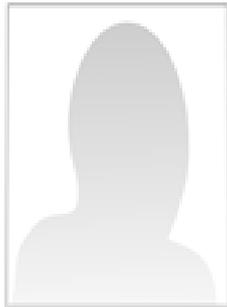


**Passion in the light of the Noble Qur'an and its effects  
on the individual and society**

**Prepared by**



**Dr. Amal Abdullah Othman**  
**College of Sciences and Arts Department of the Holy Quran and Islamic**  
**Sciences in Al-Ula**  
**Taibah University, Kingdom of Saudi Arabia**  
[amlshud77@gmail.com](mailto:amlshud77@gmail.com)

## Abstract

The topic of passion and following the whims of the soul is one of the topics that many scholars have dealt with good and valuable diligence. This topic has been studied from the dimension of its effects on the individual and society. Among the objectives of this study: To define the seriousness of this disease and its impact on the individual and society, and that it leads to evil, and that responding to desires is the cause of perdition, and that persistence in leads the Muslim to polytheism with Almighty God. The researcher studied this issue from analytical point of view and mentioned examples from the Holy Qur'an and its stories in which the passion and its impact are evident. The study presented some of its modern manifestations that appear in societies today and among young people and the negative repercussions of this phenomenon, and the researcher concluded some results and recommendations on how to treat this disease.

### Key words:

Passion for the soul (passion for the soul) – polytheism – Work environment.

## Introduction

Praise be to God who guided His servants to follow the straight path when He said: (And this is My straight path, so follow it, and do not follow other paths, for they will separate you from them). (Surat Al-An'am verse 153) And prayers and peace be upon the Master of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and companions, and all those who followed them in goodness until the Day of Judgment.

One of God's blessings upon this nation is that He sent Muhammad, may God's prayers and peace be upon him, as a teacher, guide and guide, and that one of the greatest missions of the Messengers after the call to God Almighty is to purify and purify the hearts of their followers from that which contradicts monotheism to God Almighty, as He, Glory be to Him, said: We are grateful to His servants (He who God on the believers when He sent them a messenger from themselves, reciting to them His signs and praise them and teach them the book and wisdom that had previously shown in error) (Surah Al-Imran 164) and human wired by nature on the tendency of the desires and pleasures of food, , Clothing and sex and others; And the Almighty mentioned that in the Qur'an, and the Shari'a clarified to us the rulings in all of this in a way that is suitable for the universe and fits the normal human instinct.

We find that one of the most severe diseases that afflict the hearts and are a barrier between them and guidance is the disease of following one's desires. Because of its danger, the Almighty has made success and victory on the Day of Resurrection conditional on opposing the desires of the soul, so He said: (And as for him who fears

the station of his Lord and forbids the soul from desires, then Paradise is now a part of God Almighty's love. And he placed these equals in the position of God Almighty, so he exchanged them for the love of God and its attachments, such as (the abundance of remembrance and sanctification that leads to unbelief and polytheism). (Surat Al-Baqarah - verse 165), and the Almighty's saying (And they say, "Do not leave your gods, and do not leave a valley, nor a rush, nor provide relief, and a caravan, and an eagle) (Surat Noah -verse 23).

### **Objectives of the study:**

Introducing the seriousness of this disease and its impact on the individual and society, and that it leads to evil, and that responding to desires is the cause of destruction, and that persistence in it leads the Muslim to polytheism with God Almighty.

The research consists of several axes in which extremism is carried out because it protects man from falling into passion, and it is the correct belief that the researcher mentioned, that is, the doctrine on the one hand that it is based on the unification and worship of God alone and belief in Him, and that monotheism is the origin of human beings; And that the monotheism of God includes the love of God and submission to Him and the perfect submission to His obedience, and that all actions and words should be directed to Him, the Most High, for loving other than God contradicts His love, which is one of the imperative duties of God for which we were created.

in language and terminology; Then passion and the position of the legislation in it, then the researcher mentioned the characteristics of the follower of desire, the results and effects of following desire, then the treatment of following desire.

The subject of passion due to its attachment to the passion of the soul, I found in it a lot of jurisprudence and writings of scholars. It was addressed first in terms of definition, and also dealt with the importance of defining it with a difference in dealing with sources and references.

The researcher also dealt with some of the studies that she undertook, such as the Encyclopedia of Objective Interpretation on Passion and the methods of its occurrence in the Holy Qur'an. As for my study, I first mentioned the correct belief in terms of that it protects the believer from falling into desires and shows that it is based on the unification and worship of God alone and belief in Him and that monotheism is the origin In humans, the common factor between my study and the studies that I found was the mention of the characteristics of the follower of desires, each according to the formulation. I dealt with them in my subject through verses, and my study is analytical. I analyze verses from the main sources of interpretation. The study and what I did differ in terms of results, as the study did not mention

results or recommendations for the topic, which is what the researcher included through her findings through her presentation of the topic

The researcher also found a book “Pests on the Road”, the author of which dealt with the subject of passion, and she benefited from it in the aspect of mentioning the attributes as well, and approved it with the sources of her research, with different approaches to her analysis through the references of interpretation that she relied on, as well as based on her study of what was mentioned in the Sunnah of the Messenger of God, peace be upon him, and that It is one of the authentic sources of the Sunnah, and it did not stand on the results of its study, because it deliberately addressed the passion and its modern manifestations and its impact now on our societies and our youth.

This study differs from the studies that the researcher found, and they are many and beautiful in that the researcher touched on the subject of the passion of the soul by mentioning examples from the Qur’an as an analysis through the verses. People and its manifestations differed and varied, and I talked about how to deal with the manifestations and aids of life for some and misuse them according to the whims of the souls.

### **The concept of true belief:**

God Almighty sent prophets and messengers to correct people’s beliefs away from polytheism and misguidance, and the most important purpose of their messages was for people to worship their Lord and know Him through His laws and books that He revealed.

The apostles and prophets, the Almighty said (We have sent a messenger to every nation to worship Allah and shun the idol Some of the guidance of Allah and some of them suffered by the misguidance Walk the earth and see how was the end of the rejecters) (Sura Noah, no. 23), and after that the people are one nation The demons came to them to drive them away from the belief in monotheism and to adorn their belief with beliefs that God did not send down any authority. For this reason, it is necessary for us to know the concept of the correct belief that people should believe in, and the concept of the corrupt belief in order for people to warn against it. On the monotheism of godliness, i.e. belief in God Almighty and in His actions, Glory be to Him, of creation, management, provision, revival and death. On the fitrah, his parents Judaize him, help him, and make him appear. Al-Bayhaqi, 1344 A.H.)

Al-Tawheed in the language: It is derived from the unity of the thing if he makes it one, then it is the source of the unity of the unity, that is: making the thing one. And in the Sharia: singling out God - Glory be to Him - with what is specific to Him of lordship, divinity, names and attributes. (Ibn Uthaymeen)

The scholar Ibn al-Qayyim, may God have mercy on him, said: Monotheism is not just a servant's acknowledgment that there is no creator but God, and that God is the Lord and Sovereign of everything, as the worshipers of idols used to acknowledge that while they were polytheists. Obedience to Him, devotion to worshiping Him, wanting His Most High Face in all words and deeds, withholding and giving, and love and hate, is what prevents its owner from the causes that call to disobedience and persistence in it. (Al-Qahtani)

And when monotheism includes the love of God and submission to Him, this is one of the duties of the God who created us to worship Him when he said (I created the jinn and mankind only for them to worship) (Surat Al-Dharyat verse 56).

The whole of human life is worship from the beginning of his day to his sleep. Either verbal worship through dhikr or actual worship through what God has commanded or forbidden such as honoring one's parents; family kinship; Raising children and many other things, and they are acts of worship in which there is a reward for man, as evidenced by his saying, may God's prayers and peace be upon him: "In the number of one of you there is charity." They said, "O Messenger of God, does one of us fulfill his desires and have a reward for it?" He said: "Do you think that if he put it in something forbidden, would he bear a burden in it? In halal he had a wage. (Al-Qushayri Al-Nisaburi) Likewise, we find among the acts of worship by which the servant draws close to God Almighty is obedience to the mother, and righteousness enters Paradise, as well as obedience to the husband.

The Almighty (Eat and drink, and do not be extravagant, for He does not like the wasteful). (Surat Al-A'raf verse 31) There are also permissible things that a person can use on his own or at work, such as playing sports. Such as ball sports, running and other types of other sports, which should be regulated without exaggeration, so as not to dominate the mind and heart of man, to bring him to the stage of his servitude to it and deify it.

It is permissible as well as modern means of communication, which are important in facilitating communication between people; However, there are those who misuse these means, for example, there are those who use the mobile phone between multiple applications such as WhatsApp while driving his car or walking on the road and even at home he is busy with it, and even when performing religious duties, which leads to negligence in them, so it is considered one of the negative aspects of these means techniques; That is, wasting time, then it is like a worshiper of it because this time should be directed to God Almighty, worshiping Him, His remembrance and thanking Him, as he is like the people of Abraham, peace be upon him, when they said about their gods that they worshiped besides God (they said, "We worship idols, so we remain for them the poetry of A'ak") (surah poets verse 71). They said to

Abraham, peace be upon him, (and we remain devoted to her), so we remain her servants, residing in her worship and service. (Al-Tabari, 2000)

This service and worship, in my opinion, should be directed to God Almighty. Because of their intense love for her, they devoted themselves to serving and worshiping her. This time, which was directed to serving and worshiping those gods, was more appropriate for them to direct him to worship God alone and not others.

And their idols were of gold, silver, copper, iron and wood. And their saying (and we remain devoted to them) means that we establish their worship. What is not meant is a specific time, but rather it is an indication of what they are in. It was said: They worshiped her during the day rather than the night, and at night they worshiped the planets. (Al-Qurtubi, 1423 AH)

In the past, scholars used to talk about polytheism with its manifestations, such as the worship of graves, shrines and saints, wearing or hanging amulets and other things that were customary in the past. In my estimation, the manifestations of polytheism in our present time have multiplied and varied more according to developments, for example, if a reader reads The Qur'an is spoken aloud in front of the people, by this he wants to delight them with his voice so that they may praise him only, and not for the sake of reward and reward from God, but rather as hypocrisy. Is this not your shirk? Also with regard to sports and games of various kinds, we find that young people today have become interested and even venerate a football match and prefer it, for example, to congregational prayer; in the stadiums they may even burn their clothes in favor of a team or joy for another victory, and so on These things are considered one of the most dangerous forms of polytheism, which if its owner goes to extremes in it, becomes one of the major polytheism that takes him out of the religion of Islam, which is what is known as polytheism.

Love or exaggeration in the love of creatures. He said the Almighty: {and take people without God equals love them as love of God and those who believe most love God even sees those who do wrong as they see the torment that all of the power of God and that God is severe punishment). (Surat Al-Baqarah verse 165)

Whoever loves a human being, or an idol, or a system, or something else, until he becomes humiliated to him and prioritizes his obedience and his love over the love and obedience of God Almighty, and his commands and prohibitions over God's command and prohibition, falls into this kind of polytheism without realizing, so let the Muslim beware of exaggeration in To love anything whatsoever, and let him know that every obedience and every love must be restricted not to conflict with obedience to God and not to give precedence to any obedience or love over a person's love for God so that he does not follow his own whims and is submissive in what he throws at doom and the consequences are not good.

### **Definition of passion in language and terminology:**

Hawa: Love is within the entrances of good and evil, and the passion of the soul: its will, and passion is the person's love for a thing and its victory over his heart. (Surat An-Naza'at Verse 41); Its meaning: He forbade her from her desires and what she calls to from the disobedience of God Almighty. And when she speaks of her desires at all, it is nothing but blameworthy until he is described as what brings out its meaning, as they say it is a good desire and a desire that is in accordance with the truth (Ibn Manzur, 711 AH). Hawa: the tendency of nature to what suits it. (Ibn al-Jawzi, 1962) and Hawa: a sound origin that indicates emptiness and fall, and their hearts are air, i.e. empty, (Ibn Persia. 1979)

Al-Hawa: The source of his identity if you love him and become attached to him. Then it is used to refer to the inclination of the soul and its deviation towards something. Then it is used in a reprehensible meaning. It is said to follow his desires, and he is one of the people of desires. It is the tendency of the soul to desires and material matters and its inclination to a lower side to take something. (Al-Fayumi, 643 AH)

### **Hawa has several meanings, including:**

“A” the self's inclination to what it desires

“B” the soul's will for what it loves

(c) The love of something and its mastery of the heart.

Thus, we can say that following one's desires in language is to follow what the soul desires and desires, but rather what it loves.

As for what is meant by following one's desires in the terminology of Sharia and da'wah, it is to follow what the soul desires and desires, or to succumb to the ruling of passion without judging the mind, or referring to Sharia or assessing the consequences. (Noah,

Hawa: the inclination of the soul to lust. This is said of the soul inclined to lust; And it was said that it is called that because it plunges its companion in this world to every calamity and in the hereafter to the abyss, and passion: the fall from height to the bottom, and the abyss is the fire, and God Almighty has glorified those who follow the passion, and he said (Do you see the one who took his desire as his god). (Surat Al-Furqan Verse 43)

He said (and do not follow whims). (Surat Al-A'raf, verse 26) And he said (And follow his desires) (Surat Al-A'raf, verse 176) and His saying (And if you follow their desires). (Surat Al-Baqarah verse 145) He only said it in the plural, warning that

each one has a passion other than the passion of the other, then the passion of each one does not end, so if he follows their desires the end of misguidance and confusion, and the Almighty said (like the one who has been tempted by the devils). (Surat Al-An'am, verse 71): that is, you made him follow his own desires. (Abu Al-Qasim, 548 AH)

So through the linguistic definitions, desires are the plural of passion, which means attachment and psychological inclination to something, and it is not hidden that psychological inclination is the biggest barrier and the greatest barrier to man in return for turning to God Almighty, whether this inclination is to lust or to money or material pleasures, and this tendency reaches To the extent that he is a god and an idol in exchange for God Almighty. So he is one of the unbelievers in truth or one of the polytheists. The Almighty said (And as for him who fears the station of his Lord and forbids the soul from desires, then Paradise is the abode). (Surat An-Naza'at, 40 - 41)

Therefore, forbidding one's desires as in the verse is the greatest prelude to reaching Paradise, meaning that the reward for preventing the soul from its desires and following its desires is Paradise, a promise from God Almighty.

The passion and the position of the legislation on it:-

It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he said (God Almighty and Majestic did not mention passion in a place in his book except to condemn it. Al-Sha'bi said: It is called Hawa because it plunges its companion into the Fire. Without thinking of a consequence, and even urges the pursuit of desires, even if they are a cause of pain and harm.

He said the Almighty fancy in the Qur'an in many verses Verily (Ofroit who has taken God desires and the bounty of God aware of and seal his hearing and his heart and make his vision blurred it guide him after God, do you not remember the) (al-jathiya any 23) ie but under the authority Bhoah So what he saw was well done and what

He saw it ugly and left it. (Ibn Katheer, 1994) He is astonished at the state of the one who abandons following guidance to the obedience of desires, as if he were his slave that is, I looked and saw him, for that is what makes him wonder. (Abu Al-Saud, 8/73) The wonder here is for the Prophet, may God's prayers and peace be upon him.

Hawa came in the Qur'anic usage with its linguistic meaning: Hawa: lust, which is what the soul tends to and desires. (Al-Damghani, 1983)

If passion is a person's love for a thing and it has prevailed over his heart, then some, as we see today, direct their love and spend it to other than God Almighty, and this beloved besides God, whom the servant is busy with his remembrance, may enter the

circle of permissible and forbidden things. Permissible ones include science and technology; It also includes sports of all kinds, as well as we can say family and children; Including military manufacturing, as these things enter the circle of human interests and occupy a large part of his time and preoccupation with them, so they are loved by him. “There is no god under the sky’s shadow that is worshiped besides God greater than the desire that is pursued.” (Al-Tabarani, 1983)

And the clarification of the sayings of the scholars mentioned in this noble verse (Have you seen the one who takes his desires as his god) that the duty that must be acted upon, is that all the actions of the taxpayer be in conformity with what His Deity, the Exalted and Most High, commanded him to do, and if all his actions are subordinate to what he loves, then he spends all what his Creator deserves on him From worship and obedience to his whims. (Al-Shanqiti, 1995)

And the verse in it is an amusement for the Prophet, may God’s prayers and peace be upon him, not to care about the infidels because of their turning away from faith, and if the verse was revealed in the whims of unbelief, it addresses all the whims of the commanding soul. (Al-Baqi’i, 1999) and (Al-Tha’alibi, 4/145) The polytheist worships what he loves and following one’s desires is enjoying from his companion what he loves, and he has fallen into all of this among men and jinn (Ibn Taymiyyah, 144 AH).

I think that what a person likes of behavior, even if those behaviors are at the end of ugliness, atrocity and ignorance, is the passion that was mentioned. What is forbidden in this is to follow the permissible desire that leads to what is forbidden or leads to a failure to obey or being lazy about it; Or a lot of it so that it takes a long time, the first thing is that it be spent on what is beneficial and brings closer to God Almighty.

Perhaps from God’s mercy upon us, He did not command us to leave what our souls desire at all, but He, Glory be to Him, forbade us from passions that lead to death. And the verse is the saying of the Most High: (Have you seen him who takes his desires as his god), meaning he permitted himself?

Whatever he desires, whether it is permissible or not, it is as if he worships him as a man worships his god, so the verse includes every desire that enters the soul, so it is a sign and it is weak.

Pursuing passion is all reprehensible, for if what he desired was forbidden, it would lead his companion to punishment, and if it was permitted, his owner would remain in the gloom of the veil and bad reckoning, and the confinement of himself and the hardship of his nature. (Al-Shazly Abu Al-Abbas, 1423 A.H.)

Therefore, a person must have requirements and needs that must be met in order for his life to continue, such as eating, drinking, clothing, collecting money and loving oneself. He repels harm from her, as well as his love and inclination to talk and love

of ambition. But these things are limited by the Lord of the Worlds and He has regulated them where there is neither exaggeration nor negligence; That is, mediation and moderation, it is the correct balance by which these human needs are weighed as natural needs. Any excess in them leads a person to doom and causes him to follow a reprehensible whim.

For example, one should not eat excessively for the purpose of amusement or excessive desire, as well as excessive sleep is evidence of laziness, and excessive comfort is considered a follower of the desires of the soul. Self-love, if it exceeds its limits, is a kind of selfishness, so a person feels that he is the center of the universe and others. He has no role but to satisfy his moods.

Likewise, if the speech exceeds its limits, it is curiosity, and it is idle talk, and it is a kind of gossip that leads to disaster. With regard to ambition, God Almighty distinguished man with reason, as he has the ability to evolve, and he has ambition to seek the best, but these things must remain within the permissible divine limits, so that there is no negligence or excessiveness that leads to shortcomings in obedience, and everything that contradicts the right is for the soul in it. Luck and desire from words, deeds and intentions, for it is a desire that causes its companion in this world to fall into sins and commit sins and evils, and in the Hereafter it leads him to the abyss.

If the soul is inclined to praise and praise and glorify people, and to seek elevation over them in a leadership or position, it is a whim; And his passion is not the wisdom of him nor the reins of no captain has no imam, God desires, scientific Varaah, and the fatwas of jurisprudence, scientific attitudes, followed by his whims, he went under the verse (.ofroat who has taken God desires and the bounty of God aware of and seal his hearing and his heart and make the sight mist..). (Surat Al-Jathiya Verse 23)

And in the verse is a statement that everyone who worships other than God has only worshiped his desires, worshiped his desires, worshiped what he loves, so his beloved prevailed over the beloved of his Lord and his desires prevailed on the path of guidance that the truth leads to him regardless of the image of the idol That is why the verse shortened everyone who worshiped other than Allah, that he followed his whims, and that he worshiped his whims and desires; Because if he got rid of the worship of desires, he would not be worshiped among the deities besides God Almighty

Whether these deities were idols, or had meanings, there was no image of them, and whether they were human or jinn. But passion is the cause of these deviations in different forms.

Therefore, the Almighty's saying (Have you seen him who takes his desire as his god) wonder at the state of the one who abandons the pursuit of guidance to the obedience of desires, as if he were his slave; which I looked and saw; For this is from what makes amazement, and the "gods of his desires" were recited, because one of them used to like a stone and worship him, and if he saw something better than it, he rejected it, then it is as if he had taken various gods. . (Bin Al-Emadi, 8/73)

And passion is one of the entrances of Satan, for Al-Razi said: Know that the entrance through which Satan comes is basically three: lust, anger, and passion. Lust is beastly, and passion is devilish. Lust is a scourge, but anger is greater than it, and anger is a scourge, but passion is greater than it. On the authority of indecency, evil and transgression) (Surat Al-Ankabut, verse 45), his saying (He forbids indecency), what is meant by the effects of lust, and his saying: (immorality) is meant by the effects of anger, and his saying (and transgression) is meant by the effects of desire. With desire, a person becomes unjust to himself, and with anger, he becomes unjust to others and by desire, his injustice transcends to the presence of the glory of God Almighty. (Al-Razi, 1421) And following one's desires is the enjoyment by the owner of what he loves. (Ibn Taymiyyah, 144 A.H.) And by this he has wronged himself. It is the most unjust to pursue desires, because he is close to polytheism. So whoever follows his desires is contrary to the pleasure of his master, and he by placing something other than its place has become unjust, just as the sinner by placing disobedience in the place of obedience is unjust. Likewise this is by following his desires instead of the approval and follow-up of the satisfaction of his master; he became increasingly oppressive (Al-Qushari, 3/116)

And if we take as an example the story of the owner of the two gardens in Surat Al-Kahf, which presents us with two different views of the aspects of life and the sustenance in it that varies between people, and that is for divine wisdom. The believer in it relies on God Almighty and believes in him with the right of faith because he knows that this world is not worth anything when compared to the Hereafter. And what is in it of paradise and bliss.

As for the Hereafter, he is the owner of the two gardens who was fascinated by his possessions and thought that this worldly bliss was permanent and permanent, but with his ignorance and disbelief he was fascinated by this great blessing and he was also fascinated by these two gardens and the different fruits they produce, and he forgot that all this is by God Almighty's order for the two gardens to produce the best ripe and ripe fruits that were pleasing to the beholder. But he did not thank God for it, rather he neglected the blessing of thanksgiving, but he loved this beauty in the two gardens with its fruits and possessed its core over it; and his heart was able to love them from himself, so he forgot the grace of God over him and forgot his faith in God

and attributed this blessing and this goodness to himself instead of ascribing it to the Most Gracious, Glory be to Him.

All because he was fascinated by this blessing and was proud of what he had of a son and a family, so he occupied a great place in himself. When he forgot to thank God, these blessings distracted him from believing in God Almighty until the Almighty punished him by sending a thunderbolt on his gardens that destroyed them and destroyed them and destroyed the fruits in them. The most remorse Vendôme on the infidels and compliance desires to believe in God the Almighty said of him, the Almighty (was informed of the fruit became stir his hands on what was spent where an all empty and say I wish I was not involved BARBIE one did not have a class Ansrnh without God and was victorious) (the Cave Verse 42-43) When the love of these things in himself prevailed over the love and obedience of God Almighty, this led him to his disbelief in God, which God Almighty mentioned in the verse. The state and consequences of the one who was deceived by the life of this world, blinded by money and power, and the abundance of blessings and their impact on the Hereafter, and faith in God Almighty, as a person must be distracted from the pleasures and desires of this world with what God Almighty has of good.

Likewise when He, the Most High, said: (And do not obey him whose heart We have made neglectful of Our remembrance, and he follows his desires, and his affair was unnecessarily) (Surat Al-Kahf, the Most High, who does not neglect the heart of Him, the Most High, 28). The unbeliever created in him error and heedlessness, and he attributed actions to the heart (and followed his desires): in the pursuit of desires. to the earth and follow his own desires) (Surat Al-A'raf, verse 176) Allah Almighty says, "If we wanted to honor him and raise his rank with what We have given him of the signs, we would have done it. The correction here came as a warning that the reason for which he was not raised or honored as he did to others who were given desires and preferred and followed him, and whose meaning was eternal, threw himself to the earth, that is, to what is in it of refuge and desires, and his mind overpowered his desires, so he chose this world over the hereafter. (Andalusian, 345/4)

It was as if the meaning was necessary for the essence of the earth, so it was expressed by the earth, because the pleasures of the world are on the face of the earth; (and follow his desires) meaning that which Satan has adorned for him. This indicates that the one who has the blessings of God is greater, so if he turns away from following guidance and follows desires, his distance from God is greater. (Al-Dimashqi, 1998) The reference to him is his saying, peace and blessings be upon him: "He who increases knowledge from God and does not increase in guidance does not increase from God except in distance." (Al-Muttaki Al-Hani, 1981)

And he, peace and blessings be upon him, said: “Two hungry wolves sent in sheep are not spoiled by a person’s eagerness for money and extravagance in adornment” (Tirmidhi, 279 AH).

And I think that the two texts only clarify the extent to which the believing slave is distracted and preoccupied with the pleasures and desires of the world. His gathering and seeking honor and even extravagance in it to satisfy his psychological desires and in accordance with his whims and desires for fame and riches does not fulfill God’s right in his money, and he was keen to seek fame by seeking prestige and leadership, guardianship and superiority over people in religious matters such as knowledge and righteous deeds do not seek God’s face, as it came in the hadith corrupt people From these two wolves if they are released into the sheep, because money, knowledge and good deeds are only required for them what is with God of reward and attainment of higher ranks and the hereafter bliss and closeness to Him Almighty.

And the hadith contains a rebuke and a strong warning against being eager to seek honor and money in this world for arrogance and self-interest, for this contradicts the religion and even increases its owner with his desires from God Almighty. “Unfortunate is the servant of the dinar and the dirham and the velvet and the khameesah. If he is given, he is pleased, and if he is not given, he is not satisfied.” (Al-Bukhari, 1987) So he, peace be upon him, said (unfortunate) that is, he fell on his face, and what is meant here is: perished. And (Khamisa): A square garment marked with wool or wool, i.e., the miserable slave of all of what was mentioned; i.e. the student who is keen on collecting it based on its preservation, it is as if he is his servant and his slave; he singled out the slave with remembrance so that he is authorized to immerse him in the love of the world like a prisoner who does not find a savior. He did not say Malik or the collector of the world, because the blameworthy in possession and gathering is more than need, and it was said that he made him a slave to it because of his passion and eagerness.

And his, peace and blessings of God be upon him, said: “If he is given, he is satisfied, and if he is not given, he is not satisfied.” These two conditions and their answers indicate his keenness on that. (Al-Shafi'i, 1425 A.H.)

So, we can take some of the benefits of the hadith of the Prophet, peace and blessings be upon him, when he said, “Unfortunate Abd al-Dinar,” that it is not appropriate for a Muslim to make the world his greatest concern and the extent of his knowledge. .

It was the world's largest main concern is pleased with obtaining and angry to commence it is a loser for saying peace be upon him "miserable Abdul dinar, and the hapless Abdul dirham", and says (O ye who believe, do not Tlhecwm wealth nor your children to mention God and whoever does that, then those are the losers). (Surat Al-Munafiqun, verse 9) Then what is forbidden is attachment to the world and not to obtaining the world while not being attached to it, and placing the world in the hands

of man and not in his heart; This is not a reprehensible matter, and that is why praise is given to the grateful rich man, who is like the patient poor.

Whoever is completely attached to something, then he is like a slave to him, so the satisfaction of the Muslim should be in what pleases God and his anger in what angers God Almighty, so slander here is attachment to the world and its pleasures and following its desires.

From the foregoing it becomes clear to us that if we consider the verses of the Noble Qur'an, we find that God, Glory be to Him, has condemned the pursuit of whims and desires and explained its danger in more than one way. He described the one who follows the whims with many characteristics that indicate the greatness of his crime and the heinous act of his actions. These descriptions include:

1 / delusion; it is recipes practice fancy delusion and lack of guidance as in the verse (it did not respond to you, know me that they follow their desires and pushing those who follow the amateur without guidance from God that God does not guide the unjust people.) (Al-Qasas any 5) the Almighty says: "And who is misguided" through the right path and the path of righteousness, who follows his own desires without a statement from God and a covenant from Him, then God Almighty does not grant success to the truth and the path of guidance the people who disobeyed God's command and abandoned His obedience and belied His Messenger and changed His covenant and followed the whims of themselves as preferring them to obey Satan over obeying their Lord. (Al-Tabari 224-31 AH) So this verse clarifies that the one who follows his whims is one of the most misguided people, and the reason for this misguidance is following the whims and violating the law, so the one who follows the whims is misguided by himself and misleading others.

It is also one of the hateful descriptions with which God, Glory be to Him, described the one who follows his whims and violates the law

2/ imitating a dog; Where the Almighty said: (And if We had willed, We would have raised him with it, but he went to the earth and followed his whims, then his likeness is like a dog. (Surat Al-A'raf, verse 176)

That is, if we wished, we would raise this one to whom We gave Our signs with Our signs that We gave him, but he (immortalized to the earth) meaning dwelling in the life of this world on the earth and inclined to it, preferring its pleasures and desires over the hereafter, and "following his own desires" and refusing to obey God and disobeying His command. (Al-Tabari, 13/261-273)

And that is because it is equal in his right to give the verses, command them, and glorify them for their sake, and not do that like a dog sticking out his tongue in any case, if you force him, i.e. pull him and irritate him, or you leave him unattended by carrying him on him, his panting is present in both cases. (Al Qasimi, 5/223)

In my estimation, when the follower of desires is likened to a dog, it is an accurate analogy and description. Because the one who follows his desires is always confused and hesitant, he tends to this and tends to this, according to his interests, so to his interests and desires is money Likewise, if we see a dog when it always walks its head and nose on the ground, sniffing to pick up what it eats while it is here, it is its worst. Here he is one of the most humble and base animals, and he is insulting and content with the world, for he is an accurate analogy to the one who follows his whims and a vivid image of the insulting human being because his following his desires and shunning the truth and religion made him in this worldly image.

Among the descriptions with which a follower of passion is injustice is described:

3 / it is unfair, he says (While follow their desires after it comes from knowing that you if those evil-doers) (Sura any 145) which if you follow their desires invalid you oppressors themselves to the discourse here of the Prophet, peace be upon him, and to be the nation who may To follow his whims and become unjust by following him. (Al-Qurtubi, 2/162)

And I think that what made them fall into oppression, as it was mentioned in the noble verse, is their following of desires. So the slave of these things became a slave to them because they possessed his heart and his mind and it became his preoccupation and his main concern was to be proud of them and acquire them. Likewise, he is a slave to them because he was humiliated by them. It is not necessary that what is meant by servitude is that a person, for example, kneels and prostrates to it; Rather, what is meant is that a person becomes attached to her and becomes content with her pleasure and discontent with her anger, so some people are a slave to their own desires, and their gods make their own desires. him as an agent). (Surat Al-Furqan Verse 43)

4/ Arrogance: It is what the Almighty described as a follower of desires, and he said: “Whenever a messenger came to you with that which your souls did not desire, you were arrogant, so a group was denied and a liar.” (Surat Al-Baqarah, 87) And they are the Children of Israel, and their bad deeds and words with the Messengers, and what they met with of disobedience, bitterness, and excuses in accepting the Sharia, so their meeting with them was with refusal, arrogance, and bad behavior. (Ibn Ashour, 1997) and the verb is attributed to the soul without the addressee, so he did not say: “With what you do not take lightly,” warning that the soul is often attributed to the bad act, towards (Verily, the soul is a sign of evil) (Surat Yusuf, verse 53).

And arrogant means to grow up. (Al-Dimashqi, 1998) . So, their pursuit of desire is the reason for this arrogance.

Also among the characteristics by which a follower of passion is described:

5 / Denying the truth: as stated in the Almighty's saying (and they denied and followed their desires, and every matter is established) (Surat Al-Qamar verse 3)

And they are the polytheists, after the verses of God came to them and the evidence for their validity came to them, they preferred to follow what their own whims called them to by denying that over belief. Denial is one of the characteristics of those who follow desires.

Among the characteristics by which a follower of passion is described are:

6 / ignorance and lack of knowledge: the Almighty says (He wants the law of the order Vatbaha do not follow the desires of those who do not know) (al-jathiya any 18) forbade God Almighty Prophet peace be upon him, in this verse is about to follow the whims of those who do not know . He, Glory be to Him, commands and prohibits His Prophet Muhammad, may God bless him and grant him peace, to legislate that command and prohibition for his nation It is known that he, may God's prayers and peace be upon him, does not follow the whims of those who do not know, but the prohibition mentioned in it is legislation for his nation. (Al-Shanqiti, 199/7) God's law is apparent and clear, unambiguous, and no ambiguity, and whoever strays from it, undoubtedly involves great ignorance, and that is why one of the attributes with which God described the follower of desires in the Qur'an is that he is ignorant and devoid of knowledge.

The one who follows desires with these qualities must be led by his whims to what is good for him, and these qualities must result in evils that befall him and the society, the negative impact of which is clearly reflected in the society, and it is the product of this whim.

We find that the followers of whims and desires were not deterred from following the truth by ignorance of the truth. Rather, they went astray because of their flight from following the truth in order to satisfy their own desires and following their own desires, which are the reason for them committing many different sins; Did not comply with the prohibition as stated in the verse (O David Lo! We put thee Khalifa in the earth so judge between the people of the right and follow the passion Vidilk for the sake of Allah, those who stray from the path of Allah torment them severe as they forgot the day of reckoning). (Sura p, no 26) Vcolh "So judge between people with truth": He commanded permanence, and a warning to others who are in charge of people's affairs. Since he is infallible, he is not judged except by truth, he first commanded judgment, and since desire was exposed to the infallible, he ordered to

avoid it and mentioned the result of following it, which is a misguidance from the path of God (Andalusi, 1420 AH ) And if we take the implications of following

Passion with regard to work, for example, we can discuss its effects on workers as well as its effects on the work itself. Among the effects of following one's desires on the workers:

#### 1/ Decreased and fading out of self-obedience:

That is because the owner of whims and those who follow his whims are cherished by him, rather he grows up in himself to obey others, a creator, whether this other or a creature, because this whim has gained control over his heart and soul, so he became a captive to him and at the same time motivated him to vanity and arrogance. God has not made a man of two hearts in his stomach, either he obeys his Lord, or he obeys himself, his whims, and his devil, and he is not obedient to his Lord, so there is nothing left but to be obedient to his whims. (Noah, 2012)

#### 2/ Heart disease, hardness and death:

That is because the one who desires is immersed from the head to the soles of his feet in sins and bad deeds, and these in turn have dangerous effects on the heart, as they lead to illness and then cruelty or death, as the Messenger - may God's prayers and peace be upon him - said: (A believer if he sins It was a black mark in his heart, so if he repents and withdraws and seeks forgiveness, his heart will be refined, and if it increases, it increases, until his heart rises." (Al-Bayhaqi, 1344 AH) That is the ring that God - the Almighty - mentioned in the Qur'an: "No. (Surat Al-Mutaffifin verse 14) And if the heart dies, and it is the heart and essence of man, what is left for this person?!! He has nothing left but fat and meat, or rather the mud side, which is a despicable side that has no value in God's scale, and the Messenger - may God's prayers and peace be upon him - was truthful when he said: (God does not look at your images and your money, but rather looks at your hearts and your deeds). (Al-Hamidi, 2002)

#### 3/ Underestimating sins and misdeeds:

It is necessary for the follower of desires, after he was drowned in sins and disobedience, and hardened his heart and died because of them, that he underestimated and disregards his sins and sins, but he sees them small or does not see them as anything, and thus he has plunged himself into destruction and clear loss.

#### 4/ The ineffectiveness of advice and guidance:

And that is because the one who follows his whims has put his head down, and has become a slave to his desires, and why should he respond to advice or benefit from guidance and counseling?!! There is no good in a people who do not give advice and do not accept advice, just as the Almighty says

They did not respond to you, know me that they follow their own desires and those who follow the desires astray without guidance from God that God does not guide the unjust people (. (Sura any stories 5)

5 / Confusion and not guiding to the straight path:

And the one who has desires, when he turns away from guidance because he follows his own desires and desires, must be confused and bewildered about the straight path and the path of guidance and direction.

And these effects resulting from following the desires of the possessor of desires may go beyond to someone else, and thus he will be misguided and misguided, as it came in his saying (and many will lead astray by their desires without knowledge).

There are also effects of following a whim on work, for example:

1/ Weakness, rather the gain of the Ansar has disappeared:

This is because if the work is carried out on the shoulders, or if someone is on his side who is known to follow whims, then he will thus block the door in the face of the new supporters, since at that time there is no example or role model for him to be tempted to join him, and he will spend the expensive and the cheap in order to support him and take him forward. This, in turn, leads to a long road with high costs.

2/ Disperse or tear apart the row unit:

Because if work includes in its system those who have desires, they cause the group to divide and disperse their ranks, and this is what they aim at the enemies of every successful work and every good work.

3 / Deprivation of divine help and support:

Year of God in creation that does not give them aid or support divine unless they are qualified to do so even if it enabled them to be as Allah said about them (those that establish them in the land, establish prayer and pay Zakat and ordered the good and forbid evil, and to God the consequences of things) (Al-Hajj No 41) Empowerment on earth is for the one who obeys God, fears Him, and worships Him with the right to worship Him, and keeps away from his whims, desires, and disobedience; (Noah, 2012) and thus it is not a reason to withhold help and that divine support for the benefit and benefit of work.

So, passion has severe consequences and many harms to the individual and society because it is the product of stubbornness and refusal from the truth.

Cars, which is recklessness and recklessness in driving at high speeds, and even this matter has become a matter of bragging and showing off vehicles, which leads to the loss of lives and the loss of young people in accidents.

The result of this recklessness, as well as the waste of money, is all caused by arrogance and arrogance, following the whims of the soul. Surah Al-Baqarah verse 25)

As for the treatment of this matter any passion shall be guided through the work guidance Quranic Almsaberp and applying self-restraint act, saying the Almighty (and thy soul with those who call on their Lord morning and evening, want to face and prepare your eyes for them want to embellish life and obey not from Disregarding his heart we mentioned and follow the whims and was ordered (Surat Al-Kahf, 28) It is also necessary for a person to sense fear and fear of God Almighty. If the fear of God is great in the human heart, he is afraid of falling into disobedience and lust because he knows that if he disobeys God, he will be punished for this disobedience, so even if the act of disobedience is always fear. God is in his heart, so he will repent and seek forgiveness, and this fear and abandonment of sins can only be achieved by training the soul and accustoming it to distance itself from its desires. The Almighty says: (Al-Nazi'at verse 40) So whoever fears the standing of his Lord and forbids the soul from its desires, in my estimation, this is a solution to some problems, which we can call emotional ones, as we started at the beginning of the research that people who cling to others and love them and even have their love in their souls has become to the point of worship, so the treatment here is fear In addition to the fact that there are some matters or steps mentioned by the scholars that help in dealing with desires, including:

Passionate treatment:

- 1/ Reminding yourself of the consequences of following one's desires, whether on the workers or on the work itself, as this has a great role in ridding the soul of its desires and desires, as long as they are contrary to the method of God and His Messenger.
- 2/ Abstaining from sitting with people of whims and desires, while immersing themselves in the arms of people of righteousness and integrity.
- 3/ Introducing God - the Mighty and Sublime - with the right knowledge, for that generates in the soul his love and reverence, and the revelation of his judgment in all that he commands and in all that he forbids, and even raises in it his observance and fear and greed for his paradise, and his approval and fear of God. Fire and punishment.
- 4/ Surrounding others and taking care of the one who has desires, sometimes with advice coupled with its etiquette and conditions

And sometimes by inflicting the best behavior in front of him, and sometimes by admonishing and sometimes by reprimanding and reprimanding and sometimes by abandonment and estrangement and other methods and means of caution and care.

5 / Standing on the path of the people of desires and their consequences, whether they are from this nation or from other nations, for this generates in the soul an aversion to following desires so that it does not become the talk of every tongue, and so that it does not inflict punishment on it as it was revealed to these people.

6/ Observe the biographies and news of those who were known to struggle with their souls and whims and adhere to the limits of God, such as the Rightly Guided Caliphs, may God be pleased with them, and other companions and followers, and others, and others.

7/ Warning against relying on this world and being secure in it with a strong link to the Hereafter, such that the Muslim seeks what God has given him: the home of the Hereafter, and does not forget his share of the world if possible, otherwise he will prefer the Hereafter over the first.

8/ Seeking complete help from God - the Almighty - for He, Glory be to Him, helps those who seek refuge in Him and take refuge in His protection, and seek help and payment from Him.

9/ Struggle with the self, and force it to get rid of its whims and desires before the day comes when a soul will not possess anything for another, and the matter at that time belongs to God.

10/ Reminding that happiness, comfort, tranquility and victory are only in following the project, not in following what the soul dictates and what it desires, and the truth of God when He says: (So whoever follows My guidance will not go astray or be miserable) (Surat Taha, verse 123). Descend from it all together, for if guidance comes to you from Me, whoever follows My guidance, there will be no fear for them (Al-Baqarah: 38)

In this sense, he says:

And know that the merit is in His revelation... not in the one to whom He is inspired (Noah, 2/26).

## **Conclusion**

The greatest goal for which God created man is the worship of God alone, and so that man does not deviate from this goal, he has made clear to him the path of good and called him to it, and made clear to him the path of evil and warned him against it, and made for guidance means to be taken by whoever desires guidance, and barriers to be taken by those who are astray and deceived. Among the causes of guidance is

opposing oneself and desires, and one of the obstacles to guidance is following the path of misguidance and temptation, and preferring life.

The world is over the hereafter, and man is compelled to incline to desires, and the purified Shari'a has clarified to us the rulings of the Shari'a as desired by God - the Mighty and Sublime – in what reform the universe, and befits normal human instinct. So it is a duty for a Muslim to follow the pure Shari'a in everything that it commands, and to stop what he forbids and prohibits and who The most severe disease that afflicts the hearts and destroys them, and is a barrier between them and guidance, is the disease of following one's desires, and because of the seriousness of this disease, the Almighty has made success and victory on the Day of Resurrection conditional on opposing the desires of the soul, so He said (As for him who fears the station of his Lord and forbids the soul) Disputes (A-40)

Therefore, we can conclude some results through this study, including:

- The Almighty made the follower of desires the status of a worshiper of idols, as he said: "Have you seen someone who takes his desires as his god? Would you then be an agent over him?" (Al-Furqan Verse 43)
- Following desires leads to falling into disobedience and consequently doom and loss manifested in this world and the hereafter, and loss of victory, support and the guardianship of God Almighty, as He said (And if you follow their desires after the one who came to you from knowledge, He will be what you are). (Surat Al-Baqarah verse 145)

Following desires is a cause of falling into temptation and spreading it among the people.

Following desires blurs the light of the mind, blinds the heart's insight, turns away from following the truth and leads astray from the straight path. That they may lead astray by their own desires without knowledge. Indeed, your Lord is most knowledgeable of the aggressors." (Surat Al-An'am verse 119)

The addiction to passions and desires makes the owner reach a stage and a state in which he does not enjoy these desires, and despite that he cannot leave them; Because it has become for him the status of living that is necessary and he does not get rid of this thing unless he has a strong determination, patience and fortitude to abandon desires.

Through this study and its results, we can recommend the following:

First, it is necessary to follow the approach of the Qur'an to prevent and infallibility from falling into passion and its dangers and consequences, by referring to the Holy Qur'an in word and deed, in which there is a cure for every disease.

Struggle and coping desires and desires (either overwhelmed by the impact of the life hell shelter is one who fears his Lord and forbade the soul of passion for Paradise is the shelter). (Surat An-Naza'at verse 37-41)

Staying away from the causes of passion such as ignorance and its treatment by knowledge, and also from the characteristics of arrogance and arrogance from accepting the truth and treating it by returning to the truth and following it and acting upon it.

Do we not make the world before our eyes and prefer it to the hereafter by referring to the law of God and acting upon it and being upright upon it.

Feeling the fear and the greatness of God Almighty and shyness from Him when committing sins as a result of desire, so God does not see us except wherever He loves us and is satisfied.

We must control our minds and think carefully that we were not created for desires, but rather prepared for something greater that we can only achieve by disobeying desires. That is, the worship of God alone and his love, and the establishment of his law, his method, and his justice on earth, for it is a great message and a greater role entrusted to us that does not come with our follow-up to our passion.

The necessity of judging the mind as well as the heart and directing them to accept the truth and stay away from desires, and that desire misses many of the virtues that a believer should possess, and that following it leads to falling into sins and vices. Our desires or just our thoughts and pleasing ourselves, but we love God, His Messenger, the believers, and hate as well, and we grieve for what befalls the believers, for the believers are brothers.

This, to God be the glory and the grace, and I ask him to be pure for his noble face.

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