



Warning Verses In Quran And Sunnah And Its Role In Protecting The Contractor In Law

Dr. Mohamed Eltyeb Mussad Ahmed, Department of Islamic Studies, Interpretation and Sciences of Quran, Imam Abdulrahman Bin Faisal University Dammam, Saudi Arabia.
meahmed@iau.edu.sa

Dr. Ibtesam Mohamed Adam Hasanin, Department of Jurisprudence Studies and Its Foundations, Imam Abdulrahman Bin Faisal University Damamm, Saudi Arabia.
emhasanin@iau.edu.sa

Dr. Ikram Abdallah Al-Haj, Department of Islamic Studies, Interpretation and Sciences of Quran, Imam Abdulrahman Bin Faisal University Damamm, Saudi Arabia.
eaalhaj@iau.edu.sa

Dr. Amany Osman Mohammed Baik, Department of Hadith Studies and Its Sciences, Imam Abdulrahman Bin Faisal University Damamm, Saudi Arabia. aombiker@iau.edu.sa

In The Name of Allah, the Compassionate, the Merciful

Forever and ever, Praise be to Allah and Prayers and Peace Be Upon Prophet Muhammad Peace upon Him and His Immediate Family. Having said, both Quran and Sunnah are considered are the divine words of Allah that were sent as books of guidance for all humankind by commanding people to follow his orders and avoid his prohibitions in which there is glad tidings and warnings. Allah sent prophet Muhammad and defined his mission and his true religion. As Allah almighty said: “ O Prophet, We have sent you forth as a witness, a bearer of good tidings, and a warner”¹.

Introduction

Forever and ever, Praise be to Allah and Prayers and Peace Be Upon Prophet Muhammad Peace upon Him and His Immediate Family. Having said:

The research encompasses the following:

Introduction and subsections

The First Topic: the definition of warning lexically and contextually

The Second Topic: the types and methods of warnings in the holy Quran and Sunnah.

¹<http://www.quran7m.com/searchResults/033045.html>(Al-Ahzab Chapter verses (45, 46).

The Third Topic: the connotations of warnings in the holy Quran and Sunnah collectively and thoughtfully.

The Fourth Topic: the role of warning in protecting the contractors according to the law.

Conclusion

The First Topic

The Definition of Warning Lexically and Contextually

Warning lexically: it means warning the addressee on something prohibited to avoid it.

In general, the warning method encompasses three manifestations collectively.

First, “the monitor”, which means the person who warns others.

Second, “the warned person”, which stands for the person who is being warned.

Third, “the warned matter”, which means the prohibited matter that is resulted because of warning, which might frequently be adjusted Accordingly, the warning method is confined to the above-mentioned issues.

Generally speaking, the linguistic meaning of warning method has several aspects, such as the imperative aspect.

As the poet saying: “be warned of accompanying the mean because..... it is contagious as the mange person who infects the safe person. Moreover, the prohibition aspect, such as the Bedouin, who is fascinated by a woman, saying in his language “do not blame me for loving her.....I am not satisfied with anybody except her”. In addition, the warning aspect that begins with the pronoun "إياك", which is a pronoun in Arabic that stands for “do not” in English and its subdivisions that are used for addressing people. As the saying of a female Bedouin to her son “do not gossip because it generates grudge, divides lovers, do not embrace the imperfections to achieve your goal that will not last for a long time because of the variety of opposing views. Along similar lines, their saying “do not be pretty angry because it causes illness and the warnings of dire consequences”, along other expressions and aspects that denote the general linguistic meaning of “warning”.

The contextual meaning of warning consists of several types:

The first type:an aspect that is confined to the “warned matter”, which is a prohibited matter such as warning a child from fire by saying to him/her “fire”, and warning him/her from a car by saying a “car”. For instance:

Be careful from the fire- be careful from the car.

The second aspect: it encompasses repeating the name of the warned matter, such as cold cold, cold and raining i.e. “be careful of the cold weather-be careful of cold and raining, avoid, or be wary of...”

Accordingly, we said “do not gossip, do not embrace imperfections”. Since the preposition and the noun are attached to the verb that should be deleted, which is “be careful” because it might be transitive as well.

Warning is manifested as follows: warned حذر : warning الحذر : the gerund of I warned you حَذَرْتُ, be warned of أُحَذَّرُ , warned حَذَّرْتُ , I am warned/cautious حَاذِرٌ and warner حَذِرٌ.

“And indeed, we are a cautious society...”²

The types of warning:

A-Warning: “warning the addresses on something prohibited to avoid it”. In general, the warning method consists of three manifestations collectively:

First, “the monitor”, which means the person who warns others.

Second, “the warned person”, which stands for the person who is being warned.

Third, “the warned matter”, which means the prohibited matter that is resulted because of warning, which might frequently be adjusted Accordingly, the warning method is confined to the above-mentioned issues.

The Second Topic

The Types and Methods of Warning in the Holy Quran and Sunnah

Warning method:

If the warning method is a gerund with the pronoun إِيَّاكَ, and its subsections in which the pronoun إِيَّاكَ stands for “do not” in English in such case the subjunctive mood should be applied to the pronoun إِيَّاكَ with a deleted subject that should be raised whether the pronoun is repeated مكرر or unrepeated غير مكرر , coordinated معطوف or not coordinated لم يعطف عليه, preposition followed by warned matter, or subjunctive mood.

Similarly, if the warning method is not gerund that begins with the pronoun إِيَّاكَ, which stands for “do not” in English, the subjunctive mood should be applied to the manifested name with a deleted subject that should be raised only in two cases, namely, coordination عطف or repetition تكرر .

However, if neither coordination عطف nor repetition تكرر were found with the deleted subject that should be raised. Accordingly, the subjunctive mood should not be applied to

²<https://quran4all.net/ar/translate/1/26/56>

(Al-Ain by Al-Khalil bin Ahmed Al-Farahidi, vol. 3 / p. 199, Publisher: Al-Hilal House and Library)

the noun in order to demonstrate it. In case of demonstrating it or using the noun without the subjunctive mood in which neither coordination nor repetition are used, the warning method will not be compulsory.

Alerting is considered as one of the warning methods and it has different types: alerting and vow.

The first manifestation: Alerting which means warning

As Allah almighty's saying in Yunus Surah "warn mankind" i.e. warn Mecca disbelievers of the torture and danger. Moreover, Allah's saying in Al-Baqara Surah "it is all the same for them whether you warn them", which entails alerting them "or do not warn them", which means do not alert them "they will not believe"³.

Besides, Allah's almighty saying in Yaseen Surah "In order that thou mayest admonish a people", which means to warn people from the threat that exists in Quran "whose fathers had received no admonition", which means as the warning that has been said to the people before them. Narrated Abdullah Bin Omar that Allah almighty said and mentioned Dajjal by saying: "I warn you of him and there is no Prophet who has not warned his people against the Dajjal Even Noah warned against him but I am going to tell you a thing which no Prophet told his people You must know that he the Dajjal is oneeyed and Allah the Exalted and Glorious is not oneeyed"⁴.

The second manifestation: vow which means informing in which Allah Almighty said in An-Najm Surah "This [Prophet] is a warner like the former warners⁵", which means that the prophet informs his people of what has been informed to the old folk before Islam, moreover, Allah's saying in Bara'ah/At-Tawbah Surah "and admonish the people", which means to tell their people "when they return to them"⁶.

The third manifestation: alerting which means messages and warnings

As Allah almighty saying in Al-Qamar Surah "Thamud denied the warning"⁷, which means Thamud tribe did not believe the prophets, "The people of Lot denied the warning"⁸, which means that they did not believe the prophets. In addition, Allah Almighty's saying "To the People of Pharaoh, too, aforetime, came Warners (from Allah)."⁹ in which "warners", refer to the "prophets", "Did there not come to you a warner?"¹⁰ (Al-Mulk Surah) that stands for a prophet.

³<https://quran4all.net/ar/translate/1/2/6>

⁴<https://torjoman.com/dictionary/en/context/english-arabic/%D9%82%D9%8E%D8%A7%D8%B1%D9%8E%D8%A8%D9%8E?equivalent=be%20near>

⁵<https://quran4all.net/ar/translate/1/53/56>

⁶<https://quran4all.net/ar/translate/2/9/122>

⁷<https://quran4all.net/ar/translate/1/54/23>

⁸<https://quran4all.net/ar/translate/1/54/33>

⁹<https://quran4all.net/ar/translate/2/54/41>

¹⁰<https://quran4all.net/ar/translate/1/67/8>

“Yes, a warner had come to us”¹¹, which means a prophet. As Allah almighty said in the holy Quran “But you are only a warner¹²”, which means a prophet¹³. The holy Quran has a great wisdom that is sent by the Allah almighty. Quran is a healing remedy that can eliminate diseases that forbids people from doing haram (forbidden), and allows people to do halal things, and places the people in hell fairly (according to their deeds), however, the words of Allah have not warned us; the people who listen to the words of Allah and follows his orders are the dwellers of paradise¹⁴.

The Third Topic

The Connotations of Warnings in the Holy Quran and Sunnah Collectively and Thoughtfully.

There are various warnings’ connotations in the holy Quran and Sunnah. They are included but not limited to some verses and hadiths. They, moreover, have various connotations, such as the explicit connotation that denote warning, prevention, alerting, reminding. Similarly, the prophet Muhammad (PBUH) has used frank warning by using the warning word, or the warning by using intimidation, dissuasion, warning, threatening, and preaching.

Additionally, studying the verses and hadiths such as Allah almighty’s saying: “They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death¹⁵”. The verse “They thrust their fingers in their ears” means that they put their fingers in their ears to not hear the loud sound of the thunder i.e. in order to not die from it. Allah resembled the raining as the holy Quran that is considered as a life for hearts and as a darkness such as the existences of threat, hell, lightening are regarded as examples of Quran arguments, which includes statement and thrusting the fingers in the ears for fear of death such as hypocrites who thrust their fingers in their ears in order not to hear Quran because they are afraid of their heart’s inclination to the Quran, which, in turn, leads them to believe of prophet Muhammad (PBUH), which is considered as Kafir; such term refers to a person

¹¹<https://quran4all.net/ar/translate/1/67/9>

¹²<https://quran4all.net/ar/translate/1/11/12>

¹³ Inflections for the interpretation of the Qur’an from the polysemous words in which their meanings are inflected (p.: 268) Author: Yahya bin Salam bin Abi Thalabah, Al-Taymi with loyalty, from Tim Rabia, Al-Basri and then Al-Afriqi Al-Qayrawani (deceased: 200 AH) submitted to him and verified by: Hind Shalabi Publisher: Tunisian Company for Distribution in General Publication: 1979 AD.

¹⁴ Understanding the Qur’an and its Meanings (Pg. 1, p. 272) Author: Al-Harith bin Asad Al-Muhasabi, Abu Abdullah (deceased: 243 AH). Verified by: Hussein Al-Quwatli Publisher: Dar Al-Kindi, Dar Al-Fikr - Beirut Edition: Second, 1398.

¹⁵<http://quranopedia.com/quran/2vs19>

who does disbelieves in Allah i.e. denier or disbeliever. All of which among leads to the death¹⁶.

Abu Hurairah (May Allah bepleased with him) reported that the Prophet (PBUH) said, "He who has done a wrong affecting his brother's honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion¹⁷¹⁸".

As a result, every soul will be (held) in pledge for its deeds in the day of Resurrection; thus, the warning is embodied among those who disobey Allah Almighty because every person will be punished for his/her deeds individually.

"Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life"¹⁹. It has been said that they are from Israelites people; their king invited them for jihad i.e. to fight for the sake of Allah; thus, they escaped because of their fear of dying. They died for eight days. Then, Allah restored them to life. In other words, Allah told them "die", which means that all of them by Allah's order. To put it differently, it means that all of them died by Allah's will. Such death is extraordinary. It is like that they obeyed without hesitation or stopping. As Allah almighty's saying: "His command is only when He intends a thing that He says to it, "Be," and it is"²⁰. It encourages Muslims to Jihad and to bear witness. Since the death is inevitable, it is recommended to be for the sake of Allah. Such story was said in order to call for jihad and to fight for the sake of Allah. You should know that Allah knows what the first reverts said and knows their intentions and they will be punished for their deeds. ²¹ It is a warning from Allah almighty for people who do not fight for the sake of Allah to be as an example for other people.

As Allah almighty's saying: "The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants²²". The

¹⁶ Al-Wajeez by Al-Wahidi (p.: Al-Wajeez in the interpretation of the Holy Quran, author: Abu Al-Hasan Ali bin Ahmed bin Muhammad bin Ali Al-Wahidi, Al-Naysaburi, Al-Shafi'i (deceased in 468 AH) Verified by: Safwan Adnan Daoudi, Publishing House: Dar Al-Qalam, Al-Dar Al-Shamiya - Damascus, Beirut Edition: First, 1415 A.H.: <https://sunnah.com/riyadussalihin:210>

¹⁷<https://sunnah.com/riyadussalihin:210>

¹⁸Al-Bukhari, Book of Grievances and Al-Qasab, chapter A Person who has done a wrong affecting his brother's honour ask him for forgiveness (3,129, 2449).

¹⁹<https://quran4all.net/ar/translate/1/2/243>(Al-Baqarah, Surah, Verse 243).

²⁰<https://quran4all.net/ar/translate/1/36/82>

²¹ Tafsir Al-Zamakhshari "Al-Kashshaf on Mysterious Truths of Downloading" (vol. 1 / p. 290) Author: Abu Al-Qasim Mahmoud bin Amr bin Ahmed, Al-Zamakhshari Jar Allah (deceased: 538 AH) Publisher: Dar Al-Kitab Al-Arabi – Beirut.

²²<https://quran4all.net/ar/translate/1/3/30>

day in which every person will find what s/he has done of good present Allah warns you of Himself the Day every soul will find what it has done of good present [before it]. The estimation could be “and to Allah is the destination”. The day in which the souls will see what they have done “and what it has done of evil” is in conjugation with ما, which stands for “what” “the first one if it was” ما, what separated from the first provided being as condition. The sentence is in conjugation with another sentence in which the particles should be added. If it is allowed in syntax, ان, name would have a longer pronunciation as being as an adverb, rather than adjective. Allah is kind to [His] servants subject and predicate²³.

As Allah almighty’s saying: “Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence²⁴” in which Abu Jafar said: it is like a warning from Allah almighty in which believers take disbelievers as allies.

(The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants²⁵)²⁶.

Allah warns you of himself i.e. punishment-Ibn Abbas-May Allah Be Pleased with him- it suggests a great threat that resembles the prohibited issues. He related warning to himself. It was said that the soul means the self, to Allah is the destination, which means to Allah we will return.

Narrated Abu Huraira:

The Prophet said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Apostle! What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers²⁷".²⁸

Therefore, he said after that “The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance²⁹”. The verse means that the deeds of every person will be presented on the day of judgment. As Allah almighty’s saying: “Man will be apprised, on that Day, of what he has done and what he has left undone³⁰” [Al-Qiyama Surah, 13]. The verse means that if the

²³ Trab Qur’an for Al-Nahas (1 / previous reference)

²⁴<https://quran4all.net/ar/translate/1/3/28>

²⁵<https://quran4all.net/ar/translate/1/3/30>

²⁶ Al Imran Surah- Verse 30.

²⁷<http://qaalarasulallah.com/hadithView.php?ID=2658>

²⁸ Narrated by Al-Bukhari, Book of Borders, Chapter: Throwing chaste women (8,175, volume 6857)

²⁹<https://quran4all.net/ar/translate/1/3/30>

³⁰<https://alro7.net/ayaq.php?langg=english&aya=13&sourid=75>

person did good deeds, he would find what he has done. Accordingly, he will be pleased. However, if the person did bad deeds, he would find what he has done. Accordingly, he will be teased. Moreover, they wish if they could return back time in order to do good things. "And Allah warns you of Himself" i.e. he wants to fear you of his punishments. Then, he says to his servant in order to not despair of the mercy and kindness of Allah: "and Allah is Kind to [His] servants³¹".

(O mankind! reverence your Guardian-Lord, who created you from a single person)³²³³. Abu Jafar said that Allah almighty said: "O mankind, fear your Lord, who created you from one soul". Do not disobey Allah's orders or follow what he has forbidden in order not to be punished³⁴. "And fear Allah; indeed, Allah is severe in penalty", i.e. fear of Allah's punishments. Therefore, Allah ordered the people to help one another in righteousness and piety, but do not help one another in sin and rancor, fear Allah. for Allah is strict in punishment³⁵.

"And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities and all around her ³⁶".

"And this is a Book which We have sent down, bringing blessings" i.e. the holy Quran that was sent to the prophet Muhammad is great and has a lot of benefits encompasses life and religious benefits "so follow it and fear Allah that you may receive mercy ³⁷", which means follow it and do not disobey it.

"And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning (96)"³⁸, "If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds³⁹".

³¹Tafsir Al-Qur'an Part 1 / pg 176 Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basri then Al-Dimashqi (deceased: 774 AH) Investigator: Sami bin Muhammad Salama Publisher: Dar Taiba for Publishing and Distribution, 2nd Edition, 1420 AH - 1999 AD.

³²<https://quranopedia.com/quran/4vs1>

³³An-Nisa Surah verse (1).

³⁴Jami' al-Bayan Tshaker (7/512) previous reference.

³⁵Anwar al-Tanzil wa-Asrar al-Ta'wil (2/114), author: Nasir al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi (deceased: 685 AH). Verified: Muhammad Abd al-Rahman al-Mara'ashli, publisher: House of Revival of Arab Heritage - Beirut, 1st edition - 1418 AH.

³⁶Al-An'am Surah, verse (92).

³⁷<https://quran4all.net/ar/translate/1/6/155>

³⁸Al-A'raf Surah verses (96-99).

³⁹<https://quranopedia.com/quran/7vs96>

Alerting suggests warning. The verse implies that if the people of the towns believed in the prophets that have been sent to guide people, Allah will give them all “the blessings from heaven and earth⁴⁰”.

“And beware of that temptation to evil which does not befall only those among you who are bent on denying the truth, to the exclusion of others; and know that Allah is severe in retribution⁴¹” Al-Anfal. Allah warns us of the evil temptation that has a negative impact on the person who did it and the people who followed him/her, but the person who did not do it neither the people who followed him/her will not be punished. In other words, it is considered as a sedition that is not only confined to the current oppressor but also to the future oppressor because of following and believing him/her ⁴².

“The hypocrites fear lest a Surah (chapter of the Quran) should be revealed about them, showing them what is in their hearts ⁴³”. ⁴⁴

The verse seeks to warn people from Allah’s curse and vengeance and the unwillingness to a group of people to do the good deeds⁴⁵. As Allah’s saying: “The hypocrites fear lest a Surah (chapter of the Quran) should be revealed about them”, and Allah’s saying “Say: “(Go ahead and) mock!”. It denotes imperative and threatening, and then Allah almighty informs them that “Allah will bring to light all what they fear”. Besides, Allah almighty mentioned that in Bara’ah surah that was called as “scandalous” because it exposed the hypocrites.

“Then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them ⁴⁶”. The jurists claimed the “withstanding” in which Allah warned from disobeying him by indicating that disbelievers will be punished by saying “lest some trial befall them, or a grievous penalty be inflicted on them”. Therefore, disobeying Allah is forbidden and his orders should be followed⁴⁷.

⁴⁰Tafsir Al-Maraghi Tafsir Al-Maraghi (9/14), author: Ahmed bin Mustafa Al-Maraghi (deceased: 1371 AH).

⁴¹ Al-Anfal Surah, verse (25).

⁴² Lata’if Al-Asharat, Tafsir Al-Qushayri (1/616) Author: Abdul Karim bin Hawazin bin Abdul Malik Al-Qushayri (deceased: 465 AH) verified by: Ibrahim Al-Basiouni, publisher: The Egyptian General Book Authority - Egypt, 3rd edition.

⁴³<https://surahquran.org/english-aya-64-sora-9.html>.

⁴⁴ At-Tawbah Surah, verse (64).

⁴⁵Ma’ālim al-Tanzīl fe Tafsir Al-Qur’an, Tafsir al-Baghawi (Part 2/ P.404), author: Muhyi al-Sunnah, Abu Muhammad al-Husayn ibn Masoud ibn Muhammad ibn al-Fara al-Baghawi al-Shafi’i (died: 510 AH), investigator: Abd al-Razzaq al-Mahdi, publisher: House of Revival of Arab Heritage - Beirut, 1st edition, 1420 AH.

⁴⁶<https://quranopedia.com/quran/24vs63>

⁴⁷Tayseer Al-Karim Al-Rahman in the interpretation of the words of Al-Mannan: Abdul Rahman bin Nasser bin Abdullah Al-Saadi (deceased: 1376 AH) verified by: Abdul Rahman bin Mualla Al-Luhaiq Publisher: Al-Resala Foundation Edition: First 1420 AH -2000 AD, 7th edition- 1412 AH Publisher: Dar Al-Shorouk Beirut - Cairo.

“Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition⁴⁸⁴⁹. The believer is the person who devotes himself/herself in worshipping Allah during night, fears of the hereafter, and seeks Allah's mercy "Are those equal, those who know and those who do not know?"

“O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet⁵⁰”. It means that the believers should not hold secrets that denote iniquity, hostility, and prophet's disobedience as hypocrites and disbelievers. Then Allah concluded the verse by saying “and fear Allah, to Whom ye shall be brought back”. Be aware that Allah is watching you to whom you will refer in the day of judgment, in which Allah will resurrect and gather you according to your deeds.

The meaning of secret counsels is manifested in Allah's almighty's saying: “secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers⁵¹”. Allah clarifies the meaning of revealing secrets in his saying “And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger⁵²”.

“So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment⁵³”. It means that people have to do what Allah orders them to do and they have to avoid what Allah forbids them to do and Allah requests us to do the good deeds and to avoid the bad deeds”.

Abdullah reported that “Allah had cursed those women who tattooed and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what Allah has created⁵⁴”

As Allah almighty said: “And fear Allah ; indeed, Allah is severe in penalty”⁵⁵, which means follow his orders and avoid the forbidden deeds because Allah punishes those who disobey him and follow the forbidden deeds⁵⁶.

Such risks resulted from technical advancement such as the risks of electronic contracting in which the producer should warn the consumer of economic risks that might be caused

⁴⁸<https://quran4all.net/ar/translate/2/39/9>

⁴⁹Az-Zumar Surah, verse (9).

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⁵¹<https://quran4all.net/ar/translate/2/58/10>

⁵²<https://quranopedia.com/quran/58vs8>

⁵³<http://quranopedia.com/quran/59vs7>

⁵⁴<http://qaalarasulallah.com/hadithView.php?ID=15615>

⁵⁵Al-Hashr Surah, verse(7).

⁵⁶Brief interpretation of Ibn Katheer (C/1/123) Author: (abbreviation and verification) Muhammad Ali Al-Sabouni Publisher: House of the Noble Qur'an, Beirut - Lebanon, 7th edition, 1402 AH - 1981 AD.

by the contract, particularly because the contractor has not seen the product i.e. the product was only described to him/her or s/he might just see it as an image. As a consequence, the degree of product risk should be clearly identified to the consumer.

The Fourth Topic

The Role of Warning in Protecting the Contractors According to the Law

The commitment with protecting the contractor from the dangers that might occur because of concluding this contract considers highly important because a lot of contractors are not completely aware of the law; thus, they should be warned before concluding this contract. Moreover, the scientific development has caused the risks that are not attributed to the contract per se.

The Definition of Warning in Law:

There are various definitions for commitment of informing. For instance, the commitment that occurs before contract that is confined to the commitment of one of the contractors in which one of them provides the essential information for the other in order to both of them approve on the contract and be aware of all details under this contract⁵⁷. It further was defined as prior legal commitment for concluding contract in which one of the parties should provide to the other information related contract to obtain the agreement from both parties⁵⁸.

The Commitment with Warning and its Role in Protecting the Contractor:

The commitment with warning seeks to provide more effective protection for the contractor with the specialized vocational by requiring the latter to intervene in the contractor's affairs to warn him/her from the risks that are associated with the contracting process whether such risks is resulted from the contract nature or from the surrounding circumstances of fulfilling the contract's commitments and informing the contract with the methods that might yield undesirable consequences.

As a result, the commitment with warning is articulated by defining the risk factors that are associated with the contracts and the methods for preventing them and this is the cardinal aspect of such topic under investigation. Besides, the personal factor that is manifested in the vocational intervention in the contractor's affairs by insisting him/her on avoiding the risks either by following a particular tracking or by avoiding the risk tracking⁵⁹.

The scientific development has caused the risks that are not attributed to the contract per se, but rather they are resulted from the technical advancement such as computer

⁵⁷Al-Thiabat, Commitment of Informing in Electronic Contracts, P. 46.

⁵⁸The Scope of Contract: Salam Abdul-Zahra Abdullah Al-Fatlawi, Publisher: University of Baghdad, College of Law (thesis): 2006.

⁵⁹The Scope of Contract: Salam Abdul-Zahra Abdullah Al-Fatlawi, Publisher: University of Baghdad, College of Law (thesis): 2006.

programming risks in which the supplier should warn the consumer from the economic risks that could be due to the programming system or the circumstances that are related with its first use⁶⁰.

Contracting with dangerous products is regarded as the scope of such field of commitment because a variety of products contain harmful materials. If the contractor is not informed about it, s/he will harm the consumer, who is the weak party of the contract because of his/her unfamiliarity with the product characteristics. Therefore, the warning of product should be clearly articulated by indicating the degree of risk and the method of dealing with it, moreover, it should be placed obviously in order to enable the contractor to see it before concluding the contract⁶¹.

The tortious liability for inadequate warning in contracts:

The tortious liability relies on the error committed by the contractor in providing the informing, such error is manifested in either concealing information or providing inaccurate information. Such error should be proved by proving the contractor's intention of both concealing the accurate information and harming the other contractor⁶².

Conclusion

Praise be to Allah and Prayers and Peace Be Upon Prophet Muhammad Peace upon Him (PBUH) and His Immediate Family. Having said:

The conclusion is summarized into the following points:

1. The warning verses in the holy Quran has great connotations such as, intimidating, encouragement, and excitement.
2. The warning verses in the holy Quran have explicit meanings, such as warning, alerting, and righteousness. They have been rendered in all the Arabic language forms.
3. Warning was rendered in the majority of the verses by using the warning language. This method is extremely excited because righteous and warning entail Allah's awareness, the descending of Allah's mercy, going to heaven, and believing in God almighty. The righteousness in holy Quran means warning and it has various connotations such as warning as in "Is one who worships devoutly", The verse entails the use of irony. To clarify, is one who worships devoutly as the one who does not worship devoutly, or by saying that the one who worships devoutly is like the person who doth set up rivals unto Allah⁶³.

⁶⁰ Alliane, Commitment to Warn of the Dangerous Products, Master's Thesis, p.12.

⁶¹ See: Al Muhairat, The Producer Commitment of Informing. p. 50.

⁶² Thiabat, previous reference, p. 111.

⁶³ Al-Kashf wil Bayan in the interpretation of the Qur'an (8/223) Author: Ahmed bin Muhammad bin Ibrahim Al-Thalabi, Abu Ishaq (deceased: 427 AH) Investigation: Imam Abi Muhammad bin Ashour Review and proofreading: Professor Nazeer Al-Saadi, publisher: House of Revival of Arab Heritage, Beirut - Lebanon 1st Edition, 1422 A.H. - 2002 A.D.

Devoting means fear of Allah, those who fear of Allah will do the righteous deeds by worshipping Allah because of their fear of the hereafter “who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord”.

There are two types of warning, namely, intimidation and exaltation. It means Remain conscious of Allah and fear and knowing that he is severe in penalty in order to depict the extent of punishment. Warning in holy Quran has various connotations because it addresses the human brain if the person read it thoroughly and understand it clearly. As such, the great advantage of the holy Quran, which is forethought will occur.

Warning was further rendered in holy Quran surah whether Meccan or Medinan. It was mentioned in the majority of the verses in the holy Quran due to its significant importance because it is a warning from Allah almighty.

If the warning is from people, you will ignore it and neglect it. However, it is from Allah almighty. Therefore, every person who believes in Allah should follow his orders and fear of him in order to protect yourself from his punishments and the prophet Muhammad (PBUH) should be your example.

Peace Be Upon Prophet Muhammad Peace upon Him and His Immediate Family.

Our last prayer is praise be to God.

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⁶⁴I'rāb (إِعْرَاب) IPA: [ʔiʕraːb]) is an Arabic term for the system of nominal, adjectival, or verbal suffixes of Classical Arabic to mark grammatical case.

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