

The Wisdom behind the Divine Islamic Teachings: Confronting the False Images of Islamic Teachings

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Abstract

Abstract: This study aimed to shed light on some issues addressed by Islamic teachings that have been misinterpreted by non-Muslims. The researcher employed a descriptive-analytical approach. This research clarifies these issues and concludes that negative media portrayals have presented a distorted image of Islam, thus necessitating clarification of the facts. Among the recommendations is the importance of explaining the Islamic perspective on these issues under discussion. Muslim scholars are urged to undertake this challenging task in this era of modernity, globalization, and Westernization.

Keywords: Islam, Islamic Teachings, Misconceptions, Modernity and Globalization, Contemporary.

Theoretical Framework of the Research

This preliminary section includes several points: the importance of the research, its objectives, the research problem, previous studies related to the research, and an introduction to the research. First: The importance of the research lies in its connection to the validity of Islamic teachings, which are lessons from God Almighty to all Muslims. Clarifying these matters and affirming their validity is sufficient proof of their illiteracy.

Second: Research Objectives: To mention some of the Islamic teachings found in the Prophet's biography and the Holy Quran. Many non-Muslims have misunderstood this information, or received it in a distorted form. Therefore, this study aims to clarify the wisdom behind these Islamic teachings. Third: The research problem lies in the following question: Why do we find fierce attacks on Islam and Muslims, and why do they target others with different ideas? Fourth: Previous studies related to the research, to the best of my knowledge, are numerous and constantly evolving. However, this did not prevent the researcher from offering an overview of this aspect. Fifth: Introduction: The research is divided into several chapters, then into sections, then 1, 2, etc. This can be found in the research details.

Chapter One: The Confrontation of the False Images of Islam

Section One: Obstacles on the Way of Muslims:

The capabilities possessed by Islam were not absent from many western scholars and orientalist's

who put the groundwork for the method to deal with the Islamic world and the Muslims. They tried to obliterate their portrait and put obstacles on the road of benefiting from globalization. It requires a lot of thinking on the manner of overcoming it. ⁽¹⁾

Accusing Muslims of Aggressiveness Towards the Others:

There is not space enough to mention the many names, but the most distinct and the more serious was: Bernard Lewis, dean of the orientalist's in his books in general and his last book in particular: «The Crisis of Islam» and before that: «Where is the Mistake: the Western Influence and Middle East Reactions». Lewis preceded Samuel Huntington, author of “Clash of Civilization” and published his book “Cultures in Struggle” upon which Samuel Huntington totally depended. The most dangerous thing Bernard Lewis mentioned was granting the description of eternity on the Muslim's aggressive look to others and the infatuation with despotism and naturism. And in that, it may be he thoroughly knew the Jewish concept towards others (Lewis is of Jewish origin) ⁽²⁾ The Attempt to Distort the Islamic Values: Many westerners see the problem not in the behavior of some Muslims or their strictness, of what is attributed to them of violence and the fabricated terrorism, which might have been the product of reaction on the penetration from the west itself. But the problem, in their view, is in the values of Islam itself, which develop and generate these phenomena. It does not accept the western democratic values and the capitalist system at which history ended according to their allegations «Fukuyama: End of History» and is considered the only standard to judge the world.

Section Two: The Attempt to Distort The Islamic Values:

The Islamic values with some writers and western intellectuals are enemies of freedom, democracy and humanity. They try to take the world back to the eras of savagery and despotism. Therefore it is difficult but rather impossible to co-exist with Islam. It must be confronted, uproot it and plant new substitutes, systems, culture, politics, economic system, ruling systems. It is not necessary for the new systems to be democratic. It would be suffice of them to be enemies of Islam, share of its followers. Their plans must be saturated with the terms of the western accusations to the Islamic values.

(A) Accusing the Values of Manufacturing Extremism and Terrorism: ⁽³⁾

For all that, the era of contemporary globalization had to associate sternly with the distortion of the Islamic values and accuse it of making extremism, terrorism, violence, and human enmity. Then make the psychological barricades to exhaust the Muslims, paralyze the call movement, and frighten from anything Islamic. Extremism and terrorism are present all over the world. Perhaps the most important reasons for it is the social injustice, despotism, economic preference,

¹ See The Book : The Muslims Mission in the Era of Globalization, by Researchand Studies center Ministry of Awqaf an Islamic Affairs, Doha, 2004 p (680)

² See : op, Cit, p (680))

³ For More illustration you can read the Book : Al-saahab iyd Al-erhabfi Dho Al-fiqh Al-Islami, by : Dr. Rushdi Shahatah, Al-askandariy, 2008, p (181-229)

and culture penetration. ⁽⁴⁾ It is present all over the world: Christians, Buddhists, and Jews, on the level of self and of others. But it was not attributed to any religion, although the slogans of the rightist parties in many countries are religious; except for the Muslims; and this alone is enough indication, because drawing a frightful portrait of Islam and distorting the Muslims, and placing all their establishments among the category of terrorism, is, in fact, blockading the extension of the religious values, paralyzing the movement of the Muslim and making the world a ghost house of terror. ⁽⁵⁾

(B) A Summary of Universal Religious Ideals:

Each prophet, the Truth he came to teach, rather than his own importance. Each concentrate over and again the same things as taught in his Truth or Way. Differences appear in regard to concepts of God or Final Source. Differences in ideas about creation and the role of the universe, but on fundamental principles of life and character, the great Masters were extraordinarily in agreement. It is a lamentable fact, however, that the original teachings of some of these Masters were distorted and reversed by their respective followers resulting in the disagreement by the critical human opinion today of such misrepresentations. The following may be said to have been the Universal Truths taught by the great Masters and Prophets of all religions: -The Unity of the Supreme Being. -. (C) The efforts of Man for his union with his Creator—the final truth of every religion. -The Interdependence and Brotherhood of All Men. 4- Love and Service to Fellow Man; Not Domination or Attempted Power over him. -Non-Violence and abhorrence for War or Killing. -Help—Not Exploitation—of the Weak and Backward. -Purity of Life and Motive -Simplicity and Few Possessions; True Riches and True Happiness are within. -Achievement of Man of the higher states of life. The Immortality of the Soul. ⁽⁶⁾ The capabilities possessed by Islam were not absent from many western scholars and orientalist's who put the groundwork for the method ⁽⁷⁾, this research is designed to deal with certain aspects of Islam which have been forgotten by some Muslims and distorted by practically all others. An effort will be made here to

⁴ Here are examples for a nation who like the peace and the best for their peoples see it: NINE WORLD FAITHS: 1. HINDUISM: "Men gifted with intelligence should always treat others as they themselves wish to be treated." 2. BUDDHISM: "In five ways should a clansman minister to his friends and familiars: by generosity, courtesy and benevolence, by treating them as he treats himself, and by being as good as his word." 3-TAOISM "Regard your neighbor's gain as your own gain, and regard your neighbors' loss as your own loss." 4-CONFUCIANISM: "What you do not want done to yourself, do not do to others." 5-SHINTOISM: "Life itself is to be surrendered gladly in the service of the Lord." 6-ZOROASTRIANISM: "I strive to recognize thee, O Mazda, creator of all things, through the holy spirit." 7-JUDAISM: "Thou shalt love thy neighbor as thyself." 8-CHRISTIANITY: "All things whatsoever ye would that men should do to you, do ye even so unto them." 9-ISLAM: "No one of you is a believer until he loves for his brother what he loves for himself." from the book: Islam It's contemporary By: Professor. Illahmud Brewi, without date and other, p (v-v11-viii).

⁵ Research and Studies centre, op. cit, p (681-82)

⁶ See the Book: Islam Its Contermporaryby: Professor: Illahmud Brelvi; p (vi)

⁷ See the book: The Muslim Mission in The Era of Globalization, prepared by: Research and Studies Center, Minister of Awqaf & Islamic Affairs, Doha, (640) 2004

present these aspects in their true light and clear picture. In so doing. There is no attempt to be apologetic, for Islam needs no apology. Nor is there any intention to appease, condemn, or flatter anybody, because Islam does not tolerate such things but commands a straightforward course of thought as well as deed. The purpose, therefore, is to find out the truth about these aspects, present it afresh to the non-Muslim mind, and let everybody see and decide for himself, like intelligent, responsible rational beings.

Section Three: False links To The Teaching of Islam ⁽⁸⁾:

1. Muslims living in the Western World or familiar with the Western literature are often confronted with surprising inquiries and shocking remarks made by some Westerners. Questions of the "Holy War", the "Anti-Jesus Islam", The day of Judgment, The Terrorism, Giving Zakah (Support of needy) The Fasting month of Ramadan, Belief in Al-Qudar (Fate), The Family in Islam, "Polygamy", "Divorce", "Status of Women in Islam", and so on, are the most frequent ones. And it is in the service of truth, and for the sake of the honest people among those innocent and misinformed inquirers, that the attempt is made to examine these questions briefly.
2. The distinction of humanism in Islam; No doubt there are several religion ⁽⁹⁾, doctrines and philosophies that care for human welfare and happiness, They even declare and boast of being humanistic, however, the common defect in all these religions and doctrines is that they did not inclusively comprehend mankind by perceived only a certain aspect of man neglecting the other aspects in spite of their importance for his existence, therefore, they wronged man in the name of maintaining human happiness. ⁽¹⁰⁾ Allah (Exalted He) distinguished humans with many qualities. The Holy Quran reads: {We have honored the sons of Adam by providing them transport on land and sea, giving them for sustenance, things good and pure, and conferring on them special favors above a great part of Our Creation} ⁽¹¹⁾ Among these honors is to make Man as a vicegerent on Earth ⁽¹²⁾ and endow him with the freedom to enjoy its good things and to invest them for the benefit of his life in this world and in the Hereafter. In other words, he has to maintain the Earth, develop it and establish justice on it. God created all humans from a single source; i.e. dust, and caused them to multiply from a single male and female ⁽¹³⁾. Therefore, the Prophet said that "there is no superiority of an Arab above non-Arab, or vice versa, and there is no superiority of a red person over a black one, or vice versa, except with piety, This concept, however, differs from the

⁸ See the book: Silent no more, by: PaulFindley (Member of congress for 22 years, (p;151) fourth pr, 2003

⁹ See: I llahmud, op,cit .(1 and above.)

¹⁰ See the Book: General Chracteristics of Islam by; Dr. Yusuf Al-Qaradawi Cairo, Egypt without date and other, p (91)

¹¹ Surah al-Isra, verse no (70). قال تعالى (وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا)

¹² See: the interpretation of the verse no(70) in the book of Tafesser Ibn Kasser vol. no2.p145

¹³ قال تعالى (إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ)، سورة آل عمران، الآية (59).

exaggerated concept of absolute equality ⁽¹⁴⁾. Among the favors conferred on man is creating him in the best mold ⁽¹⁵⁾ and commanding his parents to give him a good name and celebrate his birth. Islam also made it compulsory for his parents to educate him well, to prepare him to attain felicity in the temporary life and in the Eternal one. Islam also conferred on him many rights from his community. ⁽¹⁶⁾

Section Four: the Attitude of the Muslim Community Towards Other Communities: ⁽¹⁷⁾

1. Dialogue Across Religions. Some people of various religions may hesitate to participate in "dialogues between religions" believing that this kind of dialogue means subjecting one's religion to be questioned by the others, or to giving up parts of their religion. This assumption is not true, simply because this dialogue is not actually between the religions, but between their representatives or followers. In general, dialogue ⁽¹⁸⁾ under this name could mean.
2. Mutual acknowledgement of each other's religion being a true religion. This kind of acknowledgement is usually rejected by the missionary religions such as Christianity and Islam because. If they accept that, why do they waste effort and money to invite the others to their own religion? Perhaps any mutual effort to promote both religions together undergoes this type of dialogue. -Mutual acknowledgement of the right of each other's religion to exist and to exert some effort to find peaceful ways for coexistence and to develop cooperation in the fields of mutual interests. Islam certainly encourages this kind of dialogue. -Each party trying to persuade the others with their own religion. believing that their religion is the one that secures felicity in both lives for humanity. If we look carefully at the efforts of God's messengers (peace and blessing be upon them all), we find that their efforts are nothing but initiation of this kind of dialogue the best environment for preaching, because minds are usually It is their duty, as well as the duty of all preachers. Dialogue is at peace and are more ready to comprehend the other party's opinion and evidences ⁽¹⁹⁾.
3. Spontaneous or casual dialogue, which is built into the daily life activities where the participants represent ideal examples of their religions by their words, deeds and demeanor. Sometimes, organizations of Human Rights affiliated with the UN raise legal and political issues, which contradict the principles of the UN itself. For example, they interfere in some of the national laws, which have been chosen by the majority and are applied locally. There is no doubt that the motives

¹⁴ (قال رسول الله صلى الله عليه وسلم: لا فضل لعربي ولا لعجمي على عربي، ولا لأبيض على أسود، ولا لأسود على أبيض، إلا بالتقوى، شرح الطحاوية، بالرقم (361).

¹⁵ Holy Quraan 95: 4.

¹⁶ Al-Anani pp. Sieny, Political education.

¹⁷ For more illustration see the book: General characteristics of Islam, Qaradawi p(345and above)

¹⁸ See: The Book :Controversial Questions about Islam and comments by Dr. Saeed Ismaeel, 2012l p(57)

¹⁹ See the books in to Arabic: Al-mad-dhakhal to Dawah, Dr. Muhammad Al-bayanoni, pr04, 2004, p(165) And see :Al-dawah Alislamih, Professor Muhammad Zeen p(271)

of most of the members of these organizations are good. However, their sincere over enthusiasm leads to issuing resolutions that violate the rights of the majority of some nations to decide what is good for them, in this life against some cultures, violating the very freedom of these nations, or even in the Hereafter. These resolutions are sometimes misused which have voluntarily chosen to become members of the UN, These resolutions are only recommendations based on personal, or semi-personal, opinions, which could be eventually useful, or eventually harmful. However. Islam encourages any effort to help the oppressed, including non-Muslims ⁽²⁰⁾ but not provisions based on race or faith in this case Allah (Almightily) say "There shall be no compulsion in (acceptance of) the religion, the right course has become clear from the wrong. So whoever disbelieves in taught and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is hearing and knowing) ⁽²¹⁾.

Chapter Two: The War (Named Jihad) ⁽²²⁾

Section One: It is only to Defeat Enemies, "for Sack of Self-Defense":

Was Islam spread at the point of sword? Was the Muslim emblem "The Qur'an or the sword?" Were the Muslims imperialist and after mundane power or loot? Some people like to think about that in affirmative terms; some others in the negative, and some are undecided, perplexed and reluctant. But where does the Qur'an stand? What does the history of Muhammad reveal in this connection? It is certainly imperative on every honest person who has respect for truth and human dignity to find out for himself, and to reveal his findings to others. The Qur'an makes it clear that, whether we want it or not, war is a necessity of existence, a fact of life, so long as there exist in the world injustice, oppression, capricious ambitions, and arbitrary claims. This may sound strange. But is it not a matter of historical record that humanity-from the early dawn of history up till now-has suffered from local, civil and global wars? And is it not also a fact that, more often than not, victorious allies settle their disputes over their gains and the status of their defeated enemies through wars and threats of war? Even today humanity lives under constant fear and buzzes of war over many hot spots in the world. Could God overlook these facts of life? Or could the Qur'an fail to deal with the matter in a realistic and effective manner? Certainly not! And that is why Islam has recognized war as a lawful and justifiable course for self-defense and restoration of justice, freedom and peace. The Qur'an says: Fighting is prescribed for you, and you dislike it. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. God knows, and you know not ⁽²³⁾ And

²⁰ Sieny, Muslim and non-Muslim pp.41-42.

²¹ قال تعالى (لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ) Surah Al-Baqarah, verse no(256)

²² Jihad: To struggle to the utmost of one's capacity, a war that is waged solely in the name of Allah against those who practice oppression as enemies of Islam, a war that is waged to spread Islam without compelling others to convert to Islam. It is wrong to use "a Holy War" term, since such a term is originally & historically associated with the Crusades. ²³ (قال تعالى: كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ) Surah Al-Baqarah. Verse (216)

did not God check one set of people by means of another, the earth would indeed be full of mischief: But God is Full of bounty to all the worlds ⁽²⁴⁾. And did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques in which the name of God is commemorated in abundant measure ⁽²⁵⁾, Although realistic in its approach, Islam never tolerates aggression from its own side or from any other side, nor does it entertain aggressive wars or the initiation of aggressive wars. ⁽²⁶⁾ Muslims are commanded by God not to begin hostilities, or embark on any act of aggression, or violate any rights of others. In addition to what has been already said in the previous chapter, some particular verses of the Qur'an are of significant bearing. God says: Fight in the cause of God those who fight you, and do not transgress limits (begin not hostility): For God loves not transgressors. And slay them wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, God is Forgiving, Most Merciful. And fight them on until there is no more persecution or oppression, and there prevail justice and faith in God; but if they cease, let there be no hostility except to those who practice oppression ⁽²⁷⁾, War is not an objective of Islam nor is it the normal course of Muslims. It is only the last resort and is used under the most extraordinary circumstances when all other measures fail. This is the actual status of war in Islam. Islam is the religion of peace: its meaning is peace; one of God's names is peace; the daily greetings of Muslims and angels are peace; paradise is the house of peace, the adjective 'Muslim' means Peaceful. Peace is the nature, the meaning, the emblem and the objective of Islam. Every being is entitled to enjoy the peace of Islam and the kindness of the peaceful Muslims, regardless of religious or geographical or racial considerations, so long as there is no aggression against Islam or the Muslims. If non-Muslims are peaceful with the Muslims or even indifferent to Islam, there can be no ground or justification to declare war on them. There is no such thing as religious war to force Islam on non-Muslims, because if Islam does not emerge from deep convictions, from within, it is not acceptable to God, nor can it help its professor. If there is any religion or constitution to guarantee peaceful freedom of religion and forbid compulsion in religion, it is Islam, and Islam alone ⁽²⁸⁾. The disenchanted at Medina as well as by the raids organized from Mecca. They were driven to a point where they could not stand any more persecution and threats. Their families were separated from them by force. Their properties were confiscated. Their blood was shed. They were forced to leave their dear hometown in three waves of migration: two to Abyssinia and one to

²⁴ (قال تعالى وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ): Surah Al-Baqarah, verse no(251)
²⁵ (قال تعالى وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْذَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ): Surah Al-Haj verse no(40)

²⁶ See the book: Altrbia Alamiyahfi Alislam, by: Dr. Abd Allah Ibn Halvan, Damascus, 2007 p(27-30)

²⁷ (قال تعالى وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ، وَقَاتِلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجَكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَكُمْ فِيهِ فَإِنْ قَاتَلَكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ {191/2} فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {192/2} وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ) Surah Al-Baqarah, versse no(190-193)

²⁸ See: The Book of Quran Tafsser (Interpretation of Ibn Khather, vol.no (1) pno (126-127))

Medina. They endured for over thirteen years. With the new tactics of the Meccan enemies there was no course for the Muslims except to await their final annihilation in a plural massacre or defend themselves against oppression and persecution. At this very period, the Divine revelation came to the Prophet allowing the Muslims to wage Jihad against those who encroached upon them as well as to defend themselves. It must have been a paradox, Islam came to assure them of dignity and strength, freedom and security, and to ally them with God the Supreme Source of goodness and help, power and peace. Yet, here they were helpless and anxious, threatened and terrified. Islam commissioned them to establish peace, to enjoin the right and forbid the wrong, to support the oppressed and emancipate the subjugated, and to prove how reliable and helpful to His servants God is. But how could they do that, if they themselves were oppressed, subjugated to terror and projected to helplessness? What perplexed them most of all was that the Qur'an had been silent on the matter, and had given them no specific instructions as to what to do. Their perplexity did not last long, and God relieved their grief by a Divine resolution to solve their problems and those of any who might find themselves in a similar situation. Here is how God words His resolution: Verily God will defend those who believe: Verily God loves not any that is a traitor to faith or shows ingratitude. To those against whom war is made, permission is given (to fight), because they are wronged; and verily, God is Most Powerful for their aid; (they are) those who have been expelled from their homes in defiance of right, (for no cause) except that they say: 'Our Lord is God'. Did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure. God will certainly aid those who aid His (cause); for verily God is full of strength, Exalted in Might, (Able to enforce His Will). (They are) those who, if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid the wrong. With God rests the end (and decision) of all affairs ⁽²⁹⁾ with this permission from God there was no more persecution or oppression to be inflicted on the Muslims. There was resistance from their side to restore tranquility, to regain their peace and freedom, to reunite with their families and take back their belongings. There were battles and wars with the malicious in fiddles who flagrantly denied the Muslims peace and freedom. But never was there any aggression from the Muslim side, or any destruction of homes, crops, supplies, etc., or any killing of non-fighting children, women, elders and disabled people. The Muslims observed these rules and remained within the limits of God. That was something which had never been experienced before nor has been experienced after. It was under these circumstances that the Muslims had to fight, and it was with these principles and instructions of God that they in the end achieved decisive victories. ⁽³⁰⁾ Islam considers all life forms as sacred. It particularly emphasizes the sanctity of human life. Allah says in

29 (قال تعالى : إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ، أُوْدُنَ الَّذِينَ يَقَاتِلُونَ فِي سَبِيلِ اللَّهِ عَلَيْهِمْ زُكُوتٌ وَمَا يُدْفَعُ فِي سَبِيلِ اللَّهِ وَلَئِنْ كُنْتُمْ فِي شَكٍّ مِنْهُمْ فَمَنْ لَكُمْ بِهِ أَنْ تَقَاتِلَ أَوْ تُصَلُّوا أَوْ تُزَكُّوا أَوْ تُنْفِقُوا فَاذْكُرُوا أَنَّ اللَّهَ هُوَ مُدْفِعُ النَّاسِ عَنْ أَيْدِيهِمْ وَأَنْتُمْ أَنْتُمْ الْغَالِبُونَ {39/22} الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بَغِيرَ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتْ صَوَامِعُ وَبَيْعٌ وَصُلُواتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {40/22} الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ غَافِقُهُ الْأُمُورِ) Surah Al-hajj, verses no (38-42)

³⁰ See The Book: Tafsser Al-Qran Alkharem, vol.2 Ibn kather, interpretation of the verses no: above mentioned.

the Qur'an: {forbidden to be killed soul which Allah has ⁽³¹⁾ orbidden [to be killed] except by right} _[legal] Allah says: {Whoever kills a soul for a soul or for corruption in the land – it is as if he had slain all mankind. And whoever saves one – it is as if he had saved mankind entirely.} [done] Such is the value of a single human life that God equates the taking of even one human life with killing all of humanity it is important to understand that in Islam, war is only permitted in specific and dire circumstances. It is despised and only permitted as a last resort when all other attempts at peace have been made. It keeps warfare at a level of mercy and respect for the enemy such as none other has been able to reach. The Prophet (ﷺ), sometimes had to fight for the mere survival of his mission, but once security was ensured, he immediately reverted to peace and diplomacy. In legal retribution for murder, that requiring the death penalty.

Section Two: The Citizenship and Religious Multiplicity in Islam:

Islam has experienced multiplicity in its first political unit in Medina. It was a confederation, which was composed of different races (tribes of the Medinite Supporters, tribes of the Meccan Immigrants and the Jews) and different religions (Islam, Judaism and polytheism). Islam certainly takes care of the rights of the individuals and the groups, whether they are a majority or a minority, and it balances between them in a way that secures for each what it deserves. Islam takes care of all people, whether they belong to the majority or the minority, but each group according to its respective importance. In decision-making, it grants the majority a special weight in the public affairs, where multiplicity is not possible and standardization is indispensable. This is so because the majority's rights outweigh the minority's rights. In fact, the term, which was used by the Muslim states, "Zimmi, (protected person by Muslims)" refers to only a part of the term "minority" today. The term Zimmi (protected person) is based on the difference of religion only ⁽³²⁾, while the term minority is based on race, language or religion, etc. However, in their internal affairs, such as in institutionalized belief and worship, and in individual civil rights, Islam grants the minority its appropriate rights within the boundaries of its constitutional principles. It is noteworthy that among the duties of the non-Muslim citizen spaying what was called jizyah (poll tax or capitation) you can say protection tax. For the benefit of the community that he belonged to and enjoyed its services. As for the Muslim citizen he has to pay zakaah from his wealth for the needy and the community. Today's taxes of different sorts actually include both what was called jizyah and the zakaah. In fact, the jizyah is imposed only on those who are considered to be fighters, but children, women, and the insane are exempted according to all Islamic jurists. And many Muslim scholars exempted the poor, old men, the blind, those who are chronically ill. clergymen, and farmers who do not usually fight (Although, Islam acknowledges ⁽³³⁾ the special rights of the majority, it emphasizes the rights of the minority ⁽³⁴⁾. Prophet Muhammad

³¹ (وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ قَالَ تَعَالَى (151) Surah ALanaam,

³² IbnHisham 2: 107-108.

³³ See for more illustration: Ismaeel, IbnTaimiyah, as Siyassah, op, cit, pp. 119-130; Ibn al-Qayyim, Ahkam op, cit, pp. 40-50.

³⁴ See the Book: Fiqh of Muslim Minorities by: Dr. Qaradawi p(139)

said: Whoever causes injustice to a non-Muslim citizen or resident or disdains him or over-burdens him or takes from him things without his consent, I shall be the defendant of the mistreated" ⁽³⁵⁾ It is because of this principle, which was implemented by the Muslim rulers in general, that Christianity and Judaism not only survived, but also flourished in the Middle East throughout the Muslim reigns. India is another example where Muslims governed for about seven centuries, but never compelled any one to embrace Islam. No wonder that the majority of the Indians maintained their Hindu religion. It is also true that the Muslim armies have never reached the Far East, such as Indonesia and Malaysia, but the majority of these nations became Muslims.

Chapter Three: The Reason Behind the Polygamy (Plurality of Wives) in Islam

Section One: About the Meaning of Polygamy:

Strictly speaking, polygamy means the plurality of mates. More specifically, if a man has more than one wife at the same time, this is called polygamy. But since the average common reader makes no distinction between the two terms, they will be used here interchangeably. When we say polygamy in this context, it actually means polygamy in the proper sense of the term. On the other hand, if a woman has more than one mate, it is called polyandry. If it is a mixture of men and women, it is a group or communal marriage. These three basic types of plural marriage have been more or less practiced by different societies in different ages under different circumstances. The most common pattern is polygamy; yet it is still necessarily limited to a very small minority of any given population for various reasons. This is the only pattern permitted by Islam. The other two, plurality of husbands (polyandry) and group marriages are absolutely forbidden in Islam. However, it is not correct that Judaism and Christianity have always been monogamous or categorically opposed to polygamy, not even today. We are informed by some prominent Jewish scholars, ⁽³⁶⁾ that polygynous Jewish immigrants cause the Israeli housing authorities a great deal of both difficulty and embarrassment. The position of the Christian Mormons is well known. So is the view of Afro-Asian bishops who prefer polygamy to infidelity, fornication, and mate swapping, so we can ask our selves, why dose Islam permit polygamy? In the contrast to Islam <One will not find a limit for number of wives in the Jewish Talmud or Christian Bible. Cording to this scriptures there no limit to how many women a man may marry. There fore ,polygamy is not something exclusive to Islam but was practiced by early Christians and Jews, at a time when men were permitted an unlimited number of wives ,Islam limited the number to maximum of four, It give a man permission to marry two, three or four women on condition that, he deal with all of them equitably benevolently and justly, as indicated by Allah's statement (But if you fear that you will not be just then marry only one ⁽³⁷⁾ Turning to the case of Islam we find many people in the Western world who think that a Muslim is a man who is possessed

³⁵ Sunana buDawood: alKharaj; al-"asqalani vol.: 12: 270-2.

³⁶ See. Goitein (pp. 184-185) from: the book: Islam in Focus, By :Hammudah AbdAlati, p (195)

³⁷ (قال تعالى وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْبَيْتِ أَنِ قَانِكُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْلُوا فَوَاجِدَةً) Surah Alnessa verse
no(4)

by physical passions and himself in possession of a number of wives and concubines, limited or unlimited. Many more among these people show a feeling of surprise when they see a Muslim with one wife or a Muslim who is unmarried. They believe that the Muslim is at full liberty to shift from one wife or a number of wives to another, and that this is as easy as shifting from one apartment to another, or even as changing one's suit. This attitude is aggravated partly by sensational motion pictures and cheap paperback stories, and partly by the irresponsible behavior of some Muslim individuals. The inevitable result of this situation is that stationary barriers have more of millions of people from seeing the brilliant lights of Islam and its social philosophy. And it is for such people that an attempt will be made to discuss the question from the Muslim point of view, after which anybody is free to draw his own conclusions. Polygamy as such has been practiced throughout human history. It was practiced by prophets like Abraham, Jacob, David, Solomon, etc.; by kings and governors; by common people of the East and the West in ancient and modern times alike ⁽³⁸⁾. Even today, it is practiced among Muslims and non-Muslims of the East and the West in various forms, some of which are legal and some illegal and hypocritical; some in secret and some in public. It does not require much search to find out where and how a great number of married people maintain private mistresses, or stock spare sweethearts, or frequent their beloved ones, or simply go around with other women, protected by common law.

Section Two: About Wisdom of Muhammad Prophet Life Marriage:

Whether moralists like it or not, the point remains that polygamy is in practice and it can be seen everywhere and found in all ages of history. The fact that Muhammad was the most dominant figure in these events and the center around which they revolved, and that most of his marriages took place during this particular period is an extremely interesting phenomenon. It invites the serious attention of historians, sociologists, legislators, psychologists, etc. It cannot be interpreted simply in terms of physical attractions and lustful passions. -Muhammad lived a most simple, austere, and modest life. During the day he was the busiest man of his era as he was Head of State, Chief Justice, Commander-in-Chief, Instructor, etc., all at once. At night he was the most devoted man. He used to stay one to two-thirds of every night vigilant in prayers and meditation ⁽³⁹⁾. His furniture consisted of mats, jugs, blankets and such simple things, although. He was the king and sovereign of Arabia ⁽⁴⁰⁾. His life was so severe and austere that his wives once pressed him for worldly comforts but they never had any ⁽⁴¹⁾: Obviously, that was not the life of a lustful and passionate man. -The wives he took were all

³⁸ See The Book: Islam In Focus By: Hammuda Abd Alati. Awqaf and Islamic Affairs 2002, p(195-205)

³⁹ (قال تعالى إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِي اللَّيْلِ وَنِصْفَهُ وَثُلَاثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَوْ أَنَّ تَخْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَءُوا اللَّهَ قُرْآنًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) : Surah A; Mzamil, verse no (20)

⁴⁰ See: The Book, Faqh Alseerah DR., Muhammad Al-bottip (112)

⁴¹ (قال تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعْتَدُونَهَا فَمَنْ غَفَرَهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا) : Surah Al-ahzab, verse no(49)

widows or divorced with the exception of one minor girl, Aishah. None of these widowed and divorced wives was particularly known for physical charms or beauties. Some of them were senior to him in age, and practically all of them sought his hand and shelter, or were presented to him as gifts but he took them as legal wives ⁽⁴²⁾. This is the general background of the Prophet's marriages, and it can never give any impressions that these marriages were in response to physical needs or biological pressures. It is inconceivable to think that he maintained so large a number of Wives because of personal designs -or physical wants. Anyone, a friend (or'a foe), who doubts the moral integrity or the spiritual excellence of Muhammad on account of his marriages has to find satisfactory explanations of questions like these: Why did he start his first marriage at the age of 25 after having had no association with any female? Why did he choose a twice-widowed older lady who was 15 years senior to him? Why did he remain with her only until her death when he was over fifty? Why did he accept all those helpless widows and divorcees who possessed no particular appealing qualities? Why did he lead such an austere and hard life, when he could have had an easy and comfortable course? Why did he contract most of his marriages in the busiest five years in his life, when his mission and career were at stake? How could he manage to be what he was, if the harem life or passions overtook him? There are many other points that can be raised. The matter is not so simple as to be interpreted in terms of manly love and desire for women. It calls for a serious and honest consideration. Reviewing the marriages of Muhammad individually one does not fail to find the actual reasons behind these marriages. They may be classified as follows: -The Prophet came to the world as an ideal model for mankind, and so he was in all aspects of his life. Marriage in particular is a striking illustration. He was the kindest husband, the most loving and cherish able partner. He had to undertake all stages of human experience and moral test. He lived with one wife and with more than one, with the old and the young, with the widow and the divorcee, with the pleasant and the temperamental, with the renowned and the humble; but in all cases he was the pattern of kindness and consolation. He was designated to experience all these variant aspects of human behavior. For him this could not have been a physical pleasure; it was a moral trial as well as a human task, and a hard one, too. ⁽⁴³⁾ -The Prophet came to establish morality and assure every Muslim of security, protection, moral integrity and a decent life. His mission was put to the test in his life and did not stay in the stationary form of theory. As usual, he took the hardest part and did his share in the most inconvenient manner. Wars and persecutions burdened the Muslims with many widows, orphans and divorcees. They had to be protected and maintained by the Muslim men. It was his practice to help these women get resettled by marriage to his companions. Some women were rejected by the companions and some others sought his personal patronage and protection. Realizing fully their conditions and sacrifices for the cause of Islam, he had to do something to relieve them. One course of relief was to take them as his own wives and accept the challenge of heavy liabilities. So he did and maintained more than one wife at a time which was no fun or easy course. He had to take part in the rehabilitation of those

⁴² The Book of Tafasser Ibn Kather, Vol. (5-6)(59) Cairo Al-maktabh Tofiqiya (For more explanation see)

⁴³ See, The Book: The life of prophet Muhammad, Al-dar alaalamiyah for books, p(21)

widows, orphans and divorcees because he could not ask his companions to do things which he himself was not prepared to do or participate in. These women were trusts of the Muslims and had to be kept jointly. What he did, then, was his share of responsibility, and as always his share was the largest and heaviest. That is why he had more than one wife, and had more wives than any of his companions. ⁽⁴⁴⁾ -There were many war prisoners captured by the Muslims and entitled to security and protection. They were not killed or denied any right, human or physical. On the contrary, they were helped to settle down through legal marriages to Muslims instead of being taken as concubines and common mistresses. That also was another moral burden on the Muslims and had to be shouldered jointly as a common responsibility. Here, again, Muhammad carried his share and took some responsibilities by marrying two of those captives. -The Prophet contracted some of his marriages for sociopolitical reasons. His principal concern was the future of Islam. He was most interested in strengthening the Muslims by all bonds. That is why he married the minor daughter of Abu Baker, his First Successor, and the daughter of Umar, his Second Successor. It was by his marriage to Juwairiah that he gained the support for Islam of the whole clan of Bani al-Mustaliq and their allied tribes. It was through marriage to Safiyah that he neutralized a great section of the hostile Jews of Arabia. By accepting Mary the Copt from Egypt as his wife, he formed a political alliance with a king of great magnitude. ⁽⁴⁵⁾

Chapter Four: The Concept of the Marriage and Divorce in Islam

Section One: Concerning Marriage:

One of the most distorted concepts of Islam is the real meaning of marriage. In addition to the brief statement made earlier in this survey, a few more remarks may be useful. Marriage in Islam is not a business deal negotiated by two partners, nor is it a secular contract whereby material benefits and obligations are evaluated in contrast to one another. It is something solemn, something sacred, and it would be erroneous to define it in simply physical or material and secular terms. Moral charity, spiritual elevation, social integrity, human stability, peace and mercy constitute the major elements of marriage. It is a contract to which God Himself is the First Witness and the First Party; it is concluded in His Name, in obedience to Him and according to His ordinances. It is a decent human companionship, authorized and supervised by God. It is a Sign of His blessings and abundant mercy as He clearly says in the Qur'an ⁽⁴⁶⁾ (30:21). It is evident, therefore, that marriage in Islam is a means of permanent relationship and continuous harmony not only between man and woman but also between those and God. It is also clear that when two Muslims negotiate a marriage contract, they have every intention to make it a lasting success, for good or for bad, for better or for worse. To insure

⁴⁴ See: The Book: The life of prophet Muhammad, op cit, p(55)

⁴⁵ See the Book: Sahabiyat Hol Al-rasoul by: Muhammad Al-Masri Abo Amar, maktah Al-safa for publishing, 2005, p(60-70)

⁴⁶ (قال تعالى: وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ) Surah Alroom, verse no(21)

this result, Islam has laid down certain regulations to give every possible assurance that marriage will serve its purpose fully. Among these regulations are the following: The two parties should acquire a fair knowledge of each other in a way that does not involve any immoral or deceptive and exploitative behavior. Man in particular is exhorted to choose his female partner on the basis of her permanent values, i.e., religious devotion, moral integrity, character, etc., and not on the basis of her wealth or family prestige or mere physical attractions. Woman is given the right to make sure that the proposing man is a suitable match, worthy of her respect and love, and capable of making her happy. On this ground, she may reject the proposal of a man whom she finds below her level or unfit, because this may hinder the fulfillment of her obligations as a wife and may even break her would-be marriage. Woman has a right to demand a dowry from her suitor according to her standards and also according to his means. If she wishes to disregard this right and accept him with a little or no dowry, she may do so. The injunction of dowry on man is to assure the woman that she is wanted, needed, and that the man is prepared and willing to undertake his responsibilities, financially and otherwise. Dowry is also a symbolic gesture indicating that the woman will be secure, and that the man is not looking for any material gains as his motive for entering the marriage. It draws the clear lines between what each party should expect and not expect of the other. Marriage should be made public and celebrated in a most joyful manner. The free consent of both parties is an essential condition without which marriage is not valid. Every marriage, in order to be legal, must be witnessed by two adult men or one man and two women. Also it is highly recommended to register such a marriage in official documents. Complete maintenance of the wife is the husband's duty. She is entitled to that by virtue of marriage. If she happens to have any property or possessions, that will be hers before and after marriage; the husband has no right whatsoever to any portion or share of his wife's property. ⁽⁴⁷⁾ This is to restrict marriage to its noble purposes and disentangle it from all unworthy objectives. With all these measures, it can be seen that Islam has given all possible assurances to make marriage a happy companionship and a solid foundation of continuous harmony and permanent peace. ⁽⁴⁸⁾ But in view of the fact that human behavior is changeable and sometimes unpredictable, Islam takes a realistic outlook on life and makes allowances for all unexpected events. Marriage, as has been said, has decent and noble purposes which must be fulfilled. Islam does not accept or recognize any marriage which is not functional and effective. There can be no nominal or idle marriage. There must be a successful marriage or no marriage at all. Marriage is too solemn a contract to be stationary or non-effective. So if it does not serve its purpose or function properly, it may be terminated by divorce with conservation of all rights of the parties concerned. This is because there is no point in keeping a nominal and worthless contract, and to save human kind from being tied by vows which cannot be honored. In applying divorce to such a difficult situation, Islamic Law requires that it should be agreed upon by both parties, and grants each of them the right of seeking divorce. It does not confine the right of divorce to the man only or to the woman alone. Both can exercise this right. If either one of the two

⁴⁷ (قال رسول الله صلى الله عليه وسلم: لا نكاح إلا بولي أو فتح الباري) Al-Boukhari Hadith no(4834)

⁴⁸ See the Book: Al-nehaia, AlBidayah, Ibn Hoshamp: (75=80)

parties does not feel secure or happy with the other who arbitrarily refuses to grant divorce, and if the demand of divorce is found justifiable, the court must intervene and help the wronged party to obtain a divorce ⁽⁴⁹⁾. It is the duty of the Law administrators to see to it that all rights are preserved and that harm is minimized. After the divorce takes place, there is a waiting period normally three to twelve months during which the divorcee is completely supported and maintained by her former husband, you can see meaning of verses concerning the divorce. ⁽⁵⁰⁾ She cannot marry another man before the expiration of this period. The waiting period is another chance for both to reconsider their attitudes in a more serious manner and deliberate on the reflections of their separation. If they desire during that period to reunite, they are permitted to do so. In fact, they are encouraged to reunite because separation in this way usually helps them appreciate one another more. When the waiting period expires, the divorcee is free to marry another man. They are no longer obligated to one another. Should there be a reunion between the divorcee and her former husband, their marriage will be just like a fresh one. If their relations do not improve, they can resort to the same solution of divorce, after which they may reunite by a new marriage in case they so desire. But if this second reunion does not succeed, then a final divorce may be applied. By allowing divorce in the first place, Islam declares its policy that it cannot tolerate unhappy, cold and stagnant marriages which are much more harmful than divorce. By making it twice, one after the other, with the choice of the parties to reunite, it offers every conceivable chance to make marriage effective and purposeful. Here, Islam is prepared to tackle all kinds of problems and cope with all situations. It does not endanger marriage by allowing divorce. On the contrary, it insures it by the very same measure, for the wrong person would know that the wronged one can free himself or herself from injustice and harm by divorce. By realizing that marriage is binding only as long as it is functional and successful, both parties would do their utmost to make their marriage fulfilling before doing anything that might affect the continuance of marriage. It makes each party careful in choosing the other partner before marriage and in treating that partner afterwards.

Section Two: Concerning Divorce:

When Islam makes divorce obtainable by mutual consent or by the intervention of the court on behalf of the wronged party, it stands firmly on guard for morality and human dignity. It does not force a person to suffer the injustice and harm of an unfaithful partner ⁽⁵¹⁾. It does not drive people to immorality and indecency. It tells them this: either you live together legally and happily or else you separate in a dignified and decent way. What is morally and humanly most remarkable about Islam in this respect is that it does not force any person to lower his or her dignity and degrade his morality just to obtain a divorce. It is not necessary for a Muslim to "separate" from his or her partner some years before divorce can be granted. Nor is the granting of divorce conditional on adultery.

⁴⁹ See the Book: Discover Islam, by Al-Jumuah Staff, Riyadh, 2003, p(70-77)

⁵⁰ (قال تعالى: الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ) Surah Al-Baqara ,verse no (229)

⁵¹ See the book: Asusol Al-mnhaj Aleslami, by Abd rahman Al-aebid, Saudi, (496)

"Separation" as endorsed by many systems can and certainly does involve immoral and indecent actions. In case of "separation" of this kind the person can neither enjoy his rights nor fulfill his obligations of marriage. He or she is officially married, but how much does he enjoy married life? He is tied as tightly as can be, yet he is loose that no restrictions can affect him. He cannot get a divorce or remarry, but is there any legal limit to his scope of extramarital relationships? He can move with whomever he likes unchecked and unrestricted. These are things which happen every day and need no elaboration. "Separation" of this kind might help someone to finally get a divorce, but how costly it is to morality and how high the price is for society to pay! This is something that Islam can never accept or endorse, because it would violate the whole system of moral values which Islam cherishes. Considering the case of adultery and its endorsement by some systems as a basis for divorce, we can only say this: it is so humiliating to human dignity and detrimental to morality that a person should commit adultery or pretend to have committed it to obtain a divorce. The viewpoint of Islam on adultery has been already stated above. What happens, however, in most cases is this: people are not divorced because they have committed adultery or pretend to have committed it, but they commit adultery or pretend it in order to obtain divorce decrees, which are not granted otherwise. What a reverse and disgraceful course in human relations! This is the stand of Islam on the matter. If divorce has to be obtained as a last resort, it must be granted with dignity and due respect. When Islam is applied to married life, there will be no room for "separation" or "adultery" as bases for divorce. Nor will there be that easy Hollywood-type divorce, which sprang as an extreme reaction to an extreme rigidity. Any system dealing with human nature has to be realistic and moderate, making allowances for all circumstances with preparedness to cope with all conditions. Else, it would be self-destructive and groundless, a state of which Islam is absolutely free.⁽⁵²⁾ One final remark will conclude this discussion. In virtually every known society and religion, there are ways to terminate any marriage. The divorce rates in the industrialized world are rapidly rising and divorce laws are increasingly liberalized. However, divorce in Islam remains a remarkable moral act.⁽⁵³⁾ Mates are commanded by God to be kind and patient and are reminded of how one may dislike something in one's mate in which God has placed much good and virtue. They are assured -of God's help if they mean well and stay together. But if they must part by divorce, it is to be sought without intent of injury or harm. If they part gracefully and honorably, God assures them of enrichment of His all-reaching bounty. The whole marital context, from beginning to end, is centered around and oriented to the belief in God. The verses dealing with divorce are not dry-legal stipulations; they commence and conclude with moral exhortations of a high order. The moral commitments of the parties extend far beyond the divorce date. Indeed, the entire question is so incorporated into a highly moral system that divorce is rightly regarded as a moral act in the main. When the Islamic marriage, which is based on the said regulations and governed by the said precautions, does not function properly, there must be some very serious

⁵² (قال تعالى وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَغْلِهَا يُشْرُكًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {128/4} وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوا كَالْمِغْلَقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {129/4} وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا) Surah Al-nesa, verses no(129-130)

⁵³ See Tafsser Ibn Kather, vol (1, vese no129 & above)

obstacles in the way, something that cannot be overcome by reconciliation. In a situation like this, divorce is applicable. However, it is the last resort because it is described by the Prophet as the most detestable of all lawful things in the sight of God. But before taking this final and desperate step, some attempts must be made in the following order: the two parties involved must try to settle their disputes and solve their problems between themselves. If they fail, two arbitrators, one from the husband's relations and the other from the wife's, must be commissioned to try to make peace between them and settle their differences. If this attempt also fails, divorce might be applied.

Section Three: Human Relations in the Islam Towards Other:

Whoever rejects Islam as a way to salvation in the Hereafter but is not hostile to Islam or the Muslims, Islam encourages Muslims to deal with him or her kindly. It also encourages them to cooperate with him or her to achieve mutual benefits and prosperity in the temporary (worldly) life, provided that this cooperation does not endanger the Muslims' fate in the Hereafter. Allah says: {O Mankind, We have created you from a male and a female, and made you into nations and tribes that you may know each other (in cooperation with and competition). Verily, the best of you with Allah is the most pious⁽⁵⁴⁾ this verse emphasizes two facts:

- Part of the differences between people is a natural disposition granted by God to stimulate interaction between them and to facilitate competition. However, the real criterion of success is achieved by complying with the commands of Allah.
- Regardless of some differences, including the difference in faith, there are countless similarities and mutual interests and benefits to be shared with and co-operate for, in order to secure happiness for all, at least in this temporary life, The basic rule of the relationship between Muslims and non-Muslims is plainly stated in the following verses: {Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion. Verily Allah loves those who are just and fair. It is only as regards as those who fought you on account of your religion and have driven you out of your homes, and helped to drive you out that Allah forbid you to take them as guardians...} ⁽⁵⁵⁾

Section Four: Muslims Believe in Jesus and what Quran Saying about Him:

Muslims respect and revere Jesus (peace be upon him). They consider him one of the greatest of God's messengers to mankind The Qur'an confirms his virgin birth⁽⁵⁶⁾, and a chapter of the Qur'an is entitled 'Mary am (Mary). The Qur'an describes the birth of Jesus as follows: (Remember) when the angels

⁵⁴ قال تعالى (يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ) Surah Alhograti, verse (13). قال تعالى (لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ) {8/60} إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

⁵⁵ Surah Almomtahanh, verses no (8-9)

⁵⁶ See the Book: Abrief I illustratedguide to understand Islam DAT1997, the web site of this Book, [www.ISLAM-GUIDE.COM,P\(57\)](http://www.ISLAM-GUIDE.COM,P(57))

said: "O Mary, God gives you good news of a word from Him (God), whose name is the Messiah Jesus, son of Mary, revered in this world and the Hereafter, and one of those brought near (to God). He will speak to the people from his cradle and as a man, and he is of the righteous." She said: "My Lord, how can I have a child when no mortal has touched me?" He said: "So (it will be). God creates what He wills. If He decrees a thing, He says to it only, "Be!" and it is." Jesus was born ⁽⁵⁷⁾ miraculously by the command of God which had brought Adam into being without a father. God has said: (The case of Jesus with God is like the case of Adam. He created him from dust, and then He said to him, "Be!" and he came into being.) (Qur'an, 3:59) During his prophetic mission, Jesus performed many miracles. God tells us that Jesus said: Wheel Di Maslina Believe she I have come to you with a sign from your Lord. I make for you the shape of a bird out of clay. I breathe into it, and it becomes a bird by God's permission I heal the blind from birth and the leper. And I bring the dead to life by God's permission. And I tell you what you eat and what you store in your houses."⁽⁵⁸⁾ Muslims believe that Jesus was not crucified. It was the plan of God to Him. And the likeness of Jesus was put over another of Jesus' enemies to crucify him, but God saved him and raised him. Jesus' enemies took this man and crucified him, thinking that he was Jesus. God has said: They said: "We killed the Messiah Jesus, son of Mary, the messenger of God."

They did not kill him, nor did they crucify him, but the likeness of him was put on another man (and they killed that man) ⁽⁵⁹⁾ doctrine of the belief in one God, brought by earlier prophets, but Neither Muhammad nor Jesus came to change the basic The Aqsa Mosque in Jerusalem. ⁽⁶⁰⁾

Section Five: Conclusion: Consist of, the Findings and Recommendation & References:

Finding, we must never rely on second hand information... May Allah guide us to the truth we need which help Muslim to do something for his religion, we must ask what are Muslim intellectuals, doing for sake of Islam these days? We like more Islamic activities for modern-day humanity, we may lost the Creed of Islam because of Rapid Secularism, modernization Westernization which are continuing to spread around the globe. recommendation we need more for talking the problems that facing and concern to contemporary Muslim, unless do something we lose him, also we need to say more to other telling them that: Islam considers all life forms as sacred... reverted to peace and diplomacy, We would now like our readers to ask themselves what they think are the reasons for all the propaganda and misinformation currently being perpetuated about Islam. If Islam was just another false religion that made no sense, would so many feel a need to invent so many falsehoods about it?

⁵⁷ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقْتُ لَكُمْ مِنَ الطَّيْرِ طَيْرًا فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْإِبْرَصَ وَأُخْبِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأَنْبِئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {49/3} وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأَجَلَ لَكُمْ بَعْضَ الَّذِي حَرَّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَهُ قَالَ تَعَالَى (49-50) Surah Alimran, Verses no (49-50) ⁵⁸ قَالَ تَعَالَى (وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِمَّنْ لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا ابْتِغَاءَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا) (157) Surah Al-nisa, Verse no (157) ⁵⁹

⁶⁰ See the Book, Al-enjeel Alaahed Algadid, al-markz al aalami, Egypt, Cairo, 2005p (151)

The reason is merely that the ultimate truth of Islam stands on unshakeable ground, and that its basic fundamental belief in the oneness of Allah is above reproach.

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