

S E L E C T E D
K H U T A B V

(SERMONS & SPEECHES)

14 Dec. 2012 – 28 June, 2013

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BY

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَبِهِ نَسْتَعِينُ

فِي أُمُورِ الدُّنْيَا وَالدِّينِ

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TRANSLITERATION SYSTEM

The English transliteration for Arabic names and terms followed in this booklet is as follows:

a. Consonants:

ا = a or '	ب = b	ت = t	ث = th	ج = j
ح = h.	خ = kh	د = d	ذ = dh	ر = r
ز = z	س = s	ش = sh	ص = ṣ	ض = ḍ
ط = ṭ	ظ = ḏ	ع = ʿ	غ = gh	ف = f
ق = q	ك = k	ل = l	م = m	ن = n
هـ =	و = w	ي = y	ء = ' (like alif)	

b. Vowels:

Short:	Long:
Fath.ah --َ---: = a	اَ = ā
Kasrah --ِ---: = i	اِ = ī
D.ammah--ُ--- : = u	اُ = ū

c. Tā' marbūṭah: ah, e.g., sūrah (سُورَة)

Tā' marbūṭah in idāfah: at, e.g., sūrat al-Baqarah (سُورَةُ الْبَقَرَة)

d. Alif maqṣūrah: á, e.g., qaḍá (قَضَى) and shūrá (شُورَى)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

This booklet is the fifth part of my collection of speeches and writings from 14 December, 2012 till 28 June, 2013, entitled *Khutab V*. They were delivered at the *muṣallā* (place of prayer) at the Multi-Cultural Centre, Canberra Museum and Gallery building, Civic Square, Canberra.

The abbreviations used in this booklet are: (1) *s.a.w.* (and ص.م.) for *ṣallallāhu ‘alayhi wa sallam* (and صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) meaning “may Allah bless him and grant him salvation”, sometimes translated as “peace be upon him” (*p.b.u.h.*), an eulogy after the name of Prophet Muhammad, (2) *a.s.* (ع.س.) for *‘alayhis salām* (عَلَيْهِ السَّلَام) meaning “upon him be peace” usually used after the names of angels and prophets before Prophet Muhammad *s.a.w.*, (3) and *r.a.* (ع.ر.) for *raḍiyallāhu ‘anhu* (and رَضِيَ اللَّهُ عَنْهُ) meaning “may Allah be please with him” usually used after the names of the *ṣaḥābah* (companions of the Prophet).

It has been like an accident that before leaving a certain place I left a booklet behind. The booklet *Khuṭab I* (the collection of speeches and sermons at the Canadian Islamic Centre, al-Rashid Mosque) before leaving Edmonton (Canada) for Australia; *Khuṭab II* (the collection of sermons at the Canberra Islamic Centre) at Monash, ACT, before leaving for overseas (the longest and happiest travel I have ever made); the *Khuṭab III* before leaving for Indonesia and Malaysia in September 2007; *Khuṭab IV*, was the collection of my sermon at the ANUMA delivered until the first quarter of the year 2011, and published later at the end of this year after recovering from the operation of removing the aortic aneurism of my stomach on 11 June. This *Khuṭab V* is the collection of my *khuṭbah* at the

prayer room at the Multicultural Building, at Civic Square, Canberra, from the end of December, 2012 till the end of June, 2013.

This booklet, like the booklets written before, is far from perfect. However, this is another attempt to introduce some Islamic teachings to the public. May Allah accept this humble contribution to Islam, and may He forgive any mistake in this booklet. Amin!

Canberra, July, 2013

M.A.S.

A. INTRODUCTION FOR THE KHUṬBAH

This is an example for the introduction to the *khuṭbah* as follows:

- الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَسْتَهْدِيهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، يُبْدِئُ وَيُعِيدُ وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ، فَعَالٌ لِمَا يُرِيدُ، عَزَّ جَارُهُ وَتَبَارَكَ اسْمُهُ وَعَلَا شَأْنُهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُفْتَرِي الْمُفْتَرُونَ وَ يَقُولُ الْمُشْرِكُونَ. وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَصَفِيُّهُ وَخَلِيلُهُ وَ كَلِيمُهُ ، سَلَّمَ الرَّسَالَةَ وَ آدَى الْأَمَانَةَ وَ نَصَحَ الْأُمَّةَ ، أَرْسَلَهُ اللَّهُ بَشِيرًا وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ وَ سِرَاجًا مُنِيرًا مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ رَشَدَ وَ مَنْ يَعَصِيهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ وَلَا يَضُرُّ اللَّهَ شَيْئًا. اللَّهُمَّ صَلِّ وَسَلِّمْ وَ بَارِكْ عَلَى عَبْدِكَ وَرَسُولِكَ سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَحْبِهِ أَجْمَعِينَ. مَنْ اهْتَدَى بِهِدْيِهِ وَ اسْتَمْسَكَ بِسُنَّتِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا

- الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَسْتَهْدِيهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، أَرْسَلَهُ اللَّهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْكَافِرُونَ. وَأُصَلِّي وَأُسَلِّمُ عَلَى الْمَبْعُوثِ رَحْمَةً لِّلْعَالَمِينَ هَادِيًا وَمُبَشِّرًا وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا وَ عَلَى آلِهِ وَأَصْحَابِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَمَنْ وَالَاهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ .

أَمَّا بَعْدُ ، فَيَا أَيُّهَا الْمُؤْمِنُونَ، أُوصِيكُمْ وَ إِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ تَعَالَى وَهُوَ أَصْدَقُ الْقَائِلِينَ: ”يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ“ .
صَدَقَ اللَّهُ الْعَظِيمُ.

B. SOME EXAMPLES OF THE *DU‘Ā’* (SUPPLICATION)

AT THE CONCLUSION OF THE SECOND KHUTBAH

After performing the first *khutbah* stand up again for the second *khutbah* citing its introduction briefly, such as the following:

- اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ. وَ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ. اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَ صَحْبِهِ اَجْمَعِينَ.

Some examples of *du‘ā’s* and its meanings in the second *khutbah*, are as follows:

اَللّٰهُمَّ اغْفِرْ لِلْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ وَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ الْاَحْيَاءِ مِنْهُمْ وَ الْاَمْوَاتِ،
اِنَّكَ يَا مَوْلَانَا سَمِيعٌ قَرِيْبٌ مُّجِيْبُ الدَّعَوَاتِ وَ قَاضِي الْحَاجَاتِ يَا رَبَّ الْعَالَمِيْنَ
O Allah! Forgive the Muslims, males and females, the believers, males and females, the living among them as well as the dead! Verily, You are, O our Lord, the All-Hearing and Near, Who answer (our) prayers, and fulfil (our) needs, O the Lord of all creatures.

اَللّٰهُمَّ نَوِّرْ عَلَى اَهْلِ الْقُبُوْرِ قُبُوْرَهُمْ؛ اَللّٰهُمَّ اغْفِرْ لِاَحْيَاءِ وَ يَسِّرْ لَهُمْ اُمُوْرَهُمْ.
“O Allah! Lighten the graves of the dead, O Allah,
forgive the living and facilitate their affairs.”

اَللّٰهُمَّ تُبْ عَلَى التَّائِبِيْنَ وَ اغْفِرْ ذُنُوْبَ الْمُذْنِبِيْنَ وَ اشفِ مَرَضَى الْمُسْلِمِيْنَ وَ اكْتُبِ
الصَّحَّةَ وَ الْعَافِيَةَ وَ التَّوْفِيقَ وَ الْهُدَايَةَ لَنَا وَ لِكَاْفَةِ اُمَّةٍ مُحَمَّدٍ اَجْمَعِيْنَ
O Allah! Forgive the repentant, forgive the sins of the sinners, heal the sick among the Muslims, prescribe well-being, vitality, prosperity and guidance for us and for

the entire community of Muhammad.
 رَبَّنَا اغْفِرْ لَنَا وَلِوَالِدَيْنَا وَارْحَمْهُمَا كَمَا رَبَّيَانَا صِغَارًا

*“O Lord! Forgive us as well as our parents and bestow on them
 Your mercy as they did bring us up when we were young.”*

اَللّٰهُمَّ اَصْلِحْ لَنَا دِيْنَنَا الَّذِيْ هُوَ عِصْمَةُ اَمْرِنَا، وَ اَصْلِحْ لَنَا دُنْيَانَا الَّتِيْ فِيْهَا مَعَاشُنَا،
 وَ اَصْلِحْ لَنَا اٰخِرَتَنَا الَّتِيْ اِلَيْهَا مَعَادُنَا، وَ اجْعَلِ الْحَيَاةَ زِيَادَةً لَّنَا فِيْ كُلِّ خَيْرٍ
 وَ اجْعَلِ الْمَوْتَ رَاحَةً لَّنَا مِنْ كُلِّ شَرٍّ

*O Allah, set right for me my religion which is the safeguard
 of my affairs, set right for me my world wherein is my living,
 and my Hereafter to which is my return , make the life for me (a
 source) of abundance for every good, and my death a source
 of comfort for me protecting me against every evil.*

اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ
*O Allah! Show us the truth as truth, and guide to follow it, and
 Show us the falsehood as falsehood, and guide us to avoid it.*

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ اَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا
*Our Lord! Bestow on us, our spouses and our offspring the
 comfort of our eyes and make us leaders of the pious.*

اَللّٰهُمَّ وَحِّدْ صُفُوْفَ الْمُسْلِمِيْنَ وَوَحِّدْ كَلِمَتَهُمْ وَانصُرْهُمْ عَلٰى اَعْدَائِهِمْ
O Allah, unite the Muslims and assist them against their enemies.

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. اَللّٰهُمَّ اٰمِيْن يَا رَبَّ الْعَالَمِيْنَ
*Our Lord! Give us the goodness, both in this world and in the
 Hereafter and save us from the torment of Hellfire. (Q. 2:201)*

عِبَادَ اللهِ، اِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَابْتِءَا ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
 وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ. اذْكُرُوا اللهَ يَذْكُرْكُمْ وَ اشْكُرُوْهُ عَلٰى نِعْمِهِ يَزِدْكُمْ وَ لَذِكْرُ اللهِ
 !!!اَكْبَرُ وَ اللهُ يَعْلَمُ مَا تَصْنَعُوْنَ. اَقِمِ الصَّلَاةَ

1. THE SIGNIFICANCE OF *FARĀ'ID* (ISLAMIC LAW OF INHERITANCE)

Long, long ago, in Montreal, Canada, a man was busy making his will as he was planning to spend his long vacation overseas. He was afraid, something might happen to him without writing his will. A Muslim friend told him that Muslims did not have to worry about writing a will, as they had their own law of inheritance called "*farā'id*" based on the Qur'ān, the *Ḥadīth* of the Prophet s.a.w., and the *ijmā'* and *ijtihād* of the *ṣaḥābah*/companions of the Prophet.

The Qur'ān explains extensively this law of inheritance that Prophet Muhammad s.a.w. did not give much explanation of it. It is unlike the *salāh*, the prayer where it is mentioned in the Qur'ān without details: how many *raka'āt* (units) for every prayer, how many bows and prostrations in every unit, what to say and how to do it are explained it with examples.

Farā'id is one of the aspects of the application of the objects of the *sharī'ah* (Islamic law) which are: the preservation of the religion of Islam (حِفْظُ الدِّينِ), the preservation of souls or selves (حِفْظُ النَّفْسِ), the preservation of reason or intelligence (حِفْظُ الْعَقْلِ), the preservation of progeny (حِفْظُ النَّسْلِ), and the preservation of wealth (حِفْظُ الْمَالِ).

Fara'id is based on:

i. The Quran:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا (الأنعام : 11)

"Allah enjoins you concerning your children: the male shall have the equal of the portion of two females; if there are more than two females, they shall have two-thirds of what he has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child: but if he has no child and only his two parents inherit from him, then his mother shall have the third; but if he has brothers, his mother shall have the sixth after the payment of any bequest he may have bequeathed or a debt. You know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah and Allah is All-Knowing, All-Wise." (Q. 4:11)

- ii. Hadith: The Prophet Muhammad (peace be upon him) said:

أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لِأَوَّلَى رَجُلٍ ذَكَرَ (متفق عليه)

"Give the appointed portions to those entitled to them. Then whatever remains is for the nearest male."

(Narrated by Bukhari and Muslim).

- iii. *Ijmā'* (consensus) and *ijtihād* (independent judgment) of the companions of the Messenger of Allah, imams of *madhhab* and *mujtahid* (who exercises *ijtihād*) of proven knowledge.

Fara'id preserves and strengthens the relationships among members of the family as well as keeping the wealth among them after the death of one of its members. Allah has decided that if a Muslim dies, his (her) wealth will be inherited by his/her close relatives, his/her spouse, and his/her ascendants (father and mother) and his/her descendants (sons and daughters). Therefore, no matter how you hate your parents, you are a part of them, and no matter you hate your children, they are parts of you, and they all will inherit

from you. In Islamic law, you cannot prevent them from the inheritance, except with killing, apostasy, and slavery. Al-Rahbī put this in his book مَتْنُ الرَّحْبِيَّة dealing with *farā'id*, as follows:

وَيَمْنَعُ الشَّخْصَ مِنَ الْمِيرَاثِ ... وَاحِدَةً مِنْ عِلَلٍ ثَلَاثٍ
(رِقٌّ) وَ(قَتْلٌ) وَ(اِخْتِلَافُ دِينٍ) ... فَافْهَمْ فَلَيْسَ الشَّكُّ كَالْيَقِينِ

*“A man is not entitled for inheritance because of
(one of the) three reasons: slavery, killing, and
the difference of religion...”*

A slave has nothing to leave as inheritance, as he himself belongs to his master. He also cannot inherit, because it will go to his master, as he and his wealth belong to his master. Since officially there is no more slavery these days, this ruling is kept dormant for ever and just kept recorded in history. Slavery in Islam was abolished gradually. Freeing slaves is highly recommended in Islam. There are many penalties with freeing a slave for committing certain sins. There is also a share as ransom for freeing slaves in the zakat, so that sooner or later, there will be no more slave left to free.

A killer, even unintentionally (to prevent the claim of unintentional killing), and the apostate will not get anything from the inheritance. Therefore, the door of “unintentional killing” is closed, and one should not try to kill one’s relative in order to get inheritance quickly from him. Instead, he will get nothing.

Here lies the danger of marrying a non-Muslim woman among the Jews and the Christians. If you marry a Christian or a Jewish woman, you cannot inherit each other according to Islam, or you break the law and become sinful. Marrying them would also mean losing one chance for a Muslim woman to marry you, as Muslim man. The case is different with a freed slave. The bond between the two is

so strong, that they can inherit each other, even if they belong to different religions.

It is Allah's law that female with the presence of male will have half of the male's share, because he has more responsibility towards his wife and sisters if they are not married. The more you get, the more responsibility you have as a bread-winner. But with the absence of male (brother) she will get half of the inheritance, and she and her sisters will get two-thirds of the inheritance, divided equally among them, as mentioned in the above verse. In this case, the husband will get one-fourth if the wife dies, and the wife will get one-eighth if the husband dies.

It is Allah's wisdom that with the presence of a father, a grand-father will not get in the inheritance. Why? The father himself is responsible for his father, the deceased grand-father. If the deceased is fifty years old when s/he dies and the father is about seventy years old, then the grand-father will be too old, over ninety years old, and might have become disabled, invalid, and have lost memory. It is very unwise to inherit hundred thousands of dollars to a person who is in his dotage, who cannot take care of himself, and perhaps cannot even remember his name. Wealth means nothing for him.

The Arab proverb says *أَعَزُّ مِنَ الْوَلَدِ وَلَدُ الْوَلَدِ* "the person who is dearer than the son is the son of the son", namely, the grand-son. Yet, with the presence of the son who is responsible for his son, *i.e.*, the deceased grand-son, he has no share in the inheritance. He is too young to inherit his grand-father unless his father had died earlier.

With this rule of inheritance the relative of the deceased could not claim a share in the inheritance, except what has been decided according to the *farā'id*. It is Allah's law, it is not based on the deceased love and preference, and therefore, no one of the relatives

should complain or have ill-feeling towards him if he gets nothing or less than what he expects. It is not up to him, but up to Allah.

In order to maintain the wealth for inheritance, the deceased is not allowed to give more than one-third of it to any person who is not one of its beneficiaries, like close friends, or for charity. However, with the beneficiary's consent, he can give more than one-third of the inheritance in the will.

A person may argue that his daughter will get less than what her brother gets when he dies. In this case, he can give her as much as he wants while he is still alive. This is especially important for her education, so that she can survive with her education, decreasing the burden of her brothers in taking care of her if she remains unmarried for the rest of her life. He is free to spend and give his wealth to whom he likes while he is still alive, and he is allowed to make *waṣiyyah* (will) of not more than one-third of his wealth to whom he likes, as long as he is not one of the beneficiary of the inheritance.

This *farā'id* is so important that many people, Muslims as well as non-Muslims, consider it unfair, and gender discrimination. There is wisdom behind this, and there is difference between equality and equity, Allah's wisdom and human intellect. We do not judge Him, and it is He Who judges us.

Since we are living in Australia where the *sharia* is not applicable, and in order to avoid any problem with our wealth after our death, it is necessary for us as Muslims to write our wills stating that our wealth will be divided among beneficiaries based on the *farā'id*. We can also mention what *madhhab* (school of law) should be followed in case any discrepancy arises. (CIVIC, 14 Dec. 2012)

2. OUT OF CONTEXT

About three years ago, in 2009, I was invited by Community Relations Commission for a Multicultural NSW to review the draft of a book intended to be “a resource for Islamic Special Religious Education in Australian Schools”. The book would be entitled *My Religion, Our Country*, written by Dr. Mark Weston. Among the objectives of this book are: to provide an authoritative guide for teaching about Islam in an Australian context; to link general civics education in schools with instruction from the main sources of Islamic teachings, *i.e.*, the Qur’ān and the *Sunnah*, as well as legal opinions of leading Muslim scholars, past and present; and to assist educators in preparing young Muslim students to live a life of faith and citizenship.

In this book the author selected ten issues to be discussed according to Australian laws and the teachings of Islam on these issues based on the Qur’ān and the *Sunnah*. They are: 1. freedom of the individual, 2. freedom of speech, 3. freedom of religion, 4. freedom of association, 5. parliamentary democracy, 6. equality under the law, 7. equality of men and women, 8. equality of opportunity, 9. peacefulness, and 10. tolerance, respect and empathy for others. By comparing these Australian and Islamic laws compatibility (or incompatibility) could be found. If the Qur’ānic verses or hadiths are quoted out of context, then incompatibility would be found.

Since the writer was most probably a non-Muslim, before meeting him in Sydney, I would like to warn him of the danger of quoting the Qur’ānic verses and hadiths out of context. So, I sent him an e-mail containing the following imaginary conversation with the topic “Out of Context”

- A woman wants to remind her son to do his homework. She cited to him the following proverb: “Never put off to tomorrow what you can do today.” Her son asked her: “Then can I eat the whole cake now?”

- A Muslim and a Christian boy are having this imaginary conversation.

M. : “We cannot be friends anymore.”

C. : “Why?”

M. : “Because the Koran said that Muslims are not allowed to make friends with Jews and Christians.” (Q. 5:51). [The word *awliyā*’ has many meanings, including “friends”, but in this verse it means “protectors”]

C. : “How could that be? But we Christians are not allowed to defend ourselves”

M. : “How could that be?”

C. : “Because Jesus said that if someone slaps your cheek, give him also the other cheek”. (Luke, 6:30)

M. : “This is the opposite of what the Koran said.”

C. : “What does the Koran say?”

M. : “It orders Muslims to fight non-Muslims until they surrender.” (Q. 8:39) [This verse was revealed to fight the idolaters back, until there is no more *fitnah*, namely, no Muslim is persecuted by them so that they abandon their religion].

C. : “But the Bible says that Jesus came to this world not to bring peace but a sword, to make a man rebel against his father, and a daughter against her mother.” (Matt. 10:34-35)

M. : “It is also said that the Koran orders the Muslims to kill the pagans wherever they find them.” (Q. 9:5) [This verse was revealed when the hostility between the Muslims and the idolaters of Makkah has already occurred. It only stopped temporarily during the Sacred months: Dhul Qi‘dah, Dhul Hijjah, Muharram, and Rajab. So, when these months have passed, the war continued and fighting the idolaters wherever they found them]

C. : “The same with Joshua when he was ordered by God to kill everybody.” (Joshua 10:40)

M. : “The Koran said that there is no compulsion in religion, but many believe that Islam was spread by force.” (Q. 2:256)

C. : “In Christianity St. Paul said in his Epistles that he used any means to get followers, even by means of hypocrisy and cheating.” (1 Corinthians 9:19-22; 2 Corinthians 12:16)

This is a friendly conversation. Now, if we reverse the conversation with aggressive attitude, the conversation would be like this:

C. : “Hey, Muslim, your Koran told you not to make friends with us.”

M. : “Hey, Christian, Jesus said in your Bible that if I slap your face, you should not retaliate, but give the other cheek.”

C. : “Your religion is so dangerous to human beings, as your Koran orders you to eliminate us. It is a terrorist religion.”

M.: “It is Jesus who is a trouble-maker. He did not come to bring peace, but trouble.” [A Muslim would never say that, as Jesus was one of the five fully-determined messengers of Allah; the other four are: Noah, Abraham, Moses, and Muhammad].

C. : “Your Koran orders you to kill the pagan wherever they found them”

M. “Your Bible said that God ordered Joshua to kill everybody.

C. : “Your Koran said there is not compulsion in religion, but people said that Islam spreads through force”.

M. “Your Bible said that Paul used any means to convert people to Christianity. That is why we cannot trust you”

Many of Qur’ānic verses and hadiths are quoted out of context, so that they are replaced with the relevant ones. Topics which need

further explanation are put in appendices, such as appendix 4, as follows:

DEMOCRACY AND SHŪRĀ (MUTUAL CONSULTATION) IN ISLAM

- *Shūrā* (mutual consultation) is “participation with others in making a decision that concerns them.”
- After Prophet Muhammad *s.a.w.*, revelation stopped, and there was no longer direct access to God’s will, and therefore no one has the legitimacy or authority to claim a pope (priest-like) status in the Muslim community: no theocracy in Islamic political system.
- Like the injunction of praying the injunction of *shūrā* was also revealed in the Makkan (Meccan) surah (chapter) as an individual duty upon Muslims. Therefore, every individual has to consult each other: in his family life, community and the government. It is to be applied not only in legislative body, but also in its executive and judicial bodies.
- Some Muslims, including Sayyid Abul A‘la Maududi (أبو الأعلى المودودي) and Muhammad al-Khaṭīb say that democracy is incompatible with Islam because of the difference in the concept of sovereignty: to God according to Islam (and human beings are merely executors of His Will), and to people according to secular Western democracy. Among their arguments: (a) Democracy makes religion separated from the state, whereas in Islam religion is everything in the lives of Muslims. (b) *Shūrā* is a part of Islamic system of government, and has nothing to do with democracy which is a man-made system of government. (c) The source of Islam is divine (revelation), whereas the source of democracy is human.
- Others say that Islam and democracy are not only compatible, but their association is inevitable, because Islamic political system is

based on *shūrā*. Among the areas of compatibility between the two are:

- (a) There are only about 200 verses in the Qur'ān dealing with laws, mostly on protecting family, women, and the community. Islam does not provide detailed practicalities as they keep changing to fit time, place and human circumstances. Therefore it leaves an open and wide space for exercising *ijtihād* (independent judgment in a legal question, based upon the interpretation and application of the Qur'ān and the *Sunnah* of the Prophet) to find out what is best for the community.
 - (b) Islam and democracy promote freedom and social justice and many other values
 - (c) Elected members of the *shūrā* Council of the Prophet consisted of seven people from the Muhajirin (emigrants) and seven from the Ansar (people of Madinah) similar to the present day parliamentary democracy where members are elected representing their respective parties. Among cotemporary scholars who are the exponents of this view are Dr. Fathi Osman (فتحي عثمان), and Shaikh Yusuf al-Qaradawi (يوسف القرضاوي) .
- Islamic political system in general and democracy in particular has to be bound by laws, principles and spirits of the *shariah*. It has to maintain its objectives: to establish justice and to protect religion (the last resort is engaging in fighting), lives, properties, honour, progenies, and minds (by prohibiting alcohol, *etc*) of people.
 - Muslims who say that democracy is incompatible with Islam use the term *shūrā*; others called it “Islamic democracy”.

Another example is the appendix 2, entitled “The background of hostility between the Prophet and his followers on one side, and the Makkan idolaters and the Jews of Madinah on the other” as follows:

- When the Prophet arrived at Madina in 623 C.E. he made the constitution of Madinah (Charter of Madinah) containing 52 articles. Among them, the co-existence between Muslims and followers of other religions, especially Judaism and polytheism and freedom of practicing their religions. They would defend together the city against the attack of the enemy from outside.
- However, when Madinah was attacked in the battle of Uhud, the Jews did not want to take part in defending the city, except Mukhyriq of Banī Tha‘labah who told them: “O fellow Jews, you have to assist Muhammad.” They made an excuse and said: “It is a Sabbath day.” He said, “Assisting Muhammad does not disgrace the Sabbath day.” He said that if he died in the battlefield he would leave his wealth to Muhammad’s disposal. When the Prophet heard of his death in the battlefield, he said: “Mukhayriq is the best of the Jews.”
- Like the Jews of Madinah who violated the constitution of Madinah, the Makkan idolaters expelled the Muslims from Makkah and violated the Treaty of Hdaybiyyah signed in 6 AH. between them and the Prophet.

In conclusion, the hostility between Prophet Muhammad *s.a.w.* and his followers on one side and his enemies on the other was the result of their breaking their treaty. (CIVIC, 15.02.13)

3. THE MEANINGS OF ḤADĪTH

The word حَدِيثٌ (*ḥadīth*), literally has many meanings: with the plural حَدَاثٌ (*ḥidāth*) and حَدَثَاءٌ (*ḥudathā*), it means: new, recent late, modern. The expression الْعَصْرُ الْحَدِيثُ (*al-‘aṣr al-ḥadīth*) means “modern time”; with the plural أَحَادِيثُ (*aḥādith*) and حَدَثَانٌ (*ḥidhān*) it means: speech, talk, report, account, tale, narrative, discourse, message, topic. The verb حَدَّثَ (*ḥaddatha*) means, “to report, to inform”. In Islamic tradition, *ḥadīth* is called the Prophetic tradition, narrative relating deeds and utterances of the Prophet (including his Companions), as well as his tacit approval. As a collective noun, the Prophetic tradition, it is usually written in capital H, namely, *Ḥadīth*, which is similar to the word *Sunnah* of the Prophet, namely, his tradition which is later established as legal binding precedents beside laws established in the Qur’ān. When we mean a single tradition we usually write it in a small letter, a *ḥadīth*.

The upholder of the *inkār sunnah*, those who deny the authenticity and authority of the *Sunnah*, say that the Qur’ān itself rejects any *ḥadīth* other than that of the Qur’ān, including the *ḥadīths* of the Prophet. They base their view on the verses of the Qur’ān, which shall be dealt with here, where Allah says that everything is in the Qur’ān, as follows:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ
مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ (الأنعام: 38)

There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you.

We have neglected nothing in the Book, then to their Lord they (all) shall be gathered. (Q. 6:38).

أَفَعَيِّرَ اللَّهُ أَتْبَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ... (الأنعام: 114)

[Say (O Muhammad)] "Shall I seek a judge other than

*Allah while it is He Who sent me down to you the Book
(the Qur'ān), explained in detail...(Q. 6:114)*

They denounced those who seek any *ḥadīth* OTHER than the Qur'ān (“after it” بَعْدَهُ). However, the verses do not say “with it”, مَعَهُ), so that the explanation of the Prophet in the *Sunnah* should also be accepted. Allah Himself states in the Qur'ān that the Prophet's statement, explanation and decision have to be accepted. Allah says,

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (النحل: 44)

*And We have also sent down to you (O Muhammad) the Dhikr
(Reminder, i.e. the Qur'ān) that you may explain clearly to men what
is sent down to them, and that they may give thought (Q. 16:44)*

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ

خَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (النساء: 65)

*But no, by your Lord, they can have no faith, until they make you
(O Muhammad) judge in all disputes between them, and find in
themselves no resistance against your decisions, and accept (them)
with full submission.(Q. 4:65)*

Based on these verses it is the duty of the Prophet to explain verses which are not clear to the Muslims and to be a judge in their disputes. Allah swears, if they do not accept his decisions with full submission, namely, سَمِعْنَا وَ أَطَعْنَا (“we listen and obey”) they can have no faith. His explanations and judgments are recorded in the books of authentic *ḥadīths*, and denying them tantamount to infidelity. Without the *ḥadīths* or the *Sunnah* we will not be able to know how to pray, how to distribute zakat, how to perform the *hajj* (pilgrimage). To those who deny the *Sunnah* we can tell them, “when you die we do not even know how to bury you, because the Qur'ān does not explain how to bury a dead Muslim. Even if the Prophet explained it and did it with examples, you still reject the report as fabrication attributed to

him.” It is like a person who is going overseas telling his children everything they should know, and to obey their mother, and if they have any problem they should ask their mother whom he has asked to settle and explain. There is no contradiction here, and the children should not say that they would listen and obey only their father.

According classical *mufasssirīn* (commentators of the Qur’ān), the word *ḥadīth* (and its derivatives) has four contextual meanings in the Qur’ān, although translators use the basic meanings of the word, and it has nothing to do with the *ḥadīths* of the Prophet, as follows:

1. القرآن (the Qur’ān itself). Allah calls the Qur’ān in its verses as a *ḥadīth*, as follows:

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ
قَدْ أَفْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (الأعراف: 185)

Do they not look in the dominion of the heavens and the earth and all things that Allah has created; and that it may be that the end of their lives is near. In what ḥadīth, (message i.e. Qur’ān) after this will they then believe? (Q. 7:185)

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ (الجمانية: 6)

These are the ayat (verses) of Allah, which We recite to you (O Muhammad) with truth. Then in which ḥadīth (speech, i.e. Qur’ān) after Allah and His ayat will they believe? (Q. 45:6)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ . فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (المرسلات: 50)

Woe that Day to the deniers (of the Day of Resurrection)! Then in what statement (Qur’ān) after this (Qur’ān) will they believe? (Q. 77:49-50)

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ . وَتَضْحَكُونَ وَلَا تَبْكُونَ (النجم: 60)

Do you then wonder at this ḥadīth (recitation, i.e. the Qur’ān)? And you laugh at it and weep not...? (Q. 53:59-60)

أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ . فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ (الطور: 34)

Or do they say: “He (Muhammad) has forged it (this Qur’ān)?” Nay! They believe not! Let them produce a ḥadīth (discourse, i.e. Qur’ān) like it (the Qur’ān) if they are truthful. (Q. 52:33-34)

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (النساء: 78)

Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high. And if some good reaches them, they say, “This is from Allah,” but if some evil befalls them, they say, “This is from you (O Muhammad). Say: “All things are from Allah,” so what is wrong with these people that they fail to understand any word (of the Qur’ān)? (Q. 4:78)

2. القصة (story), as in:

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَفْشَعِرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ (23) وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (الزمر:

Allah has sent down the Best Statement, a Book (this Qur’ān), its parts resembling each other (in goodness and truth) (and oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He guides therewith who He wills; and whomever Allah sends astray, for him there is no guide. (Q. 39:23)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي
آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى (طه: 9-10)

*And has there come to you the **story** of Moses? When he saw a fire, he said to his family: “Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.” (Q. 20:9-10)*

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ . إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا
قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (الذاريات : 24-25)

*Has the **story** reached you, of the honoured guests [Gabriel along with another two] of Abraham? When they came in to him and said: Salam (peace be upon you)!” He answered: “Salam (peace be upon you),” and said; “You are a people unknown to me.” (Q. 51:24-25)*

هَلْ أَتَاكَ حَدِيثُ مُوسَى (النازعات: 15)

*Has there come to you the **story** of Moses (Q. 79:15)*

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ . فِرْعَوْنَ وَثَمُودَ (البروج: 18)

*Has the **story** reached you of the hosts, of Pharaoh and Thamud? (Q. 85:17-18)*

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (الغاشية: 1)

*Has there come to you the **narration** of the overwhelming (i.e., the Day of Resurrection)? (Q. 88:1)*

3. العِبْرَة (warning or deterring example), as in,

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى كُلَّ مَا جَاءَ أُمَّةً رُسُلُهَا كَذَّبُوهُ فَأْتَيْنَا بَعْضَهُمْ بَعْضًا
وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ (المؤمنون: 44)

*Then We sent our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), And We made them **ahādīth** (the true stories for mankind to*

learn a lesson from them). So away with a people who believe not!. (Q. 23:44)

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ
وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (سبأ:19)

*But they said: “Our Lord! Make the stages between Our journey longer,” and they wronged themselves; so We made them as **tales** (in the land), We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person) (Q. 34:19)*

Since they were destroyed, their fates were related by later generations as deterring examples.

4. الْقَوْل (saying, statement, report), as in,

وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ
وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (التحریم:3)

*And (remember) when the Prophet disclosed a hadith (**a matter**) in confidence to one of his wives (Ḥafṣṣh), then she told it (to another, i.e. ‘Ā’ishah). And Allah made it known to him; he informed part thereof and left a part. Then when he told her (Ḥafṣah) thereof, she said: “Who told you this?”*

He said: “The All-Knower, the Well-Acquainted (Allah) has told me.” (Q. 66:3)

This is about the Prophet’s saying to ‘Ā’ishah *r.a.* that he would not drink honey any longer to please her because she told him that it smelled bad, and told her not to tell anybody, but she told his other wife Ḥafṣah, *r.a.* then Allah revealed to him that she had broken her promise.

5. الْخَبَر (news, information, report), as in,

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغُسْهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ (البقرة: 76)

*And when they (Jews) meet those who believe (Muslims, they say, “We believe”, but when they meet one another in private, they say, “Shall you (Jews) **tell** them (Muslims) what Allah has revealed to you [Jews, about the description and the qualities of Prophet Muhammad which are written in the Torah], that they (Muslims) will argue with you (Jews) about it before your Lord?” Have you (Jews) then no understanding? (Q. 2:76)*

This kind of knowledge in understanding the contextual meanings of the words in the Qur’ān is called *al-Wujūh wa ‘l-Nazā’ir fī ‘l-Qur’ān* (“Homonyms and Synonyms in the Qur’ān), one of the 47 sciences of the Qur’ān according to al-Zarkashī (d. 794/1342) in his book *al-Burhān*. Al-Suyūfī (991/1505) mentioned 80 sciences of the Qur’ān, and placed it no. 39 in his book *al-Itqān*. Some of these sciences are very important to know, such as: *asbāb al-nuzūl* (occasions that led to the revelation), *gharīb al-Qur’ān* (difficult expressions in the Qur’ān), *nāsikh* (abrogating verses) and *mansūkh* (abrogated verses). (CIVIC, 28.12.12)

المراجع:
المكتبة الشاملة
المفردات للراغب الأصفهاني
الوجوه و النظائر لابن الجوزي
قاموس القرآن للدامغاني

4. FEAR AND GRIEF (1)

Fear and grief are two things felt by people approaching death or after death. But practicing Muslims who stand firm in their belief and practice will be safe from these two things, fear and grief.

There are two Qur'ānic verses starting with *إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا* (“*Verily, those who say: “Our Lord is Allah (Alone), and thereafter stand firm*”).” Both of them contain a promise with Paradise for them, one by the angels, and the other directly by Allah. Allah says in the Qur’ān:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ . نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ . نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ
(فصلت:30-32)

Verily, those who say : “Our Lord is Allah (Alone), and they stand firm, on them the angels will descend [at the time of their death](saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.” (Q. 41:30-32)

The term *istaqāmū* (lit. “stand firm”) means those who followed the Islamic Monotheism, worshiped Allah. Alone, abstaining from all kinds of sins and bad deeds and performing all kinds of good deeds.

At the time of their death, the angels will descend to them and will tell them not to fear “that which you will face in the Hereafter,” nor grief “for what you have left behind of worldly things, children, family, wealth and debt, for we shall take care of it for you.” (Mujāhid, al-Suddī, and Zayd ibn Aslam’s interpretation).

The Prophet *s.a.w.* elaborated this glad tiding, namely, the promise of Paradise to the pious person in this verse when he said in a long tradition, as follows:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمَيِّتَ تَحْضُرُهُ
الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ قَالُوا أَخْرِجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ
فِي الْجَسَدِ الطَّيِّبِ وَأَخْرِجِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ
وَرَبِّ غَيْرِ غَضَبَانَ ... (رواه أحمد)

*Abu Hurayrah narrated from the Prophet s.a.w. said:
Verily, the angels said to the soul of the dying person if
he is pious, “Come out, O good soul from the good body,
come out praiseworthy, and rejoice at rest and
provision and a Lord Who is not angry...”
(Reported by Aḥmad)*

The angels told the believers when death was approaching them, “We have been your close companions, in this world, protecting you and helping you by the command of Allah, and will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the *Ṣirāt* and bring you to the Garden of delight. In Paradise you will have all that you wish for and that will delight you. Whatever you ask for, it will appear before you as you wish to be, a welcoming gift and blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.” (Ibn Kathīr’s *Tafsīr*)

In another verse, Allah said,

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ . أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ (الأحقاف: 13-14)

*Verily, those who say: “Our Lord is Allah (Alone),” and
thereafter stand firm [and straight on the Islamic Faith of*

Monotheism], on them shall be no fear, nor shall they grieve. Such shall be the dwellers of Paradise, abiding therein (forever)—a reward for what they used to do. (Q. 46:13-14)

Here Allah Himself said directly, not through the statement of the angels, that the believers who stand firm will have no fear for the future nor grief of what he left behind in the world after they have left.

عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ النَّخَعِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ
قُلْ رَبِّيَ اللَّهُ ثُمَّ اسْتَقِمَّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا أَخَوْفُ مَا تَخَافُ عَلَيَّ قَالَ فَأَخَذَ بِلِسَانِ
نَفْسِهِ ثُمَّ قَالَ هَذَا (رواه أحمد و البيهقي و النسائي و غيرهم)

Sufyān ibn Abdullah al-Thaqafī said, I said: “O Messenger of Allah, tell me something that I can adhere to,” He said: “Say, my Lord is Allah, then stand firm.” I said, O Messenger of Allah, what do you fear most for me?” The Messenger of Allah took hold of the edge of his tongue and said, “This is” (Reported by Aḥmad, al-Bayhaqī, al-Nasā’ī and others)

Instead of “say, my Lord is Allah”, in another version, “say, I believe in Allah” indicating that it means “be a Muslim, a believer.”

Generous people among Muslims will also be free from fear and grief. Allah said:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي
كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ . الَّذِينَ يُنْفِقُونَ
أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَى لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة : 261-262)

The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower. Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve. (Q. 2:261-262)

Allah also said,

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة: 274)

Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. (Q. 2:274)

The *shuhadā'* (martyrs in the cause of Islam) are also included among those who are free from fear and grief after leaving this world. They have high position among Muslims after that of prophets, *ṣiddīqīn* (righteous people, those who have extremely strong faith). They will enjoy life after death, even are considered alive. Allah said:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ .
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (آل عمران: 169-170)

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoiced in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. (Q. 3:169-170)

Jābir ibn 'Abdullah reported that when the Prophet *s.a.w.* saw him and asked him why he was restless. He told him it was because his father was killed in the battlefield, and was leaving the family burden and debt. The Prophet told him that Allah never talked to anyone except behind the veil except to his father; He talked to him directly. He said: "O my servant, ask me and I shall give you." He said: "I ask You to bring me back to the world, so that I shall be martyred again for You." Allah said: "I have decided that those who die will never return to the world." He said: "O my Lord, let those

whom I have left know my condition.” Then Allah revealed the verses mentioned above.

This means that there will be no second chance to come back to this world to do good things once we died. There is no reincarnation, and there is no transmigration of the souls. This is the danger of not accepting Islam.

The *awliyā'* (people who are close to Allah, pious people, saints) are also among people who are free from fear and grief in the Hereafter. Abū Hurayrah narrated that the Prophet *s.a.w.* said:

Among the servants of Allah there will be those whom the Prophets and the martyrs will consider fortunate. It was said: “Who are these, O Messenger of Allah, so that we may love them?” He said: “They are people who loved one another for the sake of Allah without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor they grieve when others grieve.” Then the Prophet cited the verse
 (يونس:62) *أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.*
Behold! The awliya' of Allah, no fear shall come upon them nor shall they grieve. (Q. 10:62

The following story was reported by Ibn Rajab al-Ḥanbalī (d.736-795/1336-1393) how Allah rewarded a good deed out of piety.

It happened that a pious traveller in Makkah became very hungry as he had nothing left for his provision. He was almost fainted of starving. While he was walking on one of the corridors of Makkah he found a very expensive necklace. He took it with him and entered the Sanctuary (*Masjid al-Ḥarām*). There he met a man looking for a lost necklace, and described it to him exactly like what he had found. So, he gave it to him. The man left without thanking him, not even handed him any dirham or anything as reward.

Then the pious man sailed on a boat. A strong wind blew and broke the boat. He found a piece of wood, sailed on it, tossed on the waves left and right, until he drifted ashore towards an island. There he found a mosque where people were praying, and he joined them in the prayer. Then he found a piece of sheets of the Qur'ān. When he read it people learned that he could read. So, they asked him to teach their children to read the Qur'ān. When they found out the he could also write, they asked him to teach their children to write. So, he taught the children of the inhabitants of the island to read and write.

As the pious man was unmarried, people suggested him to marry an orphan whose father was a very good man. When he agreed, and married the girl he saw her wearing the very necklace he had found in Makkah. He asked her how she got the necklace. She said:

“One day while my father was Makkah he lost the necklace. Then an honest man found it and gave it to him. Since then, my father kept praying to Allah that He would give him a husband for his daughter like that man.”

“I was that man,” said the pious man. So, Allah rewarded him more than he had expected. So, pious people will have no fear, no grief, no disappointment, no frustration, because they trust Allah, have good faith with Him, as there might be blessing in disguise behind any mischief and catastrophe. (CIVIC, 25.01.13)

المصادر:

المكتبة الشاملة

تفسير ابن كثير

د. عائض القرني. لا تحزن ص. 325-326

5. FEAR AND GRIEF (2)

Other Qur'ānic verses mentioning people who will have no fear regarding the Hereafter and grief regarding the life of this world are as follows:

After forgiving Adam and Eve for their sin in eating the forbidden fruit in Heaven, Allah told them to descend to the earth and to follow the guidance that came to them and their descendants. He said,

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة : 38)

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you guidance from Me, and whoever follows My guidance, there shall be no fear on them nor shall they grieve ." (Q. 2:38)

A similar verse is as follows:

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى
فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (هود:123)

He (Allah) said: "Get you down (from the paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray [i.e. misguided in this life, acc. Ibn 'Abbās], nor shall he be distressed [i.e. miserable in the Hereafter, acc. Ibn Abbas]." (Q. 20:123)

After talking to Adam and Eve about following the guidance so that they would have no fear and no grief, Allah talked to their descendants giving the same advice when He said:

يَا بَنِي آدَمَ إِذَا يَأْتَيْكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى
وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (الأعراف:35)

O children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever become pious and righteous, on them shall be no fear nor shall they grief. (Q. 7:35)

This advice was repeated that those who follow the prophets sent to them will be safe from fear and grief.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ فَمَنْ آمَنَ
وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (الأنعام:48)

And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve. (Q. 6:48)

With the advent of Prophet Muhammad s.a.w. as the last prophet, it is emphasized again by Allah that by believing in Islam and following its teachings people will be free from fear and grief in the Hereafter. Allah said,

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة:277)

Truly those who believe, and do deeds of righteousness, and perform salat (prayer), and give zakat, they will have their reward with their Lord,. On them shall be no fear, nor shall they grieve. (Q. 2:277)

We have seen here that the promise of being free from fear and grief by following Allah's guidance is mentioned several times in different surahs (chapters) of the Qur'ān to indicate its importance. If you do not read surah al-Baqarah (chapter 2), you will find it in surah Hūd (chapter 20). If you do not read that chapter you will still find it in surah al-A'rāf (chapter 7), or surah al-An'ām (chapter 6). You cannot miss it, if you read the Qur'ān and are concerned with Allah's guidance.

Every surah (chapter) in the Qur'ān is like a spiritual dish. It contains various topics, such as: morality, stories of the past, warnings and good tidings, future events, etc. One dish of food usually contains various ingredients. Some have almost the same ingredients with slightly different amount. In the pizza, for example, you will have salt, sugar, oil, and perhaps chilly, meat, and mushroom. In the salad, you will still have some salt, oil, sugar, but no meat or mushroom. The taste is different, and yet, it is delicious. So is every chapter of the Qur'ān. Every chapter contains spiritual guidance, and has its own spiritual taste. Reading surah Yusuf, for example, has different spiritual taste from reading al-Kahf, although both contains the story of the past.

With the advent of Islam, previous religions will no longer be acceptable. Allah said,

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ . بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة: 111-112)

And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad), "Produce your proof if you are truthful." Yes, but whoever submits his face (himself) to Allah (i.e. follow Islam) and he is a muḥsin

[i.e. a good doer who performs good deeds for the sake of Allah only) then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve. (Q. 2:111-112).

The above verses continue stating that both Jews and Christians accuse each other of not following the right religion, as follows:

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (113)

The Jews said that the Christians follow nothing (i.e., are not on the right religion); and the Christians said that the Jews follow nothing (i.e., are not on the right religion); though they both recite the Scripture. Like unto their word, said those who know not. [such as the Arabs who said that Prophet Muhammad was not following anything, i.e. a true religion, al-Suddī's commentary].

Allah will judge between them on the Day of Resurrection about that wherein they have been differing. (Q. 2:113)

The verses of the Qur'ān could be misunderstood if it is taken out of its context. One example is as follows:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. (المائدة: 69)

Surely, those who believe (i.e., Muslims), and those who are the Jews [followers of Prophet Moses] and the Sabians [i.e. followers of Prophet Yahya, John the Baptist], and the Christians [followers of Prophet 'Isa, Jesus],--- whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be

no fear, nor shall they grieve. (Q. 5:69)

This verse does not mean that whether you are a Muslim, a Christian, a Jew or a Magian, as long as you do good things you will all be safe in the Hereafter, as you are guaranteed free from fear and grief, as some people may think. This verse does not mean, although apparently so, that you do not have to accept Islam to achieve salvation if you belong to the People of the Book, follower of the previous revealed religion. No, it is not so.

If we go back to the occasion that led to the revelation of this verse, it is this. A man called Salmān al-Fārisī (the Persian). While he was hunting with the son of the king of Persia, he found a man in an isolated house weeping while reading a book. The man told him that it was the *Injīl* (Gospel) revealed to Prophet Isa (Jesus) *a.s.*, not the kind of Bible we are having today. Salmān followed him and became a believer. He kept learning from the monks and worshiped with them in the church in Mosul (Iraq), then he moved to Jerusalem.

While worshipping Allah with monks in the church in Jerusalem, a monk told him: “There is still a new prophet left who is the best one to follow. The time of his coming is approaching. I don’t think I shall live long enough to see him. You are still young. I hope you can see him. He will appear in the Arab land. If you see him, believe and follow him...” Salmān left and eventually reached Madinah where he was told that a prophet had come to that city.

While talking to the Prophet in Madinah, Salmān remembered his friends the monks whom he had left behind. He talked to the Prophet about them, saying: “They prayed, fasted, believed in you, and witnessed that you would be appointed a prophet.” To answer this question, Allah revealed to the Prophet the above verse.

This verse means that the Jews who followed Prophet Moses *a.s.* and kept the Torah until the advent of Prophet Jesus *a.s.* will be safe. But those who still kept the Torah and did not want to follow Prophet Jesus *a.s.* after that will be damned. The Christians who followed Prophet Jesus *a.s.* and kept the Injil until the advent of Prophet Muhammad *s.a.w* will be safe. But those who did not want to follow Prophet Muhammad *s.a.w.* after that will be damned.

The verse becomes clearer if we read the preceding and the succeeding verses. The preceding verse says,

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ (المائدة: 68)

Say (O Muhammad) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Tawrāt (Torah), the Injīl (Gospel), and what has (now) been sent down to you [Muhammad] from your Lord (the Qur'ān). Verily, that which has been sent down to you (Muhammad) from your Lord increases in most of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve. (Q. 5:68)

So, they become more obstinate, more rebellious, and disbelieve, because they expected the prophet to be among them, the Jews of Madinah. The succeeding verse says,

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا كُلَّمَا جَاءَهُمْ رَسُولٌ
بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ (المائدة : 70)
Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they

*themselves desired not, a group of them
they called liars, and others among
them they killed. (Q. 5:70).*

They did not believe the messengers sent to them. They successfully killed Prophet Zechariah (Zakariyyā) *a.s.* and Prophet Yahyá (John the Baptist) *a.s.*, claimed to have killed Prophet ‘Isa (Jesus) *a.s.*, and tried to kill Prophet Muhammad *s.a.w.*

According to Ibn ‘Abbās, the Prophet’s cousin and the famous Qur’ānic commentator, the next verse revealed was:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ (آل عمران: ٨٥)

*“If anyone desires a religion other than Islam
(submission to Allah), never will it be accepted
of him, and in the Hereafter he will be in
the ranks of those who have lost
(all spiritual) good.” (Q. 3:85)*

In conclusion, no matter how good you are, no matter how smart you are, if you are taking the wrong path, you will never reach your destination. So, we keep asking Allah, اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (“Guide us the right path”) at least 17 times a day (CIVIC, 01.02.30)

6. FUTILE DEEDS

A well-known Egyptian *dā'in* (*dā'iyah*, Islamic preacher) at the end of the late century, called 'Amr Khalid, called people to stick to Islam and to observe its teachings. In one of his lectures, he posed this question: What would happen to those people who do good deeds in this world, but *kāfirs*, do not accept Islam, would they get benefit from these good deeds in the Hereafter? He answered this question briefly in Egyptian slang, *enta mālak enta!*, meaning, "it is not your business." What he means is that do not bother with other people whether they are Muslims or not, but what should concern you is your own salvation.

The word *kāfir* in its original, classical, pre-Islamic meaning, is derived from the verb *kafara*, "to cover", so that the word *kāfir*, literally means "a person (or something) that covers something (else)." Technically, a *kāfir* is "a person who covers the truth of Islam, by denying it." The pre-Islamic poet Labīd said in his poem:

... فِي لَيْلَةٍ كَفَرَ النُّجُومُ غَمَامُهَا

... in a night where its cloud covered its stars

The answer to this question is found in verses in many chapters of the Qur'ān, as follows:

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا

لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا . يَوْمَ يَرَوْنَ الْمَلَائِكَةَ

لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا . وَقَدِمْنَا

إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا (الفرقان: 21-23)

And those who expect not a meeting with Us (i.e., those who deny the Day of Resurrection and the Life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?"

Indeed they think too highly of themselves, and are scornful with great pride. On the day they will

see the angels—no glad tidings will there be for the mujrimin (criminals, disbelievers) that day. And they (the angels) will say: “All kinds of glad tidings are forbidden to you,”. And We shall turn to whatever deeds they did, and We shall make such deeds as scattered Floating particles of dust (Q. 25:23)

In this verse it is mentioned that pride makes them reject the truth. In a *ḥadīth* narrated by Abdullah ibn Mas’ud, the Prophet Muhammad *s.a.w.* said:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً قَالَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ (رواه مسلم)

“Whosoever has pride in his heart equal to the weight of an atom shall not enter Paradise.” A person (among the audience) said: “Verily, a person loves that his dress should be beautiful, and his shoes should be beautiful.” The Prophet remarked: “Verily, Allah is the Most Beautiful, and He loves beauty. Pride disregarding the truth, and looking down upon) people. (Reported by Muslim)

The futility of deeds of non-believers in the Hereafter is explained vividly, and compared to mirage in a desert in the following verse:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ (النور: 39)

As for those who disbelieved, their deeds are like a mirage

in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allah with him, Who will pay him his due (Hell). And Allah is swift in taking account (Q. 24:39).

According to this verse disbelievers will not get reward from Allah in the Hereafter for their good deeds in this world. It is like a mirage for a thirsty person; instead of water he finds nothing.

In another verse the good deeds of disbelievers are like ashes blown by wind on a stormy day. The verse runs as follows:

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ
الرَّيْحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ
ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ (إبراهيم: 18)

The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path). (Q. 14:18)

Here again lies the importance of guidance and following the right path, Islam, without which there will be no salvation. Without following the right path you will never reach your destination. Even people close to Allah, like prophets, could not rescue disbelievers among their close relatives: Prophet Noah's wife, Prophet Lot's wife, Prophet Abraham's father, and Prophet Muhammad *s.a.w.*'s uncle, Abu Talib. (CIVIC, 8.2.13)

7. INKĀR AL-SUNNAH (1) (THE REJECTION OF THE SUNNAH)

Prophet Muhammad *s.a.w.* said:

أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَكِيٌّ عَلَى أَرِيكَتِهِ فَيَقُولُ بَيْنَنَا
وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ حَلَالًا اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ
وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللَّهُ
(رواه الإمام أحمد وأبو داود وابن ماجه)

*See that a man might reach him a hadith from
me while he was leaning against a sofa, and said:
“Between us and you is the Book of Allah, whatever
we find in it is ḥalāl we make it ḥalāl (permitted),
And what we find ḥarām in it, we make it ḥarām
(prohibited), and verily, what the Messenger of
Allah s.a.w. prohibited it is as prohibited by
Allah.” (Reported by Imam Aḥmad,
Abū Dā’ūd, and Ibn Mājah)*

In another *ḥadīth* the Prophet *s.a.w.* said:

لَا أُلْفِينَ أَحَدَكُمْ مُتَكِيًا عَلَى أَرِيكَتِهِ يَأْتِيهِ أَمْرٌ مِمَّا أَمَرْتُ بِهِ أَوْ
نَهَيْتُ عَنْهُ فَيَقُولُ لَا أَذْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ.
(رواه الإمام أحمد فى مسنده وأبو داود والترمذى
وابن ماجة والدارمى فى سننهم)

*Verily, one of you would lean comfortably
a sofa when an order or prohibition from me
reached him he would say: “I do not know,
we (only) follow what we find in the
Book of Allah (the Qur’ān).”*

(Reported by Aḥmad, al-Tirmidhī, Abū Dā’ūd,
Ibn Mājah and al-Dārimī)

In another *ḥadīth*, he said:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا:

كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ (رواه الحاكم)

I have left you two things, you will never go astray as long as you stick to them: the Book of Allah and the Sunnah of His Prophet. (Reported by al-Hākim).

(Similar version is also reported by al-Bayhaqī)

The Prophet also said:

أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ لَا يُوْشِكُ رَجُلٌ يَنْشِي شَبْعَانًا عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِالْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ (رواه الإمام أحمد)

Be informed that verily the Book was brought to me and a similar thing with it (i.e. the Sunnah of the Prophet), and a similar thing with it, know that a man leaning on a sofa while he is full is on the point of saying: “Stick to the Qur’ān, so whatever you find in ḥalāl, then make it ḥalāl, and whatever you find in it ḥarām, then make it ḥarām.”

(Reported by Aḥmad)

This is the prophecy and warning of our Prophet, that some people would later ignore the *Sunnah* (sayings, practices, and tacit approvals of the Prophet) as the source of Islamic law, and claim that the Qur’ān is the sole source of Islamic law. This view is called “*inkār al-sunnah*” (the Rejection of the *Sunnah*). It appeared at the end of the 1st Century and the beginning of the 2nd Century of Hijrah. This view appeared out of misunderstanding the Qur’ānic texts, and the ignorance of the significance of *Sunnah* in Islam. When they were

explained to people who misunderstood them, they abandoned this view and came back to the right one. For example, a man asked Abū Nujayd, one of the companions of the Prophet, to explain to him something exclusively from the Qur'ān, he told him that many things were not explained in details in the Qur'ān, but in the *Sunnah*. For example, how to perform the prayers, how many units (*raka'āt*) they are, fasting, paying the zakat and performing the hajj (pilgrimage) are all explained in details in the *Sunnah*. Similar questions were posed to al-Ḥasan al-Baṣrī, the great 'alim in Basrah. After giving the explanation of the significance of the *Sunnah*, the questioner prayed for him: لَقَدْ أَحْيَيْتَنِي أَحْيَاكَ اللَّهُ “You have enlivened me, may Allah enliven you.”

A man asked the scholar 'Imrān ibn Ḥiṣṣīn *r.a.* about a certain issue. He gave his answer from the *Sunnah*. The man said: “I am asking you (the answer) from the Book of Allah, and do not tell me other than it.” 'Imran said: “Do you find in the Book of Allah that the Zuhr prayer is four *rak'ahs* (units) cited with low voice, the number of prayers, the number of zakats, and the like?” Then he said: “Do you find this explained in the Book of Allah? Verily, Allah made it general, and the *Sunnah* explains it.”

Al-Imām al-Shāfi'ī was asked one day whether he still followed the *Sunnah*. He told the questioner whether he had seen him coming out of the church, namely, no longer a Muslim. He dealt with this issue of *inkār al-sunnah* in his book *al-Umm*, with arguments in details, so that people would keep following the *Sunnah*. Later, al-Suyuti in his book *Miftāḥ al-Jannah fī 'l-Iḥtijāj bi' l-Sunnah* (“The Key of Paradise in Applying *Sunnah* as Arguments”), and stated that whoever denied it as one of the sources of the Sharī'ah would become non-Muslim, like the Jews and the Christians.

Unlike the classical *inkār al-sunnah* which emerged only out of ignorance, modern *inkār al-sunnah*, although started with individuals' view of people who have full conviction to it, later became a group of people who call themselves *Ahl al-Qur'ān* (the Upholder of the

Qur'ān), whereas their opponents call their view *Inkār Sunnah*. This view emerged post the era of colonization, in Egypt and Indian Subcontinent (Pakistan). In Egypt, Ahmad Amin in his *Fajr al-Islām* ("The Dawn of Islam") showed his doubt about the significance of the *Sunnah*, and Maḥmūd Abū Rayyah in his book *Aḍwā' 'alā 'l-Sunnah al-Muḥammadiyyah* ("Light on the Muhammadan Sunnah") where he rejects the authority and authenticity of the *Sunnah*. In the Indian Subcontinent (Pakistan) Ghulam Ahmad Parves (Perves) rejected many hadiths widely accepted as authentic and declared a heretic by some Muslim scholars for the same view, denying the authority and authenticity of the *Hadīths (Sunnah)*.

In modern time we have Dr. Ahmed Sobhi Masour, a friend of the late Rashad Khalifah who claimed to be a prophet, and Sa'd al-Dīn Ibrāhīm, the Director of Ibn Khaldūn Centre who was arrested and accused of treason in 2002. Dr. Ahmed Sobhi was graduated from the Department of Arabic Language at al-Azhar University, but expelled from it in 1987 for spreading his view. In 2002 he obtained a political asylum in the USA where he established his internet website in 2004 called *Ahl al-Qur'ān*, to spread his view against the *Sunnah* attacking hadiths and its scholars like Imam Bukhari. His books and articles have been translated into English. He said that the trend of the *salaf* (earlier generation, such as of the *ṣaḥābah* and the *tābi'īn*) is mainly based the *ḥadīths* written after the death of the Prophet and then attributed to him. This is the *Sunnah* which he did not agree. The *Sunnah* for him and for the *Ahl al-Qur'ān* is what the Qur'ān states and put into practice. The only *hadith* they believe is the *hadith* of Allah in the Qur'ān, as Allah said: (الأعراف: 185) “*In what ḥadīth (message) after this will they then believe?*”(Q. 7:185)

Their argument in the Qur'ān is as follows:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ (النحل: 89)

...And We have sent down the Book (The Qur'ān)
as an exposition of everything...(Q. 7:185)

Therefore, for them, there is no need for *Sunnah* or *hadiths*.

The answer to this allegation is in the Qur'ān itself. Allah said:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (النحل: 44).

...And we have also sent down to you
(O Muhammad)the Dhikr [reminder and
the advice, i.e. the Qur'ān],that you may
explain clearly to men what is sent
down to them, and that they may
give thought. (Q. 7:44)

Based on this verse the Prophet has a duty to explain the meanings of the revealed verses and their application into practice. The *ṣaḥābah* (companions) used to ask his explanation whenever they have problem in understanding and applying the verses. For example, a man asked him what would happen to his fasting when he had eaten forgetting that he was fasting. The Prophet told him to keep fasting, and that Allah had fed and given him to drink. The Prophet's answer was based on the Qur'ānic verses:

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا (البقرة: 286)

...Our Lord! Punish us not if we forget
or fall into error (Q. 2:285).

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ (الأحزاب: 5)

...And there is no sin on you concerning that in which
you made mistake, except in regard to what your
hearts deliberately intend...(Q. 33:5)

Other verses justifying the validity of the *Sunnah* as the second source of the Shari'ah are as follows:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (الحشر: 7) .

*...and whatsoever the Messenger gives you, take it; and
whatsoever he forbids you, abstain from it. And fear
Allah; verily, Allah is Severe in punishment. (Q. 59:7)*

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (آل عمران : 32)

*Say (O Muhammad) "Obey Allah and the Messenger
(Muhammad)." But if they turn away, then Allah does
not like the disbelievers (Q. 3:32).*

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ
أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (الأحزاب : 36) .

*It is not for a believer, man or woman, when Allah and
His Messenger have decreed a matter that they should
have any option in their decision. And whoever
disobeys Allah and His Messenger, he has
indeed strayed into a plain error. (Q. 33:36)*

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء: 80) .

*He who obeys the Messenger [Muhammad],
has indeed obeyed Allah (Q. 4:80)*

Some examples where the Prophet prohibited things not mentioned in the Qur'ān are as follows:

- Abu Hurayrah *r.a.*, said that the Messenger of Allah prohibited from marrying a woman together with her paternal or maternal aunt, whereas in the Qur'ān it is mentioned the prohibition of marrying a woman together with her sister only (Reported by al-Bukhārī and Muslim).

... وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ (النساء: 23)

*...and two sisters in wedlock at
the same time, ... (Q. 4:23)*

- ‘Ali ibn Abū Ṭālib said that the Prophet held silk in his right hand and held gold in his left hand, then said: “*These two things are prohibited to the males of my ummah.*” (Reported by Abū Dā’ūd, Ibn Mājah, al-Nasā’ī, and Aḥmad)

In conclusion, the duty of Prophet Muhammad *s.a.w.* is not only to convey the message of Islam in the Qur’ān, but also to explain it when it is not clear to some *ṣaḥābah*, giving examples through practice, and a to be law maker. All these are found in the *Sunnah* (sayings, deeds and tacit approvals of Prophet Muhammad *s.a.w.*) which is the second source of Islamic law. (CIVIC, 21.12.12)

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(Kesesatan kelompok inkar Sunnah)

8. SHAYKH YŪSUF AL-QARAḌĀWĪ'S COMMENTARY ON MAKING FRIENDSHIP (ALLIANCE, LOYALTY) TO NON-MUSLIMS

Freedom of association in the Australian law is compatible with that in Islamic law. Man is free to join or not to join an organization or group, such as political parties, trade unions and social groups, provided it is legal. It has to be peaceful, and no damage or injury to people. In Islamic law it has to be exercised for propagation of doing virtue and righteousness, not for doing evil and mischief.

Allah in the Qur'ān orders Muslims to help each other. He says:

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (المائدة:2)

*...Help you one another in virtue, righteousness
and piety; but do not help one another in sin and
transgression. And fear Allah. Verily, Allah
is severe in punishment. (Q. 5:2)*

Allah also says to the whole mankind:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات:13)

*O mankind! We created you from a single
[pair] of a male and a female, and made you
into nations and tribes, that you may know each
other (not that you may despise each other). Verily,
the most honoured of you in the sight of Allah is
(he who is) the most righteous of you. And Allah
has full knowledge and is well-acquainted
(with all things). (Q. 49:13)*

To know each other implies mutual assistance. Man is a social being. Being different in gender, race, language and skin colour, is one of the signs of Allah as a Creator, and the difference makes us

curious to know each other. This difference leads to mutual understanding, assistance, cooperation, and integration. This is in line with the spirit of multicultural Australia whereby people of different faiths, cultures, and background live cooperatively together. There is no superiority of one individual, race, or gender in the sight of Allah except through righteousness.

If someone says that according to the Qur'ān Muslims are not allowed to take non-Muslims as friends, it is by translating the word *wali*, meaning “friend” which is one of its many meanings. This meaning can be justified only if the intended verse means non-Muslims who are hostile to Muslims. The word *walī* (وَلِيّ) has many meanings, as follows: near, nearby; neighbouring, adjacent; close; (its plural: *awliyā'*, أَوْلِيَاءَ) helper, supporter, benefactor, sponsor; friend, close associate; relative; patron, protector; legal guardian, curator, tutor; a man close to God, holy man, saint; proprietor, possessor, owner. Some examples are as follows:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ
فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ
وَإِلَى اللَّهِ الْمَصِيرُ (آل عمران: 28)

*Let not the believers take the disbelievers
as auliya (supporters, helpers) instead of the
believers, and whoever does that will never be
helped by Allah in any way , except if you indeed
fear a danger from them. And Allah warns you
against Himself (His punishment) and Allah
is Able to do all things (Q. 3:28)*

Here Allah warns the Muslims not to take non-believers instead of believers as supporters, unless they fear of any danger, or Allah will punish them. This threat of punishment is repeated in another surah and verse, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا (النساء ٤ : ١٤٤)

*O you believe! Take not for **loyalty and sincerity** disbelievers instead of believers.*

Do you wish to offer Allah a manifest proof against yourselves? (Q. 4:144)

means, “proof against you that warrants receiving His torment.”

In another verse Allah specifies the Jews and the Christians, as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (المائدة: 51)

O you who believe! Take not the Jews and the Christians as auliya' (friends, protectors, helpers), they are but auliya of each other. And if any amongst you takes them as auliya, then surely he is one of them. Verily, Allah guides not those people who are zalimun (polytheists and wrong-doers and unjust) (Q. 5:51)

It means Christians help their fellow Christians, and the Jews help their fellow Jews. In the following verse even our fathers and brothers are not allowed to be taken as *awliya'*.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى
الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ (التوبة: 23)

O you who believe! Take not as auliya' (supporters, helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the wrong-doers. (Q. 9:23)

Quoting some of the above verse, the contemporary Muslim scholar Shaykh Yūsuf al-Qaradāwī said that these verses and some hadiths of the Prophet are superficially understood to indicate the

fanatical attitude of Islam towards the Jews, the Christians and others. After considering carefully and investigating the history, the occasion and surrounding conditions which led to the revelation of these verses he gave his commentary as follows:

1. The prohibition is taking as *awliyā'* (friends, allies) are those who are different as specified groups with their own religions, beliefs, views, and characteristics, namely, characterizing them as Jews, Christians, Zoroastrians (Magians), not characterized as neighbours, colleagues, or citizens. The loyalty of Muslims is to Muslim *ummah* (community, nation) alone. Hence, the warning of taking them as allies is mentioned in several verses in the Qur'ān. The verse "other than the believers" (Q. 3:28, 4: 138-139 and 144) indicates that loyalty to them was at the expense of the believers; it is what is known in the political technical term "treason".
2. The friendship prohibited in the above verses is not friendship with those who have different religions, but friendship with those who offend the Muslims and oppose Allah and His Messenger, as Allah said:

(a) لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ
 (المجادلة: 22) "You (Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people)..." (Q. 58:22). Opposing Allah and His Messenger is not simply denying them, but waging war on their message, standing up against it and offending the Muslims.

(b) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا
 "O you who believe! Take not My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in

what has come to you of the truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah, your Lord!...” (Q.60:1). This verse indicates the prohibition of making friendship and showing affection to the idolater with two conditions altogether: their denial of Islam and their expelling the Messenger and the believers from their homeland without any valid justification.

- (c) لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ . إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (الممتحنة:8-9) *“Allah does not forbid you to deal justly and kindly with those fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.”* (Q. 60:8-9). These verses mention two groups of people: a group of people who are peaceful to the Muslims, do not fight them for their religion, and do not expel them from their homes: these people deserve kindness and equity. The other group of people is those who are hostile and oppose the Muslims through fighting them or expelling them from their homes, or help in expelling them, to them Muslims are not allowed to befriend with them. The meaning of this divine text is that the Muslims are allowed to befriend to another group (which is not hostile to the Muslims).

3. The Muslims are allowed to marry the women of the People of the Book (Jewish and Christians). Married life has to be based on spiritual tranquillity, love, and mercy, as indicated in the Qur’ān, وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي دَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الروم:21) *“And among His Signs is that He*

created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.” (Q. 30:21). This indicates that there is no harm in showing affection (of a Muslim) towards a non-Muslim. How could it be possible that a man does not love his Jewish or Christian wife, and for a boy not to love his (maternal) grand-parents, (maternal) uncles and aunts if his mother is a Jewess or a Christian?

4. The undoubted truth is that Islam confirms the promotion of religious bond above any bond, either blood, territorial, race, or social class. A Muslim is a brother of another Muslim; a believer is a brother of another believer. The Muslims are one *umma* (nation); they quickly protect their deprived ones. They are power over others. A Muslim is closer to another Muslim than any non-Muslim, even if he is his own father, son or brother. This, Shaykh al-Qaradāwī asserts, is not exclusively in Islam, but it is the nature of every religion and every belief. He claims that this view is also confirmed in the Bible.

In conclusion, Islam is always a peaceful religion in teaching, propagating and promoting peace and tranquillity in this world. It is its followers who sometimes misunderstand or are extreme in understanding of its teachings which lead them to act extremely. The proverb says: “Half knowledge is dangerous.” (CIVIC, 22.02.13).

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9. CHILD AND WIFE-BEATING IN ISLAM

Before dealing with wife-biting claimed to have been practiced among Muslims, I would like to speak about the culture of beating. Since I was born in Indonesia where I lived over twenty-years, lived in Egypt over ten years, and in Saudi Arabia four years, I would like to talk about beating in these areas.

In Indonesia, the culture of beating school children was practiced during the Dutch and Japanese occupations, even till the early 50s. It was one of many ways of punishing them for not doing their school assignments, and for their bad behavior. We could understand that, as we did not have any qualified teacher. The education and teachers of elementary schools at that time were 6 year Dutch elementary school (*Kweek School*) with an extra teaching training about two years, and sometimes as apprentices. In late 1946 or early 47, when I was at grade 2, an inspector come to our class testing the apprentice teacher in counting: "Four and a half plus four and a half?" The apprentice answered: "*Sembilan, tuan!*" (Nine, sir!). Even I myself can answer that easy question."

That was in government schools. In the *madrasahs* (Islamic religious schools) where most of the subjects taught were Islamic and Arabic, physical punishment mostly with beating the hand and the foot with a stick was also practiced and was accepted in the community. With minor mistakes, pulling the ear was also practiced.

Among the Arabs, especially the ancient Arabs, beating was common and was acceptable. There are many Arabic proverbs, mentioned it, such as

- a. الْعَبْدُ يُضْرَبُ بِالْعَصَا وَ الْحُرُّ يَكْفِيهِ الْإِشَارَةُ “The slave is beaten with stick [to discipline him], whereas for the free-man gesture would be sufficient.”
- b. الْعَصَا لِمَنْ عَصَى “Sticks are used for those who disobey.”
- c. ضَرَبُ الْحَبِيبِ أَحْلَى مِنْ أَكْلِ الزَّيْبِ “The beating of the beloved-one is sweeter than eating sultanas.”
- d. ضَرَبُ الْمُعَلِّمِ تُسَلِّمُ أَيْدِيَهُ “The beating of the teacher (instructor, master) is accepted with appreciation.”

The second caliph ‘Umar ibn al-Khaṭṭāb was known for his strict rule and beating people. Some examples are as follows:

- a. He beat people who performed the abrogated recommended 2 *rak’ah* (units) prayer after ‘*aṣr* (late afternoon) prayer. It was also reported that ‘Abdullah ibn ‘Abbās did the abrogated recommended 2 *rak’ah*, probably to discourage people from delaying their ‘*aṣr* obligatory prayer till sunset.
- b. He beat a person who came to his office while he was busy. He realised his mistake, and demanded and insisted retaliation from him, but the person also insisted to forgive him.
- c. He beat the slave-girl of Anas family when he saw her covering her head. He told her: اَكْشِفِي رَأْسَكَ، لَا تَشَبَّهِي بِالْحَرَائِرِ “Uncover your head, do not be like free women.”
- d. He beat Ubayy ibn Ka’b with an udder as a reprimand when he saw him let people walk behind him (out of respect). He also beat his son ‘Ubaydullah for drinking alcohol.

As a last resort the Prophet ordered parents to beat their children if they do not pray at the age of ten. But if the parents pray their children would also pray following their examples. He said:

مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ لِسَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرِ سِنِينَ ...

(رواه أحمد و النسائي و الترمذي و الطبراني و البيهقي)

*Order your children to pray at the age of seven, and
beat them at the age of ten (in order to pray)*

(Reported by Aḥmad, al-Nasā'ī, al-Tirmidhī,
al-Ṭabrānī, and al-Bayhaqī)

إِذَا بَلَغَ الْغُلَامُ سَبْعَ سِنِينَ أُمِرَ بِالصَّلَاةِ فَإِذَا بَلَغَ عَشْرًا ضُرِبَ عَلَيْهَا

(رواه أحمد و النسائي و الترمذي و الطبراني و البيهقي)

*If the boy reaches the age of seven he shall
be ordered to pray, and be beaten at the age*

of ten (in order to pray)(Reported by

. Aḥmad, al-Nasā'ī, al-Tirmidhī,
al-Ṭabrānī, and al-Bayhaqī)

In mid 50s teachers in Egypt still used stick to discipline their pupils and students. I witnessed myself a director of al-Azhar high school for foreign students used to have a stick in his hand to chase students into their classrooms when the time for class was starting. It happened in early 1959.

Beating the students' palm-hands by their teachers as punishment was common in elementary and junior secondary school, especially in rural areas in Saudi Arabia. As a teacher at the secondary school (1969-1973) I was told to do the same, which I did reluctantly. When I rebuked a student for his misbehavior, he raised his palms to be beaten as punishment before being asked. It was a gesture to end-up my reproach. This happened in 1970.

A student himself would give his teacher a good stick as a present to be used to discipline his students, and he knew that one day he might be "the victim", and I as a teacher received one. At that time it

was acceptable for a teacher to beat his students' palms exclusively to discipline them.

In the first half of the 20th century corporeal punishment was accepted as an effective means to discipline pupils of elementary schools among the Arabs and Indonesians. However, students of senior high schools, let alone university students, are mature enough, and have enough responsibility and good character that beating is no longer necessary. There are many other ways of punishing students rather than using corporeal punishment.

In about 1994 an Indonesian friend of Arab descent in Sydney told me that his daughter complained to him of her teacher's corporeal punishment. He went to her school, met the principal and the teacher, and told him, "I don't mind if you punish my daughter, as long as you do not break her bones."

Some Muslims beat their wives for various reasons, such as: to show that they are the masters of the house, being raised and occasionally beaten by their parents, and saw their fathers beating their mothers, being mentally ill, misunderstanding the Qur'ānic verses dealing with family lives, and thinking that wife-beating is normal, like beating school children.

Ghawwār, a 20th century well-known actor among the Arabs for his satirical remarks, in one of his films he was married to his cousin. When his wife complained to him for beating her, he said, "It is alright, you beat the children, and the children would beat the children of our neighbour," as if beating is normal and not to be fussy about.

Prophet Muhammad *s.a.w.* who was sent as an example for Muslims, never beat his wives, but treated them the best treatment. He detested wife-beating and beating women in general. He said:

لا تَضْرِبُوا إِمَاءَ اللَّهِ (رواه أبو داؤد و ابن ماجه)

و النسائي و أحمد و ابن حبان)

“Never beat God’s handmaidens.”

(Reported by Abū Dā’ūd, Ibn Mājah, an-Nasā’i,

Aḥmad ibn Ḥanbal, Ibn Ḥibbān).

He also said,

يَضْرِبُ أَحَدُكُمْ امْرَأَتَهُ ضَرْبَ الْعَبْدِ، ثُمَّ يُعَانِقُهَا آخِرَ النَّهَارِ (متفق عليه)

“Could any of you beat his wife as he would beat a slave, and then lie down with her in the evening?” (Bukhari and Muslim).

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي (رواه ابن ماجه)

The best among you is the one who treats his family the best, and I am the best in treating family. (Reported by Ibn Mājah).

خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ (رواه الترمذي)

The best among you is the one who treats his wife the best (Reported by al-Tirmidhī)

‘Umar who was known for his hard treatment did not beat his wife. A man came to his house to complain to him about his wife’s mistreatment. He waited at his door and heard ‘Umar’s wife treated him harshly. The man left home, but Umar saw him and called him. When he was asked the purpose of his visit he said that it was about his wife’s mistreatment, but he saw that even the caliph ‘Umar’s wife mistreated him and he tolerated it. ‘Umar said that it was because his wife had done lots of things: baking, cooking his food, washing his clothes and raising his children. He advised the man to tolerate his wife’s mistreatment and said that it would not last long.

The Qur'ān which was referred to permitting wife-beating is as follows:

...وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ
فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا (النساء: 34)

*And to those women on whose part you see ill conduct,
admonish them, and abandon them in their beds, and beat
them, but if they return to obedience, do not seek
a means against them. Surely, Allah is Ever
Most High, Most Great. (Q. 4: 34)*

However, this beating, if it is absolutely necessary, is only the last resort if the wife “has become guilty, in an obvious manner, of immoral conduct” which is the interpretation of the term “*nushūz*” mentioned in the verse. When admonishing her failed, then abandoning her in her bed. According to the Qur'ānic commentators al-Suddī, al-Daḥḥāq, 'Ikrimah and Ibn Abbās, it includes “not to speak with her or talk to her.” Ibn 'Abbas also said that it includes “to lie on her bed with his back to her.” When this also fails, then beating her as the last resort, but it should be done “in such a way not to cause pain (*ghayr mubārriḥ*)”. The well-known commentator of the Qur'ān al-Ṭabarī mentioned the view of earlier scholars that the beating should be only symbolic, with a piece of *siwāk* (a small stick used for cleaning and polishing the teeth after softening its tip) or anything. Another early Qur'ānic commentator al-Rāzi said that the beating should be very light even with a folded handkerchief. Many great early scholars such as al-Shāfi'ī said that although beating is permissible, it should be avoided following the Prophet's own personal feeling on this matter. (See commentary of Muhammad Asad on this verse in his translation of the Qur'ān entitled The Message of the Qur'ān on this verse):

Following the teaching and the example of the Prophet beating women in general and wives in particular should be banned in this modern time. The outdated tradition of child beating should be stopped, and instead, understanding the motives of children's behaviour would help us in making them behave better.

An article entitled "Disciplining Your Child without Beating" by *UNICEF Jamaica and Parenting Corner* gives us some advices among which are as follows:

- Physical punishment sometimes causes serious physical and emotional damage to children. Some of them get used to it and means nothing to them. Others may rebel and act out against it.
- The parents should set the right example for their children, and follow the rules they have set. If the children do something wrong, give them a time-out - that is make them sit in a quiet place away from others. It also will give the parents to cool off and the children to think about their misbehavior. Then they discuss the problem with their children.
- Another option is to take away their favourite toys, or preventing them from playing with their friends for a particular period. The parents should praise, reward and show lots of love and trust to their children when they do well.
- The parents should spend time, communicate with their children, and encourage them to speak freely with them. (CIVIC, 01.03.13)

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لفسير ابن كثير

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10. TIME WILL COME

A prophet, in Arabic نَبِيٌّ (*nabī*) -- and later became نَبِيّ (*nabīy*) for easy articulating -- literally means “a person who prophesies, *nabba'a* (نَبَأَ) what will happen in the future, *naba'* (النَّبَأُ) Its plural is *anbā'* (أَنْبَاءُ). The Arabic word for what has happened in the past is خَبَر , its plural is أَخْبَار “news” in English. Then these two words نَبَأ and خَبَر are used as synonyms, both have the same meaning, namely, what will happen in the future as well as what happened in the past. As the word *naba'* and its derivatives are easier to articulate than *khavar* and its derivatives, it is used mostly in the Qur'ān, as it is to be read by Arabs as well as non-Arabs.

As a prophet who brought the Qur'ān to people, it contains many prophecies of the future. He also prophesies many things not mentioned directly in the Qur'ān, such as follows:

لَا يَأْتِي زَمَانٌ إِلَّا الَّذِي بَعْدُهُ شَرٌّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ (رواه البخاري)

*Time will come where its later will be worse
than what precedes it, until you meet your Lord*

(Reported by al-Bukhārī)

The Prophet s.a.w. also said:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا (رواه البخاري)

Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and

will lead people astray (Reported by al-Bukhārī)

The Prophet *s.a.w.* prophesised that religious knowledge would be disappeared and religious ignorance would appear. He said:

مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَثْبُتَ الْجَهْلُ وَتُشْرَبَ الْخُمُورُ
وَيُظْهَرَ الزِّنَا (رواه البخاري)

From among the portents of the Hour are (the following): religious knowledge will be taken away (by the death of religious learned men); (religious) ignorance will prevail; drinking of alcoholic drink (will be very common); there will be prevalence of zina (adultery)

. (Reported by al-Bukhārī)

Nowadays people learning Islamic knowledge become less and less compared to those who learn other subjects, especially IT, as it is highly required almost everywhere. If we look around us we find that many of the children of our scholars in Islam, ‘*ulamā*’, are not interested in becoming ‘*ulamā*’. Non-Arab among them cannot read the Arabic books of their parents which could be rare and very valuable books. When the parents died these books end up in the bookshops or the library of Islamic schools (*madrasahs*).

Ignorance of Islamic knowledge is starting to prevail, as many Muslims give their personal opinions about a certain subject in Islam, sometimes based of what they call “common sense”. There is danger in basing the truth on ”common sense” as it is relative and keeps changing based on time and place. Reading the translations of Islamic books without referring to their original Arabic language, especially the Qur’ān and the *Ḥadīth*, does not guarantee that a person masters Islamic knowledge. If someone said that you do not have to know Arabic to know Islam, I would say that you do not have to know English in order to know English literature.

Drinking alcohol has become common in Western countries, so that road accident and alcohol are mostly closely related. When a Muslim convert told the police man who checked his breath for alcohol that he did not drink such thing, the police man said to him: “If everybody is like you, then I could lose my job.” That means alcohol and the like, although it is bad for causing many accidents and creating problems, at the same time it creates jobs.

Adultery is common, that every big city has usually a red light district where brothels are, and people working there would not be very ashamed for their job, as they are working serving people in “sex industry”, just like working in steel industry, and pay taxes like any other workers. Marriage institution becomes in jeopardy, and even some married people do not want to have babies, although the main purpose of marriage is procreation beside *sakīnah* (tranquillity). In Islam having children is an investment for the Hereafter where they are expected to pray for their parents after their death. For those who do not believe in this, may consider having children to be a burden, and therefore they preferred keeping pets, cats, dogs, *etc.* rather than having babies. These animals are affectionate and obedient to their owners, and unlike children, they never talk back.

A similar *ḥadīth* is as follows:

مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَظْهَرَ الزِّنَا وَتَكْثُرَ النِّسَاءُ
وَيَقِلَّ الرِّجَالُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ (رواه البخاري)

*From the portents of the Hour are: (religious) knowledge
will decrease, there will be prevalence of zina (adultery),
women will increase in number so much so that fifty
women will be looked after by one man.*

(Reported by al-Bukhārī)

The number of men will decrease, but the number of women will increase drastically, so that it will reach fifty times more than men. Those who are involved in and victims of arm conflicts are

mostly men. Although the policy of the government in China that every couple should have one baby only, they prefer males, the number of females in the world keeps increasing more than males. More girls are born than boys.

The number of pious and religious men will decrease. Prophet Muhammad *s.a.w.* said:

«إِنَّمَا النَّاسُ كَالْإِبِلِ الْمِائَةِ، لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً» (رواه البخاري)

People are like a hundred camels, you almost do not find a proper one suitable for traveling and carrying goods.

(Reported by al-Bukhārī)

It means that time will come when there will be so many people, but the those who are following Allah's prescription are very few.

A *ḥadīth* with a similar meaning is as follows:

«يُوشِكُ أَنْ يَأْتِيَ زَمَانٌ يُغَرِّبُ النَّاسَ فِيهِ غَرَبَلَةٌ، تَبْقَى خُثَالَةٌ مِنَ النَّاسِ، قَدْ مَرَجَتْ عُهُودُهُمْ، وَأَمَانَاتُهُمْ، وَاخْتَلَفُوا فَكَانُوا هَكَذَا» وَشَبَّكَ بَيْنَ أَصَابِعِهِ، فَقَالُوا: وَكَيْفَ بِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «تَأْخُذُونَ مَا تَعْرِفُونَ، وَتَذَرُونَ مَا تُنْكِرُونَ، وَتُقْبِلُونَ عَلَى أَمْرِ خَاصَّتِكُمْ، وَتَذَرُونَ أَمْرَ عَامَّتِكُمْ» (رواه النسائي)

Time soon will come when good people will go and bad people remain; they will break their promises and faithfulness, and disagree among themselves, and they become like this (the Prophet intertwined his fingers); they said: what shall we do then, O Messenger of Allah? He said: Do what you think is right and leave what you think is not right, and turn to the order of your leading personalities, and avoid the order of your common people. (Reported by al-Nasā'ī)

Time will come when the majority of people are crook and unreliable, so that we do not know who is good and who is bad. At that time, the Prophet told us to stick to what we think is right and

avoid what we think is wrong, and turn to the order of educated people and avoid the order of common people.

In a long *ḥadīth* the Prophet said that among the signs of the coming of the Hour are:

... أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِجَاءَ الشَّاءِ

يَتَطَاوَلُونَ فِي الْبُنْيَانِ (رواه مسلم)

*... that the slave-girl will give birth to her mistress,
that you will see the barefooted ones, the naked, the
destitute, the herdsmen of the sheep (competing
with each other) in raising lofty buildings."*

(Reported by Muslim)

This means that parents would have no longer any authority over their children, and children would no longer respect their parents. Parents would desperately try to please their children as if they are their masters.

The second sign of the coming of the Hour is poor barefoot shepherds suddenly became rich and competing with one another over building the tallest building. Among the 300 tall buildings in the world, the tallest one is the Skyscraper *Burj Khalifa* in Dubai, United Arab Emirates, 828 m high, built in 2010, consisting of 163 floor. Abu Dhabi, is the second leading country, that built 55 tall buildings in this 21th century (except one, *Burj al-‘Arab*, built in 1999), after China that built about 75 high buildings. The USA has 41 high buildings, and Australia has 7 high buildings.

The second high building in the world is *Makkah Royal Clock Tower*, has 120 (123?) floors, 601 m high, took more than five years to build, completed in 2012, The third tallest building is *Taipei 101* in Taipei (Taiwan), has 101 floors, 509 m high, built in 2004 the tallest building in the world at that time. The fourth tallest building is *Shanghai World Financial Center* in Shanghai, has 101 floors, 492 m

high, built in 2008. The fifth tallest building is *International Commerce Centre* in Hongkong, has 118 floors, 484 m high, built in 2010. The sixth tallest building is *Petronas Twin Towers* in Kuala Lumpur, has 88 floors, 452 m high, built in 1998.

The Sky City in Changsha in China is planning to be built the tallest skyscraper in the world, 10 meters taller than *Burj Khalifa* in Dubai, standing at 838m high, over 220 floors.

The proposed tallest building in the world that will also take over *Burj Khalifa* as the tallest skyscraper will be the *Kingdom Tower* in Jeddah, Saudi Arabia, 1,000 meter high. It will be built by the Saudi construction firm Ben Laden Group in over five years. The tower will include a hotel, serviced apartments, and luxury condominiums.

High rise apartment buildings are in great demand, especially in the Arab countries in the Middle East, where the populations are increasing rapidly with limited space. The discovery of oil in these desert countries that turn them into oil rich ones is the main contribution to the fulfillment of this pressing need for high rising buildings. The Prophet *s.a.w.* had prophesized it over one thousand years ago. (CIVIC, 22.03.13)

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11. THE MEANINGS OF *WALĪ* AND ITS DERIVATIVES

The word *walī* (وَلِيّ) derived from the verb *waliya* (وَلِيَ) which has many meanings: to be near (someone or something), to be close (to), to adjoin (something), to be adjacent (to); to follow (someone or something), to border (on something); to be a friend (of someone), be friends (with someone); to be in charge, manage, run, administer, govern, rule, have power (authority or the command).

The word *walī* (وَلِيّ) has also many meanings derived from its verb mentioned above, as follows: near, nearby; neighbouring, adjacent; close; (its plural: *awliyā'* أَوْلِيَاءَ), helper, supporter, benefactor, sponsor; friend, close associate; relative; patron, protector; legal guardian, curator, tutor; a man close to God, holy man, saint; proprietor, possessor, owner.

The expression *waliyyullāh* (وَلِيُّ اللَّهِ) is usually translated as “the friend of God” because of someone’s piety and constant consciousness of Him. The expression *waliyyul ‘amr* (وَلِيُّ الْأَمْرِ) means “the responsible manager, the man in charge; ruler; tutor, legal guardian”. The expression *waliyyul ‘ahd* (وَلِيُّ الْعَهْدِ) means “successor to the throne, heir apparent, crown prince.”

Another derivative of the above term is *mawlā* (مَوْلَى) ; its plural is *mawālī* (مَوَالِي) . It means: master, lord (hence the term *al-Mawlā* means “the Lord”); protector, patron; client; charge; friend, companion, associate.

There are two verbal nouns of this term, namely, *walā'* (وَلَاءٌ) and *wilāyah* (وِلَايَةٌ): The term *walā'* (وَلَاءٌ) means: friendship, amity; benevolence, goodwill; fidelity, fealty, allegiance; devotion, loyalty;

clientage. The term *wilāyah* (وَلَايَة) means: sovereign power, sovereignty; rule, government.

The general meaning of *walī* and its derivatives is: “the protector, the helper, the person in charge of someone’s affairs, the guardian.” Al-Husayn al-Dāmaghānī (d. 478 AH/1086 CE) mentions ten meanings of the term *walī* (وَلِي) and its derivatives in the Qur’ān according to Qur’ānic commentators, as follows:

1. Agnate, paternal relative (الْمَوْلَى = الْعَصَبَة), as in the following verse:

وَأَنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا... (مريم ١٩ : ٥)

*“And verily, I fear my relatives [in the male line] after me,
and my wife is barren...” (Q. 19:5)*

2. Son (أَلْوَدٌ) , as in the following verse:

... فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (مريم ١٩ : ٥)

“So give me from yourself an heir [i.e., a son].” (Q. 19:5)

The above verse is the prayer of Prophet Zakariyyā (Zechariah a.s.) to Allah to be blessed with a son who would be a heir for him

3. Companion, friend (الصَّحْب) as in the following verse:

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا (الكهف ١٨ : ١٧)

*He whom Allah guides, he is the rightly guided; but he
Whom He sends astray, for him you will find no guiding
friend to lead him (to the Right Path). (Q. 18:17)*

4. Near relative (الْمَوْلَى = الْقَرِيب) , as in the following verse:

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ

إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ (الدخان : ٤١-٤٢)

The Day when a near relative cannot avail a near relative in aught, and no help can they receive, except him on whom Allah has mercy. Verily, He is the All-Mighty, the Most Merciful (Q. 44:41-42)

5. Protector (المُولَى), as in the following verse:

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ (محمد ٤٧ : ١١)

That is because Allah is the Protector of those who believe, and the disbelievers have no protector. (Q. 47:11)

6. Lord (المَوْلَى = الرَّبِّ), as in the following verse:

قُلْ أَغَيَّرَ اللَّهُ أَتَّخِذُ وَلِيًّا فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ... (الأنعام ٦ : ١٤)

Say (O Muhammad): "Shall I take as a Lord any other than Allah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed" ... (Q. 6:14)

7. Protector, supporter in religion (المَوْلَى مِنَ الْوَلَايَةِ فِي الدِّينِ), as in the following verse:

الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة ٩ : ٧١)

The believers, men and women, are protectors (supporters) of one another [in religion]; they enjoin what is just and forbid what is evil; they observe regular prayers, practice regular charity, and obey Allah and His Messenger.

On them will Allah pour His mercy: for Allah is Exalted in power, Wise. (Q. 9:71)

8. Client, freed slave (المَوْلَى = الْمُعْتَقُ), as in the following verse:

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ
فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ (الأحزاب ٣٣ : ٥)

*Call them (adopted sons) by (the names of) their fathers,
that is more just with Allah. But if you know not their
father's (names, call them) your brothers in
Faith and freed slaves...(Q. 33:5)*

The term *mawlā* is one of the *aqdād* (words which have opposite meanings), so that it means “the person who frees a slave?” as well as “a freed slave” as above.

9. God (الإله) , as in the following verse:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى
اللَّهِ زُلْفَى ... (الزمر ٣٩ : ٣)

*Surely, the religion (i.e. worship and obedience) is for
Allah only. And those who take gods besides Him (say):
“We worship them only that they may bring us
nearer to Allah” ... (Q. 39:3)*

10. To be loyal and sincere to each other (المُنَاصَحَة) as in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا (النساء ٤ : ١٤٤)

*O you believe! Take not for loyalty and sincerity
disbelievers instead of believers. Do you wish to offer
Allah a manifest proof against yourselves? (Q. 4:144)*

Learning the various meanings of a term in the Qur’ān belongs to one of many sciences of the Qur’ān, called فِي الْوُجُوهِ وَالتَّظَايُرِ (lit. “Meanings and Equivalents”) usually translated as

“Homonyms and Synonyms in the Qur’ān.” Al-Zarkashī put it in number four of the 47 branches of the Qur’ānic sciences in his work *al-Burhān*, whereas al-Suyūṭī (d. 991 AH/1505 CE) put it in number 39 of the 80 branches in his work *al-Itqān*.

Another important science of the Qur’ān is *nāsikh* and *mansūkh* (abrogating and abrogated verses of the Qur’ān), put as number 47 of the 80 sciences of the Qur’ān. Early scholars consider it dealing with explaining specifying general terms, restricting the unrestricted, explaining the obscure, elaborating the general concept, and abrogating pre-Islamic traditions and religious prescriptions. Scholars of later generation consider it as the specification of a legal judgment of something to a certain period, and the specification by lifting the legal judgment of something from particular people. Therefore it is important to know which of these verses was revealed earlier. This led us to another science of the Qur’ān called *asbāb al-nuzūl* (lit. “the causes of revelation”), namely the occasions or incidents leading to the revelation of a particular verse.

Without knowing this *asbāb al-nuzūl* one may misunderstand the verses of the Qur’ān and quotes it out of context, citing verses dealing with facing the enemy in the battlefield as facing people in peaceful situation. No wonder some people consider Islam a dangerous religions that teaches its followers to wipe out non-Muslims from the face of the earth. Being on this earth is like being in the battlefield, either to kill or to be killed. You do not come to the battlefield to embrace the enemy who intend to kill you. Killing is unavoidable, sometimes necessary to protect oneself. Here the verses dealing with killing the enemy were revealed.

In Islam fighting is only the last resort, a necessary evil to defend oneself. The Qur'ān says:

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (الحج: ٣٩) .

“To those against whom war is made, permission is given [to fight], because they are wronged;- and verily, Allah is most powerful for their aid.” (Q. 22:39)

Therefore, there is no “holy war” in Islam which is the Crusades’ terminology. There is no term “*ḥarb muqaddasah*” (which literally means “holy war”) in Islam. The term *jihad* literally means “striving”, and what is called “holy war” is only a part of it. The companions of Prophet upon their return from a battlefield said:

رَجَعْنَا مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ

“We are returning from the minor jihad to major jihad, (i.e., controlling oneself).”

The Prophet s.a.w. said:

أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ (رواه أحمد و ابن ماجة والنسائي)

The best jihad is telling the truth in front of a despotic ruler (Reported by Aḥmad, Ibn Mājah and al-Nasā'ī)

The prescription of fighting which is called in the Qur'ān *kurh* (hated, detested) but sometimes things we detest could have blessing in disguise. Allah said:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (البقرة: ٢١٦)

Jihad (holy fighting in Allah’s cause) is ordained for you

(Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. (Q. 2:216)

Self-defence is the right, even obligation of every individual, community, and nation. Even in animal kingdom every animal has a means to defend itself. Even germs have means to defend themselves. Our own body itself is a battlefield between our white blood and the harmful/attacking germs. In this case it is necessary to kill in order to survive. Although fighting and killing is permitted, torture is prohibited. The Prophet said that if you slaughter (the animal), do it well, do not sharpen the knife in front of it.

In conclusion, any text taken out of context could be misleading. The Muslim scholar Ibn Taymiyyah (d. 728 AH/1328 CE) said: “Half scholar (*i.e.*, Muslim scholars with insufficient knowledge) is dangerous to the religion (of Islam), like half (*i.e.*, an unqualified) physician, he is dangerous to the patients. The English proverb says, “Little knowledge is dangerous.” (CIVIC, 29.03.13)

المراجع:

1. الدامغاني ، الوجوه والنظائر في القرآن الكريم
2. ابن الحوزي، الوجوه والنظائر في القرآن الكريم
3. ابن الأنباري ، كتاب الأضداد
4. المكتبة الشاملة

12. DOUBTFUL MATTERS (1)

Prophet Muhammad s.a.w. said in a *ḥadīth*, as follows

عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (إِنَّ الْحَالَ بَيْنَ وَإِنَّ الْحَرَامَ بَيْنَ
وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ
فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي
يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ. أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى. أَلَا وَإِنَّ
حِمَى اللَّهِ مَحَارِمَهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ
الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

(رواه البخاري ومسلم)

On the authority of Abu 'Abdullah al-Nu'man bin Bashir (r.a.) who said: I heard the Messenger of Allah (s.a.w.) say: “*Truly, what is lawful is evident, and what is unlawful is evident, and in between the two are matters which are doubtful which many people do not know. He who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his flock round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things Allah has declared unlawful are His preserves. Beware, in the body there is a flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart.*” [al-Bukhārī & Muslim]

What we learn from this *ḥadīth* is that matters in Islamic law are divided into three categories: (1) clear ḥalāl, permitted by Allah, and known to everybody, such as drinking milk, eating dates, apples, etc.

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ

وَطَعَامُكُمْ حَلٌّ لَهُمْ (المائدة:5)

“This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them.” (al-Mā'idah 5:5)

(2) clear *ḥarām*, prohibited by Allah, and known to everybody, such as stealing, drinking alcohol, etc. For example, Allah said in the Qur'ān,

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ
وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ (النساء:23)

“Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters... [Q. 4:23]”

Backbiting is clear *ḥarām*. Allah said:

وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا... (الحجرات:12)

...and spy not, neither backbite one another..(Q. 49:12)

Anything prohibited by Allah with a threat of punishment belongs to this category. The word *ḥarām* literally means prohibited, مَمْنُوع ; the expression مَحَارِمُ الْإِنْسَانِ وَ حُرْمُهُ means “things sacred and prohibited from other than the man himself”, namely, “close female relatives of a man”, and the expression حُرْمَةُ الرَّجُلِ means “a person who is prohibited to other than the man himself, the husband,” (3) doubtful, unknown whether it is *ḥalāl* or *ḥarām*, could be *ḥalāl*, could be *ḥarām*.

The cause of this doubt is either (1) in the *dalīl*, evidence, doubting whether the Prophet did really say it or not, and this is called by scholars of jurisprudence تَخْرِيجُ الْمَنَاطِ ، (bringing out suspended thing) (2) in applying the *dalīl*, whether what the Prophet said is applied to this matter or not, sometimes the doubt in the *ḥukm* (legal judgment) or in the application of this *ḥukm*, namely, does this *ḥadīth*

apply this issue by itself or not. The scholar of Islamic jurisprudence call it تَحْقِيقُ الْمَنَاطِ (investigating the suspended thing).

The Prophet said further that many people do not know these doubtful things. But many people also know them, as the Prophet luckily did not say “most people do not know them” which means only a few people know them. Many people do not know these doubtful things, because either they do not have enough knowledge or understanding or they are limiting themselves to what they know. Whoever avoids the doubtful thing he keeps his religion blameless, namely, between Allah and himself; and he keeps his honour from blames, namely, between himself and people, so that they would not say, that such a person did such a thing which could be *ḥarām*.

Scholars have different views regarding doubtful matters:

1. They are *ḥarām*, as being close to *ḥarām* is itself *ḥarām*.
2. They are permissible, *ḥalāl*, as the Prophet said: "like the shepherd who pastures around a sanctuary" but leaving them is better out of piety.
3. There is no ruling regarding doubtful matter; they are between clear *ḥalāl* and clear *ḥarām*. Many people do not know them, but scholars know whether they are (closer to) *ḥalāl* or *ḥarām*. But staying away from these doubtful matters purifies our religion and our reputation.

Muslim scholars give an example of the doubtful thing between *ḥalāl* and *ḥarām* as follows:

If we say that the area is 3 meters, one meter is a *ḥalāl* area, and one meter is a *ḥarām* area, between them one meter of a doubtful area. This doubtful area could be close to the *ḥarām* area and it could be close to the *ḥalāl* area, depending where you are standing. So, do not come close to the *ḥarām* area.

If you shoot a deer with your arrow, saying بِاسْمِ اللَّهِ ، اللَّهُ أَكْبَرُ and found it dead, then it is clearly *ḥalāl*, but if you find it still alive and you do not want to slaughter it while you can until it dies, then it is clearly *ḥarām*. But if you find it dead the next day, and you find another arrow of another man in it, then it becomes doubtful, whether it died because of your arrow, or of the other man.

There is a concept in Islamic Jurisprudence called سَدُّ الدَّرَائِعِ “blocking the means”, namely blocking, preventing any action that could lead to committing prohibited things. Therefore, it would be better to stay away from these doubtful things. If you cannot avoid it, then only in case of necessity, as it is not clear whether it is *ḥalāl* or *ḥarām*. Even what is *ḥarām* becomes permitted in case of necessity, such as protecting one’s life.

Prophet Muḥammad *s.a.w.* said about these doubtful things:

الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ النَّاسُ

Piety (righteousness) is what the soul (mind) feels confident (calm, at rest), whereas sin is what interweaves in your mind, and you dislike to let people know it.

It means that if you are doubtful about something, whether it is *ḥalāl* or *ḥarām*, good or bad, or you worry about doing it, then it belongs to the category of doubtful things, then it would be better to stay away from it. Your conscience will tell you whether it is OK or not. This is the importance of having a clean heart, staying away from committing sins which will taint it. A person who used to commit sins would consider major sins as minor ones, such as drinking alcohol, and lying. Lying could become a major sin, especially if you are a witness in court, where one’s life depends on your statement.

One day Abu Bakr’s servant gave him food. When he tasted it he felt uncomfortable. He called his servant and asked him where he

got this food. He told him that he got it from a fortune-teller. Abu Bakr vomited the food.

It happened that ‘Umar ordered his servant to bring milk from his camel. When he tasted it he did not like its taste. He called his servant and asked him where he got the milk. The servant said he got it from a drinking charity camel, a camel belonged to charity, because ‘Umar’s camels were far away from its tenders. So, he asked them to take the milk of the camel belonging to charity. ‘Umar said to him, “You want me to eat charity?”

Imam Abū Ḥanīfah was a business man. He sold clothes. He took aside a cloth which had a defect, the only cloth left. He went out for a while. When he returned he did not find the imperfect cloth. The person who worked with him accidentally sold it with the full price, because he did not know that it was imperfect. Imam Abu Ḥanīfah gave the whole price of the imperfect cloth to charity.

The Prophet told us that a sound heart would make the whole body sound, and the corrupt heart would make the whole body corrupt. Sound heart makes good intention, good judgment, and corrupt heart makes corrupt intention and judgment. The Prophet urged us to strengthen and purify our heart in obeying Allah, staying away from doubtful matters and in practicing Islam.

The Prophet says in another *ḥadīth*,

“A person’s īmān will not be upright until their heart is upright and strong. The heart will not be upright and strong until the tongue is upright and strong.” (CIVIC, 12.04.13)

13. INKAR SUNNAH (2)

Since many people have fallen into the trap of following the late Dr. Rashad Kalifah and Dr. Ahmed Sobhi Mansour in their rejection of the *Sunnah* of the Prophet Muhammad *s.a.w.* it would be necessary to give some light on their teachings. Since they believe that the Qur'ān has explained everything, then the *Sunnah* of the Prophet is not required, and what we know now as the *Sunnah* of the Prophet is the product and invention of people of later generation as means to justify their personal ambition or conduct and behaviour. Rashad Khalifa said:

“The Quran proclaims that the Quran is complete, perfect, and fully detailed (6:19, 38, 114, 115; 50:45), and that religious regulations not specifically instituted in the Quran constitute a religion other than Islam (42:21, 17:46). The true believers uphold the Quran, the whole Quran, and nothing but the Quran....” (see Quran the Final Testament, Appendix 18)

So, according to Rashad Khalifa, we who accept the *Sunnah* of the Prophet, are no longer true Muslims. Let us see what is the position of the Prophet according to the Qur'ān itself.

The position and duty of Prophet Muhammad *s.a.w.* according to the Qur'ān are: (1) Expounder of the Qur'ān, (2) Legislator, (3) Model behaviour for Muslim society, and (4) Total obedience to the Prophet. The details are as follows:

1. Expounder of the Qur'ān. Allah the Almighty said:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (44)

We have revealed unto thee the Remembrance (the Qur'ān) that you may explain to mankind that which has been revealed For them. (Q. 16:44)

The Qur'ān does not prescribe the details for prayer (*ṣalāt*). It does not mention the number and the time of the five-daily prayers, it does not mention the number of the units (*rak'ah*) for every prayer. It does not mention the two prostrations (*sajdah*) in every unit, and sitting between the two prostrations, and what will make this prayers and ablution void, *etc.* It was the Prophet who explained them and taught them through examples.

The Qur'ān mentions *ṣalāt* (prayer) followed by *zakat* more than 20 times, and mentions the injunction to pray together with the injunction to give *zakat*, namely, أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ (“perform prayer and give *zakat*”) eight times. Without explanation from the Prophet one might think that immediately after performing the prayer one has to pay the *zakat*, because Allah mentions *zakat* after *ṣalāt*.

Allah orders the Muslims to pay the *zakat* for the fruit on the day of its harvest وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ (“pay the due thereof on the day of its harvest” Q. 6:141), without giving the amount of its *zakat*. It was the Prophet who explained it that its *zakat* is either 5% or 10%. Allah did not even mention the remaining items for which *zakat* is to be paid.

Allah orders Muslims, male and female, to perform the five-daily prayers and fasting in the month of Ramadan, without giving any exception. It was the Prophet who explained that women in their period were not allowed to pray and fast in Ramadan, and to make up their missed fast, not their missed *ṣalāt*.

It is incumbent upon Muslims who have no valid reasons to attend the Friday prayers, but it was the Prophet who explains that women and people who have valid reasons not to attend are excused from attending the Friday prayers.

Allah orders us to fast until night. He says: **ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ**
 (البقرة: 187) (*... then complete your fast till layl (night)*). The word لَيْل
 literally means “nighttime, night (as opposed to نَهَار , daytime). It was
 the Prophet who explained that we break our fast at nightfall. Br.
 Axel Knoenagel from Germany told me that as he just referred to
 Islam and it was Ramadan he started fasting until dark at night,
 because he did not know that we break out fast at nightfall. A
 follower of *Inkār Sunnah* delayed breaking his fast until it became
 dark, most probably following literal translation of the term *layl*
 (night) in the above verse.

Allah prohibits eating carrion, blood and pig when He said:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ ... (المائدة: 3)

(*“Forbidden to you (for food) are carrion, blood,
 the flesh of swine... Q. 5:3).*

It was the Prophet who explained that fish is exepted, so that dead
 fish is *ḥalāl*, and that the whole swine is *ḥarām*, not only its meat.
 But Rashad Khalifa, the exponent of the *Inkar Sunnah*, stuck to the
 literal meaning of the verse, that only the meat of the pork is *ḥarām*,
 not its fat (see *Quran the Final Testament*, Appendix 16)

Allah says in the Qur’ān:

**إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ
 عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (158)**

*Verily, al-Safa and al-Marwah (two mountains of Makkah)
 are the symbols of Allah. So it is not a sin on him who performs
 hajj and ‘umrah (pilgrimage) of the House (the Ka ‘bah in
 Makkah) to perform the going (tawaf) between them. And
 whoever does good voluntarily, then verily, Allah is All-
 Recogniser, All-Knower. (Q. 2:158)*

Performing the *sa'i* between Mt. Safa and Mt. Marwa “is not a sin” seemed to indicate the permission to do it, and not incumbent upon the pilgrims. This verse was revealed when the Muslims as well as idolaters were at the early period of Islam performed the *sa'i* together. But the Muslims were hesitant to do so, because of the presence of two idols, one at each of Mt. Safa and the other at Mt. Marwa. Allah removed this hesitation by revealing the above verse. Muslims were still weak at that time, and had to tolerate the presence of idolatry and idols. Idols were destroyed only after the conquest of Makkah, when the Prophet *s.a.w.* became the *de facto* ruler of Arabia. The above verse does not indicate the injunction of performing the *sa'i* by pilgrims. It was the Prophet who explained it and said that performing the *sa'i* is incumbent upon the pilgrims as it is one of the *arkān* (basic elements) of the *hajj* (pilgrimage).

Rashad Khalifa who claimed to be a prophet, “God's Messenger of the Covenant” said that all Islamic duties have been distorted. He said: “Like all other duties in Islam, Hajj has been distorted. Most Muslims observe Hajj only during a few days in Zul-Hijjah, and they consider Rajab, Zul-Qi'dah, Zul-Hijjah, and Muharram (7th, 11th, 12th, 1st months) to be the Sacred Months. This is a distortion that is strongly condemned.” (see *Quran the Final Testament*, Appendix 15)

2. Legislator

Allah SWT gives the Prophet the legislative power, when He says:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمُ (الأعراف: 157)

... and he will make lawful for them all good things and
prohibit for them only the foul, and will relieve them of their
burden and the fetters which they use to wear... (Q. 7:157)

Therefore, the Prophet was authorized by Allah to be a law giver to the Muslim society. He prohibited the Muslim males from wearing

gold, silver and silk. He also initiated certain things, such as the call to prayer (*ādhān*), which was later mentioned in the Qur'ān and became the standardized practices of the Muslims. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (الجمعة:9)

O you who believe.! When the call is proclaimed for the prayer on Friday, come to the remembrance of Allah, and leave off business. That is better for you if you did but know! (Q. 62:9)

The Qur'ān did not explain what to say when we call people to prayer. It was the Prophet who taught us the wording of the *ādhān*.

3. Model behaviour for Muslim Society.

Allah says in the Qur'ān,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (الأحزاب:21)

Indeed, in the Messenger of Allah, you have a good example to follow for him who hopes for Allah and the Last Day, and remembers Allah much (Q. 33:21)

Prophet Muhammad *s.a.w.* was a model for Muslims in all walks of life: as a leader, a ruler, a judge, a teacher, a husband, a parent, a business man, a general, a neighbour, and an ordinary human being.

4. Total obedience to the Prophet

Allah says in the Qur'ān:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ... (النساء:59، محمد:33)

O you who believe! Obey Allah and obey the Messenger...(Q. 4:59 and 47:33)

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ... (النساء:64)

*We sent no messenger save that he should
be obeyed by Allah's leave (Q. 4:64)*

There are many other Qur'ānic verses indicating the commands of Allah to obey the Prophet, such as Q. 3:32, 8:20, 24:54. Allah's commands as well as those of the Prophet are all binding on Muslims. The commands and prohibitions of the Prophet are not found in the Qur'ān, but found in the *Ḥadīth* and the *Sunnah* of the Prophet. Since the the *Ḥadīth* and the *Sunnah* are unacceptable for the followers of *Inkār Sunnah*, the Prophet's explanation, commands and prohibition will be unacceptable, too. Therefore, the Qur'ānic verses enjoining the Muslims to obey the Prophet would be useless in the eyes of the followers of *Inkar Sunnah*. (CIVIC, 19.04.13)

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14. ‘ABDULLAH IBN ‘ABBĀS (1)

One of the great Muslim scholars in Islam was ‘Abdullah ibn ‘Abbās. He was the cousin of the Prophet Muhammad *s.a.w.* His father, ‘Abbās, and the Prophet’s father were brothers, sons of Shaybah ibn Hāshim, better known as ‘Abdul-Muṭṭalib. Hāshim (ibn Manāf) was the progenitor of the Banū Hāshim the clan of the distinguished Quraish tribe in Mecca.

Ibn Abbās was born in 3 BH (618–619 CE). When the Prophet passed away he was a boy of 13 years old. He used to come to the Prophet’s house and sleep there to serve him, such as getting water for his ablution. He was the Prophet’s cousin and the Prophet’s wife Maymūnah was his maternal aunt. He lived teaching people various knowledge of Islam, such as, the reading and interpretation of the Qur’ān, Islamic jurisprudence, history and Arabic language literature. Because of his outstanding knowledge he was entitled “the learned of the *ummah*.” This was the fulfilment of the Prophet’s supplication for him “O Allah, bless him with the full knowledge of the religion and interpretation of the Holy Qur’ān.”

One day his father ‘Abbas sent him to the Prophet for a certain thing, but he returned without talking to the Prophet. So, ‘Abbas said to him:

“I have just sent my son to you, but he found someone was with you, so that he could not talk to you.”

“O uncle, do you know who was that person?”, asked the Prophet.

“No,” said his uncle.

“That was Jibrīl; he met me, and your son will never die until he lost his eye-sight and obtained knowledge,” said the Prophet.

Ibn ‘Abbās saw the angel Jibrīl (Gabriel) in the Prophet’s house twice.. He said that he went to the Prophet’s house while the angel Jibrīl was there. Jibrīl told the Prophet that Ibn ‘Abbās would be **جَبْرُ**

هَذِهِ الْأُمَّةُ “(lit. “the ink”), the learned man of this ummah (nation).” Ibn ‘Abbās also said that the Prophet patted his shoulder and said: نِعْمَ تُرْجِمَانِ “What an excellent commentator of the Qur’ān you are!” The Prophet also prayed for him: اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَ عَلِّمْهُ التَّأْوِيلَ “O Lord, bless him with the full knowledge of the religion of Islam and instruct him in the meaning and interpretation (of the Qur’ān),” and, اللَّهُمَّ عَلِّمْهُ الْحِكْمَةَ “O Lord, teach him wisdom and the interpretation of the Qur’ān.”

Ibn ‘Abbās also reported that when the Prophet *s.a.w.* was on the point of making ablution, he hurried to get water for him, and the Prophet was very pleased with what he did. When he was about to begin the prayer, he indicated that Ibn ‘Abbās should stand beside him, but he stood behind him. After the prayer, the Prophet turned to him, and said: “What prevented you from being at my side, O Abdullah?” He answered: “You are too illustrious and too great in my eyes to stand side by side with you.” Then the Prophet raised his hands to the heaven, and prayed: “O Lord, grant him wisdom.”

Ibn ‘Abbās devoted his life not only in pursuing knowledge, but also to teach people of what he had learned. He taught them various subjects in his house. One of his companions describes what he saw in front of his house.

“I saw people converging on the roads leading to his house until there was hardly any room in front of his house. I went in and told him about the crowds of people at his door and he said: ‘Get me water for wuḍū. He performed wuḍū and, seating himself, said: ‘Go out and say to them: Whoever wants to ask about the Quran and its letters (pronunciation) let him enter.’ This I did and people entered until the house was filled. Whatever he was asked, Abdullah was able to

elucidate and even provide additional information to what was asked. Then (to his students) he said: 'Make way for your brothers.' Then to me he said: 'Go out and say: Who wants to ask about the Quran and its interpretation, let him enter'. Again the house was filled and Abdullah elucidated and provided more information than what was requested."

Then he held classes on one single subject each day, such as *tafsīr* (interpretation of the Qur'ān), *fiqh* (Islamic jurisprudence), *ḥalāl* and *ḥarām*, *ghazawāt* (the Prophet's military campaigns), poetry, Arab history before Islam, *farā'id* (laws of inheritance), Arabic language and etymology.

‘Umar often sought the advice Ibn ‘Abbās on important matters of state and described him as a "young man of maturity". Ibn ‘Abbās said: “Umar used to make me sit with the elderly men who had fought in the battle of Badr. ‘Abd-al-Raḥmān ibn ‘Awf felt it (did not like that) and said to ‘Umar: ‘Why do you bring in this boy to sit with us, while we have sons like him?’ ‘Umar replied ‘Because of what you know of his position’ (*i.e.*, his religious knowledge).”

“One day ‘Umar called me and made me sit in the gathering of those people, and I think that he called me just to show them (my religious knowledge). ‘Umar then asked them in my presence: ‘What do you say about the interpretation of the statement of Allah’.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ . وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا .

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (النصر: 1-3)

When there comes the help of Allah (to you, O Muhammad against your enemies) And the conquest (of Makkah), And you see the people enter Allah's religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His Forgiveness.

Verily, He is the One Who Ever accepts the

Repentance and Who forgives. (Q. 110:1-3)?

“Some of them said: ‘We are ordered to praise Allah and ask for His forgiveness, when Allah’s help and the conquest come to us’. Some others kept quiet and did not say anything. On that ‘Umar asked me: ‘Do you say the same, O Ibn ‘Abbās?’ I replied: ‘No’. He said: ‘What do you say then?’ I replied: ‘That is the sign of the death of Prophet Muhammad, which God informed him of. God said: “(O Muhammad) when comes the help of God (to you against your enemies) and the conquest (which is the sign of your death) – you should celebrate the praises of your Lord and ask for His forgiveness, and He is the One who accepts the repentance and forgives’. On that ‘Umar said: ‘I do not know anything about it other than what you have said’”.

What Ibn ‘Abbās understood was the deep meaning of this *surah*, as it was an indication of the completion of the Prophet’s mission in this world, namely, to propagate Islam to people, and after the accomplishment of his mission he should go and meet His Lord.

The *ṣaḥābah* Sa‘ad ibn Abī Waqqāṣ said about Ibn ‘Abbās: “I have never seen someone who was quicker in understanding, who had more knowledge and greater wisdom than Ibn Abbas.”

Masrūq ibn al-Ajda‘ said of him, "Whenever I saw Ibn ‘Abbās, I would say: He is the most handsome of men. When he spoke, I would say: He is the most eloquent of men. And when he held a conversation, I would say: He is the most knowledgeable of men."

‘Aṭā’ ibn Abī Rabāh (d. 114/732), one of the great students of Ibn ‘Abbās, the mufti and the scholar of *ḥadīth* of Makkah, said about him that scholars of the Qur’ān, of Islamic jurisprudence, and of poetry all attended his *majlis* (social gathering).

In a *hadith* on the authority of ‘Umar *r.a.* the Prophet *s.a.w.* said:

إِنَّ أَرْأَفَ أُمَّتِي بِهَا أَبُو بَكْرٍ . وَإِنَّ أَصْلَبَهَا فِي أَمْرِ اللَّهِ لَعُمَرُ . وَإِنَّ أَشَدَّهَا حَيَاءً لِعُثْمَانَ .

وَأَنَّ أَقْرَبَهَا لِأَبِي . وَأَنَّ أَفْرَضَهَا لَزَيْدٍ . وَأَنَّ أَقْضَاهَا لَعَلِي . وَأَنَّ أَعْلَمَهَا بِالْحَلَالِ
وَالْحَرَامِ لِمُعَاذٍ . وَأَنَّ أَصْدَقَهَا لَهْجَةً لِأَبُو ذَرٍّ . وَأَنَّ أَمِينَ هَذِهِ الْأُمَّةِ لِأَبُو عُبَيْدَةَ
عَامِرُ بْنُ الْجَرَّاحِ . وَأَنَّ حَبْرَ هَذِهِ الْأُمَّةِ لِعَبْدُ اللَّهِ بْنِ الْعَبَّاسِ

Verily, the most kind (gracious) of my ummah (community, nation) to my ummah is Abū Bakr, and verily, the firmest among them is ‘Umar, and the most modest among them is ‘Uthmān, and the most knowledgeable of the recitation of the Qur’ān among them is Ubayy, and the most knowledgeable of the law of inheritance is Zayd (ibn Thābit), and the most knowledgeable of Judicial decision is ‘Ali, and the most knowledgeable of ḥalāl and ḥarām is Mu‘ādh, and the rightest manner of speaking is Abū Dharr, and the most trustworthy of this ummah is Abū ‘Ubaydah ‘Āmir ibn al-Jarrāḥ, and the Ḥibrul Ummah –(lit. “Ink of the Nation” because of deep Knowledge) is Abdullah ibn ‘Abbās.

Besides memorizing the Qur’ān, Ibn ‘Abbās was said to have memorized about 1660 sayings of the Prophet recorded and authenticated in the collections of Imam al-Bukhārī and Muḥim.

Among Ibn ‘Abbās’s famous sayings are:

- If scholars take (treat) knowledge properly, as it should be, Allah would love them, as well as the angels, and pious people among His servants, and people would respect them due to their merit and the elevated place of knowledge.
- Good deed will not be complete, unless it is accompanied with three things: do it quickly, consider it a small thing, trivial, and keep it secret. If you do it quickly you set it up; if you consider it trivial, you make it great; if you keep it secret, you treat it with respect.
- Beware of talking of what concern you if it is not in its proper place, and do not argue with a foolish man, nor a mild-tempered man, as (if

you do so) the foolish man would hurt you, and the mild-tempered man would detest you.

- O people who commit sin! Do you know what the sin of Prophet Ayyūb (Job, *a.s.*) was, that Allah tested him with his self (sickness) and his wealth? It was because a poor man asked him to help him, but he did not do it.

At the later period of his life, Ibn ‘Abbās became blind of old age, probably from what we call cataract. Mu‘āwiyah who had not been in good terms with him, said to him: أَنْتُمْ يَا بَنِي الْعَبَّاسِ ، لَقَدْ فَقَدْتُمْ أَبْصَارَكُمْ

(“O you, the descendants of al-‘Abbās, you have lost your eye-sight”). Ibn ‘Abbās replied: وَأَنْتُمْ يَا بَنِي أُمَيَّةَ ، لَقَدْ فَقَدْتُمْ بَصَائِرَكُمْ (“And you, O the descendants of Umayyah, you have lost your insight”). The term بَصَائِر is the plural of بَصِيرَة meaning: insight, discernment, (power of) mental perception. What Ibn ‘Abbās means is that although he lost his eye-sight from getting old, Mu‘āwiyah and his clan Banī Umayyah are worse, for he and his clan have lost their mind by rebelling against Ali, the appointed legal caliph. (CIVIC, 26.04.13)

15. THE MEANINGS OF *JIHĀD* AND ITS DERIVATIVES

The term *jihād* is derived from the verb *jahada*, *yajhadu* meaning: to endeavour, strive, take pains, to over-work, exhaust (one self). The verb *jāhada*, *yujāhidu* means: to endeavour, to strive. Its verbal noun is *jihād*, if for the path of Allah, in defending Islam, then it means arms-struggles, fighting for Islam.

According to *mufasssirīn* (commentators of the Qur'ān), the term *jihād* and its derivatives in the Qur'ān have three kinds and meanings, as follows:

1. الجِهَادُ بِالْقَوْلِ (*jihād* through saying, statement), such as:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا (الفرقان: 52)

*So obey not the disbelievers, but strive against them
(by preaching) with the utmost endeavour with it
(the Qur'ān) (Q. 25:52)*

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ
وَبئسَ الْمَصِيرُ (التوبة: 73)

*O Prophet (Muhammad)! Strive hard against the disbelievers
and the hypocrites, and be harsh against them, their abode
is Hell,--and worst indeed is that destination. (Q. 9:73)*

2. الجِهَادُ بِالْعَمَلِ (*jihād* through doing good deeds), such as:

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ (العنكبوت: 6)

*and whosoever strives, he strives only for himself.
Verily, Allah stands not in need of any of the 'ālamīn
(mankind, jinn, and all that exists) (Q. 29:6)*

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (العنكبوت: 69)

*And for those who strive hard in Us (Our Cause), We
will surely guide them to Our Paths (i.e., Allah's
religion—Islamic Monotheism). And verily,
Allah is with the good doers (Q. 29:69)*

3. الجِهَادُ بِالسَّلَاحِ (*jihād* through fighting with arms), such as:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ
الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا (النساء: 95)

Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, to those who sit (at home) by a huge reward. (Q. 4:95)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ . تُؤْمِنُونَ بِاللَّهِ
وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ
إِنْ كُنْتُمْ تَعْلَمُونَ (الصف: 10-11)

O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know! (Q. 61:10-11)

The early scholar al-Rāghib al-Asfahānī (d.ca. 502/1109), divided *jihād* into three categories: strive against physical enemies, strive against Satan, and strive against the soul (i.e. controlling oneself). He said that these three categories are included in the following verses:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ

مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ... (الحج:78)

And strive hard in Allah's Cause as you ought to strive (with sincerity and with all our efforts that His Name should be superior). He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in religion any hardship; it is the religion of your father Ibrahim (Abraham) (Islamic Monotheism)... (Q. 22:78)

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (التوبة:41)

March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew. (Q. 9:41)

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ... (الأنفال:72)

Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, --these are (all) allies to one another... (Q. 8:72)

Al-Rāghib al-Asfahānī also cited the sayings of the Prophet s.a.w. as follows:

جَاهِدُوا الْكُفَّارَ بِأَيْدِيكُمْ وَ أَلْسِنَتِكُمْ (رواه ابن حبان)

Strive against disbelievers with your hands and with your tongues (Reported by Ibn Hibbān)

Muslim scholars divide *jihād* into four levels: (1) incumbent on every Muslim, namely, struggling against the soul, and struggling

against Satan's temptation; (2). incumbent on members of the Muslim community who have power to do so, such as fighting against hypocrites, disbelievers, tyrants, heretics, liars, and evilfolk. The early Muslim scholar Ibn al-Qayyim divided *jihād* into four levels: *jihād* against the soul, against Satan, against disbelievers, and against hypocrites.

The *jihād* against the soul has also four levels: (1) *jihād* in learning the truth and guidance. The great earlier scholar al-Hasan al-Basri, said:

مَا مِنْ شَيْءٍ مِمَّا خَلَقَ اللَّهُ أَعْظَمَ عِنْدَ اللَّهِ فِي عَظِيمِ الثَّوَابِ مِنْ طَلَبِ عِلْمٍ،
لَا حَجٍّ، وَلَا عُمْرَةٍ، وَلَا جِهَادٍ، وَلَا صَدَقَةٍ، وَلَا عِتْقٍ، وَلَوْ كَانَ الْعِلْمُ صُورَةً
لَكَانَتْ صُورَتُهُ أَحْسَنَ مِنْ صُورَةِ الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَالسَّمَاءِ وَالْعَرْشِ

Nothing among the creations of Allah is greater for Allah in its great reward more than seeking knowledge, neither a hajj, an 'umrah, jihād, giving charity, nor freeing a slave; if knowledge had a picture it would be better than the picture of the sun, the moon, the stars, the sky and the Throne (of Allah)

Al-Imam al-Shafi'i said:

لَيْسَ بَعْدَ الْفَرَائِضِ شَيْءٌ أَفْضَلُ مِنْ طَلَبِ الْعِلْمِ، قِيلَ لَهُ:
وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ

"After religious injunctions there is nothing better than seeking knowledge." He was asked: "Not even the jihād in the Cause of Allah?" He said: "Not even the jihād in the Cause of Allah."

(2) *jihād* by practising what has been learned, as without which there would be no benefit from learning it; (3) *jihād* by teaching and propagating what has been learned and practised, as hiding the guidance that has been learned and practised without disseminating and teaching people would be useless and would not protect one from

Hellfire; (4) *jihād* by being patient facing any hardship in propagating and teaching the path to Allah.

The *jihād* against the disbelievers and hypocrites: It has also four levels: (1) *jihād* by the heart, meaning that we disagree for what they do and believe; (2) *jihād* by the tongue, meaning that we speak the truth and spread the word of Islam with our tongue; (3) *jihād* by the wealth, meaning that we spend our wealth for the defence of Islam, and (4) *jihād* by the hand, meaning that we defend Islam with fighting if necessary.

The *jihād* against tyrants, innovators, and wrong-doers has also three levels: (1) *jihād* by the hands, namely, by using force if possible; otherwise, (2) *jihād* by the tongue, expressing the tyranny, innovations and wrong-doings of the tyrants, innovators, and wrong-doers. This can be done in many ways: speaking in seminars, public lectures, peaceful demonstrations, writing in newspapers, magazines, etc. The Prophet *s.a.w.* said:

أَلَا إِنَّ أَفْضَلَ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ (رواه ابن ماجه)

Verily, the best Jihād is the word of Justice in front of the oppressive Sultan [ruler]. (Reported by Ibn Mājah)

If his is also not possible, then (3) *jihād* by the heart, disproving these wrong-doings, and asking Allah's guidance and protection.

The contemporary scholar Dr. Muhammad al-Nābulṣī divided *jihād* into four categories:

1. *جِهَادُ النَّفْسِ وَالْهَوَىٰ وَهُوَ الْجِهَادُ الْأَسَاسِيّ* (*Jihād* against the soul and passion, and this is the basic *jihād*). It is because a person who cannot control himself and his soul will become a defeated person, and such a person cannot even face an ant.
2. *الْجِهَادُ الدَّعَوِيّ* (*Jihād* by means of *da'wah*, propagation). This kind of *jihād* is calling people to Allah's Cause, teaching the

Qur'ān, explaining the Sunnah of the Prophet, and explaining the laws dealing with *fiqh* (Islamic jurisprudence).

3. **الْجِهَادُ الْبَنَائِيَّ** (*Jihād* in the field of building and development).

In this kind of *jihād*, as a Muslim you are required to participate in building and developing the community and the country, to “leave an imprint in life, and if you do not, then you become an extra person (only) in this life (for contributing nothing to the community), namely, you have to become an excellent physician, an excellent engineer, an outstanding university professor, a remarkable writer, a superior manufacturer, we need them, we need selected people to participate in building the *ummah* (Muslim community)”

4. **الْجِهَادُ الْقِتَالِيَّ** (*Jihād* by arm fighting in the way of Allah). If we succeed in the three kinds of *jihād* mentioned above, *jihād* against the soul, *jihād* in the field of *da‘wah*, *jihād* in building and developing the Muslim *ummah*, then it is expected that we shall succeed in the *jihād* by fighting the enemies. (CIVIC,19.04.13)

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ŞADAQAH IN ISLAM

Definition of *Şadaqah*

Şadaqah (pl. *şadaqāt*) literally means: “alms, charitable gift; almsgiving, charity”. In Islamic law it is divided into two categories: (1) legally prescribed alms tax, also called *zakāt*, either for one’s wealth, called *zakāt al-mal* (wealth tax) paid annually, or for oneself, called *zakāt al-fiṭr* (self-tax), paid at the end of the month of Ramadan; for convenience both are paid at the same time. (2) voluntary contribution of alms, freewill offering. It also includes in this category, voluntary good deeds. Every good deed, including giving charity, either voluntary or obligatory, Allah promises reward for it.

Voluntary *şadaqah* includes saying good things, such as the *dhikr* (remembering Allah) by repeating the *tasbīh* (glorification of Allah), namely, *Subhān Allah* (“Glory to Allah”), the *taḥmīd* (praising Allah) namely, *Alḥamdu Lillāh* (“praise be to Allah”), the *takbīr*, namely, *Allāhu Akbar* (“Allah is Great”), the *istighfār* (asking Allah’s forgiveness), namely, *Astaghfirullāh* (“I ask Allah’s forgiveness), and greeting someone we meet with *Assalāmu ‘Alaykum* (“Peace be upon you”). It includes the *taḥlīl*, namely, saying *lā ilāha illallāh* (“there is no god but Allah”). It includes *al-amr bil-ma’rūf* (urging people to do good deeds) and *naḥy ‘an al-munkar* (prohibiting from doing bad deeds).

Voluntary *şadaqah* dealing with doing good things includes smiling at a Muslim brother or sister we meet, removing harmful things from the street, helping the needy, leading a lost person to the right way, and lending money, etc. It includes controlling oneself from doing bad things when there is chance to do so. It includes the plants and fruit eaten by birds, and animals, even stolen by people. It includes entertaining a guest over three days. It includes the expense,

the cost of living, maintenance given to one's family, as well as spiritual and physical needs between husband and wife.

Contribution and donation also belong to *ṣadaqah*, such as in teaching the Qur'ān, in propagating Islam, teaching people about Islam through distributing books, pamphlets to Muslims and non-Muslims, in writing about Islam in magazines, newspapers, and internet, in building schools, mosques, and Islamic centres.

Virtues and Benefits of *Ṣadaqah*

1. It extinguishes Allah's anger. The Prophet Muhammad *s.a.w.* said:

إِنَّ صَدَقَةَ السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ تَبَارَكَ وَتَعَالَى (رواه الطبراني)

Verily, charity given in secrecy extinguishes Allah's anger.

2. It erases the mistake, like water extinguishes fire.

وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ....

(رواه أحمد و البيهقي و النسائي و الطبراني)

Charity erases the mistake, like water extinguishes fire.

(Reported by Aḥmad, al-Bayhaqī, al-Nasā'ī and a-Ṭabrānī)

3. It is protection from Hellfire. The Prophet said

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فِكْلِمَةً طَيِّبَةً (رواه البخاري و مسلم)

Fear Hellfire, even with a piece of date (as charity), but

he who does not have, then with a nice word

(Reported by Bukhari and Muslim)

4. It will become a protecting umbrella in the Hereafter. In a long tradition, the Prophet said that there are seven kinds of people who would be protected by Allah with shade in the Hereafter, among whom are people who give charity secretly. He said ...

وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ

(رواه البخاري و مسلم و غيرهما)

... and a man gives charity secretly, so that his left hand does not know what his right hand is spending

(Reported by al-Bukhārī, Muslim and others)

5. It is a treatment for physical ailment:

The Prophet said:

...وَدَاؤُوا مَرْضَاكُمْ بِالصَّدَقَةِ ... (رواه الطبراني وأبو داود)

... and treat your sick people with giving charity...

(Reported by al-Ṭabrānī and Abū Dāwūd)

A man complained to the great scholar Ibn al-Mubarak that ulcer had came out from his knee since seven years ago. He had been treated with many kinds of medicine, but failed. Ibn al-Mubarak suggested to him to dig a well in an area where water was needed, and hoped that its water would treat his illness. The man did, and he was cured.

6. Treatment for mental ailment (the sickness of the heart)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا شَكَاَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسْوَةَ قَلْبِهِ فَقَالَ لَهُ إِنَّ أَرَدْتَ تَلْيِينَ قَلْبِكَ فَاطْعِمِ الْمِسْكِينَ وَامْسَحْ رَأْسَ الْيَتِيمِ
(رواه أحمد و الطبراني و النسائي و البيهقي)

Abu Hurayrah narrated that a man complained to the Messenger of Allah s.a.w. about the cruelty of his heart. He said to him: "If you want to soften your heart, then feed the poor and rub the head of the orphans [meaning, have mercy on them and help them.]"

(Reported by Ahmad, al-Ṭabrānī, al-Nasā'ī and al-Bayhaqī)

7. It is a kind of ransom from disaster. Prophet Yaḥyá a.s. (John the Baptist) advised his followers among the Children of Israel to give charity, as it is like a ransom for one who is on the point of being executed.

8. It is a means to obtain the true nature of *birr* (righteousness). Allah says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ (آل عمران: 92)

By no means shall you attain al-birr (piety, righteousness— here means Allah's reward, i.e. Paradise), unless you spend (in Allah's Cause) Of that which you love... (Q. 3:92)

9. An angel will pray for people who give charity with prosperity.

The Prophet s.a.w. said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مَلَكًا بَابٍ مِنْ أَبْوَابِ
السَّمَاءِ يَقُولُ مَنْ يُقْرِضَ الْيَوْمَ يُجْزَى غَدًا وَمَلَكًا بَابٍ آخَرَ يَقُولُ اللَّهُمَّ أَعْطِ مُنْفِقًا
خَلْفًا وَعَجِّلْ لِمُؤْسِكٍ تَلَفًا (رواه البيهقي والحاكم و النسائي)

Abu Hurayrah narrated that the Messenger of Allah s.a.w. said: "Verily, an angel at one of the doors of Heaven says: 'Whoever gives a (good) loan (as charity) today will be rewarded tomorrow,' and another angel says: 'O Allah, give the alms-giver substitute, and give loss immediately to withholder (from giving charity).'"

(Reported by al-Bayhaqī, al-Hākim and al-Nasā'ī)

10. There is blessing in giving charity. The Prophet Muhammad s.a.w. said

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ ... (رواه مسلم و أحمد)

Wealth will not be reduced by charity (Reported by Aḥmad)

11. What remains from charity is that which has been spent in charity. Allah says:

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ (البقرة: 272)

....And whatever you spend of good, it is for yourselves... (Q. 272).

وَلَمَّا سَأَلَ النَّبِيُّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الشَّاةِ الَّتِي ذَبَحُوهَا مَا بَقِيَ مِنْهَا:

قَالَتْ: مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا. قَالَ: بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا (رواه مسلم)

When the Prophet asked 'A'ishah r.a. about the remains of the slaughtered sheep, she said that what remained was its shoulder, but he told her that all remained except its

shoulder. (Reported by Muslim)

12. The reward of giving charity will be multiplied. Allah says:

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ
وَلَهُمْ أَجْرٌ كَرِيمٌ (الحديد: 18)

Verily, those who give sadaqat (i.e. zakat and alms), men and women, and lend Allah a good loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e., Paradise) (Q. 57:180)

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ
يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ (البقرة: 245)

Who is he that will lend Allah goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and to Him you shall return (Q. 2:245)

13. There is a special door of Paradise from which the people who spent charity will be called. The Prophet said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَنْفَقَ زَوْجَيْنِ فِي
سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ
مِنْ بَابِ الصَّلَاةِ وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ وَمَنْ كَانَ مِنْ
أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ
الرِّيَّانِ فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ يَا رَسُولَ اللَّهِ مَا عَلَى مَنْ يُدْعَى مِنْ هَذِهِ
الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ هَذِهِ الْأَبْوَابِ كُلِّهَا قَالَ نَعَمْ
وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ (رواه البخاري و مسلم)

Abu Hurayrah narrated that the Messenger of Allah s.a.w. said:

“Whoever spends a pair of (of livestock) in the path of Allah he would be called in Paradise, ‘O, Abd Allah,

this is good.’ Whoever belonged to the people of prayer, he would be called from the door of the prayer; whoever belonged to the people of jihād, he would be called from the door of the jihād; whoever belonged to people of alms-giving, he would be called from the door of the Alms-giving; and whoever belonged to the people of fasting, he would be called from the door of Rayyān (the well-watered).” Then Abū Bakr, asked: “O Messenger of Allah, is it necessary that one would be called from these doors? Would someone be called from all these doors?” He said: “Yes, and I hope you would be one of them.”

(Reported by al-Bukhārī and Muslim)

14. It purifies wealth, clear it from dirt because of foolish talk, oath, lying, and carelessness.

عَنْ قَيْسِ بْنِ أَبِي عَزْرَةَ قَالَ كُنَّا نَبْتَاعُ الْأَوْسَاقَ بِالْمَدِينَةِ وَكُنَّا نُسَمِّي أَنْفُسَنَا
السَّمَّاسِرَةَ فَأَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمَّانَا بِاسْمٍ أَحْسَنَ مِمَّا كُنَّا نُسَمِّي أَنْفُسَنَا بِهِ فَقَالَ
يَا مَعْشَرَ التُّجَّارِ إِنَّ هَذَا الْبَيْعَ يَحْضُرُهُ اللَّغْوُ وَالْحَلْفُ فَشُوبُوهُ
بِالصَّدَقَةِ (رواه أحمد والنسائي وابن ماجه، و البيهقي)

In a hadith on the authority of Qays ibn Abi ‘Arazah he said : We were doing business in Madinah and we used to call ourselves brokers. When the Messenger of Allah was passing by he gave us a better name, and said: “Oh you tradesmen, this business is accompanied with foolish talk and oath; so mix it with charity.” (Reported by Aḥmad, al-Nasā’ī, Ibn Mājah and al-Bayhaqī)

Conditions for the Acceptance of Charity

It has to be good, clean. It has to be given with sincerity and good intention, seeking solely the pleasure of Allah. It should not be accompanied with lie, and offence.

Best Types of Charity

1. It is spent in secrecy unless it cannot be avoided, such as building schools, mosques, etc. But helping the poor is preferably in secrecy, to avoid humiliating and embarrassing them for being poor, and to avoid showing off by the giver. Allah said:

إِنْ تُبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ (البقرة: 271)

If you disclose your alms-giving, it is well; but if you conceal them and give them to the poor, that is better for you (Q. 2:271).

2. It is spent when one is in good health rather than spending it when one is sick or is dying, or through will. The Prophet said:

أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَكْثَرُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَجِيحٌ
تَخْشَى الْفَقْرَ، وَتَأْمَلُ الْغِنَى، وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتِ الْخُلُقُومَ، قُلْتَ لِفُلَانٍ كَذَا،
وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ (رواه البخاري و مسلم)

Abu Hurayrah r.a. narrated that a man came to the Prophet s.a.w. and said: “O Messenger of Allah, which charity has the greatest reward?” He said: “You give charity while you are healthy, in scarcity, fearing poverty, and expecting richness; so do not delay until you are dying, then you say that this and this is for so-and-so, ...

(Reported by al-Bukhārī and Muslim)

What the Prophet means is that the best charity is you give what you need yourself, not when you do not need it any more, not when you are dying you start giving charity. Similar to this is the classical Arabic proverb, saying أَتَاكَ رِيَّانٌ بِلَبَنِهِ (“He came to you with his milk while he himself is sated with drink”)

3. It is spent after fulfilling the spending obligation. Allah said:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ (البقرة: 219)

... And they ask you what they ought to spend. Say: "That which is beyond your needs." ... (Q. 2:219)

3. It is preferable to spend charity to one's family. The Prophet s.a.w. said:

إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ، وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً (رواه البخاري و مسلم)

If a man gives maintenance to his family, expecting Allah's pleasure, it becomes charity for him (Reported by al-Bukhārī and Muslim)

The Prophet also said:

أَرْبَعَةُ دَنَانِيرَ: دِينَارًا أُعْطِيَتْهُ مِسْكِينًا وَدِينَارًا أُعْطِيَتْهُ فِي رَقَبَةٍ وَدِينَارًا أَنْفَقْتُهُ فِي سَبِيلِ اللَّهِ وَدِينَارًا أَنْفَقْتُهُ عَلَى أَهْلِكَ أَفْضَلُهَا الَّذِي أَنْفَقْتُهُ عَلَى أَهْلِكَ (رواه مسلم).

There are four dinars: one dinar you give it to a poor, one dinar you spend it to free slaves, one dinar you spend in the path of Allah, and one dinar on your family, the best among them is the dinar you spent on your family (Reported by Muslim)

The Prophet s.a.w. also said:

الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ: صَدَقَةٌ وَصِلَةٌ (رواه أحمد والنسائي والترمذي وابن ماجه)

Charity to the poor is charity, but to poor relatives it is both charity and kinship (Reported by . Ahmad, al-Nasā'ī, al-Tirmīdhī, and Ibn Mājah)

Among relatives priority should be given to (1) the orphans among them, and (2) whom secret enmity from them is suspected. Allah said:

فَلَا افْتَحِمِ الْعَقَبَةَ . وَمَا أَدْرَاكَ مَا الْعَقَبَةُ . فَكُّ رَقَبَةٍ . أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ . يَتِيمًا ذَا مَقْرَبَةٍ . أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ (البلد: 11-16)

But he has not attempted to pass on the path that

is steep (i.e., the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave). Or giving food in a day of hunger (famine), to an orphan near of kin. Or to miskīn (needy) cleaving to dust (out of misery). (Q. 90:11-16)

The Prophet *s.a.w.* said:

أَفْضَلُ الصَّدَقَةِ عَلَى ذِي الرَّحِمِ الْكَاشِحُ (رواه أحمد وأبو داود والترمذي)

The best charity is to the relatives who harbor secret enmity.

(Reported by Aḥmad, Abū Dāwūd, and al-Tirmidhī)

4. Charity to the neighbour. Allah advises Muslims to do good to people, among them are the neighbours. He says:

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ (النساء: 36)

...the neighbor who is near of kin, the neighbour who is a stranger... (Q. 4:36)

The Prophet *s.a.w.* advised Abū Dharr, that if he makes a soup he should give more water to his soup to be shared by his neighbours.

5. Charity to a friend who is in the path of Allah. The Prophet said:

أَفْضَلُ الدِّنَانِيرِ دِينَارٌ أَنْفَقَهُ الرَّجُلُ عَلَى عِيَالِهِ، وَدِينَارٌ أَنْفَقَهُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ،

وَدِينَارٌ أَنْفَقَهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ (رواه أبو داود)

The best dinars are: that which is spent by the man for his family, for his animal in the path of Allah, and for his friend

In the path of Allah (Reported by Muslim)

6. Charity for *jihād* in the path of Allah, as mentioned in many Qur'ānic verses: (Q. 9:41, 88-89; 49:15; 57:10-11).
7. Perpetual charity (*ṣadaqah jāriyah*), which remains after the death of its giver, and with continuous reward. The Prophet said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ،

أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ (رواه الطبراني و ابن حبان و البيهقي)

If a man dies his deed ceases except in three things: perpetual charity, knowledge from which people get benefit, and a son (daughter) who prays for him (Reported by al-Ṭabrānī, Ibn Ḥibbān, and al-Bayhaqī)

Some examples of perpetual charity are: making public wells where their water is for everybody; building mosques, houses for orphans and widows, disseminating knowledge, etc. The Prophet *s.a.w.* said:

مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ (رواه البخاري ومسلم)

Whoever built a mosque, Allah will built a house for him in Paradise (Reported by al-Bukhārī and Muslim)

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ، وَوَلَدًا صَالِحًا تَرَكَهُ، وَمُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ، أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ (رواه ابن ماجه)

Abu Hurayrah r.a. narrated that the Messenger of Allah said: “Verily, the good deeds that follow a believer after his death are knowledge he taught and disseminated, or a pious son he left behind, or a mushaf of the Qur’ān he bequeathed, or a mosque he built, or a house for wayfarers he built, or a stream he caused to run, or charity he gave while he was healthy and alive, they will follow him after his death (Reported by Ibn Mājah)
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17. ABDULLAH IBN ‘ABBĀS (2)

Ibn ‘Abbās, as an eminent scholar in various branches of Islamic knowledge is reflected in the following story:

The rulers of Rome once sent a letter to Mu’āwiyah containing a number of questions. He asked Abdullah Ibn Abbās to give the answers. The questions and his answers are as follows:

Q.: Which are the five phrases most loved by Allah?

A.: 1. *La ilāha illallāh* (“there is no god but Allah”), as the action is only accepted by Allah if it is accompanied with īmān (faith in tawḥīd, the oneness of Allah). 2. *Subḥānallāh* (“Glory to Allah”), as it is the salutation of Allah’s creature to Him. 3. *Al-ḥamdu lillāh* (“praise be to Allah”), as an expression of praise and appreciation. 4. *Allāhu Akbar* (“Allah is Great” or “Allah is the Greatest”) cited many times during the performance of the prayer: when the prayer is started, when bowing and prostrating. 5. *Lā ḥawla wa lā quwwata illā billāh* (“There is no power and no strength save in Allah”).

Q.: Which man and woman were the most esteemed servants of Allah?

A.: Adam *a.s.* was the most esteemed man, as he was created by Allah with His own hands, and taught the names of things by Him. The most esteemed among women was Maryam (Mary) the daughter of ‘Imrān, because she guarded her chastity.

Q. : What four things had souls but never in the wombs of mothers?

A.: Adam *a.s.*, Ḥawwā’ (Eve), the staff of Prophet Mūsā (Moses) *a.s.* which turned into a serpent, and the ram brought to be sacrificed as substitute of Ismā’īl (Ishmael) *a.s.*

Q.: Which grave that moved around with its inmate?

A.: The fish that swallowed Prophet Yūnus (Jonah) *a.s.*

Q.: Which portion of the earth was exposed to the sun only once?

A. The portion of the sea which split open for the Banu Isra'īl to pass through.

Q. What is the status of the Milky Way?

A. The Milky Way is the one of the doors of the sky.

Q. What is the origin of the rainbow?

A. It is a sign showing that after the people of Nuh (Noah) *a.s.*, no other nation would be destroyed by being drowned in a similar manner.

One day Nāfi' bin al-Azraq and Najdah ibn 'Uwaymir went with a group of leaders of Khawarij people seeking knowledge until they reached Makkah. Suddenly they saw Abdullah ibn 'Abbās sitting beside the well of Zamzam, wearing a red cloak and a white shirt. They saw people standing and asking him questions on the *tafsīr* (interpretation, commentary) of the Qur'ān. They asked, "O Ibn 'Abbās, what do you say about such-and-such, and he answered, such-and-such."

Nāfi' bin al-Azraq said to him: "How dare you, O Ibn 'Abbās, to say what you have said...! [meaning, giving interpretation of the Qur'ān]".

"May your mother bereave you, O Nāfi'," answered Ibn 'Abbās. [*تَكَلَّمَ أُمُّكَ*], was a common expression of disappointment towards someone among the Arabs in the past, *i.e.*, "may you die" a prayer but not wished to happen]. "Would you like me to tell you about a person who is darer, bolder than me?"

"Who is he, O Ibn 'Abbās?" asked Nāfi'

“A man who talks about something which he has no knowledge of it, or a man who conceals a knowledge he knows,” answered Ibn ‘Abbās .

Ibn ‘Abbās himself narrated,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ
فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ (رواه أحمد)

The Messenger of Allah said: “Whoever says (something) about the Qur’ān without (proper) knowledge, should prepare his seat in the Hellfire.” (Reported by . Ahmad)

Allah Himself threatens those who conceal the truth with punishment. He says:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ
فِي الْكِتَابِ أُولَئِكَ يُلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (البقرة: 159)

*Verily, those who conceal the clear proofs,
Evidences And the guidance, which We have
sent down, after We have made it clear
for the people in the Book, they are the
ones cursed by Allah and cursed
by the cursers. (Q. 2:159)*

He also says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ
وَلَا تَكْتُمُونَهُ... (آل عمران: 187)

*And (remember) when Allah took a covenant
from those who were given the Scripture (Jews
and Christians) to make it (the news of (the coming
of Prophet Muḥammad and the religious knowledge)
known and clear to mankind, and
not to hide it...(Q. 3:187)*

Abu Hurayrah narrated that the Prophet *s.a.w.* said:

مَنْ سُئِلَ عَنْ عِلْمٍ يَعْلَمُهُ فَكَتَمَهُ، أُلْحِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ. حَدِيثٌ حَسَنٌ

*Whoever is asked knowledge which he knows
then he concealed it, a bridle of fire would be
put on him in the Judgment Day.*”

However, the Prophet explained that the knowledge intended here is the important one dealing with religion and the application of the shari’ah. For example, if someone asks us about alcohol in Islam, and we know it is *ḥarām* (prohibited) then we keep silent. Not something unimportant, or something which we have to keep secret, which would be dangerous to reveal to the questioner. So, when Ibn ‘Abbās meant that he did nothing wrong in explaining the meanings of difficult verses of the Qur’ān, Nāfi‘ said:

“You are right, but I come to ask you”

“Ask me,” said Ibn ‘Abbās .

Nāfi‘ asked Ibn ‘Abbās the meanings of 287 difficult words in the Qur’ān, and to refer them to the poetry. These questions and answered were collected in a form of a book entitled *Masā’il Nāfi‘ bin al-Azraq* (“Nāfi‘ bin al-Azraq’s Questions”)

Some examples of these questions are as follows:

Nāfi‘ : Tell me about the verse

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (نوح : ١٣)

*What is the matter with you that you do not
fear Allah’s majesty. (Q. 71:13).*

Ibn ‘Abbās , said: ... “[*What is the matter with you that*] *you are not afraid of the majesty of your Lord*”

“Did the Arabs know it?”, asked Nāfi‘.

“Yes,” said Ibn ‘Abbās, “haven’t you heard Abū Dhu’ayb al-Hudhalī (d. ca. 28/649), said in his poem,

إِذَا لَسَعَتْهُ النَّحْلُ لَمْ يَرْجُ لَسْعَهَا * وَخَالَفَهَا فِي بَيْتِ نُوبٍ عَوَاسِلُ

*If the bees sting him he will not be afraid
[will not care], as it will be compensated
with honey in the place of misfortune (i.e.,
the stings of bees in the bee hive). ”*

[Masā’il, p. 38]

The term *rajā’* means “to hope, to expect”; as a noun it means “hope, expectation”. The Arab woman called *Rajā’* is equivalent to the Italian one called *Speranza*. But in verses like the one mentioned earlier, the term *rajā’* is translated not as “hope”, but as “fear”. It will be unreasonable that if you take the honey from the beehive, that you would not expect the bees to attack and sting you. What is reasonable is that you do not fear, or do not care, of the attack of the bees.

Classical *mufasssirīn* (commentators of the Qur’ān), such as al-Ṭabarī, and Ibn Kathir, both followed the interpretation of Ibn ‘Abbās in such verses. Al-Qurṭubī and al-Ṭabarsī, also followed Ibn ‘Abbās’s interpretation, but they also used “not fearing Allah’s punishment” instead of “... Allah’s Majesty.” This term has been dealt with in my early *khutbah* (2007) entitled *Problems in Translating the Qur’ān in Selected Khutab* Vol. 3, no. 31

Another example is that Nāfi‘ asked Ibn ‘Abbās the meaning of *yaḥūra* in the verse: (14:الْإِنْشِقَاقُ) “*Verily, he thought that he would never come back (to Us)*” (Q. 84:14). Ibn ‘Abbās said that it means “that they would never come back”, and cited the poem of Labīd bin Rabī‘ah, as follows:

وَمَا الْمَرْءُ إِلَّا كَالشَّهَابِ وَضَوْءِهِ * يَحُورُ رَمَادًا بَعْدَ إِذْ هُوَ سَاطِعٌ

*Man is only like the shooting star and its light,
it returned ashes after shining.*

It is said that the term itself is originally from the Ethiopian language adopted into Arabic language. [*Masā'il*, p. 55]

The Qur'ānic commentators al-Qurṭubī and Ibn Kathīr followed Ibn 'Abbās's interpretation in this verse. Al-Ṭabarī translates it "he would never be raised" instead of "he would never return (to Us)".

These two examples are just two out of 287 difficult words in the Qur'ān explained by Ibn 'Abbās to Nāfi' citing as evidence from classical Arabic poetry. Were Nāfi' bin al-Azraq asked more questions Ibn 'Abbās would have given him more answers. This indicates his deep knowledge of Arabic poetry. This also indicates the importance of Arabic poetry in understanding difficult words of the Qur'ān. (CIVIC, 31.05.13)

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18. ABDULLAH IBN ‘ABBĀS (3)

Ibn ‘Abbās specified his method of *tafsīr* (interpretation of the Qur’ān) when he said: “*There are four aspects of tafsīr: known by the Arabs from their language, known to everyone (no excuse of being ignorant of it), known by scholars, and known by Allah Alone.*” .” (al-Ṭabarī, *Jāmi‘ al-Bayān*, vol.1, pp. 24-26).

He also narrated that the Prophet *s.a.w.* said: “*The Qur’ān was revealed in four aspects: ḥalāl (lawful) and ḥarām (prohibited) which should be known by everybody, known by the Arabs, known by scholars, and known by Allah Alone.* (Ibid.)

The first aspect is that the Qur’ān contains religious exhortations, spiritual counsels, obligations, and laws which should be learned, practised and taught by Muslims in general, because it is the constitution of the *Sharī‘ah*.

The second aspect is the Qur’ān is understood by the Arabs themselves, because it was revealed in their language. They were contemporary of the Prophet, they witnessed the revelation, where, when, and the condition where the Qur’ān was revealed. Here lies the importance of knowing and mastering Arabic rhetoric (*balāghah*), the use of figurative language, such as metaphors and similes, etc. Knowing classical Arabic literature and the tradition of the Arabs before Islam would also be helpful in understanding the verses of the Qur’ān. Here also lies the contribution of Ibn ‘Abbās in understanding difficult words in the Qur’ān. One of his books which reached us is his *Kitāb Gharīb al-Qur’ān* (“*The Meanings of Difficult Words in the Qur’ān*”).

The third aspect is what is known by scholars only, verses dealing with the details of issues such as the philosophy of being, and the secrets of life. Many non-Muslim scholars become Muslims when they learn that many verses of the Qur’ān explain something which can only be understood fully in recent times, such as human embryonic development, the origin of the universe, deep seas and

internal waves, and the formation of clouds. There are many books written on this subject, such as:

Dr. Maurice Bucaille “*The Bible, The Qur’ān and Science, The Holy Scriptures Examined In The Light Of Modern Knowledge.*” It has been translated from French to Arabic, English, Indonesian, Persian, Turkish and German.

I.A. Ibrahim. *A Brief Illustrated Guide to Understanding Islam*. Houston: Darussalam, 1997. It is distributed free in many mosques and Islamic centres.

The fourth aspect is what is known by Allah Alone, called (*mutashābihāt*, ambiguous) (except, according to some scholars, if He will He reveals it to His chosen people), such as the meanings of the alphabetical letters in the beginning of some *surahs* (chapters) of the Qur’ān, such as A-L-M, H-M.

Ibn ‘Abbās’s Method of Interpretation is as follows:

1. Referring to the Qur’ān itself in finding the explanation of a particular verse, finding any indication whether it is general (*‘ām*), e.g. including all human beings, or all Muslims, or specific (*khāṣṣ*) where its application is restricted to certain special circumstance only; whether it is “free” (*muṭlaq*) from any conditions or circumstances, or “bound” (*muqayyad*) to special conditions or circumstances; whether the meaning is derived from its literal wording (*manṭūq*) or from what is understood (*mafḥūm*). For example, the following verse:

قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا
فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ (غافر: 11)

They will say: “Our Lord! You have made us to die twice, and you have given us life twice! Now we confess our sins, then is there any way to get out (of the Fire)? (Q. 40:11)

Ibn ‘Abbās gives his commentary of this verse, as follows: “You had been dead before Allah created you, and this is one death. Then He gave you life, and this is one life. Then He

makes you die, and you go back to the graves, and this is another death. Then He resurrects you in the Judgment Day, and this is another life. So, we have two deaths (and two lives), as Allah says:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ (البقرة: 28)

How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return (Q. 2:28)

2. Taking *asbāb al-nuzūl* (lit. “reasons of revelations”) into consideration. It is investigating the circumstances or particular events which lead to the revelation of particular verses of the Qur’ān. This science of the Qur’ān is extremely important to understand, “reasons” the verses were revealed. It could be in response to an event, or a general situation, or in response to a particular question, and other reasons, either known or unknown to us. Here are some examples:

- a. Ibn ‘Abbās wished to know whom among the Prophet’s wives referred to in the verse

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ
وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (التحریم: 4)

If you two turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes); but if you help one another against him, then verily, Allah is his mawlā (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers. (Q. 66:4)

Ibn ‘Abbās had a chance to ask ‘Umar about it when they performed *hajj* (pilgrimage) together, where ‘Umar told him that they were ‘Ā’ishah and Ḥafṣah. It is said that it took him

two years to ask ‘Umar, as he was hesitated because of his (‘Umar’s) dignity.

- b. Ibn ‘Abbās learned that verses dealing with the allegation that the Qur’ān was merely the story men of old were revealed in the case of al-Naḍr ibn al-Ḥārith. He was the main opponent of the authenticity of the Qur’ān as revelation from Allah. Ibn ‘Abbās said that people came to al-Naḍr ibn al-Ḥārith asking him what Prophet Muhammad *s.a.w.* had said. He answered: *“I saw him moving his lips, and what he said was nothing but the tales of the ancient, like what I have related to you of stories of past centuries.”* Al-Naḍr ibn al-Ḥārith had many tales and travel stories. He had heard the tales of Persian origin, like the story of Rostam, (the greatest Persian mythological hero, a Persian Hercules), and Prince Esfandiyar with whom Rostam engaged in a battle), and al-Naḍr ibn al-Ḥārith in turn related them to his people.

These verses are as follows:

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (القلم:15. المطففين:13).

*When Our Verses (of the Qur’ān) are recited to him,
he says: “Tales of the men of old!”*

(Q. 68:15; 83:13)

إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (الأنعام:25. الأنفال:31. المؤمنون:83. النمل:86)

“These are nothing but tales of the men of old”.

(Q. 6:25; 8:31; 23:83; 27:68)

قَالُوا أَسَاطِيرُ الْأَوَّلِينَ (النحل:24. الفرقان:5)

They say; “Tales of the men of old!” (Q. 16:24; 25:5)

مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (الأحقاف:17)

“This is nothing but the tales of the ancient” (Q.46:17)

(يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (الأنعام:25)

... the disbelievers say: “These are nothing but

tales of the men of old.” (Q. 6:25)

- c. Sometimes, several reasons where a particular verse was revealed, such as the following verse:

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ
مَا نَفَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (لقمان: 27)

And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise. (Q.31:27)

- The Quraysh people in rejecting the Qur’ān which the Prophet s.a.w. was reciting: “*Muḥammad’s talking will finish and he will soon go away.*” Others said: “Muhammad talked too much!” Then the above verse was revealed.
- Ibn ‘Abbās related that when the Prophet s.a.w. arrived at Madinah in his migration to that city, the Jews asked him about the Qur’ānic verse " [الاسراء: 85], meaning “... and of knowledge, you (Mankind) have been given only a little” (Q. 17:85), whereas they had been given the Torah containing Allah’s sayings and laws, and according to the Prophet, it explained everything. The Prophet said, that the Torah was “*a little among many* (قَلِيلٌ مِنْ كَثِيرٍ), meaning that there were still many things not mentioned in the Torah. Then the above verse was revealed.

The “words of Allah” in the above verse means Allah’s knowledge and the reality of things, as He had known things before He created it.

3. Ibn ‘Abbās sought commentary of reliable resources, such as the commentary from the Prophet himself, as well as his family and companions (*ṣaḥābah*). As mentioned earlier Ibn ‘Abbās was an extensive seeker of knowledge. He learned many hadiths of the Prophet through the *sahabah*, especially, his own cousin, ‘Ali ibn

Abī Ṭālib dealing with the commentary of the Qur'ān. He said: *“What I have learned about the tafsir (commentary of the Qur'ān) is from Ali ibn Abi Talib.”* When he was asked how he obtained so much knowledge, he said: *“بِلِسَانٍ سَوُولٍ وَقَلْبٍ عَقُولٍ”* *“With an inquisitive curious tongue, and with a discerning intelligent heart.”* He kept asking and kept remembering the answers of his questions.

4. His proficiency in high-ranking Arabic literature. The Qur'ān was revealed in eloquent Arabic language in wording as well as in meaning. Even in using some tribal languages, the words used are the eloquent, and familiar among them. Therefore, whenever we find any difficulty in understanding the meanings of particular words, we should refer to the eloquence of the expressions of the Arabs contemporary to the revelation of the Qur'ān. This is what Ibn 'Abbās did in this case. He referred to the eloquent and marvellous expression in pre-Islamic poetry and of people at that time. He was endowed with strong memory, that once he heard something important, such as poetry, he memorised it instantly. Although the dialect of the Quraysh tribe was dominant in the Qur'ān, many other dialects are also used, even some non-Arabic words were adopted in the Qur'ān. Due to this difference of tribal languages in the Qur'ān, not all of the *ṣahābah* knew the meanings of the words of the Qur'ān. Ibn 'Abbās explained them in this book *كِتَابُ غَرِيبِ الْقُرْآنِ* (*“The Meanings of Difficult Words in the Qur'ān”*). (CIVIC, 14.06.13)

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19. ABDULLAH IBN ‘ABBĀS (4)

Ibn ‘Abbas (d. 68/687) as a *mufasssīr* (commentator of the Qur’ān) there are two books attributed to him:

- (a) *Tanwīr al-Miqbās min Tafsīr Ibn Abbās* (تنوير المقياس من تفسير ابن عباس), also called “*Tafsīr Ibn Abbās*”. It was collected by Muhammad ibn Ya‘qūb al-Fīrūzābādī (d. 817/1414). However, recent evidence shows that: (1) this book had existed in 545 AH much earlier, long before al-Fīrūzābādī died, and (2) it is a concise version of Ibn al-Kalbi's *Tafsīr* by al-Dinawari where it contained the controversial *Isrā’īliyyāt* (Jewish legends).
- (b) *Tafsīr Ibn Abbās*, published by Dārul Fikr in Beirut, Lebanon. It is considered more authentic since its version's chain of narration goes back to the companion ‘Ali ibn Abī Ṭalḥah.

Another book which we shall deal with here is *كِتَابُ غَرِيبِ الْقُرْآنِ* (*Kitāb Gharīb al-Qur’ān*, Book on Difficult Words in the Qur’ān), edited by Dr. Ahmed Būlūt, Cairo, 1993. It contains 435 words in 51 tribal languages of the Arabs including some foreign words, such as: Hebrew (2 words), Syriac (5 words), Nabataean (11 words), Chinese (1 word), Persian (3 words), Coptic (3 words), Roman (2 words), Ethiopian (6 words), and Berber (1 word).

In his book Ibn ‘Abbas did not refer to lines of poetry as evidence of his interpretation of the meanings of the difficult words, as he did with Nāfi‘ ibn al-Azraq. The book was edited by Dr. Ahmad Būlūt, former Head of the Department of Arabic Language and Rhetoric, Faculty of Divine, Uludağ University, Bursa, Turkey. It was published for the first time in 1993, twenty years ago. The book was based on three manuscripts: (a) As‘ad Effendi’s manuscript, the most complete one; (b) ‘Āṭif Effendi’s manuscript, and (c) al-Zāhiriyyah manuscript, the least complete of the three.

The Qur’ān was revealed in the language of the Quraysh tribe which was the most eloquent one, called by the Qur’ān itself “clear Arabic” (بِلِسَانٍ عَرَبِيٍّ مُبِينٍ). However, there were many words it adopted

from other tribal languages, even from foreign languages. On the other hand, there were also some words of the Quraysh language which were not understood by other tribes. Ibn ‘Abbās explained the meanings of 124 words mentioned in the verses of the Qur’ān, namely, more than a quarter of the total number of words he explained in his book. Words from the language of the Hudhayl tribe was 52 in number, followed by that of Kinānah, 40 words.

Some examples of the words belonging to the Quraysh tribe explained by Ibn ‘Abbās are as follows:

1. The word **لَوَّاحَةٌ** (*lawwāḥah*), which means **حَرَّاقَةٌ** (burning) in the following verse:

وَمَا أَدْرَاكَ مَا سَقَرٌ. لَا تُبْقِي وَلَا تَذَرُ. **لَوَّاحَةٌ لِلْبَشَرِ** (المدثر: 26-29)

And what will make you know (exactly) what Hell-fire is?) It spare not (any sinner), nor does it leave (anything unburnt)! Burning and blackening the skins! (Q. 74:26-29)

This will be the condition of those who deny the revelation.

2. The word **السَّاقُ** (*al-sāq*), which means **الشَّدَّة** (hardship) in the following verse: **وَالْتَقَّتِ السَّاقُ بِالسَّاقِ** (القيامة: 29)

And one leg will be joined with another leg (shrouded) (Q. 75:29)

What is meant here by Ibn ‘Abbās is **الشَّدَّةُ بِالشَّدَّةِ**, “hardship upon hardship”, as pointed out by the Qur’ānic commentator al-Ṭabarī, as follows: “Or it may mean: hardship and distress will be joined with another hardship and distress (i.e., distress of death, and of the thought as to what is going to happen to him in the Hereafter.”

3. The word **زَمْهَرِيرًا** (*zamharīr*), which means **قَمَر** (moon) in the following verse:

مُنْكَئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا (الإنسان: 13)

Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise here is no sun no moon). (Q. 76:13)

4. The word (al-mu‘şirāt), which means سَحَاب (clouds) in the following verse: (النَّبَأُ: 14) وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

And We have sent down from the rainy clouds abundant water (Q. 78:14)

5. The word عَسْعَسَ (‘as‘asa), which means أَدْبَرَ (depart) in the following verse: (التَّكْوِيرُ: 17) وَاللَّيْلِ إِذَا عَسْعَسَ

And by the night as it departs (Q. 81:17)

The word عَسْعَسَ belongs to *al-addād* (words which have two opposite meanings), the approaching (the beginning) of the night and its departure (end), twilight, dawn and dusk (Rāghib al-Aṣḥfahānī, *Mufradāt*, sv. عَسْعَسَ). The use of “depart” as its meaning here, is because the verse is followed by (18) (وَالصُّبْحِ إِذَا تَنَفَّسَ) “And by the dawn as it brightens.” (Q. 81:18). The term تَنَفَّسَ literally means “to breathe”, so that the verse literally means, “By the dawn when it starts breathing,” as if it dies at night.

6. The word تَرَدَّى (*taraddā*), which means مَات (die) in the following verse: (اللَّيْلِ: 11) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

And what will his wealth avail him when he goes down (in destruction)? (Q. 92:11)

The word تَرَدَّى literally means “to fall, tumble; to decline, to fall off; to deteriorate”. Its root is رَدِيَ, “to perish”. This word “perish” is also used in English to mean “to die”.

7. The word إِمْرًا (*imran*), which means عَجَب (strange, weird) as in the following verse:

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا (الكهف: 71)

So they both proceeded [Prophet Moses and al-Khidr], till, when they embarked the ship he (al-Khidr) scuttled it.

(Moses) said: “Have you scuttled it in order to drown its people? Verily, you have committed a thing imra (a munkar-evil, bad dreadful thing)” (Q. 18:71)

The basic meaning of إِمْرًا is "dreadful, terrible thing".

Some words in the Qur’ān understood in the Quraysh language were slightly different from their basic meanings. In such case, the two meanings are applicable, although the dominant one is in the language of the Quraysh, as it was revealed in the Quraysh language. For example, the word حَرَج (ḥaraj) means: “narrowness, constriction, distress, anguish, difficulty”. But this word, according to Ibn ‘Abbas, means الشَّكَّ (“doubt, uncertainty”) in the Quraysh language in the following verses:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (الأنعام: 125)

And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky... (Q. 6:125)

By using the two meanings of حَرَج (ḥaraj) we can say that his breast is in doubt of the truth of Islam that makes it constricted, difficult to breath, as if he is climbing a mountain. The higher he goes the more he needs oxygen to breath, until he dies of lack of oxygen. This is a scientific interpretation of this verse.

The other verse runs as follows:

كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ (الأعراف: 2)
(This is a) Book (the Qur’ān) sent down to you (O Muhammad),
so let not your breast be narrow [be doubtful] therefrom, that you
warn thereby; and a reminder to the believers. (Q. 7:2)

The word حَرَج (ḥaraj) itself contains the sense of الشَّكَّ (“doubt, uncertainty”), such as the expression لَا يَرَى حَرَجًا مِنْهُ which means “he feels no hesitation about it.” Hesitation indicates doubt.

However, in another verse of the Qur'ān, Ibn 'Abbas was asked the meaning of the word حَرَج (ḥaraj) “constriction, distress, anguish, difficulty,” as follows:

... هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ
هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا ... (الحج:78)

He has chosen you (to convey his Message of Islamic Monotheism to mankind...) and has not laid upon you in religion any hardship. It is the religion of your father Ibrahim (Abraham). It is He Who has named you Muslims both before and in this (Qur'ān)... (Q. 78)

Ibn 'Abbas answered: “If you have difficulty in understanding the words of the Qur'ān, find it in poetry, because it is Arabic.” Then he called a Bedouin, and asked him: “What is حَرَج (ḥaraj)?” He answered: الضِّيق (“narrowness, anguish, distress, worry, weariness”). Ibn 'Abbas said to him “You are right.” So, here ḥaraj means “distress”, rather than “doubt”.

Before the Prophet emigrated to Madinah, formerly called “Yathrib”, there had been two dominant tribes fighting against each other for supremacy, the Aws and the Khazraj. When the Prophet emigrated to Madinah the term (līnah) meaning نَخْلَة (palm tree) belonging to the language of Aws tribe was used the verse (Q. 59:5), and the term يَذْهَبُوا meaning دَهَبُوا (they went) and يَنْفَضُّوا meaning يَذْهَبُوا (“they go away”) belonging the language of Khazraj tribe were used in the verse (Q. 62:11) and (Q. 63: 7).

When the Qur'ān related the story of Prophet Moses *a.s.* and that of Pharaoh it used the term الْيَمِّ coincided with the Coptic language used in Egypt at that time, meaning الْبَحْر (sea, large river), as in Q. 7:136; 20:39,97; 28: 7, 40; and 51:40)

When the Qur'ān talked about Mt. Sinai, it used the term طُور which was the Syriac word instead of جَبَل meaning “mountain”, as in the verse Q.2:63 and 93; 4:154; 19:52; 20:80; 28: 29, 40. Syriac was the mother-tongue of Prophet 'Īsā (Jesus) *a.s.*

The pre-Islamic Arabs in Arabia preferred sons to daughters. They were not happy when they had baby girls. When the Quraysh idolaters alleged that the angels were the daughters of Allah, whereas they had sons, the Qur'ān rejected it. It considered it unfair, using a Chinese word (and the only one used in the Qur'ān), which was not easy to pronounce, not nice to hear, and meant “strange and unfair”; a strange word for an unfair allegation. The verse runs as follows:

الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَى . تِلْكَ إِذًا قِسْمَةٌ ضِيزَى (النجم:22)

Is it for you the males and for Him the females? That indeed is a division most unfair (Q. 53:21-22)

Unfortunately, as there are many Chinese languages, we do not know which one among many Chinese languages meant by Ibn ‘Abbas. This reminds us of the statement of late Ahmad Deedat, may Allah bless him, when he said that the aborigines of Australia believed in the Oneness of God called *Atnatu* which means “the One who has no orifice, namely, the one who does not eat, does not need food to live.” Ahmad Deedat did not tell us which of the aboriginal languages the word *Atnatu* came from. In late 18th century there were between 350 and 750 aboriginal groupings and languages. At the start of the 21st century fewer than 150 indigenous languages remain, and all are highly endangered except roughly 20. (CIVIC, 21.06.13)

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20. MEANS AND OBJECTIVES

One of the prominent scholars in Islam in the 20th century was the late Shaykh Muhammad al- Ghazālī. He was born in Egypt on 22 September 1917 and died in Saudi Arabia on 9 May 1996 at the age of 78. Before he was born it was said that his father had seen al-Imam al-Ghazālī in his dream, and told him the he would have a son, and advised him to name him his name, al-Ghazālī. His father accepted the advice and called him “Muhammad al-Ghazālī” expecting a good omen with al-Imam al-Ghazālī.

Shaykh Muhammad al-Ghazālī was a scholar, an Islamic thinker *dā ‘iyah* (Islamic propagator) and a prolific writer. He was nicknamed *عَبْقَرِي الدَّعْوَةِ* (“the genius of Islamic call”) and *أَدِيبُ الدَّعْوَةِ* (“the man-of-letters of Islamic call”). His criticism towards his contemporary ruling regimes in Islamic world gave him troubles in Egypt as well as in Saudi Arabia. He wrote more than 50 books. One of his books is entitled *السُّنَّةُ النَّبَوِيَّةُ بَيْنَ أَهْلِ الْفِقْهِ .. وَ أَهْلِ الْحَدِيثِ* (“The Prophetic Sunnah between Experts of Fiqh and Experts of Hadith”). The book was very popular that it was reprinted seven times in the year it was published in 1989. One of many interesting topics in this book is entitled *وَسَائِلُ وَ غَايَاتُ* (“Means and Objectives”). He deals with what is changing and what is permanent in the field of *jihād* and *shūrā*.

Citing the *ḥadīth* of the Prophet s.a.w. that said: *أَنْتُمْ أَعْلَمُ بِأُمُورِ دُنْيَاكُمْ* (“You know better your worldly affairs”) he said that the worldly affairs belong to human efforts, Muslims as well as non-Muslims. Prophets sent by Allah were not to teach people crafts and skills, not as engineers or physicians. The core of their messages was to explain the beliefs, the acts of worship, morality and purifying the souls and the community. They propagated teachings which regulate human relations with their Lord, with their fellow human beings, and to make them ponder their return to their Lord as pious people.

There are other fields similar to those of worldly affairs dealing with freedom of movement, invention, and competition. They are the means which are inevitable to achieve the decided religious objectives, where the believers are left to find the way to achieve it, and where no obligatory laws are mentioned. For example, the obligatory prayer which has to be performed the way it was detailed by the law giver (Allah), and to be acted upon without addition or reduction.

On the other hand, *jihad* in fighting the enemy, although it is also obligatory, but its tools and regulations have no specific forms (models). With the change of weapons from swords and arrows to cannons and rockets, the old regulations also changed. *Ribāṭ al-khayl* ("steeds of war) would change into building airports and modern fortresses, establishing institutes of chemical, nuclear and astronomy sciences, etc. In the past man bought his own weapon by his own money. He took care of it, and trained himself with it. Whenever he heard the call to the battle-field, he went out walking or riding his horse specially trained for fighting. If he became martyred he would leave behind widows and orphans. If he was wounded, he himself had to bear the expense of his treatment. In such condition, the regulation of *ghanīmah* (booty, spoils of war) had to be applied, and its imposition is just. Many divine texts explain it and fix its shares.

Today conditions have radically changed. It is the state that recruits individuals in general. It feeds, clothes, and equips the enlisted young man with arms to be fully prepared to fight in the battlefield. It treats him if he is wounded, and if he died, it honours him and takes care of his family. As long as he lives he receives salary which could increase with the increase of his rank. This system of having regular forces has become an inevitable necessity. Defending the country can no longer be relied on volunteers or individual

conditions. Otherwise, this would make nations be trampled down in the crowd of the living and in the oppression of the strong.

With this new regulation the regulation dealing with spoils of war also changes completely. The state establishes new direction in punishing war criminals and treating the good and the bad. Based on this changing situation the Prophet *s.a.w.* divided the shares of the booty in the battle of Khaybar, one share for the infantry and two shares for the horse. The horse rider will have one share, so that he and his horse will have three shares of the booty. Abu Hanifah rejects this view citing another *hadith* stating that the horse rider will have two shares, and the infantry will have one share, and the horse as an animal will have nothing rather than two shares, while the infantry will have only one. However, Shaykh al-Ghazālī said this issue has been closed, as winning the war depends mostly on more sophisticated and accurate arms, such as armoured cruisers and planes. The principle laid down by the Prophet that the one who killed his enemy (in the battlefield) the booty will belong to him is also no longer applicable.

Allah says in the Qur'ān dealing with the booty, as follows:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ
يَوْمَ التَّلَقَّى الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (الأنفال: 41)

And know that whatever of war-booty that you may gain, verily, one-fifth of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger] (and also) the orphans, the needy and the wayfarer, if you have believed in Allah and in that which We sent down to our slave (Muhamad) on the Day of criterion (between right and wrong), the Day when the two forces met (in the battle of Badr); and Allah is Able to do all things. (Q. 8:41)

Then we may rashly say that falsehood cannot come to the Qur'ān from before it or behind it [as mentioned in Q. 41:42], and that its texts will remain forever, and nothing can abrogate it. We, then, wonder what this verse means. Shall we give four-fifth of the booty to the army and the remaining one-fifth to the rest of the recipients mentioned in the verse? Shaykh al-Ghazālī in this case leans to the view of Imam Malik that the one-fifth share in the booty is only one way, and the state is not incumbent to apply it, if it sees any benefit in other than that one-fifth. It has to be viewed in wider perspective.

Imam Malik based his view on the case where the Prophet unexpectedly divided the booty of the battle of Ḥunayn solely among freedmen which almost saddened his companions until he explained the wisdom behind it. Imam Malik also gave as evidence what the Caliph 'Umar ibn al-Khattab did with the conquered land. He refused to give the four-fifth of it to the conquerors, but gave them a portion from the tax imposed on it. The Muslim scholars in the mass consider this solution belonging to *al-maṣāliḥ al-mursalah* (public interests). There is no doubt, according to Shaykh al-Gazālī, that 'Umar's initiation was more reasonable and more significant in Islam and the Muslims.

Unlike ablution in which there is no room for individual opinion, the equipment of *jihad* and its means are not fixed or put in calculation, and therefore, reason is its main source. There is no objection to bring the most modern arms from the West or from the East, and there is no objection that we are trained by experts from any colour or faith; what remains is that to use them according to the rules of honour taught by Islam.

Like the *shūrā* (mutual consultation) which is a great principle, the means of its actualization and the application of its equipment

have not been fixed yet. Apparently, this is due to the difference of environments and cultural levels. We notice this case even in a nation with high civilization.

What is important is to fulfill the security and methods which render the *shūrā* a protected reality, so that individual despotism will disappear, and political paganism will die, and the right view will prevail without obstacle, and the qualified man will come forward without resentment.

But these cannot be achieved without faith and morality. The Islamic East had copied the Western democracy when it was in its low phase in its history: baffling forgery in elections, and political paganism took its way in the midst of a halo of false support of people. A number of Muslim rulers killed thousand people to achieve glory and to make their names hailed by people.

We have to clarify the difference between legal opposition and revolution which destroys the structure of the community, or between obligatory criticism and armed offence. Modern democracy considers opposition as part of general rule of the state. This opposition has a leader recognized, and with whom mutual understanding could be achieved without any restraint. The ruler is a human being, some would support him and others would oppose him, and none of the two deserves respect more than the other. This is what we are having in Australia, the ruler under Prime Minister Kevin Rudd of the Labor party, and the opposition is led by Tony Abbot of the Liberal party. Soon, we shall have an election to decide which of the two parties wins the election.

This view of al-Ghazālī is very close to the teachings of the rightly guided caliphs. ‘Ali ibn Abī Ṭālib, for example, did not attack those who opposed him, but he said to them: “Keep your opinion if you wish on condition not to create confusion and not to spill blood.”

So, this great man ‘Ali wanted a creative opposition, not a destructive one, and he did not consider the opposition against him as *munkar* (reprehensible). He said to the Khawārij (those who opposed and abandoned him): “Be as you like to be, between you and me is that no blood spill, no engagement in highway robbery, and no injustice commitment. Otherwise, I would declare war against you.” So, any opposition against the ruler does not constitute fighting it, unless it poses a threat to the country. Ibn ‘Umar narrated that the Prophet said: *"Whoever carries arms against us is not one of us"* (Reported by . Aḥmad)

Shaykh al-Ghazālī asked this rhetorical question: “Is fighting Islam under the pretext of fighting extremism a kind of democracy?” He said that there are rulers in the Arab and Muslim world who extremely hate what Allah has revealed, and become furious if they see a girl covering her head and her shoulders, and reject angrily any outcry to cancel the rules brought by the imperialist world when it occupied their countries. He asked: “Is it democracy, or an extension of the old humiliation and Crusade attack on the Muslim world?” There were rulers among them who wanted to kill people in the name of people, and to bury freedom in the name of freedom. This case reminds me of the old Arabic proverb: *يَبْنِي قَصْرًا وَ يَهْدِمُ مِصْرًا* (“He builds a palace, but he destroys a city”)

Shaykh Muḥammad al-Ghazālī expressed this view 24 years ago in 1989. What he wanted to say is that Islam is not a static and rigid religion, as some would claim, but a dynamic one. However, those who misunderstand it will become extreme, and act contrary to the spirit of its teachings. (CIVIC, 28June, 13)

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