heritage - Beirut, 2nd Edition, 1392 AH: 17/156.

³ Sahih Muslim: Kitab al-Bir, al-Salalah wal-Adab, chapter on compassion, sympathy and solidarity among the believers: 4/1999, Hadith no. 2586.

Sunan⁴ Abi Dawood: Kitab al-Adab, chapter on those who are commanded to sit: 4/259, Hadith no: 4833, Sunan at-Tirmidhi: chapters on asceticism: 4/589, hadith no: 2378.

The company of bad in our time has magnified its danger and worsened, because of the severity of its impact, it is many risks of serious damage, and its pillar is immediate interests, mortal pleasures, temptation and misguidance, and because of it virility, virtue and status fall, and religion, morals and honesty are lost, and sins, sins and betrayal abound, and despicability, foolishness and humiliation increase, and the friend of bad has become a problem that the family and society suffer from in various economic and social classes, and God has warned us of bad friendships, because of their bad consequence, God Almighty says: ¹That is, every friendship will be turned against enmity on the Day of Resurrection, except for friendship based on faith and piety².

Also, Allah Almighty shows the image of the oppressor biting the fingers of remorse on the Day of Resurrection for what is excessive in the side of Allah, and how to be sad and blame himself for the company of a bad friend who misled him and kept him away from the path of truth and guidance, the Almighty says: I have what we see n ni i i r yz yin ³ yi yi y i m m The miserable day of the greatest panic in the company of a bad friend has seduced him and pushed him away from the straight path and veered him into a bad fate!

It was said:

**About a person, do not ask and ask about his peer, for every peer in comparison follows the example
If you are in a folk, the owner of their choice ... And do not accompany the robes and redeem with the robes⁽⁴⁾**

When you want to know a person comprehensive knowledge of morals, customs and qualities, do not ask about the person himself, but ask who is with him, so a person does not accompany anyone except to take him from his qualities or give him, and do not accompany the good people to rise with them and do not descend your level with the bad, how many young people were good, obedient to his Lord, performing his worship, righteous to his parents, diligent in his studies, mentioned by good among people, so he is in line with the bad owners and sits them under the pretext of entertainment, and you only see something Something he followed them and was affected by their speech and their cunning methods, and tricks, and acquired their qualities without feeling, make him commit things that may have negative effects on him in his life, drugs, for example, are the results of bad company, as they may lead to the destruction of the future of man and the need for a bad reputation in his life, and lead him to destruction and loss. This is the reality of the situation of many young people today, and this is why the Messenger of Allah (may Allah's peace and blessings be upon him) said: ((Do not accompany only a believer, and do not eat your food except pious))⁽⁵⁾ man has a mind that distinguishes good from evil, so flee from the friend of bad and avoid it.

Surah¹ Az-Zukhruf: Verse 67.

² See: Tafsir al-Maraghi, Ahmad al-Maraghi, 25/107.

Surah³ Al-Furqan verse: 27-29.

Literature⁴ of the world and religion, Abu al-Hasan bin Muhammad bin Muhammad bin Habib al-Basri al-Baghdadi, known as al-Mawardi (d. 450 AH), Dar Al-Hayat Library, d.i., 1986: p. 166.

⁵ Sunan Abi Dawood: Kitab al-Adab, chapter on those who are commanded to sit: 4/259, Hadith: 4832, Sunan at-Tirmidhi: Chapters on asceticism, chapter on what was mentioned in the company of the believer: 4/600, Hadith: 2395, Musnad Ahmad: Musnad of the many companions, Musnad of Abu Sa'id al-Khudri (may Allah be pleased with him): 17/437, Hadith: 11337, with a slight difference, which is (do not accompany him).

An example of reality: My brother in a period of his life accompanied a group of young people, and this group was having fun and playing in life, forgetting worship or leaving it with false excuses, what I found only my brother has printed their temperament and leave his prayers, low academic level, worsened his morals, even in his dealings with his family, and my mother noticed that and realized the reason for his change and gave him advice to leave them, but to no avail, and after several months there was a dispute between my brother and this group and left them, he stayed away from them But their temperament remained in my brother, and after a while it happened that he entered the life of my brother a man with good reputation, not a month has passed since that, but my brother has returned to his prayers, which my mother was unable by various means to restore and his commitment to it, and all his life changed for the right guidance until we knew that my brother had been affected by this righteous man, and he was taking him with him to the mosque, and my brother returned better than he was previously, praise be to Allah in that, and the Messenger of Allah (may Allah's peace and blessings be upon him) said: ((The best friends with God are the best for his friend))⁽¹⁾. I always hear people say in my daily life repeating the phrase :(Saheb Sahib), and I searched for the origin of this sentence for whom? I did not find it, but the sincerity of what they said is more influential than the parents and parents, and the temperament is stolen and the companionship is influential in repairing the situation and corrupting it, and that is only a test from God to test his servants and the strength of their drift to the bad, we ask God for guidance and return to the truth.

As for my opinion: After I explained to us the companionship and the extent of its impact, I see that companionship is not only the company of people, but also the company of places, the company of desires, the company of temptations, prestige, the Sultan, money and so on, is this not companionship?! Companionship is to spend with the one who accompanies most of the time and takes from his qualities without feeling, how many of us have the world's goods! As well as may accompany the human Qur'an, remembrances, prayer and to other worship and good things, God did not see a boyfriend raise the amount of his friend like the Qur'an, what a beautiful phrase What harms you if you abandon all people and the Qur'an became your companion and Anisk and your companion, and leave a question to everyone who reads my message: Do you think Qarun was influenced by Pharaoh and Haman and became like this or affected by the company of the world and its belongings!!

Seventh Requirement Not believing

Charity is a language: It is the name of what is given in charity, Al-Saad, Dal and Qaf is an asset that indicates strength in the thing in word and otherwise, and charity is singular charity, and I gave charity: I gave him charity, and from the door of charity: what a person gives charity about himself and his money, and

Sunan¹ at-Tirmidhi: Chapters of Righteousness and Connection, Chapter on what is stated in the right of neighbors: 4/333, Hadith: 1944, and Musnad Ahmad: Musnad of the Many Companions, Musnad of Abdullah bin Amr bin Al-Aas (may Allah be pleased with them): 11/126, Hadith: 6566.

charity is what I gave to the poor or to the poor, and the charity: the giver⁽¹⁾, the Almighty said: 1 Iam Ay Ay Barr Baz Bam bin⁽²⁾.

Charity idiomatically: "It is a gift that seeks reward from God Almighty³", but it is called charity, because it is a gift without an urgent reward, indicating the sincerity of its giver in obedience.⁴

Charity: "What a person takes out of his wealth on the face of the neighborhood is like zakat, but charity is originally said to the volunteer and zakat is for duty, and duty may be called charity if the owner investigates honesty in his act."⁵

Qarun's refusal to give charity is mentioned in some books of interpretation⁶, and when it comes to the subject of almsgiving, it raises an important and sensitive issue in our societies, as it means not to donate money to support others in their needs.

The money of the blessings of God Almighty to his servants, it is the strength of their living and is considered the wheel of life on this earth, and the soul by nature loves money and loves to acquire and increase it more, the Almighty said: ﴿فإن يفتح الله لك بابا من أبوابه﴾, ⁸that is: Friday and treasure, and their love for him overwhelming love, which inherits them gluttony and greed, and also inherits keenness and scarcity; Because our time has become an era of materialism in which people fight to collect money and whoever collects more lives and entertains himself more, especially with the difficulty of obtaining it at this time, and this is what drives the soul to greed and not spend for people and is limited to himself only, but even pays the person for thefts and eating rights and not giving charity and his treasure, and money becomes a goal for its owner and his biggest worries and be a prisoner of him, and sometimes non-charity is attributed To selfishness, and unwillingness to provide assistance for various reasons, may be psychological, social or economic and lack of awareness of the importance of contributing to society, as well as some may feel the need for more money, time or resources to meet their personal needs, so giving is a matter of low priority, either Qarun has refused to give and generosity and refused to give charity, but showed his exaltation and forced despite his saturation with wealth, and this behavior is the result of greed and vanity, and intense love for money, wealth and power, and most of them are similar Qarun who abstain from almsgiving, thinking that charity decreases their money, as Qarun thought, and God has

See¹: Refinement of the language, Muhammad bin Ahmed bin Al-Azhari Al-Harawi, Abu Mansour (d. 370), investigated by: Muhammad Awad Merheb, House of Revival of Arab Heritage - Beirut, 1st edition, 2001 AD: 8/277, Language Standards: Dictionary of Language Standards, Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (d. 395), investigated by: Abd al-Salam Muhammad Haroun, Dar al-Fikr, d.i., 1399 AH - 1979 AD: 3/339, Lisan al-Arab, Ibn Manzur: 10/196.

(²) Sura Yusuf: Verse 88.

³ Definitions, Al-Jurjani: p. 132.

Ornament⁴ of jurists: Ahmad bin Faris al-Qazwini al-Razi, Abu al-Hussein (d. 395 AH), investigated by: Dr. Abdullah bin Abdul Mohsen Al-Turki, United Company - Beirut, 1st edition, 1403 AH - 1983 AD: p. 96.

Kitab⁵ al-Mophradat, al-Isfahani, p. 480.

⁶ See: Bahr al-'Uloom, al-Samarqandi: 2/618, al-Kashaf, al-Zamakhshari: 3/433.

Surah⁷ Al-Fajr: Verse 20.

⁸ See: The merits of interpretation, al-Qasimi: 9/471, In the Shadows of the Qur'an, Sayyid Qutb: 6/3905, Liberation and Enlightenment, Ibn 'Ashur: 30/334.

described the condition of the hypocrites by holding hands, the Almighty said: 1 ¹ What is wrong with it¹, did they not know that the origin of blessing and capacity in livelihood is charity to the poor and needy.

And the Almighty said: 1 Rude Qom چ ² گ ک Going and leaving behind their treasure for a short time, then he returns to God as the heir³.

If one does not spend as much money as His Excellency has called, then wealth is poverty⁴

The great reward for charity has been mentioned in many verses of the Holy Qur'an and in many hadiths of the Prophet as well, the Almighty said: 1 mm nr nz nam ni ni ⁵⁶ yi i m ⁷ And the spender does not regret at the time of death, as the Almighty said: 1 By it, you will be done, and then the pilgrimage ^{of the pilgrim is the same, the Almighty said:8} ⁹The Messenger of Allah (may Allah's peace and blessings be upon him) said: ("Charity is not lacking in ¹⁰ money "

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: ((Spend O son of Adam, spend on you))⁽¹¹⁾, and many other hadiths that indicate the urge to give alms and show their virtues. ((Whoever among you is able to hide from the fire, even if he breaks a date, let him do it))^{Allah12} Almighty wants to educate human souls to give and give, so who is accustomed to a little is serious with a lot ⁽¹³⁾, and charity is not only with money, but every favor you provide to others and benefit from it is charity The Messenger of Allah (may Allah's peace and blessings be upon him) said: ((Every favor is charity))⁽¹⁴⁾, every good deed you offer to others with the same satisfaction is charity for you with Allah.

Surah¹ At-Tawbah: Verse 67.

Surah² Al-Imran: Verse 180.

³ See: In the Shadows of the Qur'an, Sayyid Qutb: 1/536-537.

See⁴: Diwan Al-Baroudi, by the poet Mahmoud Sami Pasha Al-Baroudi, investigated by: Ali Al-Jarem and Muhammad Shafiq Maarouf, Dar Al-Awda - Beirut, d.i., 1998: p. 279.

Surah⁵ At-Tawbah: Verse 103.

Clearer⁶ Tafseer, Ibn al-Khatib, p. 240.

(⁷) Sura Al-Hadid: Verse 7.

Surah⁸ Al-Munafiqun: Verse 10.

Surah⁹ Al-Imran: Verse 92.

Sahih¹⁰ Muslim: In the Book of Righteousness, Connection and Etiquette, Chapter on the Mustahabb of Forgiveness and Humility, 4/2001, Hadith No. :(2588).

Sahih¹¹ al-Bukhari: Book of Expenditures, Chapter on the Virtue of Alimony on Parents: 7/62, Hadith No. 5352.

Sahih¹² Muslim: Book of Zakat, chapter on urging charity, even if it is a date or a good word: 2/703, Hadith no. 1016.

(¹³) Charity pays affliction, Dr. Ahmed bin Abdulaziz Al-Haddad, Added Date: August 25, 2023 <https://www.emaratalyoum.com>

Sahih¹⁴ al-Bukhari: Kitab al-Adab, chapter on all known charity: 8/11, Hadith: 6021.

And that charity of all kinds of deeds that God loves, because of the great importance of charity in the life of every human being, it is a great worship carried out by man in order to get closer to God Almighty, if through the above that charity is a great thing with God and increases money does not lack and its virtues are many are not counted in this world and in the hereafter the Almighty said: 1 Cry deaf noise Pump Combine Tah Thirst Aaj Uncle GjGnom Fajj Fah Trap Mouth Rude Qom ⁽¹⁾ That is: the one who spends his money for the sake of Allah, and that whoever does a good deed has lent a loan, i.e. good charity, and the doubling is that the good deed is ten times to seven hundred times in different circumstances, persons and times ^{0.2} I recommend reading the booklet (Virtues and Etiquette of Charity) by Khalid bin Muhammad bin Abdul Aziz Al-Yahya, in which he collected Quranic verses and hadiths that show the virtue and etiquette of charity.

It is clear from the above that charity is not just a voluntary work, but rather an imposition of God's law to achieve social justice, and boasting of wealth and stinginess on the needy opens the doors of corruption and destruction, today it is noted how some are extravagant in the manifestations of luxury and extravagance, such as building huge palaces and buying luxury cars, while others suffer from poverty and hunger, and despite the presence of rich people who own enormous wealth, some refrain from contributing to alleviating the suffering of the poor, although money is a means to rebuild the land and achieve solidarity, and also there Those who see their wealth as evidence of their intelligence and effort only, ignoring that God provided them, and this leads to an increase in social inequality.

Eighth Requirement Strife

Sedition in the language: collected by temptation, and the meaning of fitna: affliction and test, and its origin is taken from your saying: fascinated silver and gold, that is: melted them with fire to distinguish the bad from the good ⁽³⁾⁽¹⁾, and fulfillment and Taa and Nun is a true origin that indicates affliction and testing, and from that sedition, fascination, fascination, temptation, and fascination of gold with fire if you test it, and temptation: Satan ⁽⁴⁾.

Fitna in the terminology: "is what shows the human condition of good and evil",⁵ and fitna: "affliction, which is a treatment that shows the inner things".⁽⁶⁾

Al-Baqarah¹, verse 245.

² See: Fath al-Qadeer, Muhammad bin Ali bin Muhammad bin Abdullah al-Shawkani al-Yamani (d. 1250 AH), Dar Ibn Kathir, Dar al-Kalam al-Tayeb, Damascus – Beirut, 1st edition, 1414 AH: 5/202-203.

³ See: Refinement of the Language, Al-Azhari: 14/211.

⁴ See: Language Standards, Ibn Faris, 4/472.

⁵ Definitions, Al-Jurjani: p. 165.

⁶ Arrest⁶ on the tasks of definitions, Zain al-Din Muhammad called Abd al-Raouf bin Taj al-Arefin bin Ali bin Zain al-Abidin and then al-Manawi al-Qahiri (d. 1031 AH), Alam al-Kutub 38 Abd al-Khaliq Tharwat - Cairo, 1st edition, 1410 AH - 1990 AD: p. 256.

Fitna has several meanings in the Qur'an¹²:

1- Affliction and testing: The Almighty said: 1 yam yin ^{3 4 56} yi

2- Shirk and disbelief: The Almighty said: 1 Mi Mi Ng Nah **Nakh** ⁽⁷⁾, i.e.: shirk and disbelief in Allah ⁽⁸⁾.

3- Killing: The Almighty said: {**If you fear that those who disbelieve will fascinate you**}⁽⁹⁾, that is: assassinate you and kill you who disbelieve ^{0.10}

4- Sinning: The Almighty said: "**But you have fascinated yourselves**",¹¹ i.e., you have sinned.

5- Delusion: The Almighty said: 1 cm ^{is correct, deaf, noise, 12pumping, joining, joining, thirsting, etc. (1)}, 13i.e., misleading him.

6- Torment: The Almighty said: 1 ^{1 in Ka Ka Ki 14 (1)}, 15that is: "Burn them with fire", and so also the Almighty said: {**Taste your temptation**}⁽¹⁶⁾, that is, taste the torment with which you were hurrying ^{0.17}

See¹: Faces and Analogues by Abu Hilal al-Askari (Mu'tazili), Abu Hilal al-Hasan bin Abdullah bin Sahl bin Saeed bin Yahya bin Mahran al-Askari (d. about 395 AH), edited by: Muhammad Othman, Library of Religious Culture, Cairo, 1st edition, 1428 AH - 2007 AD: pp. 380-382.

The² word "fitna" in the Qur'an, Islam Web, Quranic words, 15/2/2010, <https://www.islamweb.net/amp/ar/article>

(³) Surah Al-Ankabut : Verse 3.

See⁴: Guidance to the end in the science of the meanings and interpretation of the Qur'an, its rulings, and sentences from the arts of its sciences, Abu Muhammad Makki bin Abi Talib Hammoush bin Muhammad bin Mukhtar Al-Qaisi Al-Qayrawani and then Al-Andalusi Al-Qurtubi Al-Maliki (d. 437 AH), investigation: a group of university theses at the College of Graduate Studies and Scientific Research - University of Sharjah, under the supervision of Prof. Dr. Al-Shahid Al-Bouchikhi, Qur'an and Sunnah Research Group, College of Sharia and Islamic Studies, University of Sharjah, 1st Edition, 1429 AH - 2008 AD: 9/5596.

Surah⁵ Taha: Verse 40.

See⁶: Guidance to the End: 7/4638.

Surah⁷ Al-Baqarah: from verse 191.

⁸ Al-Jami' al-Ahkaam al-Qur'an, al-Qurtubi, 2/351.

Surah⁹ An-Nisa: from verse 101.

¹⁰ Milestones of revelation in the interpretation of the Qur'an, al-Baghawi, 1/687.

(¹¹) Surah Al-Hadid: from verse 14.

Surah¹² Al-Ma'idah (The Table): From verse 41.

Fath¹³ al-Qadeer, al-Shawkaani, 2/48.

Surah¹⁴ Al-Buruj: from verse 10.

¹⁵ Al-Jami' al-Ahkaam al-Qur'an, al-Qurtubi, 19/295.

Surah¹⁶ Ad-Dharyat: from verse 14.

Anwar¹⁷ al-Tanzil wa Asrar al-Ta'wil, al-Baydawi, 5/147.

10. Insanity: The Almighty said: "**By you who is muftis**",⁶ i.e.: "The madman who tempts Satan".⁷

And because the focus of my message revolves around affliction with goodness, we will address this sedition more

Fitnah with goodness: means testing man with blessings and positives, and from affliction God test people with the adornment of the world, the Almighty said: ۱ ۱ ۰ ۰ ۰ ۰ ۰ ۰ • اى ی اى ۱۲ (13), that is, "and that everything on the earth has adornment in terms of creation, manufacture and tightness", meaning we made what is suitable to be an adornment for the

Surah¹ Al-Ma'idah (The Table): From verse 49.

Keys² to the Unseen, al-Razi: 12/374.

Surah3 Al-Isra: from verse 73.

Surah4 Al-An'am: Verse 23.

⁵ See: The merits of interpretation, al-Qasimi, 4/333. Clearer interpretations, Ibn al-Khatib, p. 153.

⁽⁶⁾ Surah Al-Qalam: Verse 6.

Revealing⁷ and explaining the interpretation of the Qur'an, Ahmad bin Muhammad bin Ibrahim al-Thaalbi, Abu Ishaq (d. 427 AH), edited by: Imam Abi Muhammad bin Ashour, House of Revival of Arab Heritage, Beirut - Lebanon, 1st edition, 1422 AH - 2002 AD: 10/11.

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See⁹: Jami' al-Bayan fi Ta'wil al-Qur'an, Muhammad bin Jarir bin Yazid bin Ghalib al-Amali, Abu Ja'far al-Tabari (d. 310), edited by: Ahmad Muhammad Shaker, Al-Resala Foundation, 1st edition, 1420 AH - 2000 AD: 18/439. Interpretation of the Great Qur'an, Ibn Kathir: 5/300.

Surah¹⁰ Al-Fajr: Verse 15-16.

See¹¹: In the Shadows of the Qur'an, Sayyid Qutb, 4/2377-2378.

Surah¹² Al-Kahf: Verse 7.

¹³ Al-Jami' al-Ahkaam al-Qur'an, al-Qurtubi, 10/354.

1- Money and Children: Affliction with money and children is a kind of test that a person faces when he gives my grace money and children. This affliction aims to test the extent to which a person is able to deal with these blessings wisely and responsibly, and use them in obedience to God and achieve good, and the extent of his humility and gratitude to God for these blessings, the Almighty said: 1 1 ُ ب ا ی ی ⁽¹⁾ and the saying of Glory be to Him: 1 Nn ni ni ^{2 3} yi

3- Health and strength: Affliction by force is a test that a person faces when he is given physical strength, authority, or great influence over others. In Islam, power is considered a blessing from God, and if not used properly, it may become a fitna that leads man to vanity, tyranny and injustice. ⁶ The people who returned were arrogant, seduced by the strength of their bodies and the pride of their nation, and they were proud by saying: Who is stronger than us?! The power that they have its origin and basis is a blessing from God on them, instead of meeting it with thanksgiving, and humility to God, and God's creation, they grew up and sought to rise on earth, forgetting that God who created them, and provided them with various blessings, is of course more powerful than them, so what was the result of Arrogance, and what was his punishment: God sent them the punishment they deserved, which is a wind that takes them out of their origins, showing them that the power of the Creator is greater than their power.⁷

4- Social status: Affliction with social status is a test faced by a person when he is granted a high position in society, such as influence, fame, leadership, or wealth, and this type of affliction aims to test the extent to which a person is able to use his position in goodness and justice, and the extent of his humility and thanks to God for this grace, God gave Qarun wealth and status, but he grew up and overwhelmed, but in the story of the Prophet Solomon, peace be upon him, God gave him a great king, so he thanked God and used his position to achieve justice and spread goodness. In the words of Solomon: 1^{8 9} Yei Yeh Yeh Ah Bah Bah Ba Ba Bah Ah Ah Yah Ah

⁹ See: Al-Khawatir, Al-Shaarawy: 17/10761-10764.

The Almighty said: 1 **Jah** Jah Hajj Ham Khaj Khm Saj Sakh Sak Sam Sahih Sakh **Sakh Saj Noise Pump Annexation** ⁽¹⁾ the verse is general in all people, as it deals with the rulers in what is most appropriate to them from the trusts in the division of money, the restoration of darkness and justice in governments, and also deals with the inferior people in keeping deposits, making testimonies, and so on.² This indicates that all the professions assigned to man must be performed in a manner appropriate to the contracting system, as well as the Qur'an directs all people to justice, and the Almighty said: 1 Mug Mhm M Ng Nakh Nm N H ³ T His path to perfections⁴, and one is held accountable for every matter entrusted to him and entrusted to him, the Messenger of Allah (may Allah's peace and blessings be upon him) said: ("You are all a shepherd and you are all responsible for his flock."⁵

5- Success and achievements: Affliction with achievement is a type of test that a person faces when he achieves great successes and outstanding achievements in his professional or personal life. This type of affliction aims to test man's ability to handle his success with humility and thanksgiving, and not to be arrogant or neglectful of his responsibilities to God and to people. Qarun was an example of a person who was plagued by God with great wealth and success but did not thank God for it. The Almighty said: He ⁶says, blessed and exalted, informing about man that in case of adversity, he supplicates to Allah and calls upon Him, and if He grants him grace, he is overwhelmed and overwhelmed, and he says: I have come to know that is, when Allah knows my entitlement to Him, and he says: Rather, it is fitnah, that is, it is not as claimed, but we have blessed it in order to test it in what we have blessed with it, whether it is obeyed or disobeyed⁷.

6- Science and Knowledge: Affliction with science and knowledge is a kind of test that a person faces when he is given the blessing of science and knowledge, whether it is in religion or world. This type of affliction aims to test the extent to which a person can use his knowledge correctly and spread it to achieve goodness and justice, and continue to seek it and not be tempted by it, and the extent of his humility and thanks to God for this blessing, the Prophet (Muhammad, may God bless him and grant him peace) knew people about religion and worldliness, and used his knowledge to spread Islam and teach people about their religion. and their world.

Through the above, it becomes clear to us

- 1- The meanings of fitna are many, and they are understood according to the context of the verse or sentence in which it is received.
- 2- Some people are mesmerized by good, some are fascinated by evil, and some are fascinated by all of them.

Surah¹ An-Nisa: Verse 58.

² See: Al-Jami' al-Ahkaam al-Qur'an, al-Qurtubi, 5/256.

(³) Surah p.: Verse 26.

⁴ See: The merits of interpretation, al-Qasimi, 8/253.

Sahih⁵ al-Bukhari: Kitab al-Manu', chapter on hatred of trespassing on slaves, saying: My servant or my ummah: 3/150, Hadith number: 2554, Sahih Muslim: The Book of the Emirate, chapter on the virtue of Imam al-Adel, the punishment of the unjust, the urge to be kind to the subject, and the prohibition of inflicting hardship on them: 3/1459, Hadith number: 1829.

Surah⁶ Az-Zumar: Verse 49.

⁷ See: Tafsir al-Qur'an al-'Azim, Ibn Kathir, 7/94.

3- Affliction with blessings is a type of test that a person faces when he is given various blessings such as money, prestige, health, success, knowledge, strength, and others.

4. By being afflicted with blessings, God tests His servants to show how they deal with these graces and whether they use them to obey Him and serve people, or to misuse them and oppress others.

We ask Allah for wellness from temptations, what appeared from them and what is inside.

The end

Studying the various causes that contribute to the emergence of the callus phenomenon, the following results can be summarized:

1- Envy: Envy is one of the most prominent reasons that push some to boast of wealth and social status, which leads to tyranny and injustice towards others.

2- Misunderstanding of religion: An incorrect understanding of the teachings of religion leads to the adoption of misconceptions related to money and wealth, which contributes to the continued use of money as a tool for boasting and superiority.

3- Love of the world and its possessions: The love of the world and fleeting desires are among the main factors that lead to attachment to money and the search for ways to hoard it in illegal ways.

4- Competition for the world: Unfair competition for money and power increases exploitation and injustice, and contributes to the spread of gaps between social classes.

5- Seduction of Satan: Seduction of Satan contributes to motivating the individual to deviate from the right path, which pushes him to indulge in the love of money and power and boast about them.

6- Bad company: Bad company greatly affects a person, as it encourages him to persist in immoral behaviors, which enhances the emergence of the Qaronian phenomenon.

7- Not giving charity: Refraining from giving charity or not sharing money with the needy contributes to the spread of selfishness and tyranny, and increases class inequality.

8- Fitna: Sedition plays a major role in spreading corruption and injustice in societies, as it encourages the pursuit of money and power at all costs.

In conclusion, we find that the continental phenomenon is not the result of a single cause, but rather the result of a set of factors that interfere with each other.

We must have full awareness of the importance of applying Quranic values that call for justice and social solidarity, if we can understand and apply these values, we can reduce the effects of the Qarunian phenomenon, which leads to building a more just and stable society, and work should be done to promote a culture of charity, expand the circle of goodness, and forbid boasting about money, under the guidance of the Qur'an and the Sunnah of the Prophet.

Recommendations

The researcher recommends conducting more similar research to reach the resulting solutions to treat this phenomenon or try to stop it.

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