

ISLAM...! WHAT ARE THE VEIL, DIVORCE, AND  
POLYGAMY FOR?

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*God has sanctified his soul*

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## Chapter One

### *Is the Veil a Calumny in Islam! Truth... or... Falsehood!*

*A Dialogue between a Western Orientalist and a Muslim  
Savant about the Verity of the Philosophy of the Veil in Islam*

#### **The Importance of Marriage Contract**

† **The Western scholar:** You, most of the Easterners, hold fast to hereditary traditional norms in vain. These norms bequeath you diseases and psychic complexes that cause depression for your boys and girls. Thus you cut off all connections and social relations in separating the two sexes. You cover charms, beauties and juvenility in jet-black curtains that do not suit modern civilization. And your women lurk in houses. Where is the freedom then? You are earmarked in backwardness and retardation. Why are this complexity for and the separation between the sexes? Give them freedom until their motives are replenished. Then they will be bored and these psychosexual motives will be extirpated. Let the young man and the young woman set out in building up their country while the motives cooled down and the instincts were put out where the spirit was bored and exhausted of them, and its burning fire is extinguished. Then, they prepare themselves for construction and the work for fruitful production for affluence. From this side I know that you are going to answer in definite replies without logic or proof or even a dialog. You are going to tell me that this is adultery and interrupt the discussion without any understanding, consciousness or perception.

§ **The Muslim scholar:** My brother, the Western scholar... Is that all without marriage contract?

† **The Western scholar:** By God, my dear brother Arab Muslim... Is that 'the paper' which you write! Is that the thing, which makes the prohibited licit, otherwise the one enters a bonfire that burns him for enjoying beauty depriving him from paradise? Isn't God the Spring of All Beauty and He loves Beauty

too! How couldn't the creature practice praying for love and beauty except by this paper that can be blown with the wind?

§ **The Muslim scholar:** My brother, the Western scholar...I shall go on in the dialog a little in order to arrive at the results of this paper, and you can evaluate the problem by its results and ends. Let us suppose we have refused the paper so the young man loves the beautiful girl. She also loves him and they have practiced love without the paper and procreated boys and girls. Then the lover dies suddenly. The question: Who will take care of the boys and girls and this beloved woman broken at the death of her protector who plucked the flower of her youth and threw her without security in destitution, poverty, lowness and disgrace? What is the destiny of the orphan children? Surely, the inheritors of the young man and his family will throw the orphans and their mother to the street because their illegal father died and calamity befell on his widow and his children. Yes, the inheritors, like a brother, a sister, a father, and a mother and relatives, will take with them everything: beds, chattels, victuals, drinks and the residence by the power of law. They will say to them 'the inheritance is for the legal kinsmen, and you shall have the stone'. Then my brother western scholar for the sake of beauty and consummation you can see what did what you called a mere paper do, i.e. 'the Marriage Lines'. If that paper could make from the adulteress an honest woman and from the children of the adulteress respectable legal sons, could anyone rob the legacy of their father or drive them out of their residence. They will become poor and criminals, enemies of the severe society as they see it, only because of this paper! What will the community call the woman 'an adulteress prostitute, or an honest wife'? Who would like to share life with her as a wife and her offspring a heavy burden and an earmark of shame? Where is her inheritance? How could she live in prostitution after her youth withered away? How could she bear the difficulty and bitterness of life? Who will

befriend her? All these troubles are because of the paper that you mocked at, my dear! This is the law of the Merciful God. This is a part of a reply to the second section of your logical question. Let us tackle the first part of it.

† **The Western scholar:** My brother Muslim scholar, I do not know what to say. In fact, you surprised me in your humane scientific reply, which I have never thought to be found in your religion. Verily, there is sublime elevated Aminence in your religion that contains mercy and social security in its affection. Nevertheless, it is a fortified fortress for the widow and her children for a life filled with joy and happiness... Please, give me more of gnomes of your sublime wise religion. I have never heard of such logical discussion in the studies of the Islamic religion. But how did you get the veil for the woman? A complete veil where there is no vestige in it for an entertainer. I'd like to tell you that a few days ago I was roaming down the alleys of the very old city looking for the ruins of the fathers and the forefathers during the forenoon where I was attacked by a black 'ghost'. It appeared suddenly and I jumped up into the air in fright. But it passed me peacefully. Perhaps it was a young beautiful woman, but the loose jurally veil curtained her even her face. The veil gave her the shape of a fearful black ghost... By God! What is this fearful Islamic uniform for?

§ **The Muslim scholar:** Verily, dear scholar, it is a fearful sight... to repel the Satan of the spirit and its fatal whim, to repulse from her abomination and disgrace, and to look away from illicit and to look for the licit and accept it. By intention, we have designed this uniform for our women.

† **The Western scholar:** You have liked this abnormal and discordant uniform to hide beauty, charm and juvenility?

§ **The Muslim scholar:** Yes... When we all maintained 'veil' from the time of the honorable Messenger (CPTH) in Al-Medina, the striking product was that we reserved the inclinations of the youth from the adolescence stage, then we guided them toward the Good, virtue and consummation, and they darted in matchless

conquests never heard of before by mankind. Many nations applied and accepted the veil. Most Asiatic and African peoples accepted it because of its sublimity by their own free will, moreover; many European nations adopted it. In fact, we preserved all Freudian sex powers by this curtain or veil and directed them toward the Good and production.

† **The Western scholar:** What do you say? Do you mean by this wonderful veil you reigned and led the countries of the world? Please, more clarification, details and explanations.

§ **The Muslim scholar:** O, the scholar who is looking after reformation. You visited our houses in its Arabic style of building, and you saw their airiness and vastness, aren't they so?

† **The Western scholar:** Yes, my Muslim brother. Verily, I am amazed at their designs in construction. While we are in zigzagged old roads without art or design, I entered some old-fashioned Arab houses, I was extremely astounded at their vast yards and large courts surrounded with basins, and planted with flowers and fruitful trees of various kinds, and vineyards hanging with bunches of grapes.

While the scent and fragrance of jasmynes, narcissi, carnations, lilies perfumed the place. No need to say about the ponds with flowing sparkling water. There is an orchard with hanging fruits in every house and the walls and the doorways reflect the green color of the garden. Thus I wondered from the despicable roads and the majesty and beauty of the houses with flourishing gardens. Why?

§ **The Muslim scholar:** What you said is true. We are Muslims and we did that on intention and design. We made the roads zigzagged and narrow where light could rarely penetrate them. In return for that we made paradises from our houses. Thus we realized wondrous miracles in the conquests. Suppose a certain man was lost in the jungles for a few months plucking the fruits and living on natural plants then he met a woman whatsoever the

degree of her beauty she had. Won't his heart incline to her, and accept her in this arid land from people or with loss of women in the jungles. Doesn't he accept her a partner to his life in these virgin lands? Do you think he will accept an alternative for her?

Surely, he will find her a gift from heaven or an angel landed from orbits... In the apex of their glory, the Muslim used to live that way. Wherever you go or travel or walk in a marketplace or a street, you shall find the harsh sex everywhere. There is no presence of a female except in the black shadows, which do not attract attentions or arouse charm. The women rest in Arabic houses like paradise. If a female wants to go out, she will find nothing but narrow roads that do not fill the eye with joy, and do not enjoy the viewer as the roads are void of a beautiful scene. Thus she prefers to stay in her beautiful house, and the man will not see outside his house or in his work except the harsh sex like him as if he were apart from the fair sex; like the man of the arid land or of the jungles. Whenever he enters his house and sees his female, i.e. his wife, and no one other than '**women of forbidden degree of consanguinity**'. Thus in contrast with the harsh sex, he finds his wife as an invaluable blessing. In this respect he does not see any other woman more beautiful than his wife. In seclusion; in her house, the wife does not see any other man than her husband, she cherishes with him and she realizes all her dreams.

† **The Western scholar:** In fact, I hear strange things and concepts that were never heard of before... Please give me more of these brand new things. Be blessed for your knowledge.

§ **The Muslim scholar:** This overall screen or veil that also covers the face is not new at the Muslim whereas it was since their early life in Al-Medina where God supported his honorable Messenger and ordered him and the Muslim women to wear the veil. As well as, the moving out of the Jew of Bani Qai'noka'a took place when they belittled the veil of Al-Ansar Muslim woman and tried to take it off her face, a passer-by Muslim defended her and the Jews killed the defender.

Thus God's Messenger (CPTH) drove them out of Al-Medina and then from the entire Arab peninsula. The veil continued to exist, and prestige and victory continued to exist until the Muslim disregarded it in the twentieth century for that the Jews disdained them and they became the weakest among the nations. Thus we perceive the values of the screen and the veil. The veil was imposed on all heavenly religions. In the thirties of the twentieth century all the Christian and Jewish women were veiled in the alleys and marketplaces. As for the Muslim, there was no unveiled woman until 1950. There was not even a Muslim woman that could uncover her face in Al-Sham cities, Lebanon, Al-Ghouta at all and also in all Islamic and Arab countries. The unveiling in Egypt was a little before when the poet Hafez Ibrahim said: **'I do not say, leave the women unveiled as men roaming in the market places'**.

In Great Britain the veil was prevailing even the aristocratic women used to attend the Shakespearean theater and sit veiled in closed galleries in order to see the social Shakespearean literary masterpieces.

† **The Western scholar:** Truly, I heard of that and I forgot it. If you didn't remind me, it would be lost in a state of oblivion: God blesses you. Continue, Brother.

§ **The Muslim scholar:** Verily, the screen and the veil are important problems. If they were left and ignored, the capacities of the young men and women would be sucked by the sexual sides, their money was lost and their hearts were occupied by the charms of beauty, and 'the Freudian Assumption' would master their minds, and their efforts for building up their country would be in the precipice of sex of which the western scientists said, **'any person fell into it, he would never be rescued'**.

The sexual outset will be their chief concern. Thus they neglect every innovation and invention. They will lose their worldly life and their Lifeafter while drowned in sex and its

frivolities: singing, mirth, music, dolls and expensive fancy perfumes; diversity in clothes, and the military effort for the protection of the country is lost, for they are plunged in charms in attaining that joy through the taboo channel. If we could organize the problems of screens and veils as God and his Messenger (CPTH) did; the young men and women will consecrate themselves for building high up, as did their fathers and the disciples of the great messengers of God. The young men and the young women will have both realized their goals. The sexual drive will be satisfied only in marriage. And both sexes will undertake to build a good country or rather a reformer for mankind, and every one will be in his/her own world for which he/she was born. When we applied this law we conquered the whole world and we were the best nation sent out for people ordering the Good and repulsing the Evil. But we nowadays became a nation that let other nations laugh at our ignorance. Thus we have not endeavored to win this worldly life and we are unable to compete with the greater states, so we have not done anything for our life-after where, previously by our faith we mastered the world and led the nations to light and happiness in this world and the hereafter.

Now my free European brother give me your ear to answer your first inquiry when you said the co-existence of the two sexes and the release of the desires will quench the affections and cool down the instincts even to death. I say that what fact decides is:

- **First:** The sexual instinct is inborn in every living creature, and it is liable to be excited on viewing beauty and the charm of the body. So long man eats and drinks, the material of life originates in him, which he was created of, is still there and it can come out in arousing it by charm and beauty.

- **Second:** The morals that grew and integrated cannot destroy the sexual instinct forces, but it can direct them towards the Good. Moreover, the complete morals cannot change the present psychic laws. These remarks will be clear when tackling the subject of the veiling and the unveiling.



## **Marriage and Adultery**

† **The Western scholar:** My brother, the Muslim scholar, you have shown in a statement beyond dispute that the paper or 'the Marriage Lines' is important and is a basic thing for building a high, advanced and virtuous community and likewise is the veil. Could you explain to me the value of marriage and its importance in order to clarify everything?

§ **The Muslim scholar:** My brother, the free thoughtful European scholar: Marriage: is the originator of the first social rules because it is the founder of the family and it is, as we know, the first link in the chains of the greater community. It is also a device for setting out a beautiful life immersed in affection and intimacy. The upbringing of boys and girls in a family milieu imbibes them with fine feelings from their first days of life, and promotes in them the friendly feelings that prepare them for future life and reveals in them mercy and clemency. If there were no marriage, the human race would have been extinguished a very long time ago. The perpetuation of life and its continuity on this Earth require prosperity and continuance of marriage.

† **The Western scholar:** What is the effect of adultery and its social and individual effect?

§ **The Muslim scholar:** Adultery has a very retroactive act. It is the drive of corruption in the community, and the propagator of chaos and the lethal of progeny. When a young man rushes at whoredom, he catches an axe in his both hands in order to destroy the pillars of the nation.

† **The Western scholar:** Do you have other examples to convince me?

§ **The Muslim scholar:** Suppose that the young man hooked a girl in this errant way, he will pass with her a long time, but he will be bored of her when he sees her beauty withering in the hands of years. He will forsake her to another woman. He will leave her at the door of aging liable to misery and poverty. If she

could find a job to keep at subsistence level, what about her fate if she became ailing for work? How hard life is! How its pains are aching in deprivation of a husband and children.

† **The Western scholar:** What about the young man who got used to the way of adultery?

§ **The Muslim scholar:** If we want to comment on the single young man who got used to the way of adultery in his future, we shall find one of two situations:

Desertion of marital life as to stay all his life going on along this despicable way, and he will not cherish a family life or participate in reviving the community, and he will be liable to the diseases arising from this life. He is no more than a destroying axe of the happiness of every young woman whom he made illegal relation with. When youth is gone and old age comes, this frivolous man will not find a supporting son beside him and not even a beloved relative, then sorrows will pervade him, and misery will burn him in the dark evening of his life.

† **The Western scholar:** But, my brother Muslim, life is long, and the door of marriage is always open until he finds a young woman to accept him as a husband even if he became fifty years old.

§ **The Muslim scholar:** If he married a pretty girl when his freshness begins slanting towards wilting after a long time he passed in the arms of prostitutes, no wonder he seeks a good-looking woman. But this tender woman he chose; being in her prime youth will not be happy in his company after he had passed a long course of his life.

† **The Western scholar:** Please, explain to me more?

§ **The Muslim scholar:** A charming beautiful wife will not like to live with a husband at the evening of his life. Her eyes will look for men of better health and younger than him and all of a sudden she will walk into adultery to bring forth illegal children to her legal husband. If this father died, the illegal brothers will share the inheritance with their legal brothers from the mother-side. Thus corruption will prevail in this miserable shattered house.

† **The Western scholar:** What about the wife if she were virtuous and accepted her husband and sufficed herself for the legitimate marital life than a sinful one?

§ **The Muslim scholar:** If that young wife could restrain the caprice of her sexual desire and she forbore herself and did not follow the road to prostitution, her aspirations will remain suppressed and her spirit covered in sorrows. Suffice it to say about the ruination that befalls the children of that family. Due to the fragile sentimental relation between the father and the mother, they will inherit feeble formation, which I shall elucidate after a while. Thus life will never be serene for the adulterer and the adulteress even if they enter a legal marital life. Ennui and boredom will spread over their life covered with sorrows, and their cauterized hearts were spoilt by sin and smeared by crime. This is the destiny of adultery. It is the cause of misery for both sexes in the future life. It is the attenuation and annihilation of the offspring, and the extirpator of virtues from the horizons of life, and it is the eraser of happiness from the pages of life too. Any aggression on the honors is nevertheless accompanied with an aggression which covers all other social affairs. How wide the difference is between the results of the marital life and the life of adultery and sin. In the former, virtues thrive, and the fine feelings grow, and the atmosphere saturated with harmony and sympathy. While in the latter, instincts control and man degraded to the animal level. Instincts absented the upper humane affections, and there will be a gloomy future void of a sympathy of the relatives and the help of progeny.

† **The Western scholar:** I discovered problems; I have never thought of all my life until you explained to me their wisdom concerning the veil and marriage and the way of sin and its clear effect on the social and the individual level. What about the unveiling of the face?

§ **The Muslim scholar:** The unveiling leads to the deterioration of the community towards vice. It contains the breakup of the ties of the family life. It is the cause of weakness of the formation of progeny, and the sewer of alienation, dissension and severity at home and its youths. Finally, unveiling eliminates satisfaction from the spirits of the people, and it evokes their discontent, and under the shadows of discontent nothing grows save the human misery and social suffering.

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## **The Effect of Unveiling upon the Spirits of Single Young Men and Women**

† **The Western scholar:** I hope for more explanation and elucidation?

§ **The Muslim scholar:** Here is to you, my brother, the explanation and the elucidation: Let us first discuss the effects of unveiling in the spirit of the single young man and in the spirit of the single young woman. Whatsoever said about backing the unveiling from garnish of speech, the real fact is refuting. They say that if the morals are integrated and become strong with the two sexes, then the unveiling does not cause deterioration and breakup. I say: if the morals grew and integrated it cannot destroy the sexual potency. Whenever the thirsty young man is loomed with beautiful faces, and tender voices talk to him, he cannot but tends to pinup girls in infatuation of beauty. This is the first step towards adultery, and you say the same thing about the thirsty girl. She will slip herself to her young friend, and if we do not want to take into consideration what reality offers us types of vice as a result to these first social connections, it is enough to say that these connections forward anxiety and arouse sleeplessness, and how could the youths continue in building up the future and be faithful to work, to study, and to job after the feelings become vivid with the spectrum of sexual life, and the barrages are set up, and the valve of instinct is called upon to commit sin.

Instinct is blind and it does not differentiate between the Good and the Evil; and even if the thought overcomes it after it has been awakened by the sight of the pinups and it is shackled in cuffs, that is sheer suppression, which is more than evil and cunning, two struggling forces in the square of the spirit, the force of the raging crazy instinct and the force of conscious distinguishing thought. If the conscious one overcame the spirit would enter the pain of depression and the second stayed in anger

till it finds feeding, but if the other overcame, that would be the worst.

A community contracted with unveiling will never know the way of reassurance to the hearts of its youths because the factors of excitation are active and the sexual motive is agitated. It is seen in these milieus where unveiling and celibacy are prevailing that the kind of joke becomes so instinctive that all talks for fun are linked with the milestones of sexual communication or something like that to satiate the instinctive thirst which has been inflamed by the catastrophe of unveiling!

Could anyone believe that the Godly Hand that made this vast universe crowded with the wonders of creation and the grandeur of formation form these spirits in the situation of fearful rottenness and sheer decline? Nay! The Hand formed these spirits pure and dirtless but the ways in which they behave spoil them. The unveiling exposes both sexes to the charm of look, and look leads to talks sown with expressions of endearment, flirtation and after that the deprived thirst leading to a drink from the basins of meanness and harlotry.

## **The Effect of Unveiling on the Class of Married People**

§ **The Muslim scholar:** It is time now to discuss the effect of unveiling on the class of married people:

The bonds that tie the hearts of men to their wives begin to loose little by little in a community where its women are unveiled. The married man, although he is satiated sexually, will look at women that are far better than his wife in shapeliness and beauty. If his character is strong to keep himself from deviation, it does not prevent him from desiring and lamenting. He will wish for a wife like the same one who is looking at, in grace and beauty. The wish will increase with passing of days and with more meetings with beautiful unveiled women. These wishes will change into lamentations within himself and becomes resentful upon his bad luck. The same thing can be said about his wife who was seen by men and she saw men. Surely she will meet a man that possesses some factors that put him above her husband in superiority, and in many other sides. She will step the first pace and the second pace, i.e., in wishing and lamenting...

Now let us concentrate on this family and see what will follow:

Coolness of passion between them for the heart of each one is attached to someone else than his companion. He or She does not see in his or her companion save a person whom He or She will pass the rest of life with. In this world there are many husbands who are better than this husband, and there are many wives who are more beautiful than this woman. This is the fixed idea that will be concentrated in the minds of the spouses in the community of the unveiling, and it will surely weaken the sexual marital bonds between them.

† **The Western scholar:** Would you please explain to me this weakness of the sexual marital bonds, and does it have any influence upon the offspring?

## § The Muslim scholar:

1. Practical scientific researches showed that the coolness between the man and his wife is reflected on the sexual copulation in its worst reflection because the loss of the flaming affection between the couple leads to the weakness of the offspring and its tender physiological formation. When affection is activated and strong, it will produce a lot of Good at the time of the instinctive sexual intercourse. It has the most effect in producing children of sound bodies and normal formation, and vice versa. Most ailments that are contracted to children are usually inherited because of the estrangement, which is concentrated in the spirits of the parents, when they meet in a marital approach.

2. It can be added that the waning of affection from the atmosphere of the house makes the children live in an arid medium of affection. This will be reflected in their fresh spirits and it will implant the seeds of hardness in their hearts while they are at the doorstep of life and to stamp it with grudge.

3. At last, the unveiling scatters consent from the spirits of people as I said, and it will evoke resentment in their hearts upon ill-luck and life. It is said: that happiness can never be realized in a certain community unless the element of consent is fulfilled among the individuals because the lamenter for his ill-luck is wretched even if he wallows in luxury. Nothing can evoke happiness in life as consent. In the Holy Qur'an, there is no one verse orders the women to unveil their faces, but on the contrary, the order has been issued from Al'lah the Almighty by covering all over the body with the face completely.

Now let us listen to the Word of God and He is the most Omniscient in the laws of the obedient men and the ways of their Good, and He is the Loving Merciful for them. He orders the veil and shows its wisdom to the Ladies of the Messenger (CPTH) who are the examples for the Muslim women to follow them up. God said in Al-Ahzab Fortress: **“...and when ye ask (his Ladies) for anything ye want, ask them from behind a screen, that makes for greater purity for your hearts and for theirs...”**



*The Holy Qur'an,*

*Fortress (33) Al-Ahzab (The Combined Clans), verse (53).*

Since there is unveiling to the face, as they claim, so, where is the screen?

## **The Definition of the Veil in Language and legislation**

† **The Western scholar:** What does this Fortress mean by the veil, what is the essence of the veil? Does the word contain the uncovering of the face only or to screen the body alone, or the fullness?

§ **The Muslim scholar:** The veil in language is to curtain vision completely or to lose sight. This Fortress explains the veil and it does not accept it unless it is used to screen all the beauties of the woman, the case that fills the heart with desire, and it contaminates it by the germ of libido, and keeps from the woman only her speech from behind a curtain. God said, **“O consorts of the Prophet! Ye are not like any of the (other) women: if ye achieved Al’lah’s Light (being protected against ill-desires), be not too complaisant of speech, lest one, in whose heart is disease, should be moved with desire...”**

*The Holy Qur'an,*

*Fortress (33) Al-Ahzab (The Combined Clans), verse (32).*

Speech, despite the covering veil and the hindrance for seeing the beautiful face, must be very serious and resolute and tenderness never comes through it in dialect nor fineness in tone or statement, and no extremity in subject.

God has ordered women to stay at home where their valuable productive work lies for bringing up boys and girls and to prepare the future generation sound in body and mind. But if they were obliged to go out, they must safeguard themselves for the public character and for the safety of the hearts of all the people, and to be refined by following jurisprudence. God said: **“And stay in your houses and make not a dazzling display, like that of the former Times of Ignorance...”**

*The Holy Qur'an,*

*Fortress (33) Al-Ahzab (The Combined Clans), verse (33).*

I would like to recite the honorable ayah (verse) from An-Nur Fortress, which describes to us the complete social system, which was prescribed for the ideal life on the earth. God said: **“Say to the believing men that they should lower their gaze and guard**

**their modesty: that will make for greater purity for them; and Allah is Well-Acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their body openings and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers turn ye all together towards Al'lah in repentance, that you may attain Blissful consequences".**

*The Holy Qur'an,  
Fortress (24) An-Nur (Light), verse (30-31).*

From these two Ayahs we see the decencies of walk, which the woman considers while she is on the road. The veil (al-khimar) is the screening cover. The word is taken from the root 'khamara' which means to cover, and the 'khamr' and 'khamra' (wine) because wine covers 'consciousness' and closes 'thought' and covers it. For this reason the ayah orders to let down the veil that covers the face until the seen neck from the upper opening of the garment and the above area of the chest. All that is exaggeration for covering beauty, which called it adornment (zeenah), for beauty is the natural adornment of women and juvenility as well.

For he who has an expensive dear jewel, he will resort to hiding it away from the eyes of people and thieves in order not to be robbed from him, and you say the same thing concerning his heart precious jewel in order to safeguard and preserve her, the matter which reveals the woman's value and her prestige in Islam.

The Almighty has described to us the state of the believing woman in Paradise saying: **“And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes”**: she lowers her gaze because of shyness. **“as chaste as the sheltered eggs”**: pure from impurities, so she is veiled and seen by none except her husband.

*The Holy Qur'an,*

*Fortress (37) As-Saffat (Those who Set Ranks), verse (48-49).*

Indeed, if the women of Paradise are veiled off the others, how should the women of this lower life be then?

All the woman's charms which Al'lah the Almighty adorned her with from the beauties of face, eyes, mouth, teeth, hair, juvenility, youth, and others have been named in the Holy Qur'an as 'adornment' and since unveiling these charms to the ones other than the husband, the father, the brother, the son or any one of the unmarriageable men listed in the Noble verse causes charisma and corruption in land, such as driving to adultery, and stirs up discord between man and his wife after he has seen the one whose face is more beautiful than his wife's, and who has a better impression or position in his spirit than her's, therefore, and for uprooting corruption from land, keeping the family and its happiness, and preventing the factors of weakness and looseness from sneaking, Islam orders the women not to show these beauties to other than the unmarriageable men when the Almighty says: **“...and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, or their brothers' sons, or their sisters' sons, or their women...”**. The Almighty has ordered the young woman to walk normally in the road so that her youth and juvenility, which Al'lah the Almighty has adorned her with, do not appear:

**“...and that they should not strike their feet in order to draw attention to their hidden ornaments, And o ye believers turn ye all together towards Al'lah in repentance that you may attain blissful consequences.”**

*The Holy Qur'an,*

*Fortress (24) An-Nur (Light), verse (31).*

At the end of this Ayah, there is a norm for good conduct in the road for women to follow. God forbids women to strike with their feet while walking lest her body shakes and the signs of her beauty and youth may appear from behind the loose covering garment and the dropped veil for the shakes of the body will arouse the instinctive desire of men and moves the cause of dormant libido. There is a definite clue that the woman's body in all is charisma: "*The woman, all in all, is pudendum*"; as the Arab Prophet (CPTH) said: "*We do not consent of the charisma. The charisma is asleep. Al'lah's curse (alienation from God) be upon him who awakes it.*"

God also said: **"O Prophet tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when outdoors), lest they should not be known and not molested. And Al'lah is Oft-Forgiving, Most Merciful."**

*The Holy Qur'an,*

*Fortress (33) Al-Ahzab (The Combined Clans), verse (59).*

In this clear evidence, it is shown that the face of the woman is pudendum and the Islamic law does not accept unveiling it. If this Ayah permitted to uncover the face (they would be known), and we would have violated this explicit Ayah. This ayah includes all the believers' women from the top, from the Messenger's (CPTH) women, the purified to all believing women. If the community organizes this problem in a good way that goes on with the Heavenly jurisprudence, it will be real advanced community.

Thus, all the woman's charms which Al'lah the Almighty has adorned her with, and which awakes charisma at men were gathered, indeed, by Him the Almighty with one word when He said: "**their beauty**", and forbids showing it when He said:

**“...and not display their beauty...”** in compliance with the happiness and safety of the community.

And if some people may hold in interpreting this verse views which are far from the Godly purpose and say that the woman should veil her hair and show nothing but her face calling such unveiling ‘The legitimate unveiling’, but in fact, this interpretation is plainly stray (errant), for the face and the eyes may seize (charm) the looker’s mind and captivate his heart more than the hair. So it is necessary, such being the case, to veil the face besides the hair.

And if they pretend that the ornament is the paint and coloring which are put on the face to give it red color and brilliance, they shall be also in error, and the ornament meant in the Ayah is not the coloring and paint, because two women may meet: one of them is a beauty of good-looking face, and the Godly Might has granted her of the shining and red-colored face with the redness of freshness and vitality what makes her in no need of paints and colorings, and the other is an ugly one who colored her face with the colorings and made it brilliant by using paints the matter which only added to her ugliness and grisliness. We wonder: which one of them will affect the looker’s heart when looking at her? Is it the pretty one whom Al’lah the Almighty adorned with beauty from His? Or the ugly one who adorned her face with the paints?

And is the ornament what the woman adorns herself with, or what God has adorned her with of the charms?

Undoubtedly, the meaning has become obvious and clear, and the word **“...not display their beauty”** means definitely and limitedly what Al’lah the Almighty has adorned woman with of the beauties in face and body which awakens charisma and be a cause of corruption when being unveiled, and any meaning other than this will not ensure the general good, nor will it uproot corruption, and far be it from Al’lah to give an order in which there is a room for objection or a motive for corruption.

When Al'lah, the Almighty has not allowed woman according to the above-mentioned verse, to show her ornament except to the believing women lest the disbelieving one, who has no trustworthiness, may transmit the woman's beauties to the marriageable men, and indicated to that in the Noble verse: "**or their women...**", will it then, be permissible to the woman to unveil her face to the marriageable men?!

Indeed, these meanings are clear, plain, and indisputable, but the non-pondering of people on God's verses made them fall in what they had fallen of the misunderstanding, and when they were asked, they, in their ignorance, gave a legal opinion, so they went astray and misled people away from God's path, while God's Messenger (CPTH) said: "*The most thing I fear for my people is the misleading guides*".

If they unveiled their faces, the Noble Ayah would not have been stated in such wording "**lest they should not be known**", because the unveiled-faced woman is certainly known by the others.

And men in the past put turbans on their heads when going out, and in our such time they put shawl or headband on their heads in some Islamic countries so that only their faces are shown, does that mean that they are but a little known?

So, the word "**lest they should not be known**" does not apply to the woman unveiling her face.

This is as clear as the sun, and there is no true saying after the Creator's, the Great and the Almighty, therefore, we should listen to His saying not to another one related to the creatures, and dispute is not permitted concerning what is openly stated in the Holy Qur'an.

Besides, women were veiling their faces in all the Islamic countries without exception during the past thirteen centuries.

And who is more honorable than God's Messenger (CPTH)? Would he (CPTH) then let the women go out unveiling off what is

most charming in them, vis their faces, and this is one of the devil's steps, for it will be followed by steps in undressing until they become **“dressed but undressed, inclining to adultery”**: as it is seen in this time, and making him who looks at them incline to it (adultery). **“Curse them”**: keep yourselves far from them. **“As they are cursed”**: far from Al'lah, for cursing means alienation from Al'lah. God says: **“Al'lah seeks to make you repent (forgive you), but those who follow their own appetites wish you to be far astray”**.

*The Holy Qur'an,  
Fortress (4) Al-Nisa' (Women), verse (27).*

Veil is veil, it is like the impenetrable fort, if you make a gap in it, it will fall down and collapse.

Similarly; if a hole extremely seductive and more charming than any other seduction is made in the veil when permitting unveiling the face, the community will fall down in the valleys of vice and deterioration, and so long it keeps on going in this perversity, no triumph will be hoped for it at all.



## **The Rule of the Woman's Praying at the Mosque.**

† **The Western scholar:** Dear Muslim scholar, tell me about The Rule of the Woman's Praying at the Mosque?

§ **The Muslim scholar:** God's Messenger (CPTH) elucidated that matter a definite elucidation, and no personal interpretative opinions concerning texts.

When *Om Hamid Al-Ansariyah, the wife of Abo Haimd Al-Sa'edi, said* after she had honestly embraced Islam and loved God's Messenger (CPTH) a sacred love in God, and she liked accompanying him spiritually and praying with him: "*O Messenger of God! I like praying with you 'that is: she wants to pray with him at the mosque'. Then he (CPTH) said: I have already known that you like to pray with me, but your praying in your bedroom is better than your's in another room, and your praying in any room is better than your's in your house courtyard, and your praying in your house courtyard is better than your's in the mosque*".

Then this truthful woman did nothing but ordered to have a place for praying built at the farthest and most dark corner of her house in order to gather herself wholly to God when praying, so she prayed in it until she died and met God, the Great and the Almighty.

It was quoted from *Om Salama - May God be pleased with her - Mother of the believers*, that she said: the prophet (CPTH) said: "*the best mosques for women are the floor of their special rooms*".

So, the woman's praying in her room (her special room for its complete covering) is better than her's in the courtyard, and it was cited from the prophet (CPTH) that he said: "*the woman's praying in her bedroom is better than her's in any other room, and her praying in her private room is better than her's in her bedroom*".

The private room: is the little room inside the big one, in which the valuable properties are kept. It is derived from the root (cheating) which means hiding the precious thing.

Then, the more the woman's covering is greater, the more her praying is better.

God's Messenger (CPTH) said: *"The woman is pudendum, if she gets out, the devil will adorn her"*.

That is: He receives her and beautifies her in the men's eyes in order to seduce her and to tempt them with her aiming to let one of them fall in charisma then in destruction. And this great interest in hiding the woman is but to bury the charisma caused by woman when getting out of their houses.

He (CPTH) said: *"We don't consent of the charisma."*

And: *"The charisma is asleep. Al'lah's curse be upon him who awakes it."*

This matter is confirmed by God's saying: **"O Consorts of the prophet! Ye are not like any of the other women if ye achieved Al'lah's light (being protected against ill-desires): be not too complaisant of speech, lest one, in whose heart is disease, should be moved with desire, show discretion in what you say and stay in your houses and make not a dazzling display like that of the former time of ignorance, and establish the communication with God and attain the purification to yourselves and obey God and His Messenger. Indeed Al'lah seeks to remove evil deeds from you, consorts of the prophet, and to purify you. Mention that are recited to you in your homes of Al'lah's revelations (verses) and the wisdom of it. Benignant is Al'lah and all-knowing."**

*The Holy Qur'an,*

*Fortress (33) Al-Ahzab (The Combined Clans), verse (33-34).*

Indeed, though the speech is addressed to the mothers of believers, who are the ideals, but it surely implies the believers' women. And there is a legal rule that says: the generality of the word is that which has to be taken into consideration, not the specialty of the reason.

Then, God the Almighty ordered the women to stay in their houses, establish the communication with Him, attain the purification to themselves, and obey Al'lah and His Messenger, then to mention 'before the other believing women' what is recited to them in their homes 'not in the mosques' of Al'lah's verses and the wisdom of it.

That is God's law, and as the true honest prophet (CPTH) said: "*Seek the opinion of your heart (your conscience) even if the Muftis have given and given you a legal opinion*", and we follow but Al'lah's Book and His Messenger's Sunnah, for men have their own world and women have another world in Islam religion, and we do not accept to let the mosques be like museums where men mix with women, then the hearts turn away from God and the true communication with Him, and as a result, they are corrupted. For the worldly life and the afterlife are like the woman and the fellow-wife, they do not get together, and if we gather them, we shall do away with the religion from its roots, therefore, we shall not accept mankind speech instead of Al'lah's, the Great, and who has a better law than Al'lah's for people seeking certainty? It is He who has sent down (revealed) the Book detailing and elucidating everything.

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## **The Woman's Veil in Praying**

† **The Western scholar:** Would you please teach me about The Woman's Veil in Praying?

§ **The Muslim scholar:** It is not permitted for woman to pray with something uncovered from her body, while it is necessary to unveil her face and her hands in order to have a right trend. Therefore, she ought to distance herself in a room inside a room inside her home as God's Messenger (CPTH) ordered, but he (CPTH) did not say to unveil her face and her hands in the road, as those who have no knowledge interpreted it, ney in praying, and praying is not performed in the markets.

And any saying other than this, is that of those who follow their desires, and wish for us destruction and to deviate greatly from the path of right.

Unveiling the face is forbidden, because it removes the veil, and God the Almighty says: "...talk to them from behind a screen...": and the screen: is what curtains the vision completely.

*The Holy Qur'an,*

*Fortress (33) Al-Ahzab (The Combined Clans), verse (53).*

As for the white-colored dress of the woman covering her hair and body in praying, it is necessary for straightening her trend (direction) toward God, because what harms the eye harms the spirit, and the woman in her human nature differs from man, for her beauty, her hair and her body may charm (engage) her and turn her away from true communication, therefore, this dress reminds her with the garment of a Mecca pilgrim, which imitates in its reality the shroud when death.

So she divorces the lower life, puts off charisma and turns wholly and honestly towards her Creator.

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## Unveiling the Woman's Face in Pilgrimage

† **The Western scholar:** My brother the Muslim scholar, what about Unveiling the Woman's Face in Pilgrimage?

§ **The Muslim scholar:** Ibn Omar quoted from the prophet (CPTH) his saying: "*The woman enters a state of ritual consecration (of Mecca pilgrim) by unveiling her face, while man by shaving the hair of his head*".

So, the woman unveils her face and her hands in pilgrimage when being in a state of ritual consecration exactly as she does when praying, and this Hadith shows that the woman does not show her face in days other than those of pilgrimage, for how she will be permitted to unveil her face while pilgrimage if she is not originally ordered to veil it?

Pilgrimage, like other religious duties, was prescribed to all mankind, for example like fasting which was prescribed to those before us: "**O Believers, fasting is prescribed to you as it was prescribed to those before you so that you may achieve God's light.**"

*The Holy Qur'an,  
Fortress (2) Al-Baqara (The Cow), verse (183).*

Also the veil and the other divine precepts were imposed by the Almighty upon those preceded us, God says: "**He has ordained for you the religion He has revealed to you – Mohammad – and formerly enjoined Noah and Abraham, Moses and Jesus saying: Establish the religion and be united in it. That to which you call them is unacceptable to the idolators. Al'lah chooses to Him whom he will, and guides to Him whom he repents.**"

*The Holy Qur'an,  
Fortress (41) Ash-Shura (Consultation), verse (13).*

But in the course of time, people neglected these ordinances little by little until they left out their rules causing them to be

changed. Then Islam came and restituted veil and fasting to their true fundamentals.

Similarly concerning pilgrimage, there is no mixing between men and women in it originally.

For example, there was a specified time for men circumambulation (of the Ka'ba), and another time for women's.

And here is the saying of *Lady A'isha (May God be pleased with her)* shows that matter with the definite clue, for she said: "*The passengers were passing by us while we were in a state of ritual consecration with God's Messenger (CPTH), when they approached us, the one of us dropped her loose garment from her head on her face, and when they left us behind, we unveiled our faces*".

But also, throughout the ages, people once again neglected this matter, they did not realize the great wisdom folded beyond the veil and the rites of pilgrimage, and the separation between man and woman in pilgrimage, and as a result, this mixing you see between the two sexes in pilgrimage took place.

And every one goes to perform the hajj, God will grant him his recompense according to his intention and what he is worthy of.

So, in the time of God's Messenger (CPTH), the veil was covering the body, the head, and the face with one-eye opening in it through which the noble companion could see her way when she was compelled to get out of her home.

We have heard that the veil in Morocco is similar to that in the time of God's Messenger (CPTH), and this is the utmost aim.

In fact, any veil that hides the beauties from the marriageable (foreign) men and prevents the occurrence of adultery is a legal veil by which the veiling woman gets God's satisfaction and obtains the much recompense.

Also, in our Syrian villages, there are women who wrap themselves in sheets showing nothing of their charms, and this is a satisfactory legal veil too.

Anyhow, the means multiplied and the veil which prevents stirring up the forbidden charismas is that which the text (verses) of the Holy Qur'an ordered with.

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## **The Story of the Veil and the French Woman**

† **The Western scholar:** O, my Muslim scholar brother; I see that our present communities went deeply into endless arid lands and deserts, far and strange, from the shores of virtue whereas it was orphanized and the market of vice was promoted in farness and deepness from virtue thrown in the lap of desire and its caprices. Pleasure realized but followed with troublesome psychological pains. The world is surging on a civilization decorated with every luxury and opulence and caprices containing within itself seas of pains and spiritual sorrows and the cordial and psychological hardship. Verily, the real happiness is lost as well as the reality of people despite the lavishness is in misery. I am very much in earnest to ask where is the escape? When will real happiness return to the hearts of people? But I would like you to give me more about the unveiling to quench my thirst. Do you have a tangible example or a real incident about the unveiling and the veil?

§ **The Muslim scholar:** Here is to you, my dear brother researcher, the story of ‘the veil and the French woman’, but before telling you I would like to comment a little on the Ayah which I mentioned a little while before. It is **“O Prophet tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when outdoors), lest they should not be known and not molested. And Allah is Oft-Forgiving, Most Merciful”**

*The Holy Qur’an,*

*Fortress (44) Al-Ahzab (The Combined Clans), verse (59.)*

For it is a heavenly jural law which our master the prophet Mohammad (CPTH), brought it as well as those messengers and prophets who came before him... Because this God is Merciful and Compassionate; He does not accept but the happiness for his obedient men in this Life and the hereafter. But the bestial hellish desires made people deviate from these laws thinking the laws of their desires will lead them to their happiness; they did not think right. But anyone, who perceives the secret of these heavenly laws



and the great wisdom where the happiness of mankind lies by applying it, then he will love God. Whenever a man becomes nearer to God, the more his love increases and the more he understands the Godly objective of his rules. And here is to you the incident that happened during the French mandate over Syria:

## The Story of 'the Veil and the French Woman'

A meeting was set between the Eminent Scholar Mohammad Amin Sheikho and a certain person of social and cultural high class. The man had 'doctorate' at the time of tutorships and no school. The meeting had something to do with the inauguration of Prince *Abdalmajeed Haidar* a king over the Great Syria at the time of the French mandate and he was given the green light from the French government.

On the next day and at the same fixed date the *Eminent Scholar Mohammad Amin Sheikho* came to the door of that man and knocked at it. When he felt that a woman was at the door, he gave her his back.

She was obliged to tell him that her husband would be late a little for ten minutes because an important matter with *General Seray* the supreme French commander in *Syria*. So he descended the steps and waited in the street near the house. The doctor apologized for being late.

**Our man answered:** to be late for ten minutes was not considered lateness.

Then they entered the house and sat in the saloon. Before the talk for which the meeting was held, the wife of the doctor and her daughter came to attend the meeting. He looked at her husband who knew that Mohammad Amin Sheikho was not in the habit of sitting with gentle sex. The husband looked, then dropped his head and did not mutter a word because he saw his wife's face was covered with anger.

She began her talk saying: I had a highly good reputation, an international reputation about you in Lebanon. I valued you very much. Now I see vice versa.

He was obliged to reply through her daughter saying: please tell your mother that she is a fool.

When she knew the striking news. She became excited and stood up crying: am I a fool! 'It is known that the French always had hot tempers.'

**He told her:** of course... He who gives two complete contradictory judgments upon a man whom he does not know or meet with; isn't he really a fool! Did you see me before, to give these two judgments?!

**She answered:** yes; but why did not you enter the villa when I invited you? Am I not beautiful? My husband knows that I am one of the charming women in *Paris*, Did you hear that I am not an honest woman so that you did not enter? Here is my husband, ask him if he noticed anything about me of such kind during my life with him?

**Our Man answered:** I am a Muslim. One of the basic things in our clear jurisprudence is that men keep to their own world and women keep to theirs too. The joining of the two sexes is taboo.

**She answered:** you, Muslims have exaggerated much .The Jews are older than you. The Christians are more powerful than you are too. Where did you get this veiling from?

**He answered her:** is it a matter of oldness and power or of logic, proof and rightness?

**She said:** truly by evidence and proof.

**He said:** therefore, let me show the cause of the veil between the man and the woman in Islam. When I do not sit with gentle sex but I only meet the harsh sex (the male sex) all the day, then I come back home from work; I only see my wife as the most beautiful woman in the world. My love to her increases.... The bonds between us become more powerful. This is very important for the growth of my children, even upon the family level. When we sit together; you and I are surely honest... You certainly have charms and excellent characteristics that distinguish you from my wife. These charms you have; I shall like them because I am a human being. When I return home, the comparison begins unconsciously between what I saw and I liked of complete characteristics in which I do not find in my wife, then I shall lament ill-luck, and relate injustice to my lot. Why did my wife

become my lot! She is not of that beauty, charm, and the musical talk or elegance and the lightness of soul or attraction of yours. These qualities will lessen my love to my wife. Hatred will prevail between us instead of love and intimacy. When my wife is nice to me as usual saying 'O my darling' I feel as if I heard a bullet penetrating my ears, because the heart is changed. ***“God has not made two hearts in a man...”***. Love has changed and the spirit tends towards the most beautiful and the most charming, the more attractive and the finer. Then the dispute prevails instead of cooperation, and injustice instead of justice. My wife may bear my bad treatment once or twice, but her patience will come to an end. She will question herself about the secret of this wonderful inversion, which made him treat me like that in spite of doing my duty towards him and my children in the best way. She revolts and treats me the same, and here is the calamity. There is tension in our relation. The quarrels begin for the silliest cause and the tempers are changed. Because of this change, life has become an unbearable hell. Divorce becomes the only solution for salvation. We shall not both reap the result of divorce only, but it will be reflected upon the children who will lose in a moment their guardian and they will become the friends of misbehavior in the street 'the only place where they learn the arts of vice and crime'. A quarrel will happen between my family and hers too. This dissolution has a very bad effect on building up the community. Due to mixing and unveiling, the community becomes disconnected and it is very easy to be demolished. This is the result of our mixing together; despite you and I are honest.

This is in relation to the man. But in relation to the woman and through her meeting with a strange man, she will like some characteristics in him such as: talk, treatment, the outward appearance, the rank, etc... These qualities are not available in her husband. With the elapse of time, this will lead to discord with her husband and the beginning of disputes and quarrels.

Then the Eminent Scholar looked at her and said: if you find good qualities in me... Don't you like these qualities to be available in your husband?

She said: I'd like my husband to be the best man in the world.

**He said:** therefore, the loss of these qualities in your husband will be little in your eyes, and his value decreases in your view. The only cause of that is your mixing with men other than your husband. This mixing made you like some qualities in others, which are not found in your husband, and the result is disgust and repulsion instead of love and enjoyment, thus happiness is lost.

When she heard this logical discussion as a scientific analysis to our practical situation. She looked at her daughter and said: I want you to become a Muslim like this man but not like your father.

Her husband dropped his head shamefully because she knew his behavior from practices contradictory with the spirit of a Muslim.

After that the great Eminent Scholar took leave and went home.

After a few days, the husband of the French woman came to tell the honest master that his wife wanted to meet him again for she found in him a true, real and logical talk... She might have the real wish to embrace Islam if she could meet you again.

The Eminent Scholar apologized to her husband saying: my meeting with her for the first time was obligatory, as I was obliged to reply to her accusation of Islam from fanaticism to the veil and inaction. Now I do not want to go to her on my legs and by my own free will. In the first time, I saw her without desire, but in the second time and to meet her by my own will I shall desire her, I am a human being, my brother, thus I ruin myself and this is not permissible, if she wants to embrace Islam that is her free will.

In less than a month, the doctor came back with his French wife who was dressed in long clothes covering her body, and

putting a cover on her hair. The Eminent Scholar Mohammad Amin Sheikho opened the door for them without a date beforehand. He welcomed them and permitted them to enter his house honorably. Then she told him that she saw the Prophet Mohammad (CPTH) in her sleep in his light, grandeur and beauty, so she was astounded from existence and lived in sacred worlds and heavenly delight and her spirit had forsaken her world to a lovely paradise, she hated her desires and wanted nothing more than her high sublime state. She added: ‘since the great sight I began to live a life full of happiness and enjoyment where my pain is changed into matchless felicity I am still living it; for this reason I decided to declare my Islam at your hands’, and she embraced Islam.

Yes, this real story occurred during the French mandate over Syria.

Then he added: after embracing Islam you have to cover your face in order to continue your elevated cordial life, for we do not accept harmful charm.

**She answered:** I cannot apply it now in one lot, because all my life I used to uncover my face. Thus it was difficult to apply it then.

She asked him to be patient with her a little and she would accomplish that in accordance with God’s Willing, and in love for his Messenger (CPTH).

The political troubles that stormed *Damascus* did not let them meet again, but he was reassured to her truthfulness. He was sure that she would accomplish everything God’s willing.

§§§§§§§§§§§§

## Chapter Two

### *The Case of Polygamy in Islam*

*A Dialogue between a Western Orientalist and a Muslim Savant about the Verity of Polygamy in Islam*

† **The Western scholar:** The spiritual loftiness and sincerity of the marital life in the West has been manifested in its sublime meanings where justice is realized between the husband and his wife; where he remains faithful to her all lifelong. He will not bring her a fellow wife, he will not maltreat her, and he will never aggrieve her, whereas in Islam; the rights of the wife are shed with impunity when the husband marries four wives. What do you say?

§ **The Muslim scholar:** What you say is the essence of reality if the marriage has been a lusty psychological marriage but not a humane one.

† **The Western scholar:** Please, I do not understand what you mean by 'a humane marriage' so long as 'humanity' is the ambition of all civilized countries.

§ **The Muslim scholar:** Humane marriage is aiming at saving the family and at rearing the children in a virtuous education alongside protecting the widows and rendering them happiness for a lifetime and mostly in the aftermath of internecine wars, for example 'The First and Second World Wars'. The martyrs, who have sacrificed their noble lives to protect their homeland and to defend their kinsmen, the riches and the honor as well, do they deserve to keep their widows bereft for lifetime? Who will rear the children and offspring of the martyrs? Who will take care of them? Who can supply them with food, clothing and lodging?

† **The Western scholar:** In Europe, we secure pensions for the martyrs' families so as to guarantee and suffice their needs.

§ **The Muslim scholar:** Therefore, did you secure husbands to the widows in order to make them happy and to rear their

children in a sublime and unimpaired nurture? Can money alone do away with the husband and the good nurture?

† **The Western scholar:** We can't realize such a problem; for every husband cannot marry a widow, because it is not permissible for him to marry more than one wife. Verily, in our negligence to the widows of the martyrs and to the nursing of their children on healthy education, we have ignored a great part of our humanity, and we have lost one of the great rights of the martyrs toward their families. By God, do you have any succor or rescue to the wronged families of the martyrs? Do you have any law or any device that sympathizes with the orphans and their wretched mothers?

§ **The Muslim scholar:** We are exactly like you. But the law of God, the Creator and Organizer, has supplied us to perfection toward these aggrieved families; and on referring to the Holy Book, the Qur'an, we find the remedy and recovery in it, in His Almighty Saying: **“And if ye fear that you will not deal fairly by the orphans, marry of the women, to lead a good life to you (all), two, three, or four. And if you fear that ye cannot do justice (to so many) then only one or the captives (who are to be set to right)”**.

*The Holy Qur'an,*

*Fortress (4) An-Nisa' (Women), verse (3).*

† **The Western scholar:** I beg your pardon! This important command is not clear to me, and I do not understand how does the Angel of Mercy descend on these poor families? Now you have said in your tongue and lips, **“...marry of the women, to lead good life to you (all), two, three or four...”**

So long the problem is not gustatory lust for the man then; he can do what he likes and delights. Whereas the woman has become, in this verse, a commodity, a delectation, a device of whims and cravings for the man in order to realize his golden lustful dreams through her. He will suck the nectar of her youthfulness; then moves to another flower. He will surely ignore the first one for his occupancy in the second one. Then it does not



take long before he flies to the third one whose youthfulness and beauty have captivated him, allured him, and seduced him; and he abandons the two women to cling to the third woman and so forth. Where is the humanity in your Qur'an and your constitution? The woman has become not more than a toy between the hands of the Muslim husband. He reaps what he likes from her, and whenever he likes, and then he throws her into negligence and oblivion at any time. Please, explain to me what you have just said, because it is a humane aspect and a lustful aspect.

§ **The Muslim scholar:** Pardon! O, my humane researcher brother. You have just hastened a little in understanding the verse. You have done as our lords and our respected old men of divinity did before. You have plucked from the verse; “**...marry of the women, to lead good life to you...**” and ignored the humane aspect which I have mentioned to you. You did not notice what I have said to you; as no one of the Muslim sheikhs noticed before. You have plucked the flower “**...marry of the women, to lead good life to you...**” and you have forgotten the beginning of the verse, which is the base, and pillar of its understanding and interpretation; the story cannot be understood quite clearly since you grasp its ending; and you do not hear its beginning. This understanding is mutilated, and the judgment given about the story is surely a wrong judgment, and it is very far from its reality. You have mentioned the verse from its last half, i.e., you have said, “**...marry of the women, to lead good life to you...**”; you have hastened and you have forgotten its beginning, i.e. you have escaped mentioning “**...and if ye fear that ye will not deal fairly by the orphans...**”; and this is the condition for polygamy. I shall never blame you for your skipping the first half of the verse because all our Muslim scientists of divinity have understood it as you have understood it cut off, but not as God has wished it to be. For God enacted the clause of treating the orphans with equity; before permitting multiplicity of wives. It is not permitted

definitely and forever to marry more than one wife in Islam; except for a sublime humane cause, i.e., to save the orphans; and eventually to save and help their mothers. The verse must be taken as a whole, and it does not accept division at all. Moreover God has restricted and imposed it in a conditional clause, i.e. this is the condition of permitting marriage of more than one wife. Otherwise, one wife will suffice and meet the need.

Thus, there will be neither injustice nor grievance. Before I elucidate the great divine wisdom to you, I want you to listen to me for the following real example: Suppose we have a certain town with one thousand men as inhabitants. Most of them are married, but half of them martyred defending the homeland, the religion, the honor, the kinsmen, the wealth and the offspring. Half of them remained and they numbered to /500/. Then who will come to help the remaining five hundred widows and orphans? They remained facing the difficulties and calamities of life without husbands to aid them and to protect them from the catastrophes and adversities of incidents. What about those orphans who inherited funds from their fathers? Who will increase and invest their money for their welfare? Who will finance them from its profits? Who will guard it for them? Who will insure that their money will not be wasted and dissipated? Also, is it right to leave the children of martyrs without a virtuous father who will rectify their crookedness and will impede their deviation and their forfeiture? The recompense of benevolence is nothing but benevolence! This martyr who sacrificed his life, is his reward to let his wife a widow for life? Don't you know the proverb: *'To sacrifice oneself is the most sublime purpose of sacrifice'*? Is it fair to leave his widow exposed to immoral degeneration and to social corruption? Although Islam commands spending money on widows and orphans from the Muslim Treasury, where the Islamic regime secured social support and solidarity in complete perfection. Isn't the widow in need of a man to sympathize with her, to delight her loneliness, and to satisfy her natural instincts in a legitimate way, so as to praise the outcome? Is it fair to leave

their children without a strong resolute control in order to straighten their crooked manners, and to prevent their deviation when they become teenagers with youthful rashness? The fair sex of women is naturally tender-hearted, incapable of controlling their children when they become of age, the dangerous stage of maturity.

However the children will deviate and their fate is destined in jails and wretchedness, as a result of their crookedness. Do we leave them thus to their fate for their fathers sacrificed their lives for our sake?

† **The Western scholar:** O, Muslim brother! You have made me eager more than ever. You have lighted the fires of suspense in myself, for the love of knowing the remedy for this ailment, and recovery from these social diseases, which threaten the life of nations and peoples. By God! Enlighten me more. How is the way to help and rescue those dear victims? You have awaked humanism in me; and you have made my heart weep and cleft my liver upon this tormented humanity, the overfull with misery.

In fact, all civilized countries in the world could never find solutions and remedies for those ill-fated human beings. Verily, the results of destructive wars are always widows and orphans drown in distress, despair, pain, oppression and deprivation. What is your answer?

§ **The Muslim scholar:** The married man who is fit financially, physically and mentally can marry one, two or three widows to the utmost of human capabilities. He should shelter their children, safeguard their dignity, and supply them with good living. This qualified man can get married to more than one wife on condition that he should be wise, learned and possessing a great deal of perfection and wisdom to be impartial among the wives, and bring up the children on perfect humane nurture. The interpretation of the clause: “...marry of what delights you...”

means that the marital life will not be delightful unless three basic conditions are provided in marriage:

▪ **The First Condition:** the provision of the financial solvency and the sufficient wealth are to be secured for decent living for the total members of the two, the three or the four families in the utmost. As it is not permissible for a married husband to marry again; leaving the families exposed to hunger. The first condition will never be sufficient unless the second condition is provided.

▪ **The Second Condition:** stipulates that the married husband should have physical ability and capacity with which he can quench the womanhood of his three or four wives. He should not decrease the natural right of either one, upon the account of the other in quenching her sexual feminine instinct; and he should not oppress the right of one wife on the account of the other. The second condition should be inevitably followed by the most important third condition.

▪ **The Third Condition:** In this condition the husband must be wise and rational. He must realize justice and content in the hearts of all his wives. He should do justice among them without discriminating one over the other in clothing, in food, in lodging, in talk or in the good word, and in the kind humane treatment for them all in equity without partiality, discrimination or preference. Thus the marital life becomes very delightful where sympathy, synergy and cooperation are available in the family where the ideal, happy and upper community arises. The ideal humanity necessitates the presence of a virtuous and whole-hearted husband to take the place of their martyred father. May God have mercy upon him. The prophet Mohammad (CPTH) said in his holy saying: *“Such as the faithful believers in their friendly relation and in their mercy toward one another; are like the one body when one organ complains, the other organs gather together for vigilance and protection.”*

† **The Western scholar:** How odd for humanity! How could the civilized human being of this high era, who has reached the

apex in cultures, sciences, literatures, arts, innovation and invention until he rises high over the mountain tops, and he penetrates the clouds and traverses the corners of heavens, slips from his memory these noble deeds? And in the aftermath of wars, he left thousands and thousands of widows and orphans yelling from deprivation and suffering. In fact, the absolute perfection is for God. Whatever the human being culminates the climax, he is still open to oblivion that leads to forgetting whole communities and to leaving them open to sorrows and pains, and supplicating to God from dereliction of the human being to his brother. Therefore, when the three qualities are not fulfilled in the man, the financial solvency, the physical capacity and the mental wisdom, has he no right to practice polygamy in your religion?

§ **The Muslim scholar:** I repeat that one must possess the competence of the three conditions; the financial solvency, the physical potency and the mental wisdom. Thereby, one could realize justice, passion and the good nurture for a happy life, flourishing and overfull with passion and sympathy. Then, one has the right to marry more than one wife; otherwise, it is not permissible. Savoring marriage in more than one wife is not permissible, not even the voluptuous psychic marriage. But the humane just marriage straightens the situations of the orphans and widows for a sublime and better life, for the welfare of the community according to God's Saying in His Holy Book, the Qur'an: "...if ye fear that ye cannot do justice (to so many) then only one...": if you find yourself unable to do right with women, marry one wife and not more than one.

*The Holy Qur'an,*

*Fortress (4) An-Nisa' (Women), verse (3).*

† **The Western scholar:** How wonderful! I do not know that Islam contains this humane sublimity and perfection, which every virtuous spirit adores. This social consolidation and solidarity, which reaches the apex, humanity has fallen short of acquiring it

in its development while reaching the top of its civilization. Verily, this is the word of the Almighty God, the Merciful One upon His creatures, the Keen One upon their happiness and bliss. In your Holy Book, the Qur'an, it is mentioned that the spirit can be biased and prejudiced; for Man adores beauty by his nature and his instinct. His spirit inclines to one of the wives more than the three wives. What will Man do with his heart since he cannot control it in inclining toward the most delicate, the tenderest and the most charming? This is what your Holy Book, the Qur'an, decides when it says, **“Ye will never be able to deal equally among women (wives), however much ye endeavor (to do so)...”**

*The Holy Qur'an,  
Fortress (4) An-Nisa' (Women), verse (129).*

What do you say?

§ **The Muslim scholar:** O, my brother! What you have just mentioned is the law of the original human instinct. The spirit adores the best and the most beautiful. The Almighty God has shown that in the verse you have just mentioned: **“Ye will never be able to deal equally among women (wives), however much ye endeavor (to do so)...”** this is definiteness of incapability. For this reason, it has another meaning. If there is one wife more beautiful than the rest, the spirit will incline to her. This issue cannot be refuted. But you have to treat the wives in equity. You will not be blamed for your cordial inclination, but all the blame will be for the apparent treatment, because people only consider the apparent features, and Al'lah is Omniscient in innermost feelings. God adds to the verse saying: **“...don't incline all the inclination...”**: more with one wife than the other. **“...You leave her pendent...”**: be cautious of deserting her, for leaving her pending, i.e. she is not married and she is not divorced. Therefore, all must be treated on the same footing of equality, one night by one night, and also is the money. As for love, you are not to be blamed for it. The most important thing here is that you should not declare it in treatment.

† **The Western scholar:** No doubt polygamy for the purpose of safeguarding the sons and daughters of the venerated martyrs, and to save and venerate their wives is the highest and the most sublime cause. The man of our modern era could not achieve such a cause despite of his advancement. Such a cause is the last refuge and the only savior for the families of the martyrs. How Merciful this Great Creator is in all his human beings!

§§§§§§§§§§§§

## ***The Prophet is the Most Honest Man who never Shook Hands with a Woman at all***

† **The Western scholar:** Now, I want to discuss an important issue with you. This issue could not be understood by the scholars of Islam, and it is still obscure for them till now, so that it has become an object of wide criticism of the prophet of Islam in our western communities.

This question is related to the marriage of your prophet with many women! In all your Islamic references, it is agreed on that your prophet married eleven wives: two of them, *Khadijah* and *Zainab bint Khuzaimah*, died during his life, while nine were still with him when he died. Also, six of these wives were descendants of *Quraysh* tribe, four were of Arabian origin other than *Quraysh*, and one was of non-Arab origin: she was *Ssafeyyah* whose lineage goes back to the *Israelites*.

In your books of prophetic sayings, it was reported that the prophet said: (*Of your world, perfume and women have been made desirable to me; but the joy of my eye has been put in the communication with God*).

I say, it is known that if you want to accuse somebody of the worst and most abominable quality, you call him a 'lady-lover' or 'ladies' man', so, this tradition completely conflicts with what you Diverge in Islam previously explained of the great wisdom beyond polygamy in Islam.

Now, the important question is: why did your prophet marry such a number of women? And what is the degree of the veracity of this statement?

§ **The Muslim scholar:** Oh dear brother! The noble messenger is humanist and truehearted. He did not marry any other wife besides his first one, lady *Khadijah*, although she was sixty five years old. Other than that, his rparriages after her death were contracted only for world humanist purposes. The believer enjoys spiritual bliss that makes him dispense with any bodily desire. He is a humanist; he does not marry a woman for her



wealth nor for her beauty or her lineage. Underlying his marriage he aimed only at bringing her out from darkness into light and allowing her to enjoy a happy life here and in the hereafter.

If the state of the believer is so, how then may the state of the prophet be, who is the master of humanity and the head of the merciful ones?!

The messenger (CPTH) had spent all his life striving to, Save his brothers in humanity, and seeking the other life. He is the noble one who was never polluted by anything of this world. His atoms are like the pure, clear and fresh water. He (CPTH) did not get married to any wife except according to God's command when there was a preferable advantage in favor of Islam's message that could be achieved by this marriage, whether in drawing human benefit, keeping off social dangers, or preventing bloodshed.

Relationships and affinity were of great effect in the tribal and social life of mankind, and kings all over the world, in their matrimony, take this important point into consideration. This affinity had deep involvement in the history of the Islamic mission, and helped to save it from extinction.

We all know how the people of Egypt took up arms and stopped the Mogul march out of their zeal to respond to the call for protection of their brother in-law Mohammad (CPTH), the husband of our mother *Mariyyah*, the Copt. The ebullience of the Egyptians in supporting the religion of Islam against its enemies of *Moguls* and *Tatars* after the occupation of the *Sham* countries and *Iraq*, and the collapse of the Islamic states, is affirmed in all the historical books.

The Moguls had invaded the Moslems and the Christians, but only Egypt was still out of their hands when its people took up arms in order to uphold Islam and to stand up to that barbaric attack. Moreover, following the example of *Mariyyah*, the Coptic wife of *Al-Mosstafa* (the chosen), the Egyptian women sold their jewels in order to back the army in facing that enemy, until

victory was theirs due to an alliance with *Az-Zaher Bebers* and *Quttuz*. Had Egypt not confronted that unbelieving enemy, the world would have fallen under the unbelievers' control. What great effects that blessed marriage had upon the world after many generations! What great advantages that affinity led to, in sparing blood, protecting the Arab tribes from shame, and keeping the lofty heavenly message of Islam! This is with respect to his marriage (CPTH) to a Christian woman. Similarly, by his marriage to one Jewess or more, the prophet (CPTH) hoped to conciliate the hearts of the Israelites and help them regain, through Islam, the glory they had attained during the era of our masters *David* and *Solomon* (peace is through them). For he (CPTH) is a mercy for them and for the whole world. Another weighty purpose was folded under the messenger's polygamy: to refine and graduate leaders from among womenkind to guide the females of their sex.

The prophet (CPTH) was not only the school from which graduated guides among men, who were called to Islam within the right and straight path, yet he also graduated his high and pure wives, so that they became guides for all women until they themselves became schools to graduate woman leaders in all the countries of the world. For example, we find that three wives of the prophet from among our pure mothers, died and were buried here in Syria. These wives were *Om Salamah*, *Om Habibah*, and *Hafzah*.

When the *Sham* countries had been conquered, they came here as woman leaders so as to guide the women of these lands, and they settled in *Damascus* till the end of their noble lives (may God be pleased with them). Hence, the capital of Islam in its golden age, when it prevailed in three quarters of the world, was *Damascus*.

Before being charged with the mission, although he (CPTH) was still in the bloom of his youth, he (CPTH) did not marry save the pure lady *Khadijah* who was forty years old, thus there was a difference in age between them of fifteen years. All his other

marriages were contracted only after her death and when he was on the wrong side of fifty.

All of that indicates his purity (CPTH) and the sublimity of his humanist purposes which were never lustful. The prophet (CPTH) is the most pure creature of all creation and an honest man who never shook hands with a woman at all. In praising him (CPTH) it was said: *(From the fornication attendant upon nonillumination, Al'lah has purified Ahmada).*

Definitely and undeniably, his marriage (CPTH) was accomplished only for lofty humanist purposes and humanist political goals in order to join all people, nations and folks, to the ship of truth and the straight path. The tongue of his heart says: *«No wrong I have ever done in my youth, do I, when being gray-haired?! I have a protector that protects me, and a composition that no vein has ever betrayed».*

## ***A Review of the Wives of the Prophet Mohammad (CPTH)***

### **Khadijah bint Khowaïled** (*Peace be upon her*)

The prophet (CPTH) married her before his mission when she was forty years old and he was only twenty-five. He (CPTH) did not marry another woman until after her death (may God be pleased with her) and when he was over fifty years old.

### **Sawdah hint Zum'ah** (*Peace be upon her*)

There was no motive of beauty, wealth or rank that made him (CPTH) marry her. He married her only because her husband died in Al'lah's way during the hegira to Ethiopia and she became alone in that faraway land. She could not return to her family who were still unbelievers, so, would he (CPTH) leave her alone? Absolutely not. Indeed, it was a humanist marriage in the full sense of the word.

**Aishah bint Abi-Bakr As-Seddik** (*May God be pleased with both of them*)

The prophet (CPTH) married her in order to fasten the ties of humanist political relations between the prime minister of the Islamic state and him (CPTH). No doubt, through this affinity, the bond of *Abo Bakr As-Seddik* with him (CPTH) will be more firm, since a piece of his liver will be at *Al-Mosstafa* which strengthens the connection and attachment between him and the chosen (CPTH) more than before. In general, affinity has its great role in consolidating bonds and relations. In Arabic, the word 'affinity' means 'fusion' whose letter indicates this concept. In the Holy Qur'an, the Almighty says: "**And hold fast, all together, by the rope of Al'lah, and be not divide.**"

### ***The Holy Qur'an,***

*Fortress (3) Al Im ran (The Family of Im ran), verse (103).*

Since the prophet (CPTH) is the firm rope of Al'lah and His illuminative light, and as our master *Abo Bakr As-Seddik* would, one day, hold the reins of government for the Islamic nation, therefore the marriage of the prophet (CPTH) with our mother

*Aishah* had a considerable effect in growing and strengthening this connection between him (CPTH) and her father, upon whom the fate of this nation, even the fate of the whole world after the prophet's transference, would depend.

**Hafzah bint Omar bin Al-Khattah** (*May God be pleased with both of them*)

The reason behind this marriage was the very same reason of the aforementioned marriage. Our master Omar was the candidate to be the next prime minister after our master *Abi Bakr*, so he would also become the leader of the Islamic nation. Thus, the marriage of the prophet (CPTH) to the daughter of *AlFarook* (the one who discriminates between truth and falsehood) was done as a service for humanity, just as his marriage with the daughter of *As-Seddik* (the true-blue) was.

**Zainah bint Khuzaimah** (*Peace be upon her*)

She was the wife of *Obaidah ben Al-Hareth* who was martyred in the battle of Badr. The prophet (CPTH) wanted to substitute for her late husband by taking her as a spouse in order to please her, but she died after only two months of this marriage. Also, her family were unbelievers and she definitely should not have been sent back to them.

**Om Salamah** (*Peace be upon her*)

Her husband died as a martyr in the battle of *Uhud*, and therefore the messenger (CPTH) asked for her hand after she finished her *iddat*. Yet she excused herself because of her many children and because she had gone past the stage of youth. But the prophet (CPTH) took upon himself to take care of raising her children and he married her with this consideration in mind.

The Holy Qur'an revealed that raising orphans is stipulated for the legalization of polygamy. God says: "**And if ye fear that ye may not be just to the orphans, marry of women what lead to good life for you, two, or three, or four ...** "

*The Holy Qur'an,*

*Fortress (4) An-Nisa' (Women), verse (3).*

**Zainab bint Jahsh** (*Peace be upon her*)

As for extirpating the usage of adoption which destroys Islamic society, this was accomplished by his marriage (CPTH) to *Zainab bint Jahsh* (peace be upon her). The prophet (CPTH) married her from his freedman and adoptive son *Ziad Ibn Al-Hareth* (may God be pleased with him) though she was a descendant of the most highbred tribe in Arab Island. By that, he (CPTH) abolished those considerations that were based on spirits and on nothing other than clannishness, and made people perceive that there is no preference for an Arab over a non-Arab except according to the illumination of God's light.

Then when the divorce was fulfilled between her and her husband (*the adopted son of the prophet*), the Almighty bid his envoy (CPTH) to marry *Zainab* (may God be pleased with her) in order to wreck those old and wrong ideas which regard the son of adoption as that of parentage, and which make this association with the family's members lead to wrongdoing, adultery and a muddle in the lineages involved. The Almighty says: "**Then when *Zaid* had dissolved 'his marriage' with her, with the necessary (formality), We joined her in marriage to thee; in order that 'in future' there may be no difficulty to the believers in 'the matter of' marriage with the wives of their adopted sons when the latter have dissolved with the necessary 'formality' 'their marriage' with them. And Al'lah's command is surely fulfilled.**"

*The Holy Qur'an,*

*Fortress (33) Al-Ahzab (The Combined Clans), verse (37).*

**Jowairiyah bint Al-Hareth** (*Peace be upon her*)

Her relatives, the sons of *Al-Mossttalak'*, embraced Islam by virtue of his marriage (CPTH) with her, although they had been absolute enemies to the Moslems. Even her father *Al-Hareth* who was the head of this tribe, when he knew the honorific treatment of his captive daughter, came submissively to the prophet (CPTH)

and professed Islam until it was said: (*No woman had ever brought blessings upon her folk more than Jowairiyah did*).

**The Egyptian Copt Mariyyah** (*Peace be upon her*)

The king of Egypt, *Al-Muqawqass*, presented her to the prophet (CPTH) as an odalisque. He (CPTH) accepted her out of mercy for her so as to bring her from the world of polytheism to the world of monotheism and belief. She was first one of those whom his right hand (CPTH) possessed, and then she became his wife and one of our mothers. Regarding lady *Mariyyah*, the prophet admired her intelligence, as well as finding an aptitude in her that made her fit to be a spouse for him (CPTH) in order to teach women on his behalf and to guide them.

The great fruit of such an alliance to the people of Egypt was picked after six centuries of the alliance, when the religion of Islam was protected from utter extinction at the hands of *Victor Eebers* (*his secret was made sacred*).

Thus, his marriage (CPTH) to her led to a humane political linkage with the Christians. The people of Egypt were all Copts. Part of them became Moslems while the others remained Copts. Those Copts were the ones who took up arms under the leadership of the *Victor King* in order to aid Islam.

**Ssafeyyah bint Hooyai bent Al-Khattab** (*Peace be upon her*)

Her father was the head of the sons of *Qurayzah*, as he was a scion of our master Moses bin Imran. As Islam elevates man's rank, therefore the daughter of a head of unbelievers should be married by a head of Moslems.

**Raihanah bint Al-Qurayzah** (*Peace be upon her*)

When she embraced Islam, the prophet (CPTH) manumitted her then he married her. The two wives above-mentioned were Jewesses. Through his marriage to both of them, the prophet (CPTH) aimed at establishing strong relations with the Jews who

believed (heads and commons), as he looked forward to make the hearts of the Jews tend to be friendly to Islam and *Salam* (peace).

**Om Habibah bint Abi Sofian** (*Peace be upon her*)

Her marriage was the direct reason for her father, the head of *Quraysh*, adopting Islam, and which led consequently to sparing the blood of the people of *Quraysh* who believed later on. In the Holy Qur'an, God says: "**O prophet! We have made lawful to thee they wives to whom thou hast paid their dowries; and those whom thy right hand possesses out of the prisoners of war whom Al'lah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated with thee; and any believing woman who dedicates herself to the prophet if the prophet wants to wed her; this only for thee, and not for the believers 'at large'; We know that We have appointed for them as to their wives and the captives whom their right hands possess; in order that there should be no difficulty for thee. And Al'lah is Oft-Forgiving, Most Merciful. Thou mayest defer (the turn of) any of them that thou pleases, and thou mayest receive any thou pleases: and there is no blame on thee if thou invite one whose (turn thou hadst set aside). This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Al'lah knows (all) that is in your hearts: and Al'lah is All-Knowing, Most Forbearing. It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their (spiritual) beauty attract thee, except any thy right hand should possess: and Al'lah doth watch over all things."**

*The Holy Qur'an,*

*Fortress (33) Al-Ahzab (The Combined Clans), verse (50-53).*

These verses indicate openly and clearly that the prophet (CPTH) did not get married except according to God's command and after His ratification and leave.



Al'lah (Glory to His Name) loves His creatures. His absolute wish is but to save them, to protect them from falling in wrongdoings, and to help them follow the path which leads to their happiness in this life and in the life to come. For this purpose, He sent His envoy (CPTH) as a Mercy for them and made his marriage as a means to saving and guiding their women.

The prophet (CPTH) is the master of the merciful ones. He came to this world to be a savior that brings people out from the depths of darkness into light and lends a helping hand to them in becoming illuminated by God's light, so that they enjoy happiness in this world and in the otherworld. He (CPTH) had never contracted a marriage except according to God's will and with His satisfaction.

His soliloquy was ever: «*Dh my God! For me you are the Home, and Your satisfaction is my hope*». All creation are dependents of Al'lah. The more helpful to them one is, the more beloved to Al'lah he will be. Since the prophet (CPTH) is the most helpful creature to God's creatures, so he is the most beloved to Al'lah. Thus, the prophet was not to polygamize except by God's order and leave and when his polygamy would lead to endless profit for mankind all during his age and the following ages.

It also indicates that his intention and aim were to graduate instructors from his wives for the women. Through his marrying many wives, he (CPTH) graduated a group of clever pure guides.

The acumen and intelligence found in the women whom he (CPTH) would marry were of interest to him, as they are an essential requirement for the guide, in order to report his aim and instruction to the women. In *verse (52) of Al-Ahzab fortress (the combined clans)*, we find that Al'lah forbade him (CPTH) to get married after it had been permissible before, because since Al'lah the Almighty is Omniscient of the term of death which was so near to him (CPTH) at that time, so, there was not sufficient duration to graduate a new wife, as the period for which she

would live with him would be very short due to the nearness of his death. Time would never suffice her to be infused with the heart life and sciences from him (CPTH). Therefore, Al'lah told him that: **"Now marrying women is not allowable to you after words, even if you admire their excellence ..."**

*The Holy Qur'an,*

*Fortress (33) Al-Ahzab (The Combined Clans), verse (52).*

The excellence indicated here is the beauty and purity of the spirit and the heart, not of the body, and undoubtedly, the excellence for which he (CPTH) cares is only spiritual purity in addition to the acumen and intelligence found in the wife he was pleased to marry, for these qualities give her the capacity to become a guide through whom women would profit and ascend in the sciences of the Holy Qur'an. This is an obvious thing, because when he (CPTH) was in the prime of his youth he did not get married except with our pure mother *Khaddeejah* who was 15 years elder than him as mentioned before. So was the case for two years or more, even after her death, until he was 53 years old and got married for supreme and humane political aims, and to aid the rightness and its people since he is a mercy for women and for the whole world. As for the saying ascribed falsely to God's Messenger (CPTH): *(three matters - out of your worldly life - are beloved to me: the scent, the women, and the delight of my eye is in praying)*. This is a saying of the intriguers who seek to defame the most honorable and pure of people, and to insert deadly poison into fat delicious food. For this reason, they added the words: 'scent' and 'women' and joined them to the words: *«the delight of my eye is found in praying»* in order to let their intrigues spread among simple-minded people.

God's Messenger (CPTH) did not love and was not infatuated with any but his Provider, and he was often isolated with this foremost beloved one – the great and the Almighty - in the *Hira' cave* until the people of *Quraysh* said about him: *(Indeed, Mohammed has adored his Provider)*

He (CPTH) never shook hands with a woman, and he married no one other than our mother *Khadijah* - who was 15 years elder than him - except after her death when he was 52 years old, and only then for sublime humane political purposes as we have already mentioned. So, is it possible to say about such a pure chaste man that he loves women?? Far be it from him.

Indeed, if you want to criticise a man using the most hateful brutish descriptions, you may say: he is a ladies' man (*Don Juan*).

Truly, our master Mohammed (CPTH) did not deviate a hair's breadth from the path of loving God, and was as firm and enduring as the mountain in being in God's Presence, and he, indeed, resigned his spirit to his Provider and attained all his high desires in loving Him. It is he who said: «*By Him, in whose hand Mohammed's spirit is*» and not in the women's hand. And if some people try to garnish this devilish saying by pretending that this love is a love of mercy ... and the like. .. We say that the Messenger (CPTH) is indeed a mercy for all the worlds, not for one sex without the other; he is a mercy for men and women, for mankind and jinn kind and for all the creatures. So, this saying: (*three matters - out of your worldly life - are beloved to me ...*) is baseless, and what has been built upon falsehood is false.

† **The Western scholar:** My brother -the Muslim scholar- it appears to me after hearing such an explanation that Islam is a strong firm religion, consistent in its legislated law, and it is a mercy for mankind and it includes the highest sublime spiritual education for the spirits, as the Great Scholar M. Amin Sheikho Revealed it relying upon only God's Book -which is the Qur'an- and what agrees with it; and with that, the savage (inhumane) impression with which those who are ignorant of the Muslims stained your religion -as a result of the evildoing unbelievers, the masters of Israeli intrigues- has been effaced.

§§§§§§§§§§§§

## Chapter Three

### *The Divorce in Islam*

*A Dialogue between a Western Orientalist and a Muslim Savant about the Verity of Divorce in Islam*

§ **The Muslim scholar:** Your yearning and truthful spirit insists on finding out some facts, which slipped from all mankind's memory. I am very much pleased for your question about a dilemma that the celebrities and scholars of religion failed to resolve, i.e. the subject of divorce.

† **The Western scholar:** Is the divorce a benefit or a détente? Is sincerity a blessing or a legitimate denial of companionship and the sublime love? Isn't marriage a contract between two partners in accordance with God's Will? Why do you, Muslims, divorce a faithful wife that sacrificed her family for your sake. You throw her into the lap of misery and distress after you picked up the blossom of her youthfulness? Is this your ideal humanity?

No doubt "*Divorce is the most hateful licit act to God.*" But I wonder! Why do you have this parting from the sacred marital relation as legitimate in your religion?

§ **The Muslim scholar:** No doubt if we face two problems the sweetest thing of which is sheer bitterness, then you; choose one where there is no luck for a chooser. But if we fall between the claws of evil, we surely choose the easiest and the simplest one. Suppose a husband has chosen a certain wife for her beauty, for her affability, or for her delicacy. After the lapse of a period upon their Marriage Lines, it was found that there was a disparity in tempers, a discrepancy in temperaments, and disharmony in manners. Then contrarities of spirits and their disharmonies, and their differences and dissimilarities were uncovered. Then the quarrel took the place of the concord; and the discord took the place of friendliness; and the antipathy took the place of love, then the couple became like two strangers; but not two lovers. Then the sexual drive of the couple was ended after it was flaming, and as a result it cooled off; and it was replaced by animosity and discord.

Then the dissension was escalated and intensified until the family became broken in the full meaning of the word. The spirits became tightened; and it was impossible for the couple to live under one roof. In such a case, isn't it better for the two parties to cancel their marital bond which was solemnized for happiness? For this bond became so a contract for misfortune, discord, and deprivation from bliss that every one of them would search for a new partner that might be suitable for him/her who could verily make him/her happy! If we forced them to remain together, in this deplorable situation, under duress what would happen? The husband would take the wrong path following ways for satisfying his sexual appetites in committing adultery. When the miserable husband took the wrong path his wife would likewise take the wrong turning. They would hurl slanders at one another. They would exchange perfidies between them. But God does not oblige people to worship Him by force. Therefore, there would be no outlet but parting and release by divorce. The enforcement of letting a couple, who became mutually hateful to one another, live under one roof would not satisfy human conscience. All civilized countries would refuse what comes forcibly. The divorce became inevitably hateful. What coerced you to bitterness save the bitterest thing?

† **The Western scholar:** Verily, this is an astonishing logical talk. There is no way except the divorce after this account for such situations. I accept reality and certainty, but I detest hypocrisy. This is conscious awareness, and what is exception is mere torture. I know that evil will prevail among children who will, in turn, imbibe hatred and dispute from the father and the mother. The dispute of the parents will put the family in misery, and the boat of marriage will fall in the family-hell, and the children will be rendered miserable. In such a case, I am with divorce. It is more rightful to admit divorce than to remain in error; while we

omitted the word 'divorce' from our dictionary forever. Divorce is a necessity in such cases.

Verily! I rightly say that Islam has nobility of character and high-class humanity, which I have not known before. There is a simple explanation, but it is abominable and horrible in its utterance, and yet it distorts the essence of Islamic religion, and it descends with it to the lowest level of humane values.

However, it distorts Islam and blows up its noble deeds in such a way that one cannot find any sublime values in it.

§ **The Muslim scholar:** By God! What do you say, my brother? Give what you have! You have just dreaded the depth of my heart, and you have infiltrated anxiety and insomnia. Sail us across this sea of elucidation (inquiry) which, as you say, collapses our humanity and shakes its rock-bottom?

† **The Western scholar:** Are you in fact, as they say, enemies of humanity? Did your value of Eve fall down to lower than the zero? Excuse me, my dear brother. I wouldn't dare utter such a harsh tone if I hadn't heard a well-spoken opinion and an exalted wisdom from you about the case of polygamy and its sublime humane objects.

§ **The Muslim scholar:** Don't worry! My brother! In my estimation there is a big issue and a great danger that hurt your heart and feelings in this elucidation. I do not blame you for your tone, but I expect from your lips the content and the purport of this question which has irritated you and deprived sleep from your eyes.

† **The Western scholar:** Oh, my brother! It is the problem of divorce to you. I do not say divorce, but I mean the utterance of the word 'divorce'. This word is light on the tongue but fearful on the scale. Do you, verily, destroy the life of your life-partner, the mother of your children and offspring, sons and daughters, by uttering the word 'divorce' repeated thrice, from the mouth of any one of you? The family is destroyed completely and eventually. The children will suffer misery forever, and not to mention the misfortune and ill-being of the wife in whose part the utterance of

divorce was pronounced. What will happen to her in the hell of such an unbearable life? Is the woman an article for sale? Or is she much more lower than any article in the world? If the woman were a mare and its owner wants to release his title deed to another proprietor, the law obliges him to conclude a sale contract and sign it in the presence of two eye-witnesses. Otherwise, he will be considered a thief in the very act. This is the case of an animal. In the language of the law, it is not enough to say, 'I give you this mare', or 'I release this mare forever to you'. What about a created being venerated by God, and of your kind, but she is a female, and unto God there is no difference between a male and a female save by their deed. Then; who lowered the woman to you, Muslims to the rock-bottom, and heightened the man abusively and despotically until the value of the wife has become nothing that such a word damages her life and deprives her of her liver's portions and the blood of her soul? By God! Show me, my brother, the wisdom in a hateful utterance such as 'I divorce you thrice' if there is any wisdom whatsoever!

§ **The Muslim scholar:** Oh, my brother, the free western scholar, I'll never blame you for a matter which no wise man, having a little bit of wisdom, will accept.

† **The Western scholar:** Therefore, you have agreed with me that the verbal divorce is a strong stab in the liver of Islam. It even distorts all its merits because it is a poisonous stab in the conscience of humanity.

§ **The Muslim scholar:** Take it easy! O, my free brother scholar, the owner of the merciful conscience! Please, let tolerance be your pioneer because I haven't yet answered you about the wisdom of divorce, for half of the talk is not an answer for it.

† **The Western scholar:** Alas! I am eager for an answer that convinces me and removes its condemnation upon Islam from my heart. I beseech you by God to quench my thirst and water my fill

in an answer that can erase the satanic incitements against Islam from my heart.

§ **The Muslim scholar:** Before I answer you, are you sure that the utterance of divorce is verily anything in Islam; and that it is mentioned in our Holy Book, the word of God, so that you attributed it to our straight divinity in spite of its injustice?

† **The Western scholar:** Verily, I do not know its origin from the Holy Qur'an. If it is not found in the Holy Book, i.e. the Qur'an, I am very sorry, and even I apologize from the depth of my heart for this matter. But we are the kinsfolk of Western Europeans, have been informed, that the scholars of your religion and most of your denominations acknowledge it.

§ **The Muslim scholar:** Therefore, do you accept the word of God? Or, are you satisfied with the falsified word of the creature just in opposition to what is mentioned in the Qur'an?

† **The Western scholar:** We forever refuse the accusation of Islam except through what is mentioned in your Holy Book, the Qur'an.

§ **The Muslim scholar:** Therefore, Oh my dear brother in humanity, lend me your ear in order to advise you of God's decisive judgment in divorce.

† **The Western scholar:** O! Free Muslim Brother! By God! Succor me from your Qur'an with what that can scatter darkness around your religion. I am quite satisfied with what is mentioned in the provisions of your Holy Book; and I am all ears.

§ **The Muslim scholar:** Therefore, the Qur'an is our arbiter. There is no argument in what is stated in the frank Qur'an. As marriage is not a mere word said by the Qur'an, but it has known stages. Likewise, divorce has its stages and laws that must be followed when real disputes arise between the two parties 'the husband and the wife'; and the situations of their living together worsened greatly. For example, if the wife did not respond to the command of God; and the matrimonial boat is doomed to ruin, God has permitted thereupon to follow the four steps of divorce hereunder:



1. Sermonizing.
2. Deserting.
3. Slapping.
4. Assignment of an arbiter from his kinsfolk and an arbiter from hers.

In case of failure of all these four steps, then only one utterance of divorce is completed. It is possible to withdraw it and the return to the matrimonial house in case of agreement. These stages are ‘long-range’ in order the woman to return to her rationality and to abide with the command of God so as to let in the compass of happiness in the present life and in the afterlife. Otherwise, the hateful separation becomes a necessity.

God said: **“As for those from whom you fear rebellion, admonish them, and banish them to beds apart, and chasten them. Then if they obey you, seek not a way against them...”**: that is to say that their departure from the rightful way which only requires the application of the laws of divorce in such a case. **“...admonish them...”**: That is to say, to remind her of death and doomsday. You must learn yourself and teach her at the same time.

If she does not respond to you, i.e. to rightness, then you can follow the second step, which is ‘Desertion’. God said: **“...desert them in bed...”**: that is to say: Banish her to bed apart, but treat her well during the day, and desert her in bed. (Desertion in bed extends to four months in its utmost limit as God said **“Those who forsake their wives must wait four months...”**).

*The Holy Qur'an,*

*Fortress (2) Al-Baqara (The Cow), verse (226)*

This is the limit of her patience for lovemaking. She cannot forbear more. If she does not return to her awareness, then you can follow the third step, which is slapping. God said: **“...chasten them...”**, a mild slapping and not a severe one. She will understand from this slapping that her husband is resolving on

divorce. If she has a very tiny particle of love for her husband, she will accede to the obedience of God. However, Islam absolutely and generally prohibits slapping except in case of divorce. If she does not even care much for such slapping, this means that she does not care for her husband and that he has no value to her. If she obeys him, then the situation has returned to normal, the waters of love, affection and mercy. As God said: “...**then if they obey you, seek not a way against them**”: that is because she has obeyed rightness.

*The Holy Qur'an,*

*Fortress (4) An-Nisa' (Women), verse (34).*

If she did not respond in spite of the three steps were completely followed, then the fourth step would be taken as God's Saying: “**And if you fear a breach between them the twain (The man and his wife)...**”: this means that if her kinsfolk were afraid of disunion. “...**appoint an arbiter from his folk and an arbiter from hers...**” the two arbiters will try to reconcile between the couple in the hope that disunion may not occur. “...**if they desire amendment Al'lah will make them of one mind.**”

*The Holy Qur'an,*

*Fortress (4) An-Nisa' (Women), verse (35).*

† **The Western scholar:** I am sorry to interrupt you for this talk which was never clarified by any one before. This talk is very logical and the very spirit of humanity. There is no opposition for it at all; since it is mentioned in your Holy Book. But, I beg your pardon! The scholars of religion accept the verbal divorce. From where did they bring it? Is it really mentioned in the Book of God?

§ **The Muslim scholar:** My dear researcher brother! The Book of God has not absolutely any trace of this verbal divorce in it. It is their talking and not the saying of God, which is the truth and what is beneath it is false.

† **The Western scholar:** The men of religion who believe in this opinion, which does not satisfy logic and the humane

conscience; relate it to your Prophet, the Messenger of God. Is that correct?

§ **The Muslim scholar:** O, my brother! The Messenger of God is the ambassador of God on earth. The ambassador usually advises the words of his state. Likewise, the messenger of God does not advise, explain, or clarify except the words of God for our Prophet does not talk from prejudice but inspired by revelation. In the precise inspiration: **“Say (O Mohammad): It is not for me to change it of my own accord. I follow only what is inspired in me...”**

*The Holy Qur'an,  
Fortress (10) Yunus (Jonah), verse (15).*

Only in this verse is an article of restriction. He cannot add, change, or alter anything from his own mind to the words of God. A proof of what I say to you is found in His Almighty's Saying: **“O, the Prophet, if you divorce women, divorce them for their waiting period, and count off the period...”**

*The Holy Qur'an,  
Fortress (65) At-Talaq (Divorce), verse (1).*

This waiting period is the duration of desertion in the second step that I have already mentioned. Here is, therefore, a statement for following the laws of divorce; sermonizing, desertion, and slapping. During the desertion period, he must treat her in the humane dealings, but he turns his back to her in bed, and prevents himself from lovemaking for four months as the Almighty has clarified to us; after that there is the holding with kind act, or the divorcement with benefaction. **“...if the two parties return to their rationality...”**: i.e. to rightness. **“God is a Merciful Pardoner, and if they resolved upon divorce...”** after four months **“...then God is Omni-listener and Omniscient.”**

*The Holy Qur'an,  
Fortress (2) Al-Baqara (The Cow), verse (227).*

This is a statement from God in which He refutes once for all that divorce is a mere utterance; and no divorce is to be uttered except by following these laws even an oath of divorce was solemnized. Such an oath of divorce imposes a penance, i.e. to feed ten poor people from the midmost food on which you feed your kinsfolk. And no speech of a human being that can rise above the speech of the Great Creator.

† **The Western scholar:** Verily, this divinity is in the right, the religion of humanity. I know that the biased intrigues upon the Qur'an try to distort the page of the Islamic religion. What the Qur'an has said is the very essence of humanity; and what they have all gated about Islam is futile without any evidence for it. Verily, this subject has infatuated my heart. Please, give me more of what the Holy Book has replenished you with.

§ **The Muslim scholar:** Thus! Let me complete the subject from all its sides until there remains no vestige to any slanderer in our religion without rightness. If the divorce occurred, God forbid! Then it also has its own laws in accordance with His Almighty's Saying: "**The divorcees must lie in wait for three menstrual periods...**" This means that she must stay in her husband's house for three monthly periods. "**...they are not permitted to deny what Al'lah has created in their wombs if they believe in God and the Day of Resurrection...**": this means that in his desertion of her for four months, and her stay in his house after the divorce (three menstrual periods, i.e. about three months), thus she has become deserted for seven months (four months before the divorce and three months after it) from lovemaking only. If she is pregnant, her conception will appear clearly, and she cannot deny it in order to free herself from remaining in her husband's house because her interim period is extended (until she gives birth). When the pregnancy becomes clear, the couple starts thinking in the lot of the baby. Perhaps, she will comply with rightness and he will cancel the divorce. This is what Al'lah wants. This is the wisdom of God, the Almighty, from these steps of divorce. "**...their husbands are more**

**entitled to restitute them if they want reparation...”:** for the sake of the baby, and during the three monthly periods, i.e., three menstrual periods. **“...they (the wives) will have like what is demanded from them with kindness.”:** this means that he must treat her as a wife and he has the right to return her within that period. Thereupon, God elevate His standing.

*The Holy Qur'an,  
Fortress (2) Al-Baqara (The Cow), verse (228).*

The Almighty has shown that it is not permissible to drive away the divorced wife from the house of her husband during the interim period and the three menstrual periods; and the judge will supervise this procedure. **“...you do not know. May be Al'lah will effect something.”**

*The Holy Qur'an,  
Fortress (65) At-Talaq (Divorce), verse (1).*

When she stays in her husband's house, she may return to her senses. When she sees his good humane treatment to her during her stay in his house, she will perceive that his treatment to her has been for God and never for sexual drive. Here she can meditate to refrain from her error, and to return to rightness.

† **The Western scholar:** Therefore, the divorced and the divorcee have the right to retreat from divorce in your religion. They can withdraw from divorce to swagger in a matrimonial life built upon concord. Let's suppose that this wife returned to her queerness again, is it possible to divorce her and to return her to the matrimonial house for a second time, a third, a fourth, and a fifth time?

§ **The Muslim scholar:** You know, my researcher brother, the fact about the law of the spirit. When the spirit conceives something and understands it, it will never forget it if this something is repeated three times. This is what psychology admits and concedes. It is likewise in the Qur'an when it acknowledges this natural disposition to be of thrice. When the divorce is made

for the third time, it is not permissible for the wife to return to her husband in this case; because the malady of abnormality is an inborn psychological malady. The more the couple remained in this ailment of divorcing and returning, the more the number of sons and daughters increased. The evil of discord and dispute will pass to the children. It is better to stop the continuance of the extensive ailments in evil, then; to find remedies for them. After the third divorce, the wife will not return to her husband, according to the laws enacted by the Qur'an, until she marries another one. If her second husband died, or he divorced her after a long life; she could return to the first one. As she considered the merits of the first husband after she had married the second one by making a comparison between the two husbands. Then they can return to each other if they think the new situation is for their welfare, because every situation has its limits. When oppression overtakes the limits, then tillage and posterity perish. After your valuable question, let's complete the processes and outcomes of divorce.

God said: **“The divorce is twice, either seizure with kindness, or divorcement with benefaction...”**: the husband has the right to return his wife in the first divorce. Then the second divorce occurred **“in its complete laws”**, and he has also the right to return her. **“...you are not permitted to take anything of what you have given them except they are afraid not to establish the limits of Al'lah, if you are afraid not to establish the limits of Al'lah...”**: a dispute may occur during her stay in her husband's house in the menstrual periods. So, she wants to redeem herself with money, i.e. she can acquit from liability if she hated him and did not want to stay at his home. For she was afraid she might fall in sin, and the husband is also afraid for her, then she has the right to ransom herself and go free to marry if she wants.

*The Holy Qur'an,  
Fortress (2) Al-Baqara (The Cow), verse (229).*

At last, “**He divorced her...**” for a third time after two returns in two divorcements along the arrangements of God as we have mentioned before: “**...she will not become licit to him until she gets married with another husband, if he divorced her...**”: that is to say; the second husband. “**...there is no guilt upon them if they both return to each other...**”

*The Holy Qur'an,*

*Fortress (2) Al-Baqara (The Cow), verse (230).*

**The marriage has two conditions:**

- **The first one** is the duration for lifetime.
- **The second condition** is the dowry.

It has been shown to us that the morganatic marriage has no roots in Islam as well as the so-called marriage ‘the Onager marriage [\[1\]](#) which is a clear breach and distinct violation to the word of God. It is sheer adultery enacted by the devils and their followers from the humankind devils. The problem is that the people believed in what the devils had recited, and they acted accordingly.

God said: “**Satan had certified his suspicion upon them and followed him except a party of the believers.**”

*The Holy Qur'an,*

*Fortress (34) Saba' (Sheba), verse (20).*

If we survey the wisdom from the possibility of her return after her second marriage from her second husband for the duration for life-time and the payment of dowry, and her divorce from him, we shall thus discover the invalidity of the Onager marriage. As the Onager marriage is also temporary, it is invalid and offensive. After that, God legitimizes her legal second marriage in its two conditions (the duration and the dowry). When a dispute arose and ended in divorce with its complete laws (sermonizing, then desertion, then moral slapping and two arbiters), she would perceive the merits of her first husband when she compared him with the second one as we have already

mentioned. She would know that she was rash and mistaken in her incomppliance with rightness with him. Her mind would not allow her to disobey rightness. If the first husband returned her after the death of her second husband or her divorcement from her second husband, she would be then satisfied in submission to rightness. Thus happy life could prevail over them. After the occurrence of divorce, it is not permissible for the husband to hold her in detriment to rob her money. The Almighty God has warned from this point in good saying: **“...retain them not to their hurt so that ye transgress (the limits). He who does that has wronged himself (his spirit)...”**

*The Holy Qur'an,  
Fortress (2) Al-Baqara (The Cow), verse (231).*

God also warned from making her life intricate after her divorce, i.e. to stop blocking her way or disgracing her in order to make her hateful to her new husband. **“And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believe in God and the Last Day. That is more virtuous for you...”**: that is loftier to your prestige and to your name among people. **“...and more cleansing...”**: to your hearts than cleaving to her. **“...Al'lah has Omniscience and you have not.”**

*The Holy Qur'an,  
Fortress (2) Al-Baqara (The Cow), verse (232).*

You do not know the results, which fall upon the dissident. The husband must spend upon his divorced wife until she marries another one or until she dies. That is better for the husband who is God-fearing. But he, who will not apply the provisions of God, is overwhelmed ordeal. God said: **“And how many a community gradually revolted against the ordinance of its Lord-Provider and His messengers, and We called it to a stern account and chasten it with dire chastity.”**

*The Holy Qur'an,*



*Fortress (65) At-Talaq (Divorce), verse (8).*

Islam is a humane divinity and the whole complete charter of Al'lah is revealed to make us treat one another in benefaction, and after death we shall meet Him, the Almighty, with white faces, without squalor, in order to enjoy Paradises.

† **The Western scholar:** Verily, this is the real statement. We, Europeans, are not convinced except in what is mentioned in your Holy Book, the Qur'an, and any other is refused to us.

§§§§§§§§§§§§

## Chapter Four

### *Excerptions from the Sciences of the Humane*

*Scholar Mohammad Amin Sheikho (God has sanctified his soul)*

▪ Such is the habit of this Venerable Humane Scholar (God has sanctified his soul) concerning all what he had bestowed upon us of the endless knowledge which turn the heads and make the fronts bow glorifying and revering the meanings of the Holy Qur'an. He filled the heavens with what Al'lah the Almighty had revealed to him of the Qur'anic scientific knowledge, for it is he who acquitted the noble prophets from all what conflicts with their perfection, impeccability and their spirits' purity in his book **Impeccability of Prophets**. As he explained their high deeds by which they deserved receiving the message of their Provider, then they became guides guided by Al'lah's Light.

▪ He also disproved each saying or tale that contradicts the impeccability of our Master Mohammad (CPTH) in two books he had singled out about the chosen beloved-prophet Mohammad (CPTH) - **The Reality of our Master Mohammad 'CPTH'** Appears in the Twentieth Century and Visiting the Prophet's Position 'CPTH' and the Effect of his Love in Elevating the Believed Spirit.

▪ As he showed the position of the prophet's pure companions which they had had justly, and their desert of holding caliphate by Al'lah, the Almighty after Master of the creatures, like our Master Abu-Bakr, who triumphed over the apostate Arabs Persians, and Romans, and our Master *Omar Ibn Al-Khattab* who completed the conquests, supported the orphans, and attached the ties of blood, besides the rest of the four caliphs and the honourable companions. He clarified that their belief in Al'lah the Almighty and their love to His noble messenger (CPTH) is the source of their knowledge and the reason beyond their sublimity and authority over the worlds.

▪ He showed the wisdom folded in the verses of the Holy Qur'an, and hidden in every command we have been ordered by the Great and the Almighty, for he disclosed the meaning of the letters reporting in the beginning of the Fortresses, which all the Muslim scholars failed to know.

▪ Besides his wondrous revelation of the exordium (*Al-Fatiha*) and the secret beyond reading it when communicating with Al'lah, which had bewildered all the scholars and the holy men. All of that is mentioned in his book **Secrets of the Seven Praising Verses** and his book **Al-Amin Interpretation of the Great Qur'an**.

▪ He derived the times of the five prayers (*communicating with Al'lah*) from the Holy Qur'an, and showed the wisdom behind it 'prayer' and the secret of turning toward the Ka'ba. As he derived the proportion of Zakat (Almsgiving) which is 2.5% from the Qur'anic verses. He explained the meaning of piety (*seeing by Al'lah's Light*) and how to attain it in Ramadan, as he explicated the meaning of the Night of Qadr and showed the reason of revealing the Qur'an on that blessed Night.

▪ He also revealed the secrets of the rites of pilgrimage and the wisdom beyond each ritual that the pilgrim (Hajji) performs. As he showed the way of true believing and clarified that believing in God is not attained only by saying or admitting, but it is a witnessing in its reality, manifesting the meaning of the statement: *'I witness that there is no God but Al'lah, and I witness that Mohammad is the messenger of Al'lah'*. All of that is stated in his book: **High Schools of Seeing by Al'lah's Light -The Jewels of Rules in Explaining the Pillars of Islam**.

▪ He solved the problem of fate which puzzled the minds of scientists and philosophers of Al Muatazelah, necessitarianism, Greek and Roman, as well as the scholars and philosophers of Christianity, Judaism, and Islam. Besides his high understanding

of the Almighty's Saying: "...He pardons whoever wills, and torments who ever pleases..."

*The Holy Qur'an,*

*Fortress (3) Al 'Imran (The Family of 'Imran), verse (129).*

"...He misguides whoever pleases and gives guidance to whoever wills..."

*The Holy Qur'an,*

*Fortress (16) An-Nahl (The Bees), verse (93).*

Showing that the will is the obedient one's who truly follows the way of believing requesting guidance and avoiding the way of perversity, seeking to reach the reality, the truth and the right religion. As he explained the freedom of choice which every man has in this life.

▪ He explained in detail the meaning of the six days mentioned in the Holy Qur'an: "**Your Provider is Al'lah who created the heavens and the earth in six days then He over controlled their destiny...**"

*The Holy Qur'an,*

*Fortress (7) Al-A 'raf (The Heights), verse (54).*

As he expounded the meaning of 'the Ten Nights' and 'the Seven Heavens' which Muslim, Christian, and Jew scholars could not know. That is in his book: **The Great Scientific Discovery - The Astonishing Reality of the Six Days and the Seven Heavens.**

▪ He elucidated by the sound logical the great praise which God's messenger (CPTH) had deserved in 'Abasa Fortress (He Frowned), when the noble messenger, owner of great morals frowned as *Abdul-lah Ibn Om Mactoom* had come to him, while all the interpreters put God's messenger (CPTH) in the wrong position when interpreting the beginning of this noble Fortress.

▪ He clarified the meanings of all the Fortresses reporting in Am'ma part of the Qur'an and explained the word (Am'ma) in inimitable detail in his book **Interpretation of Am'ma Part of the Qur'an.**

▪ He also showed the reality and the compassion folded in the case of polygamy reporting in the beginning of Al-Nesa' Fortress (Women) when he solved this problematic case and refuted each saying that causes Islam to look as a lustful religion by allowing man to marry four women without returning to the noble verse reading it as a whole and scrutinizing its course. For Muslim is not permitted to marry more than one woman, but as for marrying the second, third, and fourth one, it is not allowed except within the conditions reported in the beginning of the noble verse and have been neglected and put out of use. The noble verse stipulates that the woman should be widow and has orphans, so the purpose beyond polygamy is a humane and lofty one, it is to keep the widows and bring up the orphans then to build a sound society, and it is not a spiritual lustful one as many people interpret and put the verse into effect without returning to the beginning of it, and by that, they have drawn bad reputation on Islam and Muslims for religion has turned to be a lustful, not a humane one in their eyes, because of polygamy.

▪ He also revealed the laws of divorce deriving them from the Holy Qur'an, and the way of fulfilling these stipulations and rules in case of recalcitrance (on the part of the wife) and rising of discord between the two mates. All of that is stated in his book: **Islam... What is the Veil for? What is Divorce for? What is Polygamy for?**

▪ He elucidated the Almighty's aim beyond creating the creatures, and the reason of creating man and his coming to this world where he indicated Al-Azal World, the first creating, offering the trust and undertaking of man to bear it.

▪ He also answered the puzzling question, which is, why are prophets born as prophets? And what base the Almighty depends on so that He decides them to be prophets and noble messengers before they are born?

▪ He explained the Godly justice and demonstrated it in lofty logic, as he showed the reason of poverty, sickness, afflictions, and all what may befall man in this world of good or evil, besides, he stated the elements which man is composed of in a noticeable explanation, where he spoke about the difference between the soul and the spirit, and between the thought and the mind revealing the quiddity of each.

▪ That was when the famous British scholar Sir John Godolphin Bennett professed Islam at the hands of him as he (Sir John) went to him to ask him his questions which were difficult for him and for all other scientists and scholars.

The meeting was in Damascus city on 1953, where *Sir John Goldophin Bennett* asked him important questions and inquired about all what crossed his mind concerning Islam and its pillars, and about fasting, pilgrimage, Zakat (almsgiving) and the wisdom beyond each until the scholar asked him saying: Have you, Sir, known the source of the water you drink?

*Sir Bennett* replied that the rain water is the main source of drinking water. Then the scholar replied him saying that the rain water is for plants and animals, and he revealed to him with the cogent evidence the sources of spring water in the whole world deriving his demonstration from the Holy Qur'an, and that the running of the big and small rivers on the surface of the earth is not ascribed at all to the rain water, a reply which is something unknown by any of the eastern and western scientists.

Rather! It is a great scientific miracle, which tells that the water of these springs has greater and more opulent sources than the rain water, for the scholar demonstrated with more than thirty scientific evidences derived from the noble verses that the ice of the north and south poles is the source of water of all the springs, and when Sir Bennett heard such research from him and discussed with him about it, he immediately confessed Islam and said: 'I wonder how this question has never crossed my mind before!'

And when he returned to his country, he said his famous words before a crowd of scientists and educated professors:

*'Indeed, all what we have obtained of the sciences, do not equal the sea of sciences of that Great Scholar in the Orient'.*

- He showed the wisdom behind circumcision for males, and the reason for which the Almighty has created this glans while the male embryo is in his mother's womb, then the wisdom behind cutting it after birth. This discovery of the scholar is unprecedented by any of the doctors of this time nor by those of all the previous ages. All of that is mentioned in his book: *The Sources of Spring Water in the World - And - A Research on Discoveries of Circumcision Mystery.*

- He saved the cattle when he showed the use of mentioning Al'lah's Name over them when being slaughtered, by pronouncing the statement: 'In the Name of God, Al'lah is Greater', and clarified that when these cattle hear such great statement when performing the slaughter, their whole blood runs and their bodies shake so that all the blood is released from the carcass and nothing of it remains inside their meat, and by that, the Almighty grants us pure fresh meat, free from any germ. And on the contrary, the germs will remain inside the carcass over which the name of Al'lah was not mentioned so that the one who eats from it will be objected to suffer from diseases. Besides, neglecting mentioning Al'lah's Name over cattle will also expose them to be afflicted with deadly and incurable diseases.

The scholar had derived all that from the Qur'anic verses, and when his speech was subjected to a medical study, a laboratory medical team composed of masters of Medicine and laboratory in the Middle East have executed analysis for cattle slaughtered with mentioning Al'lah's Name over them, and others without this was done, then the results have come out precisely like what the scholar had said, i.e. colonies of germs and viruses remain inside the carcass over which Al'lah's Name was not mentioned.

This scientific tidings was transmitted by broadcastings, magazines, newspapers, satellites and news agencies warning

people of neglecting mentioning Al'lah's Name over cattle, but... alas! Though that many people kept ignoring mentioning Al'lah's Name over them and as a result, the world was smitten by Mad Cow Disease, Bird Flu, and Sheep Plague the matter which the scholar had warned of according to the Almighty's saying: **"...and there are cattle over which they do not pronounce the Name of Al'lah, thus inventing a lie about Him. They will be punished for these lies."**

*The Holy Qur'an,*

*Fortress (6) Al-An'am (Livestock), verse (138).*

All that is mentioned in his book: **"God is Greater" is Mercy on Animal.**

- He revived the sacred prophetic Sunnah after the books of the ancient had effaced it, when he drove away the incurable diseases by animating the Sunnah of cupping. He clarified its safe and correct conditions saying that it must be performed exclusively on the upper part of the back, in the early morning, without having breakfast, in the spring season, and when the crescent decreases, viz, after the seventeenth day of the lunar month, for the moon has a pull of gravitation effect on the earth.

- A big medical team composed of about (350) professors and doctors in the Middle East has studied this operation according to its correct conditions shown by the scholar during three consecutive years, then the outcomes were amazing in the medical circles and there has been an increasing interest in it from year to year until it has spread all over the world because of its great benefits.

- Reports of thanks and gratitude followed incessantly by all the world countries thanking him who had recreated this useful technique and all the people, Muslim or not Muslim, have practiced it after they had verified its benefits. All that is mentioned in his book: **The Marvelous Medicine that Cured Heart Disease, Cancer, Paralysis, and Migraine – Cupping, A prophetic Medical Science in its New Perspective.**



Most of the news agencies and the world satellites have broadcasted it, magazines and journals have talked about it, conferences and sessions have been held to discuss it, besides many international medical and hygienic centers... have adopted it seeking its many benefits, for it is a medical vade-mecum containing all cure in one wielded slit from a scalpel.

- He also unveiled the reality of charlatans, jugglers, and magicians who work together with devils to cause harm to people through magic, and he explained all the tricks and the imaginary actions which the magicians do to people who know nothing about the reality of magic, such as telling of the false unseen matters as a whole, revealing that it is a close cooperation between the enchanters and the devilish companions. This matter has circulated among most of people in this world to the extent that you can hardly find a home free from these tricks and cunning of the magicians, or from distress and grief resulted from believing the herald of devil, especially those magicians who appear to people through satellites and talk to them about their affairs and diseases then the viewer or the one who phones them believes them unknowing that the magician colludes with his devilish companion to bring him his news.

As he offered the solution and showed the way leading to be released and cured from this spiritual diseases without resorting to any of people, especially those who allege treating people through spells or through reading verses of the Holy Qur'an though they, in fact, know nothing. All of that is clarified in his book: **Unveiling the Secrets of the Magicians' Sciences.**

- He described man's state when death in both cases: when he is a believer or unbeliever, and elucidated his state after death, during the interval between death and the Day of Resurrection. As he explained the verses relating to account on the Day of Resurrection, and clarified that man's deeds are imprinted on the

pages of his spirit in this world so that on the doomsday they shall obviously appear to him.

- He revealed the reality of paradise, which is, looking at the Presence (the Enlightening Face) of the Generous Provider, Owner of honouring, beauty and majesty, demonstrating that all what man obtains of pleasures, honouring and bliss are below that lofty Paradise. He proved his saying by logical evidences derived from the Holy Qur'an.

- He also clarified that fire, on the Day of Resurrection is as a hospital where owners of spiritual diseases are treated because of what they bring with them from their lower life of the mean deeds which degrade them before Al'lah, the Almighty, so that their shame and disgrace causes them to request fire (the treating) in order to escape from what they suffer of the spiritual pains and spiritual burning that destroy them greatly. God's messenger (CPTH) says: *«Shame will adhere to man on doomsday until he says: oh, my Provider, Your sending me to Fire is easier than what I am suffering, though he knows the great torture in it»*.

All that is mentioned in his book: **Interpretation of the Great Qur'an** and his book: **Al-Amin Interpretation of the Great Qur'an**.

- He revealed the reality of intercession, which most of the scholars failed to reach, where they thought it an intercession of unjust mediating through which the noble messenger (CPTH) gets whoever he likes out of fire, the matter which incites people to commit sins hoping to be interceded on doomsday, so he clarified through the verses of the Holy Qur'an that intercession is got only by the believer and it begins from this world and lasts for him to the afterlife, and that intercession is binding of a spirit to another, derived from the world (couple), which indicates a thing binds to another and couples with it adhering to it. Intercession then, is binding of the believing spirits to the messenger's (CPTH) and coupling with him so as to ascend them to the Godly Presence, as the spirits of the honourable companions bound up to and coupled with his pure chaste spirit (CPTH) entering into God's through

him, so they accompanied him in this world, in the interval between death and doomsday, and shall keep accompanying him in the hereafter.

▪ He, who does not couple with God's messenger (CPTH) in this world, will have no intercession in the life to come, yet, it will be no more than hopes of which they indulge their spirits so as to allow themselves committing forbidden things, for the Holy Qur'an as a whole warns man of the consequences of his deeds, and informs him that he will be recompensed for the whit of his action, either with goodness in Paradise, or with getting treatment in Fire.

▪ Besides, it (the Holy Qur'an) indicates that God's messenger (CPTH) has nothing to do for a creature except admonishing, yet, he can drive nothing to his noble spirit: **"Say: I have not the power to acquire benefits or to avert evil for myself..."**.

*The Holy Qur'an,*

*Fortress (10) Yunus (Jonah), verse (49).*

**"Say: I have no control over any good or evil that befalls you."**

*The Holy Qur'an,*

*Fortress (72) Al-Jinn (The Jinn), verse (21).*

**"It is the day when a spirit has nothing to do for another and Al'lah then will reign supreme."**

*The Holy Qur'an,*

*Fortress (82) Al-Infitar (Bursting Apart), verse (19).*

**"Can you save those who have rightly earned punishment and are doomed to the fire?"**

*The Holy Qur'an,*

*Fortress (39) Az-Zumar (The Groups), verse (19).*

▪ He set forth this important research in detail in most of his books, especially his book: **Reality of Intercession - A Calm**

## **Dialogue between Dr. Mostafa Mahmood & Dr. Yousef Al-Qaradhawi.**

▪ He also showed the reality of our father Adam's descent from Paradise, the reason beyond his eating from the tree, and the state in which he and our mother Eve (p) were before eating from the tree, and that his great love to his Provider had led him to forget the Godly Advice and eat from the tree. All the going on was by an arrangement of Al'lah, the Almighty, so as to let our father Adam (PTH) out of Paradise, and to give him instead of it, together with his offspring, Paradises besides to show him with his sons the enmity of the devil in order for man to know that he has an enemy who lurks to him, then to beware of him and follow the guidance of his Provider by Whom the noble prophets were guided and thereby, he will be preserved from committing sins and from controlling of the devil over him.

▪ He is, as well, the first one who has revealed the reality of believing and the straightway leading to it which the Holy Qur'an has stated, and all the noble messengers and prophets followed.

▪ He manifested the reason behind mentioning the tale of the Israelites (Sons of Israel) frequently in the Holy Qur'an and their arguing with their noble messenger, our Master Moses (PTH), clarifying that if man does not follow the way of faith legislated to him by the Almighty, he will profit nothing from watching miracles and super-natural actions, nor will he be one of the believers whatever you bring him of the signs and cogent evidences, but indeed seeking the truth honestly and using the thought in searching for it is that which guides the spirit and leads it to the sources of real knowledge. All that is mentioned in his book: **Al-Amin Interpretation of the Great Qur'an**.

▪ As he clarified all the indications of the Hour, and the evidences of returning of the Jesus the Christ (PTH) from the Holy Qur'an in his book **The Second Coming of the Christ**.

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All that is a drop of an ocean of what this Great Humane Scholar had revealed, for the researches and the fields of thinking cannot be written down in lines in order to be read, but indeed, it is only to attract attention to what he had offered and revealed to mankind of the knowledge of the Holy Qur'an.

Many venerable scholars have talked about him and praised his knowledge, his deep deriving from the Holy Qur'an and his great understanding of it.

They found trueness and faithfulness in his mission, and that it gathers the whole under the banner of the Holy Qur'an and the sacred Sunnah of God's noble messenger (CPTH) so that all the hateful sectarian disputes destroying the religion of our Master Mohammad (CPTH) will be driven away by this guidance. These sectarianisms have become mere following of the forefathers instead of following the Holy Qur'an, where the one nation has been divided into many ones and turned away from the right way parted into sects and parties, each party is pleased with its own false beliefs. The interpolator ones deceived them by what they had filled their books with mistakes, infringements, and interpretations contradicting Al'lah's Attributes and the noble prophets' perfection, then Muslim lost his way and sank into the sea of disagreement of sects and parties, and he abstained from religion and inclined to this lower life because of them.

*Dr. Mostafa Mahmood* said that: *'the Holy Qur'an was deserted before the knowledge of this Great Scholar, for his scientific knowledge is received from Al'lah and his revelation is logical. I have never found, during all my life, one word like his at another one'*.

*Dr. Mostafa* has appropriated a special book about him under the title of: **Contemplations in the Sciences of the Great Eminent Scholar:** Mohammad Amin Sheikho *'God has sanctified his soul'*

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***Issued to the Great Humane Eminent Scholar  
Mohammad Amin Sheikho (God has sanctified his soul)***

1. Interpretation of Am'ma Part of the Qur'an
2. Visiting the Prophet (CPTH) and the Effect of his Love in Elevating the Believed Spirit
3. Impeccability of Prophets
4. High Schools of Seeing by God's Light (the Jewels of Rules in Explaining the Pillars of Islam)
5. The Sources of Spring Water in the World - And - A Research on Discoveries of the Circumcision Mystery
6. Interpretation of the Great Qur'an (Lights of Descending & Realities of Meaning) Volume -1-
7. Interpretation of the Great Qur'an (Lights of Descending & Realities of Meaning) Volume -2-
8. Am'ma Encyclopedia (The Compassionate's Gifts in Interpreting the Qur'an) Volume -1-
9. From the Heros' Careers for Children and Babies (The Courageous Boy and the Female Jinni)
10. From the Heros' Careers for Children and Babies (The Dog that Became a Horse) -2-
11. From the Heros' Careers for Children and Babies (The Brave Boy and his Practical Reply to His Uncle) -3-
12. From the Heros' Careers for Children and Babies (Ring of Wrestling) -4-
13. From the Heros' Careers for Children and Babies (Disciplining of the Greengrocer) -5-
14. From the Heros' Careers for Children and Babies (God Bless you, Cub 'of a Lion' of the Quarter) -6-
15. From the Heros' Careers for Children and Babies (Adventure of the Little Horseman) -7-
16. Al-Amin Interpretation of the Great Qur'an (The Previous Nations) volume -1-

17. The English Translation of (The Sources of Spring Water in the World & A Research on Discoveries of the Circumcision Mystery) Book

18. Pages from the Eternal Glory (Life of the Great Humane Eminent Scholar Mohammad Amin Sheikho) Volume -1-

19. Reality of Intercession - A calm Dialogue between Dr. Mostafa Mahmood & Dr. Yousef Al-Qaradhawi

20. The Reality of our Master Mohammad (CPTH) Appears in the Twentieth Century

21. The Persian Translation of (the Reality of our Master Mohammad 'CPTH' Appears in the Twentieth Century) Book

22. God is Greater - Be kind to Animal: A Medical Scientific Study about the Use of Mentioning Al'lah's Name over the Carcass at Slaughtering

23. Islam... What is the Veil for? What is Divorce for? What is Polygamy for?

24. The West has Disenthralled Man from Slavery, so, why Islam has not??

25. The Great Scientific Discovery - the Astonishing Reality of the Six Days and the Seven Heavens

26. The Amazing Miracle of the Fundamental Verses of the Book in the Twenty - First Century

27. Faith (The First of High School of seeing by God's Light)

28. Communication with Al'lah (The Second of High Schools of Seeing by God's Light)

29. Zakat (Almsgiving) (The Third of High Schools of Seeing by God's Light)

30. Fasting (The Forth of High Schools of Seeing by God's Light)

31. Pilgrimage (The Fifth of High Schools of Seeing by God's Light)

32. A Calm Dialogue about the Great Humane Eminent Scholar Mohammad Amin Sheikho

33. Am'ma Encyclopedia (8) – Interpretation of Alms (Al-Ma'un) Srua
34. Am'ma Encyclopedia (9) – Interpretation of Quraysh Fortress
35. Am'ma Encyclopedia (10) – Interpretation of the Elephant (Al-Fil) Fortress
36. Am'ma Encyclopedia (11) – Interpretation of the Prodder (Al-Humaza) Fortress
37. The Marvellous Medicine that Cured Heart Disease, Paralysis, Hemophilia, Migraine, sterility and Cancer
38. The Great Humane Scholar Mohammad Amin Sheikho Retorts his Opposers
39. The Glorious Researches
40. The Mohammadan Revelations - (part 1)
41. Interpretation of the Great Qur'an (Light of Descending & Realities of Meaning) volume -3-
42. Unveiling the Secrets of the Magicians' Sciences
43. The Persian Translation of (God is Greater - Be Kind to Animal) Book
44. The Reality of Great Tamerlane Appears in the Twenty - one Century - (part 1)
45. The Second Coming of Christ
46. Secrets of the Seven Double Praiseworthy Verses
47. Good-bye to Doctor of Al-Muqawqass

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### ***Shortly will be issued***

1. The Reality of Great Tamerlane Appears in the Twenty – one Century - (part 2)
2. Interpretation of the Great Qur'an (Lights of Descending & Realities of Meaning) Volume -4-
3. Am'ma Encyclopedia (12) - Interpretation of the Age (Al-Asr) Fortress
4. Am'ma Encyclopedia (13) - Interpretation of the Worldly Gain (Al-Takathur) Fortress
5. Am'ma Encyclopedia (14) - Interpretation of the Disaster (Al-Qari'a) Fortress
6. Am'ma Encyclopedia (15) - Interpretation of the Wind (Al-'Adi'yat) Fortress
7. Am'ma Encyclopedia (16) - Interpretation of the Earthquake (Al-Zal'zala) Fortress
8. Am'ma Encyclopedia (17) - Interpretation of the Proof (Al-Ba'yina) Fortress

**[1] “The Onager Marriage”: to let his wife get married temporally and falsely to another; to make love with her for a short time in order to be able to return to her husband.**