



دبلوم في الشريعة | Diploma in Islamic Sheriah

PROSPECTUS | دليل الدبلوم

أهدافنا - Our Mission

To convey the Divine Mercy of the Holy Quran's skill, the only perfect wellbeing of both Worlds.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾
Allah says: "We, Allah authorized you for nothing except to deliver the Divine Mercy for entire mankind!". (Quran 21: 107).

﴿لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ﴾

Allah's Messenger ﷺ said: "Allah does not grace him who does not grace upon mankind!". (Bukhari: 7376, Muslim: 2319).

Prospectus - دليل الدبلوم | Semesters 4 الفصل الدراسي | 2023 - 2024 |

جدة، منطقة مكة - www.nooralquran.org



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رسالتنا | (1). Our Mission

نشر الرحمة الإلهية في العالم بدراسة علوم القرآن الكريم.

**To convey the Divine Mercy of the Holy Quran's skill,
the only perfect wellbeing of both Worlds.**

Allah says to His messenger ﷺ:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

"We, Allah authorized you for nothing except to deliver the Divine Mercy for entire mankind." (Quran 21: 107).

Allah's Messenger ﷺ said:

«لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ»

"Allah does not grace upon whomever does not grace upon mankind." (Bukhari: 7376, Muslim: 2319).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"نور القرآن" معكم في السعودية وحول العالم

'Noorul Quran' with you in Saudi and around the world



(2). Operation Team | الفريق التنفيذي

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

‘Indeed, the Quranic Skill is the Exalted Power.’ (Quran 41: 41).

Diploma in Islamic Sheriah – Operations Team





(3). Diploma in Sheriah Overview | نظرة عامة على الدبلوم

(A). Course Description

1. The Course is in scholarly level:

{ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ}

The ‘Diploma in Quran’ is the scholarly education of ‘Sheriah’, Allah says: “(O Messenger Muhammad ﷺ), Then, We have assigned you on a Sheriah – a clear religious way of what Allah revealed Quran. So you follow that, and do not follow the prejudice of those illiterate ones.” (Tafseer Ibn Katheer: Quran 45: 18). So, learning and implementing ‘the unbiased Sheriah’, which is originated from the Holy Quran is compulsory.

The learning Sheriah is ‘the learning Quranic Rulings’, that provides a deep understanding of ‘how the Islamic rulings’ are derived from the Holy Quran and the Prophetic Tradition. And it enables a student to understand the Islamic Legislation in the point of view of a scholar, in sha Allah, so this course revolves around the study of ‘Fiqh’, i.e. the Islamic jurisprudence and its sciences.

2. The Sheriah is essential for life as ‘water’!

The Sheriah Islamic meaning: (مَا شَرَعَ اللَّهُ لِلْعِبَادِ شَرِيعَةً) ‘Whatever God legislated for the mankind is called Sheriah’ for ‘the complete way of life.’ (‘Lisanul Arab’: 8/175).

The Sheriah linguistic meaning: (الشَّرِيعَةُ: مَوْرِدُ الْمَاءِ) ‘a continues water supplying sprig is called Sheriah’, and Why it is called so?! Because ‘the Water’ is essential for human life – as well as ‘the religion of Islam’ is essential for the complete physical and spiritual human wellbeing! Thus, the Quranic Legislation is called Sheriah, which is a set of laws that provide a clear and straight path for the success of this life and the Hereafter.



3. The Sheriah is Allah's Commandments of the Holy Quran:

As we mentioned above, the Sheriah is legislated from the Divine Commandments of Quran, the Rules and Regulations which are designed by Allah Almighty, to protect and benefit the entire mankind in this ending life and in the Endless Hereafter!

4. The sources of the Sheriah:

The Sheriah is derived from the primary sources of Islam: The Quran and the Sunnah; if any ruling is didn't find in those two sources, then the secondary sources are: rightly guided scholarly consensus ('Ijma'a'), and the legal analogy and interpretive reasoning ('Qiyas'). So, the Sheriah is of: the Quran, 'Sunnah', 'Ijma'a' and 'Qiyas' (الْكِتَابِ، وَالسُّنَّةِ، وَالْإِجْمَاعِ، وَالْقِيَاسِ).

The Quran provides us the main principles while the Prophetic Hadith provides us the details of their application. For example, when the Quran tells us 'to establish the Prayer,' we must turn to the Prophetic Hadith in order to understand 'the details of how to pray?' And, if any ruling is not apparent in those, the Sheriah also includes rightly guided scholarly consensus: (الْإِجْمَاعِ), and the legal analogy and interpretive reasoning (الْقِيَاسُ), i.e. comparative study of a modern issue with the issue of Prophetic era for ruling. This methodology allows the Sheriah to remain relevant in changing social and cultural circumstances. However, if the authentic prophetic tradition is known, the research in opposition of it must be rejected – whatever Madh'hab is it is, otherwise it will be the Shirk in Allah's Lawmaking Power. (See: Majmoo al-Fatawa Ibn Thaimiyyah: 7/71).

5. The Sheriah is not mere a 'penal code,' but the entire system:

The Sheriah includes 'a penal code' that is called 'Sheriah', but it is only a part of it. However, the entire Sheriah includes 'the set of law' that encompasses 'the complete way of life' of both Worlds.



(B). The excellence of 'Sheriah'

6. The Sheriah is the source of Divine Mercy upon mankind:

The Sheriah covers two main areas, 'Worship' (الْعِبَادَاتِ) and 'Worldly activities' (الْمُعَامَلَاتِ). In both, the scholars of Islam generally agree that the Divine Mercy is its 'overriding Principle', that Allah says in the Quran to His messenger Muhammad ﷺ {وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ} O Muhammad: "We, Allah authorized you for nothing – but for the Divine Mercy for mankind!". (Quran 21: 107). And, Allah's Messenger ﷺ has taught this concept to the mankind: « لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ »: "Allah does not grace upon him who does not grace upon mankind!" (Bukhari: 7376, Muslim: 2319).

7. The Sheriah is 'moral', 'ethical', 'social' and 'political' solution:

The Sheriah also provides the framework for a trouble-free functioning of society with specific Divine Mercy in their 'moral', 'ethical', 'social' and 'political' codes of manner! So, the 'Sheriah' allows each individual to form an ongoing relationship with their God, whether they have superior or inferior social status – they are all equal in the View of God!

8. The Sheriah must be Justice, even upon Enemy:

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ}

"O believers! Stand strongly for Allah, and be witnessing on justice, and never be injustice upon any people even though they are your enemy and hatred! You Judge on justice, the Justice is closer to God-fearing, and fear God, Indeed, God is all-Knowing of what you do." (Quran 5: 8).

9. In the Sheriah goodness triumphs up over evilness!

Allah says: {وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا} "The Word of Allah that is the upper Victorious!" (Quran: 9: 40). So, Sheriah laws provide the divine guidance equally to the mankind that they inevitably require, thus, in Sheriah functioning 'goodness' triumphs up over 'evilness' always!

10. The Sheriah opposes discrimination in society:

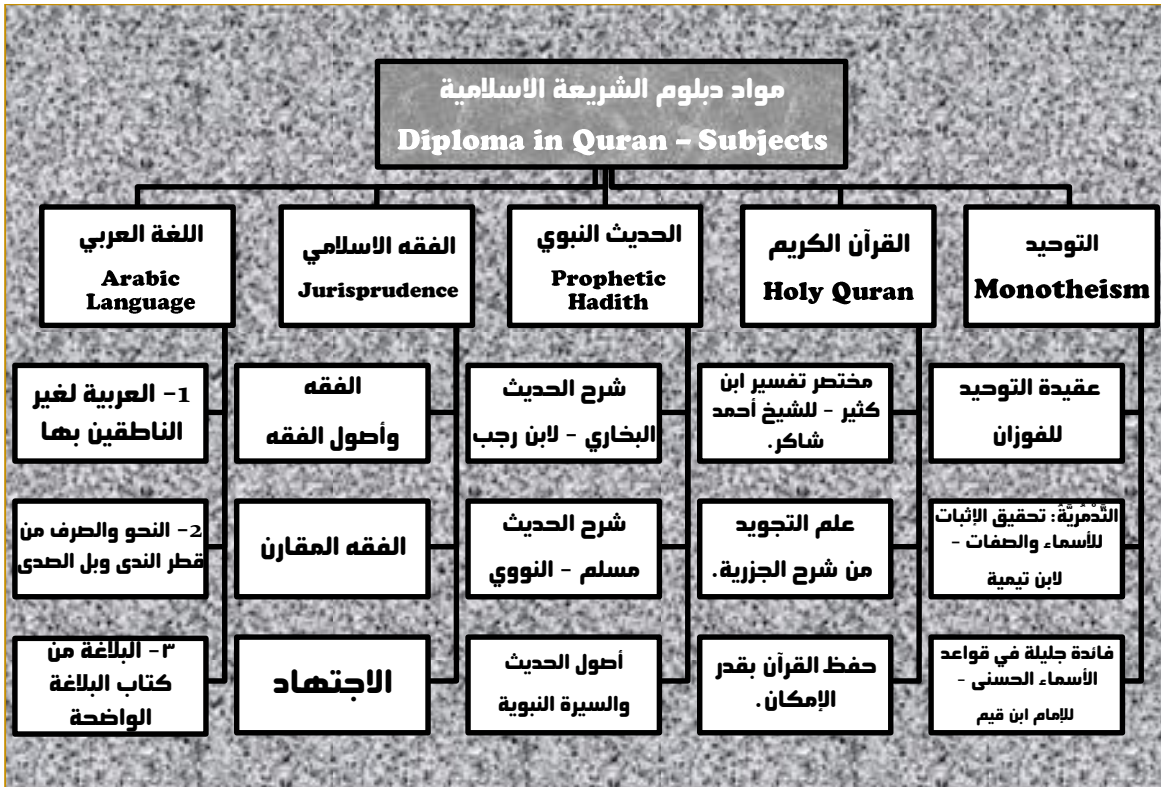


{ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ }

“O mankind! We, Allah have created you from a male and a female, and we divided you into nations and tribes to identify, indeed, in View of Allah, the most honorable one of you mankind is the most God-fearing one.” (Quran 49: 13), therefore, the Sheriah consists no superiority nor inferiority social status, tribe, nation, wealth, fame, etc. Allah knows best.

And all thanks and praises be to Allah alone, and may Allah’s peace and blessings be upon Muhammad.

(4). Diploma Curriculum | مواد دبلوم





التوحيد - Islamic monotheism

**عقيدة التوحيد وبيان ما
يضاهاها من الشرك الأكبر
والأصغر والتعطيل والبدع
وغير ذلك - للشيخ صالح بن فوزان.**

**'Aqeedah at-Tauheed': Belief in
the Oneness of Allah, and the
explanation of its opposit
Polytheism, disbelief, innovation
etc. by Sh. Fawzan.**

**التَّحْمِيلُ: تحقيق الإثبات
للأسماء والصفات**

- للإمام ابن تيمية.

**'At-Tadmuriyyah': Allah's
Names and Attributes
authetication & affirmation by
Ibn Taimiyyah.**

**"التوحيد أولا يا دُعَاةَ الْإِسْلَامِ"
- للشيخ محمد ناصر الدين الألباني.**

**'Al-Tauheed Awwalan Ya
Du'atal Islami': Invite to the
Tauheed - Monotheism First O
the propagators of Islam.**

فائدة جليلة في قواعد

الأسماء الحسنى - للإمام ابن قيم.

**'Faayidah Jaleelah fee Qawayid al-
Asma'a...': The Supreme Virtue in
the principle of Allah's Names &
Attributes.**



القرآن الكريم The Holy Quran

مختصر تفسير ابن كثير -
للشيخ أحمد محمد شاكر.

Tafseer Ibn Katheer
Quran Interpretation
Abridged by Sheik Ahmed
Muhammed Shakir

علم التجويد - شرح الجزرية.

**Tajweed Rules,
Sharah Jazariyyah.**

تفسير ابن كثير: سورة الفاتحة
والبقرة وآل عمران والنساء
والعائدة والأنعام.

**Tafseer al-Fathiha, al-
Baqarah, al-Aalu Imran, an-
Nisaa, al-Ma'idha and al-
Ana'am.**

حفظ القرآن بقدر الإمكان
إلى ٨ جزء.

**Memorizing as one can
as possible upto 8 Juz.**



الحديث النبوي

Hadith

علوم الحديث وأصول الحديث، شرح المنظومة البيقونية في
مصطلح الحديث - المؤلف: محمد بن صالح العثيمين،
وتعريف عن كتب الأحاديث الرئيسية وأئمة الحديث.

**Hadith Science, Terminology, Chronology,
Bibliographic, etc. Introduction of Major
Books of Hadith and Imams of Hadith:
Usoolul Hadith of ad-Dahlawi**

شرح الحديث - شرح البخاري
فتح الباري لإمام ابن حجر
وشرح مسلم لإمام النووي -
2 باب على الأقل.

**Interpretation of
Bukhari by Imam
Ibn Rajab and
Muslim by Imam
An-Nawawi - 2
chapters minimum.**

شرح الأربعين النووية
للشيخ العثيمين.

**Explanation of
'40' Hadith of
Imam An-
Nawawi by Sheik
Uthaimin.**

شرح الحديث:
البخاري - لإمام ابن رجب،
ومسلم للإمام النووي.

**Explanation of
Hadith Sharah al-
Bukhari by Ibn
Rajab, Sharah
Muslim by Imam an-
Nawawi.**

سيرة النبي ﷺ وسيرة
أصحابه العشرة - المؤلف:
عبد الغني بن عبد الواحد
المقدسي.

**The Messenger ﷺ
and his 10
companions'
Biography: by
Abdul Qani bin
Abdul Wahid**



الفقه الاسلامي

Islamic Jurisprudence - Fiqh

الفقه المقارن، ومختصر الفقه على المذاهب الأربعة للشيخ عبد الرحمن الجزيري. وتحذير عن التعصب المذهبي لإمام ابن تيمية، وتعريف عن المذاهب الأربعة وأئمة المذاهب ومواقفهم في الدين.

Comparative study in '4' Madh'habs. The science of the rules of '4' Madh'habs. Warning of adhering to any Madh'hab by Imam Ibn Taimiyyah. Introduction about '4' Madh'hab, their Imams and their position in the community.

أطول الفقه: الورقات لإمام الحرمين، شرح نظم الورقات لشيخ ابن عثيمين، والفروع الفقهية.

Jurisprudence science and Terminology, etc.: al-Waraqat's explanation by Sheik Uthimeen.

مختصر بلوغ المرام من أدلة الأحكام لإمام ابن حجر.

'Bulugh al-Maram' by Imam Ibn Rajab - the Impartial Islamic Juristic Laws with proof abridged.

الوجيز في فقه السنة والكتاب العزيز لشيخ عبد العظيم بدوي من الأحاديث الصحيحة لشيخ الألباني.

Al Wajeez Fiqh Sunnah - Juristic Laws abridged from Sheik Albany authenticated Hadith.

تعريف الاجتهاد بالكتاب والسنة والابحار والقياس، من الكتاب: بداية المجتهد ونهاية المقتصد لإمام ابن رشد القرطبي.

Introduction to the research of Islamic Rulings with Quran, Sunnah, Ijmaau & Qiyaas: 'Bidaayatul Mujtahid' by Imam Qurtoby.

اللغة العربية Arabic Language

مرحلة 2: دروس اللغة العربية - الكتاب الأول: شرح قطر الندى وبل الصدى - تصنيف: أبي محمد الأنصاري.

الكتاب الثاني: القواعد الأساسية للغة العربية - تصنيف: أحمد بن مصطفى الهاشمي.

الكتاب الثالث: الكامل في النحو والصرف، تصنيف: أحمد قبش. والبلاغة من كتاب البلاغة الواضحة - تصنيف: علي بن صالح الجارم و مصطفى أمين.

مرحلة 1: دروس اللغة العربية لغير الناطقين بها - د. عبد الرحيم.

Grade 1: Arabic for non-Arabic native people by Dr. A. Rahim - Medina Islamic University.

تدريب التعبير والمحاضرة باللغة العربية.

Training speech and lecture in Arabic.

النحو والصرف

Grammar, Vocabulary and different forms of word.

معاني متون الأحاديث من شرح مسلم لإمام النووي.

Interpretation of the Hadith in Arabic from Sharah Muslim of Imam an-Nawawi



الجدول الزمني - بنين | Time Schedule – boys (5).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وحده والصلاة والسلام على نبينا محمد، بفضل الله وبرحمته

الجدول الزمني للدبلوم 2023 Diploma Time Table

الفترة Period	مكة 3:25 – 2:45 مساءً 5:15 – 5:55 PM India	مكة 4:00 – 4:40 مساءً 6:30 – 7:20 PM India
السبت Sat	أ. سهل ذاكِر - Sahel Zakkeer الجامعة الإسلامية بالمدينة - Islamic University of Madinah	تفسير ابن كثير أ. خالد واصل - Prof. Khalid Wasil جامعة السودان الإسلامية - Islamic University of Sudan
الأحد Sun	يوم الإجازة	Holiday
الاثنين Mon	* * * * *	فقه: الوجيز في فقه السنة والكتاب العزيز أ. جزيل سبي - Prof. Jazeel C K الجامعة المليية الإسلامية نيودلهي - Jamia Millia Islamia Delhi
الثلاثاء Tue	* * * * *	اللغة العربية - مرحلة: 1 أ. فائز محمود - Prof. Fayiz Mahamood جامعة الهند الإسلامية كيرالا - Jamia al-Hind al-Islamia Calicut
الأربعاء Wed	* * * * *	اللغة العربية - مرحلة: 2 د. عبد الحكيم - Dr. Abdul Hakim جامعة أم القرى مكة - Umm Al-Qura University Mecca
الخميس Thu	فقه: بلوغ المرام من أدلة الأحكام د. شياس كيا بي - Dr. Shiyas K P الجامعة المليية الإسلامية نيودلهي - Jamia Millia Islamia Delhi	فقه: بداية المجتهد، الفقه المقارن، أصول الفقه أ. محمد إلياس - Prof. Muhammad Ilyas جامعة أم القرى مكة - Umm Al-Qura University Mecca
الجمعة Fri	* * * * *	الحديث النبوي ﷺ وأصول الحديث والسيرة النبوية ﷺ أ. صالح إبراهيم - Prof. Saleh Ibrahim كلية المسجد النبوي بالمدينة - Prophet's Mosque College Medina

الحمد لله الذي بنعمته تتم الصالحات، والصلاة والسلام على نبينا محمد.



الجدول الزمني - بنات | girls - Time Schedule (6).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله وحده والصلاة والسلام على نبينا محمد،
بفضل الله وبرحمته

الجدول الزمني للدبلوم 2023 Diploma Time Table

الفترة Period	مكة 4:40 - 4:00 مساءً 6:30 - 7:20 PM India	مكة 5:40 - 5:00 مساءً 7:30 - 8:10 PM India
البيت Set	أ. حواء عبد القادر - Prof. Hawwa Abdul Qadir معهد الشريعة بجدة - Sheriah college, Jeddah	أ. منار منير - Prof. Manar Muneer الجامعة الإسلامية المفتوحة بجدة - Open university Jeddah
الأحد Sun	يوم الإجازة Holiday	يوم الإجازة Holiday
الاثنين Mon	فقه: الوجيز في فقه السنة والكتاب العزيز أ. بهجة عون - Prof. Bahja Own جامعة الإمام محمد بن سعود - Mohamed B. Saud university Riyadh	فقه: الوجيز في فقه السنة والكتاب العزيز أ. بهجة عون - Prof. Bahja Own جامعة الإمام محمد بن سعود - Mhd. Saud university Riyadh
الثلاثاء Tue	التوحيد أ. عائشة ذاك - Prof. Aysha Zakkeer كلية المسجد النبوي وجامعة كالكوت - Prophet's Mosque College Medina	الحديث النبوي أ. صفاء ماموني - Prof. Sifa Mammuni جامعة طيبة بالمدينة - Toibah University Medina
الأربعاء Wed	اللغة العربية - مرحلة: 1 أ. ابتسام عثمان - Prof. Ibtisam Othman جامعة الإمام محمد بن سعود - Mohamed B. Saud university Riyadh	اللغة العربية - مرحلة: 2 أ. ابتسام عثمان - Prof. Ibtisam Othman جامعة الإمام محمد بن سعود - Mhd. Bin Saud university Riyadh
الخميس Thu	فقه: بلوغ المرام من أدلة الأحكام أ. بهجة عون - Prof. Bahja Own جامعة الإمام محمد بن سعود - Mhd. B. Saud university Riyadh	فقه: بداية المجتهد، الفقه المقارن، أصول الفقه أ. بهجة عون - Prof. Bahja Own جامعة الإمام محمد بن سعود - Mhd. Bin Saud university Riyadh
الجمعة Fri	أصول الحديث والسيرة أ. صالح إبراهيم - Prof. Saleh Ibrahim كلية المسجد النبوي بالمدينة المنورة - Prophet's Mosque College Medina	تفسير ابن كثير أ. حواء عبد القادر - Prof. Hawwa Abdul Qadir معهد الشريعة بجدة - Sheriah college, Jeddah

الحمد لله الذي بنعمته تتم الصالحات، والصلاة والسلام على نبينا محمد.



(7). Activity Plan Calender | تقويم دبلوم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿قُلْ يَفْضَلُ اللَّهُ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

تقويم - أكاديمية نور القرآن' للسنة الدراسية - ٢٠٢٣ - ٢٠٢٤

Diploma in Islamic Sheriah

The Unbiased Islamic Law = Sheriah, not adhering to any Mad'hab

Activity Calendar 'Noorul Quran' Academic Year 2023 - 2024



English Date / التاريخ الميلادي	Activity	المنهج	No.
01-01-2023 - 31-12-2024	Diploma Everyday, Sundays off	الدبلوم - يوميا - إجازة يوم الأحد	1
18-03-2023 - 30-03-2023	Exam Mid-Semester = 1	إختبار في نصف الفصل الدراسي 1	2
18-06-2023 - 30-06-2023	Exam Final Semester = 1	الإختبار نهائي للفصل الدراسي 1	3
18-09-2023 - 30-09-2023	Exam Mid-Semester = 2	إختبار في نصف الفصل الدراسي 2	4
18-12-2023 - 30-12-2023	Exam Final Semester = 2	الإختبار نهائي للفصل الدراسي 2	5
18-03-2024 - 30-03-2024	Exam Mid-Semester = 3	إختبار في نصف الفصل الدراسي 3	6
18-06-2024 - 30-06-2024	Exam Final Semester = 3	الإختبار نهائي للفصل الدراسي 3	7
18-09-2024 - 30-09-2004	Exam Mid-Semester = 4	إختبار في نصف الفصل الدراسي 4	8
25-11-2024 - 26-11-2004	Honoring Party	الحفل الختامي	9
18-12-2024 - 30-12-2024	Exam Final Semester = 4	الإختبار نهائي للفصل الدراسي 4	10
15-02-2024 - 17-02-2024	Award Distribution	حفل توزيع الجوائز	11

Allah's Messenger ﷺ said: "The best of you i.e. mankind is whoever learns the Holy Quran's knowledge and teaches it." (Al Bukhari: 5027).

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(8). Main objectives of the course | الأهداف الرئيسية

The main objectives of the course and the syllabus:

The main objectives of this course is to implement training our students the most important basic knowledge of the Holy Quran, the Hadith, Jurisprudence, Arabic, English, etc. that enables them to increase further knowledge themselves till their death and to convey it to the globe, in sha Allah. As Imam Ahmed bin Hanbal – RahimahuAllah said: “I seek knowledge till I enter in grave!” (Sharaf As-haab al-Hadith: 1/68).

Main Subjects:

(1). The Tauheed – Islamic monotheism:

(1-A). The interpretation of Tauheed – monotheism books:

- A. 'Aqeedah at-Tauheed' of Sheik al-Fauzan (عقيدة التوحيد للشيخ الفوزان)
- B. 'At-Tadmuriyyah': Allah's Names and Attributes authentication & affirmation by Ibn Taimiyyah (التذميرية).
- C. 'Faayidah Jaleelah fee Qawayid al-Asma'a...': The Supreme Virtue in the principle of Allah's Names & Attributes by Imam Ibn Qayyim (فائدة جليلة في قواعد الأسماء الحسنى - للإمام ابن قيم).
- D. 'Al-Tauheed Awwalan Ya Du'atal Islami': Invite to the Tauheed - Monotheism First O the propagators of Islam. (التوحيد أولاً يا دعاة الإسلام للشيخ محمد ناصر الدين الألباني)

(1-B). The Tauheed – monotheism in Brief:

The Tauheed in linguistic meaning: The Arabs say 'Waahid', 'Ahad' and 'Waheed', all meanings are: 'One'. So, if it is said: Allah is 'Waahid', it means that He is One Alone, He has no partners or no rivals or no peers in any aspect. So, the Tauheed means knowing Allah is One, none like unto Him. Whoever does not acknowledge Allah in these terms and does not describe Him as being One with no partner or no associate – he does not believe in the Tauheed. The essence of the Tauheed is Attributing Oneness to Allah



and describing Him to be One and Unique, with no partner or peer in His Essence, Names and Attributes.

The Tauheed in Islamic Sheriah meaning: believing in Allah alone is God and Lord, and attributing to Him alone all the attributes of Lordship plus divinity, or attributing to Allah the Sole Power of Creation and Sustaining the universe plus the Sole Right to be worshipped. So, the Tauheed can be defined as: Believing that Allah is One with no partner or associate in His Lordship (Ruboobiyyah), in divinity (Uloohiyyah) and in His Names and Attributes (Al-Asmaau was-Sifaat).

And, the main objective of this course is to give the students about the warning of deviations from the Tauheed and Islam, to purify their belief with the Islamic genuine Tauheed belief, and to hold fast in a genuine sect of 'Ahlussunnah wal Jamah', as Imam Ahmed bin Hanbal – RahimahuAllah said: "According to my consideration, none of the Islamic sects are good except 'Ahlul Hadith', they don't aware except the Hadith. ...And, 'Ahlul Hadith' is best to teach Islamic knowledge." (Sharaf As-haab al-Hadith: 1/47'). Therefore, that sect's Islamic education won't be corrupted till the Day of Judgment, as Allah's messenger ﷺ promised:

So, such genuine education that originated in the Tauheed and free from the Shirk – only will be benefitted for them and through them to the globe! In sha Allah. Otherwise, if one's belief is corrupted – it will corrupt his all good deeds! And, Allah would not accept any good deed of him if his belief is corrupted!

Our syllabus Tauheed book has manly the following chapters: 1. The '3' Categories of the Tauheed, 2. The Explanation of Allah's Names and Attributes, 3. The Deviation of mankind. 4. The words and deeds that invalidate one's Tauheed – monotheism. 5. Genuine belief about Nabi ﷺ, his family and companions. 6. Al Bid'a – innovation in Islam.

(2). Interpretation of Holy Quran (تفسير القرآن الكريم):

(2-A). The Quran memorization or learning meaning: The main objective of this course is to give the new student about first 8 Juz – parts' memorization and learning its meaning, in sha Allah, because this parts of



the Quran include majority rulings of Islam, However, the 8 Juz Quran memorization is exclusively for Hafiz/Hafizah.

(2-B). Tafseer Ibn Katheer, the eminent interpretation of Holy Quran, its abridged version by Sheik Ahmed Muhammed Shakir, its first 8 Juz parts, from al Fathiha to al Ma'ida, which include majority of rulings of Islam, 'the worship spiritual activities' (العبادات), and 2. 'the transaction worldly activities' (المعاملات). The main objective of this course is to make skillful the students in this Tafseer thoroughly that enables them to learn the remaining part of the Holy Quran also in near future, in sha Allah.

(2-C). Tajweed Rules, the Interpretation and memorization of 'Jazariyyah', the main objective of this course is to give the new student about a scholarly level of Tajweed education of the Quranic words pronunciation and recitation without any mistake. But, Tajweed rule 'Jazariyyah' memorization is exclusively for Hafiz/Hafizah.

(3). Allah's messenger ﷺ's Hadith (الحديث النبوي):

(3-A). The Hadith science (Usoolul Hadith): The main objective of this course is to give the students a familiarity to the detail key of terminology, chronology and the bibliographic significance in the following Topic, such as: the science of Hadith (أصول الحديث), the Hadith terminology – 'Mustalah-ul-Hadith' (مصطلح الحديث), Biographical evaluation of Hadith (علم الرجال أو علم الجرح والتعديل), it refers categorizing Hadith to authentic, good, weak, Maudu'u, etc. grades according to the narrators' trustworthy, memory etc.

The Hadith science (أصول الحديث) is one the sciences that are unique among the Muslim community. It is a comprehensive study of the Hadith called: 'ilm-ur-Rijaal Kutub as-Sunnah' or 'Al-Jarh wat-Ta'deel' (علم الرجال، أو علم الجرح والتعديل), this is one of the branches of Hadith Science, it includes 'the terms of the narrators' chain' and 'the text of the Hadith', 'the conditions to accept or reject the Hadith, etc.'

And 'Al-Jarh wat-Ta'adeel' widely refers various types of Hadith sciences such as: the science of the terminology of Hadith, this is called the science of the Hadith origins, or 'Usoolul Hadith', and this education includes the topic of Hadith's chain of transmission – 'Sanad' and their narrators – 'Raawi', the text of the Hadith, the narrated origin of the Hadith, etc.



The Hadith sciences' education also includes the rulings of the Fiqh – jurisprudence of Hadith, the Sharah – explanation of the Hadith, the understanding of the vision of the Messenger ﷺ's way – Sunnah, the knowledge about the history of narrators, the fabricated fake Hadith and its fabricators, and so on. And the science of the Hadith not limited in studying the Text ('Matun') and the Narration ('Sanad') of Hadith only, but rather it includes the understanding of everything that Messenger ﷺ brought from Allah Almighty. So knowledge of the rulings of Islamic law – Sharah derives only when understanding of the Hadith deeply, (إن شاء الله).

(3-B). The definition of Categories of the Hadith: 'Saheeh' (صحيح), 'Saheeh li khairihi' (صحيح لغيره), 'Hasan' (حسن), 'Hasan li khairi' (حسن لغيره), 'Daeef' (ضعيف), Maudu'u (مَوْضُوعٌ) etc., (إن شاء الله).

(3-C). Introduction to the main Imams who compiled the major Hadith books, and introduction to the main Hadith books, al-Bukhari, Muslim, Sunan Ibn Majah, etc., those books complied year, those books' authenticated versions of Sheik Albany etc.

(3-D). Imam Ibn Rajab's Interpretation of al Bukhari: A few lessons, 'the Book of Iman & Book of Knowledge:' to understand the excellence of 'Islamic knowledge' that has everlasting reward apart from all worldly knowledges that are for temporary. And their significance is to fortify one's Iman, that boosts up the divine success for learning and teaching of the Quranic education, academic education, developing intellectual power, etc.

(3-E). Muhammed ﷺ's biography, The 'Book Brief Biography of the Prophet ﷺ and the Biography of his Ten Companions' – مختصر سيرة النبي وسيرة أصحابه العشرة، المؤلف: عبد الغني بن عبد الواحد المقدسي

The main objective of this course is to give the students an inspiration to follow Muhammed ﷺ's way of life and preach it to the globe for a blessed life here and the Hereafter, that fortifies one's Iman! It mainly refers: Who was Muhammed ﷺ? What is the uniqueness of his message?! How was his private and public life? How did he teach Islam to the globe moderately that prevailed in the world easily with Allah's Help, etc.?

By Allah's blessings, in the world history, there has never been a human being so loved and respected and followed as Muhammad ﷺ, the final



messenger of Allah. There has never been a person who has changed world history so intensely as Muhammad ﷺ.

And he ﷺ communicated the holy Quran's sublime divine Message to the globe in order to rescue the mankind from 'the darkness of Polytheism and Hellfire – to 'the light of monotheism' and Paradise. He conveyed Divine Message was the cause of renaissance and rectification in the world! Thus he ﷺ became the single most important ideal person in the world history. A journey through the life of the best of creations, the Messenger Muhammad ﷺ, a look at his life, his struggle for Islam, his victories etc. are inspiring to follow him for the success of both Worlds, in sha Allah.

(3-F). 'Imam an-Nawawi's '40' Hadith with interpretation' by Sheik Uthaimin: This (الأربعون النووية) is one of the most shortened beneficial Hadith collections, which included all fundamental topic of Islam, from starting 'Niyyah' – intention to varieties of essential subjects, with the interpretation of Sheik Ibn Uthaimin – Rahimahullah.

As everyone know that by Allah's blessings, Imam an-Nawawi was one of the greatest scholars of Islam who lived from 631 A.H. to 676 A.H, Allah granted him blessings and success in his work so that he could make great contributions to Islam before passing away at a young age of 45. He was a scholar in many different fields of Islamic subjects. If a person decides to study the Divine knowledge of the Quran, Hadith, Fiqh, etc. – he would have to pass through Imam al-Nawawi's works! His other significant books are Riyad as-Saliheen, Al-Adhkar, and commentary of 'Sahih Muslim', etc.

His largest and most substantial book is 'Al Majmua' (المجموع شرح المذهب), which is about 30 volumes! It is a work of comparative Fiqh – Jurisprudence because there he had combined all of the opinions of different Madhabs on different issues together.

(3-G). Imam An-Nawawi's Interpretation of Muslim: 'Book of Ablution and book of Prayer- 'Salah', 'Book of 'Zakat' charity and book of 'Hajj':

The main objective of these course is to give the students a familiarity to refer the interpretation of 'Saheehul Bukhari', 'Saheeh Muslim', etc. to understand the authentic explanation of the Hadith, and how to find a



solution from the interpretation of the Hadith if disputed in any subject of Islam, jurisprudence, etc.?

Moreover, the Hadith or the tradition of Messenger ﷺ is an integral pillar of religion of Islam, and Ahul Hadith or the people of the Hadith are the living example of prophetic tradition as Imam as-Shafee – RahimahuAllah said:

قَالَ الشَّافِعِيُّ: «إِذَا رَأَيْتَ رَجُلًا مِنْ أَصْحَابِ الْحَدِيثِ، فَكَأَنِّي رَأَيْتُ ﷺ حَيًّا» (شرف أصحاب الحديث: 46/1).

If I saw a person of the people of the Hadith, it is as if I saw that Allah's Messenger ﷺ is alive. (Sharaf al Ashab al Hadith: 1/42).

(4). Jurisprudence (الفقه):

(4-A). Science of Jurisprudence (أصول الفقه): from ‘al-Waraqath:’ by Imam al-Haramain al-Juwaini (رحمه الله), Its interpretation by Sheik Uthaimin. The main objective of these course is to give the students a familiarity to Jurisprudence science, terminology, etc. As well as the education of Jurisprudence – Fiqh includes: the meanings of ‘Halal’, ‘Mubah’, ‘Makrooh’ etc. and the condition to be ‘Halal’, ‘Haram’, etc. in order to comprehend Islamic rulings deeply and to find the judgment if one faces any of disputes, etc.

In Islam, didn’t exist the complete set of Islamic law of ‘the commands’ and ‘the punishment’ that reads like a legal document. However, that is existed as a scattered form in many Verses of the Quran, Muhammad ﷺ’s tradition, and his companions’ teachings, etc. So, the Muslim scholars throughout history have tried to make the Islamic law – Sheriah resolved in personal, social, legal, political, and cultural problems by researching in the authentic texts the Kitab, ‘Sunnah’, ‘Ijma’a’ and ‘Qiyas’, that refer the Quran, the Hadith, the joined agreement of guided Muslim scholars and the comparative study of present and ancient Muslims’ problems with reasoning.

So, ‘Islamic law’ is emerged, shaped and enhanced in this way by the Muslim scholars through the methodology of making Islamic rulings known as ‘the Islamic Jurisprudence Science’ – ‘Usoolul Fiqh’, that has divided mainly into 2 parts: ‘Usool al-Fiqh’ and ‘Al-Furoo al-Fiqhiyyah.’



The 'Usool al-Fiqh' (أصول الفقه) includes 'Al-Furoo al-Fiqhiyyah' (الفروع) – that includes the basic rules of the Jurisprudence upon which the Jurisprudence is establishing, and from which is the Islamic rulings of Jurisprudence deriving out. It includes understanding the Juristic (Fiqhee) conditions of rulings of the 'Halal', 'Haram', 'Mubah', 'Makrooh', 'Sunnah', 'Mustahabb', 'Hadiyyah', 'Fidiyyah', etc. and to learn Islamic rulings deeply and to find the judgment in the dispute that occurs in any of the Islamic law subjects. In generally, Al-Furoo al-Fiqhiyyah refers to one kind of the Sheriah sciences, which is related to the matured ones.

(4-B). Al-Furoo al-Fiqhiyyah (الفروع الفقهية), The scholars of the 'Usool al-Fiqh' have defined 'al-Furoo al-Fiqhiyyah' as: the knowledge of practical legal-rulings from its detailed proof related to those who attained puberty. So, 'al-Furoo al-Fiqhiyyah' or 'the branches of Jurisprudence' is the Sheriah rulings acquired from its detailed proof, which is related to: 1. The Jurisprudence – Fiqh of 'the worship' (العبادات) that is 'the spiritual activities', and 2. The Jurisprudence – Fiqh of 'the transaction' that is 'the worldly activities' (المعاملات).

In overall, the 'Usool al-Fiqh' is included the 'Furoo al-Fiqhiyyah' that refers to 'the general rulings of the principles of Jurisprudence'. So the 'Usool al-Fiqh', 'al-Furoo al-Fiqhiyyah' and al-Qawayid al-Fiqh (principles, branches and rules of the Jurisprudence) are the basic subjects of Islamic Jurisprudence – Fiqh.

So, the methodology that used for making 'the Islamic Rulings' is called 'Usool al-Fiqh', that developed in the classical Islamic period. The science of 'Usool al-Fiqh' is fairly teaching the most significant research method organized by the classic Muslim scholars and Imams, as we mentioned above.

In this course, the book 'al-Waraqaat' (الورقات) by Imam al-Haramain al-Juwaini (رحمه الله) will be taught with an in-depth explanation of Shaykh ibn 'Uthaymin or Shaykh 'Abdul Muhsin al-'Abbaad or Shaykh 'Abdullah al-Fawzan etc. The aims and objectives through this course that the student will gain an introduction to the science of 'Usool al-Fiqh', and a detailed understanding of the various 'Ahkam ash-Shar'iyyah' (various rulings of the Sheriah), and so forth, (إن شاء الله).



(4-C) Introduction to the research of Islamic Fiqh ruling (تعريف عن الاجتهاد): from the book ‘Bidayatul Mujtahid...’ by Imam Ibn Rushd al-Qurtoby, minimum 2 lessons. The main objective of these course is to give the students a familiarity to research in Jurisprudence science with ‘Quran’, ‘Hadith’, ‘Ijma’a’ and ‘Qiyas’ and conclude in an unbiased judgment, without adhering to any Madhab and scholarly biased opinion.

(4-D) ‘Bulooghul Maraam’ of Imam Ibn Rajab: The abridged edition – the Impartial Islamic Juristic Laws with proof – minimum 5 lessons.

(4-F) Al Wajeez Fiqh Sunnah – Saheeh Juristic Laws: Abridged from Sheik Albany's Saheeh Hadith by Sheik Abdul Adheem Badawi, minimum 5 lessons. The main objective of these course is to give the students a familiarity to an unbiased Jurisprudence – Fiqh of the acts of worship and the worldly activities, without adhering to any Madhab, from the authentic Hadith by Sheik Albany.

(4-G) Jurisprudence Comparative study in '4' Madh'habs. Introduction to the science of the rules of 4 Madh'habs: al-Fiqh ala' Madhahbi al-Arba'a by Imam Abdul Rahman al-Jaziriyy.

(4-H) Warning of adhering to any Madh'hab, by Imam ibn Thaimiyyah, the lessons from Majmoo al-Fatawa. All ‘4’ Madh'habs’ Imams have forbidden of blind following of them:

فَصْلٌ: نَهَى الْأَئِمَّةُ الْأَرْبَعَةُ عَنْ تَقْلِيدِهِمْ. قَالَ الْإِمَامُ ابْنُ قَيِّمٍ الْجُوزِيَّةُ - رَحِمَهُ اللَّهُ: وَقَدْ نَهَى الْأَئِمَّةُ الْأَرْبَعَةُ عَنْ تَقْلِيدِهِمْ، وَذَمُّوا مَنْ أَخَذَ أَقْوَاهُمْ بِغَيْرِ حُجَّةٍ؛ فَقَالَ الشَّافِعِيُّ - رَحِمَهُ اللَّهُ: مَثَلُ الَّذِي يَطْلُبُ الْعِلْمَ بِلاَ حُجَّةٍ كَمَثَلِ حَاطِبٍ لَيْلٍ، يَحْمِلُ حُزْمَةَ حَطَبٍ وَفِيهِ أَفْعَى تَلْدَغُهُ وَهُوَ لَا يَدْرِي، ذَكَرَهُ الْبَيْهَقِيُّ. (إِغْلَامُ الْمُوقِعِينَ: 139/2).

Imam Ibn Qayyim – RahimahuAllah said: ‘4’ Madh'habs’ Imams have forbidden of blind following of them without proof, and they have blamed those who have taken Imams’ wording without proof! Imam as-Shafee – RahimahuAllah said: the example of those who acquire Islamic knowledge without proof of the Quran and the Hadith is as a man who gathers firewood at night and in it he gathers tree-snake and it bits and poisons him that he does not know! (I’lamul Muwaqi’een: 2/139). So, following the Madh'hab that what opposing to the Messenger ﷺ is the Shirk, Imam Ibn Thaimiyyah – RahimahuAllah said:



Allah's messenger ﷺ said: "No obedience to any creature in disobedience of the Creator." (Saheeh by Albany in Mishkat: 3696). And he ﷺ said: "If anyone orders you to disobey the Creator, do not obey him." (Saheeh by Albany Ibn Hibban: 4540) ... and then the obedience to those who make 'the permissible' of what Allah prohibited, and those who make 'the prohibition' of what Allah permitted – if it is an Islamic researcher (Hanafee or Malikee or Shafiee or Ahmed, etc.) who intends to follow the Messenger ﷺ, but the truth is hidden of him in that subject, and he had feared Allah as he could; if so, Allah will not punish him for his fault, rather he will have reward for his research, in which he has obeyed Allah. However, he who follows that 'researched error' with knowledge that it is opposing to what the Messenger ﷺ has brought, and that makes justice other than the Messenger ﷺ's words, then he has a portion of this polytheism – Shirk of what Allah disgraced. Especially, if he follows it with his bodily whim while he knows that it is violating the Messenger ﷺ, then it is the Shirk – the one who committed it deserves the punishment for it. Therefore, the scholars have agreed upon that what is the truth, or the Quran and the Hadith are known – not allowed to follow anyone in opposition of them. (Majmoo al-Fatawa Ibn Thaimiyyah: 7/71).

(4-I) Introduction about 4 Madh'habs and their Imams and their position in Islam, and realizing that they were not infallible. The main objective of these courses is to give the students an inspiration to find an unbiased Jurisprudence – Fiqh, and understanding the different views of different Imams of Madh'habs in many subjects, and unbiased conclusion with the Quran and the authentic Hadith research. And to acknowledge the consequences of Madh'hab adhering, that causes for discord and discrimination in Muslim community! And later that causes religious affliction of ascribing partner in Allah's Islamic Lawmaking Power, that ends up in Hellfire! (See: Majmoo al-Fatawa Ibn Thaimiyyah: 7/71).

(4). Arabic language:

(4A). Arabic language Grades and Books:

Arabic language Course has '2' Grades:



Grade '1:' Curriculum for non-Arabic native people, Medina Islamic University, by Dr. V. Abdul Raheem. Arabic curriculum book no. 1-4. (دروس في اللغة العربية لغير الناطقين بها).

Grade '2:' 1st Book: Sharh Qatar al-Nada Wabal as-Sada – شرح قطر الندى
2nd Book: Ahmed al-hashemi - the basic rules of the Arabic language
3rd Book: القواعد الأساسية للغة العربية ، تصنيف : السيد / أحمد بن مصطفى الهاشمي - language
4th Book: الكامل في النحو والصرف ، تصنيف : أحمد قيش - Al-Kamil fee Nahw was-Swarf
كتاب البلاغة الواضحة، تصنيف : علي بن صالح الجارم - Kitab al-Balaqh al-Wadiha

(4B). Arabic language's importance and objectives:

The main objective of these course is to give the students a familiarity to deal with Arabic language that is a part of religion Islam, and learning Arabic is compulsory as Imam Ibn Thaimiyyah – RahimahuAllah said:

قال الإمام ابن تيمية – رحمه الله: وأيضا فإن نفس اللغة العربية من الدين، ومعرفتها فرض واجب، فإن فهم الكتاب والسنة فرض، ولا يفهم إلا بفهم اللغة العربية، وما لا يتم الواجب إلا به فهو واجب... عن ثور عن عمر بن زيد قال: كتب عمر إلى أبي موسى الأشعري رضي الله عنه: " أما بعد: فتفقهوا في السنة وتفقهوا في العربية وأعربوا القرآن، فإنه عربي ". (اقتضاء الصراط المستقيم: 527/1).

"Moreover, the Arabic language itself is a part of Islam, and learning Arabic is an obligatory duty. If it is an obligatory duty to understand deeply the Qur'an and the Hadith, and that cannot be understood deeply without knowing Arabic, then the means that is needed to fulfill the obligatory duty is also an obligatory... as 'Umar bin Khatab wrote to Abu Moosa al-Ash'aree: "Learn and teach the Hadith and learn and teach Arabic; learn the Quran in Arabic for it is Arabic." (Al Musanaf Abi Shaibah: 29914, 29915). (Ibn Thaimiyyah's Iqtidaa'us-Siraatil Mustaqeem: 1/527).

And, Training the students to convey the Divine Mercy Da'awah through the skills of Holy Quran to the world, writing Da'awah books and pamphlets, etc. in Arabic.

This Arabic Language course, Level 1 to 4, each book teaches in each Semester. When Medina Islamic University's Arabic course was taught for



the previous students of the university, that has enabled them to become capable in their Arabic language skill in a scholarly level, to learn and teach Islamic knowledge, the Quran, Hadith, Fiqh, Islamic biography, history, etc., even the classic and modern Arabic literatures in scholarly level.

(9). نصيحة الأئمة للطلاب | Imams' advice to be the best of mankind

1. Firstly pray to increase Knowledge and recite Salat:

Allah commands:

{وَقُلْ رَبِّ زِدْنِي عِلْمًا} (طه: 114).

“And say: "My Lord! Increase me knowledge." (Quran 20: 114).

And, Allah’s Messenger ﷺ commanded:

“Ask Allah for the beneficial knowledge; and seek Allah’s Protection from the unbeneficial knowledge." (Sunan Ibn Majah: 3843 – Hasan Albany).

The Messenger ﷺ commanded:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ» (صححه الألباني في سنن الترمذي: 3476).

“Recite ‘Salat’ prayer for me, then pray Allah”. (Sunan at-Thirmidi: 3843 – Sahih Albany).

Umar bin Khatab said: “The prayer will be stopped between earth and sky, do not lift up from it anything (to Allah) till you recite ‘Salat’ upon your Nabi – Solla Allahu alayhi wa Sallam.” (Sunan at-Thirmidi: 486– Hasan Albany).

2. If Allah likes good for you He grants Knowledge –Ibn Thaimiyyah

Imam Ibn Thaimiyyah – RahimahuAllah said:

قَالَ الْإِمَامُ ابْنُ تَيْمِيَّةٍ – رَحِمَهُ اللَّهُ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ» (البخاري: 71)، وَكُلُّ مَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا لَا بُدَّ أَنْ يُفَقِّهْهُ فِي الدِّينِ؛ فَمَنْ لَمْ يُفَقِّهْهُ فِي الدِّينِ لَمْ يُرِدِ اللَّهُ بِهِ. (مجموع الفتاوى: 80/28).

Allah’s messenger ﷺ said: “If Allah intends to do good for a person, He makes him comprehended in deep Islamic knowledge.” (Al Bukhari: 71), Ibn



Thaimiyyah continued: all those people upon them Allah intends to do the good, indeed, He expands upon them the Islamic knowledge; so, if Allah does not expand the Islamic knowledge upon anyone – He does not intend him the good. (Majmoo al-Fatawa: 8/8o).

3. Struggle to get rid of mankind's origin illiteracy and injustice:

قَالَ الْإِمَامُ ابْنُ تَيْمِيَّةٍ – رَحِمَهُ اللَّهُ: وَأَمَّا قَوْلُ مَنْ يَقُولُ: الْأَصْلُ فِي الْمُسْلِمِينَ الْعَدَالَةُ فَهُوَ بَاطِلٌ؛ بَلْ الْأَصْلُ فِي بَنِي آدَمَ الظُّلْمُ وَالْجَهْلُ كَمَا قَالَ تَعَالَى: {وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا} (الأحزاب: 72). وَجُرْدُ التَّكَلُّمِ بِالشَّهَادَتَيْنِ لَا يُوجِبُ انْتِقَالَ الْإِنْسَانِ عَنِ الظُّلْمِ وَالْجَهْلِ إِلَى الْعَدْلِ. (مجموع الفتاوى: 357/15).

Imam Ibn Thaimiyyah – RahimahuAllah said: Whoever said: the origin of Muslim community is in justice, but it is invalid, rather the origin of Adam's children is in ignorance and unjust, as Allah said: “But man did bear it, indeed, he is unjust and ignorant.” (Quran 33: 72). So mere uttering ‘Kalimah Shahadah’ to become a Muslim – does not transform people from Islamic ignorance and injustice to the Justice. (Majmoo al-Fatawa: 15/357).

4. Imam as-Shafiee's advice to be noble with Knowledge!

Imam Al-Muzni reported: I heard Imam as-Shafiee saying:

عَنْ الْمُزْنِيِّ، سَمِعْتُ الشَّافِعِيَّ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَنْ تَعَلَّمَ (أَوْ تَعَلَّمَ) الْقُرْآنَ عَظُمَتْ قِيَمَتُهُ، وَمَنْ نَظَرَ فِي الْفِقْهِ نَبَلَ مِقْدَارُهُ، وَمَنْ كَتَبَ الْحَدِيثَ قَوِيَتْ حُجَّتُهُ، وَمَنْ نَظَرَ فِي اللُّغَةِ رَقَّ طَبْعُهُ، وَمَنْ نَظَرَ فِي الْحِسَابِ جَزَلَ رَأْيُهُ، وَمَنْ لَمْ يَصُنْ نَفْسَهُ لَمْ يَنْفَعُهُ عِلْمُهُ. (الْمَنْخَلُ إِلَى السَّنَنِ الْكُبْرَى: 504).

1. Whoever learned or taught the Quran – that has elevated his greatness, 2. whoever learned Islamic rulings of Fiqh deeply – that has dignified his rank, 3. whoever wrote the Hadith – that has strengthened his Islamic authenticity, 4. whoever listened language grammar – that has recorded his works, 5. whoever caring his Reckoning of the Hereafter – his private opinions will be cutoff in Islam, and 6. whoever did not guard his soul from sinning – his knowledge will not benefit to him.” (al-Mad’khal ilaa Sunan al Kubra: 511).

5. Must extinguish the uncontrolled fire of illiteracy – Ibn Qayyim!

Imam Ibn Qayyim – RahimahuAllah said:

قَالَ الْإِمَامُ ابْنُ قَيِّمٍ – رَحِمَهُ اللَّهُ: الْحَالُ بِأَلَا عِلْمٍ كَالنَّارِ الَّتِي لَا سَائِسَ لَهَا. (مدارج السالكين: 439/2).



The Islamic illiteracy condition is as a fire that has no control! It means, if one didn't cure his natural illiteracy-fire with Islamic knowledge and other knowledge, later with that illiteracy-fire, he will harm upon himself and others, indeed, in the Hereafter that fire ends up in Hellfire!

6. Quranic Knowledge is essential as breathing! – Ahmed bin Hambel:

Imam Ahmed ibn Hambel – RahimahuAllah said:

قَالَ الْإِمَامُ أَحْمَدُ – رَحِمَهُ اللَّهُ: النَّاسُ إِلَى الْعِلْمِ أَخْوَجُ مِنْهُمْ إِلَى الطَّعَامِ وَالشَّرَابِ. لِأَنَّ الرَّجُلَ يَحْتَاجُ إِلَى الطَّعَامِ وَالشَّرَابِ فِي الْيَوْمِ مَرَّةً أَوْ مَرَّتَيْنِ. وَحَاجَتُهُ إِلَى الْعِلْمِ بِعَدَدِ أَنْفَاسِهِ. (مدارج السالكين: 440/2).

The Mankind are needy for Islamic knowledge more than their food and drink, because a man needs eating and drinking once or twice in a day, but his need for Islamic Knowledge is as much as his breathing time! (Madaarij as-Salikkeen: 2/440).

And, Sheik Fauzan said:

قَالَ الشَّيْخُ فَوْزَانُ: وَقَدْ ذَكَرَ اللَّهُ طَاعَةَ الرَّسُولِ وَاتِّبَاعَهُ فِي نَحْوِ أَرْبَعِينَ مَوْضِعًا مِنَ الْقُرْآنِ؛ فَالْنَفْسُ أَخْوَجُ إِلَى مَعْرِفَةِ مَا جَاءَ بِهِ وَاتِّبَاعُهُ مِنْهَا إِلَى الطَّعَامِ وَالشَّرَابِ، فَإِنَّ الطَّعَامَ وَالشَّرَابَ إِذَا فَاتَ الْخُصُولَ عَلَيْهِمَا حَصَلَ الْمَوْتُ فِي الدُّنْيَا، وَطَاعَةُ الرَّسُولِ وَاتِّبَاعُهُ إِذَا فَاتَا حَصَلَ الْعَذَابُ وَالشَّقَاءُ الدَّائِمُ (فِي الدُّنْيَا وَالْآخِرَةِ). (كتاب التوحيد للفوزان: 114/1).

Allah has reminded in the Holy Quran about following His messenger ﷺ 40 places, therefore understanding Islamic knowledge that what the Messenger ﷺ brought and following it is more essential than eating and drinking, indeed, if lost the eating and drinking – it may cause only for death in this ending world, but if lost the obeying Messenger ﷺ and following him – it causes for the eternal Punishment and calamity (here and the Hereafter). (Kitabu at-Tauheed: 1/114).

7. Must acquire knowledge till death! – Imam Ahmed bin Hambel:

سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ الْبَغَوِيَّ، سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: «أَنَا أَطْلُبُ الْعِلْمَ إِلَى أَنْ أَدْخُلَ الْقَبْرَ» (شرف أصحاب الحديث 68/1).

Imam Ahmed bin Hanbal – RahimahuAllah has said: “I will seek knowledge till I enter in grave!” (Sharaf As-haab al-Hadith: 1/68).



8. Be a learner or teacher of Quran who won't be cursed!

قَالَ ﷺ «الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا ذِكْرُ اللَّهِ، وَمَا وَالَاهُ، أَوْ عَالِمًا، أَوْ مُتَعَلِّمًا»

(حسنه الألباني في سنن ابن ماجه: 4112).

As Allah's messenger ﷺ said: "This world is cursed, and whatever in it is also cursed, except Allah's Quran and what it commanded, or the teachers and the learners of the Quran." (Sunan Ibn Majah: 4112 – Hasan Albany).

Therefore, whenever one acquires the Islamic knowledge or teaches it, or follows it – he only will be away from Allah's Curse in this world and the Hereafter.

9. Quran's Greatest Commandment is the monotheism:

{يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ} (البقرة 21-22).

"O mankind! Worship your Rabb, He has created you and those who were before, you would be guarded against Punishment. Worship Him who has made for you the earth a resting place, and the sky as a canopy (sunlight, moonlight etc.), and He sent down rain from the sky and brought forth therewith foodstuff as a livelihood for you. Then do not ascribe partners with Allah in worship and other terms while you know that (Allah Alone created you and provides you all livelihood so He Alone has the right to be worshipped). (Quran 2: 21-22).

10. Quran's Greatest forbidding is the polytheism:

{إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ} (لقمان: 13).

Allah says: "Indeed, ascribing partner – Shirk with Allah in worship and other terms is a highest sin." (Quran 31: 13).

سُئِلَ - رَسُولُ اللَّهِ ﷺ: أَيُّ الذَّنْبِ عِنْدَ اللَّهِ أَكْبَرُ، قَالَ ﷺ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ» (البخار: 4477 ومسلم: 86)

"It was asked to Allah's messenger ﷺ: Which sin is the highest?! Messenger ﷺ said: You ascribing partner – Shirk with Allah, while He has created you." (Al Bukhari: 4477, Muslim: 86).

11. Allah rejects one's all good-deeds if he committed polytheism!



{وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ} (الأنعام: 88).

“If they committed polytheism, all they performed deeds will be nullified.”
(Quran 6: 88).

قَالَ ﷺ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكُهُ» (مسلم: 2985).

Allah’s messenger ﷺ said: Allah Almighty has said: ‘I am free from those partners ascribed to Me, whoever performs a deed with ascribing partner with Me, I will abandon him and his polytheism – Shirk.’ (Muslim: 2985).

12. All polytheisms nullify one’s Islam! – Imam Ibn Thaimiyyah!

قَالَ الْإِمَامُ ابْنُ تَيْمِيَّةَ – رَحِمَهُ اللَّهُ: فَإِذَا تَقَرَّرَ هَذَا فَالشِّرْكَ إِنْ كَانَ شِرْكًا يَكْفُرُ بِهِ صَاحِبُهُ. وَهُوَ نَوْعَانِ: – شِرْكٌ فِي الْإِلَهِيَّةِ وَشِرْكٌ فِي الرُّبُوبِيَّةِ (أَوْ أَسْمَائِهِ وَصِفَاتِهِ). فَأَمَّا الشِّرْكُ فِي الْإِلَهِيَّةِ فَهُوَ: أَنْ يَجْعَلَ لِلَّهِ نِدًّا (الدَّنْبُ عِنْدَ اللَّهِ أَكْبَرُ) – أَيْ: مِثْلًا فِي عِبَادَتِهِ أَوْ مَحَبَّتِهِ أَوْ خَوْفِهِ أَوْ رَجَائِهِ أَوْ إِنَابَتِهِ، فَهَذَا هُوَ الشِّرْكُ الَّذِي لَا يَغْفِرُهُ اللَّهُ إِلَّا بِالتَّوْبَةِ مِنْهُ... قَالَ تَعَالَى: {وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ} (البقرة: 165). وَكَذَا مَنْ خَافَ أَحَدًا كَمَا يَخَافُ اللَّهَ أَوْ رَجَاهُ كَمَا يَرْجُو اللَّهَ وَمَا أَشْبَهَ ذَلِكَ. وَأَمَّا النَّوْعُ الثَّانِي: فَالشِّرْكُ فِي الرُّبُوبِيَّةِ فَإِنَّ الرَّبَّ سُبْحَانَهُ، هُوَ الْمَالِكُ، الْمُدَبِّرُ، الْمُعْطِي، الْمَانِعُ، الضَّارُّ، النَّافِعُ، الْخَافِضُ، الرَّافِعُ، الْمُعِزُّ، الْمُدِلُّ؛ فَمَنْ شَهِدَ أَنَّ الْمُعْطِي أَوْ الْمَانِعَ أَوْ الضَّارَّ أَوْ النَّافِعَ أَوْ الْمُعِزَّ أَوْ الْمُدِلَّ غَيْرُهُ فَقَدْ أَشْرَكَ بِرُبُوبِيَّتِهِ (أَوْ أَسْمَائِهِ وَصِفَاتِهِ، وَيَكْفُرُ بِهَمَا صَاحِبُهُ). (مجموع الفتاوى: 91/1).

Imam Ibn Thaimiyyah – RahimahuAllah said: Whoever committed Polytheism (Shirk) has committed apostasy, that is 2 types: 1st. ascribing Shirk in Allah’s Uloohiyyah or in His Sole Right to be worshipped. 2nd. ascribing Shirk in Allah’s Ruboobiyyah or in His Sole Power of Creating and Sustaining the entire universe, or ascribing partner in Allah’s Sole Names and Attributes.

1st Shirk, the ascribing partner in Allah’s Sole Right to be worshipped (Uloohiyyah) refers: ‘ascribing partner with Allah in worshipping Him, or in loving Him, or in fearing Him, or in repenting to Him, etc. are the Shirk, that Allah does not forgive without repenting and discontinuing. As Allah says: “And some of mankind take for worship others besides Allah as partner to Him, they love them as they love Allah. But those who believe, love Allah utmost (of everything else).” (Quran 2: 165), this Shirk also refers that whoever fears utmost in anyone as he fears in Allah, or hopes utmost in anyone as he hopes in Allah, and the like!



2nd Shirk, the ascribing partner in Allah's Sole Power of Creating and Sustaining (Ruboobiyyah) refers: Allah, the Creator and Sustainer Almighty, He is the King of kings, Organizer of the universe, Provider of livelihood, Preventer of livelihood, Harming on evil, Benefiting on good, Comforting, Promoting, Honoring, Dishonoring, etc. Therefore, whoever agrees that the Provider of livelihood, Preventer of livelihood, Harming on evil, Beneficial on good, Honoring, Dishonoring and the like will be by other than Allah, then he has committed the Shirk in Ruboobiyyah, or in Allah's Names and Attributes, that commits apostasy. (Majmoo al-Fatawa: 1/91).

13. Utmost Love to other than Allah is the Shirk – Ibn Thaimiyyah!

قَالَ الْإِمَامُ ابْنُ تَيْمِيَّةٍ - رَحِمَهُ اللَّهُ: قَالَ تَعَالَى: {وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ} (البقرة: 165)... وَأَمَّا الشِّرْكُ الْحَقِيقِيُّ فَهُوَ الَّذِي لَا يَكَادُ أَحَدٌ أَنْ يَسْلَمَ مِنْهُ مِثْلُ أَنْ يُحِبَّ مَعَ اللَّهِ غَيْرَهُ. فَإِنْ كَانَتْ مَحَبَّتُهُ لِلَّهِ (تَحْتَ حُبِّهِ) مِثْلَ حُبِّ النَّبِيِّينَ وَالصَّالِحِينَ وَالْأَعْمَالِ الصَّالِحَةِ فَلَيْسَتْ مِنْ هَذَا الْبَابِ، لِأَنَّ هَذِهِ تَدُلُّ عَلَى حَقِيقَةِ الْمَحَبَّةِ لِأَنَّ حَقِيقَةَ الْمَحَبَّةِ أَنْ يُحِبَّ الْمَحْبُوبَ وَمَا أَحَبَّهُ وَيَكْرَهُ مَا يَكْرَهُهُ، وَمَنْ صَحَّتْ مَحَبَّتُهُ امْتَنَعَتْ مُخَالَفَتُهُ، لِأَنَّ الْمُخَالَفَةَ إِنَّمَا تَقَعُ لِنَقْصِ الْمَتَابَعَةِ وَيَدُلُّ عَلَى نَقْصِ الْمَحَبَّةِ قَوْلُ اللَّهِ تَعَالَى: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ} (آل عمران: 31) فَلَيْسَ الْكَلَامُ فِي هَذَا؟! (مجموع الفتاوى: 92/1).

Allah says: “And some of mankind take for worship others besides Allah as partner to Him, they love them as they love Allah. But those who believe, love Allah utmost (of everything else).” (Quran 2: 165). So, the hidden polytheism (Shirk), very hardly one rescues from this Shirk, that refers: he loving utmost others as he loving Allah, etc. However, if one's love is (below Allah's Love), as he loves Allah's messengers ﷺ, righteous people, righteous deeds, then it is not included in this topic, but that denotes the real love – because the real love is that he liking the loved one's loving acts, and he disliking the loved one's disliking acts. Thus he who perfects his love to Allah – causes to abstain the violation of His Commands, because the violation denotes 'the defect in following His Commands' and 'defect in the perfect love to Him', that Allah says: “Say (O Muhammad ﷺ to the mankind): ‘If you really love Allah then follow me, i.e. Allah's messenger ﷺ, then Allah will love you and forgive you of your sins.’” (Quran 3: 31). So, this Verse is not mentioning this fact?!



14. Don't carry the Quran as a donkey – Imam Ibn Katheer!

قال الإمام ابن كثير – رحمه الله: قال تعالى: {مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا} (الجمعة: 5)... أَي: كَمَثَلِ الْحِمَارِ إِذَا حُمِّلَ كُتُبًا لَا يَدْرِي مَا فِيهَا، فَهُوَ يَحْمِلُهَا حَمَلًا حَسِيًّا وَلَا يَدْرِي مَا عَلَيْهِ. وَكَذَلِكَ هَؤُلَاءِ فِي حَمْلِهِمُ الْكِتَابَ الَّذِي أُوتُوا، حَفِظُوهُ لَفْظًا وَلَمْ يَفْهَمُوهُ وَلَا عَمِلُوا بِمُقْتَضَاهُ. بَلْ أَوَّلُوهُ وَحَرَّفُوهُ وَبَدَّلُوهُ، فَهُمْ أَسْوَأُ حَالًا مِنَ الْحَمِيرِ؛ لِأَنَّ الْحِمَارَ لَا فَهْمَ لَهُ، وَهَؤُلَاءِ هُمْ فَهُومٌ لَمْ يَسْتَعْمِلُوهُ. (تفسير ابن كثير: 117/8).

Allah says: “The example of those who were carried the book of Torah, but they didn’t implement it, then it is as if a donkey that carries huge burdens of books.” (Quran 62: 5). Imam Ibn Katheer – RahimahuAllah Interpreted this Verse and said: It means: if the book is loaded upon the donkey, he does not know what it contains, but he carries it as usual without he caring what is upon him! As it is, those to them the holy book is given, they memorize its wording but do not learn it deeply nor implement its guidance, rather they twisted it and changed its meaning (with ignorance etc.)! They are worse than donkey, because the donkey has no intellectual power, but those people have intellectual power – though they didn’t make it useful! (Tafseer Ibn Katheer: 8/117).

15. Quran contains all basic beneficial knowledges – Ibn Kathir:

If it is asked: What beneficial knowledges are included in the holy Quran?! Its answer is: what beneficial knowledge is not included in the Quran?! So, it includes every beneficial knowledges for the wellbeing of mankind and Jinn for both Worlds, and for the solution of all afflictions of both Worlds!

قَالَ الْإِمَامُ ابْنُ كَثِيرٍ – رَحِمَهُ اللَّهُ: وَقَوْلُهُ: {وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ} (النحل: 89) قَالَ ابْنُ مَسْعُودٍ: قَدْ بَيَّنَّ لَنَا فِي هَذَا الْقُرْآنِ كُلِّ عِلْمٍ، وَكُلَّ شَيْءٍ، وَقَالَ مُجَاهِدٌ: كُلُّ حَلَالٍ وَحَرَامٍ. وَقَوْلُ ابْنِ مَسْعُودٍ: أَعَمُّ وَأَشْمَلُ؛ فَإِنَّ الْقُرْآنَ اشْتَمَلَ عَلَى كُلِّ عِلْمٍ نَافِعٍ مِنْ خَبَرٍ مَا سَبَقَ، وَعِلْمٍ مَا سَبَّاقِي، وَحُكْمٍ كُلِّ حَلَالٍ وَحَرَامٍ، وَمَا النَّاسُ إِلَيْهِ مُخْتَاجُونَ فِي أَمْرِ دُنْيَاهُمْ وَدِينِهِمْ وَمَعَادِهِمْ. (تفسير ابن كثير: 594/4).

Allah says: “And We have sent down to you the Quran, the explanation of everything.” (Quran 16: 89). Imam Ibn Katheer - RahimahuAllah explained this Verse and said: Messenger ﷺ’s companion Ibn Masood رضي الله عنه said: Allah has explained in this Quran ‘every knowledge’ and about ‘everything’ (though we



don't know many of them). Mujahid said: the Quran has every permissions and prohibitions.

Imam Ibn Katheer - RahimahuAllah continued: Ibn Masood ؓ's words have more extensive and comprehensive meaning, indeed, this Quran encompasses every branches of beneficial knowledges of what have been developed and what will be developed in future! And it includes the ruling of every permitted and prohibited acts!

Therefore, the entire mankind (and Jinn) is really needy for the Quran, to benefit in their wellbeing of this world, their religion, their livelihood, and to benefit in their return to Resurrection. (Tafseer Ibn Katheer: 4/594).

This Verse denotes that the holy Quran mentions all types of basic beneficial information of this world and the World to come! The past, present and future knowledges, what has been invented in past, what is inventing now, and what will be invented in future.

According to modern scientists the worldly knowledge is: 1. Physical knowledge, 2. Logical-mathematical knowledge, and 3. social knowledge.

16. The Quran's Knowledge is countless!

The Quran's Knowledge is countless as a sea without shore! The major knowledge of the holy Quran is the guideline for wellbeing of this life and the eternal life of the Hereafter. It guides that whoever obeys Allah would be in Heaven or whoever disobeys Allah would be in Hellfire eternally!

Likewise, the Quran highlights to the basic principle of all aspects of the worldly Knowledge, for wellbeing, perfect success and perfect trouble prevention and rectification. But many knowledges are hidden of the people that will be visible only when the people following the Quran with fear of Allah and obtaining the perfect belief – Iman.

And, there are many scientific knowledge in the Quran that will be visible when inventing new things in future only, for example the Quran denoted: the sun is self-lighting and the moon is reflecting the light before 1400 years (Quran 71: 16), when it revealed – this fact was not invented, and so it was the hidden knowledge till the science invented it in this century!



Likewise, there are abundant of scientific knowledge that are not invented yet – but that will be apparent only when the invention is been developed.

Likewise, before 1400 years the Quran referred science of solar system, the movement of stars, the origin of all living creatures are from water, Allah created all living creatures in pairs, neutron and proton pairs, credit and debit pairs, embryology, and so forth, but many of those were invented recently only by modern science!

Therefore, every knowledge's basic principle what we invented and what we didn't invent are specified in the Quran as an uncorrupted and untwisted form, even though majority people couldn't comprehend it from the Quran!

According to the modern scientists, the worldly knowledge is of '3' types: (i). physical, (ii). Logical-mathematical, and (iii). Social knowledge.

(i). Physical knowledge, it refers to knowledge related to objects of the world or universe, which can be acquired through perceptual properties (5 sensors, watching, hearing, smelling, tasting and touching). (ii). Logical-Mathematical knowledge, it refers that what abstracts and must be invented, but through action on objects, that are fundamentally actions enabling with the physical knowledge. (iii). The social knowledge, it refers that what culture-specific and can be learned only from other people with one's cultural group. The knowledge acquisition is a process of continuous self-construction.

(i). Physical knowledge, that refers the Universe's Principle: Universe's existence science, stellar science, solar science, geographical science, heavenly science, etc. The Quran highlights basic principle to all these braches for the perfect success and trouble rectification, moreover, to realize their Creator's Highest Magnificence to praise, thank and glorify Him as superbly as possible!

(ii). Logical-Mathematical knowledge: It is mainly divided to '2' categories of sciences: 1). Technical and 2). Biological, the technical refers all types of engineering, mainly: Electrical, Mechanical, Architectural and chemical etc. The Biological refers all types of biological science, mainly: Human medical science, veterinary science and botany science. The Quran



highlights basic principle to all these braches for their perfect comprehending and trouble rectification, moreover, to realize their Creator's Highest Magnificence to praise, thank and glorify Him as superbly as possible!

(iii). Social knowledge: It is mainly divided to Social and personal knowledges. 1. Global existence and substance Principles, 2. Administration of multiple nations, 3. External ministry, 4. Internal ministry, 5. Penal code, 6. State and district provincial ruling system, 7. Commercial and industrial Administration. 8. Economical Administration. 9. Social Administration. 10. Personal Administration, etc.

The Quran highlights basic principle to all those braches for the successful wellbeing and all trouble perfectly rectification, etc. Moreover, to realize their Creator's Highest Magnificence to praise, thank and glorify Him as superbly as possible!

17. Quranic skill verifies over all skills – Imam Ibn Thaimiyyah:

The Quran's Knowledge is encompassed over every knowledges as we mentioned above, so every knowledges must be analyzed with the Holy Quran before believing it, if the Quran opposes anything of it, that will be abrogated, corrupted, edited, because the Quran is 'al-Furqan', it means: 'the good and bad evaluating power', as Imam Ibn Thaimiyyah – RahimahuAllah mentioned:

قَالَ الْإِمَامُ ابْنُ تَيْمِيَّةَ - رَحِمَهُ اللَّهُ: وَأَمَّا فِي " بَابِ فَهْمِ الْقُرْآنِ " فَهُوَ دَائِمُ التَّفَكُّرِ فِي مَعَانِيهِ وَالتَّدَبُّرِ لِأَلْفَاظِهِ؛ وَاسْتِغْنَائِهِ بِمَعَانِي الْقُرْآنِ وَحُكْمِهِ عَنْ غَيْرِهِ مِنْ كَلَامِ النَّاسِ وَإِذَا سَمِعَ شَيْئًا مِنْ كَلَامِ النَّاسِ وَعُلُومِهِمْ عَرَضَهُ عَلَى الْقُرْآنِ فَإِنْ شَهِدَ لَهُ بِالتَّزْكِيَةِ قَبْلَهُ وَإِلَّا رَدَّهُ وَإِنْ لَمْ يَشْهَدْ لَهُ بِقَبُولٍ وَلَا رَدٍّ وَقَفَهُ وَهَمَّتْهُ عَاكِفَةً عَلَى مُرَادِ رَبِّهِ مِنْ كَلَامِهِ. (مجموع الفتاوى: 50/16).

However, comprehending the Quran refers always one deeply thinking in its meaning, he reflecting on Quran's wording, and he being sufficient with the direction of Quran and the judgment of it over other words of people, and if he is listening anything of people's words and their sciences – he must analyze it with the Quran, if the Quran approves it – accept it, if didn't approve it – reject it; but, if the Quran does not approve it nor rejects it – then its judgment depends upon his Rabb's determination. (Majmoo al-Fathawa: 16/50).



This means that the holy Quran approved skill prevails over all skills, that won't be abrogated; while whatever are the Quran disapproved, that will be abrogated or that needs to be edited, corrected and rectified.

Its example is that the Quran mentioned that the earth is in round shape before 1400 years, while the science believed that the earth is flat till this century, then in this century only the science invented the earth is in round shape! However, this first invented scientist was tortured by previous scientific team!

And it means when the science goes in accordance with the Quran, that knowledge will be the true and won't be abrogated, and if any invention goes in opposition of the Quran, that knowledge will be abrogated! As we mentioned above, many inventions of science, geography, solar system, etc. have been edited, corrected and rectified, and those will be edited in future too, except that what has accordance with the Quran.

18. Struggle to be a sect that remains uncorrupted till the Judgment!

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ»، قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: هُمْ أَصْحَابُ الْحَدِيثِ. (البخاري: 71 ومسلم: 1924 وصححه الألباني في سنن الترمذي: 2192 – اللفظ له).

Allah's messenger ﷺ said: "A sect never be deprived out from establishing Allah's Real Commandment, they are helped by Allah, those who betray them cannot harm them, till the day of Judgment." Ali bin al-Madeeniyy said: they are 'the people of Hadith' or 'Ahlul Hadith.' (Al Bukhari: 71, Muslim: 1924, Sunan at-Thirmidi: 2192 – his wording authentic by Albany).

Ahmed bin Hanbal - RahimahuAllah said:

عَنْ أَحْمَدَ بْنِ حَنْبَلٍ، قَالَ: لَيْسَ قَوْمٌ عِنْدِي خَيْرًا مِنْ أَهْلِ الْحَدِيثِ، لَيْسَ يَعْرِفُونَ إِلَّا الْحَدِيثَ.. حَدَّثَنَا أَبُو الْحَارِثِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (أَيُّ: أَحْمَدَ بْنَ حَنْبَلٍ) يَقُولُ: " أَهْلُ الْحَدِيثِ أَفْضَلُ مَنْ تَكَلَّمَ فِي الْعِلْمِ. (شرف أصحاب الحديث 47/1).

"According to my consideration, none of the Islamic sects are good except 'Ahlul Hadith', they don't aware except the Hadith. ...And, 'Ahlul Hadith' is better to teach Islamic knowledge." (Sharaf As-haab al-Hadith: 1/47).

And, Imam Ahmed bin Hanbal – RahimahuAllah said:



عَنْ أَحْمَدَ بْنِ حَنْبَلٍ - رَحِمَهُ اللَّهُ، وَذَكَرَ، حَدِيثَ النَّبِيِّ ﷺ: «تَفْتَرِقُ الْأُمَّةُ عَلَى نِيفٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً»، فَقَالَ (أَحْمَدُ بْنُ حَنْبَلٍ): إِنَّ لَمْ يَكُونُوا أَصْحَابَ الْحَدِيثِ، فَلَا أَدْرِي مَنْ هُمْ. (سلسلة الصحيحة الألباني: 270 شرف أصحاب الحديث: 27/1).

Allah's messenger ﷺ's wording: "Muslim community will be divided into more than 70 sects, all of them will be in Hellfire except one sect!" then Imam Ahmed bin Hanbal said: I cannot understand who they (the successful) are if 'the people of Hadith' or 'Ahlul Hadith' is not existed! (Silsilah as-Saheeha Albany: 270, Sharaf Ashab al Hadith: 1/27).

سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: " لَا أَعْلَمُ شَيْئًا أَفْضَلَ مِنْهُ يَعْنِي الْحَدِيثَ لِمَنْ أَرَادَ اللَّهُ بِهِ. وَقَالَ: إِنَّ النَّاسَ يَحْتَاجُونَ إِلَيْهِ فِي طَعَامِهِمْ وَشَرَابِهِمْ. " (شرف أصحاب الحديث: 81/1).

Imam Sufyam at-Thauriyy – Rahimahullah said: I don't know a better thing than prophetic tradition Haith for whoever intends it for Allah's Pleasure. And, indeed, the people are needy to this Hadith as their food and drink. (Sharaf Ashab al Hadith: 1/81).

19. Quran learning ones have excellence even to abstain of Jihad!

أَحْمَدُ بْنُ حَنْبَلٍ، يَقُولُ سَمِعْتُ عَبْدَ الرَّزَّاقِ، يَقُولُ فِي قَوْلِهِ عَزَّ وَجَلَّ: {وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ} (التوبة: 122)، قَالَ: «هُمْ أَصْحَابُ الْحَدِيثِ» (شرف أصحاب الحديث 59/1).

Allah says: "And it is not proper for believers to go out (for Jihad) all together. From every group of them a party only should go forth, and the others may comprehend religion, and that they may warn their people of Allah's Punishment, when they return to them, so that they may be careful." (Quran 9: 122). Imam Ahmed said: they are 'Ahlul Hadith'. (Sharaf As-haab al-Hadith: 1/59).

20. 'Selling Islam' is a punishment upon scholars:

عَنْ مَالِكِ بْنِ دِينَارٍ، قَالَ: سَأَلْتُ الْحَسَنَ مَا عُقُوبَةُ الْعَالِمِ؟، قَالَ: مَوْتُ الْقَلْبِ، قُلْتُ: وَمَا مَوْتُ الْقَلْبِ؟، قَالَ: طَلَبُ الدُّنْيَا بِعَمَلِ الْآخِرَةِ. (المدخل إلى السنن الكبرى: 503).



Malik bin Dinar said: I asked al-Hasan: what is the punishment for the scholars?! He said: the heart death! What is heart death?! He said: seeking worldly gain for work of the Hereafter. (Madkhal ila as-Sunan al-Kubra: 503).

21. Teach Islam for the Hereafter, that wins this world and the Hereafter:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ؛ وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَفَرَّقَ عَلَيْهِ شَمْلَهُ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ» (صححه الألباني في سنن الترمذي: 2465).

Allah's messenger ﷺ said: whoever expect more of the Hereafter – then Allah will make him sufficiency and richness in his heart and He joins for him this world with it in unexpected way; and whoever expect more for this world – then Allah make in his eyes insufficiency and poverty, and He separates it from the Hereafter, moreover, He does not grant him this world except He decreed.” (Sunan at-Tirmidi: 2465 Saheeh Albany).

عَنْ أَبِي بِنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّعَادَةِ، وَالرِّفْعَةِ، وَالنَّصْرِ وَالتَّمْكِينِ، فِي الْأَرْضِ، فَمَنْ عَمِلَ مِنْهُمْ عَمَلَ الْآخِرَةِ لِلدُّنْيَا لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ نَصِيبٌ» (شرح السنة: 4145 وصحيح الترغيب للألباني: 23).

Allah's messenger ﷺ said: Give glad news to this genuine Muslim community that they will have fame, dignity, divine help and empowering in this world; then, whoever did the Hereafter's work for the benefit of this world – he will never have (these benefits and) portion in the Hereafter. (Saheeh at-Tarqeeb Albany: 23).

(10). About Noorul Quran Academy (NQA) | عن أكاديمية نور القرآن

All praises and thanks be to Allah alone for His blessings upon the Noorul Quran Academy (NQA) for established in 2015 as a solution to learn the Quranic skills in a 'condensed syllabus', Jeddah, K.S.A. and later Calicut, India. NQA is an Independent Academy run by a board of directors. It has direct Classrooms at our Academy and Online global educational systems, which deliver the holy Quran's qualitative and authenticated Islamic knowledge to the world. The Academy successfully teaches Quran Hifz, Diploma Islamic Sheriah of Quranic



education, Tajweed, Tafseer, Ijazah, Aqeedah, Arabic language, etc. to the globe, ma sha Allah. So far, by Allah's blessings, many global students have been accomplished Diploma graduation and many student have accomplished full Quran memorization, Tajweed – Sharah Jazariyyah etc. Quranic skills, Alhamdulillah.

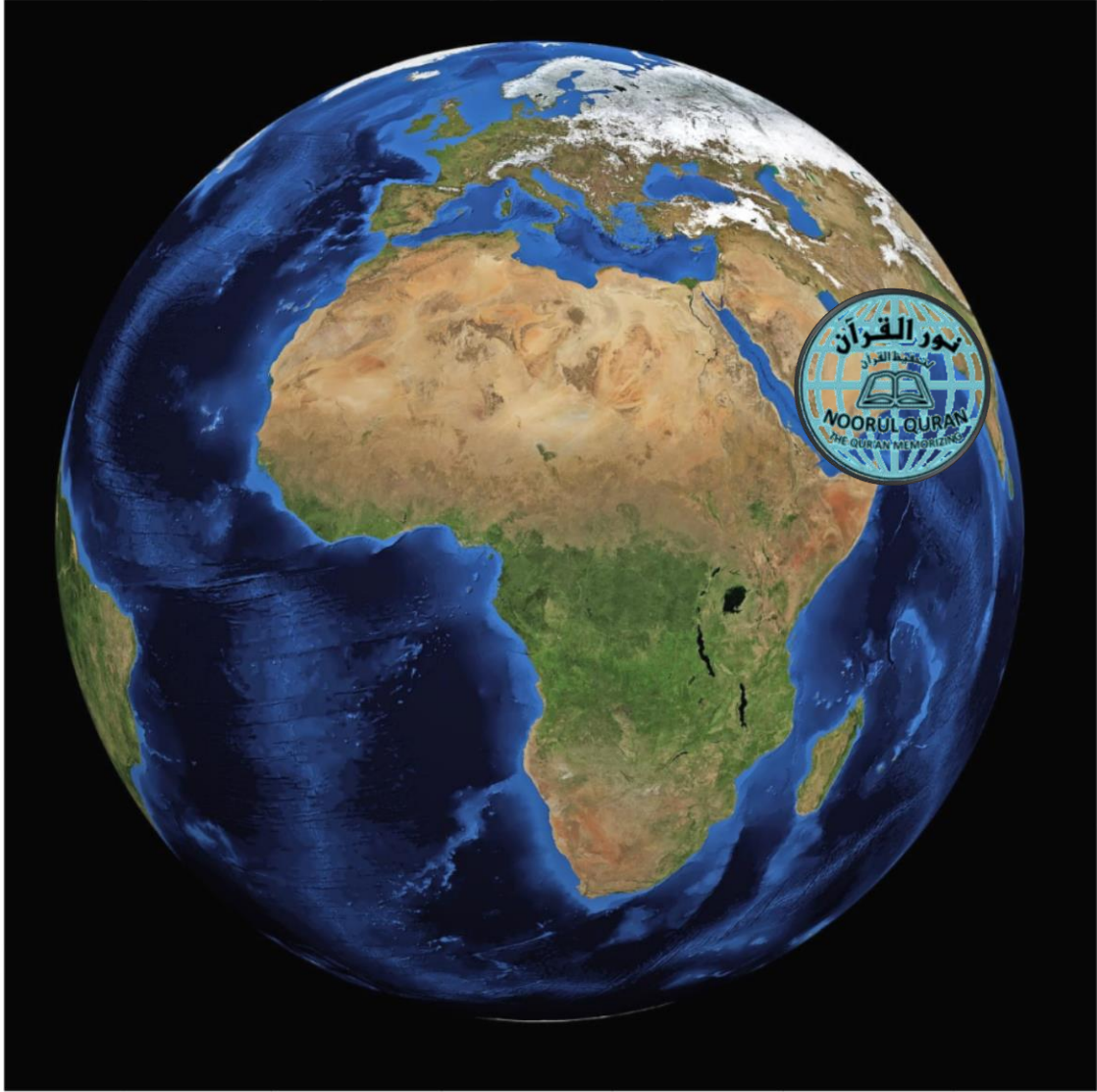
And, the NQA's 'Diploma in Sheriah' Session is formed to fulfill the desire of the Muslim global community who have great ambition to acquire the knowledge of Holy Quran, the authentic Hadith, Fiqh, Arabic, etc. – but no well-educated scholars and institutions available in their reachable area, nor have facility to travel and acquire knowledge from the great scholars of Makkah, Madinah, Riyadh, Jeddah, etc. Those students can access to Allah blessed Divine Knowledge through this and the like online institutions, in sha Allah.

The objective of NQA is to bring together the professionalism and quality assurance of the 'Islamic University of Medina', Makkah, etc. with the teaching of their curriculum in 'the Abridged Syllabus' as 'Diploma in Quran', in sha Allah, and 'Bachelor of Arts degree in Sheriah' or B. A. open university etc.

The NQA offers a unique curriculum which is an abridged previous version of the curriculum of 'the Islamic University of Medina', and those who desire to improve their knowledge and win Allah's Promise of peace and blessing here and the Hereafter, can simply access to it, to an outstanding provider of a wide range of Islamic courses that meet the needs of the globe, combining with the Prophetic tradition and outstanding teaching and learning methods. By Allah is all success and stability. All thanks and praises be to Allah Alone, and my Allah's peace and blessings be upon His messenger Muhammed.

﴿وَأِنَّهُ لَكِتَابٌ عَزِيزٌ﴾ الحمد لله الذي بنعمته تتم الصالحات، وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ. والصلاة والسلام على محمد.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ



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