

Role of Family and Masjid in Preserving Morals and Thoughts from Pollution

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First: Role of the family

Islam meant great care for the family and drew a path for it in order to guarantee its safety, stability, and continuity. The Holy Qur'an and the Sunnah of the Prophet are above the importance of the family in more than one place, and because the family is the first nucleus in social formation, its strength and cohesion reflect the strength and cohesion of society and vice versa. The family system in Islam is based on the following¹:

The unity of origin, the Almighty said (And it is He who produced you from one soul and [gave you] a place of dwelling and storage. We have detailed the signs for a person who understands) [Al-An'am:98]

Affection and mercy, the Almighty said (And of His signs is that He created for you from yourselves mates that you may find tranquility in them and He placed between you affection and mercy. Indeed in that are signs for people who give thought) [Ar-Rūm: 21]

Justice said the Almighty: (O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice) [Al-Baqarah:282]

Role of the family in maintaining security

The responsibility for the security of the homeland lies with all citizens, and the fact that the family is the main incubator and the place of preparation, so it must be fully aware of its role towards its society and its security, and it plays the role assigned to it. Because failure in this leads to negative results, and the roles that the family plays in raising its members to love the homeland and maintain its security can be divided as follows:

- Explanation of the sanctity of assaulting oneself and members, distancing oneself from injustice, and clarifying Allah's prohibition against killing oneself unjustly, and considering this as one of the greatest evils on the surface of the earth after disbelief.

¹ Intellectual security is a family responsibility and educational task, p. 1

It is praiseworthy because it is abandoned. I said: Except that it has evidence that strengthens it, and God knows best, so Sheikh Nasser Al-Albani judged it as good.

- Connecting children with good company and providing them with special criteria for selection.
- Urging children to adhere to social etiquette that aims to strengthen social bonds between members of society and protect them from the dangers of social injustice.
- Warning children against following bad thoughts, as It came in the Holy Qur'an, "Allah said"(O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin). [Al-Hujurat:12].
- Directing children not to rush to issue judgments without verifying the authenticity of the news, and to ask respected scholars about what constitutes their understanding and comprehension.
- Instilling decent values and virtues, etiquette, ethics, and social customs that support the individual's life, urge him to perform his roles in life, and make him aware of his responsibilities towards his society and country.
- Instilling the concepts of patriotism and belonging, and consolidating the meanings of patriotism.
- Keeping them away from harmful media materials and providing a useful alternative.
- Sparing children the manifestations of extremism, extremism, and behavioral deviation.
- Avoid verbal or physical violence.
- Teaching children how to benefit from technology and stay away from suspicious sites.

Second: Role of Masjids

It is represented by a warning against deviant ideas and the ways they spread to society and people are affected by it, whether their roots began to be born in the social milieu or they did not find acceptance or popularity. Perhaps the process of intellectual correction begins with the point of preserving the masjid from the epidemic of deviant thought first, by preventing its exploitation by some misguided elements to spread their ideas, by preparing the orator in a complete and integrated intellectual preparation, so that he steps the habitual visitors and listeners towards the horizon of safety from all danger, and for the Friday message to achieve Its goal of preserving intellectual religious security. Just as today's man is the son of his past, tomorrow's future – as it is said – he is made in the present. Allah says: (And that there Is not for man except that [good] for which he strives) [An-Najm:39]

Reaching a person who believes in the cause of the nation and Its thought, who has a clear goal In it, who is not affected by suspicions, whose delusions do not break the stick of truth, who stands like a lofty mountain in the face of mighty deviant winds, does not begin except by preparing this person and preparing him with the correct intellectual provision, which is like an antidote deterrent. By it, the servant Is immune and healthy from what he may be exposed to, and here the role of the orator in the Friday sermons emerges, as a fortifier for the community, and a healer at the same time, by drawing goals and setting goals that constitutional reform and corrective policies for society, and achieve a large part of the goals of the nation.

I will mention here a number of methods that the orator should take into account during his sermons so that they serve as ointments to protect society from being disturbed by any intrusive thought:

Liberating the listeners' thoughts

The platform has an important role in explaining the individual's responsibility to be an Influential and positive actor in the intellectual aspect of his society, through the

bright images presented by the preacher that urge Intellectual renaissance in its various social, scientific and political fields. This begins with working to liberate the human mind from the shackles of obsolete habits and the shackles of suspicious fanaticism that restrict It and limit its freedom of movement, then illuminating bright intellectual landmarks on the path of research and discovery, or on the path of consideration and meditation before truly embracing any idea, so the flame of passion fades and the fire of desires is extinguished. The slave allows his thought to roam the corridors of opinions and concepts while he Is a guarantee of himself and is sure of his personality to resist influences and suspicions.

Directing the sermon to build the mind

We can be certain that the systematic Friday sermon can be a weekly mental nourishment, by directing lost or deviant mental energies with correct and pure ideas, and directing them in the correct direction in understanding reality first, and realizing the reality of the intellectual war that Is based on the nation, and that is through what it carries within it of renewing the proposition, clarifying the absent idea, and showing the way, which prepares the society to be alert to the places of heedlessness and bear the seeds of treatment for any of the vital problems that it may be exposed to, or that the enemies of the nation may exploit In confusing society. Rather, the correct mental structure makes the listeners ready to distinguish at least between the correct and the ill from errors and to choose what is useful and neglect what is harmful. It appears in the call of the Prophet of Allah, Eisaa, peace be upon him, when he said (And when Jesus brought clear proofs, he said, "I have come to you with wisdom [I.e., prophethood] and to make clear to you some of that over which you differ, so fear Allah and obey me [Az-Zukhruf:63].

The Qur'an commanded the Prophet, peace and blessings be upon him, to take advantage of the incident of Adam's creation to measure the birth of Eisaa on it in order to demonstrate the oneness of Allah: (Indeed, the example of Jesus to Allah Is like that of Adam. He created him from dust; then He said to him, "Be," and he was. The truth is from your Lord, so do not be among the doubters. Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women, and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]). [Āl-'Imrān: 61].

In both verses, the harangue uses prevention to cut off every idea that could touch society and arouse corruption in it.

Reviving and purifying the Islamic heritage

The widening of the gap between society and Its Islamic heritage is an important factor in intellectual deviation, as this pure and pure heritage carries solutions to many problems and answers to many similarities that may occur In Muslim thought. Also, reviving it will inevitably lead to closing the way for the enemies of the nation and the spreaders of intellectual deviation, who depend mainly on the method of spreading their poison to distort it², because it is based on truth and light, and its dependence In its foundations and principles on the righteous scholars and values of thought and far from favoritism and the whims of the authority, just as in guiding the nation to know the heritage is an invitation to steadfastness. In the face of adversity and to confront bad thinking, and here the role of the sermon and the orator emerges.

² The Silent Extremism, p. (85)/ Saudi Arabia/ 1st edition/1426 AH

In this method, the nation diverts from the heritage of disordered thought and imitation of its masters, as when the society is devoid of true Islamic heritage values, it will undoubtedly seek to emulate the West and Imitate its heritage³.

The message of the Prophet of Allah, Jesus, was based on restricting the servants to the law of Allah that Allah revealed to the children of Israel and correcting their concepts about it. (And He will teach him writing and wisdom and the Torah and the Gospel. And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord In that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird with the permission of Allah. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your homes. Indeed in that is a sign for you, if you are a believer. And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me. Indeed, Allah Is my Lord and your Lord, so worship Him. That is the straight path) [Āl-‘Imrān:48-50].

Proper intellectual awareness

by spreading correct Ideas and indicating them, and adopting a persuasive rhetorical style that carries arguments and evidence for the straight thought derived from the Holy Qur'an and the Sunnah. Discovering intellectual decay early through indicators and evidence that point to it and knowing its causes will inevitably make it easier to find the appropriate means to confront it. Whenever intellectual deviation is addressed in its infancy, with planning for that response, the more effective and beneficial it is⁴.

The orator monitored deviant thought and explained Its dangers and corruptions

The reality of intellectual reform lies in knowing the correct thought from its sickness, and here the role of the Friday sermon emerges in guiding people and pointing them to truth and goodness and warning them against evil and corruption. There is no doubt that sermons are a general tone in sermons, but if these sermons were spent towards clarifying the coming ideas, stopping the public before their responsibility, and warning them against negligence in confronting them. Ignoring this has a clear impact on conveying the true Friday message, because of its role in getting rid of the legacy of intellectual deviation that the nation may experience. Criticizing and refuting the foundations and principles on which disordered ideas are based, by refuting their arguments and showing their invalidity, with some focus on explaining the truth of Islam and its great advantages, Is the best way to strengthen pride in the right thought and strengthen the bonds of connection with it.

Sheikh Muhammad Al-Ghazali says: "It is natural for the sermon to ward off psychological harm from the people of the nation, and the function of the sermon in Islam at that time is to avoid negative arguments. However, the positive facts in Islam are presented forcefully, and it responds to suspicions without caring about mentioning their source, because what Is important is protecting Islamic law, and it is not important to offend others and inflict defeats on them."⁵

³ Our Intellectual Heritage In the Balance of Reason and Sharia / by Muhammad Al-Ghazali / Published: Dar Nahda / Cairo / 1st edition/ 1408 AH

⁴ Society's responsibility to protect the intellectual security of its members, p.: 180

⁵ Directions for Preachers, p. 551/ Muhammad Al-Ghazali / within the research of the Conference on the Message of the Masjid held In the Muslim World League / Saudi Arabia - Makkah Al-Mukarramah / 1395 HA.

This is very clear in the speech of the Messenger, may Allah's prayers and peace be upon him, as the Messenger, may Allah's prayers and peace be upon him, summarizes this role by explaining the role of the messengers in combating intellectual deviation before it occurred as well as after it. He warns against a number of deviations that destabilize the nation's entity, threatens its unity, and disturb the serenity of its civilization. It has been narrated on the authority of 'Abd al-Rahman b. Abd Rabb al-Ka'ba said: (I entered the masjid when 'Abdullah bin. 'Amr bin. Al-As was sitting in the shade of the Ka'ba and the people had gathered around him. I betook myself to them and sat near him. (Now) Abdullah said: I accompanied the Messenger of (Allah peace be upon him) on a journey. We halted at a place. Some of us began to set right their tents, others began to compete with one another in shooting, and others began to graze their beasts when an announcer of the Messenger of Allah (peace be upon him) announced that the people should gather together for prayer, so we gathered around the Messenger of Allah (peace be upon him) He said: It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them, but this Umma of yours has Its days of peace and (security). At the beginning of its career, and in the last phase of Its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the Umma), there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When at (the trial) is over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the hand and the sincerity of his heart (I. e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter. The narrator says: I came close to him ('Abdullah b. 'Amr b. al-'As) and said to him: Can you say on oath that you heard it from the Messenger of Allah (peace be upon him) He pointed with his hands to his ears and his heart and said: My ears heard It and my mind retained it. I said to him: This cousin of yours, Mu'awiya, orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says:" O you who have believed, do not consume one another's wealth unjustly, but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allāh is to you ever Merciful).

He said: He was silent for an hour, then he said: Obey him in obedience to God and disobey him in disobeying God⁶.

This shows the extent of the impact of this sermon on whoever heard it and everyone it reached, even after a while, just as it is not hidden from its anticipation of events.

The role of the Friday sermon in treating disordered thought in society

This shows the extent of the impact of this sermon on whoever heard it and everyone it reached, even after a while, just as it is not hidden from its anticipation of events. The role of the Friday sermon in treating disordered thought in society. If the Friday sermon has an impact on preventing and preventing the spread of disordered thought, then Its impact and role In defeating the residues and remnants of intellectual decay lingering In the social milieu are hardly hidden from the insightful person, through the therapeutic theses it proposes that

⁶ Narrated by Muslim In the Emirate, Chapter on the Obligation of Fulfilling the Allegiance of the First Caliphs, then the first, No. (1844)

contribute to overcoming the difficulties facing the Muslim community during the process of demolishing the intellectual imbalance in its methods and results.

Muhammad Al-Ghazali says: “The orator must diagnose the disease he is facing, and recognize its true nature accurately, and if he knows it and understands its symptoms and dangers, he returns to the verses of the Book and the Sunnah and transfers the medicine to the site of the disease, and this requires insight and skill, because the underage preacher may come with an inappropriate medicine.” He is not successful in treatment, and he may have initially made a mistake in determining the cause, so his sermon came to be meaningless, even if it contained various correct texts⁷.

One of the first priorities of the religious sermon in general; And Friday in particular, addressing intellectual imbalance by revealing its similarities and manifestations, and clarifying its causes, effects, and risks, through a number of steps, the most important of which are:

Monitoring intellectual deviation and explaining its manifestations and causes

This has something in common with the preventive role, except that the difference between them is that the preventive role is based on monitoring the ideas that society may embrace and threaten its intellectual security.

Here, however, it is based on monitoring the deviation that already exists and that some groups of society may embrace and practice in reality.

Confronting the means of intellectual deviation

We mentioned before some of the means that the enemies of the nation relied on to divert it from its straight intellectual path. The way to correct any intellectual approach is only by defining its means first, and then by calling to confront it, fight it, and fight it, because the role of confrontation that the Friday orator plays is represented in the sincere word that enters the hearts, dissolving the likeness, supporting the facts and guiding to rationality, so the darkness of deviation fades away, and the reins of goodness shine. The hypocrites knew the role of the masjid, so they wanted to divert its function to serve their desires, and that was at the time of the Messenger of Allah, may Allah's prayers and peace be upon him, when Abu Aamer al-Raheeb advised his followers of the hypocrites to establish the Dirar Masjid to be a headquarters and a starting point for spreading their poisonous ideology, as a guide for those who wage war against Allah and His Messenger, and they made the masjid a means of evil and a way of treason to block the path of Allah and divert the believers from their religion, and to be a springboard for executing their plots and evils against Islam and its people. Messenger of Allah dealt with it by the command of Allah Almighty, first by abandoning prayer in it, and thus destabilizing its legitimacy, then by burning it and destroying it and leaving the passage on the road in which it was, then he made it a place for sweeping where carrion, dirt, and garbage were thrown⁸.

In this way, he was not satisfied with monitoring the intellectually deviant current, intimidating it, and revealing its means, but rather he combated it with clarification and generality and this is what Allah mentioned to us in his book (And [there are] those [hypocrites] who took for themselves a masjid for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before.

⁷ Directions for Preachers, p.: (551) / Muhammad Al-Ghazali / within the research of the Conference on the Message of the Masjid held in the Muslim World League / Saudi Arabia - Makkah Al-Mukarramah / 1395 AH

⁸ Al-Jami' Li Ahkam Al-Qur'an, p. 8/258 / 8

And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars. Do not stand [for prayer] within it – ever. A masjid founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves, and Allah loves those who purify themselves. Then is one who laid the foundation of his building on righteousness [with fear] of Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing of people. Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are cut [i.e., stopped]. And Allah Is Knowing and Wise. [At-Tawbah:107-110]

This discourse was characterized by diverting attention to malicious means, even If they were disguised as good, and confronting them with useful means to achieve great goals, in a graphic way that Instills in the heart love for the second and hatred for the first.

Ibn al-Qayyim said: "It is a masjid in which one prays and mentions the name of Allah in it because its construction was harmful and dispersed between the believers and a shelter for the hypocrites. Every place is like this, so it is obligatory for the imam to disable it, either by demolishing it or burning it or by changing its image and removing it from what was set for it. And if this Is the case with Al-Dhirar Masjid, then the scenes of polytheism that call Its custodians to take those in it as equals instead of Allah are more deserving of demolition and obligatory⁹.

And if the Messenger of Allah, may Allah's prayers and peace be upon him, was the Imam of the Muslims, and he acted In that capacity as the political leader of the nation, then It is no less necessary for the orator on Friday than to warn against the means of blocking the way of Allah, and to frighten Muslims from following them, after he exposes their shame, shows their falsehood, and shows their defamations.

Statement of the pests resulting from an intellectual imbalance

whether those that affect the mind and thinking, or that affect correct habits and morals, or those that affect the holistic meaning of religion and its right to exist. The role of explaining these pests comes as an important aspect in preventing and preserving the individual and his society and maintaining his safety, and even increasing his strength and establishing his existence, as the Friday sermon thus fulfills its realistic role and achieves its objective character in limiting what a person may experience in terms of desires or influences that may weaken his motivation in searching for the truth. And you force him to rely on what the enemy enveloped. In wrong thoughts, freeze his thoughts and cloud the matter on his mind, so that he goes astray and overwhelms, but rather stimulates his mind to beware and protect himself. It is also no secret to anyone that identifying these pests so that their knowledge becomes part of the general culture of Muslims is a good way to get rid of their effects, and even from their causes, manifestations, and images.

The scourge of deranged thought, if it is ignorant and concealed, takes over the human mind and turns it into a beast that is driven and led. Sometimes by the fire of habits, and sometimes by fanaticism, as an inevitable result of the absence of mind. These pests spread In the social milieu and represented one of the most severe obstacles for the prophets in their prayers, whether those whose results were represented in the form of wrong habits, or in the form of innate deviations, as Allah Almighty says: (And similarly, We did not send before you

⁹ -Zaad Al-Ma'ad fi Huda Khairul-Abad p.: (3/500)

any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following".) [Az-Zukhruf:23]

Then came the irrefutable corrective treatment, after which all voices fell silent: ([Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers.") [Az-Zukhruf:24]

The move towards a society in which the governing law is the law of Allah Almighty, complete and undiminished, and the marginalization of the role of everything other than it in the life of a Muslim, and the overturning of the balances of thought in society to establish the balances that Islam wanted to be anchored, can only be achieved by eliminating every destructive intellectual scourge by knowing it first and then by choosing the most appropriate method – according to the circumstances of the era – to combat it, to build in its place a well-established scientific fact that sips from the flood of human instinct and the sweet Islamic fountain.

Inviting the wrongdoer to return from his mistake

By explaining the virtue of reversing the mistake and returning to the truth and right, and leaving falsehood and not going too far in it, as this is a divine, divine and prophetic approach called by Islam, and the prophets commanded it and urged it to be followed, so the Messenger of Allah, may Allah's prayers and peace be upon him, said: (All the sons of Adam are sinners, and the best of those who sin are those who repent)¹⁰.

Warning against the sycophant

The sycophant is the one who does not have an opinion with him, so he follows everyone on his opinion, and his personality dissolves in what he likes, so he is once with this, and once with this. That is due to the weakness of his opinion. No one proves it, nor is it based on an opinion. Therefore, the believing servant is not a sycophant, but rather a follower of the truth, and he is not tempted by anything but the truth¹¹.

The Holy Prophet, may Allah's prayers and peace be upon him, warned against falling into blind imitation. The Messenger of Allah, may Allah's prayers and peace be upon him, says: "Do not be a people without a will of your own, saying: 'If people treat us well, we will treat them well; and if they do wrong, we will do wrong,' but accustom yourselves to do good if people do good, and do not behave unjustly if they do evil."¹²

Therefore, the orator must elevate his speech to the people, so that it reaches their ears and hearts with what elevates their thinking, by warning them against blind imitation and being deceived by everything that is false. Their hearts should not be deceived by the flashiness of ideas, nor by the instincts and potentialities they raise that are based on a little bit of science, and then turn away from the truth completely. He must also strive to acquire from them a measure of knowledge and jurisprudence, along with a significant amount of self-confidence and idea so that he makes them a generation capable of distinguishing true speech from its bad, this is clearly visible in the speech of the Prophet, may Allah bless him and grant him peace, and in his hadith.

¹⁰ Narrated by Imam Ahmad in his Musnad, p.: (20/344), No. (13049)

¹¹ Ghareeb Al-Hadith (1/426) / Ibn Qutaybah (T.: 276 AH)

¹² It was narrated by Al-Tirmidhi in his Sunan in the chapters on righteousness and connection, the chapter on what came about charity and pardon, No. (2007), and he said: This is a hasan ghareeb hadith that we do not know from this route, and its weakness is Al-Albani

Avoid the method of despair and what generates frustration among the addressees¹³
The role of the Friday sermon in correcting and building correct thought

After the intellectual treatment that afflicted society and thought, a new stage of intellectual construction and its correction is necessary. The Friday preacher can build the right thought by relying on:

Work to consolidate the correct faith

the firm faith based on unshakable belief In Allah Almighty is a strong foundation and a factor for immunizing the Muslim and society against every intellectual imbalance, just as the faith is usually the source of ideas and the sign that determines their progress and character. The orator should start building the correct thought for his audience by rooting the rules of the correct faith and the pillars of the correct faith.

Encouraging the dissemination of the culture of correction

by introducing people to the duty of enjoining good and forbidding evil, its pillars, method and concepts, as confronting falsehood and draining Its sources can only be achieved through a societal understanding of the meanings of enjoining good and forbidding evil. This is tantamount to self-reform because of Its role In spreading the command of Allah Almighty and spreading the culture of obedience to Him. The nation that implements this obligation is considered to have great intellectual immunity, as no degenerate thought can reach It because there is a wall supported by the intellectual nation's power.

Focusing on the general points of agreement

What must be paid attention to In the phase of construction and correction is that the speech does not carry a color or an orientation other than the color and the general Islamic orientation agreed upon by all, so that the word directed to the hearts of all respects every one of all their colors, shapes and races. Its owner tries to keep it away from the colors of partisan bias, emotional inclination, jurisprudential disagreement, or marginal dissension, which does not affect the building of the nation and its existence.

The necessity of discord and discord and the embodiment of forms of agreement between Muslims, and this is a great and important means of opening the doors of goodness and closing the doors of evil, as In that is banishing the wind of hatred, alienating mistrust, distancing the requirements of discord and discord, and embodying forms of agreement between Muslims.

Concerning this, the Messenger of Allah, may Allah's prayers and peace be upon him, says: "Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those In whose hands Allah places the keys to good, and woe to those in whose hands Allah places the keys to evil."¹⁴

Distancing oneself from partisan conflicts and personal differences perpetuates the sweetness of the call, and contributes to revealing the facts, principles, and legal ideas.

Sheikh Muhammad Al-Ghazali says: "It is not permissible for the sermon to address controversial matters, nor to be fanatical about a limited Islamic point of view. The masjid

¹³ Friday sermon and Its role in educating the nation, p 8/Abdal-Ghani Ahmed Jabr Mazhar / Published by: Ministry of Islamic Affairs, Endowments, Call and Guidance / Saudi Arabia /1st Edition/ 1422 AH

¹⁴ Narrated by Ibn Majah in his Sunan, The Book of Faith and the Virtues of the Companions and Knowledge, Chapter Who Was the Key to Good, No. (237), On the authority of Anas bin Malik, Al-Busiri said: This is a weak chain of narrators for the sake of Muhammad bin Abi Hamid, because he is abandoned. I said: Except that he has evidence that strengthens it, and God knows best. Therefore, Sheikh Nasir Al-Albani judged it to be hasan

gathers and does not divide, and unites the nation with the people of faith In which all meet, without delving into Issues whose estimation varies, and how many wills and virtues are suitable as a topic for good advice and successful sermons, and Muslims have been wretched by division for long days, and it is worthy of them to find in masjids what unites the ranks and extinguishes the rivalries.”¹⁵

Purifying Islamic thought from extraneous and false thought

By referring to Its rich intellectual sources to consolidate or derive correct thought, because correction begins with correcting the method of receiving first, and by getting rid of what entered this clear and straight understanding of extraneous and deviant ideas, with the influence of multiple factors during the long march for the Islamic nation, and Its constant friction with mixtures of doctrines and mixtures of ideas¹⁶.

Defining the nation with its enemy

Achieving the required change is only by identifying the obstacles that stand in its way, and the makers of those obstacles. We have shown that colonialism, orientalism, and hostility to Islam were and still are the greatest negative influences in the Intellectual life of the nation, and the prophets set out in their corrective messages from a point of definition their nations with the permanent enemy of good and humanity, and this Is evident In Abraham's speech, peace be upon him, with his father, as Allah Almighty says on his tongue: (O my father, do not worship [i.e., obey] Satan Indeed Satan has ever been, to the Most Merciful, disobedient) [Maryam:44].

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¹⁵ Adapted from: Directions for Preachers, p.: (551) / Muhammad Al-Ghazali / within the research of the Conference on the Message of the Masjid held in the Muslim World League / Saudi Arabia - Makkah Al-Mukarramah / year: (1395) AH. This is found in: The Style of the Friday Sermon / by Abdullah bin Dhaif Allah Al-Ruhaili / Published by: Ministry of Islamic Affairs, Endowments, Call and Guidance - Saudi Arabia: 1419 AH.

¹⁶ Concepts that should be corrected p.: (14) / by Muhammad Qutb / Published by Dar Al Sharq / Egypt - Cairo / 3rd Edition: 1408 AH.