

**THE TRUTH ABOUT THE  
MESSENGER'S SUNNAH IN THE  
QUR'AN**

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## **THE TRUTH ABOUT THE MESSENGER'S SUNNAH IN THE QUR'AN**

Today, the most necessary lesson that Muslims need to learn is their religion of Islam. According to their faith, bowing down, prostrating, uttering slogans, and chants filled with jubilations of *Allahu Akbar* – Allah is the Greatest - are not the only requirements that are necessary for their success. Rather, they need to be fully engaged in their religion by sincerely adapting the meaning of ‘righteousness, which is to perform all their actions in a positive manner. That is what Allah Has clarified in His Holy Book’s clear verses when saying “And who speaks better than he who calls to Allah while he himself does good, and says: I am sure of those who submit?[1]” .

Allah, addressed His Messenger (peace be upon him – hereafter PBUH), through the Divine Speech and Revelation and the Messengers’ assignment was to convey the Message to mankind. The Messenger’s task was to carry the Message of Islam knowing that he is a

human being of Allah's creation. He was chosen by Allah, the Almighty to convey the Message of Islam to all of mankind. The Messenger also knew that the Divine Law applied to him in this world and in the hereafter as it applies to all people. Similarly, he knew that he will live for a period of time and will die, and then he will be brought back to life on the Day of Resurrection. There, he will stand before Allah on the Day of Judgment as all people will stand before Allah. He also announced to the public that they must not take him as being half a god who deserves to be worshipped, and who is a shareholder with Allah in His dominion and rule.

Since he is a Messenger of Allah, he has been assigned to inform people of Allah's Book while explaining the purpose and wisdom of its verses. He will convey the Divine Message in a manner, which leads them to benefit and maintain a better lifestyle so that they will have a dignified life, which is filled with the light of security, stability, and peace. This glorious opportunity can only be obtained by following and applying Allah's Book and all that it contains, including its legislation and instructions. Allah ordains "Say: "I am only a human being like you. It is revealed to me that your God is One

God, therefore whoever wishes to reach Allah (before death) let him do improve deeds (the soul's cleansing) and let him not associate anyone with Him in the worship of his Lord[2]" Allah also ordered the Messenger to convey to the people while clarifying to them that his authority is inferior to that of Allah. Allah says:

1. "Say, "I have no power to benefit or protect myself, except by the Will of Allah. If I had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe[3]." Allah, the Almighty, also makes it clear to people that Islam is not limited to prayers and performances of certain ritual worships. Rather, Islam contains specific laws and methodologies that organize man's worldly life so that he does not go astray and does not suffer because of it. On the other hand, Islam allows people to avoid the punishment of the Hereafter on the Day of Judgment. Allah says:

2. “Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, ‘needy’ travelers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in ‘the heat of’ battle. It is they who are true ‘in faith’, and it is they who are mindful of Allah.[4]”.

It goes on to state that the verses of the Qur’an are clarifying the objective of the Message by illustrating the roadmap for the human lifestyle. Allah says “And seek the Abode of the Hereafter in that which Allah has given you, and do not forget your portion of this world (too). Bestow (give without expecting anything in return) as Allah has bestowed on you and do not seek (cause) mischief in the earth. Surely Allah does not love the mischief-makers.[5]”

After that, the characteristics of the believers have been outlined as Allah says: “Successful indeed are the believers; those who humble themselves in prayer, those who avoid idle talk, those who pay alms-tax, and those who guard their chastity except with their wives or those ‘bondwomen’ in their possession, for then they are free from blame. Nevertheless, whoever seeks beyond that are the transgressor. The believers are also those who are true to their trusts and covenants, and those who are ‘properly’ observant of their prayers. These are the ones who will be awarded. Who will inherit al-Firdaus. They will abide therein eternally”[6] .

Indeed, the verses of the Qur’an continued explaining the characteristics of the believers in the following verses, in which Allah says: “But he has not broken through the difficult pass. And what can make you know what is [breaking through] the difficult pass? It is the freeing of a slave or feeding on a day of severe hunger an orphan of near relationship, or a needy person in misery. And then being among those who believed and advised one another to patience and advised one another to compassion.[7]”

These verses specify some of the believers' conditions in relation to their characteristics of having good behavior by following the Message of Islam. In addition to that, Allah Has made the biography of His Messenger to be filled with many examples of highly ethical behaviors, which are essential components of cultural competence. This is evident in his dealings with people, and this is the true meaning of his tradition (Sunnah), which is to formulate the Muslim's personality and behavior. The Messenger would practice his Sunnah on the ground in all his activities and associations with all people to demonstrate that it is his honorable biography and true Sunnah in life. Therefore, Allah commanded him to invite Muslims to follow his actual tradition as a Sunnah. Allah, Glory be to Him, says: "Say (O Prophet): "If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful[8]".

Therefore, as mentioned in the noble verses above, Muslims must follow the biography of the Messenger, which is limited to the practical method of his life. They must adopt it as their consecrated and scientific roadmap. If a Muslim abandons the attributes of the believers while



also not believing in Islamic monotheism and not following the Sunnah of the Messenger, which Allah Has laid out for people, they will become derelict in their life[i].

Similarly, if a Muslim does not follow the Messenger's method and does not apply his law, then that believer's Islam will be diminished and his faith will be weakened. As a result, on the Day of Resurrection, his account will be, as Allah places in his judgment and fairness, in an imbalanced scheme. On that day, people will be asked whether they followed the Qur'an by adhering to and maintaining the terms of their covenant with Allah as they chose Islam as their religion and became satisfied with all its conditions.

Allah and His Messenger bear witness to the application of the Islamic method and legislation in one's worldly life. Thus, anyone who breaches his covenant with Allah, will not be benefitted or be assisted by any intercessor, neither his mother, nor his father, nor his brothers. Allah says: "But when the deafening cry shall be sounded, on the Day when each man shall flee from his brother, and his mother and his father; and his consort and his children, on that Day

each will be occupied with his own business, making him oblivious of all save himself.[9]”

Let peace and tranquility be upon anyone who follows the guidance by following Allah’s Book - the Qur’an. The Sunnah of the Prophet is not the sayings of the slanderers against the Messenger that is based on narrations, propaganda, and rumors that were composed of human thoughts. It is shameful to the followers of these rumors to accept such fictions wrongfully attributed to the Messenger without having any support, justification, or evidence. Their explicit mistake is that they do not refer to the Qur’an and its verses that were uttered by the Messenger of Allah (PBUH) and recited to them, such as the following Allah’s verses:

“Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide.[10]” Add that, Allah says:

1. “Allah, there is no god but He-- He will most certainly gather you together on the

resurrection day, there is no doubt in it; and who is more true in word than Allah?[11]”

2. “And (as for) those who believe and do good, We will make them enter into gardens beneath which rivers flow, to abide therein forever; (it is) a promise of Allah, true (indeed), and who is truer of a word than Allah?[12]”
3. “These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact (hadith), after Allah and His portents, will they believe?[13]” .

The above-cited verse, as well as those aforementioned, makes all the slanders against the Messenger null and void. They are limited to narrations and gossips wrongly declared by people to be called hadiths and attributed to the Messenger (PBUH). The slanderous statements uttered by some of Allah’s servants against His Messenger are incredible, unreliable, unrecognizable, and invalidated in Allah’s verses. Allah’s Book unexceptionally rejected their slander and rumors in the books of heritage. Thus, rumors and distortions compiled in the heritage books to represent the religion of Islam are

based on narrations and propaganda nullified by Allah, thus, Muslims must consider them baseless and worthless. Allah says: “Say (O Prophet): “If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful.[14]”

The Prophet (PBUH) invites people to follow him in what Allah Has revealed to him of clear verses that teach them everything regarding legislation, recommendations, and the ideal method of their lifestyle. By learning and applying these guidelines, they will not go astray. Narrators use many methods to deceive people, including chronicles concerning life in this world. However, these chronicles will cause them to experience a miserable situation in the next life. Allah, Glory be to Him, calls people to have righteousness and promises fulfilled, so that to live in a good life in this world, and be rewarded in the Hereafter, with the best reward of paradise to whoever falls in the following categories:

1. Do good deeds
2. Believes in Allah, His Book, and His Messenger
3. Follows the Divine approach in the Qur’an
4. Translates his morals in dealing with people, and
5. Adheres to the application of the Divine laws.

Allah deposited in the Messenger's personality the values of virtue, high morality, and mercy as the foundation of his behavior. As a result, Allah made His Messenger the best role model and example for the Muslims so that they are required to follow in his footsteps as outlined in his biography. They are following him with what Allah placed in his personality of the values of virtue, morals, and mercy, which were founded in his behavior as Allah described in the Qur'an when saying "And most surely you are on a high level of morality[15]", while also adding this to His other statement "And We have not sent you but as a Mercy for the Worlds[16]"

- ❖ Whom do you think Has already deposited a lofty upbringing, virtuous values, and noble morals in the personality of the Messenger?
- ❖ Is that not Allah, the Almighty? then,
- ❖ Who else was qualified to carry Allah's Message to people?.

Since He illustrated the best behavior for mankind, Prophet Mohammad (PBUH) was the most honorable candidate to be a role model for Muslims. His dealings

with both his relatives and strangers were based on kindness, assuring words, forgiveness, mercifulness, and excellence. That is what he demonstrated in front of minorities, poor, and helpless people. Allah, Glory be to Him, tells us some of the successful people's attributes by saying:" (Those believers who, in their Prayers, humble themselves; who avoid whatever is vain and frivolous, who observe Charity payment - Zakah; who strictly guard their private parts save from their wives, or those whom their right hands possess; for with regard to them they are free from blame. As for those who seek beyond that, they are transgressors; those who are true to their trusts and their covenants, and who guard their Prayers.[17]" .

Then, Allah relates a statement which highlights the Prophet's characteristics as described in the Qur'an by Allah saying: "The true servants of the Merciful One are those who walk on the earth gently and when the foolish ones address them, they simply say: "Peace to you"; who spend the night prostrating themselves before their Lord and standing; who entreat: "Our Lord! Ward off from us the chastisement of Hell, for its chastisement, is one that clings. Verily it is a wretched abode and resting-place. (The true servants of the Merciful One are) those who are

neither extravagant nor niggardly in their spending but keep the golden mean between the two; who invoke no other deity along with Allah, nor take any life - which Allah has forbidden - save justly; who do not commit unlawful sexual intercourse - and whoso does that shall meet its penalty[18]”

Next, Allah to comprehensively complete the explanation description about the Messenger and his followers’ characteristics says: “And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous. Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace. Abiding eternally therein. Good is the settlement and residence.[19]”.

After that, Allah recounts a number of the good characteristics, which He assigned to the Messenger to convey and recommending to be performed by action which is as follows:

1. “To each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.”
2. “See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.”
3. “Set not up with Allah any other *ilah* (god), (O man)! (This verse is addressed to Prophet Muhammad (PBUH), but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).”
4. “And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.”
5. “And lower unto them the wing of submission and humility through mercy,



and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."

6. "Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance."
7. "And give to the kindred his due and to the *Miskin* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift **27**. Verily, spendthrifts are brothers of the *Shayatin* (devils), and the *Shaitan* (Devil - Satan) is ever ungrateful to his Lord."
8. "And if you (O Muhammad (PBUH) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind

word (i.e. Allah will give me and I shall give you).”

9. “And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.”
10. “Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.”
11. “And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.”
12. “And come not near to the unlawful sexual intercourse. Verily, it is a *Fahishah* [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).”
13. “And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the

authority [(to demand *Qisas*, Law of Equality in punishment or to forgive, or to take *Diya* (blood money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer only). Verily, he is helped (by the Islamic law).”

14. “And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.”
15. “And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.”
16. “And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).

17. “And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.”
18. “All the bad aspects of these (the above mentioned things) are hateful to your Lord.
19. “This is (part) of *Al-Hikmah* (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad (PBUH)). And set not up with Allah any other *ilah* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy).”
20. “Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed[20].”

Among the Divine instructions that Allah Gave to His Messenger by following the examples of morality in the Qur'an and its faith are the omens that Allah stated: “And those who avoid the major sins and immoralities, and when they are angry, they forgive. And those who have

responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend. And those who, when tyranny strikes them, defend themselves. And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers. And whoever avenges himself after having been wronged - those have not upon them any cause [for blame]. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment. And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.[21]”.

Allah also says in the Qur’an “Good and evil are not equal. Repel (evil) with what is best, and you will see that the one you had mutual enmity with him will turn as if he were a close friend.[22]” In addition, Allah says: “Why (will they) not (be blamed)? Whoever fulfills his pledge and fears Allah, then, Allah loves those who are lawful to Allah - God-fearing.[23]” Furthermore, Allah addresses His Messenger by saying: “O you who believe! If you

obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.[24]”

Allah, Glory be to Him, commands His faithful Messenger to inform people of the importance of trust, while judging with justice among themselves. This leads them to demonstrate the following:

1. to be upright in societies
2. to obtain their order easily
3. to have peace prevailing among people’s egos, and
4. to return other’s rights from the oppressor to the op[25]pressed. In this regard, Allah says: “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing”[26].

Allah wants people to live in peace and security by exchanging greetings enveloped with peace and prayers among themselves[i]. By exchanging these peace-making words, peoples’ hearts come closer together, and then, their souls reconcile and stay in harmony. Allah

commands that type of greetings by saying: “And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.[27]”

In addition to the aforementioned Divine sermons and commandments along with the wisdom, these words contain and carry for people the guidelines that will have an internal reform regarding their conditions and will simultaneously achieve their security and stability. Allah says to the believers by saying: “Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is well aware of all that you do.[28]” .

Allah, Glory be to Him, directs His Messenger to inform and teach people the peaceful method of having dialogue among themselves so that souls do not quarrel. Instead, their hearts will be filled with affection and tolerance. Allah says: “Allah does not love the public utterance of

hurtful speech except by one who has been wronged. And Allah is All-Hearing, All-Knowing.[29]”

Allah warns people from making any form of mischief and corruption in the land. Instead, Allah commands them to preserve the land’s reform and reconstruction, for the sake of social development, by extracting from it what is beneficial for people. Allah also ordains everyone to contribute to achieving security and stability. This would lead all people to live a productive and dignified lifestyle. Their condition will not be disturbed with fear and worry about the unknowns of tomorrow.

Rather, people would live in peace and tranquility with good treatment among them. That is why Allah commands His Messenger (PBUH) to forbid corruption on earth. Allah says: “And do not make mischief in the earth after the reformation and call on Him with fear and hope. Surely the Mercy of Allah is near to the good-doers[30]” .

In His statement, Allah, Glory be to Him, concerning the Divine guidance, orders that His Messenger should apply and inform people all those qualities of good behaviors in his life along with his followers. Allah says: “Weigh with the measure of those who are upon a direction (those who



wish to reach Allah) and have more merits than the sins. And do not defraud people by reducing their things (do not cause their positive degrees to be less than their negative degrees by hindering them from making the wish to reach Allah) and (based on this) do not cause disorder in the earth, making mischief.[31]”

Then, Allah says: “O, you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.[32]”.

At a household level, for instance, Allah continuously calls fathers to pardon, forgive, tolerate, and forget all the negative situations that they may domestically encounter, as husbands, from their wives and children. They need to

keep remembering Allah's statement "O you who believe (who wish to reach Allah before death)! Surely from among your wives and your children, there are enemies to you. Therefore stay away from them. And if you pardon and overlook and forgive, then surely Allah is Oft-Forgiving, Most Merciful.[33]"

One needs to reflect upon the command given to husbands by Allah, which is to bear patience and forgiveness in order to preserve family values. They must avoid disintegration from their household because it causes the children to follow down the path of loss, which ultimately leads to social disruption. Therefore, mercy for people stands for compassion for the family and, to maintain that Allah commands us to follow the example of the Messenger by saying: "Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes to reach Allah and the Last Day (the day of reaching Allah before death) and remember (repeat the Name of) Allah much.[34]"

Mimicking the Messenger means, it is necessary to use him as a role model by imitating his actions and behavior and not his words. His call is mercy, for he has mercy for the young, the old, the needy, and the poor with action

and not with words, and he commands people with justice. He is with the truth wherever he is, without thinking about any form of distinction by race, religion, or creed. Furthermore, he spreads peace with his actions, his forbearance, his forgiveness, and his persistence in the event of being harmed. All those things are actions and behaviors but not words. They represent the application of the Qur'an's high virtues and values.

That is what Messenger called for the people to follow. As he is the one who was practicing all those good qualities, people were advised to follow him in all the above-mentioned attributes. Those are what the above-cited verses endorsed as of the lofty attributes and divine sermons that, and Allah, Glory be to Him, commanded him to invoke people. These qualities form the personality of the Messenger (PBUH) in all his dealings with people and his behavior. By following these behaviors, people would take him as an example in their behavior while adhering to the Divine approach. That is what he made clear to the people so that their Islam would remain truly practical and acceptable to Allah.

Then, on the Day of Resurrection, Allah will reward them with the best rewards, including gardens beneath which

rivers flow, wherein they will abide forever. In this regard, Allah says: “Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful[35]”.

The above-stated qualities are the Prophet’s Sunnah, which the attributes mentioned by the noble verses in the Wise Book – Qur’an, especially after the words (Al-Ma’idah:3) reached the people during the Farewell Pilgrimage. As Allah, the Almighty says: “Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.[36]” .

Since then, how many poisonous narrations, which are reprehensible and forged rumors about the Messenger (PBUH) were fabricated? Over fourteen centuries, certain men gathered and printed thousands of volumes and books full of narrations to distract people from the Noble Qur’an. They intended to make the Divine legislation and its platform ambiguous for the best interests and benefits of certain men while misleading people. Now, pens dried up, fake newspapers have been folded up, and the fabricated slanderers about Allah and His Messenger are revealed. Yet, their account on the Day of Judgment is

waiting for them. That is the Day in which neither money nor children will benefit those who disobeyed Allah.

The Message of Islam had come while carrying lofty human values that were practically applied by our Holy Prophet on the ground. He was following the values of the Qur'an and the morals that it called for. That is why Allah informed him about his description by saying: "And most surely you are on a high level of morality[37]". Allah related that description with another character which fulfills the values of being ethical and merciful as Allah says: "And We have not sent you but as a Mercy for the Worlds[38]".

Within great character and mercy, many virtues encourage love and tolerance. These virtues indicate that religion is a personal connection between Allah and His servant at an individual level. Thus, freedom of belief is guaranteed by Allah, the Almighty, to people. Allah says: "Had your Lord so willed, all those who are on the earth would have believed. Will you, then, force people into believing.[39]" For further clarification, another Qura'nic verse declares the point in other words as Allah says: "And say: "The truth is from your Lord, so let him who please believe and let him who please disbelieve; surely

We have prepared for the iniquitous a Fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.[40]”

Allah allows mankind to exercise their freedom of choice, to be able to practice their choice of religious belief as they desire. That is unbiased Allah, the Almighty, who informs His servants to take the behavior of His Noble Messenger as a role model. He was sent as an example in his role of translating the Qur’anic values and the virtues that Allah calls upon in dealing with people. He would practice these values to people in behavior and action that achieve for members of society a secure life and permanent stability. This stability leads everyone to live with mercy and tranquility that leads them to great morals, a peaceful life that is full of peace, cooperation, and solidarity spreading to all members of society without exception. Allah says: “Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes to reach Allah and the Last Day (the day of reaching Allah before death) and remember (repeat the Name of) Allah much.[41]”.

The above mentioned type of human being must be a role model for Muslims by showcasing and fostering for them an awareness of the civilized behavior that is required when dealing with people. This means that the Sunnah is comprised of actions and not words. Actions that became the Prophet's practical Sunnah and not fabricated sayings of hadiths. Rather, his dealings with people in his social relations became a realistic translation of his creation and behavior in application of what the verses in the Holy Qur'an call for values of virtue and moral.

Allah recorded this as a practical program that reformulates the human personality with morals, mercy, compassion, sympathy, and solidarity. This creates an environment in which people would have proper communication-based in a language of smooth dialogue leading to closeness and harmony among them. Its vocabularies are words of kindness, good treatment, respecting opinion, practicing forgiveness, tolerance, and advancing what is best. The recommended behaviors are to stand with the oppressed for defense, to adhere to justice and fairness, to sanctify the right to life, and to protect all forms of human rights from abuse.

All these qualities must be done in order for man to achieve security and peace in the society in which he lives. These qualities are also completed in order to live a decent life in which all members of society compete over for the sake of achieving good and common benefits. These are some of the dealings of the Prophet with people as successful human relations, which are characterized by Allah with noble values and principles of virtue. They are among the characteristics of the Messenger (PBUH), whom Allah made an example to be followed by his followers of the Muslims. They are the ethics and values that became the true Sunnah. Thus, Messenger's personal biography should be the best example for the people, and the meaning of Sunnah must be corrected and reinstated. The term "Sunnah" is an example and it means Messenger's biography as an illustration of successful behavior. That example means the actions that a person practices in his life, and it means mimicking the Messenger. It reflects the behavior that the Messenger had adopted or the approach that he applied and practiced in his day-to-day activities. The curriculum is applied under the divine guidance and what the Holy Qur'an calls for, so that the narrative saying and the hadith are purely



for Allah alone, Glory be to Him. That is an affirmation as Allah says:

1. “Allah sent down the most beautiful (among His glorious lights, mercy, virtues, and benedictions) ones in pairs (benedictions-mercy and benedictions-virtue) as similar to the Book. With those (glorious lights) the skins of those who have reverence tremble. Then with the remembrance – Dhikr - of Allah (remembering and repeating the Name of Allah), their skins and their hearts (souls’ hearts) get softer (find peace). This is the “Gifted guidance” of Allah, delivers with that whomever He wills to guidance. And for him whom Allah leaves in Misguidance, there is none who can take him to guidance.[42]”

2. “Woe that Day to the deniers!. Now, in which discourse, after this, will they believe?”[43]

3. “Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?[44]”

4. “Most surely that is the noble Qur’ân. In a Book well-guarded (in Lawhul-Mahfuz). None may touch it but the purified ones (materially and spiritually). Sent down by the Lord of the Worlds (in parts, verses). Or are you,

then, those who do not believe in this word and doubt it?[45]”.

5. “Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message[46]”.

Then, Allah asks His Messenger (PBUH) in a denouncing form, which hadith are they believing after they were dissatisfied with the verses of Allah. Allah says: “These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact (hadith), after Allah and His portents, will they believe?[47]” .

These are the Ahadith of Allah in His verses, then, what kind of forgery Ahadith are they bringing in with narratives while libeling on Allah and His Messenger? Unfortunately, numerous people believe their forgery Ahadith by following them and, because of them, deserting Qur’an and its verses, while following Satan and its narratives. Allah is challenging the narrators and the people of narrations to bring Ahadith which are exactly like those in the verses of the Qur’an by saying: “Then let them bring an announcement like it if they are

truthful.[48]” Allah is also saying “And who is more truthful in speech than Allah”

Rather, this means that there is no hadith truer than the hadith of Allah. Similarly, everything that has been transmitted to people over the centuries from the narrations that were called the hadiths of the Messenger other than what came in the Holy Qur’an is a pure lie and slander whether they are called (the Sunnah) or (the hadiths). Indeed, the meaning of Sunnah is the biography of the Messenger and his moral qualities, which is limited to Allah’s verses and the practice of the Messenger. It teaches legislation, sermons, recommendations, actions, and deeds that the Messenger of Allah practiced in behavior and treatment at all his times. That is the example of good behavior for those Muslims who follow him and believe in Allah’s Message conveyed to them. The words of Allah and His hadith in His verses along with the actions, behaviors, and practices of the Messenger with people are the right meaning of Sunnah.

Therefore, the approach applied by the Prophet (PBUH) is limited to the application of the Quranic values, morals, and virtues of good treatment with all people. That is why Allah made him an example for Muslims. Allah, the

Almighty, says (I Have had you in the Messenger of Allah a good example for those who had hoped for Allah and the Last Day and the remembrance of Allah much.[49]” Allah, Glory be to Him, commands us to follow his examples and follow the ethical approach that he uses to deal with people. That impersonating makes Muslims be proud of having an example to follow for their daily practices and behaviors as Allah commanded. Community members with good treatment and patience for their negative dealings are those who hide their antagonism and advance the best when mistreated while forgiving, forgetting, and foregoing all wrongdoings against them by following Allah’s order “Who spend in the way of Allah both in plenty and hardship, who restrain their anger, and forgive others. Allah loves such good-doers.[50]”.

The option is to draw the path of goodness, love, mercy, and justice among humans while following the behaviors of the Qur’an, which Allah, the Almighty, commanded us to consider our Noble Messenger as a role model for Muslims. Personally, I cannot confirm:

1. Whether the followers of the narrations are real or not?

2. Whether they want to distract us from the Holy Qur'an or not?

3. Did Allah, the Almighty, not command us to make the Messenger of Allah an example for us in all his dealings among people?

4. Who are they to draw another roadmap for us?

5. Did they not understand the theme of the concerned noble verse, which is directing to make the Messenger as a role model?

6. Did they not understand that the Messenger is a role model in his dealings with his family, his people as well as all humanity with goodness, mercy, and justice?

If they do so, they are among the ones who expect success from Allah in the Last Day, and they remember Allah a lot.

Bear in mind that the Divine mandate of the Noble Messenger is to inform people of the Message of Islam. That was confirmed in Allah's statement when He said: "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.[51]" Then the Divine assignment to the Messenger remains with Allah's speech to him when he was assigned

to take the responsibility of the Message. Allah says: “[This is] a Book revealed to you, [O Muhammad] - so let there not be in your breast distress therefrom - that you may warn thereby and as a reminder to the believers.[52]”

The Creator, Glory be to Him, is keen on people and guides them to the right path that will save them. That guidance is the explanation showing them the only way for salvation on the Day about which Allah says: “The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart.[53]” .

Allah, Glory be to Him, Has set forth for people a single rule to achieve safety, which guides them to hold on to the rope of Allah when saying: “Verily it is a great source of eminence for you and your people, and soon you will be called to account concerning that.[54]”

1. What did Allah reveal to His Messenger and commanded him to adhere to?

2. Is it not the Holy Qur’an that warns him with his people that Allah will ask them on the Day of Resurrection?

3. Did they follow His Qur’an?

4. Did they recognize the Qur’anic statements?

5. Did they contemplate the Qur'ans' words and deduce its rulings from its verses to formulate its virtues for a person to improve his Islam?

Allah informs us when the Qur'an accuses Muslims in the words of their Messenger who will complain to Allah about His people? Allah says: "And the Messenger has said, "O my Lord, indeed my people have taken this Qur'ān as [a thing] abandoned.[55]" .

And they turned away from the divine curriculum while replacing it with narrations fabricated against Allah and His Messenger (PBUH). Will man be asked on that Day, whether they followed Bukhari, Muslim, Tirmidhi, and the imams of the various sects of the Sunnis or Shia? Allah will not ask anybody, 'did you follow the hundreds of narrators' narrations and the hypocrites' propaganda that trampled on our Noble Messenger?

Those are their unlawful contributions, which they attributed to the Companions after they were written down two centuries after the Messenger's era. By Allah, those verses mentioned above make the theme clear to people by proving that the verses of Allah are the truest hadiths. They are incomparable with what people have transmitted from the narrations because the verses did not certify what was mentioned in them. In addition to the

confusion and puzzlement that plagued people, the inferiority of the narratives is obvious due to a lack of credibility.

When people search the authenticity of what they hear of the narratives and trace their sources, they find only doubts and suspicions. That is an explicit reality as one may review the information by himself by looking at the validity of the statements transferred to him from tales. This indicates that their strenuous efforts are not credible and not reliable, which means that Allah Has spoken the truth when saying: “Who is better than Allah in speech”?

Allah warns people against the fabricated lies of the narrators in the books named “The Sahih” and other manmade references. On the other hand, Allah protects the Qur’an from any form of being influenced by the falsifications of the narrations intended to conspire against the Messenger of Allah and the clear Book of Allah. Allah, the Almighty, Has warned people fourteen centuries ago that they will face a great torrent of lies and narrations that will slander the Messenger with its deceptive names given by liars. With hadiths, beware, O people, out of deception, the enemies of Islam attempts to



distort the Message of Allah, even though, Allah, Glory be to Him, warned about them two centuries ago before the beginning of the devils' attempts to extinguish Allah's light with their words and narrations. Allah says: "They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.[56]".

After having read those verses, how do we believe and trust those who expose lies and slander to the people? All the transmitted narrations are tales composed and unjustly attributed to the Messenger of Allah and His Messenger. But the Messenger (PBUH) was innocent and free from what was wrongfully and slanderously attributed to him. How can the Messenger of Allah contradict the Message of his Lord? Allah orders him to be adherent to the Qur'an and tells him that it is a reminder to him and his people. Allah also tells him that he will be questioned about his assignment on the Day of Resurrection.

A warning from Allah tells that whoever follows other than the Qur'an will be in a position of punishment and negative judgment. That is when Allah, the Almighty commissioned him to convey the Message of Islam to

people as He stated by saying: “And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing.[57]” Allah, the Almighty, affirms to His Messenger that reminding people of the Qur’an and not of anything else, as He says when addressing His Messenger “We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur’an whoever fears My threat.[58]” For imitating to doing good deeds people would achieve social peace leading to enjoy a life full of peace, security, tranquility, and stability. Here is where compassion prevails and justice is applied without any form of aggression or injustice. No man would grief his fellow man by any means, because Allah does not love aggressors, does not like corruption on earth, and does not love oppression and oppressors. How can it be possible that the Noble Messenger informed those people of hadiths that Allah did not command him in the communication of assignment? This dispatch, which is the Noble Qur’an, was revealed to bring in good. Thus, the Prophet cannot come up with anything from Himself. The only thing that he brought is to inform people of the provisions of worship.

He would also explain the purposes of the verses to the people. For further explanation, the Prophet would guide people to the ways of peace and salvation. He would demonstrate before them the values and virtues of the Qur'an by conveying what he received from his Lord. Allah, Glory be to Him, says: "And who is more truthful in speech than Allah", and if Allah's hadith is the truest hadith, then that means that the most false hadith is what the narrations attributed to the Prophet.

1. Is it not that what the average logic supports?

2. Can a human mind admit that the Messenger spoke to his companions with sayings that contradict what the verses in the Holy Qur'an came with?

3. Did he inform people of something opposite to what Allah taught him as hadith?

4. When Allah's hadith is the most truthful hadith, is it logical calculation for the Messenger to narrate, to the people, hadiths from his personal choice? .

Therefore, the narrations attributed to him unjustly and slanderously are the false hadiths attributed to the Messenger (peace be upon him) by liars. Those liars do not consider the actual clashes between the lies/slanders attributed to the Messenger and the ordainments in the

clear verses that the Messenger transmitted from his Lord? Did Allah not address His Messenger in a form of denouncing manner with what the Muslims followed while learning from the followers of the false narrations in the name of al-Hath by saying: “These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact, after Allah and His portents, will they believe?[59]” Thus, the Qur’an reveals the tricks of the liars who forged against the Messenger and discloses the falsifications of the corrupted imams. These imams, intentionally or unintentionally, commit distortion, injustice, and slander against the Messenger of Allah.

In the will of Allah, they will receive their disadvantageous rewards on the Day of Judgment. In that case, there will be no curse or punishment against the Messenger because he has nothing to do with their wrongdoings, and he is the one who was clearly described by Allah in the best manner. Allah says: “And most surely you are on a high level of morality[60]”. Allah commanded His servants to take the Messenger as an example and role model by saying: “Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes to reach Allah and the Last Day (the day of reaching Allah before death) and remember (repeat the

Name of) Allah much.[61]” Allah, the Almighty, directs people to follow the Messenger’s behavior and how he used to equally deal with his family members, relatives, friends, coworkers, strangers, enemies, and all people indiscriminately. On an equal basis, he used to be kind, just, tolerant, helpful, and merciful to everybody.

With sincere tolerance and honesty, he used to forgive those who offended him. He did not transgress the rights of people, did not oppress anyone of them, and did not favor a relative person over a stranger but followed the truth and justice accordingly. When it comes to judgment, it was his preference to be in full support of justice by backing up equality and the truth. He used to call people for a social lifestyle based on love, sympathy, cooperation, interdependence, and spreading peace among people. Yet, he used to protect and defend the rights of the vulnerable group of society such as orphans and oppressed individuals and groups. He was sympathetic to the poor and needy persons while defending their rights. Nobody was above the law, and everyone had equal rights before his court of justice. He used to visit the society’s patient persons to observe their health and life conditions. He would lead the Muslim army in the forefront in defense of his Divine right in a

form of self-defense by implementing the eternal divine rule of self-defense. Allah says: “Fight in God’s cause against those who fight you but do not overstep the limits: God does not love those who overstep the limits.[62]”

The Messenger (PBUH) engaged in spreading the religion of truth with good advice and wisdom, but in the event of an attack on his people, he used to stand for the defense of their lives and their faith. This is a part of the virtues and morals with which Allah described him. Allah described him with great character, mercy, and compassion. As a result, he was famous for pardoning offenders, forgiving those who may become annoying to him, and sympathizing with weak persons. He had shown kind-heartedness to children and elders. With these noble qualities, Allah made him an example and a role model for Muslims to follow, and informs us, in the Messenger’s speech to Muslims, by “Say (O Prophet): “If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful.[63]”.

However, most of the Muslims did not follow the Messenger as he addressed them, we pray for them that May Allah forgives their sins and allows them to dwell in

the gardens of bliss in the Hereafter. Going far, Muslims abandoned the Qur'an, which means, from their hands. That means they dropped the torch of light that would have illuminated for them the darkness of life to save them on the Day of Resurrection and its horrors. Whilst they followed seducing narratives, they wandered into darkness and followed the devils that transmitted the narrations. Thus, their action caused them to engage in constant strifes among brothers and fratricidal fights. Blood was spilled among them, strife caused a rupture between wombs, widows were taken captive, children were crushed in crowds, and innocent people died by hundreds.

Subsequently, Muslims were divided into sects and sub-sects. Then, they turned into predatory beasts as their consciences died. All of these inevitable consequences of their wrong actions are as a result of following the narrations instead of the verses. They did so even though Allah, Glory be to Him, abolished what they invoked for. Those who attributed false statements against His Noble Messenger have called their forgeries hadiths, but Allah denounced their claim by addressing His Messenger when He said "These are Allah's verses that We recite to

you rightly. Then, in which discourse (hadith), after Allah and His verses, will they believe? [64]”

A full-fledged crime committed by the followers of Satan to distract people from the Qur’an is that their falsified narrations created dangerous confusions among Muslims. The thinkers were confused within the words of Allah in His clear Qur’an, which illustrated the goals that made the path of goodness that is clear to people as they reference the Qur’anic verses. But explicitly, the verses are incomparable with the sayings of satanic followers, which are referenced to narrations, fatwas, and interpretations that incite people to follow the path of evil regulated and driven by impulses. The greed of the world sowed discord and distorted the values of morals. Thus, souls were transformed by their narrations into monsters that lost their conscience.

Unlike that mysteriousness, people were ordained to imitate the behavior and morals of the Messenger by following the Divine approach. That choice is what makes them adopt the values and virtues of Allah’s verses in the revealed Qur’an and their legislations as translated by the Messenger of Allah on the ground. The Messenger



would convey to people these communicated orders along with his day-to-day social practices.

Accordingly, the Messenger demonstrated, announced, taught, spread, and recommended all these moral guidelines. He would apply the Book in a form of a set of deeds, behaviors, and daily practices in his human relations in his society. This made the mission of the Messenger specific to informing people of Allah's words and legislation. In the application of the Messenger, there is no hadith truer than the hadith of Allah, and every saying other than it, which they called hadith, has already been invalidated by Allah, the Almighty. Allah says: "Allah, there is no god but He (Allah) will most certainly gather you together on the resurrection day, there is no doubt in it; and who is truer in word than Allah?[65]."

The noble verse indicates that whenever an invalidating hadith comes after a hadith of Allah, it does not represent hadith. The Messenger has transmitted clear verses, from His Lord, of guidance and criterion to bring them out of darkness to light. But, they turned away from the Qur'an and followed the people of the narrations in what they attributed to the Messenger with unfairness, slander, and falsehood. This led them to abandon the Qur'an and

remain susceptible to the influence of Satan. Did Allah command His Messenger to discuss anything other than Allah's legislation and wisdom? Indeed, He ordered His Messenger to explain, to people, the purpose of the verses of Allah and what they contain of good, betterment, well-fare, and reform in humans' life and interest. This has been the confirmation of that task, which Allah assigned to His Messenger. Allah says: "We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My threat.[66]".

In this verse and those preceding in the theme, Allah fortifies the limitation of Allah's assignment given to His Messenger to remain to hold the Qur'an and to convey it to the people. Allah says: "Just as when We sent among you a Messenger of yourselves, who recites to you Our Signs, purifies your lives, instructs you in the Book and in Wisdom, and instructs you what you did not know.[67]" For further support to the statement regarding the Messenger's role in conveyance, Allah says: "So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people[68]". Then, Allah asserting the negative consequences of

abandoning the Qur'an says: "Whoever turns aside from it (the Qur'an), he shall surely bear a burden on the day of resurrection.[69]"

This verse strictly confirms the divine mandate of Allah's Messenger to recite His verses from the Noble Qur'an to the people. The Messenger would also explain the purpose of the verses to improve people's living conditions and standards by guiding them to their benefit. The Noble Qur'an, as Allah said when addressing His Noble Messenger, confirmed that the task assigned to him by His Lord is to inform the people and warn them within the context of what was revealed to him in the Clear Book. Allah says: "Alif, Lām, Mīm, Sād. This is a book sent down to you. Therefore, your heart must not be straightened because of it. It is revealed to you so that you may warn through it, and it may be a vehicle of advice for the believers. O humankind, follow what has been sent down to you from your Lord, and do not follow any masters other than Him. Little you heed to advise![70]"

Therefore, Allah commanded Muslims to follow the Qur'an and not follow other books or false statements as they create confusion among people.

1. Did Allah order Muslims to achieve their malicious goals by abandoning the Qur'an and turning away from the religion of Islam?

2. Does Allah accept Muslims to follow a religion that has nothing to do with the Message of Islam?

3. Are satanic stories comparable with Allah's guidance?

As they made multiple and contradictory references for every matter that concerns Islam and Muslims, they caused various belligerent sects and rogue sects, but Allah Has already taught us the judgment towards those who divided their religion by saying: "Surely, those who have made divisions in their religion and turned into factions, you have nothing to do with them. Their case rests with Allah alone; then He will tell them what they have been doing[71]".

Allah addresses His Noble Messenger that he is not a member of those who split into sects, groups, and organizations, where each has its own authority and imams. Further, Allah informed His Messenger that they did not follow the Divine curriculum that He was calling them to adopt and apply so that to obtain mercy, justice, freedom, peace, not being aggressive to people. Allah is saying to him 'You also conveyed them to maintain

respecting one another and protecting human rights. Similarly, you advised them not appropriating others' properties and violating their rights". Then,

- ❖ Are they transforming the prohibition to permissibility and vice versa?
- ❖ Did they lose their sight and insight, and forgot Allah, then, He made them forget themselves?
- ❖ Is there not among them who believed in the Day of Judgment?
- ❖ Did Allah not warn them of such kind of misleading?

Allah, Glory be to Him, addressing the preachers and guiders warned them by saying:

1. "And [mention] the Day He will gather them and that which they worship besides Allah and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?[72]"
2. "So they will deny you, [disbelievers], in what you say,<sup>1</sup> and you cannot avert [punishment] or [find] help. And whoever

commits injustice<sup>2</sup> among you - We will make him taste a great punishment.[73]"

3. "And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger away. Oh, woe to me! I wish I had not taken that one<sup>1</sup> as a friend. He led me away from the remembrance<sup>1</sup> after it had come to me. And ever is Satan, to man, a deserter. And the Messenger has said, "O my Lord, indeed my people have taken this Qur'ān as [a thing] abandoned.[74]"
4. "Allah] said, "Descend from it [i.e., Paradise] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind.[75]"

Indeed, Allah Has given people the right to choose their faith with complete freedom. However, Allah calculates everybody's deeds as following:

**The first option:** Whoever follows the Book of Allah and its verses by applying its legislation of morals, will not go astray in his worldly life and will not be miserable in it

**The second option:** Whoever abandons the Book of Allah - His Qur'an will live his life in anarchy, hardship, misery, and torment, and additionally, Allah will bring him blind on the Day of Resurrection. Those are some of the punishments that Allah will cause them to face as payback for their evil deeds. Therefore, every human being is responsible for his decision and the implementation of his actions and words.

In this regard, Allah says: "Whoever does good does it for his own soul and whoever does evil does it against his own soul: your Lord is never unjust to His creatures.[76]".

With their numerous narrations, they made Muslims confused about their affairs. Thus, their life was wasted in a sterile debate between what they call scholars and religious sheikhs. Each of these religious group leaders believes that their source is the only one that is true, and

thus, referencing it is not only accurate but also mandatory. Despite their explicit contradiction, each of the tens of thousands of their sources of narrations made the basis for the reference of Islam. Yet, their sources were written and composed two centuries after the death of the Prophet - while the Message of Islam- the Qur'an - was completed in the Farewell Pilgrimage when Allah said:

“Forbidden to you are carrion, blood, the flesh of swine, the animal slaughtered in any name other than Allah's, the animal which has either been strangled, killed by blows, has died of a fall, by goring or that devoured by a beast of prey - unless it is that which you yourselves might have slaughtered while it was still alive - and that which was slaughtered at the altars. You are also forbidden to seek knowledge of your fate by divining arrows. All these are sinful acts. This day the unbelievers have fully despaired of your religion. Do not fear them, but fear Me. This day I have perfected for you your religion, and have bestowed upon you My bounty in full measure, and have been pleased to assign for you Islam as your religion. Follow, then, the lawful and unlawful bounds enjoined upon you.) As for he who is driven by hunger, without being wilfully inclined to sin, surely Allah is All-Forgiving, All-



Compassionate.[77]” Immediately, after that, Allah said “Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower[78]”.

There is no need for Muslims to run after narratives that have already misled many Muslims. These narratives have been deviating Muslims from the Message of mercy and justice while turning it into a message of killing, tyranny, and arrogance over people. They have been spreading hate speech, a means of excluding others, and even liquidating them. They caused open-ended chaos, killing, and neglecting the words of Allah and His verses that call for love, justice, and mercy shared by all human beings. Allah says: “These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact (hadith), after Allah and His portents, will they believe?[79]” .

The following verses are in harmony with the complement to the Divine invocation of disapproval. Allah says: “And the Messenger has said, "O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned[80]”.

The main reason for abandoning the Qur'an is that they followed narratives under the guidance of the soldiers of Satan. Allah says:

1. "And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?[81]"

2. "Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment[82]"

3. Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember. {[83]{:}.

In Islam, the specifically clarified commandment for all people is to strictly follow the Book of Allah and its legislation, while not following anything other than it as a source of faith. Allah says: "And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way.

This has He instructed you that you may become righteous[84]”.

In this regard, among the arising question are:

- ❖ Why do they insist on violating Allah’s commandments?
- ❖ Is Allah not the One Who commands us to unite and not to separate?

This is quite important, especially when the catastrophes of the narratives and hypocrites’ tattle-tales inflicted on Arabs and Muslims have ruined us. Allah says: And hold firmly to the rope<sup>1</sup> of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided”[85].

Now, let us reason together how strongly holding on to the Book of Allah - Qur’an and following its verses and statements is significant. This will protect us from evils starting from what our own soul commands us. Out of evil inner criticalness, enmity is created, which triggers

conflicts among brothers while giving satisfaction to their enemies. Their enemies joyfully witness the success of their satanic plans in abolishing the unity of Muslims and igniting fires of war between them.

As a result, Muslim homes are lost and their wealth is plundered until they become homeless at the ends of the earth. There, they look for a shelter to protect themselves from the heat of summer and the severity of the cold, but they do not find anything other than humiliation. Allah warns us about these kinds of tragedies by saying: “And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient[86]”.

Evidently, we did not respect Allah’s words as we disobeyed His commands and warnings. When it comes to our internal affairs, we disagree over trivial reasons. We open the doors to the enemies by allowing them to spread sedition. That is why they also endeavored to hide meaningful pearls of wisdom until they disappeared from the people’s minds. Discord occurs among Arab Muslims by initiating conflicts that immediately turned into a fight among brothers.

- ❖ Are these brothers not in the right state of mind to fathom that not achieving the purpose of unity to bring Muslim Arabs united is sufficient to affirm their level of irrationality?
- ❖ Are they not in the interest of the Islamic nation and in particular the Arab peoples?
- ❖ Are they not considering the historical relations and common destiny that bind them together?
- ❖ Are they not confronting an enemy that has been lurking them for centuries by occupying their homelands, robbing their rights, stealing their wealth, and turning them into slaves who obey the enemy that commands them all forms of humiliation?
- ❖ Do you know why do they accept insults?.

The reason is simple, it is because they forgot Allah, so He caused them to forget themselves. For that reason, terror and dread entered their hearts due to the demise of their kingdom. Allah says: "Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You

honor whom You will and You humble whom You will. In Your hand1 is [all] good. Indeed, You are over all things competent[87]”.

Had they believed in Allah and His verses in His Qur’an, they would not have accepted humiliation. They bowed their heads and became motionless in front of their enemies. Then, they endured constant blackmailing and threats. Instead, they were supposed to preserve their wealth and extend the hand of peace to their Arab and Muslim brothers. Indeed, they have already missed the opportunity to defend themselves from enemies who dispersed them. Their enemies scattered them and created strife among them by, simply, feeding them poison and slander. Allah commanded His Messenger to specify his mission. Allah says: “And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account[88]”.

- ❖ Is that not what Allah commanded His Messenger and required him to convey to the people?
- ❖ Are these verses in the Clear Book, not Noble?

❖ Did Allah command His Messenger something else in the letter of assignment?

No, He did not, but they lied, slandered, forged against, and claimed that the Messenger of Allah informed the people of something other than the Qur'an. That is how they lied to the Messenger of Allah by disobeying Allah and betraying the Message of Islam. Thus, let them occupy their seats in the Hell-Fire, and they will have a great torment on the Day of Judgment. That is what the Qur'an confirms in many parts of its verses. Allah addressing His Messenger with His word says: "Alif, Lām, Meem, Rā. These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.[89]".

Allah clarifies to His faithful Messenger that He has only sent down the Book to him with the truth. He says to him 'you are on the true path, so do not hesitate to call humanity to accept the Message of Islam so that to help them in the life of this world. Allah, glory be to Him, in His mercy, calls upon His servants to follow His Book so that to bring them out of darkness to light. They would get guidance to follow the straight path and to promise

them golly and gardens of bliss. Allah says: “There will be the best of rewards for those who respond to their Lord; those who do not respond would willingly give away the earth’s contents twice over, if they had it, in order to ransom themselves, so terrible will be their reckoning. Hell will be their home, and their bed wretched[90]”.

**Allah** Has set a rule for people, which is freedom of choice, so whoever accepts Allah’s call as to what the noble verses have come with, has won in this world and the hereafter. Islam is a religion of mercy, justice, cooperation, and peace. Unfortunately, its followers abandoned the Qur’an, which Allah revealed to His Messenger by turning away from the verses, in which Allah had remarked legislation and rulings. These verses are the foundations for building societies of freedom, peace, and solidarity so that people could live a comfortable and satisfying life without strife, fear, or panic. Rather, all members of society work together as one team for the advancement of their society and cooperation in building and constructing means to improve a decent life for members of society.



Those civilizational and human principles became absent from the Muslims' insights. Thus, Muslims were diverted from the straight path, and as a result, the reality of the concept that was advocated in Islam ended up dimming. They concealed the purposes of Allah's verses after the conspirators mobilized tens of thousands of narrations until they were able to overwhelm the Qur'an's verses. Most Muslims turned into acting as guardians of Islam but fight people in the name of religion. In their fight, they destroy villages and cities with their devotees while everyone is chanting and pronouncing "Allah is the Greatest". To them, there is no difference between a Muslim and a non-Muslim as they consider all of them as infidels or as polytheists. Then, they believe that all infidels and polytheists must be punished by beheading them or killing them in any other way possible. Now, let us ask:

- ❖ Who will hold people accountable for their deeds?
- ❖ How are they to blindfold innocent people?
- ❖ Do they not know that Allah says: "And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed,

We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.[91]“

- ❖ How their minds missed the clear statement in which Allah says: “And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?[92]“.
- ❖ How did they forget Allah’s clear command on the assignment given to the Messenger, in which Allah says: “[This is] a Book revealed to you, [O Muhammad] - so let there not be in your breast distress therefrom - that you may warn thereby and as a reminder to the believers. [93]“.

The clear directive and a specific assignment that the Messenger’s primary mission was based on were to warn people by informing them of the verses of Allah in the Qur’an. That means to show them the path of truth as well

as that of the falsehood in the life of this world. On the Day of Judgment, rewards guaranteed for those who follow Allah's Message are based on the contents of mercy and gardens of bliss. On the other hand, the punishments against those who turned away from the Book of Allah will begin from having difficulties in the reckoning process on the Day of Resurrection. Allah, the Almighty, adding that commission to some more affirmation regarding the obligation of the Messenger insists that the Messenger's duty is only to remind people of the Qur'an but people will abandon the Qur'an. Allah says: "We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat[94]".

Allah foretold to His Messenger fourteen centuries ago that his people would abandon the Qur'an and its verses, whereby they will follow Satan and its narrations. In this regard, Allah denounces the use of the term hadith in any sentence other than those of the Qur'an. Allah says: "These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact (hadith), after Allah and His portents, will they believe?[95]"

The good news informs that Allah had told His Messenger that he was assigned to spread the divine discourse. Yet, He told him that people will turn away from the verses and will follow the narrations to invent a religion parallel to the Qur'an that will be accepted and believed by sick souls and sick hearts. These sick hearts plan to occupy countries, colonize homelands, and violate human rights. That is how they took Islam as a vehicle to achieve their goals of abuse, oppression, and aggression. But Allah forbade that, so that all people to achieve security and peace in human societies.

Therefore, the religious sheikhs and those who lead the call to Islam and claim that they are the protectors and guardians of the religion need to answer the following question. I would ask them: Has Allah, the Almighty commanded Muslims to engage in any form of aggression, oppression, tyranny, and destruction of people and their homelands? These are what happened in the past in the name of conquests, and today it is also happening in the name of Islam.

Look at the tide going on in Syria, which is the displacement of millions of families living under the

severe cold in winter and the severe heat in the summer. They keep looking for air breezes.

- ❖ Is it Islamic to kill children, occupy homelands, and loot wealth?
- ❖ Is it a part of the Islamic ethics to kill the Kurdish people, evacuate them from their residential homes, displace them from their lands?
- ❖ Is it fair to spread fear and terror among families and children?
- ❖ How many people were victimized or negatively impacted, in Iraq and Libya, in the name of Islam with the blood of Muslims?

These occurrences have been recurrent since a long time ago. Look at what the ancestors of the criminals committed fourteen centuries ago in the name of Islam. The same scenario is repeated by some Muslims whose minds are lost and their insights have been hijacked. They followed the guardians of Satan, so they kill the innocent and kill themselves. Did Allah command people to be executed or did He command them the opposite when saying “You who believe, fulfill your obligations! Livestock animals are lawful as food for you, with the

exception of what is about to be announced to you. You are forbidden to kill game while you are on pilgrimage—God commands what He will O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty[96]”.

How come the preachers’ eyes became blind, their minds absent, and their consciences dead in this era of freedom? The era of reasoning and logical calculations, in which science is a light, and where enslavement has been irreversibly precluded. This is the era in which tyranny was fought against and falsehood was rebutted. In this era of openness, civilizations, and technologies facilitated learning deep geography until they shortened distances for communication amongst people. As a result, they

exchange social cultures and customs and all humans are on the same level. Today, nothing is hidden from humans whereby social media is open for all. All the faults of the tyrants are revealed at every moment, so let the minds become awoken to conform to the call of the Creator, Glory be to Him. This can be reached by searching the truth and reflecting on the Book of Allah and the purposes of His verses.

Having understood that, people will be able to prevent inhumane behaviors in every place and time. Instead, they will fight against injustice and obscurity to bring people out of darkness to the light. In this regard, Allah says: “Alif, Lām, Rā. [This is] a Book which We have revealed to you, [O Muḥammad], that you might bring mankind out of darkneses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy[97]”. For further explanation on the values and significances of the mind-faculty as well as thinking on the Book of Allah in-depth, Allah says: “If We had sent down this Qur’ān upon a mountain, you would have seen it humbled and splitting from fear of Allah. And these examples We present to the people that perhaps they will give thought[98]”.

This is Allah's call for people to be contemplated by individuals by reflecting on Allah's verses as an obligation. It facilitates people to learn lessons and discover Allah's blessings for mankind and what finds a solution for human problems. It keeps people's condition free from danger while making all sides of their lives safe and calm that does not fear poverty and does not fear anything if they are patient.

All the crimes committed by adherents of Islam in the past and the present under the umbrella of Islam are nothing but malicious attempts to distort the Message of Islam. The Message is based on mercy, justice, freedom, and peace that call for cooperation and intimacy among people. It improves the finding for everything in a good and better way. The practice of the virtuous values of the Qur'an is based on the beauties of morals and respect for human rights. This gives respect and protection to everything that does not threaten human lives and freedom by preserving all their material and moral rights. Those are the principles of the Message of Islam, and not the incitement of killing hundreds of innocent people, demolishing cities, and displacing orphans. These criminal actions represent a hideous image.



Indisputably, the religion of Islam has been unjustly distorted. When it comes to the reactions of the non-Muslim Western leaders and intellectuals, they are not blameworthy to taking negative stances from the Message of Islam. They frequently witness some Muslims committing heinous crimes against people and confiscating their right to life, while also refusing one's freedom to express his opinion. We are in a world where people are presented with laws and courts, which are responsible for retribution from anyone who may transgress others by word or by hand. Judges have rulings and legislations that give them the right to hold accountable anyone who may transgress badly or maybe scornful to people.

Some Muslims as well as Non-Muslims engage in these criminal activities against innocent citizens regardless of their faith in religion or being pagan. These criminals' source of income is based on religious business by appointing themselves as sheikhs, priests, bishops, rabbis, monks, shamans, etc. Differing that, the reality is that Islam legislates the prohibition of mocking and scamming people while considering those forms of deceiving unjust and unlawful. **Then, that kind of**

**person deserves to be punished due to his criminal and oppressive activities, while he is a member of the believers because Muslims were given an early warning by Allah when saying: “O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them, nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers[99]”** and his account will be from Allah.

Therefore, Muslims should not follow anyone who claims that he is defending Islam while employing Islam in the service of his worldly interests. That kind of person's intention is to achieve what his soul, which commands him only evil, calls to him. He falls into sins without giving any concern to Allah, leave alone to be faithful or fearful of Allah. He consciously does actions that contradict the Book of Allah and its legislation, and that makes him a follower of Satan.

Unfortunately, many people differentiate true Muslims from false Muslims by using wrongful assessments. They may identify the true and righteous Muslim to be promising and pleasing Allah by killing innocent Muslims, displacing families, oppressing certain communities, and or plundering business partners to overtake their money and seize their human rights. How can we believe the liars' claims and listen to their argument, in which they claim that they are defending Islam?

The truth is that whoever follows the Book of Allah, which He made clear to the people, and truly does righteous deeds is the true Muslim. His actions and behaviors prove the correctness of his Islam. He has to set an example on the ground in his adherence to the law of the Qur'an. He does not attack people, does not destroy nations, and does not shed the blood of orphans. As for the Western leaders in Europe;

- ❖ Do they know how many tens of thousands of Armenians were killed by the Ottomans in the name of Islam?

- ❖ How much blood did they shed on the Europeans in Austria and the Balkans in the name of Islam? Then,
- ❖ What do Muslims expect from them, except that they imagined that these crimes committed in the name of Islam are the Message of Islam?

Nevertheless, the reality is that they did not discover the truth of the Messenger Muhammad (PBUH), which carries for all people the values of freedom, justice, mercy, cooperation, and the prohibition of assault on the rights of people. In short, all people are brothers in humanity.

As Allah granted, Islam is full of freedom for people to choose their beliefs and sects without intimidation or threat. However, what non-Muslims see from the behavior of some Muslims in the past and the present is only a distorted and unjust image. That image has cast in its dark shadows on the greatest human values that elevate the human being and respect their right to life as Allah, the Almighty, honored them in His saying: “And We have certainly honored the children of Adam and carried them on the land and sea and provided for them

of the good things and preferred them over much of what We have created, with [definite] preference[100]”.

Allah Has called all people with a command, which had they followed and obeyed, the world would have turned into a utopian lifestyle full of gardens, springs, peace, stability, and a decent life. Allah says: “And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty[101]”.

But Satan refused everything other than being committed to penetrating into some sick souls and influencing them to commit disobedience. Satan influenced Adam, the father of humans, at the beginning of creation until his sin caused him to be removed from heaven to the earth to face his destiny. He carried with him a light from Allah that illuminates him on his unknown journey but advised him with a commandment given to him and his descendants from humans after him. Allah says:

“[Allah] said, "Descend from it [i.e., Paradise] - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away

from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind. He will say, "My Lord, why have you raised me blind while I was [once] seeing? [Allah] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten[102]".

Allah Has condemned and warned us from those who follow Satan and argue about Allah without a prerequisite knowledge and understanding about Him. They follow all horizons that lead them to a confirmed misguidance. Allah, the Almighty said "And of the people is he who disputes about Allah without knowledge and follows every rebellious devil[103]".

Among Allah's mercy to His servants is that He warns them by giving them parables and examples as well as lessons to be learned. That is to show them the path of falsehood so that they do not fall in the wrong direction. Yet, Satan endeavors to attract them and throw them into the fiery furnace. Allah wants to protect people from what they may face in the life of this world of hardship, misery, and suffering. He also informs them that He wants to

protect them from falling into misery on a day when people will be held accountable for their deeds.

The Holy Qur'an depicts that frightening scene and situation, which will appear on the resurrection Day. Allah says: "And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter. And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned[104]".

Every person bears the responsibility for his decision towards the path of the truth. Allah Has made clear in the description of His verses regarding the path of the truth from the path of the falsehoods. Then, Allah warns His servants against the path of the falsehoods in His Book. On the Day of Judgment, neither money nor sons, nor intercession, and nor a primary mediator will suffice for man. Allah, the Almighty, says: "He (Allah) causes to grow for you thereby the crops, olives, palm trees, grapevines, and of all the fruits. Indeed in that is a sign for a people who give thought. Allah says: "On the Day

when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged[105"].



## End Notes

[i] which is pronounced as “*Assalamu Alaikum Warahmatullahi Wabarakatuhu*” meaning “Peace and Blessing Be Upon You”.

[i]. [Please be notified that currently known Sunnah is different from the Sunnah of the Messenger].

[1] Qur’an: Fusilat (Clearly Expelled Out): 33.

[2][2] Qur’an: Al-Kahf (The Cave): 110.

[3] Qur’an: Al-A’raf: (The Heights): 188.

[4] Qur’an: Al-Baqara (The Cow): 177

[5] Qur’an: Al-Qasas (The Stories): 77.

[6] Qur’an: Al-Mu’minun: (The Believers): 1-11

[7] Qur’an: Al-Balad: (The Land): 11-17.

[8] Qur’an: Ali Imran (The Family of Imran): 31

[9] Qur’an: Abasa (The Frowned): 33-37

[10] Qur’an: Az-Zumar (The Throngs): 23

[11] Qur’an: An-Nisa (The Women): 87

[12] Qur’an: An-Nisa (The Women): 122

[13] Qur’an: Al-Jathiya (Kneeling Down): 6

[14] Qur’an: Ali Imran (The Family of Imran): 31

[15] Qur’an: Al-Qalam (The Pen): 4

[16] Qur’an: Al-Ambya (The Prophets): 107.

[17] Qur’an: al-Mu’minun (The believers): 1-9).

- [18] Qur'an: Al-Furqan (The Criterion): 63 – 68.
- [19] Qur'an: Al-Furqan (The Criterion): 72-75
- [20] Qur'an: Al-Isra (The Night Journey): 22 – 40.
- [21] Qur'an: Ash-Shura (The Consultation): 37-43
- [22] Qur'an: Fusilat (Explained in Detail): 34
- [23] Qur'an: Ali Imran (The Family of Imran): 76.
- [24] Qur'an: Ali Imran (The Family of Imran): 149
- [25] Qur'an: An-Nisa (The Women): 58
- [26] Qur'an: An-Nisa (The Women): 58
- [27] Qur'an: An-Nisa (The Women): 86
- [28] Qur'an: An-Nisa (The Women): 135
- [29] Qur'an: An-Nisa (The Women): 148
- [30] Qur'an: Al-A'raf: (The Heights): 56)
- [31] Qur'an: Ash-Shura (The Consultation): 182-183)
- [32] Qur'an: AlHujrat (The Private Rooms): 11-12
- [33] Qur'an: At-Taghabun (Loss and Gain): 14
- [34] Qur'an: Al-Ahzab (The Combined Forced): 21
- [35] Qur'an: Ali Imran (The Family of Imran): 31
- [36] Qur'an: Al-An'am (The Cattle): 115
- [37] Qur'an: Al-Qalam (The Pen): 4
- [38] Qur'an: Al-Ambya (The Prophets): 107.
- [39] Qur'an: Yunus (Jonah): 99
- [40] Qur'an: Al-Kahf (The Cave): 29

- [41] Qur'an: Al-Ahzab (The Combined Forced):  
23
- [42] Qur'an: Al-mursalat (Those Sent Forth): 49-  
50
- [44] Qur'an: An-Nisa (The Women): 87
- [45] Qur'an: Al-Waqiah (The Event): 77-81
- [46] Qur'an: Al-Kahfi (The Cave): 6
- [47] Qur'an: Al-Jathiya (Keeling Down): 6
- [48] Qur'an: Tur: 34
- [49] Qur'an: Al-Ahzab (The Combined Forced):  
21
- [50] Qur'an: Ali Imran (The Family of Imran): 134
- [51] Qur'an: Al-Ahzab (The Combined Forced):  
45-46.
- [52] Qur'an: Al-A'raf: (The Heights): 2
- [53][53] Qur'an: Ash-Shura - The Consultation:  
88-89
- [54] Qur'an: Az-Zukhruf (The Adornment): 43-44
- [55] Qur'an: Al-Furqan (The Criterion): 30
- [56] Qur'an: At-Tawbah – (The Repentance): 32.
- [57] Qur'an: Al-Ma'idah (The Table Spread for  
Food): 62
- [58][ Qur'an : Qaf:45.
- [59] Qur'an: Al-Jathiya (Keeling down): 6).

- [60] Qur'an: Al-Qalam – The Pen: 4
- [61] Qur'an: Al-Ahzab (The Combined Forced):  
21).
- [62] Qur'an: Al-Baqara (The Cow): 190.
- [63] Qur'an: Ali Imran (The Family of Imran): 31
- [64] Qur'an: Al-Jathiya (Keeling Down): 6.
- [65] Qur'an: An-Nisa (The Women): 87.
- [66] Qur'an: Qaf: 45.
- [67] Qur'an: Al-Baqarah (The Cow): 151.
- [68] Qur'an: Maryama: 97
- [69] Qur'an: Taha: 100
- [70] Qur'an: Al-A'raf: (The Heights): 1-3)
- [71] Qur'an: Ali Imran (The Family of Imran): 159
- [72] Qur'an: Al-Furqan (The Criterion): 17
- [73] Qur'an: Al-Furqan (The Criterion): 19
- [74] Qur'an: Al-Furqan (The Criterion): 27-30
- [75] Qur'an: Taha: 123-134.
- [76] Qur'an: Fusilat (Explained in Detail): 46).
- [77] Qur'an: Al-Ma'idah: The Table Spread for  
Food): 3.
- [78] Qur'an: Al-An'am (The Cattle): 115
- [79] Qur'an: Al-Jathiya (Keeling Down): 6.
- [80] Qur'an: Al-Furqan (The Criterion): 30)
- [81] Qur'an: Al-Baqara (The Cow): 170.

- [82] Qur'an: Al-Baqara (The Cow): 174
- [83] Qur'an: Al-A'raf: (The Heights): 3
- [84] Qur'an: Al-An'am (The Cattle): 153)
- [85] Qur'an: Ali Imran (The Family of Imran): 103
- [86] Qur'an: Al-anfal (The Soils of War): 46
- [87] Qur'an: Ali Imran (The Family of Imran): 26
- [88] Qur'an: Ar-Ra'd (The Thunder): 40
- [89] Qur'an: Ar-Ra'd (The Thunder): 1
- [90] Qur'an: Ar-Ra'd (The Thunder): 18
- [91] Qur'an : Al-Kahf (The Cave): 29
- [92] Qur'an : Yunus (Jonah): 99
- [93] Qur'an: Al-A'raf: (The Heights): 2
- [94] Qur'an : Qaf: 45
- [95] Qur'an : Al-Jathiya (Keeling down): 6).
- [96] Qur'an: Al-Ma'idah: The Table Spread for  
Food): 2
- [97] Qur'an: Ibrahim: 1
- [98] Qur'an: Al-Hashri (The Gathering): 21
- [99] Qur'an: Al Hujrat (The Private Rooms): 11
- [100] Qur'an: Al-Isra (The Night Journey): 70
- [101] Qur'an: Al-Ma'idah: The Table Spread for  
Food): 2
- [102] Qur'an: Taha: 123-126
- [103] Qur'an: Al-Haj (The Pilgrimage): 3

[104] Qur'an: Al-Furqan (The Criterion): 127-130

**[105]** Qur'an: An-Nahli (The Bees): 111

THE END