

**A STUDY OF THE APPROACH OF SHAYKH ABDUL-
HAMĪD KISHKIN HISFĪ RIHĀBI-T-TAFSĪR**

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ABSTRACT

Ever since the completion of the revelation of the Qur'an more than fourteen centuries ago, many eminent scholars have embarked on the interpretation and explanation of its meanings, from the prophetic period up to the present time. *FīRihābi-t-Tafsīr*, a book on the interpretation of the Qur'an, written by Kishk, is unique in its approach of relating the meaning of the Qur'an to contemporary issues. It is to this end that this work studied the various approaches and styles adopted by Shaykh Kishk in the interpretation of the Qur'an. The objectives of this work were to: (i) examine the approach of Shaykh Abdul Hamid Kishk to *Tafsīr*; (ii) discuss the characteristics of some chapters contained in the work of *FīRihābi-t-Tafsīr*; (iii) examine the uniqueness of *FīRihābi-t-Tafsīr*; (iv) highlight Kishk's historical milieu and environmental challenges which influenced his *Tafsīr*; and (v) evaluate some socio-political issues raised in the *Tafsīr* with a view to appraising Kishk's positions on them.

The research methods adopted were historical, exegetical and descriptive. Historical method was adopted to highlight the profile of Shaykh Abdul Hamid Kishk, while exegetical method was used for thorough explorative discourse of the selected themes in the *Tafsīr*. Descriptive method was equally adopted for the clarification of verses selected to address some socio-religious issues and relate them to contemporary life.

The findings of the study were that:

- (i) Shaykh Kishk adopted simple and logical style in the interpretation of the Qur'an;
- (ii) Interpretation to every chapter of the Qur'an has a preamble, consisting of some significant information that connect directly to the lessons of the Qur'an;
- (iii) *FīRihābi-t-Tafsīr* is unique due to its frequent use of poetry in buttressing any given issue;
- (iv) the author of *FīRihābi-t-Tafsīr* went through numerous and severe challenges, persecution and imprisonment which made him stronger than ever; and
- (v) Kishk raised the issue of leadership in Islam to point out the relationship between the ruler and the ruled, and this effort landed him into problems.

The study concluded that, Kishk's *tafsīr* is relevant to the society because of its ability to deploy verses of the Qur'an to solving socio-political problems in contemporary society. The unique feature of the work is more exposed in its discussion on verses of the Qur'an that relate to marital and other social issues. The study therefore recommended that,

contemporary scholars should follow suit so that the Qur'an will no longer be seen as a mere literature but a document that provides solution to contemporary problems.

DEDICATION

This work is dedicated to the entire Ninche family, chief of which is my Father: Mr. HuseinHarun who, during my childhood in an instance I have never forgotten, said to me: Study hard for I want to hear one day in the radio; Dr. Sani.

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All praise be to Allah the lord of the Universe, the sustainer of all. May the salutation and the benediction of Allah be on the noble soul of Prophet Muhammad(P.B.U.H). I solemnly express my sincere and profound gratitude to Allah for His favors on me. Were it not for His favors, the little I have attained so far wouldn't have been possible.*AlhamdulillahAwalanwaAakhiran*

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I appreciate very much my colleagues at the University Staff Quarters-PS campus, especially the community Imam; Barrister Mansur AdelekeAfanlla, and the community admonisher; Dr. MahfouzAdedimeji of English Department, for giving me the opportunity to lead them in *Salat* and to be sharing Islamic thought with them on some chosen days in the week. This interaction has been fruitful and beneficial if not for any one at all, for myself. I thank Allah for being part of this noble community. **Miwurenfimuda(I will never forget you)**

At the home front, In fact am proud to be the son of my humble parents, who value knowledge over any other thing, in spite of their humble life. In the dedication page, I

openly dedicated this work particularly to my father and was deliberately silent on my mother. I did that because there is nothing on earth, - knowing what she has done for me - that worth her devotion for my future. She is what I call *SANAD* (a pillar or a wall to lean against). I pray that Allah will grant me my wish for her and her husband who is my father; the great man in my life. The effort of my two wives Aminatu Ibrahim and Khadijatu Nuhu and the lack of disturbances of my one and only daughter Queen Abiodun Hibatullahi Suuruya, are highly appreciated and commended. They gave me tranquility and peace of mind for concentration on my work, and also gave me the desired and necessary support and assistance to flow without break in my work. Thank you very much. **Midormunyenaa'**

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Normally, whatever is mentioned last is what is remembered most due to its significance or importance. I wouldn't have been here let alone being honored today, if not for the blessings of Allah through His honorable servant who thinks of goodness for everybody near or far, who gave me the

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To anyone who has contributed to this program and yet his or her name has escaped me, I apologise because, **Miyenipa (I am human)** but all the same, I say: "Thank you".

Walhamdulillahi Awwalan wa Aakhiran

CERTIFICATION

I certify that this work was carried out by HUSEIN, Mohammed Sani in the Department of Religions, University of Ilorin, under my supervision.

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CHAPTER ONE

1.0 INTRODUCTION:

1.1 Background to the Study

It is of the blessings of Allah upon mankind that, He did not leave man to his whims and caprices to serve as his guide in this turbulent life. Allah consistently at different periods sent him messenger(s) who came with or without a scripture to guide and show him the right path, the path of worship and service.¹ The Glorious Qur'an is one of those divine scriptures revealed to guide humanity.

The Glorious Qur'an is Allah's message to the humanity at large, and for that matter, no wonder it came with complete answers to the needs of human life based on the previous divine religions.²

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
وَمُوسَى عِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ
إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ (الشورى 13)

He (Allah) has ordained for you the same (Islamic Monotheism) which He ordained for Nuh (Noah) and that which We have revealed to you (O Muhammad) and that which We ordained for Ibrahim (Abraham) Musa (Moses) Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (i.e. various sect in religion). Intolerable for the Mushrikun (Polytheists) is that (Islamic Monotheism) to which you (Muhammad) call them. Allah chooses for Himself whom He wills and guides to Himself who turns to Him in repentance and in obedience. (Q42 : 13)

The verse below established that the Prophet received the divine message through the Angel Jibril from the Almighty Allah: Allah said:

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ (النمل 6)

And verily, you (O Muhammad) are being taught the Qur'an from one, All-Wise, All-Knowing. (Q27:6)

The prime purpose for its revelation is *ta'abbudi* (i.e. to be used for worship first and foremost). It also serves as a point of challenge to the humanity at large³ especially the Arabs. That is why Allah commanded Prophet Muhammad to proclaim loudly to the whole world by saying:

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ
كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (الإسراء 88)

Say: if the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they help one another. (Q18 :88)

The Glorious Qur'an is inimitable in terms of its wording and meaning. It was transmitted from generation to generation up to date in succession that implies certainty. Angel *Jibril* was saddled with the responsibility of conveying the Qur'an to Prophet Muhammad, who in turn convey it to the generality of the people as received. His companions and their successors busied themselves with the memorization, documentation as well as application of its teachings in their daily life, and also transmitting it as

received , without addition or subtraction , change or amendment, until it reached the present generation as if it is just been revealed.⁴

The Glorious Qur'an is a divine guide which came as the final comprehensive legislation embedded in it the success in this world and the hereafter. It is an everlasting general legislation that has taken care of all the needs of human beings in terms of their religious and mundane affairs such as: creed and morals, worships and dealings, capital offences and penalties, as well as economy, agreement and politics, including international relations in times of war and peace. With all the diverse nature of the Qur'an in terms of contents, one finds no contradiction whatsoever in it.⁵

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (النساء 82)

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many a contradiction. (Q4:82)

Shaykh Abdul Hamid Kishk declares that, when the Glorious Qur'an called for reflection on the soul and the universe, it was not for drawing lessons out of them alone , but also, for discovering the hidden things and wonders as well as experimenting the wonders in the universe. If Muslims have taken into consideration what is contained in this Glorious Book in terms of

guidelines and guidance, they would have been the pioneers of scientific discoveries, inventions and innovations.⁶

ترداد على تراده ثقة *** وكل قول على الترداد مملول

Oneget increased in faith when reciting the Qur'an repeatedly.

And every statement (apart from Qur'an) repeated may be boring. (unknown author)

The Effect of Qur'an On theArabs :

The Arabs in the pre- Islamic era were far away from development in the real sense of the word, due to their disintegration. The tribes were living in isolation from one another. They succumbed to no religious rules and regulations to bind them together, even though they met at a point as idolaters, every tribe had its own way of worship. There was no economical interest unifying them or political affiliation putting their heads together. They were people who knew not peace in their life, for every now and then it is either attacking or defending one self. Enmity among themselves was the order of the day. Their society was a moving society, from place to place in search of pasture for their cattle which they lived on in terms of food, drink and clothes. Except very few of them who were somehow better than

the others due to their engagement in the two popular seasonal trips; one to *Sham* in summer and the other one to *Yeman* in the winter.⁷

Amazingly, after hearing the call to Islam by Prophet Muhammad, and within some time, the Arabs who were the direct audience of the divine message came together under one umbrella to form a nation with one people and with a common destiny. In a very short time they made history in all aspects of life. Safiyu Ar-rahman in the preamble of *Mukhtasar Tafsir Ibn Kathir* says:

indeed the Glorious Qur'an is the most precious thing Allah honored Islamic *Ummah* with. It is a book that does not accept absolute. The book guides to uprightness and for that matter whoever sticks to it is guided and whoever does otherwise fails hugely.⁸

This is why exegetes in general, and Kishk in particular took incomparable interest in the interpretation of the Qur'an and delve deeply into the numerous issues contained in it, such as: Rulings and injunctions, universal proofs and evidences, events and happenings, lessons and sermons, the style and different types of recitation (traceable to the Prophet) and even places mentioned in the Qur'an, etc⁹.

Revelation (*AL-wahy*)

Undoubtedly, Allah has chosen from among mankind messengers who were given revelations in the form of scriptures to mankind for guidance. Prophet Muhammad was one of them and for that matter the last of them, which made his scripture, the last divine scripture to be revealed to a chosen one on the earth. Therefore, revelation to Prophet Muhammad was not in itself wonderful, rather, the way the manner it happened to him is what calls for reflection.

First and foremost, we need to look at the meaning of the word; Revelation in its Arabic form (*Al-Wahyu*) . According to the linguists (experts) the word connotes two things which are: *Al-Khafa' Wa As-Sur'ah*¹⁰ meaning : secrecy and expedition; which means, it is an information given quickly and secretly to a particular person so that it is hidden from others. But technically, (Wahyu) revelation means: information relating to guidance and knowledge given by Allah to whomever He has chosen as a messenger- in a quick and secret manner which is uncommon to mankind.¹¹

Revelation is of two types; one happens through the Angel *Jibril* and the other one is direct, without intermediary¹². Allah says:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ
بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ (الشورى 51)

It is not given to any human being that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sends a messenger to reveal what He wills by His leave. Verily, He is Most High, Most wise. Q42:51

The Inscription and the Collection of the Qur'an:

The Glorious Qur'an went through three stages of collection. Briefly, they are:

- 1- Collection in the era of the Prophet was about two things: Scribing and Memorization.
- 2- Collection in the era of Abu Bakr was about taking Qur'an from the different materials it was written on in the era of the Prophet, and putting it together in one material at one place to safeguard the Qur'an from corruption.
- 3- Collection in the era of ʿUthman was about making copies out of the reference copy gathered in the time of Abu Bakr¹³.

All these collections in these different times go a long way to confirm what Almighty Allah said with regards to the Glorious Qur'an:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (9)

Verily, We, it is We who have sent down the Dhikr(i.e. the Qur'an) and surely, We will guard it (from corruption)Q15:9

Having given a slight introduction about the Glorious Qur'an, the writer in the subsequent chapters will examine the effort put by a prominent Islamic scholar known as Shaykh Abdul Hamid Kishk, in explaining issues contained in it (Qur'an).

The work is divided into five chapters. Chapter one dealt with the essentials and the fundamentals of a research work to give the reader a very clear clue of the content of the work.

In chapter two the writer examined the personality of Shaykh Abdul Hamid Kishk, the author of *Fi Rihabi-t-Tafsir* (the book under study) by delving deep into his life and his works.

Chapter three focused on the book; *Fi Rihabi-t-Tasir*, where the writer shed more light on the history of the book with emphasis on what it contains in terms of benefit. While chapter four deliberated on some sensitive issues with regards to social as well as religious aspects of life; with Islamic perspective.

Then finally, the writer concluded with chapter five which contained some observations and recommendations after a brief summary of the whole write-up has been given.

1.2 Statement of the Problem:

Abdul Hamid Kishk;(1933-1996) even though known to many, but only as a preacher who tackled variety of issues, and not as a teacher who enlightened and a writer who broadened the horizon of thinking of his audience, and also not an eloquent orator who shook the throne of the *Jababira* (Tyrants). For that reason, this work seeks to solve the problem surrounding the unawareness about this personality, who tackled issues that dealt in clear term with the contemporary issues in his *Tafsir* and his other works. Shaykh kishk was a political orator, a phenomenon that is rear in the midst of Islamic Scholars, which made his critics to take him on.

The study intends to look into why Kishk,- the vision-impaired Islamic propagator was nick named *Faris Al-Mimbar* meaning: the brave of the pulpit, and also given the title by his observers as;*Muhami Al-Harakah Al-Islamiyyah*, which means: Lawyer of the Islamic Movements-¹⁴ why he was given all these strong (in their connotation) attributes? The study will shed

more light to that, when the work deals with his biography which contains a lot of information, about this high and prominent personality.

Also unclear aspect of Kishk that need to be made clear was his distinct spiritual approach to life which manifested and reflected in his speeches. He emphasized personal and private piety in his speeches¹⁵. He used to pattern with Ibn Abbas repeatedly by echoing Ibn Abbas's popular saying that goes:

إن أذهب الله من عيني نورهما *** ففي فؤادي وعقلي عنهما نور
عقلي ذكي وقلبي ما حوى دخلا *** وفي فمي صارم كالسيف مشهور¹⁶

If Allah has caused the light of my two eyes to move away

Then, there is in my heart and my mind the light in place of them.

My mind is smart, and my heart is free from abnormality

And in my mouth there is a known sharp thing like the sword.

Shaikh Kishk, looking at his own numerous statements, has never saddened for being a blind man. The writer will tackle this aspect of Kishk's life to draw the attention of his readers to the fact about identifying one's potentials and building upon it. He (Kishk) said about himself concerning a granted supplication he experienced as follows:

لما أكرمني الله بفقد البصر عوضني عنه كثيرا من نعمه التي لا تعد ولا تحصى.
فلقد دعوت الله في ساعة صفاء مع النفس وصدق مع القلب ((اللهم إن كنت
استرجعت مني موهبة البصر فاجعل أفئدة من الناس تهوي إلي)) فكان فضل الله
عظيما. فقد جعل أفئدة صالحة تهوي إلي. تملأ علي فراغي وتشاركني شدائد الأيام

إذا صدمت وتداوي الجراح إذا التهبت. وحق, ما قال النبي- صلى الله عليه وسلم-
(: فليُنظر أحدكم من يخالل¹⁷).¹⁸

When Allah honored me with the loss of sight, he replaced it for me with his numerous uncountable infinite blessings. Indeed, I called onto Allah in the state of purity of the soul and honesty with the heart by saying: (O Allah, if you have taken back from me the gift of sight, then, make the heart of the people incline to me) and the bounty of Allah was very great. For He has indeed made righteous hearts incline towards me. They fill my vacuum, share with me the difficulties when they come as a shock, and they cure wound when it burns. It is true what the prophet said: (each and every one of you should pick and choose carefully who he or she befriends).

Secondly, the book *Fi Rihab Attafsir* authored by Kishk is one of the most valuable,- if not the most valuable- work he left behind as a legacy for the Muslim *Ummah*. The book contains a lot of information about how a Muslim should lead his or her life in relation to its three dimensions: Mentally, Spiritually and Physically. Unfortunately, majority of the youth do not know anything about the book, when they are the main target of it. Their ignorance obviously, might be for the scarcity of the book or for the lack of access- in terms of language- to it. For the book was written in Arabic Language; and for all we know, it has not been translated into any other language. So this work intends to extract some of the valuable issues discussed therein and bring them very closer to the readers, especially English readers. To sum up, here follows a very brief account of the book:-

The book started with a preamble in a lengthy introduction to the Glorious Qur'an by tackling issues like the virtue of the Qur'an, the sanctity of the Qur'an, the etiquettes of its recitation and its right on the reader. The book discussed the views of the scholars and the thinkers both in the Muslim and the non-Muslim fold with regards to the Qur'an. The issue of Qur'an collection in its different levels was mentioned; and finally in the preamble the issue of inimitability of the Qur'an was elaborated¹⁹.

At the end of the book in conclusion, immediately after the interpretation of *Surat An-Nas* (chapter of the people), the author revisited the introduction to the Qur'an by bringing to bare issues relating to memorization of Qur'an as well as the etiquettes of the memorizers towards the Glorious Qur'an. The author explained why he did that by saying:

لما فرغت بحول من الله وقوته من تفسير القرآن الكريم وختمت ذلك بتفسير
المعوذتين، لما كان ذلك كذلك، رأيت من باب تنمة الفائدة أن أبين هنا الآداب التي
لا بد منها لحملة القرآن الكريم فهداني الله تعالى إلى بيان ذلك من كتاب الإمام
الحجة الإمام النووي عليه سحائب الرحمة وشآبيب المغفرة، وقد ذكر ذلك مفصلاً
في كتابه (البيان في آداب حملة القرآن) سائلاً المولى تبارك وتعالى أن ينفع به
حملة القرآن الكريم.²⁰

When I finished- by the power of Allah- the interpretation of the Qur'an and completed that with the interpretation of the *Mu'awwidhatayn*-the two exorcists-(i.e. chapter 113 and 114, they drive away the evil spirit). And by way of completing the benefit, I deemed it fit to explain here the etiquettes that cannot be done away with, for the sake of Qur'an memorizers; then Allah guided me to the book of *Al-Imam Annawawi* - May Allah's blessings and forgiveness be

showered on him-He (*Annawawi*) has elaborated the issue in his book: *Al-Bayan Fi Adab Hamalat Al-Qur'an* (The account concerning the etiquettes of Qur'an memorizers). I pray it will be beneficial to the Qur'an memorizers.

1.3 Aim and Objectives:

Some Islamic scholars are endowed with the control of Arabic Language to the extent that, when they speak or write, they do so analytically. The personality for this study: Abdul Hamid Kishk, is by all standard one of them.

So the intent of this work is to bring forth the most important work of Kishk entitled: *Fi Rihābi-t-Tafsīr* which is a ten volumes of *Qur'anic* exegesis, written in his (Kishk) own way of addressing issues, by looking at one issue from different angles, so that the researcher will critically examine the following:

- i- examine the approach of Shaykh Abdul Hamid Kishk to *Tafsir*.
- ii- discuss the characteristics of some chapters contained in the work of *Fi Rihābi-t-Tafsīr*
- iii- examine the uniqueness of *Fi Rihābi-t-Tafsīr*.
- iv- highlight Kishk's historical milieu and environmental challenges which influenced his *Tafsir*.

- v- evaluate some socio-political issues raised in the *Tafsir* with a view to appraising Kishk's position on them.

Even though this study is going to be centered on *Fi Rihabi-t-Tafsir* and its author: Abdul Hamid Kishk,. it is not going to capture every thing contained in the book and the nitty gritty of the author. Rather it is going to focus on some core issues pertaining to the book as well as its author.

1.4 Significance of the Study:

This study is very important in the sense that it will help in making popular the book under study which contains contemporary issues that will be beneficial to the youth and the *Ummah* in general. It is recorded that, it is the wish of the author of *Fi Rihabi-t-Tafsir*, that the book reaches every part of the world. But many people do not know about the book, for that reason, this humble work chooses to shed some light on it (i.e. the book :*Fi Rihabi-t-Tafsir*), in order to draw the attention of the youth to it especially the English readers who do not have access to Arabic Language.

The book as far as academic work is concerned is very significant as it treated issues with simplicity in a thought provoking manner, far away from

sentiment. Even though, the writers Islamic background is felt in the work, hence, the non-Muslim will feel at ease while reading it.

The book is very significant to scholars in the community in such a way that they can rely on it profoundly in dealing with their audience in issues that are socio-religious.

So also the book is very significant to the students of Islamic Studies in the sense that the author of the book has integrated and treated a lot of Islamic related subjects such as: Aqeedah (Creed), Fiqh (Jurisprudence), Nahw was-Sarf(Syntax and Morphology), Balagah (Rhetoric), Tib(Medicine) and so on and so forth.

The study is significant due to the way and the manner it approached issues from different angles based on the perspective of the personality (Kishk) in focus; which at the end of the day broadens the horizon of an individual to make him an open minded person.

1.5 Literature Review:

“Fi Rihabi–t-Tafsir”; the book under study which was authored by our focal point in this work: Abdul Hamid Kishk- will be our prime source of information. This book comprises of ten volumes containing exegeses of the Glorious Qur’an in a unique style that inclines to beneficial verbosity. In

order to make the understanding of Allah's word very clear and appreciative, the author in most cases goes out of Qur'an to the reality on ground, to tackle issues that corroborate the verses he is dealing with. This book will be our main source of information regarding the entire work in view.²¹

"Al-Bur'han Fi 'Ulum Al-Qur'an" of Azzarkashi is one of the wonderful books of Quranic Sciences which has in it almost fifty different sciences of Qur'an. This book will be of help in our discussion of *Tafsir* and the style applied or used by Kishk in approaching verses of the Qur'an.²²

As-sayuti's *"Al- 'Itqan Fi 'Ulum Al-Qur'an"* is also another valuable source of information with regards to *Tafsir* and the style of various exegetes. It has also dealt with numerous Sciences of Qur'an in a simple and concise manner. Some of the information contained in this book will be used in a relevant portions of this work.²³

"Mabahith Fi 'Ulumi Al-Qur'an" by Manna^c Al-Qahtan is a well-researched work in Qur'anic Sciences. Essential issues like the causes of revelation, abrogation, and inimitability of the Qur'an and so on have been well discussed. The book will be of help when the writer discusses the emergence of *Tafsir* and its development.²⁴

“Tafsiru ‘Ayatu Al-‘Ahkam” by Ali As-Sabun; This book is focused only on the legal verses with its ramification. The author dealt with every legal issue in brought perspective, to give the reader a full idea of a give legal issue before figuring out the legality of an issue. The book is going to be one of the sources to be relied upon in dealing with the chosen issues.²⁵

“Tafsiru ‘Ayatu Al-‘Ahkam”, another book containing only the verses of injunction with their legal interpretation , written by Ali As-Sayis. The book treated the verses; chapter by chapter in order of arrangement in the Qur’an. The author in the book tackled the legal issues in different way as compared to *As-Sabuni*. Unlike *As-Sabuni*, he was somehow concise and straight forward.²⁶

Badmas Lanre Yusuf is the author of “ Assayid Qutb: A Study of his *Tafsir*”. This book has tackled issues, some of which are related to our work. The book will assist in given further information when it comes to dealing with *Tafsir* and its development in this our work. Likewise the social matters, which the author has tackled from *Sayid Qutb’s* perspective, will be discussed also in the study fromkishk’s perspective.²⁷

“Introducing the Qur’an” is a book written by Hasanuddin *Ahmed*. This book studies the Qur’an in a scholarly and scientific manner in different

aspects of knowledge which are related to the Qur'an, such as its scripts, recitation, compilation, arrangement of its chapters, and its inimitable nature. The book examines *Qur'anic* related issues among which are two issues that have direct relation to our work, which we find useful. The two issues are as captured by the author : interpreting the text of the Qur'an, and style of the Qur'an.²⁸

Another book by Hasanuddin Ahmed entitled "A New Approach to the Study of the Qur'an" has tackled issues in the Qur'an in different way from how he did in the previous mentioned book. Here the author presents a new and constructive methodology to appreciate the meaning, message and beauty of the Qur'an. This study looked at the commentaries and translations with the attempt of making the understanding of Qur'an better. So the study touched on 1-the style of the Qur'an, 2-the figures of speech in the Qur'an, 3-the literary terms used in the Qur'an, 4-the idioms and aphorism used in the Qur'an. Among the issues dealt with is the style of the Qur'an which is relevant to this work.²⁹

The book "*Ikhtilafu Al-Mufasssin : Asbabuhu wa 'Atharuhu*" by Su'ud Al-Faisan, is about the source of disagreement among the scholars and the benefit of the disagreement in the Qur'an and the injunctions of jurisprudence. The author has examined the issue of *Tafsir* as to whether or

not the Prophet has interpreted the whole of the Qur'an before departing. In this work, we will be making use of some information mentioned in this book.³⁰

Fahad Ar-Rumi in his "*khasa'isu Al-Quran Al-Karim*" elaborated extensively on the peculiarities of the Qur'an among which is *Al-'Uslub* (Style) being the first peculiarity to be tackled with its ramifications. The issue of formulation and presentation which the author sees to be excellent and accurate in the sense that, the chapters, the verses and the words of the Glorious Qur'an, were formulated and presented, excellently and accurately from the beginning to the end; with a very strong relation to one another; which makes it impossible for omission or distortion happening to it, and still find the excellence as well as the accuracy still prevailing. The content of the book will go a long way to enhance the portion of our work that has to do with style in the Qur'an.³¹

"*Al-Fiqhu 'Ala Madhahibi Al-Arba'ah*" authored by *Abdul Rahman Al-Juzairi*, expresses views of the four school of thought consisting of *Al-Hanafiyyah*, *Al-Malikiyyah*, *As-Shafi'iyyah* and *Al-Hanabilah*, on legal issues in the Islamic Affairs. Our selected legal issues are among the issues discussed in this book. Therefore, the book is of valuable benefit to our work when it comes to dealing with verses of injunctions;³² because we will be

tackling issues with different viewpoints of experts in Islamic legal issues, which at the end of the day will give us a broad understanding of the issue to be examined.

As-Sabuni's "*Al-Mawarith*" is a very concise and precise book on the issue of inheritance in Islam. The author compiled the book as a result of his various lectures he gave on the issue of inheritance. The subject has been treated in the book very clearly with step by step approach. The book will assist in providing information when it comes to discussion on inheritance in this work.³³

"The Islamic law of succession", a comprehensive book of inheritance written by A. Hussain. This book also talks about inheritance in a very clear terms accompanied with examples and illustrations. Even though the illustrations are very straight forward, they require a focused attention to be understood. We will be making use of some information from this book as and when necessary to enhance the issue of inheritance we will be tackling in this work.³⁴

"*Az-Zawaju Fi Al-Islam*" by Abdul Hamid Tahmaz, is a booklet that deals with issues of marriage and its responsibilities. How couples should come into contact before going into marriage is explained in the booklet. The

consequences of marriage is not left out un discussed. This booklet will throw more light on the issue of marriage to be discussed in our work.³⁵

“Women’s Shield in Islam” is a booklet authored by Adul Aziz IdrisZakariyya. The booklet talks about the status of women in Islam and what Islam put in place to safeguard them in order to promote a decent society.³⁶The book is found useful to this study.

Husni Shaikh ‘Uthman wrote a book entitled “*Shaqa’iq Ar-Rijal*” dealing with the issue of women by providing solutions in Islamic perspective. The book discusses also issues being raised every now and then, by the non-Muslims and unfortunately by some so-called Muslims such as the issue of marrying more than one woman (wife). The discussion was done in a reasonable and convinced manner .so that whoever intends to know the reality or the wisdom behind whatsoever will figure it out from the authors submission. This book and the one mentioned before it were found relevant to a portion of our work.³⁷

“*Az-Zawaju Bi Gayri Al-Muslimin*” written by Hassan Khalid. This book examines marriage as an institution that binds and brings the male and the female together under one roof. The book talks about marriage couples from the same background and from different background in terms of religion.

The issue of marrying the non-Muslim woman is a sub topic in our work, and for that matter, we found this book relevant and useful to this study.³⁸

Kishk's own autobiography entitled "*Qissatu Ayyami*". This book contains almost his life experiences in a concise and precise manner. This book will be useful in discussing the personality of the author in this work. Also we will make use of other relevant information from other sources.³⁹

"The Qur'an, Orientalism and the Encyclopedia of the Qur'an"; is another book authored by Muzaffar Iqbal to look at the Qur'an in relation to an encyclopedia of Qur'an prepared by some Orientalists from different parts of the world aided by some Muslim scholars. He gave his observations and reservations on the effort made by the orientalist and their Muslim allies, in their own way and perspective to tackle individual subjects in the Qur'an holistically. But eventually, according to the author, their effort could not hold water; because they did not do justice to the Qur'an.⁴⁰

"*Qira'tu Muta'akhirah Li Kitab Azzahirah Al-Qur'aniyyah*" is an article written by Muhammad Waqi'ullah published in a Journal called *Arrabitah*. The article reviewed a work done by Malik Bun Nabiyy entitled *Az-Zahirah Al-Qur'aniyyah* (Quranic Phenomenon) a book that came to counter the claim of the Jews, that, the Qur'an was an extraction from the *Attawra'* (Old

Testament). This article will shed some light when the writer is tackling Qur'an exegeses, due to the fact that, there are factors that influence whatever one says about Qur'an; one of which is being a non-Mslim.⁴¹

1.6 Research Methodology:

This research work is undertaken due to its significance to the contemporary life of today. The methodology adopted in carrying out this work is of three types:

- 1- Exegetical: because the work is about the Glorious Qur'an and what it entails in terms of message, exegetical methodology is adopted in order to tackle issues concerning rulings and injunctions in their holistic manner by way of looking at lexical meaning of a particular word, the circumstances surrounding the revelation of legislative verses, then going into the interpretation of scholars on legal issues, one after the other, in order to figure out the lessons hidden in them; so that, finally we may deduce some benefits out of the analysis we will be doing.
- 2- Historical: It is obvious that the work will be discussing a personality who is no more, in relation to his most valuable legacy he left behind. For that reason, historical methodology is adopted so as to look at the

life of this personality under study in a chronological manner to bring to fore, what informed his ideas in his work.

- 3- Analitical: the main objective of this book under study is Da'wah (Call to Allah), therefore, legislative verses must be analysed and broken down to the understanding of the mases.

Library (electronic and manual), field work in terms of correspondence, were the tools used in applying the methodology adopted.

The nature of the selected issues in this work necessitated that we make the book under study, the primary source. By reading through the book it became possible to discover relevant facts and materials on the selected issues studied and on the characteristics of the book as well as the personality of the author. Also, we relied on other works related to the issues discussed.

Many libraries were consulted both in Nigeria and Ghana; such as: University of Ilorin Library, Al-Hikmah University Library, Kwara State Library which are in Nigeria and Assalam Mosque Library, Islamic research Library in Ghana.

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CHAPTER TWO

2.0 BIOGRAPHY OF SHAYKH ABDUL HAMID KISHK

2.1 His Birth and Growth

As-shaykh Abdul Hamid Abdul Aziz Muhammad Kishk was born on the 10th of March, 1933 in the town of *Shubrakhit*, one of the centers of *Buhairah* Province in the Arab republic of Egypt. He was the third among six siblings. He was born free from any ailment.¹ But when he attained six years of age, he suffered from opthalmia.² He was taken by his mother to a native doctor who eventually caused the loss of his left eye and the weaken of the right eye. Young Kishk at the age of 6 decided to replace the eyes with the light of the Glorious Qur'an. So, he enrolled in "The Organization for Quranic Memorization" at that tender age.³

After completing the memorization of the Qur'an, Young Kishk joined the *Iskandariyyah* (Alexandra) Religious Institute where he spent up to three years in the primary level at sixteen years of age.⁴ According to his own account, after the examination of that year was over, he went back to his home town to spend the summer break. On one occasion, after Asr Prayer, he engaged some colleagues in a conversation. Suddenly, one of the colleagues posted a challenging question by saying: "who among you will be

able to deliver a lesson to the congregation in one of the town's mosques?"

Which were three; namely: *Al- Bahri Mosque*, *Al-Wasatani Mosque* and *Jam^ciyyah Mosque*. Young Kishk answered with confidence that he could do it by the will of Allah.⁵

He chose *Al-Bahri Mosque* as the place, and after *Subh Prayer* as the time for his first ever presentation. Despite being a primary school pupil, with no experience whatsoever and little information, young Kishk was able to gather courage and did the presentation to the satisfaction of the congregation. The speech lasted for about Twenty (20) minutes under the topic: سبعة يظلهم الله تحت ظله (Seven, to be shaded by Allah under his shade). He was commended and encouraged by the congregation, which boosted his confidence to move forward. So, he added another lesson that took place after *Asr Prayer* at *Al- Wasatani Mosque*. Unfortunately, envy and enmity got their way into the hearts of his colleagues against him which he never thought of. But Kishk did not allow that to hinder his progress. He remarks thus:

لكني استعنت بالله عليهم وتذكرت ما قاله العلامة ابن هشام في أول كتابه : " قطر الندى " :-

إن يحسدوني فإني غير لائمهم *** غيري من الناس أهل الفضل قد حسدوا
فتم لي ولهم مابي وما بهم *** ومات أكثرنا غيظا بما يجد⁶

But I asked for Allah's help against them , and I remembered what the scholar Ibn Hisham said in the beginning of his book :

“ *Qatrun nada* “ (Drop of the Dew) an Arabic grammar book, which reads:

If they envy me , I am not going to blame them

For people of virtue other than me have been envied

Due to that I got what I deserve and they got what they deserve

And the most aggrieved one among us died from what he feels.

2.2 His Genealogy and Parentage

His father was Abdul Aziz Muhammad Kishk. He was a trader who owned a small store. He was not a well-to-do person as he struggled here and there to make ends meet. He catered for nine family members including himself, his mother, his wife and six children. His father (Muhammad Kishk) was a Quranic Teacher , who taught children memorization of the Qur'an and had made tremendous impact on the life of so many of them. He (Mohammad) died without leaving behind anything in terms of wealth for his family.⁷

Shaykh Kishk's father was determined to see his children having better life in future , particularly Abdul Hamid Kishk; due to his special case. It has been established that when Shaykh Kishk was growing he had a severe challenge with his sight; and his father stood by him to make sure he gained back his sight. Though he did not succeed , but he did his best despite his health condition and the weight of responsibilities on his shoulders. He took kishk from one doctor to another but to no avail. Eventually, he surrendered

and urged Kishk to go back to school, after he had dropped out for Two (2) years due to the quest for cure⁸.

2.3 His Educational Background

The young Kishk was born free from any ailment. But, somewhere along the line he suffered from opthalmia, which eventually led to the lost of his left eye and the weaking of the right eye. Young Kishk then enrolled in “The Organization for Quranic Memorization” to memorize the Glorious Qur’an, which marked the beginning of his education, even though unofficial.

After completing the memorization of the Qur’an ,young Kishk officially joined the *Iskandariyyah* (Alexandra) Religious Institute. He went through the Institute up to his fourth year, which was his final year in the primary. After completing his primary school, young Kishk had to stay out of school for almost two complete academic years, searching for medication for his sight problem. The family’s attempt to cure the young Kishk proved futile. So, he went (as a blind student) back to school for his secondary education at Cairo Religious Institute (CRI), where he spent four academic years, until he got his *Al-Azhar* Secondary Certificate with distinction.⁹

The young Kishk applied for *Kulliyyatu ‘usulid-deen* (Faculty of Religious Principles) which he was convinced with by virtue of its program that every

Islamic propagator requires , such as : *Tafsir* (Qur'anic Exegesis), *Hadith* (Prophetic Tradition), *‘Aqeedah* (Creed), *Falsafah* (philosophy) , *‘Ilmun Nafs* (Psychology), *Tarikh* (History), *Allugatul ‘Arabiyyah* (Arabic Language) and any foreign language. In his final year, the young Kishk took it upon himself to come out of the university with flying colors. For his yearning future – to him – depended on it . He was interested in joining the teaching staff at *Al-Azhar*, where vacancies were given to only the excellent ones, especially the blind ones. So it was imperative to work harder.

First semester came to pass and his result was excellent, even though, the format of examination for the blind students was changed from being oral to written. So, what it meant was that, every blind person must have someone that would be his scribe, who would aid him to put down his thought on the answer script in the examination hall. But that directive did not pose any threat or difficulty; because, he had one from his own congregation.¹⁰

Second semester came to pass without any significant hindrance to point at. Then, examination started with his first paper to write as *Hadith* on Saturday. So, his colleagues, with whom he did a group studies, requested that he assigned the Friday sermon to someone else, so they could create time for more studies. But Kishk did not grant them their request for the reason being that, he found more joy in *Khutbah* (sermon) and it helps him more in

revision. For most of his sermons were taken from the lessons he took from his teachers at the university.¹¹

Shaykh Kishk went on to deliver his sermon on that Friday and went for the *Hadith* paper the following day which was Saturday. Surprisingly, his scribe said to him: “Imagine the *Hadith* examination is the same *Khutbah* (sermon) you delivered yesterday.”¹²

On the eve of *‘Aqeeda* (Creed) paper, Kishk saw a dream (revelation) in which he found himself in one of the examination halls and in front of him was a board on which the following was written: “ answer three questions”, while four questions were written on the board. According to Kishk , he read the questions as if they were real in awaken without confusing them . The following day after *subh* (dawn) prayer, he asked three of his colleagues that they studied together to concentrate on some particular areas he pointed out to them. The colleagues were curious to know why those areas in particular. Kishk replied questions might fall out from most of them and might not exceed them. Kishk did not tell them it was as a result of a dream he saw the last night, so that he would not be accused of claiming piety.¹³

On the eve of *Tafsir* (Quranic Exegesis) paper , what Kishk saw was a different game all together. He saw in the dream that he was standing at the

train station, then, a passenger boarded and left him alone. Suddenly, he woke up by the call of Adhan (prayer indicator). After the prayer, he and his colleagues went back to their studies. Thirty minutes to the examination, his aid (the scribe) arrived and for the first time Kishk asked him by saying: “Have you brought your identification card” ? the man search for it and could not find it. And per the laws of the university, there was no way he was going to be allowed in to assist Kishk without his identification card. So, Kishk pleaded that he goes quickly to bring it. Students were called in to take their seats. The man was yet to come because his house was far away from the faculty. Kishk was disturbed, but eventually, the man arrived and the examination went well. According to Kishk, he got forty over forty (40/40) in written examination, twenty over twenty (20/20) in oral examination, and thirty over thirty (30/30) in Qura’nic Memorization. So in total, he scored ninety over ninety (90/90).¹⁴ In English Language he scored nineteen and half over twenty (19.5 /20). After scoring a satisfactory mark in Islamic philosophy, which he was not sure of passing due to the battling with sleep he encountered during the writing of that paper, his systematic journey for the quest for knowledge came to an end with flying colors, as he wished. In other words, he graduated with a first class.¹⁵ Nonetheless, his ambition to be a teacher made him enrolled in to the Department of

Teaching Specialization, where students are taught educational sciences such as : childhood and adolescence psychology, fundamentals of education, methods of teaching and personal hygiene.¹⁶ Shaykh Kishk successfully obtained the Teaching Specialization certificate with distinction, after he had taken the job of Imam ship at *Attibi Mosque*.¹⁷

2.4 The Environment He Lived In

Shaykh Kishk was born and brought up in the Arab Republic of Egypt. He grew up, studied and worked in that country situated in the Northern part of Africa. He diagnosed the society and his findings were as follows: dictatorship, corruption in all aspects of life and hypocrisy. Based on these diseases, he took it upon himself to prescribe the necessary prescription by way of tackling issues to address those problems of the society. According to him Egypt - in his time- was a nation in which the good has turned to something detestable, while detestable has turned to good thing. It was a Nation in which the slogan of the day in the society was: *نافق أو وافق وإلا* meaning: be hypocrite or be in agreement or else stay away. It was a society where advice was missing, just as enjoining good deeds and forbidding evil deeds were missing. People in the society have changed into ghost, moving here and there. Whoever is said to be a man of principle or is

known to be calling to a certain principle has no place in the society; he or she would be sent behind the bars.

نصحت فلم أفلح وغشوا فأفلحوا *** فأوقعني نصحي بدار هوان¹⁸

I advised and did not succeed; and they cheated and succeeded
Then my advice landed me in the house of humiliation (prison)

Fear has engulfed the society and took away the precious thing every human being possesses, which is humanity. The society has been inflicted with fear of fear complex to the extent that, people have turned to secret report writers, where the son writes on his father, and a brother reports his brother.¹⁹ It was a society that declared war against Allah by way of legalizing wine; an intoxicant that attacks the most expensive thing in human being : the brain.²⁰

It should be noted that the most dangerous societal disease is hypocrisy. Any nation that is afflicted with it will know nothing but humiliation and failure which will lead to lack of security in every aspect of the people's life. Because hypocrisy is like false testimony, which turns the truth to falsehood and falsehood to truth.²¹ This is a society in which there was a call to put the Mosque under monitoring and observation,²² while the theater remains open without anything said about it; when it is obvious which of the two is a tool of destruction. Indeed, hypocrisy everywhere, and at all times, is a burden on the society in times of Joy. While in times of hardship, they are mites that eat into the bones of the nation.²³

Anything Islamic in that society under the leadership of the two seen to be dictators -Jamal Abdun-Nasir and Anwar Sadat- was an unforgivable crime. Muslim Organizations were persecuted, the chief of which was “The Muslim Brotherhood”, which is the organization that Shaykh Kishk belongs. Shaykh Kishk suffered the atrocity that befell the Muslim organization by way of being imprisoned for two years (1966-1968) under the regime of Jamal Abdun-Nasir, and for five months (1981-1982) under the regime of Anwar Sadat. Shaykh Kishk described Sadat to be a replica of those before him in terms of persecution of every Islamic work or activity. He went on to say: “if former president Jamal Abdun-Nasir was engaging in oppression publicly, with his associates wallowing in corruption, Anwar Sadat came and codified the oppression by enacting unjust laws he referred to as democracy that has canine and claws”. This depict him to be a dictator of the highest order.²⁴

2.4.1-Al-Ikhwān Al-Muslimun (Muslim Brotherhood)

It is a contemporary Islamic movement that propagates the return to Islam and the application of *Shari'ah* (Islamic Law) to counter the ideology of separating the Religion from the State, as well as throwing out the spread of secularism from the Islamic world. The movement was founded in the year 1928 in Egypt by Shaykh Hasan Al-Banna (1906-1949 C.E 1327 – 1370 A.H). The group became popular and spread within and outside Egypt; Such

as Jordan; where it was founded in the year 1945; and Subsequently the establishment continued in various countries in the world.²⁵

The methodology of the group has been summarized by the founder as follows: - Islam is Worship and Leadership, Religion and State, Spirituality and Action, Salat (prayer) and Jihad,²⁶ Obedience and Rule, Qur'an and Sword. All of these are parts and parcel.²⁷ Elsewhere he said : Indeed *Al-Ikhwān Al-Muslimun* (Muslim Brotherhood) is *Salafiyyah*²⁸ in propagation, *Sunniyyah*²⁹ in approach, *Sufiyyah*³⁰ in reality, Politically Structured, Sporting Group, Scientific and Cultural league, Economical Company and Sociological in Ideology.³¹ For their uniqueness, Shaykh Al-Banna said: the group is *Rabbaniyyah*,³² International and Islamic. The level of work for a sincere Muslim brother is as follows: Reformation of oneself, Formation of a Muslim Home, Guiding the society, Reformation of the Government, Restoration of the structure of Islamic State and spreading Islamic call in the world.³³

According to A.Y. Imam's accession, the whole idea behind the foundation of the group (*Al-Ikhwān Al-Muslimun*) was to construct a comprehensive Islamic movement to lead an entire generation imbued with Islamic ideals that are applicable to politics, economics and social life of the people.³⁴

2.5 His Youth and Activities

At the age of sixteen (16) years, in his third year in the Primary school, young Kishk started interacting with audience. After his examination in that year, he went back to his home town to spend the summer break. Then, one day, after *Asr* Prayer, he engaged some colleagues in a conversation. Suddenly, one of the colleagues posed a challenge by saying : who among you will be able to deliver a lesson to the congregation in one of the town's mosques? Which were three; namely: *Al- Bahri* Mosque, *Al-Wasatani* Mosque and *Jam^ciyyah* Mosque. Kishk answered in affirmation that he could do it by the will of Allah. He chose *Al-Bahri* Mosque as the place and after *Subh* Prayer as the time for his first ever presentation. Despite being a primary school pupil, with no experience whatsoever and little information, Kishk was able to gather courage and did the presentation to the satisfaction of the congregation. The speech lasted for about Twenty (20) minutes under the topic: سبعة يظلهم الله تحت ظله (Seven, to be shaded by Allah under his shade). He was commended and encouraged by the congregation, which boosted his confidence to move forward. So, he added another lesson that took place after *Asr* Prayer at *Al- Wasatani* Mosque. Unfortunately, envy and enmity got their way into the hearts of his colleagues against him.

Something he never thought of, but Kishk did not allow that to hinder his progress. He did what he made mention by saying:

لكنني استعنت بالله عليهم وتذكرت ما قاله العلامة ابن هشام في أول كتابه : " قطر الندى " :-

إن يحسدوني فإني غير لائمهم *** غيري من الناس أهل الفضل قد حسدوا
فتم لي ولهم مابي وما بهم *** ومات أكثرنا غيظا بما يجد³⁵

But I asked for Allah's help against them , and I remembered what the scholar Ibn Hisham said in the beginning of his book :

“ *Qatrun nada* “ which reads:

If they envy me , I am not going to blame them

For people of virtue other than me have been envied

Due to that I got what I deserve and they got what they deserve

And the most aggrieved one among us died from what he feels.

The young Kishk had an uncle called Abdul Fattah Kishk. A licensed Imam in the town who delivered Friday Sermons at Al-Wasatani Mosque. This uncle heard about the courage and confidence of Kishk in presentation, So he ordered Kishk to deliver a Friday Sermon on his behalf in *Al-Wasatani* Mosque which was the biggest among the three mosques in the town. People of all walks of life attended *Jumu'at* service there. Young Kishk gathered courage and mounted the pulpit and delivered a very strong sermon in which he tackled the issue of administrative corruption with regards to doctors' negligence towards their patients. The Sermon was successful in hitting the target to the extent that, the director of the hospital had to lodge a complaint against Kishk.³⁶

From there, problem upon problem started piling up, false accusations here and there, all as a result of hatred and enmity in the hearts of envious persons. But fortunately at that difficult time, the summer break was over , so young Kishk had to leave for school. He went back to school and started his fourth year which was his final year in the primary. Then there was an announcement for *Qur'anic* Competition organized by the Muslim Youth Organization. Kishk participated and won a huge monetary prize which made news in the town.³⁷

In the third year of young kishk's secondary education, there was an interesting thing that happened which could be termed as practical beginning of his legacy he left behind as a unique orator. It happened that one of his friends by name: Abdul Aziz Nada' suggested that they join *Jam'iyatus – shar'iyya* (an Islamic Organization that over sees a number of Mosques under its control) so as to be delivering sermons on Fridays in various mosques under the jurisdiction of the organization. Kishk welcome the idea and asked whether there were conditions attached to that. They were told there are conditions but are simple as follows: having the Qur'an and some Prophetic Traditions at heart, and the ability to address. Young Kishk and his friend Abdul Aziz took their application to the head Quarters of the organization where they were given an appointment for aptitude test . The

day came, and they went for the test. Young Kishk was called in and the question was “ have you ever delivered a sermon before”?Yong Kishk answered in affirmation and added: “ in the mosque of my town”. The examiner asked of his age then, what was it ?kishk replied “sixteen (16) years”. Then, he was asked to imagine himself on the pulpit addressing a congregation. Young Kishk perfectly delivered the test *Khutbah* (sermon) which moved the *Mufti*³⁸ of the organization who then took Kishk to the secretary and directed him to assign Kishk to the biggest mosque for *khutbah*. Kishk spent eight years moving from one mosque to another in and outside Cairo.³⁹

2.6 The Life and Career of Shaykh Kishk

There was an advertisement by the office of employment regarding various vacancies for the graduates, asking them to pick up forms and fill them. As it has been mentioned earlier, Shaykh Kishk’s ambition was to go into teaching at *Al-Azhar*, which he was preparing for. Because in addition to his degree, he was pursuing a certificate for specialization in teaching , which qualifies its holder to partake in teaching in *Al-Azhar* (a very reputable institution). Shaykh Kishk was considering of teaching at the lower level or being a graduate assistant in his faculty (Faculty of Religion Principles) from which he graduated with a first class. But Allah’s wish overrode

Shaykh Kishk's , and he accepted the wish of Allah, which was to work as an Imam and *Khatib* (one who leads in prayer and delivers sermon) so he was assigned as Imam to one of the ministry of endowment mosques.⁴⁰

The appointees were invited for their official letters of appointment so as to start work in the capital of their various regions. Shaykh Kishk was yearning to be sent to Cairo where he lived with the family; though he was from *Buhaira* Region. Fortunately, his wish was granted. He was assigned to *Attibi* Mosque in Cairo. The only problem he had –which he was able to manage- was the distance between his home and the mosque. Shaykh Kishk started his work, planned well his programs and executed them with excellence, through which he , transformed the mosque. His first *khutba* (sermon) was graced by only two rows. He met a congregation of different sectarian backgrounds, so he thought of bringing them together under *Tawheed* (Oneness of Allah) . Due to that, he used to deliver lesson every day between *Magri* and *Isha* '.⁴¹

He treated *Tafsir* (Quranic Interpretation) on Saturday, *Hadith* (Prophetic Tradition) on Sunday, *Fiqh* (Jurisprudence) on Monday , *As-sirah Annabawiyyah* (Prophetic Biography) on Tuesday, Sciences of faith on Wednesday, *Al-Akhlaq* (ethics) on Thursday and then *Khutbah* (sermon) on Friday followed by a lesson just after the *Jumat* prayer. Gradually, he

transformed the mosque, the congregation as well as the area which was full of cafes.⁴²

As the official Imam of *Attibi* Mosque, he did not restrict himself to one mosque, he was moving from one mosque to another mosque delivering either *Khutbah* (sermon) or lesson. Wherever he went, he made sure he brought the people together.⁴³ While working as Imam at *Attibi* Mosque, he successfully got the “ Teaching Specialization “ certificate with distinction.⁴⁴ So, he was appointed a graduate assistant in his alma matter in the year 1957; but he only attended to students once, after which he quitted the job of teaching, due to the strong passion he had for the pulpit.⁴⁵

After two years in service to the nation and the humanity at large at *Attibi* Mosque, the ministry of *Awqaf* (endowments) distributed forms to the *A'immah*(Plural of Imam) to be filled by anyone who wishes to move to another mosque. Kishk filled the form to move to *Al-Malik* Mosque for three reasons : 1- The distance between his home and *Attibi* Mosque, 2- Traffic on the way and 3- the challenge of guide. But *Al-Malik* Mosque is about five minutes walk from Kishk's home. So what that meant to Kishk was that, he was going to save much time for other important things. Fortunately, the position in *Al-Malik* Mosque was vacant . So his request was granted without any hindrance.⁴⁶

On the fifth of May 1964, Kishk assumed his post as Imam and *Khatib*, as well as a teacher in *Al-Malik* Mosque. The mosque was well structured and was surrounded with a large number of Christians. Initially, the congregation was just like the initial stage of the previous mosque. But as time went on, Kishk was able to transform it by putting in place evening lessons which attracted a large number of Muslims. He set aside the period between *Asr* and *Magrib*⁴⁷ for answering questions bordering the Muslims, giving legal opinions on issues and settling of disputes and many more.

2.7- The Challenges He Encountered

Shaykh Abdul Hamid Kishk in his childhood and young age as a student was challenged likewise in the course of his *Da'wah* (Propagation), he suffered a lot in the hands of the so-called report writers and subsequently their masters (Ministers and Rulers). But he was able to overcome all the challenges and remained focused. As a sincere propagator, he had this to say:

إن العمل في مجال الدعوة إما أن يكون وظيفة أو رسالة . فما أيسره إذا كان وظيفة
تعتمد على التوقيع في دفتر الحضور والانصراف ، وما أعظمه إذا كان رسالة تقوم
على الصدق والصبر والشجاعة.⁴⁸

Indeed working in the field of *Da'wah* (Call to Allah) is either a profession or a message. How easy it is, if it is a profession that relies on punctuality. And how heavy it is, if it is a message that is based on truthfulness, patience and courage.

Shaykh Kishk is of the view that, a *khutbah* (sermon) to be delivered by Imam should be *Muwajjihah* (directing) emanating from the thought of the Imam, and that, it should not be *muwajjahah* (directed) i.e. emanating from someone. In other words, Imam must not fall victim to the authorities. He must be smart and wise so that he will not be taken for granted.

A successful *Khutbah* (sermon) according to Shaykh Kishk, is the one that is taken from the pure Islamic sources which has not been contaminated with showing off, hypocrisy and courtesies at the expense of Religion. Because to him, *Imam* or *Khatib* needs to be current so as to strike while the iron is hot.

On one Friday, after three months of his appointment as Imam in *Attibi* Mosque; when he was about to mount the pulpit to deliver his sermon , he was given a note that contained directives from *Al-Awqaf* Ministry (Ministry of Endowment) that reads :

يُنْبَه على خطيب الجمعة أن يكون موضوع خطبته اليوم حث المسلمين على العناية
بتنقية دودة القطن حيث القطن ثروة ذات عطاء اقتصادي للأمة⁴⁹

The *Khatib* is notified to make the topic of his *Khutbah* today: encouraging the congregation to be mindful of clearing up cotton worms. For cotton is a treasure that provides a lot to the nation's economy.

After the letter was read to him, he went into thinking by looking at the message required and the receiver. The congregation consists of two types of people: fish traders and butchers. what was he suppose to do? A report will

be written and the outcome will determine whether he was qualified for the job or not. So he thought silently by saying:

الرجل الأريب العاقل هو الذي يقول كلمة الحق دون أن يسمح للآخرين أن يتسلقوا على كتفيه . وليست الشجاعة تهورا إنما الشجاعة حكمة وقوة إيمان وبعد نظر ⁵⁰.
A reasonable person is one who says the truth without allowing others to climb over his shoulders. Courage is not recklessness, rather it is wisdom, strong believe and foresight.

Shaykh Kishk found himself in a difficult situation. Eventually, he came up with the idea of tackling a particular chapter in the Glorious Qur'an, precisely: *Suratun- Nahl* (Chapter of the Bee) Qur'an 16. Shaykh kishk considered the chapter to be “the economical foundation “ that consists of sources of production in different type of resources, such as: animal resources, agricultural resources, in which Shaykh Kishk was able to integrate the issue of cotton in order not to allow others to climb over his shoulders.⁵¹

اصبر على كيد الحسود فإن صبرك قاتله *** فالنار تأكل بعضها إن لم تجد ما تأكله
Be patient on the evil plot of the envious. For indeed, your patience will crash him dead
However, the fire eats up itself, when there is nothing to be eaten.

In 1965, while in Al-Malik Mosque, Shaykh Kishk was summoned by one of the security bodies for the first time, where he was warned severely against the outer loud speaker of the Mosque and was directed to off it

during his evening lessons . He complied and confined the benefit of his lessons for only those in the Mosque. Shaykh Kishk understood the hidden agenda, so he did not hesitate in abiding by the directive.⁵² People in the area around the mosque appealed for the outer loud speaker be allowed on; and went to the extent of petitioning the concerned bodies , but to no avail. After some few days, Shaykh Kishk was summoned again by the same body, asking why he did not abide by the directive given to him. Shaykh Kishk told them he did abide by it. They denied, he insisted, and the atmosphere got heated due to the hidden agenda.⁵³

2.7.1 Types of Challenges

The challenges Shaykh Kishk faced in the course of his life can be categorized in to three :

- 1- Personal Challenges
- 2- Societal Challenges
- 3- National Challenges.

2.7.1.1-Personal Challenges: The mid-year break came at the time he had started feeling excessive weakness in right eye which sparked a very terrible feelings in him, coupled with a hidden pain concerning a hidden tragedy awaiting him. He thought it deeply. For his life is all about knowledge and

interactive learning and obviously, the sense of sight is before the sense of hearing in the acquisition of knowledge. So, he started thinking aloud by saying:-

فماذا أصنع لو فوجئت يوما بأنني في حاجة إلى من يأخذ بيدي بعد أن كنت حرا طليقا ؟ ثم ماذا أصنع عندما أكون في حاجة أمس إلى من يقرأ لي علوما أدخل بها الامتحان وأحرص بها على ترتيبها في النجاح , ثم ماذا أصنع قبل هذا و بعده عندما أجدني رهين المحبسين : البيت و العمي مقيد الحرية محدود الحركة⁵⁴

What would I do if suddenly I found myself –one day – in need of a guide after being free , moving here and there ? Again, what would I do when I am in dear need of one who will read for me my lessons so as to write exams and maintain my position? Again what would I do before and after this when I find myself a hostage of two prisons: the house and the blindness, whose freedom has been restricted and movement has been limited.

Shaykh Kishk's eye problem continued to worsen day by day. As usual, he went home a month before examination for preparation. All of a sudden, the break was over. Kishk did his best in preparing himself for the examination. But due to the worsening nature of his sight problem, he thought deeply when he decided to leave for school, by asking silently:-

هل إذا ذهبت لأداء الامتحان وحدي سأستطيع أن أعود من هنالك وحدي؟⁵⁵
If I go for the examination alone, will I be able to return home alone?

Nonetheless, Shaykh Kishk gathered courage after relying solely on Allah – and went and sat for the examination which marked the end of his primary level. After the examination, Kishk could not see any more. But no one

among his colleagues got to know of his problem, due to the limitation of movement he imposed on himself to places he already knew. However, his main worry was how to get back home. Eventually, he had to seek the help of one of his colleagues to write for him a letter to his father to come for him. The father came and asked what the problem was, Kishk answered: “I cannot see anything.” The father consoled him by saying: “do not be sad, I will do whatever I could for your cure.” Then the father took him home, where Kishk decided to remain indoors and not to meet anyone.⁵⁶

As per the promise of the father, he took Kishk one day to see a doctor who was then popular in another town close to them. After examining Kishk, the doctor whispered to the father some discouraging words and then followed up by saying: “I will operate upon him and there is no desperation in life “. Kishk spent virtually one year in visiting this doctor who according to Kishk turned his eye a place for experiments. Kishk was suffering from glaucoma, 57 a problem the doctor could not solve.⁵⁸

One day, one of the Egyptian newspapers published a picture of a doctor in Cairo who conducted surgery of patching the cornea.⁵⁹ Kishk went to this doctor, filled the form and he was told by the doctor that , the problem required operation of the left eye too ; and that , there was fifty percent (50%) guarantee of his gaining back his sight . But it will cost him fifty

pounds which according to Kishk was a very gargantuan amount of money then in the year 1951.

Kishk and his father tried to convince the doctor to take half of the money as an advance and get the remainder after the surgery, but to no avail. The doctor insisted to take full payment before the operation which they could not afford. Kishk's father thought of trying Qasrul 'aini Hospital which is also in Cairo. Wishing to meet soft hearted people over there. Unfortunately, he had to take kishk back to the previous doctor to do the surgery, which the doctor did on one Friday after taking full payment of the cost, which was raised painfully by the family of Kishk. He (Kishk) remained with folded eyes for fifteen days .After which the bandage was unfolded and the doctor waved his hand and asked do you see something? Kishk answered in negative. The doctor repeated the action and question, and the answer was the same. The second attempt to gain back his sight- after spending virtually another one year in preparation for the operation – has also gone in vain. He finally decided to go back home; when he had stayed out of school for almost two complete years. Life continued until one night while the family was sitting together, Kishk's father said to him: “why don't you go back to school? I will talk to your colleagues to take good care

of you”. However, because of what goes in to learning in terms of seriousness, Kishk started thinking and asking normal question by saying:

من الذي سيأخذ بيدي ويقوم على خدمتي ويذاكر لي العلوم؟⁶⁰

Who will be my guide, serve me and help me in revision?

Those were the questions going through his mind. His ambition was high; so he needed a trustworthy companion. Kishk was in this state day after day. All of a sudden, his father fell sick in the month of August and died on Saturday afternoon, on the 6th of September, 1952.⁶¹

Abdus-sattar, the elder brother of Kishk took it upon himself to make sure Kishk went back to school. He advised Kishk to join Cairo Religious Institute to continue his journey on the acquisition of knowledge in Al-Azhar; he will see to it that Kishk’s documents were transferred from Iskandariyyah Religious Institute (IRI) to Cairo Religious Institute (CRI). Ironically, his former school (IRI) has counted for him in his academic career, the two academic years he was out of school for medication as failure. Which meant, he was left with one exceptional year (as the case was in the Egyptian Educational System) in which if he failed, he would be expelled from the school.⁶²

In October 1952, Abdus-sattar took Kishk early in the one morning at down to the train station and off they went to Cairo to enroll kishk in to (CRI).

After a severe struggle which was latter cushioned by the intervention of a family friend who happened to be a lecturer in the faculty of *shari'ah* by name: shaykh Sayyid Al-Jirahi, Kishk was able to gain admission into the school (CRI) in the second term. Which meant, he needed to catch up with the class, and to make up for whatever had gone in the first term.

It was a matter of weeks when the time of preparation for examination came. Then students started leaving for their home town to prepare well. There, Kishk started thinking by saying:

من الذي يذاكر لي هذه العلوم التي فاتتني ؟ وإذا لم أجد من يذاكر لي فبأي شيء
أدخل الامتحان؟⁶³

Who will revise with me the courses that I missed? And if I do not get who will revise with me, then what am I going to enter the examination with?

After a deep thinking, Kishk thought it wise to come to terms with one of the students for joint study; a challenge the visually impaired students faced. It was not easy over coming that obstacle. But be it as it may, Kishk agreed with one of the students for joint studies. Unfortunately, the exercise did not last more than five days. Because the student did not fulfill his side of the agreement. Kishk was very worried about the development; because examination was just around the corner. But the boy did not return.

Finally, the examination came and Kishk found himself in front of one of the two committees setup to examine the blind students who do their examination orally. Ironically, Kishk's committee was perceived to be the tougher and stricter between the two committees. But fortunately, Kishk was met with leniency and mercy by one of the judges of his committee who asked what his name was, then gave him the chance of choosing the subject he would want to begin his examination with; then Kishk chose *Nahwu* (Arabic Grammar) because according to him, he liked that subject very much to the extent of deriving mental joy from it whenever he dealt with it. Kishk was successful when the result came out. He was motivated by his performance which gave him the green light to move forward.

Summer break came and gone and the school reopened. Kishk needed to have a company; so he put much effort in searching for one, purposely, for studies. Finally he got one by name Muhammad Attokhi with whom he spent four academic years until he got his Al-Azhar Secondary Certificate with distinction.⁶⁴ Kishk was very happy with the company of Muhammad Attokhi, because it has not been easy to come by a friend indeed. He used to say:

فما كل من تهواه يهواك قلبه *** ولا كل من صافيته بك قد صفا
إذا لم يكن صفو الوداد طبيعة *** قلا خير في ود يجئ تكلفا⁶⁵

It is not everybody that you love that loves you

So also not everybody that you are sincere to, is sincere to you
If the purity of friendship is not natural
Then, there is nothing good in artificial friendship.

Kishk applied for Kulliyyatu ‘Usulid-deen (Faculty of Religious Principles) which he was convinced with by virtue of its program that every Islamic propagator requires , such as : *Tafsir* (Interpretation of The Qur’an), *Hadith* (Prophetic Tradition), *‘Aqeeda* (Creed), *Falsafah* (philosophy) , *‘Ilmun nafs* (Psychology), *Tarikh* (History), *Allugatul ‘Arabiyyah* (Arabic Language) and any foreign language. But the only pressing problem that was bordering his mind was the usual issue of searching for a friend to live with For Muhammad Attokhi –his former friend at the secondary school- has also gain admission into the same university, but in a different faculty which is Faculty of Arabic Language. His home was very far to the faculty. He needed two hours to and from the faculty every single day. So the need for searching for a friend so as to move closer to the Faculty was very necessary. Eventually, he got one with whom they agreed to live together in *Shibra* (an area) near the Faculty. Surprisingly his new friend betrayed the trust between them by outlining three conditions that are unfavorable to Kishk. Kishk narrated the ordeal by saying:

لقد أفرشت الأرض بفراش يحول بيني وبين برودة بلاطها وذهب الزميل فأحضر
الغداء , وعندما أركب الليل سدولها قال لي الزميل : أريد أن أشتري عليك وأبين لك
كيف تكون معاملتي لك . قلت له : قل ما تشاء أسمع . قال : أولاً: أن تشتري الكتب

على حسابك مقابل قراءتي لك. قلت له موافق – وذلك على الرغم من ضيق ذات اليد – ثانيا : لا ترتبط بوجودي معك في الغرفة طول الوقت ، فقد أخرج ولا أعود إلا منتصف الليل. قلت له : ثم ماذا ؟ وكانت ثالثه الأسافى أنه قال : لا ترتبط بي في الذهاب إلى الكلية ! قلت : ما معنى هذا ؟ وأنا ما جئت معك ألا من أجل الذهاب إلى الكلية ؟ قال : إن شئت فاذهب وحدك أو استعن بأحد غيري⁶⁶

I spread a mat on the floor to protect myself from the coldness of its tiles; and my colleague went and brought food for lunch. When the darkness fell, my colleague said to me: I want to put before you some conditions and then explain the way the manner I will be dealing with you. I said to him: say whatever you want I am listening. He said: First, you buy books at your own expense in return of my reading for you. I said to him agreed- in spite of lack of money- secondly : do not attach to me while in your company at all time; I might go out and not return until midnight. I said to : what again? And the third of the regretful conditions was that; do not rely on me in your going to the faculty. I said : what is the meaning of this ? when I did not come with you except for going to the Faculty ? he said : you can go alone if you so wish or seek assistance from someone else.

Kishk spent only four days (Monday to Thursday) with this new friend.

Abdus-Sattar came for him on Thursday to accompany him home at Dir Al-Malak where he spent the week ends and returned back to the faculty on Saturday morning. Abdus-Sattar asked whether he has enjoyed living with his colleague; but Kishk made it clear to him that he cannot continue to live with that his colleague, due to what he had experienced from which he later formulated a topic for one of his best sermons if not the best. The topic reads :

“قد يكون الطلاق نعمة”⁶⁷

“ Divorce could be a blessing “

Shaykh Kishk had the ambition of joining the teaching staff at *Al-Azhar*, where vacancies were given to only the excellent ones especially the blind ones. So it was imperative to have a very serious student as a friend and roommate. Eventually he got one after a severe search.⁶⁸

2.7.1.2-Societal Challenge: In his students days , he used to deliver evening lesson between *Magrib* and ‘*Isha*’ (see) on Fridays in *Al-Manufi* Mosque in a town known as As-sharabiyyah. Close to this mosque was another mosque presided over by a preacher. Unfortunately, hatred and envy found their way into the heart of this preacher against Shaykh Kishk due to the number and caliber of people that came to Shaykh Kishk’s mosque frequently. The envy took the preacher to the next level in which he often lodge evil complains against Shaykh Kishk. He often wrote his complain that, Shaykh Kishk does not pray for the President on the pulpit; an issue that is potentially dangerous with negative implication if it was taken into consideration.⁶⁹

In 1965 while in *Al-Malik* Mosque, Shaykh Kishk was summoned by one of the security bodies for the first time due to complaints lodged against him. There, he was warned severely against the outer loud speaker of the Mosque and was directed to off it during his evening lessons . He complied and confined the benefit of his lessons for only those in the Mosque. Shaykh

Kishk understood the hidden agenda, so he did not hesitate in abiding by the directive.⁷⁰ People in the area around the mosque appealed for the outer loud speaker be allowed on; and went to the extent of petitioning the concerned bodies, but to no avail. After some few days, Shaykh Kishk was summoned again by the same body, questioning why he did not abide by the directive given him. Shaykh Kishk told them he did abide by it. They denied, he insisted and the atmosphere got heated due to the hidden agenda.⁷¹

2.7.1.3-National/ Political Challenges: One day, in August 1965, Shaykh Kishk was given a surprise visit by some unknown people executing directives by their authorities. They violently knocked the door, and upon opening it they rushed into the room and started searching. In those days, it was an unforgivable crime to have in one's possession any of the books written by the renowned scholar: As-Sayyid Qutb; especially his famous book "*The mile stone*". Ironically, Shaykh Kishk was reading the book through his reader, at the point of the visit. But no body's attention was drawn to it.⁷² Shaykh Kishk was asked to dress up and off he was taken away to a place he has never been before. He was interrogated for more than one hour. Eventually, he was set free after he was made to know that so many complains had been lodge against him. Those who arrested and

brought him there were surprised of his release. Because, according to them, no one was ever brought there and went back home. Shaykh Kishk used to say repeatedly :

يد الله تعمل في الخفاء فدعوها تعمل على طريقته الخاصة⁷³.

Allah's hand is working in secret , so let it work in its own special way.

In 1964/65 Shaykh Kishk entered in the marital life fully . Before then, he had the feelings that there is an evil being plotted by way of searching for a golden opportunity to put him behind the bars . Really, some months after his marriage, what he thought came to pass.⁷⁴

One day in the year 1966, -which Shaykh Kishk has labeled as *‘Amul Huzn*⁷⁵ (the year of sorrow) due to the execution of the death sentence by hanging put on Sayyid Qutb, one of the prominent Islamic thinkers Egypt ever had-, two young men came to him with a message from the field marshal Abdul Hakim *‘Amir* . The information of the message was that; Shaykh Kishk is required to deliver a sermon in which he would give a Fatwa’ (Islamic Legal Opinion) in support of the execution of Sayyid Qutb . But Shaykh Kishk refused on the basis that Sayyid Qutb was killed unjustly. The command was attached with two opposite things: 1-enticement and 2- threat But Shaykh Kisk would never compromise the truth for anything no matter what. He

preferred to enter the prison rather than the Hell Fire.⁷⁶ This bold decision was informed by the verse that say:

{مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْخُورًا (18) وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا} [الإسراء: 18، 19]

Whoever desires quick-passing, We readily grant him what We will for whom We like. Then afterwards , We have appointed for him Hell, he will burn therein disgraced and rejected * And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer , then such are the ones whose striving shall be appreciated. (Q17:18-19)

According to Shaykh Kishk in his own words as follows :

ظللت أقب هذا الكلام على وجوهه وأسفت أسفا شديدا لما سمعت : أيصير الدين ألعوبة على أيدي الحكام ؟ أتصير المنابر أبوابا للسلطين ؟ أيريدون أن يجعلوا من ظهورنا جسورا إلى جهنم ؟ إن العالم يتهم في دينه إذا طرق أبواب السلطين . والله لموت في طاعة الله خير من حياة في معصية الله ⁷⁷ . وقد صدقت يا رسول الله إذ قلت : (من أَرْضَى الله بإسخاط الناس كَفَاه الله ما بين الناس ومن أسخط الله بإرضاء الناس وكله الله إلى الناس ومن أصلح سريرته أصلح الله علانيته) ⁷⁸

I remained continuously turning this statement up and down. In fact I was very sad of what I heard: would the Religion turn into a toy in the hands of the rulers? Would the pulpit become the trumpet for the rulers? Do they want to make our back a bridge to Jahanam (Hell)? Indeed a scholar is accused in his religion when he goes knocking the doors of the rulers. By Allah, to die in the obedience of Allah is better than living in disobedience of Allah. The Prophet said: (whoever pleases Allah by annoying people, Allah will make him sufficient from the people, and whoever annoys Allah by pleasing the people, Allah will leave his affairs to the people. Whoever makes his privacy clean, Allah will make his public clean).

University of ‘Ainus-Shams Incident: One day in march 1966, Shaykh

Kishk was invited to participate in an Islamic ceremony that took place at

^c*Ainus-Shams* University. The ceremony was graced by prominent scholars of Islam with different lectures. After the lectures were over and it was time for questions and answers all the prominent scholars asked permission to leave for one engagement or the other, and Shaykh Kishk was left alone on the high table to attend to the questions. As an experienced Islamic Propagator, he was familiar with the trend of questions in gathering of that nature. Some may be for the sake of knowledge, but majority may be motivated by evil intention, just to trap the ones being questioned.⁷⁹ Shaykh Kishk was bombarded with so many Questions , among which were some ill motive ones , one of which was the question that goes :

“هل الاشتراكية⁷⁵ من الإسلام ؟”

“Is socialism Islamic ?”

A question that was conceded by Shaykh Kishk to be a trap. Because socialism was the order of the day in Egypt as far as economic system is concerned. Shaykh kishk found himself in front of three junctions each of which was leading to a painful doom , even though in different levels : (Hell Fire, Prison or shame) i.e. either he says the truth and go to jail or be hypocritical and go to Hell Fire or says “ I don’t know “ and it is conceded shying away from the answer which is a shame. Eventually, Shayk Kishk

decided to say the truth and nothing but the truth and bear the consequences.

His answer to that challenging question went as follows :

يأ أيها السائل إن الإسلام نظام إلهي متكامل نزل به الروح الأمين على صاحب الرسالة العصماء ، فهو وحي معصوم انتظم شئون الدنيا و الآخرة. أما الاشتراكية فهي مذهب اقتصادي وضعي والإسلام كل لا يتجزأ ، ولا تنقسم منه عروة عن عروة . قال تعالى : { يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً } [البقرة: 208] أي خذوا شعب الإسلام كاملة غير منقوصة . وذلك مصداقا لقوله جل شأنه في آية أخرى : { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا } [المائدة: 3] و تقبل المستمعون هذه الإجابة بقبول حسن . وحدث ما كنت أتوقع.⁸⁰

O you the questioner , indeed , Islam is a divine system brought down by the Ruh (spirit) the trustworthy to the one (Prophet Muhammad) with the protected message. It is a protected revelation , that has systematically put the issue of mundane and the hereafter in order. As for socialism, it is a man-made economical approach ; and Islam is an imparting whole. A rope in it dose not untied the other. Allah said: “ O you who believe , enter perfectly in Islam and follow not the footsteps of shaitan (satan). Verily, he is to you a plain enemy” Q 2:208. That is, take the ramifications of Islam in its completeness without exemption. That goes to buttress the saying of Allah in another verse that says: “This day I have perfected your religion for you , completed my favor upon you , and have chosen for you Islam as your religion” Q 5:3. The answer went well with the audience and what I expected happened.

The Drama of His First Imprisonment: On one Thursday 14th April 1966,

Shaykh Kishk's house was broken into by some security personnel and searches here and there went on, after which he was asked to go with them and was promised to spend only five minutes and not more, then he would return home. But the five minutes turned to something else. Because he surprisingly found himself in the prison for the first time. He was maltreated

generally in the prison. He was persecuted and tortured physically, mentally and psychologically despite his condition as a visually- impaired person. He was accused of so many things; one of which was hording weapons.⁸¹

Shaykh Kishk could not understand why he should be taken to the prison and be treated inhumanly. He was once thinking silently by asking himself saying:

لماذا جئت إلى هذا المكان ؟ وما هو ذنب الذي جنيته ؟ ومتى وقت الرحيل ؟ وهل لهذا الليل من آخر ؟ ليل الظلم والظلمات⁸²
Why did I come to this place? And what crime did I commit?
And when is the time of departure? Is there another night apart from this? Night of oppression and darkness.

In the course of all these silent thinking,he fell asleep as a result of fatigue .

Then,he had a dream in that sleep as follows by his own narration :

... وقطع على هذه الأسئلة النوم فقد تمت بعد الإرهاق الشديد فرأيت في المنام الصديق رضي الله عنه- واقفا أمام منبر المصطفى صلى الله عليه وسلم- وسألته أيرضيك يا خليفة رسول الله ما نحن فيه ؟ فرد علي بقول الله تبارك وتعالى : {وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (48) وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ (49) } [الطور: 48، 49] و علمت أن هذه الشدة لا بد لها من الصبر.⁸³

... And sleep put a stop to these questions after a severe fatigue. Then I saw Assiddiq (Abubakr) standing in front of the pulpit of the chosen one (Prophet Muhammad) then I asked him: are you please with our condition? O! The successor of the messenger of Allah? Then he replied me by reciting Allah's words that say: “ So wait patiently for the decision of your Lord for verily you are under our eyes and glorify the praises of your Lord when you get up from sleep * And in the nighttime also glorify His praises and at the setting of the stars.” Q 52 : 48-49.

And I got to know that ,indeed , this difficulty requires patience.

Shaykh Kishk spent three months in the *Qal'ah* prison , then he was transferred to *Turah* prison with a whole lot of prisoners comprising of Islamic scholars and students. And from *Turah* to *Abu Za'bal* prison where after going through Hell in the previous prisons, they got a slight relief to the extent of being allowed to read newspapers. But, that notwithstanding, they were kept under a tight security watch, so severe that some of the cheap prisoners were taken as secret report writers in the cells.⁸⁴ In the cells, cooperation was not allowed . It was an unpardonable offence to share something with another person.

Shaykh Kishk was once mandated by the authorities of *Abu Za'bal* prison to deliver a speech to the prisoners of whom he was one. According to Shaykh Kishk, he spent the night in which the command reached him in awake , deprived of sleep. There he remembered a statement of Imam ibn Al-Jawziyy that goes: “ Indeed , I do spend the night turning here and there on my bed searching for a word to please the ruler with , without offending Allah, but I don't get “ . Shaykh Kishk could not compromise his principles, because he perceived the command to be a trap. After a deep thought , he

was inspired by Allah to talk about, “ the decease and the medicine “ in which he diagnosed the decease and prescribed the medicine.

He talked about factors of construction and tools of destruction in reference to building the nation or destroying it. In his presentation, Shaykh Kishk summarized the factors of construction in the following: 1- a firm believe, 2- high morale emanating from a truthful trust, 3- good leadership, and 4- a good scientific approach. While he summarized the tools of destruction in the following : 1- weakness of religious restrain, 2- moral decadence, 3- societal breakup . With that Shaykh Kishk was able- by the grace of Allah – to escape the evil intention behind the command.⁸⁵

On the 30th day of March 1968, Shaykh Kishk was released from the prison to re-unite with his family after spending two years away from them. He observed Rak^catain (two units of salat) after which he said the following supplication:

الحمد لله على نعمه فقد أحسن بي إذ أخرجني من السجن يا فاطر السماوات والأرض أنت ولي في الدنيا والآخرة توفني مسلماً وألحقني بالصالحين⁸⁶.

Praise is to Allah for His abundant blessings. He was indeed good to me, when He took me out of the prison. O the creator of the heaven and earth, you are my helper in this world and in the Hereafter. Cause me to die as a Muslim and join me with the righteous.

Shaykh Kishk was not allowed to take some rest from the pains and troubles of the prison. A directive was issued to the fact that, he goes back to the mosque he was before his arrest and assume work. The news of his return spread and the mosque on the first Friday 5th April, 1968 was full of his fans from all over the place. On that blessed Friday, he preceded his Khutbah (sermon) by saying:

لقد عدت إليكم بمشيئة الله بعد مائة أسبوع
Indeed , I have returned to you by the will of Allah- after
hundred weeks.
قد يجمع الله الشئتين بعدما *** يظنّان كل الظن ألا تلاقيا⁸⁷
Allah might bring two separated things together.
After they had thought of no meeting anymore.

The topic he treated that Friday revolved around the interpretation of some verses in Suratu-Nahl. (Chapter of the Bee) Q 16 : 126-128 in which Allah says :

... ولئن صبرتم لهو خير للصابرين * واصبر وما صبرك إلا بالله ولا تحزن عليهم
ولا تك في ضيق مما يمكرون * إن الله مع الذين اتقوا والذين هم محسنون .⁸⁸
But if you endure patiently, verily, it is better for the patients *
and endure you patiently, your patience is not but from Allah.
And grieve not over them, and be not distressed because of
what they plot* Truly, Allah is with those who fear Him, and
those who are good doers.

Shaykh Kishk gave the reason behind the choosing of the above verses for the *Khutbah* (sermon) to be : The killing of Hamza⁸⁹ in the battle of ‘Uhud , the sadness nature of the Prophet about that killing, coupled with his strong

vow of mutilating seventy or hundred of the Kufar in place of Hamza whenever he over-powers them. But Allah refused to let that happen by revealing those verses of consolation and guidance.⁹⁰

Oppressors might disagree among themselves, but the disagreement melts away and efforts are put together if the enemy is Islam as declared by Shaykh Kishk.

The Move to Bar Him From His Fans: On one Sunday of 1971, Shaykh Kishk had a surprised visit by three of *Al-Awqaf* authorities on behalf of the minister. The message to him was a directive by the minister, that he (Shaykh Kishk) must lead Friday prayer at *Zahir Baibar's* Mosque for the minister will pray there. Why won't he pray with us here? Shaykh Kishk asked!, he was told that, that mosque is bigger. Then, he was given a paper containing the directive to indicate his agreement by signing on the paper. But Shaykh Kishk refused to sign. They insisted he signed , he insisted he would not sign and went further to say to them : it is your right to write whatever you want, and it is my right not to agree to what you write. Shaykh Kishk made the incident known to his congregation, when the plotters had wanted it to remain a secret.⁹¹

The reason behind the directive was to move him from a mosque to another , so as to break the relationship between him and his congregation. But Allah did not allow that to happen.⁹² since then, whenever he delivered a sermon on Friday, invitation came to him on Saturday followed by interrogation on Monday. Once, in one of the interrogation sessions, the accusation levied against him was that, he incites denominationalism riot in his Friday sermons. The reason for the accusation being that, the mosque is in an area dominated by high profile Christian personalities. So the interrogator accused him of being intentional in mentioning the verses that talk about the Christians. Shaykh Kishk then asked in a wondering manner by saying:

“أليست قرآنا يتلى إلى يوم القيامة؟”⁹³

“Are they not verses for recitation up to the day of resurrection?”

Finally, the interrogator said to Shaykh Kishk, you can mount the pulpit, but make it easy for us, so we make it easy for you. Make “Qul huwal- Lahu Ahad” (say, He is Allah, the one) the topic of your sermon . Then Shaykh Kishk said to him :

لو كان ذلك كذلك لوجهتم إليّ نفس التهمة وهي إثارة الفتنة الطائفية ، ولقلتم في مذكرة الاتهام : إنه يقرأ سورة الإخلاص ويقصد بها التعريض بالنصاري المثلثين ... فإذا لا جدوى من هذا التوجيه⁹⁴

If that happened , you would have accused me of inciting denominationalism riot. You would have said in the charge sheet : he recites Suratul ‘Ikhlas (Chapter of sincerity) Q 112

with the intention of exposing the Trinitarian Christians. So this advice is of no use.

In the series of invitations, his crime on one occasion was that, he talks a lot about ‘Umar bun Al-Khattab. Shaykh Kishk asked: “and what is wrong about that?” Then the interrogator said: you do that in insinuation to the ruler by way of exposing him. Shaykh Kishk said:

Then, there is no need of mentioning anything about the Islamic justice. Then we should ignore the life of the Prophet and his companion. Because mentioning them would be an insinuation and exposure of the ruler as you claim. Even if there is insinuation and exposure, Kishk continued, is enjoining good deeds and forbidden bad deeds not among the principles of Islam? And what would be the duty of an Islamic Scholar, if he is not an adviser to the ruler and a guide to the masses.⁹⁵

He then made them to understand that, he considers his job as a message but not a profession . So he was not going to succumb to any pressure from any one. Shaykh Kishk used to say the following:

***	لا تخضعن لمخلوق على طمع	***	فإن ذلك نقص منك في الدين
***	لن يقدر العبد أن يعطيك خردلة	***	إلا بإذن الذي سواك من طين
***	فلا تصاحب غنيا تستعزّ به	***	وكن عفيفا وعظم حرمة الدين
***	واسترزق الله مما في خزائنه	***	فإن رزقك بين الكاف والنون
***	واستعن بالله عن دنيا الملوك	***	كما استعنى الملوك بدنياهم عن الدين ⁹⁶

Do not subjugate to any creature for any aspiration
For doing that is a sign of deficit in your religion
No servant is capable of given you a mustard
Except by the leave of one who perfected you from clay
Do not befriend a rich person for fame
Be incorruptible and hold high esteem the sanctity of the Religion
Seek Allah’s provision from what is in His safe

For your provision is between the saying of Kaf and Nun⁹⁷
Be sufficient with Allah from the world of the rulers
As the rulers were sufficient with their world from the Religion

Attempt To Cilence Him: One day in Ramadan, Shaykh Kishk went to the ministry for interrogation by the director of the security office who was a former Air Force person. But as Shaykh Kishk would put it; it was not in real terms an interrogation, rather a threat and warning. But Shaykh kishk was not taken away by either of the two. He said to the interrogator:

إنني سأتركك وبين أصابعك قلم وأمامك أوراق ، فاقض ما أنت قاض واكتب ما
تشاء فإنك لن تغير من المقادير شيئاً⁹⁸

I am going to leave you with a pen in your hand and papers in front of you , so do whatever you could and write whatever you want , for you can never over turn the destiny.

When Shaykh Kishk was about to leave, the interrogator got hold of him by his shoulders and said : “are you going to reveal this meeting to the congregation ? Shaykh Kishk said thus :

“إذا وفقني الله فسوف أعرضه كما حدث”⁹⁹

“If Allah gives me success am going to relate it as it happened.”

According to Shaykh Kishk , the man immediately made a U-turn from being a threaten to a solicitor by pleading to him not to mention anything from what has happened. But to consider it as if nothing has happened.¹⁰⁰

Second Attempt To Cilence Him: When threat did not work, the approach changed to promise and enticement. Someone who was under investigations, interrogations and monitoring all of a sudden turned to be pleaded with to accept an “insincere” offer , which was that, Shaykh Kishk was needed in person for a journey to Libya and that the authorities were ready to ease the process. Shaykh Kishk was asked to sign a document indicating acceptance. Without giving it a thought, Shaykh Kishk vividly declared, he was not in need of money by way of making business with knowledge. The minister tried to convince Shaykh Kishk to accept the offer, but to no avail. The minister insisted on the offer, Shaykh Kishk also insisted on rejection. Eventually, it became clear that the minister was under pressure to make sure Shayk Kishk left the shores of Egypt, so that they will be free from his presence in Egypt as a Da‘iyah (Islamic Propagator). The minister was not convinced with Shaykh Kishk’s rejection of the offer of the opportunity given him, so he said to Kishk “I will not forward your reply to the authorities, because, I will give you another chance”. There the interview ended without any agreement.¹⁰¹

In another meeting the offer was brought up again by the minister. This time around he (the minister) made the enticement clear by mentioning the kind of amount involved in the offer. He said: “the salary you are going to receive

in Libya is going to be 20 times of what you collect here (Egypt). Shaykh

Kishk replied him in a narration form thus:

فقلت له : اسمع هذه القصة : سألوا الحسن البصري – رضي الله عنه – عن سر زهده في الدنيا فقال : أربعة أشياء : علمت أن رزقي لا يأخذه غيري فاطمأن قلبي ، وعلمت أن عملي لا يقوم به سواي فاشتغلت به ، وعلمت أن الله مطلع علي فاستحييت أن يراني على معصية وعلمت أن الموت ينتظرني فأعددت الزاد للقاء الله.¹⁰²

Then I said to him: listen to this story: Al-Hasan Al-Basri was asked about the secret behind his Zuhd (asceticism) in relation to the world , then he said four things :

1-I knew that my provision will not be taken by anyone apart from me, my heart felt safe.

2-And I knew my deeds are not going to be executed by anyone apart from me, so I got busy with them

3-And I knew that Allah is watching over me, so I felt shy for him to see me on a sinful act.

4-And I knew that, death is awaiting me, so I prepared my goods to meet Allah.

In situations of this nature, Shaykh Kishk would pattern himself after a poetry said in the given context. Examples of which are as follows:

لا تعجلن فليس الرزق بالعجل *** الرزق في اللوح مكتوب مع الأجل
فلو صبرنا لكان الرزق يطلبنا *** لكنه خلق الإنسان من عجل¹⁰³

Do not rush, for wealth is not gotten on haste

Wealth is attached to its appointed time in the slate¹⁰⁴

Had we exercised patience, wealth would have been searching for us

But human being was created from haste

النفس تجزع أن تكون فقيرة *** والفقر خير من غنى يطغيها
وغنى النفوس هو الكفاف فإن *** أبت فجميع ما في الأرض لا يكفيها¹⁰⁵

The soul¹⁰⁶ is worried of being poor

Though poverty is better than riches that will make it oppressive

And riches of the soul is the minimum necessary to support life

But when it refuses, then the whole of what is on the earth will not suffice it.

Shaykh Kishk stated that : The worse trial that is inflicted upon human being is; “ fear of the future syndrome “ , where one lives in constant worry and fear to the extent he or she becomes what a poet describes as follows:

ليس من مات فاستراح بميت *** إنما الميت ميّت الأحياء
إنما الميت من يعيش كئيّبا *** كاسفاً باله قليل الرجاء¹⁰⁷

He is not a dead, one who died and took a rest
But the dead is the dead of the living ones
Surely the dead is one who lives with sadness
Whose mind is depressed and has little hope

When threat and enticement could not change anything, the authorities revisited their former approach. One day, Shaykh Kishk went to the ministry as usual for interrogation and the accusation was “attacking the media”. So, the question went as follows:

"لماذا تهاجم الإعلام" ¹⁰⁸

“Why do you attack the media?”

That particular interrogation was witnessed by some two high personalities from the department of Islamic propagation in the ministry. So, as usual, Shaykh Kishk gave his answer to this short question in detail when he said:

إن الإسلام لا يعرف الهجوم لأن الهجوم من صفة الباطل لكن الإسلام يعرف الدعوة إلى الحق و تصحيح المفاهيم المنحرفة ، ولقد تحرف الإعلام عن سبيل الهدى واتبع غير سبيل المؤمنين فبدلاً من أن يكون عامل بناء صار معول هدم وهو سلاح له خطره ...¹⁰⁹

Indeed Islam does not know aggression, because, aggression is among the qualities of oppression. But Islam knows; call to the truth, and correction of deviant conceptions. Indeed the media has deviated from the right path; and has followed the footstep of the non- Believers. So instead of being a construction factor, it has turned to a destruction tool, which is a weapon that has its own danger.

After defending himself, Shaykh Kishk posted a rhetoric question when he said :

فأي شيء في الدفاع عن الحق ؟ أو عندما يرفع أهل الباطل أصواتهم نسمع وننصت ،
فإذا ما انبرى لهم أهل الحق يؤذون ويسجنون ؟
أمن العدل أنهم يردون ال *** ماء صفوا وأن يكدر وردي
أمن الحق أنهم يطلقون ال *** أسد منهم و أن يقيد أسدي¹¹⁰

What is wrong in defending the truth? Is it that when the wrong doers raise their voices, we keep silent and listen? And when the right doers confront them they are persecuted and imprisoned?!

Is it just, that they get to the water while it is pure; and mine is made dirty?!

Is it right, that they release their lions; and mine is restricted?!

The above mentioned answer and question by Shaykh Kishk did not go down well with the interrogator. But there was nothing he could do. Especially when the two Islamic scholars with them sided with Shaykh Kishk.

Attempt to Intimidate Him: He was invited for interrogation by the minister of *Awqaf* (endowment) which he honoured. Upon getting there at the ministry, he was told the minister has traveled to *Iskanddariyyah*(Alexandria) one of the largest cities in Egypt. But he (Kishk) will be meeting

the secretary of state. The meeting was scheduled and took place in the presence of some “big men” in the ministry. The accusation was that, Shaykh Kishk has replied those who wanted to amend the laws of Allah in relation to family law in terms of marriage and divorce. Shaykh Kishk started replying to the accusation, and suddenly, a strange person interrupted them ; then Shaykh Kishk asked what his concern was ? there the interrogator said: “don’t you know who is he ?! , he is in charge of security in the ministry. Then Shaykh Kishk made it clear to them by saying:

إن المسألة علمية لا تتعلق بالأمن إنما تتعلق بأحكام الله ولا شأن له بذلك .¹¹¹

Indeed the issue is academic which has nothing to do with security, rather, it has everything to do with the law of Allah , so he has no business with that.

Rejoinder To Al-Qadhafi: There was a political disagreement between Egypt and Libya, at that particular time the ruler of Libya Al-Qadhafi populally known as (Gadafi) has attacked Islam on issues needed to be replied . He (Al-Qadhafi) went to the extent of refuting the use of *sunnah* as an evidence. Shaykh Kishk decided to set the record straight no matter what. So he delivered a special sermon on that and explained the position of *Sunnah* in relation to the Qur’an. He was successful in that delivery. As usual, after the sermon, he was summoned to appear before the authorities. He went for the interrogation and the question was unexpected, thus:

“لماذا تهاجم العقيد ؟ ”

“Why do you attack the colonel (Al-Qadhafi)?”

The answer was as follows:

وأي شيء في هذا ؟ إنه ليس هجوما كما تدعون وإنما هو دفاع عن الحق . لقد كان الأولى بهذا السؤال أن يوجه إلى إعلامكم بمختلف قنواته مقروء أو مرئيا أو مسموعا أو معروضا.¹¹²

And what is wrong about this? Indeed, it is not an attack as you claim; rather, it is a defense of the truth. This question is supposed to be directed to your media with its ramification: newspapers, television, radio and cinema.

Al-Minya’ University Demonstration: Shaykh Kishk was surprise one day to hear in the radio an attack on him by Anwar Sadat (the Egyptian president) in a speech he was delivering in which he said:

و الأخطر من كده إنهم استدعوا الشيخ كشك ولما لم يحضر قاموا بالمظاهرات¹¹³
The most dangerous of it was that, they invited Shaykh Kishk and when he did not come, they went on demonstration.

Then the president concluded by saying:

“وأنتم عارفين الشيخ كشك بيعمل إيه¹¹⁴”

“And you people know what Shaykh Kishk does”

Unfortunately the president did not mention what Shaykh Kishk does that he and his people know which was somehow worrisome to Shaykh Kishk. But all the same, Shaykh Kishk knew he has nothing to hide. He does and says whatever he has in open. So he did not consider it as a problem. But one day,

he was invited by the Minister of Interior, who narrated the incident to him which was what the president was making reference to.

It happened that the University of *Al-Minya* ' planned to do a get-together where some artist were invited, but some religious students refused to let the ceremony come on. So they circulated posters that suggest that Shaykh Kishk will be coming to deliver a speech in the University. On the appointed day, the University received people of all walks of life from different vicinities. Suddenly, some students got up and said: Shaykh Kishk was on his way coming but was prevented by the security personnel. Suddenly, the situation exploded and people took to the street. Due to that, a report was written to the president. After listening to the minister, Shaykh Kishk said to him :

ولكني لم أعلم بشيئ من هذا، فلم توجه إلي دعوة ، ولم أسافر ، ولم أ منع ، فكيف نكتب عني هذه التقارير دون أي علم مني بما حدث ،¹¹⁵ والله تعالى يقول : { يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ } [الحجرات: 6]

But I did not know anything about this, and no invitation was directed to me, I did not travel and was not prevented . So why would a report be written about me on something I have no idea of, when Allah says : (O you who believe! If a Fasiq (evil person) comes to you with any news , verify it, lest you should harm people in ignorance and afterwards you become regretful for what you have done)Q 49:6

The Minister upon hearing Shaykh Kishk's reaction tried to cool hearts by assuring him that, he (the Minister) would do what he could to rectify the incident in the mind of the president.

His Absence From A Meeting: One day in Ramadan Shaykh Kishk received a letter that had on it “ عاجل وهام ” (urgent and important). Shaykh Kishk put the letter in his office at the mosque, because then , he was busy attending to issues affecting some Muslims who came to know the injunction on one thing or the other. For that reason he forgot about the letter until the appointed time was over, then he remembered. When the letter was read to him, there he got to know the content of the letter, which has to do with an invitation from the Ministry of Information to the Islamic Propagators (Du'at) to attend a meeting with the president of the nation.

As it is clear above, Shaykh Kishk did not attend that meeting. So after pondering over the issue, he gave a justifying analysis as follows:

وأراد الله أن أفتح الخطاب بعد فوات الموعد ، وكأن الحق جل جلاله أراد أن يكفيني
مؤنة التفكير في قبول الذهاب أو الرفض فهو سبحانه و تعالى يعلم أنني لا أحب
التردد على هؤلاء ، ولا مجالستهم : إذا رأيتم العالم يغشى بيوت الأمراء فاتهموه في
دينه .¹¹⁶

...And Allah wanted me to open the letter after the appointment was over . As if Allah wanted to spear me the problem of thinking whether to honor it or reject it. For he Allah knows that , I hate going frequently to this people, like wise sitting with them : when you see a scholar frequently visiting the houses of the rulers, accuse him in his religion.

According to Shaykh kishk , Allah wanted it well , when He made him forget to open the letter , and made him busy tackling the affairs of the Muslims. The meeting came on as scheduled , and there was a clash between the president and one of the scholars by name: Al-‘Ustadh^cUmar Attalmasani in which the scholar said:

لو كان بيني وبين أحد الناس خصومة لرفعتها إليك أما والخصومة بيني وبينك فإني أشكوك إلى الله¹¹⁷

If there were to be a dispute between me and another person, I would have complained to you. But for the fact that the dispute is between me and you , indeed I am reporting you to Allah.

The President asked him to withdraw his complaint, but the man said:

لا أسحبها لأنني أشكوك إلى عادل لا يظلم عنده أحد¹¹⁸

I will not withdraw, because I am reporting you to a just in whose presence no one is cheated.

Meeting with Shaykhul-Azhar: Islamic Scholars were once invited by Shaykhul-Azhar for deliberation on means of propagation and also drawing method for the propagators. Shaykh Kishk was one of the invitees. After the deliberation was over Shaykhul – Azhar took Shaykh Kishk to his office and said to him: “Why did you make the president angry over you “? Shaykh Kishk said: “ I don’t know and I want you to clarify the issue for me”. Then Shaykhul-Azhar said: “ Why didn’t you go to the meeting he invited you to

in Ramadan”. Shaykh Kishk said to him: “It is because Allah didn’t want me to attend” then went on to explain how and ended up by buttressing his position with one *Al-Hadith Al-Qudusiyy* (divine tradition) that says :

عبيدي أنت تريد وأنا أريد ولا يكون إلا ما أريد ، فإن سلمت لي فيما أريد كفيتهك ما
ترتد وإن لم تسلم لي فيما أريد أتعبتك فيما تريد ولا يكون إلا ما أريد¹¹⁹

My servant, you wish, and I wish, and nothing happens except what I wish. If you surrender to me your wishes, I will provide you with enough for your wishes .But if you don’t surrender to me your wishes. I will make you suffer in your wishes, and nothing happens except what I wish.

The Hidden Agenda: In the year 1981, on the 17th of June, there was a clash between the Muslims and the Christians at the premises of An-Nazir Mosque in an area called Azzawiyatul Hamra’ (The Red Corner) and Casualties were recorded. During the incident , Shaykh Kishk was on his annual leave. He suspected foul play in the whole issue when he got to know about it.

When he resumed work on the 26th June 1981, very close to Ramadan, he called the attention of the Muslims to be vigilant in order not to be diverted into side issues that could be used as justification for any atrocity against them.

After Ramadan , Shaykh Kishk was invited for interrogation on ten (10) of his sermons delivered in different times; when usually, interrogations were

only on one sermon at a time. After some days, another invitation came from the ministry of interior and the questions in the interrogation session were as follows:

هل ذهبت منذ أيام إلى أسوان و ألقيت محاضرة دينية بها ؟

Have you been to Aswan and delivered a religious lecture there?

Shaykh Kishk refuted his being in Aswan let alone delivering a lecture there.

Then another question followed as follows:

ما هو المنهج الذي تسير عليه في دعوتك ؟

What is the method that you follow in you propagation?

Shaykh Kishk replied by saying:

إنني أستمد منهجي من كتاب الله وسنة رسوله، ففيها المنهج الكامل الذي ينتظم أصول العقائد وشعائر العبادات ، وشرائع المعاملات ومناهج السلوك ومبادئ الأحكام وقواعد النظام.¹²⁰ قال تعالى: { إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ } [الإسراء: 9] وقال صلى الله عليه وسلم- (كفى بقوم ضلالة أن يرغبوا عما جاء به نبيهم إليهم إلى ما جاء به غيره إلى غيرهم)¹²¹ ثم تلا قوله تعالى : {أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ } [العنكبوت: 51] وقال صلوات ربي وسلامه عليه : (لقد جننتكم بها بيضاء نقية ولو كان أخي موسى حيا ما وسعته إلا اتباعي)¹²²

Indeed I derive my method from the Book of Allah and the Sunnah of His Prophet. In this two are complete method which outlines the principles of Creed, the activities of worship, legislations for dealings , ways of behavior , fundamentals of injunctions and the principles of Governance. Allah says : (verily, this Qur'an guides to that which is most just and right...) and the Prophet said : “it is enough for people to go astray when they ignore what was brought to them by their Prophet and stick to what was brought by another Prophet to other people”. Then he read Allah's word that says: “is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them?...” Q 29 :51 and the Prophet said: “ Indeed I

brought it for you pure and clean. If my brother Musa' were alive, he would have no choice than to follow me”.

The Last And The Historic Sermon (28 / 8 / 1981): Sermon number 425 was the last and historic sermon delivered by Shaykh Kishk . After which he did not mount a pulpit neither in his Mosque nor elsewhere again , until his demise on that blessed Friday: 6th December,1996. Due to the significant nature of this *Khutbah* (sermon) , the researcher would like to state a “detailed” account of the sermon and its consequences based on the testimony of Shaykh Abdul Hamid Abdul Aziz Muhammad Kishk. Shaykh narrated the incident thus:

في يوم الجمعة الثامن والعشرين من شهر أغسطس 1981 صعدت المنبر وكنت أشعر و أنا أصعد درجه بسخونة الأحداث ... فقد كان كل شيء ينذر بوقوع أشياء جسيمة وخطيرة ورأيتني في مقدمة الخطبة أصرخ بأعلى صوتي قائلاً : اتق الله أيها الظالم ، فالليل مهما طال فلا بد من طلوع الفجر والعمر مهما طال فلا بد من دخول القبر. إذا غرتك قوتك فانظر إلى قوة العزيز الجبار من فوقك . اتق الله فالبر لا يبلى، اتق الله فالذنوب لا ينسى، اتق الله فالديان لا يموت ، اعمل ما شئت كما تدين تدان.
يا نائم الليل مسرورا بأوله *** إن الحوادث قد يأتين أسحارا

وظللت أردد كلمات فيها الوعيد للظالمين وكأني كنت ألقى خطبة الوداع :-
وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ *
مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ * وَأُنذِرَ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبِ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ أُولَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ رَوْالٍ * وَسَكَنتُمْ فِي مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ * وَقَدْ مَكَرُوا مَكَرَهُمْ وَعِنْدَ اللَّهِ مَكَرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ * فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ * يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ * وَتَرَى الْمُجْرِمِينَ يَوْمِئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ * سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَى جُوهُهُمُ النَّارُ * لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

* هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَلِيَعْلَمُوا أَنَّ مَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذْكُرَ أُولُو الْأَلْبَابِ *
[إبراهيم: 42-52]

لقد تحدثت في هذه الخطبة عن العدالة الاجتماعية في الإسلام ، واستشهدت على ذلك بعصر الخليفة الزاهد عمر بن عبد العزيز... ولقد ذكرت أن الزكاة جمعت في عصر عمر بن عبد العزيز فلم يجد فقيرا أو مسكينا يأخذها ، فأصدر قرارا إسلاميا ... قال فيه : أيما شاب أراد الزواج فزواجه في بيت مال المسلمين ... وأصدر قرار الثاني الذي يقضي بأداء الدين عن المدينين فأدى الديون من بيت مال المسلمين ، وبقي من المال شيء كثير فأصدر قراره الثالث : أيما عبد كاتبه سيده فأداء ذلك في بيت مال المسلمين... وختمت الخطبة وصليت الجمعة وألقيت الدرس بعد الصلاة وانصرفت ولم أكن أدري أن هذه آخر خطبة وأن هناك نيات بيّتها الحاكم ... ليلة القبض :

صليت العشاء يوم الأربعاء الثاني من شهر سبتمبر 1981 واستمعت إلى أسئلة المصلين وكنت كعادتي آخر من ينصر من المسجد وذهبت إلى بيتي وأخذت أدرس العلم وأملّي بعض الموضوعات في كتاب قمت بتأليفه وقد جعلت يوم الأربعاء موعدا للإملاء وبعد أن انصرف أخي وصديقي عبد الرحمن الزيني الذي كان يقوم بالكتابة ذهب لأنام وكان بجانبني طفلي (مصطفى) الذي بلغ الثالثة من عمره وأخذ كعادته يمطرني بوابل من الأسئلة حتى قلت له يا (مصطفى) لقد حان الوقت لننام فقد أوشكت دقات الساعة أن تعلن الثانية قبل الفجر وما أن قرأت أذكار النوم :

اللهم أسلمت نفسي إليك ، ووجهت وجهي إليك وفوضت أمري إليك وألجأت ظهري إليك رغبة ورهبة إليك لا ملجأ ولا منجا منك إلا إليك ، أمنت بكتابك الذي أنزلت ونبيك الذي أرسلت... ما أن فرغت من قراءة هذا الدعاء وقرأت قوله تعالى : {وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (11) وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آدِيئُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ } [إبراهيم: 11، 12] ما أن فرغت من قراءة هذه الآثار الكريمة والآيات المباركة حتى سمعنا صوت أقدام تكاد تدك سلم البيت دكا ... وعلمت منذ الوهلة الأولى أنه بلاء قد وقع سألت الله أن يلهمني الصبر عليه وسرعان ما سمعت بالباب طرقات عنيفة... وفتحت الباب وإذا هجوم عنيف بعدد كبير من الجند وقد دخلوا البيت وأخذ كل موقعه في أرض المعركة ، دخلوا على سبعة أطفال فأفزعوهم وألقوهم وكانت ساعات رهيبة... لذلك علمنا الرسول أن نستعيز بالله من كل طارق يطرق بالليل إلا طارقا يطرق بخير.

وهذا دعاء يعرف قيمته من ابتلي بأحداث الليالي ورأيتني أتشبث بلطف الله...

وإذا بليت من الزمان بشدة *** وأصابك الأمر الأشق الأصب

فاضرع لربك إنه أدنى *** لمن يدعو من حبل الوريد وأقرب

ولقد أمرت بأن أرتدي ثيابي للذهاب معهم فجعلت بذلك... وأخذوني بينهم. لقد أتونا بغتة ... ولو أنهم أرسلوا إليّ بالحضور إليهم مامتنعت لحظة، فكثيرا ما أرسلوا وذهبت وما تأخرت. إن الذي كان له أسوأ الوقع في قلبي توديع هؤلاء الأطفال... إن خروج الإنسان من بين أهله بغتة ودون مقدمات في ساعة متأخرة من الليل ... وقد هدأت العيون ونامت الطيور في أوكارها وهجعت الجفون وغلقت الملوك أبوابها ولم يبق سوى باب الله. إن هذه الساعة تدفع الإنسان دفعا أن يستعد في كل لحظة وحين للقاء الواحد الديان.

تروود من التقى فإنك لا تدري *** إذا جن ليل هل تعيش إلى الفجر

فكم من فتى أمسى وأصبح ضاحكا *** وقد نسجت أكفانه وهو لا يدري
حملت في سيارة بين الحرس المسلح وكأني مجرم حرب... وأخذت أقرأ (يس) فقد
أسلمت كياني كله لمن بيده الأمر وأنا لا أدري من هؤلاء الذين أجدني بينهم كما لا
أدري إلى أين يذهبون بي ولماذا؟ وما الصير؟ ووضعت كل الاحتمالات بين يدي
وتذكرت قوله جل جلاله : {فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ} [البقرة:
115] وتذكرت قول القائل :

ولست أبالي حين أقتل مسلما *** على أي جنب كان في الله مصرعي
وتوقفت بنا - كانوا قد ضموا أناسا آخرين في طريقهم - السيارة أمام مؤسسة
السجون في طرة أمام سجن الاستقبال تحت حراسة مشددة وجنود مدججين بالسلاح.
أمرنا بالنزول واحدا واحدا حتى يفتشونا تفتيشا دقيقا. فالقلم ممنوع ، والورق ممنوع
، وكل شيء ممنوع ... وبعد أن تم التفتيش ... وزعنا على الزنازين وكان في كل
زنزانة عشرة ودخلت الزنزانة رقم 11 على 2 .

وجاء يوم التحقيق : أعلنوا أن التحقيق قد بدأت ... وكان مواعيدي مع التحقيق يوم
الخميس الرابع والعشرين من شهر سبتمبر... دخلت على المحقق ووجه الأسئلة
وكان أكثرها يدور حول الخطب. ومن الأسئلة :

لماذا تهاجم عيد الأم ؟ قلت: لأنه بدعة وفدت علينا من باريس ...

لماذا تهاجم الكرة ؟ قلت : لأنها تحولت إلى رياضة مذمومة ...

لماذا تهاجم الإعلام ؟ قلت لأنه أصبح يهدم ولا يبني ...

... في يوم السابع والعشرين من يناير 1982 خرجت من السجن إلى البيت ، ولكن
لم يصرح لي بالعودة إلى المسجد وظللت رهين البيت¹²³

On Friday 28th August 1981, I mounted the pulpit; and while
climbing the staircase, I felt the heat of incidents... indeed
everything was pointing at a huge and dangerous incident that
is about to happen. I found myself in the preamble of the
Khutbah (sermon), shouting on top of my voice saying: fear
Allah O you the oppressor; for no matter the length of the night,
the day will certainly break. And no matter how long the life
span, entering the grave is a certainty. If your power deceived
you, then look at the power of the Almighty above you . Fear
Allah, for goodness does not decay, fear Allah, for sin (evil) is
not forgotten, fear Allah, for the settler of debts (retaliator)
will not die. Do as you wish, you will be rewarded by your
deeds.

يا نائم الليل مسرورا بأوله *** إن الحوادث قد يأتين أسحارا

O you who enjoys sleep at the beginning of the night

Indeed, problems might occur at dawn.

I continued repeating words (verses of the Glorious Qur'an)
that sound threatening to the oppressors. It was as if I was
delivering *Khutbatul Wadaa'* (a farewell sermon):

Consider not that Allah is unaware of that which the wrong doers do, but He gives them respite up to the Day when the eyes will stare in horror * They will be hastening forward with necks outstretched, their heads raised up, their gaze returning not towards them and their hearts empty * And warn mankind of the Day when the torment will come to them ;then the wrong doers will say: “Our Lord! respite us for a while, we will answer Your call and follow the messenger“ “Had you not sworn aforetime that you would not leave” * “And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how we had dealt with them . And We put forth parables for you” * Indeed they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains from their places * So think not that Allah will fail to keep His Promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution * On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible * And you will see the criminals that Day bound together in fetters * Their garment will be of pitch, and fire will cover their faces * That Allah may requite each person according to what he has earned. Truly, Allah is swift at reckoning * This is a Message for mankind, in order that they may be warned thereby, and that they may know that He is the only One ‘*Illah* (God) and that men of understanding may take heed. (Qur’an 14: 42-52)

Indeed in this *khutbah* (sermon) I made mention of social justice in Islam and buttressed it with the era of the ascetic *Khalifah* (successor and leader) ‘umar¹²⁴ bun Abdul Aziz... I mentioned that, *Zakat* was collected in his era and there were no poor and needy to take it... Then he issued an Islamic declaration... in which he said: whoever among the youth wants to marry, *Baitul Mal* ¹²⁵ (Muslims Treasury) will take care of it.... He issued the second declaration for the *Baitul Mal* to release Muslims from debts....Then he issued the third declaration that says: whoever among the slaves has an agreement with his master to pay for his freedom, the *Baitul Mal* will take care of that....

Then I concluded the sermon and led the *Salat*(Prayer) after which I delivered the after Friday service lesson and left ,

without the preview that this is my last sermon ; and that the president had a hidden agenda....

On Wednesday 2nd September 1981, I prayed 'isha'¹²⁶ and attended to the questions of the congregants, and as usual, I was the last person to leave the mosque. I went home and went into studies by way of dictating some topics in a book I authored. Indeed , I made Wednesday the day for dictation. After my brother and friend Abdul Rahman Azzaini (the scribe) left , I went to bed with my child (Mustafa') by my side, who was three years then. Mustafa' as usual, started pouring questions on me. I said to him: O Mustafa' , it is time to sleep, it is getting to 2:00am . Immediately after I recited sleeping supplication :

(O Allah I have submitted myself to you, and I turned my face to you, and I leave my affairs to you, I leave the protection of my back to you, I do that in hope and fear to you , no shelter or rescue from you except to you . I believe in your Book that you sent down and your Prophet that you sent) ... I read Allah's words that say : (And in Allah let the believers put their trust. And why should we not put our trust in Allah while he indeed has guided us our way? And we shall certainly bear with patience all the hurt you may cause us and in Allah let those who trust, put their trust) Q 14 : 11-12

Suddenly , we heard the sound of footsteps that nearly broke the staircase of the house. At that point in time, I knew a catastrophe had happened. I asked Allah to help me take heart. Then I heard a sudden violent knock on the door... I opened the door, and a number of soldiers entered with force and took their position on the war filled. It was a terrible moment in which seven children were frightened and terrorized... . This is why the messenger (Prophet Muhammad) taught us to seek refuge in Allah against every knocker who knocks at night , except a knocker who knocks with goodness. The value of this *Du'a'*(supplication) is known only by one who has been afflicted with night calamities. I found myself sticking to the kindness of Allah....

وإذا بليت من الزمان بشدة *** وأصابك الأمر الأشق والأصعب
فاضرع لربك إنه أدنى *** لمن يدعو من حبل الوريد و اقرب

If you are inflicted by the time with difficulty

And the toughest and the most difficult issue befall you

Supplicate to your Lord, Indeed, He is closer

To whoever calls upon Him than the jugular vein.

I was ordered to put on my clothes and go with them. I quickly complied... and they took me away... Indeed, they came to us unexpectedly... If they had sent for me , I wouldn't have refused. They had sent for me on several occasions and I had gone without delay. What hurt me badly was the bidding farewell to these children... Indeed, for one to leave his family unexpectedly in the late hours of the night, makes one prepare to meet Allah at any time.

تزود من التقى فإنك لا تدري *** إذا جن ليل هل تعيش إلى الفجر
فكم من فتى أمسى وأصبح ضاحكا *** وقد نسجت أكفانه وهو لا يدري

Make provision out of piety for you don't know

When the night falls, whether you will live up to the dawn

On several occasions one sees the morning and the evening while laughing

When his shroud has been sowed without his knowledge.

I was taken in a vehicle in the midst of armed guards as if I were a war criminal... I took to reciting (Yasin) Qur'an 36. Indeed, I surrendered the whole of me to the one who owns everything. I didn't know in the midst of whom I was, as I didn't know where they were taking me to , and why? And what the fate could be ? I placed all the possibilities before me. Then I remembered Allah' saying: (So wherever you turn, there is the face of Allah, surely ,! Allah is All-sufficient for His creatures' need All-knowing) Q 2: 115, then also I remembered the saying of the poet :

ولست أبالي حين أقتل مسلما *** على أي جنب كان في الله مصرعي

I don't care when am being killed as a Muslim

On what direction I was at the point of dying in the cause of Allah

The vehicle stopped in front of the prison foundation at Torah in front of the 'Istiqbal prison under a tight security. We (Some people were added on their way) were asked to get down one by one for search to be conducted on us, because, pen is impermissible, paper is impermissible , everything is barred.... After the search we were put in different cells . Every cell had in it ten inmates, and I was in cell number 11/2

Interrogation Day: There was announcement for the commencement of interrogation... my appointed day was Thursday 24th September. The time came and I went and so many questions were asked, most of which were centered on *Khutab* (sermons) . Among the questions were:

Why do you attack Mother's day? I said: because it is an innovation that came to us from Paris...

Why do you attack soccer ? I said: it has turned to evil sports...

Why do you attack the media ? I said: because it destroys and does not construct...

...On the 27th of January 1982, I went out of the prison back to the house. But I was not permitted to go back to the Mosque. I remained home under house arrest.

2.8- His Works

In the year 1969 Shaykh Kishk decided to make the tongue cooperate with the pen. So apart from sermons and lessons, he saw it necessary to put his thought on paper for preservation of knowledge. So that the book will go hand in hand with the audio cassette. Shaykh Kishk wrote so many books , 45 of which have seen the light of the day. In other words, have been published.¹²⁷

According to Mahmud Zuwail, Shaykh Kishk left behind more than 200 books in different fields such as: Islamic Culture, Oratory, Call to Allah. Some have been published and others are yet to see the light of the day. Examples of the published ones are:

- 1- “The good names of Allah” which is a research in their meanings, virtues and how to use them in supplication.
- 2- “To The Heroes of The Pulpit”
- 3- “How Do You Become An Orator”
- 4- “Islam And The Educational Fundamentals”,
- 5- “On The Table of Islam”,
- 6- “The Lawful And The Unlawful”.¹²⁸

At the moment, the publishing house (*Dar Assahafah*) has collected his recorded sermons’ and lessons’ cassettes and put them in the form of volumes of books. As at now 46 volumes of pulpit sermons have been published and 25 volumes of lessons in two series 1- under the title: “Evening Lessons between *Magrib* and ‘*Isha*’” 17 volumes of which are out. 2- under the title “ Companions Of The Angels” which has to do with light lessons he used to deliver systematically after *Jumat* sermon; 8 volumes of which is also out. The effort is still on course.¹²⁹

Also Shaykh has left for us 15 volumes of his *Fataawa*’ (legal opinions) in which he gave hundreds of answers to different religious questions under the title: “Daily worries of The Muslim” published by *Dar Al-Mukhtar Al-Islami*, Cairo. The series seized at volume 15, due to his demise. Among his legacy he left behind, was an uncompleted work on *As-Sunnan-Nabawiyyah*

(The Prophetic Tradition) entitled: “In The Field of The Prophetic Tradition”. It was collected and given academic exposition by his closest Egyptian friend; Abdur- Rahman Azzaini.¹³⁰

Shaykh Kishk had a lot of contributions in the major daily, weekly and monthly Islamic periodics such as: Al-liwa’ Al-Islami, As-Sha‘b, Al-wafd. Journals, like: Adda‘wah, Risalatul Islam, Mimbarul Islam Al-Masriyyah. Newspapers, like: Al-Madinah, Al-Muslimun, Al-Muslimat Addawliyyah Assu‘udiyyah.¹³¹

Shaykh Kishk had always supplicated to Allah to make him succeed in the interpretation of the Glorious Qur’an; so that he will crown and cap his works with this noble work. Allah has accepted his prayer and he has been able to interpret the whole Qur’an in simple and clear manner with focus and consideration of scientific researches.¹³²

2.8.1-A Brief Review of two of his Works:

1-Al-Butulah Fi Zilil- ‘Aqidah (Kishk: 1969)

The main focus of this book is on the age long war of attrition between the Arabs and the Jew. He traced the historical origin of the Middle East problems to the activities of the crusaders in 1099 C.E. A sizeable part of the book was dedicated to the Muslim anti-crusade warrior, Salahuddin al-Ayub,

who liberated the Mosque of Al- Aqsa. Kishk stated that the state of Israel is “a nation without citizens for citizens without a nation”. This submission reflects the attitude of Arabs and the Muslims to Zionism and the state of Israel. He concluded that the unity of the Muslims under the banner of Islam rather than pan-Arabism would liberate the occupied territory from the hands of the Zionists.¹³³

2-The World of the Angels:

In this book Shaykh Kishk deals with every aspect of the angelic world basing himself exclusively on the Qur'an and Hadith. He goes from discussing the creation to the nature of the angels and enumerating their many different types and also explains their role in existence and the character of their interaction with the human race. An in depth understanding of the nature and activity of the angels is essential for the people of today. Particularly in the face of the onslaught of scientific materialism which has done so much to weaken the bases of belief in this time. This book should help a great deal towards this end.¹³⁴

2.9 His Death:

Shaykh Abdul Hamid Abdul Aziz Muhammad Kishk during his life time used to supplicate to Allah to take his soul while he is in the state of Sujud

(prostration) praying, and Allah granted him his wish; which happened as follows:

On the eve of Friday, the 5th of December 1996, he gathered his children and had a talk with them in which he gave them some pieces of advice and finally post a question to them by saying : at what age did the Prophet die? They answered, at 63(then, he was at 63 too). Then he said: الحمد لله meaning: Praise is to Allah... After the discussion was over, Shaykh went to bed. The next day in the morning which was Friday 6th December, he called his wife and said to her: I am going to narrate to you a dream I saw last night. She said: I am listening. Shaykh said to her: I saw the Prophet (Muhammad) accompanied by ʿumar, and I greeted the Prophet, then he said to me: greet ʿUmar¹³⁵ and I did. Then I fell down dead; and the Prophet bathed me with his honorable hands.

There his wife said: why do you narrate this to me when you taught us the Hadith of the prophet that says: who ever sees in a dream what he dislikes, should not tell anybody. There Shaykh Kishk said to her: “and who told you I dislike it? I wish it happened”. After some time, he went and took his ritual bath and came out of the bathroom in haste which was unusual of him. He prepared himself and went into salat (Prayer) he usually performs on Fridays at Doha’(before noon) , after which he will leave for the Mosque for Friday

prayer.¹³⁶ He completed the first Raka^c (unit) and went into the second unit, then in the second Sujud (prostration) of the second unit, Allah granted him his wish by taking away his soul.¹³⁷

Shaykh Kishk died on Friday, in the state of *Wudu'* (a form of purification) while observing Salat (prayer) and above all in the Sujud posture (the most closest position to Allah) as declared by Prophet Muhammad when he said: أقرب ما يكون العبد إلى الله وهو ساجد meaning : the closest state a servant becomes to Allah is when he is in Sujud.¹³⁸ His death at 63¹³⁹ came in the form that Muslims in every part of the world consider to be good ending which Allah gives only to His loved and sincere ones.¹⁴⁰

2.10 Views of Some Scholars about Him

Shaykh Abdul Hamid kishk was a public figure in the field of *Da^cwah* (Call to Allah). He was admired by a lot of people within and outside Egypt; which includes Islamic Scholars. So also, criticism all over from home and abroad was showered on him. Some of which he reacted to, by way of shedding more light on his approach. The following are the testimonies as well as the criticisms by people regarding Shaykh Kishk , most of which are without names:

A prominent Islamic Scholar with International repute; Dr. Yusuf Al-Qaradawi described Shaykh Kishk by saying: “(He was) the eloquent orator who shock the pulpit, frightened the authorities. He is unique in his way with gushing eloquence and sarcastic style which made his sermons attract Egyptian Muslims and spread all over the world”.¹⁴¹

Ustaz Fahmi Huwaidi had this to say about Shaykh Kishk: “I found his audio cassettes everywhere between Tehran and Darka. A set of his audio cassettes were sold in bulk between Beirut and Morocco. When in London, the contents of those recorded cassettes where put in the form of books which are being exhibited. The man,(i.e. Shaykh) then, was not an individual, rather, a phenomenon that deserves study”.¹⁴² while Jilz Kibal described Shaykh Kishk to be “the star of Islamic call.”¹⁴³

Free scholars in our Islamic ‘*Ummah* (nation) in this contemporary time are coming to the lime-line. They carried the flag of propagation. Among them was Imamul Khutaba’(the leader of the orators) and *Faris Al-mimbar Al-Islami* (the hero of the Islamic Pulpit) in his time. Unfortunately, the official media in his country ignored him severely during his life time and after his death.¹⁴⁴

The era as well as the atmosphere, in which Shaykh Kishk gained popularity in his call to Allah with rare courage, could be described as the most difficult time for the contemporary Islamic propagation. Specifically in Egypt, where this era was known as the era of sealing the mouth. But Shaykh Kishk faced the challenges until he was barred from his pulpit in the year 1981.¹⁴⁵

One Mamduh ‘Isma’il wrote to say: “The man Shaykh Kishk turned away from the world completely when it came to him. He refused to travel to the Arab Gulf for worldly gain. Incentive offers came, but the man was decisive about the position he took, for the call to Allah. He had a famous statement that goes: going out of Egypt and leaving *da‘wah*(propagation) is like fleeing the battle field. In spite of his huge responsibility in terms of family, with a humble income from his salary, he was the number one attorney and defendant of Islam and Muslims in Egypt. Though there exist a lot of Islamic organizations, he was a nation. Allah has put his love into the hearts of the people in the east and the west. In his time (in Egypt), there was no satellite at all, and he was not allowed coverage in the media at all. But that notwithstanding, we find youth of today from Indonesia, Malaysia and Russia enjoying his recordings, when they have never seen him at all”.¹⁴⁶

One of Shaykh Kishk’s critics: Muhammad Addisuqi Rushdi expressed his views about Shaykh Kishk when he said: “Shaykh Kishk was the last of the

political *Shuyukh* (Profound Islamic Scholars) who challenged all the Egyptian heads of state. Shaykh Kishk had in him all the characteristics that the Egyptians want.... He is a Shaykh (profound Islamic Scholar), Azhari (Al-Azhar University Graduate) who attacked the heads of state and made mockery of the celebrities and narrated jokes with expertise. He did not read his sermons from a paper coming from the ministry of *Awqaf* (endowment). He was among the few who refused Gulf money”.¹⁴⁷

Rushdi says: “Since his demise people – even those who disagree , which includes me (the critic Rushdi) with his approach and style- are searching for his succession, a popular political Islamic scholar like Shaykh Kishk. Who will not talk about the religion without knowledge and does not deliver bored speeches and will not succumb to the threat of state security officers and will not read the following: "وأطيعوا الله وأطيعوا الرسول وأولي الأمر منكم" which means: “Obey Allah and Obey the Prophet and people of authority among you” he will not read such in the days of demonstrations and elections”. Rushdi continued to express his views by saying: “it is true that most people disagree with him (Kishk) in some of his ideas, and it is true that different Islamic movements such as: Brotherhood Movement, the Salafi¹⁴⁸ movement and the Azhar movement were not in agreement among themselves on his approach. Also, it is true that most people criticized his

severity and intensity coupled with his looking down upon art and artists in many occasions. That notwithstanding, his fans and critics have all agreed that he is ‘Ustazul Khatabah (The Master of Oratory). In spite of him being a religious person with severity in approach, he was against the idea of Religious State¹⁴⁹ which some were calling for. He used to encourage democracy and responsible freedom. Because it is the dream of any individual and any nation regardless of their background in terms of Religion”.¹⁵⁰

Shaykh Kishk has excelled in his fascinating style which addresses the mind and the conscience and shaken the passion and feelings. It captures the heart when he speaks, raises the hair when he talks, causes tears to flow when he admonishes, and it causes laughter when he teases. Shaykh kishk was known of eloquence, mastery of Arabic Language and comprehensive knowledge of its sciences and arts. Likewise his high taste of literature which manifests very clearly in his ability in choosing poems, good delivery, choosing of phrases and giving accurate picture and description.¹⁵¹

Shaykh Kishk was very studious; he read from every field. He used to read Religious Books, International Political Books, Medical Books, and Periodics in news papers and journals. This activity influenced his culture

and knowledge, which manifested in his speeches most especially his sermons.¹⁵²

Among his weaknesses where, weak attention to, and thorough examination of *Rewayat*, (narrations) and leniency in reporting weak *Ahadith*. Severally, he mentions some weak or uncertain *Ahadith* and quotations. Also, he severally narrates popular stories contained in the books of admonishments without verifying the source or authenticity of its relation to the reporter.¹⁵³

He is the man who did not consider his *Khatabah* (sermonization) job as a profession rather a trust and responsibility. Due to that, his Mosque was a school for education, learning and guidance. He has imparted positively on the behavior and character of his congregation. After barring him from his pulpit, he took another dimension of education by way of authorship. He was able to write more than 150 books in different topics of Islam. Just as he was influential in his speeches, he has been influential in his write up.¹⁵⁴

He is one with a strong voice, when he mounts the pulpit, complete coolness and silence engulfs everybody. He was nicknamed the hero of the pulpit. He specialized in the area of criticizing the arties and the politicians. His audio recordings are everywhere. He associated himself during his life time with *Al-Ikhwān al-Muslimūn* (The Muslim Brotherhood)¹⁵⁵

Shaykh Kishk was said to be the only propagator and orator known to have delivered sermon for forty years without committing a single grammatical error in the Arabic Language. He was among the few trusted ones. He delivered about 450 sermons, had more than 2000 audio cassettes and hundreds of books. The rationale behind his successes is as follows:

- 1- Sincerity in his work (Knowledge and Action)
- 2- Truthfulness, Firmness and courage to a large extent.
- 3- Sharp intelligence and mildness
- 4- Personal God-given talent such as : strong memory and eloquence.¹⁵⁶
- 5- Dignity in the hearts of the audience
- 6- Capability of making an impact on the audience
- 7- Effective strong voice.¹⁵⁷

He is unique in his style of speech; be it sermon or lesson. I don't know any one that he was mimicking. Really, he was an independent school. The general outline of his unique style is as follows:

- 1- He starts his sermons with praises to Allah and supplications to His Highness by raising his voice so high, so as to call attention to an important event or news he heard or read.

- 2- He enjoys variation in terms of the substance of a topic under scrutiny, which made his sermons to be educational.
- 3- Comprehensiveness was a major unique style in which he touches different fields under a main topic.
- 4- His humorous nature on the pulpit. in as much as he attaches seriousness to his sermons he creates room for humor to keep the audience intact.¹⁵⁸

Dr. Jabir Qamihah criticized Shaykh's critique of the rulers on the pulpit (in public) by saying: Shaykh Kishk would not hesitate in replying some rulers in public. So as to prevent them at times from ill intentions and oppressions or to make them withdraw a decision. But that was causing for him and others problems. Some of which led to his imprisonment. However, his approach to issues in relation to the rulers and public figures by way of mentioning them in persons, could be said not to be in conformity with that of the *Salaf* (Predecessor) which is advice to public figures and rulers in secrete.¹⁵⁹ But Shaykh Kishk gave a rejoinder to that assertion in one of his audio cassettes entitled: Qissatu Hayati (My Life History) where he said:-

Concerning the issue of mentioning names while enjoining good deeds and forbidding bad deeds, it depends on the personality under scrutiny. For they are of two types: common and special. As

for the common ones one insinuates without mentioning their names. But for the special ones who violate rules and regulations publicly required to be addressed publicly based on the saying of the Prophet Muhammad thus: اذكروا الفاجر بما فيه كي يحذره الناس¹⁶⁰ meaning: “mention the wrong doer for the people to beware of him”. Also, he supported his approach analogically by mentioning one of the critical topics in Hadith Sciences known as: ‘ilmul jarh wat ta’dil (the science of libeling and setting right) in which personalities are studied thoroughly for categorization in terms of being credible or not. So that if a person is found to be a liar, he is categorized as such publicly.

Dr. Muhammad Abdul Mun’im Al-Barri; chairman of Al-Azhar Scholars bloc- had this to say :“Indeed my sadness on Shaykh Kishk cannot be equalized with anything at all. This is because I used to stand in for him whenever he was absent from his *Mimbar* (Pulpit). Indeed my friendship with him continues. I knew him to be a lion among the lions of the truth. He did not take into consideration – in the course of Allah- the blame of a blamer. He used to see himself as a soldier in the battle field. Due to that he refused and rejected all the proposals and offers from everywhere

to leave Egypt. He used to say : Indeed the fleeing of scholars from Egypt during that difficult period was like fleeing from the battle field. For Egypt is the heart of Islamic world, so if the heart dies the whole body dies.¹⁶¹

Shaykh Tajuddeen Al-Hilali, the mufti¹⁶² of Australian continent, made the following testimony the day he was giving his condolences to the family of Shaykh Kishk; where he said: “I spoke with him two days ago on telephone and he said to me: come for me to see you. Who knows, it might be a farewell seeing, and really it was a farewell seeing”. Then he called out by saying:

Is it not time for those who are fighting the word of Allah and the propagation to wake up from slumber? Indeed, our enemy is at the gate. We know Egypt to be so ... eating up her children.¹⁶³

He is an Islamic Propagator, visually impaired. He was nicknamed the hero of the pulpit and the attorney of the Islamic Movement. He was considered one of the popular, if not the popular orators of the 20th Century in the Arab and the Islamic World. He left more than 2000 recorded audio cassettes. He was said to have delivered sermons for the period of 40 years without committing a single grammatical mistake in Arabic Language.¹⁶⁴

Around 1964, he took up the *mimbar* (pulpit) of ‘*Ainul Hayat* Mosque in Cairo as his platform and started to speak vociferously about the social conditions in Egypt and the suppression of the Islamic movement. But this did not stop him from having a distinctly spiritual approach to life. Something which his speeches reflect.¹⁶⁵

In 1966, he was arrested, imprisoned and tortured for two years; and when he was released in 1968, he did not walk out of prison with his head bowed down to the regime, he became even more critical and energetic. Yet, all the time, his discourse was balanced and patient. Though he was arrested and released many times after this, it was over the next 10 years that most of his speeches became so popular that his mosque was extended 3 times to accommodate the congregation.¹⁶⁶

Shaykh Kishk was very well known around the world for his fiery *Jumat khutbah* (Friday Sermon) and his outspoken stance against injustice and oppression in the Muslim world. Cassette recordings of his talks have been circulating throughout the world in Arabic speaking circles, and his knowledge, style and eloquence have driven many to change their lives. It is perhaps the mercy of Allah that he therefore passed away while in *sujood*, on the day of *Jumu'ah*, on the 6th December 1996.¹⁶⁷

His critics suggest that he relied in his reportage on what was being circulated without referring to the principles of *Ahlussunnah*¹⁶⁸ in verification. Example is his defense for the Iranian uprising and his praise for Al-Khumaini, While criticizing Saddam severely for his war against the Persians. Also, his referencing with weak *Ahadith*, even in the issue of worship and creed, was an area they took him on.¹⁶⁹

On Friday 25th Rajab, 1417 corresponding with 6th December, 1996, Shaykh prostrated for Allah in his humble house and prostration kept long until his family felt the call to *Jumat* and then called upon him but he did not respond. Indeed, his pure and striving soul has gone back to its maker. He died in Rajab,¹⁷⁰ on a blessed day which was Friday, at a blessed time which was *Zuhr Adhan*¹⁷¹ time, during the blow of '*Isra*'¹⁷² *wal Mi'raj*¹⁷³ anniversary. He lived the age of the Prophet which is 63; and struggled the struggle of exemplary scholars, and died the death of the pious saints.¹⁷⁴

Notes and References

- 1-A.H. Kishk, *Qissat Ayyami*, (Cairo, Dar Al-Mukhtar Al-Islami, 1986)7
- 2-Inflamation of the eye ; especially of its membranes or external structures.
Dictionary.com
- 3-Kishk... 7
- 4- Kishk...
- 5- Kishk...
- 6- Kishk... 9
- 7- Kishk... 7
- 8- Kishk... 11
- 9-[www.http://forum.sedty.com/t756792.html](http://forum.sedty.com/t756792.html) Internet.Retrieved : 3/2/2014.
- 10- Kishk...51
- 11- Kishk... 52
- 12- Kishk... 53
- 13-Kishk... 54
- 14-Kishk... 56
- 15- [www.http://forum.sedty.com/t756792.html](http://forum.sedty.com/t756792.html), Internet. Retrieved :
3/2/2014
- 16- Kishk... 57
- 17- Kishk... 65
- 18- Kishk... 131

19- Kishk... 166

20-Kishk...168

21- Kishk... 169

22- Kishk... 129

23- Kishk... 221

24- Kishk... 220

25-A.Y. Imam, An Assessment of the Life and some selected works of Shaykh ʿAbdul-Hamid Kishk,(Maiduguri Journal of Arts and Social Sciences, 2009) v.7, no.2.

26-To strive and struggle to achieve a noble course be it mundane or religious

27- www.islamweb.htm, Internet . Retrieved : 1/7/2014

28- The word is derived from *Salafa* which refers to the past. So *Salafiyyah* means going according to the teachings of the past generation , namely: the companions, the following and the followers. Currently, it is used to refer to a group of Sunni Muslims all over the world, who claim to live exactly the life style of the past generation in all their affairs.

29-Going according to the teachings of the Prophet

30- Mysticism in nature by way of making remembrance of Allah (Ad-dhikr) part of its main and daily activities.

31- www.islamweb.htm, internet. Retrieved : 1/7/2014

32- A God conscious and fearing group.

33- www.islamweb.htm, internet. Retrieved : 1/7/2014

34-A.Y. Imam, An Assessment of the Life and some selected works of Shaykh ʿAbdul-Hamid Kishk,(Maiduguri Journal of Arts and Social Sciences, 2009) v.7, no.2.

35- Kishk... 9

36- Kishk...

37- Kishk

38-The grand Imam with authority of given legal opinions as well as rulings on different religious issues.

39- Kishk... 20

40- Kishk... 58

41- They are two among the five daily prayers. *Magrib* : is the fourth daily prayer which starts from the sun set and last up to the disappearance of the twilight. While '*Isha*' : is the fifth daily prayer which starts from the disappearance of the twilight up to the mid night or the appearance of the first *fajr*.

42- Kishk...60

43- Kishk...

44- Kishk...65

45- www.abdulhamidkishk.htm internet. Retrieved : 1/7/2014

46- Kishk... 66

47-Asr: the third and the middle daily prayer which starts from when the shadow of an object is in the same height with the object and continues up to the sun set.

48-Kishk... 60

49- Kishk... 61

50- Kishk...62

51- Kishk... 63

52- Kishk... 75

53- Kishk... 75

54- Kishk... 9

55- Kishk... 10

56- Kishk...

57- A serious disease of the eye that can make (one) blind. (Macmillan English dictionary for Advanced learners. New Edition).

58-Kishk... 11

59- The transparent layer that covers the outside of your eye. (Macmillan English dictionary for Advanced learners. New Edition).

60- Kishk... 12

61- Kishk... 13

62- Kishk... 14

63- Kishk... 17

64- <http://www.forum.sedty.com/t756792.html>, internet.Retrieved :3/2/2014

65- Kishk... 24

66- Kishk... 41

67- Kishk...

68- Kishk... 50-51

69- Kishk... 70

70- Kishk... 75

71- Kishk...

72- Kishk... 80-81

73- Kishk... 109

74- Kishk... 83

75- It is the year known in the Islamic history to be a shocking one on the Prophet due to the death of his two core defenders and supporters in persons of his uncle Abu Talib and his wife Nana Khadijah. But in this context Shaykh Kishk made use of it due to the pain inflicted on the Muslim *Ummah* (nation) with the execution of Sayyid Qutb's sentence to death by hanging.

76- Kishk... 83

77- Kishk... 83-84

78- Albani in *As-Silatus sahihah* no. 2311, Ibn Hibban in his *Sahih, Bab Al-Amri bil ma'ruf wannahyi anil munkar* , no. 277.

79- Kishk... 85

80- According to Oxford Advanced Learners Dictionary (New International Students' Edition; Socialism is a political and economic theory that a country's land, transport, natural resources and chief industries should be owned and controlled by the whole community or by the state ; and that wealth should be equally distributed.

81- Kishk... 85

82- Kishk... 104

83- Kishk... 106

84- Kishk...

85- Kishk... 142

86- Kishk... 210

87- Kishk... 211

88- Kishk... 214

89- Kishk... 215

90- One of the uncles of Prophet Muhammad. A core defender of Islam. A very brave companion who was nicknamed by the Prophet : Asadul –lah (the Lion of Allah). His killing in the battle of ‘Uhud upset the prophet to the extent of making a vow of hash retaliation which Allah disapproved.

91- Kishk... 215

92- Kishk... 223

93- Kishk... 224

94- Kishk... 225

95- Kishk...

96- The second successor to the Prophet who ruled for ten years with justice as his slogan.

97- Kishk... 227

98- *Kaf* and *Nun* are sounds of two of the Arabic alphabets which if put together form a word with command tone: *Kun* which means: be. It is a word Allah uses in executing all his wills.

99- Kishk... 227

100- Kishk...

101- Kishk...

102- Kishk... 228

103- Kishk...

104- Kishk... 229

105- It is a record in the possession of Allah known as *Lawhul- Mahfuz* (Preserved Slate). It is a record that contains every detail of everything since the beginning of the creation up to the end of the world.

106- Kishk... 229

- 107- In this context it is referring to human being himself.
- 108- Kishk... 229
- 109- Kishk... 230
- 110- Kishk...
- 111- Kishk... 231
- 112- Kishk... 232
- 113- Kishk... 233-234
- 114- Kishk... 235
- 115- Kishk...
- 116- Kishk... 236
- 117- Kishk... 237
- 118- Kishk... 237
- 119- The permanent committee for legal opinion and scientific researches has declared that the Hadith has no basis, *La asla laha* , Question 3 from *Fatwa* no. 20023.
- 120- Kishk... 241-242
- 121- Ad-Darimi, *Hadith Mursal, bab man lam yara kitabatal hadith* , no. 495, and Abu Dawud in *Marasil*, no. 454.
- 122- Ahmad, vol. 1, p.387. Addarimi, vol.1, p.115. Albani in *Irwa' al-galilfi takhrij Ahadith manaris sabil* , vol.6, p.34
- 123- Kishk... 245-264
- 124- He has been recognized by the sunnis as the fifth of the pious caliphs due to his approach to issues during his tenure as the Khalifa in the Ummayyad Dynasty.

125- It was a term given to the public safe controlled by the Muslim Leader under the care of a trust worthy person. The money gathered in there were used in promoting the welfare of Muslims. Especially the poor and the needy.

126- see foot note 41

127- Kishk... 265

128- www.khatibuzamanihi.htm, internet. Retrieved : 7/1/2014

129- www.khatibuzamanihi.htm, internet. Retrieved : 7/1/2014

130- www.khatibuzamanihi.htm, internet. Retrieved : 7/1/2014

131- www.khatibuzamanihi.htm, internet. Retrieved : 7/1/2014

132-Kishk... 286

133-A.Y. Imam an assessment of the life and some selected works of Shaykh ʿAbdul-Hamid Kishk, (Maiduguri Journal of Arts and Social Sciences, 2009) v.7, no.2.

134- www.kalamullah.com , internet. Retrieved : 3/2/2014

135- Effort was made to stop Kishk from talking about ʿUmar in his sermons. There he promised to bring in Umar in every sermon he will deliver. He lived by Umar in his sermons. So for him to see the Prophet in his dreams in the company of Umar tells a lot about his sincerity in his task.

136- www.ikhwanwiki.kishk.htm, internet. Retrieved : 30/6/2014

137- www.abdulhamidkishk.htm, internet. Retrieved : 1/7/2014

138 - www.abdulhamidkishk.htm...

139- www.tariqulislam.htm, internet. Retrieved : 23/2/2014

140- www.shaikhkishk.html, internet. Retrieved : 3/2/2014

141- www.khatibzamanihi.htm, internet. Retrieved : 1/7/2014

- 142- www.khatibzamanihi.htm,..
- 143- www.khatibzamanihi.htm,..
- 144- www.khatibzamanihi.htm,..
- 145- www.khatibzamanihi.htm,..
- 146- www.tariqulislam.htm, internet. Retrieved : 23/2/2014
- 147- www.kishk.aakjirshuyukhsiyasah.htm, internet. Retrieved : 3/2/2014
- 148- see foot note number 28
- 149- A state that is dogmatic where particular religious rules and regulations are used in governing that state with no room for coexistence let alone tolerance.
- 150- www.kishk.aakhirshuyukhsiyasah.htm, internet. Retrieved : 3/2/2014
- 151- www.khsaiskhutabishaikhkishk.htm, internet. Retrieved : 3/2/2014
- 152- www.khsaiskhutabishaikhkishk.htm...
- 153- www.khsaiskhutabishaikhkishk.htm...
- 154- www.mutaqalkhutabaa.kishk.htm, internet. Retrieved : 1/7/2014
- 155- www.ash-harkhatibilminbar.htm, internet. Retrieved : 1/7/2014
- 156- www.abdulhamidkishk.htm, internet. Retrieved : 1/7/2014
- 157- www.mutaqalkhutabaa.htm, internet. Retrieved : 1/7/2014
- 158- www.mutaqalkhutabaa.htm...
- 159- www.mutaqalkhutabaa.htm...
- 160- Albani in his book: *Da'if ul jami' wa ziyadatuhu*, no.104, vol 1, p.170.
- 161- www.ikhwanwiki.kishk.htm, internet. Retrieved : 30/6/2014
- 162- see foot note number 38

- 163- www.ikhwanwiki.kishk.htm, internet. Retrieved : 30/6/2014
- 164- www.tarjamatus-shaikh.htm, internet. Retrieved : 1/7/2014
- 165- www.kalamullah.com, internet. Retrieved : 3/2/2014
- 166- www.kalamullah.com,...
- 167- www.kalamullah.com,
- 168- A sect among the Islamic sects existing today. They claim to be practicing the legacy of Prophet Muhammad. Though some go by the teaching of Islam, but majority are mere pretenders based on their uncertainty of their actions.
- 169- www.file:///f.l.multaqalkhutabaa.htm, internet. Retrieved : 7/1/2014
- 170- The seventh of the 12 lunar months in Islamic Calendar. Also, it is one of the four sacred months in the Islamic Calendar. The other three are : Zulqadā , Zulhijjah and Muharram.
- 171- The call to prayer in which the caller notifies the worshipers of the commencement of a particular prayer time like : Zuhr which starts at noon when the sun shifts from the middle of the sky and ends when the shadow of an object in the same height with that object.
- 172- A night journey experienced by the Prophet, which started from Makkah and ended at Qudus (Jerusalem) in the Mosque known as Al-Aqsa' Mosque. The means of travel in this journey was an animal called Burak, which was sent by Allah through Angel Jibril.
- 173- The ascendance of the Prophet through the heavens up to the seventh heaven and beyond , to meet Allah for the assignment of the five daily prayer we are offering today.
- 174- www.khatibuzamanihi.htm, internet. Retrieved : 7/1/2014

CHAPTER THREE

3.0- FEATURES AND CHARACTERISTICS OF *FI RIHABI-T-TAFSIR*

3.1-The Concept of *Tafsir*

Tafsir is a vehicle of written elucidation of the *Qur'anic* material, through which the reader is shown how the Qur'an becomes divested of time and space. The methodological approach of this activity is based on the Qur'an; Prophetic tradition (*Sunnah*) and the views of his companions.¹

The function of *Tafsir* is to expand the Qur'an's recurrent prototypical tenets of faith such as monotheism (*at-Tawhid*) Prophet hood (*an-Nubuwwah*) eschatology (*al-ba'ath*) and reward and punishment (*ath-thawab wal-'iqab*) as well as its textual features such as God's Omnipotence (*Qudrat ullah*) exhortation, the thematic structure of its *surahs* and the conceptual chaining (*attarabut al-mantiqi*) among its constituent *ayat* (verses) and *suwar* (chapters). Most importantly, the function of the literacy activity of *Quranic* exegesis is to achieve spiritual salvation to the reader.²

3.1.1-The Meaning of *Tafsir*

Tafsir linguistically means *Al-Ibayan*; to make clear and *Al-Kashf*; to uncover³. So by implication it means making clear the intent meaning of a word or set of words and uncover the ambiguity of a word. this is supported by the interpretation of *Ibn Abas* to the word *Tafsir* to mean detail explanation in the following verse where Allah says:

ولا يأتونك بمثل إلا جئناك بالحق وأحسن تفسيراً . الفرقان 33

And no example or similitude do they bring, but we reveal to you the truth and the better explanation thereof. Q.25:33

Technically, *Tafsir* is said by *Abu Hayan* to be a science that seeks to bring forth the way the manner *Quranic* text are to be recited making clear the intent as well as the unique and complex injunctions⁴

As a synonym, *Ta'wil* is referred by the *salaf*, (the *sahaba*, the following and the followers of the following) unanimously, as *Tafsir* without any difference. But the latter generation began to differ and for that reason *Ta'wil* was given different interpretation from *Tafsir*.

3.1.2-Meaning of *Ta'wil* literally is:

“*Ar-Ruju^c ilal Asl*” going back to the root. While technically according to the *salaf* it means explaining a statement and making clear what it means.

But the latter generation had it that, it is the act of dissuasion a word (statement) from the preferred meaning to the preferred over based on evidence attached to it.⁵

3.1.3 Dichotomy between *Tafsir* and *Ta'wil*

As it has been mentioned earlier on, *Tafsir* and *Ta'wil* according to the *salaf* are the same and that is making a statement clear, and they claim that is what is referred to in the Prophet's supplication for *Ibn Abass* where he (the prophet) said:

اللهم فقه في الدين وعلمه التأويل

O Allah grant him the understanding of the religion and teach him interpretation

But according to the latter generation the two are not the same in the sense that, *Tafsir*, is whatever is made clear in the book of Allah or the sound tradition (*Sunnah*) due to the clarity of its meaning. While *Ta'wil* is what the scholars deduced from the statements contained in the book of Allah and the sound *Sunnah* of the Prophet. This is why some of the scholars where of the view that, *Tafsir* has to do with report while *Ta'wil* is relatively connected to sound reasoning⁶

Another school of thought would have it that *Tafsir* is the science used in understanding the Book of Allah which was revealed upon His Prophet Muhammad and explaining its meanings and deducing its injunctions as well as wisdoms.⁷

According to *Maturdi*, *Tafsir* is to say with certainty that, the intended meaning of a verse is so, while *Ta'wil* is to prefer one of the possibilities without being certain.⁸

Khazin on the other hand is of the view that, *Tafsir* is based on heard report while *Ta'wil* is based on sound understanding. He went further to explain by given example for each as follows:

e.g. for *Tafsir*, Allah says:

وإن طائفتان من المؤمنين اقاتلتا فأصلحوا بينهما ... الحجرات 9 (الأوس والخزرج)

and if two parties or groups among the believers
fall to fighting... (Aws and Khazraj) Q.49:9

e.g. for *Ta'wil*. Allah says:

انفروا خفافا وثقالا... التوبة 41

March forth whether you are light or heavy. Q9:41

Diverse meanings were given to the words *Khifafan wa Thiqalan* to be: youth and aged, poor and rich, single and married, sound and sick, active and non-active. According to *khazin* all the above mentioned are possible and

acceptable. He asserted further by saying, there is no harm in using any thing that goes in line with principles and does not contradict the intellect.⁹

Az-Zarkashi in his *Alburhan* asserted that, based on customary usage, *Tafsir* and *Ta'wil* are one, but goes on to prefer the contrary view of the two (*Tafsir* and *Ta'wil*) being different from one another.

Ar-Ragib argues that *Tafsir* is more general than *Ta'wil*, and (*Tafsir*) is used mostly on words while *Ta'wil* in most cases is used on abstracts.¹⁰

Ath-tha^c labi is of the view that, *Ta'wil* is given information about the reality of the intended meaning while *Tafsir* is information about the apparent meaning. He gave an example to buttress his assertion by using a verse from the Glorious Qur'an where Allah says:

إن ربك لبالمرصاد. فجر 14

Verily, your Lord is Ever Watchful. Q.89:14

He says the *Tafsir* of *Al-Mirsad* is that the word is from *Arrasd* which implies surveillance. While *Ta'wil* of the word is about warning against negligence of the commands of Allah and forgetting about them and then preparing to meet Allah.¹¹

3.1.4-Evolution and Development of *Tafsir*

A number of *Quranic* Exegesis have come into existence in different languages of the world since the revelation of the Book more than fourteen centuries ago.¹²

When the Qur'an was being revealed to Prophet Muhammad, he took it as part of the totality of his mission not only to preserve it but also to convey it to the people. In the process, the *Sahaba* who could not understand one portion or the other would ask him questions relating to the meaning, interpretations as well as the different aspects of the injunctions contained in it.¹³

The first to have initiated the *Tafsir* is Prophet Muhammad. He explained to his *Sahaba* (companions) some portions of the Qur'an that were ambiguous to them due to their pressing need of it. During the Prophet's life time, he was the one and only reference who had the capability to explain ambiguities in the Qur'an.¹⁴

Then the era of the *Sahaba* came in which several exegetes were found among the *Sahaba* such as *Ibn Abass*, *Ibn Mas'ud* and the likes of them: for them not to fall short in this noble work, they approached it in three fundamental stages which are as follows:

a-Using the Qur'an in the interpretation of the Qur'an

b-Using the *Sunnah* of Prophet in the interpretation of the Qur'an

c-Using Jurisprudential opinion and deduction based on pure Arabic Language to interpret the Qur'an.¹⁵

The era of the successors (*Tabi'un*) set in where they reported largely from the *Sahaba*, their individual legal opinions and compiled them side by side with the *Hadith*.¹⁶

Then the era of compilation came to bare towards the tail end of first century and the beginning of the second century where the Umayyad *Khalifah* Umar bin Abdul Aziz ordered for the separation of *Hadith* from *Tafsir*. The status quo remained so until the era of active compilation of *Tafsir*, in the third century and after wards. Scholars made a special provision of chapters for *Tafsir* (*Kitab At-Tafsir*) Book of *Tafsir*, in which *Tafsir* is mentioned at random, in other words not in order.

Then emerged Ibn Jarir At-Tabari who put together what was written before him in his book *Jami'ul bayan 'An Ta'wilAl-Qur'an*. Among the scholars of *tafsir* in this era were, Mujahid bin Jabr, Sa'id bin Jubair, Muqatil bun Sulaiman, Yahya bun Salam and many more.¹⁷

3.1.5-Better Approach to *Tafsir*

A combination of *Riwayah* and *Dirayah* i.e. sound report and sound reasoning together the heritage of the predecessors with the knowledge of the successors, without doubt is the appropriate method to approach the *Tafsir*, for *Tafsir Bil-Ma'thur* (transmission), together with sound deduction, wide knowledge, ability to make preference is the best way to consider, in approaching *Tafsir*, and it is the way most of the exegetes have taken.¹⁸ The academic approach is as follows:

3.1.6-Interpreting Qur'an with Qur'an:

This is where the exegete scrutinizes verses of the Qur'an and putting together verses of the same topic and making comparison in them with one another, for a verse might be epitomized in one portion and elucidated in another portion, summarized in one place and detailed in another. The exegetes then use the elucidated to explain the epitomized, and the detailed to make the summarized clear. An example of the use of this approach was demonstrated during the epoch of the *Rasul* when a verse in *Surat Luqman* was used to explain another verse in *Suratal-An'am*. Bukhari in chapter of *Al-Ambiyaa*' and Muslim in chapter of *Iman*, reported that, when this verse : ((الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ)) meaning : (It is those who believe and confuse not their believe with *zulm* (wrong) for them (only) there is security and they are the guided), Q6: 82, was revealed, it was

difficult for the *Sahaba* to bear, so they said to the Prophet: who among us does not wrong himself ?, then the Prophet said: didn't you hear what the righteous servant (Prophet Lukman) said: (يا بني لا تشرك بالله إن الشرك لظلم عظيم) meaning : (O my son! join not in worship others with Allah. Verily, joining others in worship with Allah is a great *zulm*(wrong) indeed). Q:31:13

3.1.7-Interpreting Qur'an with the *Hadith*:

If no verse is found in the Qur'an to explain a particular given verse, then the interpretation is searched for from the sound *sunnah* of the Prophet by virtue of his assignment as an elucidator of revealed verses for the generality of the *Ummah*. Through this, is that, the *Sunnah* explains the Qur'an. The Prophet is reported to have said: "لا يحل مال امرئ مسلم إلا بطيب نفس منه" meaning: a Muslim's money is not lawful-to be used-except with his consent. This Hadith explains the verse: "لا تأكلوا أموالكم بينكم بالباطل..." meaning: Do not consume your wealth amongst you wrongly...Q2:188.

3.1.8-Going back to the sayings of the *Sahaba*.

The *Sahaba* lived with the Prophet and had experienced revelation indirectly, for that reason they knew more about the Qur'an and understood the essence of its revelation, because as the immediate audience of the Qur'an, they have first-hand information about *Tafsir*. They therefore

become a very important source of *Tafsir*. Abubakr a *Sahabi* (companion of the Prophet) was asked about *Kalalah* a word in a verse of inheritance, then he said: am going to express my opinion on it, if I get it right then it is from Allah, otherwise it is from me and the satan, indeed *Kalalah* means one without parents nor children.

3.1.9-Going back to the sayings of the *Tabi'un*:

An exegete goes back to the sayings of the followers of the *Sahaba*, if they seemed to have agreed on an issue, and can be relied upon when it comes to *Tafsir* or their personal opinion if it has in it another dimension that could be looked into. Mujahid, in the following verse “و لقد علمتم الذين اعتدوا منكم في السبت” and “فقتلناهم كونوا قرودا...” meaning: indeed, you know amongst you those who transgress the issue of Sabat, and We said to them: be monkeys... is of the view that, their hearts were sealed but their persons were not turned in to monkeys. To him it was a mere similitude.

3.1.10-Embracing Arabic Language

Because the Qur'an was revealed in Arabic Language,¹⁹ it is imperative that one should have working knowledge of Arabic to be able to interpret the Qur'an with minimum or no error. Ibn Abass was asked about Al-Wasilah in

the verse; "وابتغوا إليه الوسيلة..." he said Al-Wasilah means need. Then he buttressed his point with a line of poetry that says:

"إن الرجال لهم إليك وسيلة ** إن يأخذوك تكحلي و تخضبي"

Indeed men have desire in (need) you
When they come for you adorn yourself

Az-Zarkashi in his *Alburhan* while elaborating on the sound approach in *tafsir*, did not make mention of reference to the *Tabi'un* and Arabic Language, rather he stood by saying: if nothing is found from the sayings of the *sahaba*, then thought and deduction are referred to.²⁰ It is obvious that any person that has the ability to make deduction from the Qur'anic text is assumed to be versed in Arabic Language, by which he thinks deeply in the process of making any deduction. So automatically, the reason, in other words intellect becomes the subject matter. The question that comes is that; what is the position of this type of *Tafsir* as far as the science of *Tafsir* is concerned? In the following lines effort will be made to put up some views

Of some scholars.

3.1.11-Interpreting Qur'an with one's Opinion

This type of *Tafsir* is known in another word as *Tafsir bil'Ijtihad* (with independent opinion) *Tafsir bid-Dirayah* (with understanding) and *Tafsir bil'Aql* (with reason).²¹ Because we live in a dynamic world where things

continue to change. Persistently it is imperative to use *‘aql* in interpretation of the Qur’an, provided it does not contradict the teachings of Islam.

The use of the intellect, absolutely, is unacceptable, likewise defamation of it. Rather it is mandatory to strike balance between praise and defamation. For over praising the intellect takes away from it the light that guides it, so also defaming it denies it its right which is the ability to figure out.²²

Reason was defined by the author of *Al-Qamus* to be: a spiritual light by which the heart is able to figure out the necessary and theoretical sciences. But technically it is defined to mean an instinct put in mankind by Allah which develops according to the development of knowledge in one.²³

This type of *Tafsir* evolved in the early days of Islam whereby the *Sahaba* adopted this approach to *Tafsir* of whatever verse they could not lay their hands on its interpretation from the Qur’an or *Sunnah* of the Prophet. The same thing applies to the *Tabi‘un*. The status quo remained so, where by Arabic Language as well as Islamic legislation were used in this approach, until the advent of some deviant sects who took advantage of this approach to *Tafsir* to interpret some verses of the Qur’an in their favour, without considering neither the *shar‘* (legislation) nor the sound Arabic. Rather they used mere reason and desire.²⁴ This is what prompted the curiosity of

scholars to raise the question whether it is right or wrong to approach the *Tafsir* by depending on one's intellect.

Some among the scholars permitted it based on the verse that says:

أَفَلَا يَتَّبِعُونَ الْقُرْآنَ... النساء 82

Do not then consider the Qur'an carefully... Q.4:82

While others denied based on the verse that says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ... الاسراء 36

And follow not that of which you have no knowledge... Q.17:36

But *Ar-Rumi* is of the opinion that, preferably, there is the *Tafsir bir-Ra'yi* that is right, and there is the one that is wrong. He went on to explain by saying if it is done with laudable reasoning then it is permissible and the evidence of the protagonists will fit in here. But if it is done with objectionable reasoning then it is rejected and the evidence of the antagonist will also fit in here.²⁵

Ar-Rumi argues in his book *Khasa'is Al'Qur'an* that Allah the Almighty has put the cure-in the real sense of the word- in the Qur'an, and then guided the Prophet to the sound way of deducing it and figuring it out. Without the approach given to the Prophet, the cure will not be reached. This approach requires using the brain in relation to the *shar'c* (Islamic legislation) so as to make any *Tafsir* that comes out of this approach permissible.²⁶

In the Qur'an and *Sunnah*, statement based on ignorance devoid of evidence, has been vilified. Because it is unacceptable. In the Qur'an for instance; Allah says:

ولا تقف ما ليس لك به علم ... الاسراء 36

And follow not that of which you have no knowledge... Q.17:36

... وأن تقولوا على الله ما لا تعلمون . البقرة 169

...and that you should say against Allah what you know not.
Q.2:169

Then in the *Hadith*, the Prophet said:

من قال في القرآن برأيه فليتبوأ مقعده من النار²⁷

Whoever interprets Qur'an with his view, should prepare his abode in the Hellfire.

Even if the exegete got it right by using his own view in the interpretation of the Qur'an, he is still vilified²⁸, and this can be found clearly in *Hadith* reported by *Tirmizi* that the Prophet is reported to have said:

من تكلم في القرآن برأيه فأصاب فقد أخطأ²⁹

Whoever interprets Qur'an with his own view and got it right, is wrong.

3.1.12-Types of Exegesis

Muslims all over the world paid deep attention to the Qur'an to the extent of applying their field of expertise in it which led to the diversity of exegesis and the objective behind it. A language expert makes language to over

shadow his exegesis. A jurist exegesis inclines to jurisprudential analysis and so on and so forth.³⁰

In the following lines the various methods adopted by the exegetes, will be outlined with a very brief explanation to each method.

3.1.13-Exegesis by *Riwayah* (Narration) Method

This is the reference to Qur'an and *Sunnah* in interpreting the Qur'an, as was done by the *Sahaba*, (the following) and the *Tabi'un* (the followers of the Sahabah). Among the books in this category is: *Jami' ul bayan 'an ta'wil ayi Al-Qur'an*. Written by *Ibn Jarir Attabari*³¹

3.1.14-Jurisprudential Exegesis Method:

This method has to do with deduction of jurisprudential injunctions pertaining to the verses of the Qur'an as well as the *sunnah* of the Prophet.³²

Among the books written in this regard is: *Al-Jami' Li Ahkam Al-Qur'an* by Abu Abdullah *Al-Qurtubi*.³³

3.1.15-Scientific Exegesis Method

In this method of *Tafsir*, the *Mufassir* (exegete), directs his focus to the established scientific facts that are certain, when dealing with *Qur'anic* texts.³⁴

*Fakhr Ar-Razi's*³⁵ book “*At-Tafsir Al-kabir*” is one of the books written in relation to this method.

3.1.16-Social Exegesis Method

This method seeks to make use of the Qur'an as a vehicle in tackling social problems confronting the *Ummah*. Problems ranging from *Aqidah* (creed) through *Ibadat* (worship) to *Mu'amalat* (dealings and relationships).³⁶

Among the most important books written in this perspective is; *Fi Zilal Al-Qur'an* by Sayyid Qutb,³⁷ and *Tafsir al-Manar* by a coterie of scholars.

3.1.17-Illustrative Exegesis Method

This approach has to do with studying the *Quranic* text in relation to its complex meaning by way of using literature sciences like *Annahwu wa Albalaga* (Syntax and Rhetoric).³⁸

Among the books written on this category of *Tafsir* is:

At-TafsirAlbayani LilQur'an Al-karim by Dr. A'isha Abdul Rahman, popularly known as Bintu Shati'.

3.1.18-Literary Appreciation Method

The issue of appreciating the Qur'an is a psychological motion and self-effect that one has no power to reject it or deny it. Rather the effect at all cost appears clear in the emotion as well as coolness of the listener whether he likes it or not. He might be able to describe his feeling and he might not be able to do so. One might be filled with emotions beyond expression.³⁹

To buttress the aforementioned accession, bellow is what the man of expressions Sayyid Qutb said; who confessed openly to the lack of ability to express and put exactly what he feels in words. He says in his famous book

Fi Zilal Al-Qur'an

إن إبقاء هذا القرآن المباشر في حسي محال أن أترجمه في ألفاظي وتعبيراتي ومن ثم أحس دائما بالفجوة الهائلة بين ما أستشعره منه وما أترجمه للناس في هذا الضلال.⁴⁰

Indeed the rhythm of this Qur'an that goes into my emotion, I find it impossible to translate it in my words and expressions and for that reason I always have the feeling of a wide gap between what I feel out of it and what I translate for people in this *Zilal* (i.e. *FiZilal Al-Qur'an*).

Abdul-Rauf in his book, "schools of *Qur'anic* Exegesis" made mention of two additional types of *Tafsir* as follows:

3.1.19-Word-form Exegesis

This categories of *Quranic* exegesis deals with the orthographic shape of the word and account for the semantically and syntactically ambiguous words, authentic verses unauthentic modes of reading of a given word, morphological and grammatical aspects of a word, as well as the linguistic aspects of the constituent words of a given verse.⁴¹

3.1.20-Semantic Exegesis

This type of *Quranic* exegesis is based on the three disciplines as follows :

- (a) Belief, that is referred to as *U'sulud-deen* (sources of religion)
- (b) Islamic jurisprudence that deals with the discovery of Islamic legal rulings
- (c) Arabic rhetoric that deals with the semantically oriented word order (*ilmu Alma'ani*) and figures of speech (*ilmu Albayan*)⁴²

3.2-History of *Fi Rahabi-t-Tafsir*

Fi Rihabi-t-Tafsir is a nine(9) volume book of *Tafsir* Al Qur'an (Qur'anic Exegesis) written by an Egyptian renowned Islamic propagator by name

Shaykh Abdul Hamid Kishk. We shall be looking at the cause that led to this noble work. But before doing that, the title of the book “*Fi Rahabi-t-Tafsir*” which means: in the open space, open square, courtyard of *Tafsir* ought to be examined. Muslims were very passionate about the book of Allah, the glorious Qur’an to the extent that they delve into it from different angles. In other words, from different perspectives. Every expert in a particular field, be it spiritual, physical, mental, social, scientific and so on, finds what quenches his quest from it (Qur’an). So for Shaykh Kishk to have chosen this nomenclature for his book of *Tafsir*, suggest to one, how rich the book will be. He elaborated issues to the understanding of his reader. Because the sole objective for engaging in that noble work was *Ad-Da’wah ilallah* (Call to Allah).

3.3-The Beginning of *Fi Rahabi-t-Tafsir*:

Shaykh Abdul Hamid Kishk was known worldwide to be an Islamic propagator who chose to live very close to the mosque for the Muslim *Ummah* (Community) than to rise high at the expense of others. He started mounting the pulpit to deliver Friday sermon at the age of 12 . He memorized the Qur’an before the age of 10. He was appointed Imam and *Khatib* (Orator) officially in the year 1961 and was barred from the pulpit also officially , in the year 1981.⁴³ In 20 years of his carrier as a

Da'iyah(Propagator), he faced numerous challenges, the worse of which was barring him from the pulpit, in other words preventing him from meeting with his audience be it on Fridays or any other day. Because apart from *Jumat* sermon, he had daily lessons he delivered in his mosque.

Unfortunately, or strategically, Sheykh Kishk did not mention in the preamble of his valuable book, the cause that led to his going full time in *Tafsir*. He rather alluded in the beginning, to the goal of his *Tafsir* which is showing the way out to success by mentioning the dialogue between Ali and the Prophet⁴⁴.

Even though, he made mentioned of the genesis of the *Tafsir* in his autobiography and one of his audio tapes about his life history(*Qissatu Hayati*) which the writer listened to. One of his fans by name Ahmed Yahya wrote a short preamble to the book *Fi Rihabi-t-Tafsir* in which he (Ahmad Yahya) mentioned the genesis of *Fi Rihabi-t-Tafsir*. as follows in summary:

“The Islamic propagator Shaykh Abdul Hamid Kishk continued for so many years interacting with his fans among the Muslims from his pulpit he nicknamed; *Madrasatu* Muhammad (the school of Muhammad i.e. Prophet Muhammad) in the Friday sermons and his lesson as well as fatwa (legal opinion) on Islamic matters which occupied the whole days of the week”.⁴⁵

Subsequently, his sessions became popular to the extent that Muslims from Cairo and its environs were attracted to it. Visitors came to him from different parts of Islamic world. On Fridays his mosque and its surroundings were filled with worshipers. Immediately after the *Khutbah* (sermon) as well as follow up lessons, people rush to grasp their copy of audio tape for the woman at home and the Muslim outside to listen to it ⁴⁶

In September 1981 Shaykh was barred from his pulpit and was denied interaction with his fans be it for lesson or giving fatwa on Islamic matters. But the harm turned into benefit which corroborated the word of Allah and the saying of Prophet Muhammad. As for the word of Allah, it goes as follows:

... فعسى أن تكرهوا شيئا ويجعل الله فيه خيرا كثيرا. النساء 19

...It may be that you dislike a thing and Allah brings through it a great deal of good. Q4:19

And for the saying of prophet Muhammad, it also stated that:

عجبا لأمر المؤمن إن أمره كله له خير إن أصابه خير شكر فكان خيرا له وإن أصابه شر صبر فكان خيرا له.⁴⁷

Wonderful is it, the affairs of the *Mu'min* (Believer) indeed all his affairs are good for him. When goodness befalls him he shows appreciation then it turns to be good for him and when evil befalls him he exercised patience then it turns to be good for him.

Shaykh Kishk devoted himself to the interpretation of the book of Allah, day in day out using simple straight forward phrases to address the Muslim of today. Shaykh dedicated himself to this work in his house turning down all offers of travel and migration, no matter the severity of appeal and allurement.⁴⁸

As at the time Ahmad Yahya was writing this piece , Shaykh was yet to complete his *Tafsir*. So he (Yahya) said:

وعهد إلينا الشيخ بما انتهى منه طالبا منا أن نقدمه إلى المسلمين في كل مكان كما قدمنا من قبل مكتبته التي انتشرت في كل مكان.. وسخر الله لنشرها, حتى الكفار يزورون طبعاتها ويصلون بها إلى ما لم نصل إليه من بقاء الأرض قاصدين لعاعات الدنيا التي ما قصدناها.⁴⁹

...And Shaykh entrusted us with what he has completed, seeking from us to make it reach Muslims everywhere as we did before to his library (Audio tape) which spread all over the place.. And Allah made the publishing very easy so that even the non-Muslims plagiarizing it and taking it to places we have not reached with the intention of making money which we did not aim at.

3.4- Characteristics of *Fi Rihabi-t-Tafsir*:

3.4.1-The Approach of *Fi Rihabi-t-Tafsir*:

Shaykh Abdul Hamid Kishk begins all the chapters with the exception of *Al-Fatihah* (chapter one) with a very short introduction in which he mentions whether or not a *surah* (Chapter) is *Makki* (Revealed in *Makkah*) or *Madani* (revealed in *Madinah*) thereafter he mentions the numbers of verses , words and at times letters that a given chapter has. When a chapter has multiple

names, he mentions them, explains their meaning and the reason for which the chapter was given that name. for *Surah Al-Fatihah*, he only mentioned its names and its virtue , then he went into explaining the chapter.

In the process of introduction, if a *Surah* has a unique virtue attached to it which the Prophet was reported to have said, he states it through the *Hadith* reported from the Prophet. At times, he mentions the cause for revelation of a whole chapter , or a set of verses or a particular verse.⁵⁰

After the short preamble to almost all the chapters, Shaykh kishk adopted An approach that can be termed as part of the characteristics of *Fi Rihabi-t-Tafsir*. In the following lines we are going to examine about five (5) features to see whether or not they have been dealt with in all the chapters.

The five features are as follows:

- a- Objectives of the Chapter
- b- Comparables of the Chapter
- c- Link between one chapter and the previous one
- d- Lexicological approach
- e- Exegesis

3.4.2-Objectives of the chapter (Surah):

Our Author in this aspect highlights the intent and what a given chapter is all about. He segments issues his reader should expect in a given *surah* (chapter) for eg. In the objectives of *Surat Al-Baqara* (Chapter of the Cow) he summarized the whole issue by saying , the chapter consist of more of the injunctions of *Shariah* (Islamic way of life) which Muslims are in need of in their social life. be it in *Aqeeda* (Faith) and *Ibadat* (worship) and *Mu^camalat* (dealings) and *Akhlaq* (ethics) and issues of marriage , divorce, waiting period and so on .⁵¹

This characteristic aspect of *Fi Rihabi-t-Tafsir* is mentioned for all the chapters in the glorious Quran with the exception of chapter one (*Al-Fatihah*) which has one of its names as '*UmmulKitab* (mother of the book i.e. the Qur'an) if we try to find out why this chapter is left out, we may assume that, it is due to the fact that chapter one is a summary of the remaining 113 chapters in terms of Content and for that matter their objectives are its objective.

3.4.3-Comparables of the chapter (Surah):

Verses that look alike⁵² in terms of their wordings and arrangement with some slight differences, are known as *Mutashabihat*.⁵³ eg: The warning directed to the people of Prophet Salih against causing any harm to the

camel which was used as a trial on them due to their disobedience to Allah and His messenger. In Suratul- A'raf 73, Allah says: وَلَا تَمْسُوْهَا بِسُوْءٍ فَيَأْخُذَكُمْ عَذَابُ الْاِعراف : 73

He says in Hud :64 هود : وَلَا تَمْسُوْهَا بِسُوْءٍ فَيَأْخُذَكُمْ عَذَابُ قَرِيْبٍ.

And in Shu'ara' He says : 156 الشعراء : وَلَا تَمْسُوْهَا بِسُوْءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيْمٍ.

This feature is one of the vital instruments that make memorization as well as exegesis aspects of the Quran very interesting.

This characteristic aspect of *Fi Rihabi-t-Tafsir* is not mentioned in the following chapters numbering 18: 1-*Al-fatihah* (the opening),2-*Al-Baqarah*(the cow,) 3-*Ala 'Imran* (people of Imran), 4-*Annisa'* (the women),5-*Al-Ma'ida* (the table with food on it),6-*Arrum* (The Romans),7-*Al-'insan* (The man),8-*Ash-shams* (the sun),9-*Al-alaq* (The Clot),10-*Al-Qadar* (The Decree),11- *Al-Bayyinah* (the clear evidence),12-*Azzalzal* (The Earthquake),13- *Al-Humazah* (The Slanderer),14- *Al-fil* (The Elephant),15- *Al-Ma'un* (The Small kindness),16- *Al-Kawthar* (A river in Paradise),17-*An-Nasr* (The help),18-*An-Nas* (Mankind).⁵⁴

As to why *Mutashabihat* has not been applied on the above mentioned chapters, one will assume that the author did not find comparables that needs analysis as in the case of others.

3.4.4-Link between one chapter and the previous one (*Munasabah*).

As the sub Heading depicts, *munasabah* is about a meeting point. Here the author tries to compare the message of a chapter with that of the previous one so as to figure out the meeting point that shows clearly the link between the two chapters. eg: (*Suratul Anfal and At-Tawbah*), *Suratul Anfal* made mention of *Mushrikun* preventing people from reaching out to *Baitul-Haram* (The sacred house) where Allah says: وَمَالَهُمْ إِلَّا يَعْذِبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائِهِ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ. (الأنفال : 34) And in *Tawbah* Allah says: مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ. (التوبة : 17) This aspects of *Fi Rihabi-t-Tafsir* in terms of Characteristics is also not mention for Thirteen (13) chapters namely; 1- *Al- Fatihah* (The opening), 2- *Al-‘Araf* (The heights), 3- *Al- Anfal* (The Spoils of war), 4- *Hud* (Prophet Hud), 5 – *yusuf* (Prophet Joseph), 6- *Annahl* (The bees), 7- *Saba’* (Sheba), 8- *Al- Munafiqun* (The Hypocrites), 9- *Al –Jin* (The jinn), 10- *Al- Muzzammil* (The one Wrapped in Garments), 11- *Al- Muddathir* (The one -enveloped), 12- *Al- ‘Ikhlas* (The Purity), 13- *An-Nas* (Mankind)⁵⁵

Here too when one seeks to know why he has not mentioned *Munasabat* for the aforementioned Chapters, the response will be in assumption form in

relation to all the chapters with the exception of chapter one , where one can categorically state that, it is because there is no chapter before it.

3.4.5-Lexicological⁵⁶ approach (*Mufradat*):

Making clear some key words in a given chapter, a passage or a set of verses has been a custom with the exegetes. eg: the word (البراءة) Shaykh explains it by saying: "من برئ من الدين: إذا أسقط عنه. ومن الذنب ونحوه إذا تركه وتباعد عنه."

So no wonder our author in his book under study elaborated more on that, which made this aspect to be a feature among the features of his book *Fi Rihabi-t-Tafsir*. He explained the key words or presumable difficult words not only in the beginning but also in the process. Wherever he intends to tackle a set of verses, he first and foremost explains the important words based on his assertion. As for the beginning of chapters , he left out only two (2) chapters without giving the meaning of some words in a given set of verses in the beginning of those two chapters which are : 1-Al-Fatihah(The Opening) and 2- *Luqman (Luqman)*⁵⁷

But in the course of dealing with the verses of the chapter, set by set , we find him applying that approach of giving the meaning of some chosen words, before the subsequent approaches and that has to do with *Surat Luqman* (Chapter 31). As for chapter one neither was the approach applied

in the beginning nor in the course of interpreting the chapter, and the reason might be that , it is familiar and popular to many.

3.4.6-Exegesis (*Tafsir*)

All the one hundred and fourteen chapters in the Glorious *Qu'ran* have had their fair share of *Tafsir* , for that was the main purpose for writing the book as far as the features are concerned. The approach Shaykh Kishk took in this feature is as follows:

He divides verses of a given chapter into excerpts, then gives each excerpt a heading that explains what the section is all about.⁵⁸ Then , he starts a paragraph with a sub- heading; *Ma'ani Al-Mufradat* (Lexicology) in which he explains meanings of some Strange words in the excerpt.

Then he follows up with a paragraph having the caption ; *Al Munasabah wa 'iJmali Al- Ma'na* (the linkage and synoptic meaning) where he draws the link between an excerpt and the previous one and gives a brief comprehensive meaning in a clear terms.

Then the next paragraph with the sub –heading;*At-Tafsir* (exegesis) follows. Here he discusses briefly the verses in a given excerpt.⁵⁹ Most of the time, he swings one, from narration to narration without confusing them by mixing up issues and taking away their concentration. He normally relates from

Prophet Muhammad and most of these traditions are found in the body of the work, which are scrutinized in terms of status at the footnote of the book. He relates also a lot from the *Sahaba* (Companions of Prophet Muhammad) and the *tabi'un* (the followers of the *Sahaba*). But mostly, he neither gives references to those narrations nor scrutinize their status. He just mentions the name of the person involve. Also he relates a lot from the *Salaf* (the predecessors) even though he does not refer to any source whether in the body of the work or in the foot note. His relations went beyond the aforementioned to cover contemporary scholars and even the *orientalists* to whom he gives rejoinders using information from Islamic scholars.⁶⁰

In the process of *Tafsir*, he may stop and bring out a topic on an issue that the verses talked about. He does that either to high light the significance and the importance of a given issue or to state the position of Islam on a particular issue that is rampant in the society.⁶¹

Even though the book was written with expertise, the ordinary reader has been taken in to consideration. Whereby who ever goes in to it will find one or two things beneficial to him or her. For the sole purpose of the book is *Ad-Da'watu 'Ilallah* (call to Allah).

3.5-The Use of Arabic Poem for Elaboration:

Arabic poetry is known to be a very powerful tool with which information is conveyed long before the inception of Islam. When Islam came to bare, it retained it after sanitizing it, so it continued up to this contemporary era. Preachers, apart from the Qur'an and the *sunnah*, use it a lot to buttress some of their points, they share with their audience which our author is not an exception, rather he could be termed as the champion in that aspect. His audio tapes are evident to that effect.

Shaykh Kishk went into *tafsir* with the sole aim of using Qur'an to call to Islam. So it is not surprising to find his *Fi Rihabi-t-Tafsir* full of *Abyat* (lines of poems). It is very rare to open two or three pages without seeing one or more lines of poems, buttressing one point or another, an example to that effect is as follows:

In Qur'an chapter 94, Allah the Almighty ask the prophet a rhetoric question from verse number one (1) to four (4), the verse number four which is our focal point says: *ورفعنا لك ذكرك* i.e. "And have we not raise high your fame?"⁶². *Shaykh Kishk* in explaining the verse made mention of what some prominent exegetes like: Qatada and Mujahid said; that Allah has raised prophet's fame in this world and the hereafter so that no one mentions Allah

except that he or she adds the Prophet to it.⁶³ So to buttress this point, he brought in three (3) lines of poem said by Hassan bun Thabit one of the poets of prophet Muhammad. The lines go as follows:

أغر عليه للنبوّة خاتم *** من الله مشهود يلوح ويشهد
وضم الإله اسم النبي إلى اسمه *** إذا قال قي الخمس المؤذن أشهد
وشق له من اسمه ليجله *** فذو العرش محمود وهذا محمد

A seal of prophet hood is clearly put on him

The seal which shines and testifies, has been attested to, from Allah.

Allah added the name of the prophet to His name

whenever the caller calls to prayer by saying: I bear witness.

Allah derived from His name (a name) for the prophet so as to honor him

And so the owner of the throne is Mahmud (praiseworthy) and this is Muhammad (praised)⁶⁴.

3.6-Qur'anic Intertextuality:

In our earlier submission we made mention the view of scholars pertaining to using Qur'an to interpret Qur'an, and that, it is the best practice to be adopted provided it is available.⁶⁵ Shaykh Kishk in his *Fi Rihabi-t-Tafsir* adopted that approach by putting together in various places verse that have similar wordings or give similar information. He does that to add value to

the particular verse understudy. For example in *Surat Ash-shura* ' (Qur'an 42:40) where Allah says:

وجزاء سيئة سيئة مثلها ... الشورى 40

The recompense for an evil is an evil like thereof... (Q43:40)

Shaykh Kishk followed the foot step of *Ibn khathir* (the exegete) by saying:

“Ibn Khathir said: Allah’s saying: (الشورى 40...وجزاء سيئة سيئة مثلها) The

recompense for an evil is an evil like thereof... (Q43:40) is like His saying:

(البقرة 194...فمن اعتدى عليكم فاعتدوا عليه بمثل ما اعتدى عليكم) Then whoever

transgresses the prohibition against you, you transgress likewise against

him(Q2:194) and His saying: (النحل 126) (وإن عاقبتم فعاقبوا بمثل ما عوقبتم به... النحل 126)

And if you punish, then punish them with the like of that with which you

where afflicted...(Q16:126) and His saying (المائدة 45والجروح قصاص فمن تصدق)

(به فهو كفارة له...) and wounds equal for equal, but if anyone remits the

retaliation by way of charity...(Q5:45)⁶⁶”

if one examines the above mentioned portions of different verses, one finds

out that they differ in wording but agree in message which has to do with

retaliation in the Islamic context. The impart this approach seeks to do is to

make Muslims be aware of their right and stand by it without transgression.

3.7.0-Fi Rihabi-t-Tasir and Isra'iliyyat:

3.7.1-Difinition of Isra'iliyyat?

Isra'iliyyat are information reported by the *Sahabah* from the *Ahlul Kitab* (Jews and Christians) in order to make clear certain ambiguities in the Qur'an or to shed more light on what Qur'an has mentioned in brief that relates to the past nations up to the time of the *Ahlul Kitab* (the people of the book) Jews and Christians.⁶⁷

Even though the word *Isra'iliyyat* connotes the Jews, it refers to both the Jews, and the Christians. But the word was used based on majority. For majority of information is gotten from the Jews due to certain factors, such as: large population, recognition, mingling with Muslims since the inception of Islam.⁶⁸

Isra'iliyyat found its way into the Qur'an since the era of *Sahabah* and that was due to some agreement by the Qur'an with the *Tawrat* (Torah) and *Injil* (Gospel) in the narration of some issues made brief in the Qur'an and elaborated in the *At-Tawrah* and *Al-Injil* (Torah and Gospel)⁶⁹

The *Sahabah* (companions) did that, based on the green light given to them by the Prophet when he said:

لا تصدقوا أهل الكتاب ولا تكذبوهم وقلوا آمنا بالله وما أنزل إلينا...⁷⁰

Do not believe or deny the people of the book, but say: we believe in Allah and what has been revealed to us.

Also he (the Prophet) said:

بلغوا عني ولو آية وحدثوا عن بني إسرائيل ولا حرج ومن كذب علي متعمدا فليتبوأ مقعده من النار⁷¹.

Relate about me even if it is a single verse, speak about the Israelis with no blame on you and whoever lies against me should prepare his abode in the hell fire.

If we examine the two *Hadith* closely we find out that the first *Hadith* requires them to be cautious of what the people of the book narrate to them that has the possibility of being true or falls. While the second *Hadith* allows them to speak freely about the Israelis in terms of their encounters, so as to pick lessons out of them provided they are certain about it.⁷²

3.7.2-Categories of *Isra'iliyyat* in Relation to Islam:

'Isra'iliyyat, has been categorized by Islamic scholars into three based on the guide lines given to the *Sahabah* by the Prophet as to how to deal with information emanating from the *Ahlul Kitab* especially the Jews. Bellow follows the categorization with one example for each category just for clarity

a-Isra'iliyat, that agrees with an authentic issue in Islam. Example of this is the *Hadith* of Fatimah the daughter of Qais in which she mentioned that the prophet gathered the people (*Sahaba*)⁷³ and said to them:

إني والله ما جمعتم لرغبة ولا لرهبة ولكن جمعتم لأن تميم الداري كان رجلا
نصرانيا فجاء فبايع وأسلم , وحدثني حديثا وافق الذي كنت أحدثكم عن مسيح الدجال
حدثني أنه...⁷⁴

Indeed by Allah, I did not gather you neither for encouragement nor for discouragement. But I gathered you because Tamim *Addari* was a Christian who came and pledged allegiance and accepted Islam and narrated to me a narration that agrees with what I used to tell you about *Masih Addajjal* (anti Christ) he told me that he...

This type is mandatory endorsement.

b-Isra'iliyyat that disagrees with Islam.⁷⁵ Example of this type is the report that Prophet Sulaiman entered the bath room and left his ring with the most trusted among his wives, then Satan came to her in the appearance of prophet Sulaiman and took the ring from her⁷⁶ ... This type is mandatory refutation.

c-Isra'iliyyat that Islam has neither agreed nor disagreed with.⁷⁷ Example: giving the names of the *As-hab Alkahf* (people of the cave) the colour of their dog, the tree from which the rod of Musa was made up of, the type of the birds revived by Prophet Ibrahim and the likes.⁷⁸ This type is where the

Prophet cautioned the *Sahabah* and the entire Muslims not to endorse or refute, because it might be true or false.

3.7.3- *Isra'iliyyat in Fi Rihabi-t-Tafsir*:

In *Fi Rihabi-t-Tafsir*, Shaykh Kishk in his effort to bring the meaning of the Qur'an to the door step of every individual sincerely seeking to understand it, resolved not to give way to *Isra'iliyyat* at all to his *Tafsir*, as a source of information, by saying:

لو كان لنا في معرفة ذلك فائدة دينية لأرشدنا الله إليه.⁷⁹

“Had it been that, there is any religious benefit in it (i.e. the matter Qur'an and *Hadith* are silent on) Allah would have guided us to it”.

But there are some mentioning of *Isra'iliyyat* in the book *Fi Rihabi-t-Tafsir* where Shaykh Kishk mentioned the name of a past king, a prominent personality or gave a detail account relating to a past generation. All of which have no mention in the Qur'an, rather are found in *Tawrat* (Torah) or *Injil* (Gospel). But in the beginning and at the end of a given account, he makes it clear to the reader the source of the account, as in the story of *As-hab Al-Kahf* (the people of the cave). In this story he started by saying *Ruwiya*⁸⁰ (it has been reported), a word that has two (2) Possibilities (true or

false). He went on to narrate the story of those young men and their experiences, at the end he said:

ذلك هو القصص الذي جعله النصارى دليلا على البعث⁸¹

This is the story the Christians use as the evidence for resurrection.

On the issue of *Isra'iliyyat*, story plays a vital role in the dissemination of information, because *Qassah* (stories) in the Glorious Qur'an is about information regarding nations, personalities and post historical events; particularly with the prophets and messengers.⁸²

When Islam came, it was natural to have dialogues and arguments between the Prophet and the people of the book in order to present to them the divine message of Islam. Indeed a number of the scholars of *Ahlul kitab* as well as lay persons accepted Islam. Among them were genuine converts while some accepted Islam hypocritically with the intention of destruction. It was against this background *Isra'iliyyat* got into the Islamic Heritage.⁸³

It must be noted that ,in the Glorious Qur'an, certain issues were left with little elaboration, which can only be understood through narrations, explanation of his companions and their followers. The Glorious Qur'an sometimes is silent on them. For example: the Paradise or Garden, which Prophet Adam was occupying before he was sent out of it. This is so, so that

whoever goes in to the Qur'an will think of the lessons rather than minute details. Be it as it may, human beings are curious by nature. so they would want to know the details of such issues. As a result contributed to paving way for the encroachment of *Isra'iliyyat* in to the book of *tafsir*.⁸⁴

For further clarity, *Isra'iliyyat* goes beyond a mere story to mean interpretation of stories and Qur'anic injunctions. The heroes of these stories are characters (i.e. Prophets, Messengers and some personalities) from the old testament who were mentioned in the Qur'an as well as the Hadith. Looking at the term (*Isra'iliyyat*) on the face value, one assumes it refers to the Jews, either in view of root ,for the root of the *Nasara* (Christians) is traceable to the children of Israel. Or the reason for naming might base on majority. For the majority of information was reported on the Jews authority.⁸⁵

As it has been stated earlier on, *Isra'iliyyat* found its way into the books of *Tafsir* through the Jews who accepted Islam in the early stages. Mention must be made of : Ka'b Al-Ahbar and Wahab bun Munabbah. After some time, the *Mufasirun* took it upon themselves to consult the scriptures of the Jews for information which obviously made no book of *tafsir*, from the era of ibn Jarir Attabari to date, to be devoid from one *Isra'iliyyat* or the other . There were exegetes who took the stance of critics who refuted a lot of these

Isra'iliyyat due to their exposure to the translated versions of the scriptures.⁸⁶

Scholars especially the exegetes in terms of style adopted in reporting *Isra'iliyyat*-are of three types :-

1-Those who reported a lot of it attached to their chains of transmission such as; Ibn Jarir At-Tabarii.

2-Those who reported a lot of it detached from their chains of narration on many occasions such as ; Al-Baghawi,

3- Those who reported a lot of it and were criticized by others who refuted them or pointed out their status to be weak. such as :Ibn Kathir.⁸⁷

Kishk was consistent in dealing with stories- the breeding ground of *Isra'iliyyat*- in his *Tafsir*: (Interpretation of the Qur'an), explaining that:

للقصة في القرآن الكريم أهداف عليا وأغراض عظمى

“Story in the Glorious Qur'an has higher goals and greater objectives”.⁸⁸

And to him, story in the Qur'an is not like story in any other book. He explained by saying:

والكتاب الكريم لا يراعي ترتيب المؤرخين في تنسيق الكلام بحسب الوقائع وإنما ينسق الكلام على الطريق الذي يستثير اللب ويأخذ مجامع القلب ويستوحي شغف السامع بما يدور حوله الحديث⁸⁹

...And the Glorious Book does not consider the historians arranging order of story, which is based on events. Rather, the Glorious Book arranges story in a way and manner, that will stimulate the brain and have an effect in the heart and draw the interest of a listener, using the issue in question.

3.7.4-The Story of the Table:

In the *Fi Rihabi-t-Tafsir*, the Qur'an is looked at as a guide, that needs not to be manipulated. Therefore, what is not in it should be kept away from it. In *Suratu-l-Ma'idah* where Allah said:

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
قَالَ اتَّقُوا اللَّهَ إِنَّ كُنُتُمْ مُؤْمِنِينَ [المائدة : 112]

(Remember) when *Al-hawariyyun* (the disciples) said: O Isa(Jesus) son of Maryam (Mary) can your Lord send down to us a table spread (with food) from heaven? Isa (Jesus) said: Fear Allah if you are indeed believers. Q 5 : 112

Kishk upon appraising the question posed by the Jews to Prophet Isa (Jesus), he touched the issue of the table that was mentioned in the verse by saying:

ورد في قصة المائدة روايات كثيرة عن شكلها ولونها وطعامها و الظاهر -والله أعلم- أنه كان لخيال الإسرائيليين فيها نصيب. ونحن نلتزم حدود القرآن والسنة الصحيحة. وفقنا الله إلى الصواب.⁹⁰

A host of narrations appeared in the story of the table concerning its shape, colour and the food on it. What is apparent, -Allah knows the best – is that ,the imagination of the Jews has a share in that,

but we stick and go by the Qur'an and the authentic *Sunnah*. May Allah guide us aright.

That is the treatment that the author of *Fi Rihabi-t-Tafsir* gave to any matter or events in the Qur'an over which *Isra'iliyyat* related commentary is in abundance

3.7.5-Adam, the Tree and the Paradise:

In *suratu-lBaqarah* in the story of Prophet Adam and his wife Hawwa' (Eve) where Allah said precisely:

... ولا تقربا هذه الشجرة...

... but come not near this tree...Q 2 : 35

Sheykh Kishk gave an insight on that portion of a verse before taking on some exegetes for the path they took in explaining the type of tree in question, He did that by saying:

وقد جرت سنة المولى جل ذكره أن يقرن المنحة بالمحنة ليكون العبد بين الترغيب والترهيب والخوف والرجاء فيستقيم حاله وتنتظم خطاه.

It has always been the way of Allah to attach gift with tribulation, so that the servant will be between desiring and scaring ,fear and hope, then the servant will be upright and regulate his steps.

Then he took on the exegetes who gave different interpretations to the kind of tree Adam was forbidden to eat. He said in that regard :

أما الشجرة التي نهى آدم عن قربها فإنها شجرة لم يرد تعيينها في الكتاب أو السنة إنما كل ما ورد فيها أقوال لم يثبت أمام البحث. فمن قائل أنها شجرة الكرم أي العنب, ومن قائل أنها شجرة الحنطة ومن قائل أنها شجرة التين, ولو كان لتعيينها فائدة لعينها الله كما عين النخلة التي أمرت مريم بهزها. والله حكمة في عدم تعيينها حتى لا يشمئز العباد من الأكل منها. فالشجرة لا ذنب لها ولا حيلة, إنما كانت أداة اختبار.

As for the tree Adam was forbidden to go closer to ,indeed it is a tree that has not been specified in the Qur'an or the *Sunnah*. In fact all that appeared in its regard are statement that cannot be proven ,There are some who say: :it is the tree of *Karam*(grape) and those who say: :it is *Al-Hintah* (wheat) and there are others who say: it is the tree of *At-Tiin* (fig). If its specification is of any benefit, Allah would have specified; just like He specified the date tree, Maryam (Mary) was asked to shake. Allah has his own wisdom for not specifying it, so that the servants will not detest from eating it. For the tree has no sin or trick. It was only a tool for trail.

3.8-Fi Rihabi-t-Tafsir and Weak Ahadith:

Weak *Hadith* according to the scholars of *Hadith* is:-

ما لم يجمع صفة الحسن بفقد شرط من شروطه.⁹¹

Any *Hadith* that consist not of the attributes of *Hasan* (Good *Hadith*) by way of losing a condition among the conditions of *Hadith Hasan* (Good prophetic tradition).(which are mentioned in the following definition of *Hadith Hassan*).

In another definition, it is:-

هو ما تصل سنده بنقل العدل الذي خف ضبطه عن مثله إلى منتهاه من غير شذوذ ولا علة.⁹²

It is the *Hadith* with joined chain of transmission, reported by a trustworthy with lessen memory from his co- equal to the end of the chain without deviation or defect.

In the book of *Fi Rihabi-t-Tafsir*, Shaykh Kishk has made mention of some *Ahadith* (prophetic traditions) which are considered by the scholars of *Hadith* to be weak *Ahadith*. But the good service the author did to his readers was that, whichever *Hadith* he finds the status to be weak, he mentions before going into the substantive issues. Example in *Surah Muzzammil* and *Muddathir* (chapter 83 and 84) he mentioned for chapter 83 the *Hadith* of ‘Ubay in which he (Kishk) said: *Ma^clumun Da^cfuhu*⁹³ (its weakness is known) and for chapter 84 he said: there is weak *Hadith* about it (virtue), related from ‘Ubay.⁹⁴

It must be noted that, in most cases, when Shaykh Kishk uses a weak *Hadith* he states clearly that it is a weak *Hadith* or gives an insinuation to that effect by using the word (*Ruwiya*) which does not make attribution clear.eg; of weak *Hadith* with status exposure. Kishk says:

عن أنس بن مالك — هو حديث ضعيف — أنه سمع رسول الله — صلى الله عليه وسلم — يقول: من أراد أن يلقى الله طاهرا مطهرا فاليتزوج الحرائر.⁹⁵

.Anas bun Malik reported-However it is a weak *Hadith*- that, he heard the Prophet say: (whoever wants to meet Allah purely and purified, then he should marry women of freedom)

Example; of *Hadith* having the word (*Ruwiya*) that insinuates its weakness, however with exposed status:

وروي: عليكم بالأبكار فإنهن أعذب أفواها وأنتق أرحاما وأقل جنا وأرضى باليسير .⁹⁶

It was reported: stick to virgins ,for they are better in communication ,they bear children better, they are less tricky and are more content).

Scholars of jurisprudence (*fiqh*) are of different views concerning the use of weak Hadith in buttressing a point. According to some of them, like Shaykh Muhammad Salah Al-Munajjid, it is not permissible to use weak Hadith as an evidence for virtues and vices except by making the weakness known, just like the approach adopted by Kishk in dealing with weak Hadith. Some went further to allow it based on three conditions, as follows:-

1-The weakness should not be severe

2-The Hadith should have a firm basis

3-Not affirming its authenticity,

Therefore if the weakness is severe and it has no firm basis, then its narration is not permitted,⁹⁷ To others, like Shaykh Abdul Aziz ibn Baaz, if the use is on virtues and injunctions and the Hadith has multiple chains of transmission, it is allowed, while a counter opinion says, no matter what, a weak *Hadith* is not to be used, because according to them, shari'ah is complete and does not need weak *Hadith* to lean against.⁹⁸ According to ibn Baz, it is permissible to argue with a weak Hadith that has multiple chains of transmission for injunctions, provided the *Hadith* is not a fabricated one, But

in issues relating to creed, the Hadith to be used must be a sound and authentic one.⁹⁹

3.9- *Fi Rihabi-t-Tafsir* and Theological Issues:

Theology is a core science in Islamic teachings due to its direct attachment to Allah the almighty. It is what can be referred in Arabic as *‘ilmut-Tawhid*, which has been divided by theologians into two categories:

a-*Tawhid* of knowing and affirming.¹⁰⁰ knowing Allah’s reality and affirming his Lordship likewise his names and attributes

b-. *Tawhid* of request and aiming at.¹⁰¹ which is about worshiping of Allah alone.

Shaykh Kishk in his *FiRihabi-t-Tafsir* has dealt with issues relating to theology in which he tries to bring critical issues closer to even the lay person. Example of which is as follows:

In *Surat A ‘raf* Q. 7 verse 172 Allah says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا...الأعراف 172

And (remember) when your Lord brought forth from the children of Adam, from their loins, their seed (or from Adam’s loin his off spring) and made them testify as to themselves (saying) “Am I not your lord?” They said “yes we testify” ...

In the above verse there are two critical issues. As to which of the two is intended has been the bone of contention between two categories of scholars. Shaykh Kishk elaborated by reporting what Ibn Kathir said about the two opinions.

The first opinion which the researcher thinks shaykh Kishk himself is of it, says: the verse talks about instinct of faith that Allah has put in his creature and that is why the verse says: (from the children of Allah) and did not say (from Adam) and also says (from their loins) and did not say (from his loin). So to the supporters of this view the word *Zurriyyah* in the verse means children given birth to, generation after generation.¹⁰²

These scholars used different *Ahadith* (prophetic tradition) to back their claims, one of which is as follows:

كل مولود يولد على الفطرة...¹⁰³

Every child is given birth to with the instinct of knowing Allah in him.

Then the second option says: what the verse says is that: Allah the Almighty has brought forth the *Zurriyyah* from Adam's loin and made them to testify on themselves that Allah is their lord.¹⁰⁴

This school of thought also used another prophetic traditions to buttress their point too. One of those traditions is as follows:

عن ابن عباس رضي الله عنه عن النبي- صلى الله عليه وسلم- قال: " إن الله أخذ الميثاق من ظهر آدم عليه السلام بنعمان يوم عرفة فأخرج من صلبه كل ذرية ذراها فنثرها بين يديه ثم كلمهم قبلا...¹⁰⁵

Ibn Abass reported from the prophet who said verily Allah took the *covenant* from the loin of prophet Adam on the day of *Arafah* at a place called *Na^cman*, then brought forth from his loin every child he sowed and spread them in front of Him and them talked to them direct...

Ibn Kathir concluded that scholars from the predecessors and the successors are of the view that the word '*Ish-had* (made to testify) means creating them with the instinct of *Tawheed* (oneness of Allah).¹⁰⁶

3.10- *Fi Rihabi-t-Tafsir*, and Legal Matters:

Legal matter is referred to as *Al-Hukmush-Shar^ci* in Islamic terminology, which generally is known as *Shari^c ah*, whose definition is as follows:

ما شرع الله لعباده من العقائد والعبادات والأخلاق والمعاملات و نظم الحياة في شعبها المختلفة لتنظيم علاقة الناس بربهم وعلاقاتهم بعضهم ببعض وتحقيق سعادتهم في الدنيا والآخرة.¹⁰⁷

It is what Allah has legislated for his servants in terms of creeds, worships, ethics, dealings and formulating life in its divers nature so as to regulate the relation between mankind and their Lord, and between themselves, in other to achieve their success in the world and the Hereafter.

As far as the Glorious Qur'an is concerned, *Fi Rihabi-t-Tafsir* is full of legal matters. An examples of which is the issue of *Al-'ilaa'* that has to do with swearing of a man not to touch (intercourse) his wife. Allah says in the Glorious Qur'an:

لِلَّذِينَ يُولُونَ مِنْ نِسَائِهِمْ تَرْبِصَ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ * وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ. البقرة 226-227

Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their ideal in this period) verily, Allah is off-forgiven, most merciful* and if they decide upon divorce, then Allah is all Hearer, All-knower.

In reacting to this verse Shaykh Kishk segmented his submission into five (5) which are as follows:

3.10.1-Ta'rif Al-'ilaa' (definition of Al-'ila') in which he gave the legal definition of 'ila' which is : preventing oneself with an oath from having sex with one's wife. Then he mentioned the precedence of the issue by saying a man in *Jahiliyah* (pre-Islamic era) used to take an oath not to have sexual intercourse with his wife for a year or two or more with the intention of harming her. The woman will be left suspending without knowing her fate between being a wife or a divorced. Then Allah brought in legislation to put a stop to that inhuman act. So Allah limited the period to four Month in which the man is given a chance to reconsider his decision. If he changes his

mind within the period or at the end of it by torching his wife and observing expiation (*kaffarah*) for oath ,then life continues between them .If not, then he must divorce her.¹⁰⁸

3.10.2-Muddat Al-'ila' (Period of 'ila') ; Here he talks about the period of time in which a man can be termed a *muli* (one who has fallen in to the trap of '*ilaa*' by mentioning the views of the Jurists .Firstly , he said ; the Jurists agreed that whoever makes an oath not to touch his wife more than four (4) months becomes a *muli*. By implication he has to divorce his wife .

He went on to explain further that, the jurists have disagreed in their judgment concerning one who takes an oath not to touch his wife for four (4) months by mentioning the argument of Abu *Hanifa* and his people which has it that, the verdict of '*ilaa*' will be passed on that fellow . But the majority among whom are the three imams (Malik, Al-shafi'i , and Ibn Hambal) are of the view that, the verdict of 'ila' will not be passed on him . their basis is that, Allah has set for the man four (4) mouths , after which he either returns and change his mind or divorce the woman,¹⁰⁹

3.10.3-Hukmul 'ilaa' (Injunction of 'ila'): *Al'ila'* in this case has two (2) faces . One is stopping it within the period and the other one is after the period. As for the one within the period, there seems to be agreement among the jurists, and that is : if one

swears not to touch his wife and he did it within the for months, '*ilaa*' seizes and *kaffarah* (expiation) hangs on him.

But when the period elapses and he did not touch the wife, the majority are of the view that the woman has the right to ask for either intercourse or divorce. if the man refuses to do either of the two ,Imam Malik is of the view that the Hakim (ruler) has to force him to oblige .Imams Ahmad and Ash-shafi'i have it that , the ruler has no right to force the man, but he (the ruler) can make life unbearable for the man until he obliges . But Hanafi school of thought argues that once the period has elapsed, the woman is divorced without return.¹¹⁰

3.10.4-Type of Divorce applied on '*ila*':

According to Abu Hanifa, the divorce applied is *ba'in* (irrevocable) and the man has no right of returning the woman. But imams Malik and Ash-shafi'i disagreed and argued that the divorce is *Raj'i* (revocable) because there is no evidence to the effect that it is Ba'in.¹¹¹

3.10.5-Waiting Period for The Woman :-

Here shaykh mentioned two (2) opinions. One that has to do with the majority says : the woman is the same as other women in terms of waiting period. Because she is also divorced. But the second view has it that, waiting period has been put in place for the womb to show its innocence. Obviously the woman has achieved that.¹¹²

3.11-Sources of *Fi Rihabi-t-Tafsir*

“*Fi Rihabi-t-Tafsir*” (In the Field of Exegesis), is the title of a voluminous work which was compiled in 9 volumes (1987). Shaykh Kishk in this work relied on different sources so as to give his readers a wide range of information. The Glorious Qur’an as well as the Hadith (Prophetic Tradition) being the primary sources of information, Shaykh Kishk depended profoundly on them to enrich his submission to make the substance of his *Tafsir* very authentic. Also Shaykh Kishk relied on some secondary sources such as: The Sahaba (Prophet’s Companions) and the Tabi’un (The followers of the Companions). Being a contemporary scholar, Shaykh Kishk consulted some conventional works such as: astronomy, geology, medicine, agriculture etc., so as to make his work meet the contemporary needs of the people.

It is apposite to consider the sources one after the other as utilized by the author of *Fi Rihabi-t-Tafsir*; in order to figure out how the sources were utilized, for the achievement of the author’s goals which are to help people understand the Qur’an with a view to responding to Da’wah (Call to Allah).

3.11.1-Qur'an as a Source

Kishk has relied profoundly- in his interpretation of verses of the Glorious Qur'an- on the Qur'an itself which is very obvious in the *Tafsir*. It was something he believed in, very strongly and did not fail to do that, whenever meaning of a verse or a passage is available in another verse or passage, and will draw attention by way of elaborating a point. His stand is encapsulated in his words: "وخير ما يُفسر به القرآن القرآن ذاته" meaning: "The best tool to interpret Qur'an with, is the Qur'an itself". The examples of this phenomenon in *Fi Rihabi-t-Tafsir* are many; one of which is as follows:

In tackling the verse in *Surat Yusuf*, (Qur'an 12:24) which sounds controversial and ambiguous due to a particular word used which is *Hammu* (Inclination) that was mentioned in that verse, thus:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ
مِنْ عِبَادِنَا الْمُخْلَصِينَ [يوسف : 24]

And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was that we might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves. Q 12: 24

Shaykh Kishk, puts it on record by saying:

وفي هذه الآية زلت أقدام وتعثرت الأقلام وانفلتت خيال بعض الكاتبيين ناسين أو متناسين أنهم يكتبون عن نبي كريم منحه الله العصمة وأحاطه بالعناية العليا والرعاية العظمى...¹¹⁴

And in this verse, feet stumbled, pens erred and the imagination of some writers slip away forgetting or pretending to forget that, they are writing about a noble prophet who Allah has given full immunity and surrounded him with higher care and magnificent protection.

He said that, because, he does not in any way subscribe to the assumption and claim of some exegetes that seem to suggest and make Prophet Yusuf (Joseph) look guilty of inclination to committing fornication, even though some of them have tried to turn down the assumption by making it a mere natural inclination, which was intersected by the *Burhan* (Sign) of his lord³.

But Shaykh Kishk disagrees with that either by saying:

ولكن تفسيره للهم بالميل المجرد يأباه الذوق العربي لأن الكلام يكون هكذا (مال إليها ومالت إليه) فيكون مثلها سواء ويكون الحكم عليهما في هذا واحدا وذلك لا يجوز. وفيه أيضا إسناد ميله إلى الزنا وهذا لا يجوز في حق الأنبياء عليهم السلام ... ثم إن تفسير (هم) بمعنى (مال) يضيع الحكمة التي من أجلها اختيرت كلمة (هم) دون ما يرادفها من مال أو قصد أو عزم.¹¹⁵

...but his interpretation of *Al-Hamm* to be mere inclination is unacceptable by virtue of Arabic taste; then, the statement would have been, (he inclined towards her and she inclined towards him) so then the two become the same and bear the same implication; which is not right. Also there is a form of attributing his inclination to *zina* (fornication) and that is not appropriate in relation to the Prophets... Indeed, the interpretation of *Hamm* to mean *Mala* (to incline) makes the wisdom for which the word *Hamm* was chosen, instead of *Mala* (to incline) or *Qasada* (to intend) or *ʿazama* (to determine) to get lost.

He then called the attention to ponder over the whole chapter in order to figure out the caliber of a person Prophet Yusuf (Joseph) was, so he said:

إذا قرأت سورة يوسف بإمعان تبين لك أن الله سبحانه وتعالى وصفه أولاً بالصفات الآتية :

- 1- اجتباؤه واصطفاه 2- تعليمه تأويل الأحاديث 3- إيماءه إليه في الحب حينما رماه إخوته 4- إيتاءه الحكم والعلم 5- الإحسان¹¹⁶.

If one reads *Surat Yusuf* with close examination it becomes clear that, Allah the Almighty has described him (Yusuf) with the following attributes :

- 1- Choosing him 2-Teaching him the interpretation of dreams 3- Signaling him while in the deep well 4-Giving him wisdom and knowledge 5-Being kind

After mentioning the attributes given to Yusuf by Allah, Kishk posed a rhetoric question and gave an explanatory answer by saying :

أتظن أيها القارئ أن شخصاً يؤتاه الله هذه الصفات يهيم أو يميل إلى مخالطة امرأة أجنبية عنه كلا و ألف كلا, فإن الزنا أو مقدماته ممحقة للإحسان , مجلبة للطرد والحرمان. إن تلك النفس الطاهرة لأبعد وأنزه مما رماها به المفترون, أو الغافلون.¹¹⁷

Do you, the reader, think that, a person whom Allah has endowed with these attributes, will intend or incline towards having intercourse with a strange woman (not his wife) no and one thousand no-for zina' and its preambles wipe away goodness, and bring about denial and expulsion. Indeed, that pure soul is farthest and cleanest from what the accusers or negligent accused him of.

After clearing doubt from the minds of his readers concerning the innocence of Prophet Yusuf, Kishk took up the assumed controversial word (*Al-Hammu*) by mentioning two verses Q5:11, Q3:122 that have in them the word *Hammu*, and gave his analysis which led to the understanding of the word Ham to be: to start to execute what the heart has decided on, be it good or bad. Which must have a prio sign that leads to it. The verses are:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ [المائدة : 11]

O you who believe! Remember the favour of Allah to you when some people desire (made a plan) to stretch out their hands against you, but (Allah) held back their hands from you. So fear Allah. And in Allah let the believers put their trust.

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ [العمران : 122]

When two parties from among you were about to lose heart, but Allah was their *waliy*(Supporter and Protector). And in Allah should the believers put their trust.

Kishk in his analysis based on the meaning of the word *Hammu* in relation to Prophet Yusuf and the wife of the king, made mention that, in that particular time of seduction, the woman's heart was full of desire for intercourse and the sign was the approach she made by locking the door, offering herself to Prophet Yusuf by force. But Yusuf on the other hand was filled with abstinence in the heart and the sign for that was his effort to flee the scene with force.¹¹⁸

3.11.2-*Hadith* as a Source

The *Hadith* also known as the *Sunnah* (Prophetic Tradition) is the second source Shaykh Kishk relied on, in his explanation of the Glorious Qur'an for his readers. He quotes words and relates a lot in his *tafsir*, but that

notwithstanding , he takes one along from relation to relation without one having a mix up in his or her thought ,or losing his or her concentration.¹¹⁹

He used Hadith to explain or buttress a point in a given verse. Majority of these *ahadith* are found within the text or noted in the foot note. It is however observed that, some of the *ahadith* were neither attributed to their narrators nor referred to in the foot note. The reason for that was unclear to us. It may be that, Shaykh Kishk was in haste by virtue of the goal he set out to achieve, which is to bring the message of the Qur'an close to the door step of every individual . it is possible to see an example of that in his discussion of marriage under Islamic law. He quoted a *Hadith* without referring the reader to the source.

روي (لا تنكحوا القرابة فإن الولد يخلق ضاويا)

It was reported:” Do not marry from the close relation, for the child will be born slim and dull”¹²⁰

An example of interpreting Qur'an with Hadith is found in so many places in *Fi Rihab Attafsir* one of which is a verse in *Surat Al-Qalam* (Qur'an 68:42) that contains an attribute in relation to Allah. Allah says:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ (42) [القلم : 42]¹²¹

The day when the shin shall be laid bare, and they shall be called to prostrate themselves (to Allah) but they shall not be able to do so. Q 68 : 42

without theatricality, Kishk went straight to mention the Hadith reported by Bukhari which was narrated by Abu Sa'id Al-khudriy who said:

سمعت رسول الله صلى الله عليه وسلم- يقول : يكشف ربنا عن ساقه فيسجد له كل مؤمن ومؤمنة ويبقى من كان يسجد في الدنيا رياء وسمعة فيذهب ليسجد فيعود ظهره طبقا واحدا.¹²²

I heard the Prophet say: Our Lord will expose his shin, then every believing man and woman will prostrate and it will remain he who used to prostrate in the world for show off who will attempt to prostrate but his back turns to one joint (instead of different joints)

The best approach he adopted in the interpretation of a verse relating to the names and attributes of Allah was by using *Hadith* related to it, without trying to use *Majazat* (figurative expressions) which has the tendency of leading one into *Ta^ctil*, or *Ta'wil*.(disruption or interpretation).

3.11.3-Sahaba and Tabi^cun as Sources

Kishk in his *Fi Rihabi-t-Tafsir* has derived a lot of useful information from the *Sahaba* as well as the *Tabi^cun*. But most of the time, he does not attribute those narrations to a source in terms of a written document, he suffices by mentioning who said what. Also most of the time those statements are not

indicated in the foot note¹²³, so it makes it difficult for whoever-a researcher or a reader- that may want to verify the authenticity of whatever he said, regarding a *Sahabi* or a *Tabi^ci*; which is a very big minus, if the work should go under academic scrutiny, just like the researcher is doing. On the other hand if the work is looked at, based on the author's perspective, which is ; *Ad-Da^cwatu ilallah* (calling to Allah), then one would have no cause to criticize the work. But, that notwithstanding, we would have loved to be referred to sources, for the nature of our work which is an academic work. Below are some examples of quotations made by Kishk from the *Sahaba* and the *Tabi^cun*.

In *Surat Fatir* where Allah made clear something from His powers and magnificence on to His creations in terms of variety in color , He concluded the verse by saying:

... إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (28) [فاطر : 28]

...it is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty Oft-forgiving. Q 35: 28

Kishk said: indeed the scholars who know Him fear Him in the real sense. Then he explained by saying: whenever the knowledge about the magnificent, Who has been attributed with complete attribute and beautiful

names, is found, the fear of Him becomes magnificent and great. After his explanation, Kishk quoted some scholars of the *Sahaba*, *Tabi'un* as follows:

Ali Ibn Abi Talhah related from Ibn Abass, who said: (They are those who know that indeed Allah has power over everything)

Sa'id ibn Jubair said: fear of Allah has barred from sinning against Allah.

Hassan Albasri was quoted thus: A scholar is he who fears Allah behind the scene, and hopes for what Allah has encouraged us to hope for and abstains from what Allah is displeased with.

Kishk further quoted Ibn Mas'ud that: knowledge is not all about a lot of talk, But it is all about a lot of Allah's consciousness.

Imam Malik is reported as having said: indeed knowledge is not about the quantum of narrations, but is light that, Allah places in the heart¹²⁴.

In *Suratul-Isra'* where Allah says:

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ مَا يُعَدُّهُمُ الشَّيْطَانُ إِلَّا غُرُورًا [الإسراء : 64]

And befool them gradually those whom you can among them with your voice (i.e. song, music, and any other call for Allah's disobedience). Make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways – usury, or by committing illegal sexual intercourse), and make promises to them. But Satan promises them nothing but deceit.

Kishk referred to a number of *Sahaba* and *Tabi'un* in making clearer, the above verse they include: Ibn Abass who said ; the clause (وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ) (And befool them gradually those whom you can among them with your voice); means: every caller who calls to sinning against Allah.

Mujahid was quoted saying: it means; Amusement and Music.

So also is Qatada in relation to (وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ) (Make assaults on them with your cavalry and your infantry) send to them your riders and your infantry.

Ibn Abass and Mujahid on the verse were quoted as explaining the meaning thus: every rider and walker committing sin.

And on the portion that says: (وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ) (share with them wealth and children), Kishk relied on the following scholars of *tafsir*, when he said: Ibn Abass and mujahid said: it is the command he (*shaytan*) gives for sinning against Allah.

Ata' said: it is *zina* ' (fornication).

Al-Hassan Albasri said: it means, amassing it from illicit way and spending it in unlawful way¹²⁵

3.11.4-Relevant Books as Sources:

If one goes through *Fi Rihabi-t-Tafsir*, one is able to figure out very clearly that, that work of *Tafsir* is not a figment of Sheykh Kishk's imagination; rather, it is a totality of the views of the great *Quranic* commentators before him, coupled with his own view which he arrived at through intensive and extensive reading, as well as personal experience and observation¹²⁶.

Some eminent scholars whose works were found useful and accordingly used in *FiRihabi-t-Tafsir* includes¹²⁷:

Tafsir:-

- 1-Isma'il ibn 'umar Ibn Kathir (*Tafsir Al-Qur'an Al-^cAzim*),
- 2- Abu 'Abdallah Al-Qurtubi (*Al-Jaami^c Li ahkami Al-Qur'an*),
- 3- Ahmad Al-Mustafa Al Maragi (*Tafsir Al-Maragi*),
- 4- Mahmud Azzamakhshari (*Al-Kasshaf*),
- 5- Muhammad bun Jarir Attabari (*Jami^cul Bayaan fi Tafsir Al-Qur'an*).

Hadith:-

- 1- (*Sahih Bukhari*) by Muhammad Bun Isma'il Al-Bukhari,
- 2- (*Sahih Muslim*) by Muslim bun Al-Hajjaj Annisaburi,

- 3- (*Muwatta' Maalik*) by Imam Malik bun Anas,
- 4- (*Musnad Imam Ahmad*) by Ahmad bun Hambal Asshaibani,
- 5- (*Sunan Attirmizi*) by Muhammad bun 'Isa Assulami Attirmizi,
- 6- (*Sunan Abi Dawuud*) by Sulaiman bun Ash^cath,
- 7- (*Sunan Ibn Maajah*) by Muhammad bun Yazid Al-Qazweyni,
- 8- (*Sunan Annasa'i*) by Ahmad bun Shuaib annasa'I,
- 9- (*Sunan Addarimi*) by Abdullahi bun abdul-rahman Addarimi,
- 10- (*Sunan Al-Baihaki*) by Ahmad bun Al-Husain Al-Baihaqi,
- 11- (*Al-Mustadrak*) by Muhammad bun Abdullah Al-Hakim,
- 12- (*Allu'lu' Walmarjaan*) by Muhammad Fu'ad Abdul Baaqi, and
many more in various disciplines.

In view of the fact that, Kishk's prime objective of writing his *Fi Rihabi-t-Tafsir* was *Ad-Da^cwatu ilallah* (call to Allah), he made an extensive use of a book known as "*At-Tarhib wa At-Targib*" written by Zakiyyuddeen Abdul Azim Al-Munziri. Which has in it the compilation of ahadith (Prophetic Traditions) of injunctions on what and what not to do. (*At-Tarhib* means: scaring (not to do), while *At-Targib* means: desiring (to do)).The name of the book is enough to give us the cause to understand and justify why Shaykh Kishk relied on it a lot more than others.

3.11.5-Other Sources:

Sheykh Abdul Hamid Kishk, has enriched his book *Fi Rihab Attafsir* with a host of scientific facts ranging from astronomy ,medicine, agriculture ,geology, and so on . He relied, while doing that ,on the information from the experts whom he at times make reference to in the body of the text. An examples of this among others is;

In *Suratu-n-Nnaml*(Qur'an 27) when he took up the story of prophet Lut and his people, he gave what looks like a preamble concerning sodomy and the potential diseases attached to it. One of those diseases is Aids, which he talked extensively under the caption : الإيدز عقاب الله: (Aids is the punishment of Allah); which was written by Mr. Juwail as cited by Kishk. He tackled the issue under so many subheadings. He justified the caption by mentioning one *Hadith*, in which Ibn Majah reported that, the Prophet said:

ولم تظهر الفاحشة في قوم قط يعمل بها علانية إلا فشا فيهم الطاعون و الأوجاع التي لم تكن في أسلافهم.¹²⁸

Elicit act has never become apparent among people , and they engage in it openly, except that, the plague and sicknesses that were not known in their predecessors spread among them.

The above mentioned *Hadith* is termed to be one of the miraculous *Hadith* confirming the Prophet hood of Muhammad. There are so many *Hadith* in that effect, even though some of them are weak based on the assessment of

the scholars of Hadith. However weak *Hadith* is allowed to be used in certain issues like this.

An-Nawawi in his book *Al-Adhkar* stated that scholars of *Hadith*, jurisprudence and others have it that, a weak *Hadith* could be used to support a scientific facts or argue by using it. Because a weak *Hadith* in essence is one of two things; either right or wrong, no third possibility¹²⁹

In the whole work of *Fi Rihabi-t-Tafsir*, Sheykh Kishk has consistently avoided burdening himself artificially in arguments or speculations into matters about which both the *Qur 'an* and *Hadith* gave no information¹³⁰

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CHAPTER FOUR

4.0 ANALYSIS OF SOME SOCIAL AND RELIGIOUS INJUNCTIONS IN *FI RIHABI-T-TAFSIR*

Social as well as Religious injunctions, as far as the Glorious Qur'an is concerned, are there to guide and regulate the actions and inactions of Muslims wherever they are. In this chapter, the writer dealt with some selected topical issues, that are very sensitive. These particular topics were selected to shed more light on issues surrounding them for the benefit of every body, particularly the non-Muslim readers. The topics are five in number as follows:

- 1- Adoption in pre-Islamic and Islamic Era
- 2- Marriage to the non-Muslims in Islam
- 3- Inheritance in Islam
- 4- Legitimacy of Warfare in Islam
- 5- Divorce in Islam

4.1- Adoption in Pre-Islamic and Islamic Era.

Adoption was a common phenomenon amongst the Arabs in the pre-Islamic era. A child that is adopted is given all the rights of a biological child such as the right to inheritance, and the right to bear the father's name, among others. In fact, there was no significant difference in the treatment of either adopted or biological child in the pre-Islamic days. With the advent of Islam, the adoption phenomenon continued and was even done by the Prophet himself. He adopted a servant called Zaid¹ and made it clear to the public that Zaid has become his son and by implication there was a mutual

inheritance between them². Afterwards, a stop was put to it by Allah when

He said:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا [الأحزاب: 40]

Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing. Q33: 40

ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
[الأحزاب: 5]

Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful. Q 33: 5

To abolish this rampant phenomenon which has come to stay, and bearing in mind that, whatever is stuck to the heart as a result of custom is very difficult to get rid of it, except by strong will which over rides the power of the heart. Due to that, Allah inspired the Prophet to abolish this phenomenon in practice. Hence, he (Prophet) married his Aunt's daughter to Zaid (his adopted son) so as to use this marriage as a preamble for a new divine legislation concerning adoption³.

4.1.1-The Wisdom behind the Marriage:-

The Arabs in the pre-Islamic days believed strongly in the issue of adopting non-biological children and attaching them to the house by making them part of the family in the real sense of the word. They used to give an adopted child the same rights of the biological child. Allah in His wisdom, wanted the right of the biological children be restricted to them. Hence the revelation of the following verse:

...وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ
[الأحزاب: 4]

...And he has not made your adopted sons your [true] sons.
That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way. Q33: 4

With this regulation, Allah made forbidden on the Muslims to relate an adopted son to the one who adopted him or her. Also the provision of this verse course the restriction from giving the adopted son anything from the right of the biological son whether little or large. The only right that could be given to an adopted son is the right of brotherhood which by implication makes him or her be taken good care of⁴.

In the Arab setting as was stated earlier, an adopted son is regarded as a biological son, and as a result of that his wife automatically is regarded as a daughter-in-law, which makes it a taboo for her father in law to marry her

should there be any eventuality (death or divorce). Islam stepped in and amended the whole concept of adoption and put it in a right perspective. Where an adopted child will be considered as such and be given the deserved rights, without elevating their status to that of a biological child.

Islam set up a roadmap to this amendment in which the Prophet was ordered to ask for the hands of a prominent woman amongst the *Quraysh* tribe by name Zaynab bintu Jahsh- in marriage for his adopted son Zayd Ibn Harithah, who was a freed slave. Something that has never happened in the Arab setting. So naturally in the initial stage, there was some level of resistance which was cured by a revealed verse of the Qur'an where Allah says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا [الأحزاب: 36]

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. Q33: 36

The decision by Zainab to accept the proposal to marry Zaid was a very tough one. This is because it has to do with adapting from an established norm which was known to everybody to virtually an impossible and unthinkable one. A free prominent woman marrying a freed slave?

Something that has never happened in the history of the *Quraysh* in particular and the Arabs in general.

The culture of the Arabs in the pre-Islamic era with regards to the family system was that:

1-It is totally impossible for a Quraishi woman to marry a servant no matter what status he has in terms of knowledge and position. This kind of marriage is considered going against the culture and the custom that believe in the differences of class.

2-if it happened that a servant married a Quraishi woman and divorced her, her status becomes contemptible just like the low position of her husband and for that matter, no respected or noble person will marry her⁵.

The marriage took place but did not go well with the two (Zaid and Zainab). This is because Zainab could not give Zaid her heart that was being controlled by culture and custom. Zainab could not, for a minute, imagine that there is equality between her and Zaid due to the difference between her lineage as well as social class and that of Zaid⁶.

This historic marriage was a divine plan for a sequel that must be realized in the society, which will result from the unsoundness social relation between Zaid and Zainab. So as to abolish the idea of forbidden the adopting father

from marrying the wife of his adopted son in case of death or divorce. The wisdom behind this marriage was that, Zaid will divorce Zainab, then the Prophet marries her for two objectives to be realized and they are:-

1-To abolish the issue of equalizing adopted son with a biological son in everything, which is an execution of divine command in the following verse:-

...وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ
[الأحزاب: 4]

...And he has not made your adopted sons your [true] sons.
That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way. Q33: 4

2-To set another example to Muslims in the new community by making the Prophet marry a woman whose social status has fallen due to her marriage to a known freed slave. For if she were to be left without the Prophet marrying her, she would have remained in humility forever and ever and no honorable man would have come for her and she would have remained unrecognized⁷.

It must be noted that, the abolishment of adoption (in pre-Islamic perspective) paved way for adoption in Islamic perspective to be established. The Islamic form of adoption is called *Kafalah* which literally means sponsorship. It comes from the root word meaning “to feed”. It is best translated as “foster parenting”. In his article, Imad-ad-Dean cited the

Algerian family law which defines the concept thus: *Kafalah*, or legal fostering, is the promise to undertake without payment, the upkeep, education and protection of a minor, in the same way as a father would do for his son⁸.

There are three significant differences between a biological child and an adopted one and they are: denial or acknowledgement of identity by blood lineage, inheritance, and implications for the possibilities of being marriage partners⁹.

Adoption customarily referred to two things:-

1-Educating the child and taking care of him without changing his lineage.

2-Educating him and taking care of him and ascribing him to the adopting parents to make the child one of the family members.

It must be noted that the second issue was permissible in the beginning of Islam, where by Zaid Ibn Harithah was ascribed to the Prophet, and his name became: Zaid ibn Muhammad, and Salim was ascribed to Abi Huzaifah and was called Salim ibn Abi Huzaifah. Then when Allah abolished adoption and ordered everybody to be called by their biological father's name. and whose fathers were not known, should be called brothers or servants, thus: the brother of so so and so, the servant of so so and so. The orders were

followed, So Zaid was ascribed to his father “ Harithah” and Salim was called: Salim the servant of Abu Huzaifah. On this, Allah said:

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
[الأحزاب: 5]

Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful. Q33: 5

Relation, as far as Islam is concerned has legal implications such as: suckling, nurturing, care, sustenance, inheritance, retaliation, testimony and so on¹⁰.

Based on the above submission, it has been clear that, the abolishment of adoption does not mean the abolishment of humanitarian grounds and Islamic rights in terms of brotherhood, love, relations and goodness. So adoption in the perspective of Islam does not make one a son or a daughter as it was in the pre-Islamic era. Rather, the intent is dealing goodly and bringing up of the minor in uprightness until he grows, matures to be able to take care of him or herself and become independent¹¹.

4.2- Marriage to the non-Muslims in Islam

4.2.1-The Relation between man and woman:-

Allah the Almighty created all things in the universe in pairs, including human beings, animals and plants. Hence every magnificent fashion in the universe is based on that principle¹². It could be said that, the intent and wisdom behind this principle of pairs was to have conjunction between the pairs in human beings so that there will be as a result of the meeting fertilization which leads to the development of the human species for the universe to continue to exist up to the appointed time given by the creator¹³.

Among all the creatures in the universe, Islam considers human beings comprising of the two complementary sex (male and female) as one component in terms of the following:

1-That both man and the woman are all human beings from one human root, and each of them has human peculiarities which look like the other ones'. For that reason both of them are assigned with the same task.

2-That each of them is different from the other in terms of sex, and has special qualities that make them different from each other. For that reason, each of them has been assigned to a role that conforms with their nature¹⁴.

Due to the reason mentioned above, basic systems needed to be put in place to safe guard this natural connection and making it firm in a legislative instruments which preserve the right of every man and woman towards the other, specifies their duties, protects their dignity, sanctity and freedom. Also to prevent an alien from their progeny so as to surround the small family with some amount of recognition¹⁵.

Then Qur'an came and laid out clear guidelines for marriage. One of the main traits one should look for in a potential spouse is a similarity in religious outlook, for the sake of compatibility, and the upbringing of future children. It is most recommended for a Muslim to marry another Muslim. However, in some circumstances, it is permissible for a Muslim man to marry a non-Muslim specifically Jews and Christians¹⁶.The children of such a union are always to be raised in the faith of Islam. This should be discussed thoroughly by the couple before they decide to marry¹⁷

No exception is given for Muslim woman to marry a Jew or Christian. So, the law stands that she can only marry a believing (Muslim) man. As the head of the household, the husband provides leadership for the family. A Muslim woman does not follow the leadership of someone who does not share her faith and value¹⁸.

May be, the clear reason for this forbiddance is that the children follow their father in terms of religion. So what it means is that, the woman is going to give birth to children for a non-Muslim. In that case the marriage would not have achieved the purpose of marriage in Islam, which is multiplying Muslim progeny¹⁹.

4.2.2-Quranic Texts Relating to Marriage to non-Muslims:-

Indeed the injunction pertaining to marrying a non-Muslim by a Muslim appeared in clear terms in the Glorious Qur'an, specifically in three 'ayat (verses) found in three *suwar* (chapters.) as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَأَتَوْهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلَا مَا أَنْفَقُوا ذَلِكَمُ حُكْمُ اللَّهِ بِبَيْنِكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ [الممتحنة: 10]

O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgment of Allah; He judges between you. And Allah is Knowing and Wise.(Q62:10)

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمَنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ [البقرة: 221]

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember. Q2:221

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَّكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ [المائدة: 5]

This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers. Q5:5

The Glorious Qur'an is explicit on the injunctions regarding marriage of Muslims, to the unbelieving women and the women polytheist who do not believe in Allah, the messenger and the Book of Allah. He (Allah) made it clear that marrying them is forbidden. With this provision, it has been made clear that, the marriage of a Muslim woman to a non-Muslim is absolutely forbidden. Even though it was permissible at the early stage of Islam, where

a Muslim man married a non-Muslim woman and a non-Muslim man marrying a Muslim woman. It is on record that, the Prophet gave out in marriage his daughter Zainab to Abul'As ibn Arrabi^c who was then a non-Muslim. And that happened before the migration of the Muslims to Madina. Then it became forbidden after the migration²⁰.

4.2.3-The Non-Muslims Forbidden to be Married:-

Allah said:

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَامَةً مُؤْمِنَةً خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ [البقرة: 221]

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember. Q2:221

Allah the Almighty has made it clear in the above verse the regulations relating to building of the family. Islam has been very much concerned about the building of the family through the building of the individual. Shaykh Kishk, in his usual way, elaborates by saying: It could be easy to set up a factory and build a factory, but the building of souls is the most important thing than building a factory. Because if the souls are destroyed from within, then, there would not be anything like civilization in the world

for people with dark souls, devoid of any goodness. For human soul is like a bottle that is filled by air if it is filled with nothing²¹.

The above verse has ruled for the believing woman to be chosen for marriage, even if she is a slave, who is better in the sight of Allah than a polytheist woman who worships idol or an atheist who refutes the existence of Allah²².

In the similar way in which Allah forbade the Muslims from marrying pagans, He has forbidden them from giving out their daughter to pagans (polytheist and atheist). The reason being that, the pagans call to nothing except to the disobedience to Allah which leads to the Hell fire. Due to that, the Muslim women are not lawful to them and they are not lawful to the Muslim women²³.

Shaykh Kishk did not delve into the controversy regarding the word *Mushrik* (polytheist) as to whether it includes the people of the book or not in this context. He did not do that because he had the conviction which is very clear in his submission that, the meaning of the word in this context does not include the people of the book (the Christians and the Jews).

However, some of the exegetes went into that to buttress the forbiddance of marriage between a Muslim woman and a non-Muslim, as was done by As-

Sabuni who said: *Al-Mushrik* in this context refers to every non-Muslim whoever does not adhere to Islam. So it includes an idolater, a zerostatian, the Jews, the Christian and an apostate (Murtadd), all of whom that were forbidden to a Muslim woman for marriage. As-Sabuni further explained by saying: The man has the power of overseeing the house which includes the woman. Due to that, she could be forced to denounce her Islam and normally children follow the footsteps of their father in terms of religion”²⁴.

On the other hand, a Muslim man glorifies Musa (Moses) and ‘Isa (Jesus). He believes in their messages as well as the basis of those messages which were the *Tawrah* (Torah) and the *Injil* (Gospel) which were revealed by Allah, and so his believe will not allow him to harm his wife on the basis of difference in religion unlike the non-Muslim who does not believe in the Glorious Qur’an and the messengership of the Prophet which might lead him into harming the Muslim woman and looking down upon her religion²⁵.

Ibn Kathir has it that, Allah has forbidden Muslim men from marrying *Mushrikah* (polytheist woman) who worships idols. So, if the word *Mushrikat* in general terms includes every non-Muslim woman, Allah the Almighty has single out the women of the people of the book (Jews and Christians) and made them lawful to the Muslim men²⁶.

Qatada and Sa'id Ibn Jubair argued that, the wording of the verse is in general form referring to any non-Muslim.

Even though the women of the people of the book were singled out by another Quranic verse to make their issue special. Ibn Abass and some jurist like Malik have the same view ,but Shafi'i disagreed to the view that the verse is general and is referred to every non-Muslim²⁷.Because to him and those supporting his view, there is no contradiction between the two verses. Because the word *Mushrikah* apparently does not include the people of the book, the reason being that, somewhere in the Qur'an Allah mentioned the two:(*Mushrik* and *Ahlulkitab*) apart in the same verse and that is the indication that apparently *Mushrik* does not include *Ahlulkitab*²⁸.The verse says

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ
وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [البقرة: 105]

Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty. Q2:105

It must be noted that, it is absolutely forbidden for a *Mushrik* woman to be married by Muslim man, but for the woman of the People of the Book (Jews and Christians) Islamic law permits marrying them. Then the law further shed more light on the issue of the people of the book as to whether they can

also marry Muslim women which the law prohibited. May be because men are the overseers of the women and they have influence on them. Naturally, woman is known to be emotional and she could be influenced by her Christian or Jewish husband to the extent of denouncing her Islam. She might be hurt by her non-Muslim husband on the basis of religion because he does not believe in her book (Qur'an) and her prophet (Muhammad) whereas Muslims believe in 'Isa (Jesus) and Musa (Moses) as prophets and also believe in their respective books that were revealed by Allah²⁹ and for that reason they have been commanded to treat their wives (Muslims or *AhlulKitab*) with kindness. As they were made to know that, no compulsion in Islam³⁰.

4.2.4-The Position of *Ahlul Kitab* in Relation to Muslims:-

AhlulKitab among the non-Muslims have a special position in terms of interactions and dealings as well as injunctions. Because, their religion is based on a divine book *At-Tawrah* (Tora) and '*Injil* (Gospel). The Glorious Qur'an admonished its adherents not to argue with the people of the book on religious bases except when it is necessary. This is to prevent bad fillings that have the potential of escalating to hatred which could lead to unwanted events³¹.

Allah said:-

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي
أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ [العنكبوت: 46]

And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him." Q29:46

In order to foster strong relationship and co-existence between the Muslims and the *AhlulKitab*, Islam permits dining with them and eating from their slaughtered animals. Islam went the extra mile,- as was submitted- to permit the formation of marital relation with their chaste women. This, in real terms, shows a great tolerance by Islam, in allowing a Muslim to take a non-Muslim to be the care taker of his home, his life partner and the mother of his children, who will subsequently be having non-Muslim as their uncles and aunts³².

Allah said:-

...وَوَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ وَطَعَامُكُمْ حَلَالٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ
وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ
مُسَافِحِينَ وَلَا مُنْجِذِي أَخْدَانٍ ... [المائدة: 5]

...and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers... Q5:5

It should be realized that Islam is consistent with itself in prohibiting the Muslim man to marry a *Mushrikah* (polytheist woman), for since Islam is absolutely opposed to *Shirk* (polytheism), it would obviously be impossible for such couple to live together in harmony and love.

It must be stressed that Islam does not encourage but permits the interfaith marriages. The general rule of Islam is that Muslims should marry Muslims.

A Muslim male or female should not marry a non-Muslim male or female. The only exception is given to Muslim men who are allowed to marry the chaste girls from among the people of the Book.³³

However, a Muslim woman is better suited to a Muslim man than a woman of Christian or Jewish faith, regardless of her merits. This is because marriage is not based on fulfilling one's sexual desires, rather, it is an institution. It aims at establishing a home on the bases of tranquility, faith and Islamic morals. To fulfill this task, the whole family must apply Allah's course and try to convey His message³⁴.

As-Sa'di affirms that unchaste women are not permitted to be married irrespective of their background in terms of religion.

Allah said:-

الرَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ [النور: 3]

The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers. Q 24:3

4.3- Inheritance in Islam

The Islamic law of inheritance is one of the most important branches of Islamic jurisprudence. The importance can be illustrated by the fact that, Allah, the Law Maker, has Himself provided clear rules for the distribution of the property of a deceased Muslim. The Islamic law of inheritance is the most important part of Islamic law and perhaps the most complicated and difficult one³⁵. For that reason, the Prophet has admonish his *Ummah* (Muslim Community) in the form of command for emphasis to go into acquisition of inheritance knowledge. So the Prophet said:

"تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوا النَّاسَ فَإِنَّهُ نِصْفُ الْعِلْمِ وَهُوَ أَوَّلُ شَيْءٍ يَنْزِعُ مِنْ أُمَّتِي"

Learn *Fara'id* (the knowledge for distribution of estate) and teach it to the people for indeed, it is the half of knowledge, and it has the potential of being forgotten and it will be the first thing to be taken away from my *Ummah* (nation).

4.3.1-Woman's Share of Inheritance in Islam:

Islamic law of inheritance is about law put in place by Allah the creator of life and death as well as male and female. He proportioned for the male and female what they deserve in equity. Unfortunately, the “critics” of Islam continue to throw dust in the eyes of the ignorant especially the Muslim woman in making her to believe that Islam has shortchanged her and has not been fair to her, which as a result of, made some Muslim women to be contesting the laws of Allah in relation to inheritance.

As-Sabuni in his book *Al-Mawarith* discussed the issue when he said: They say: “Islam has withheld the woman what is due to her, in other words, it has not given her, her share in inheritance in full. And that Islam has given her half of what it has given the man. In their claim, they do that, so as to prevent oppression against her and make her be equalized with the man in inheritance. Meanwhile the motive behind all that is to make the woman agitate against the teachings of Islam and seek for equality”³⁶.

Assa'is submits that given preference to the man over the woman in terms of inheritance is among issues being raised every now and then to score points against Islamic law by claiming that it has oppressed the woman and has not been fair to her and has given preference to the man over her. It is obvious that these claims do not hold water based on the fact that, Islam has been fair

to the woman and held her in high esteem, because she was nothing before Islam and had no share in inheritance. Rather she was inherited as estates were inherited³⁷.

Ibn Abass commented on the verse of the Qur'an that says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا... [النساء: 19]
“O you who have believed, it is not lawful for you to inherit women by compulsion”, Q4:19

He said: before Islam, if the man dies, the closest relation to him would be entitle to his wife in the sense that, if one of them wishes, he marries her, and if they wish, they marry her out to another person, and if they wish, they keep her. For they are entitle to her, than her relatives. So Allah revealed the above verse to abolish that evil act. Islam came and was fair to the woman by taking away oppression over her and making her a share holder in the issue of inheritance with a specified share”³⁸.

4.3.2-The Turning Point:

The following verse was revealed to end the slavery, oppression and humiliation meted on the woman, and to make her significant in any given family, which then translates into the society and the nation at large, so that the woman gains her real position in life.

Shaykh Abdul Hamid Kishk relates from Sa'id Ibn Jubair and Qatadah both of whom were among the *Tabi'un* (the followers of the companions of the Prophet). Who said: the *Mushrikun* (polytheist) used to give inheritance only to the elderly men without taking cognizance of the woman, let alone the child, then Allah revealed thus:

لِلرَّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا [النساء: 7]

For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share. Q4:7

What the verse simply connotes is that, all are the same in relation to the injunctions of Allah pertaining inheritance ideally, even though they differ based on the proportion given to each of them by Allah regarding the relation between a person and the deceased in terms of closeness, or marriage or loyalty³⁹.

Shaykh Kishk went on to say:

وهكذا اقتضت عدالة الإسلام : أن يكون للرجال نصيب من الميراث وأن يكون للنساء نصيب أيضا ، سواء أكان ماتركه الميت قليلا أو كثيرا ، وسواء أكان الوارث ذكرا أو أنثى ، صغيرا أو كبيرا ، حتى ولو كان حملا في بطن أمه وهذا النصيب الذي شرعه الله مفروض ومشروع.⁴⁰

And that is how the justice of Islam demanded, that, men have their share of inheritance, and women have their share also, whether what the deceased left is much or less, and whether the heir is male or female, minor or a grown up. Even if the heir is an embryo in the womb of its mother. And this share that Allah has legislated is mandatory and legitimate.

Assa'is buttresses what his colleague scholars have said when he submits by saying: "this is the position of Islam in relation to the woman. It elevated her, gave her share or inheritance when she was not recognized before and made provision for her a proportioned share, against the will of the men"⁴¹.

As-Sabum in *Al-Mawarith* pointed to the fact that; with the aforementioned verses of inheritance, Allah has lifted oppression over the two vulnerable (the woman and the child) and dealt with them with mercy and justice and gave back to them their rights to inheritance by legitimizing for men and women and did not differentiate between the young and old or the male and female. Rather, gave everyone a share of inheritance, whether the estate is little or large. This goes with or without the consent of the propositus. Islam has given back to the woman and the child their consideration and made away with oppression and cheating regarding them⁴².

4.3.3-Women and Inheritance in the Pre-Islamic Era:

Indeed, Islamic law came when the Arabs were oppressing the women and denying them everything from the legacy of their husbands and fathers with the claim that they (the women) do not fight the enemy. Then, the Islamic law through the aforementioned verse of inheritance decided for them a right to inheritance. However, that did not go down well with the Arabs, they

wished the new injunction was abolished or forgotten because it contradicted what they were used to⁴³.

Ibn Jarir related from Ibn ʿAbass who said: when the verses of inheritance was revealed, in which parents, male and female children were given their shares, some people objected to the idea and said: are we going to give the women one quarter and one eighth and give the girl child a half and also give the young boy whereas none of these people can fight the enemy and for that matter does not gain possession of war spoilt. So, they urged themselves not to be talking about the issue, may be the Prophet may forget about it, or we plead to him to change it. Then one of them approached the Prophet and asked: “so the prophet, are we going to give the young lady half of her father’s legacy when she does not ride the horse, and does not fight the enemy, we give the young boy a share, when he does not add up to anything in the family? They were disturbed, because, something they were used to is all of a sudden being scratched away”⁴⁴.

According to Al-Qurtubi, there are three benefits in the aforementioned verse of inheritance which are: 1- Giving the reason for inheritance i.e. the relation, 2- The generality of relation, be it close or extended, 3- The summing up of the proportioned share.

The verse under review serves as a preamble for incoming detailed injunction and also the annulment of that evil idea of suppressing the vulnerable (female and child)⁴⁵. After Allah the Almighty has made mention of the issue of inheritance in a brief manner, He the Almighty on the other hand explained the injunctions in a detail manner in the following verses:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا (11) وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ (12) تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (13) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ (14) [النساء: 11-14]

Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.¹²) And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you

leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.(13) These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. 14) And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment. Q4: 11-14

This was done to abolish the evil system put in place in *Jahiliyyah* period which sought to debar the woman as well as the child, while allocating shares for people who don't even deserve it⁴⁶.

4.3.4-The Cause of Revelation:

It was reported that the wife of sa'd Ibn Rabi^c came to the Prophet with two of her daughters and said: O Messenger of Allah, these are two daughters of Sa'd Ibn Rabi^c, their father was killed in the battle of *Uhud* as a martyr. Their uncle took their money without living anything for them and they would not be married except with money. Then, the Prophet said: Allah will adjudicate in that. Thereafter, the verses of inheritance were revealed, then the Prophet sent a message to their uncle by saying: give the two daughters

of Sa'd two third ($\frac{2}{3}$), their mother one eighth ($\frac{1}{8}$) and whatever is left is for you⁴⁷.

This is the system of inheritance in the Islamic law which the Muslims are proud of. Indeed, it has become a general principle for inheritance in the world, even though it has not been the primary source for the modern constitutions⁴⁸.

The verses of inheritance mentioned, consist of rights of the children males and females and the rights of the parents, the married couples, the uterine brothers as well as the consanguine brothers,⁴⁹ brothers and sisters⁵⁰. The verses started with the children and gave them a larger proportion of a share because they deserve more of compassion and support. Also the parents may be having other person to rely on apart from the decrease or they may be still active to fetch for themselves. More so, they have shorter life time to spend as compare to children who are now growing.⁵¹

Az-Zamakhsharri affirms that, Allah has imposed regulations pertaining to inheritance based on His wisdom. If that should be left to humans to decide, they would not have been able to know the best thing for them and they would have put the money in the wrong place⁵².

4.3.5-Causes of Inheritance in the Pre-Islamic Era:

It should be noted that, mention has been made about how inheritance was executed when need be, which was not in the favour of woman and children it was done with impunity based on the following three causes:

1-Relation: But this is only for men who ride the horse and fight the enemy and take possession of the war spoilt. The two vulnerable (the woman and the child) are not considered and for that matter have nothing.

2-Adoption: A man would adopt another person's child and that child enjoys rights of a son in terms of inheritance and others.

3-Alliance and treaty: A man would say to another, my blood is your blood, my destruction is your destruction. You inherit me and I inherit you. You pay what I owe, I pay what you owe. When that is done by the two and one of them dies before the other, the living has right to the legacy of the deceased in proportion to the condition agreed upon⁵³.

When Islam came, it endorsed clause one (1) and three (3) and supported them by saying in relation to clause one (1):

"وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ..." [النساء: 33] المراد به التوارث بالنسب.

“And for all, We have made heirs to what is left by parents and relatives”
Q4:33 (inheritance by relation)

While in relation to clause three (3) Allah says:

"...وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَتَوْهُمْ نَصِيْبُهُمْ..." [النساء: 33] المراد بها التوارث بالعهد
“And to those whom your oaths have bound [to you] - give them their share”. Q4:33 (Inheritance by oath)

But in relation to clause two (2) which was not endorsed, Allah says :

"...وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ..." [الأحزاب: 4] المراد بها التوارث بالتبني
“And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths,” Q33:4 (Inheritance by adoption)

According to Shaykh Kishk, when Allah rejected clause two (2) among the three clauses, he added two things as follows:

1-Migration: Whereby a migrant inherits his host even if there is no relation between them. Provided there is a good rapore and friendliness between them and no one apart from the migrant from his relation inherits him.

2-Brotherhood: The Prophet would arrange brotherhood between every two from the men, and that was made a cause for inheritance. Then later on, these two causes were abrogated with a new injunction where Allah says:

...وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكُمْ فِي الْكِتَابِ مَسْطُورًا [الأحزاب: 6]
And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.
Q33:6

Then finally the issue of inheritance after the revelation of injunctions, stabilized on three causes as follows: 1- Relation, 2- Marriage, 3- Loyalty⁵⁴.

Shaykh Kishk further gave his analysis on the phrase **يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ** مثل حظ الأنثيين... that, it means: Allah commands justice to be done amongst children. For in the era preceding Islam, the whole of the property was given to only the males. When Islam came, Allah ordered for equality in entitlement of inheritance, but different proportion of share to each sex. Then Allah gave the male double of the female's share, due to the burden and responsibilities on him⁵⁵.

Analyzing the above clause, Shaykh kishk said:

واختير هذا التعبير ولم يقل للأنثى نصف حظ الذكر إيماء إلى أن إرث الأنثى كأنه مقرر معروف. وللذكر مثله مرتين، وإشارة إلى إبطال ما كانت عليه العرب في الجاهلية من منع توريث النساء

This expression was chosen, in which Allah did not say: for the female, half the share of the male, and that is to give a signal to the fact that, the female's share appear to be confirmed and known, so that the male has two times of it. Also it is a sign to abolish what the Arabs were practicing in the pre-Islamic era (*Jahiliyah*) by preventing women from their share of inheritance⁵⁶.

In the word of Allah that says:-

"...فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ..."

"But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half." Q4:11

There is an indication that the biological daughter (who is a woman) has three situations:-

- 1) Inherit half of her biological brother's (blood brother) share.
- 2) To inherit $\frac{2}{3}$ when they are two or more without a male.
- 3) To inherit $\frac{1}{2}$ if she is alone.

When we look at the wife (who is also a woman) we find out that she has two situations⁵⁷.

Allah Says:

...وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ
مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ...

And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. Q4: 12

The verse is very explicit on the situations of the wife which are:

- 1) To inherit $\frac{1}{4}$ when there is no child, whether with her or with another woman.
- 2) To inherit $\frac{1}{8}$ if there is a child with her or with another woman.

It should however be noted that, if the wives are more than one i.e. two, three and four, they share the $\frac{1}{4}$ or $\frac{1}{8}$ amongst them equally⁵⁸.

4.3.6-The Wisdom behind the Disparity between the Share of the Male and That of the Female

Shaykh Kishk summarizes the wisdom in some few words when he made mention that, the wisdom lies in the support of sustenance of the male needs for himself and his family. But the female feeds herself only and when she gets married her sustenance becomes the responsibility of her husband⁵⁹.

In his assertion, Al-La'im is of the view that, the wisdom in given the male more than the female lies in the fact that:

1-The man is more capable of developing the money- by way of investment which is something Islam encourages on.

2-The man needs money more than the woman due to his responsibilities mandated on him by Islam.

3-The woman under Islamic law, is taken care of, but for the man, he is responsible for himself and whoever is under his care.

4-The man's money is consumed whereas that of the woman is abundant and continue to grow⁶⁰.

As-Sabuni posts a question as to why the woman was given half the share of the man, when she is weaker than him and needs money the most. Then he

(As-Sabuni) explained by saying that, Islamic law has differentiated between the two in terms of inheritance for numerous wisdom some of which are as follows:

1-The woman's need has been taken care of. So that, her sustenance is mandatory on her son or her father or her brother and we add, (her husband when she gets married).

2-The woman is not mandated to take care of anyone, unlike the man who has been mandated to sustain his family, relations and others, whose sustenance has to be taken care of by him.

3-The expenditure of the man is so great and his responsibilities are so large, for that reason his need of money is greater than that of the woman.

4-The man pays *Al-Mahr* (Dowry) to his wife and is responsible for her shelter, feeding and clothing as well as their children.

5-Children's school fees, hospital bills for the wife and children are born by the man and not the woman⁶¹.

Therefore, if Islam has put these entire burdens upon the shoulders of the man, and mandated him to abide by the rules, then, the logical conclusion that can be drawn is that, from whom much is needed, much is given.

The law of succession applies to all kinds of property whether ancestral, or self-acquired, movable or immovable, big or small⁶².

The right of woman to inheritance is attached to her right to sustenance, and the measurement between the two rights is an accurate divine measurement so that, her share does not become smaller than that of the male except when a strong guarantee is available for her. And she takes equal share with him (male) or more than him when the issues of guarantee lessen⁶³

It is very wrong to generalize that the woman's share in Islamic law is half the share of the man, because there are situations where the share fluctuates. She as a woman has four situations in terms of her share.

1) The situation where she takes half of that of the man in the circumstance where a person died and left behind a son and a daughter.

2) The situation where she takes the same as the man takes. For instance, a person dies leaving behind a daughter whose share is half of the estate, and the father whose share is $\frac{1}{6}$ th in addition to the remainder which in all become half.

3) The situation where she takes more than the man For instance, a person dies and leaves behind a daughter and ten brothers, here the woman takes half

of the estate and the remaining half is shared among the brothers of the deceased.

4) The situation where she inherits whereas the man does not For instance, a person dies and leaves behind a daughter, blood sister and a consanguine brother, the share of the daughter is half and the remaining half goes to the blood sister, and nothing for the man.⁶⁴

4.3.7-The Four Categories of Women:-

When the term woman is mentioned generally, it refers to four categories of females they are:- the mother, the daughter, the sister and the wife. As far as the Islamic law is concerned, none of these four female categories has been denied her share of inheritance. They have all been allocated a proportion based on their relation and closeness to a given deceased. The above mentioned women are among the heirs known in the science of inheritance as *Ashabul-Furud* (the sharers) that is those who have their share stipulated clearly in the Qur'an and *Sunnah*. So that whenever it is due, no one would have the right to either increase or decrease and in a worse scenario deny them of it entirely. In Islamic law, heirs could be barred from a share, except 5 people, among whom are three women. The five are: (1) The father (2) The mother (3) The husband (4) The wife and (5) Biological child (male or female)⁶⁵

Whoever researches critically and intellectually into Islamic law in general and law of inheritance in particular, would come to the realization that, Islamic law has dealt with the woman with kindness. Because at the time it gave her half of man's share in inheritance, it mandated the man to take charge of her sustenance as well as that of their children. On the other hand, when the man was given double of the woman's share, he was burdened with the responsibility of sustaining the family. Then, the man's share is shared among a lot. While that of the woman is especially for her. The question that is being asked is that, which kindness on earth is greater than this? And which leniency is bigger than this? The woman has all these, in addition to the right given her to inheritance, which she suffered denial of before⁶⁶.

4.3.8-Conditions Necessary for Succession in Islam:

Inheritance in Islamic law has conditions that make a prospect eligible to have a share in a given instance. In those conditions there is no mention of gender or sex as a condition for qualification. This is because male and female, though, not the same biologically and physiologically, they are the same as far as humanity is concerned. So before any distribution of any estate can take place, the following essential three conditions have to be met, and they are:

1)**Death of propositus (*Al-Murath*المورث)** The death must be proven (actual death) or by decree of a court of law (presumption of death).

2)**Heir (*Al-Warith*الوارث) must be alive;** but if an heir dies before distribution of the estate, his portion is inherited by his heirs.

3)**Estate or property (*At-Tarikah*التركة)** must be left by the deceased⁶⁷.

4.15-General Rules of Succession in Islam:-

After the death of an individual, there are four rights that need to be settled regarding the deceased property. The rights are thus:-

1) Payment of funeral and burial expenses as the number one thing to be done.

2) Payment of all debts owed by the deceased to his or her creditors.

3) Payment of bequests up to 1/3 of the remaining property.

4) Distribution of the remaining estate amongst the heirs of the deceased according to Sharia (Islamic law)⁶⁸

The law of succession applies to all kinds of property whether ancestral, or self-acquired, movable or immovable, big or small⁶⁹.

4.3.9-Criteria that regulate Inheritance in Islamic Law:-

The disparity between the shares of heirs (males and females) in Islamic law of inheritance is controlled by three criteria:

- 1) The degree of relation between the heir (male or female) and the propositus; So the more the closeness of relation, the higher the share one gets and the farther the relation, the lesser the share one gets.
- 2) The position of a generation in terms of their time; So that if they belong to a new generation that is approaching life and preparing to take the mantle of life, normally their share is larger than that of the generation that is living life behind and preparing their departure.
- 3) Financial burden; which is mandated by Islamic law on the heir towards others⁷⁰.

4.4-Legitimacy of Warfare in Islam

Islamic society is a society of creed and ideology which are the sources of its rules, regulations and ethics. This two (creed and ideology) put together is what is termed as Islam. So, for a society to be termed as Islamic society, it means that, it is a society that has taken Islam to be its way of life, constitution of its law and the source of its legislation. So as to serve as its

guide in every aspect of its life and its individual or collective relationship, be it material or moral, local or international⁷¹.

It must be noted that, this does not mean that, Islam monopolises the right to live and for that matter denies others from their right to live. Islam sets harmonious relationship between the Muslims and the non-Muslims especially the citizens amongst them, on the basis of tolerance, justice, goodness and mercy⁷². The basis of this relationship lies on the following verse:-

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (8) إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ [الممتحنة: 8، 9]

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Q63:8-9

It is the command of Allah that people of all kinds of creed and religions should be shown kindness and be treated equitably, provided they do not fight the Muslims or drive them out from their homes, without exception or qualification⁷³.

When it comes to social relationships which fall under the category of *mu'amalat* (social transactions), the principle of jurisprudence stands that, everything is permissible, except where there is an explicit and decisive

verse from the Qur'an or *Sunnah* stipulating otherwise. So the normative stance of Islam is that, Muslims are enjoined to relate with all people with *birr* (righteousness, goodness) and *taqwa* (piety, God consciousness)⁷⁴

4.4.1-Legislation of Warfare in Islam:-

Islam gave the permission for warfare after so many stages of *Da'wah* (call to Allah). Indeed, the *Da'wa* (call to Allah) started with sharp evidence and clear proofs. It is still on that target and will continue to be so⁷⁵. Allah says:-

يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنْذِرْ (2) وَرَبَّكَ فَكَبِّرْ (3) وَثِيَابَكَ فَطَهِّرْ (4) وَالرُّجْزَ فَاهْجُرْ (5) وَلَا تَمْنُنْ تَسْتَكْثِرُ (6) وَلِرَبِّكَ فَاصْبِرْ (7) [المدثر: 1 - 7]

O you who covers himself [with a garment]* Arise and warn*And your Lord glorify* And your clothing purify* And uncleanliness avoid* And do not confer favor to acquire more*But for your Lord be patient. Q74:1-7

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ [النحل: 125]

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. Q16:125

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ [الشعراء: 214]

And warn, [O Muhammad], your closest kindred. Q26:214

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلُمُوا وَإِنِ اللَّهُ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (39) الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْجَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (40) الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ (41) [الحج: 39 - 41]

Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is

competent to give them victory* [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might*[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters. Q22:39-41

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُفَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ [البقرة: 190]

Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors. Q2:190

Therefore warfare in Islam technically means: fighting the enemy to secure freedom in spreading Islam and making firm the pillars of peace while bearing in mind the Islamic ethics of war⁷⁶.

So going by the definition of warfare in Islam, fighting in this context has been legislated against the evil transgressors anywhere they are found so as to prevent and stop the ordeal some Muslims go through in which they are forced through persecution to denounce their Islam which is considered in Islam as severe punishment more painful than to be killed. Allah says: وَالْفِتْنَةُ "For that reason Muslims were ordered to fight until the distress is uprooted and the freedom of worshipping Allah alone is granted.

However, if in the process of war, the enemy surrender, then the directive is as follows:

"...فَإِنْ انْتَهَوْا فَلَا عُدُوَانَ إِلَّا عَلَى الظَّالِمِينَ " [البقرة: 193]
"But if they cease, then there is to be no aggression except against the oppressors". Q2: 193

This is because fighting is not directed except against the oppressors and the mischievous⁷⁷. Allah said:

"إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ"
[الشورى: 42]

"The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment". Q42:42

Mubarakfori emphasizes that, the bloody war that happened between the Muslims and their enemies was not driven by the objective of confiscation of wealth, eradication of souls and wiping out people or forcing the enemy to accept Islam. Rather, the one and only objective was to gain total freedom for the people in creed and religion. History has testified that Muslims have never initiated any war. Instead, they stood in defense of their lives and religion in every occasion⁷⁸

Kishk further elaborates that, looking at events surrounding Islam and Muslims, one comes to conclusion that, indeed, Muslims did not use sword except in the face of aggression, against oppressive force which stood in preventing *Da 'wa* (call to Allah) from reaching the people⁷⁹.

The primary objective of Islam is peace, but not ordinary peace. Rather a powerful armed peace, to deter miscreants from thinking otherwise. For Islam does not know or approve of weak peace that brings about humiliation⁸⁰. Allah Says:

"فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَعْمَالَكُمْ" [محمد:
[35]

So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds. Q47:35

Shaykh Kishk made the following submission to call the attention of the right thinkers to research further into the history for the truth.

واسألوا التاريخ : أي المعسكرين اعتدى على الآخر معسكر الشرك أم معسكر التوحيد، إن التاريخ يشهد والحقائق تؤكد أن معسكر الشرك كان البادي بالعدوان، فهل يقف معسكر التوحيد ذليلاً يستجدي معسكر الشرك ؟ لا والله ، إن العزة لله ولرسوله والمؤمنين، وما رفع الإسلام السيف إلا في وجه السيف ، إذ لا يفيل الحديد إلا الحديد. وهل رفع الإسلام السيف إلا للقضاء على السيف.
قالوا غزوت ورسل الله ما بعثوا *** لقتل نفس ولا جاءوا لسفك دم
جهل وتضليل أحلام وسفسطة *** غزوت بالسيف بعد الغزو بالقلم
والناس إن ظلموا البرهان واعتسفوا *** فالحرب أجدى على الدنيا من السلم
والحرب إن تلقها بالسلم ضقت بها *** ذرعا إن تلقها بالسيف تتحسم⁸¹

Ask the history which of the two camps transgressed against the other. Is it the polytheist camp or the monotheist camp? Indeed the history testifies and realities confirm that, the polytheist camp initiated the aggression. Do the monotheist camp be submissive and plead with the polytheist camp? Not at all, indeed nobility belongs to Allah, the messenger and the believers. Islam has never raised the sword except in the face of the sword. Because nothing cuts the iron except the iron. And Islam does not raise the sword except to conquer the sword.

They said: you fought and the messengers of Allah were not sent

For killing a soul and did not come for shedding blood.
 Ignorance and distortion of thoughts and sophism (nonsense).
 You fought with the sword after fighting with the pen.
 And if people oppress the proof and abuse it,
 Then war is more useful than peace.
 If you face war with peace you lose peace of mind.
 But if you face it with the sword it comes to an end.

الحرب في حق لديك شريعة *** ومن السموم الناقعات دواء⁸²

A justified war is legitimate to you. Deadly poisons may serve as medicine.

Shaykh Kishk further called the attention of the so-called critics of Islam, to re-examine their critique when he said:

قولوا للحاقدين الحاسدين : ما قامت دعوة الإسلام على السيف إنما قامت على الحجة والبرهان فيوم أعلن الرسول كلمة التوحيد كان وحده ويوم انضم أبوبكر إلى رسول الله لم ينضم بالسيف ويوم انضم إليهم عمر وعثمان وعلي وطلحة والزبير وسعد وعبد الرحمن وسعيد بن زيد وأبو عبيدة لم ينضموا بالسيف. فالإسلام عقيدة والعقيدة من أعمال القلوب ولا سلطان للسيف على ما في القلب. وليس من أهداف الحرب في الإسلام نشر الدعوة، بل حماية حرية نشرها لأن نشر الإسلام بالقوة معناه الإكراه والله يقول : (لا إكراه في الدين)⁸³

Say to the hateful and the envious: Islam was not established on sword, rather it was established on evidence and proof. The day the messenger (Prophet Muhammad) proclaimed the word of testimony, he was alone. The day Abubakr associated himself with the messenger, he did not do that by the influence of sword. And the day ʿUmar, ʿUthman, ʿAli, Talhah, Az-Zubair, Saʿd, Abdul-Rahman, Saʿid Ibn Zaid, and Abu ʿUbaidah associated themselves with them (Prophet and Abubakr), they did not do that under the pressure of sword. The reason being that, Islam is a creed (faith) and creed has to do with the heart which the sword has no power over. Moreover, the objective of war in Islam was not to spread the call to Allah, rather it was for protecting the freedom to spread the call to Allah. Because spreading Islam with power means force⁸⁴, and Allah is explicit in the Glorious Qur'an when He said:

لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ [البقرة: 256]

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in *Taghut* and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. Q2:256

4.4.2-The Wisdom behind Legislation of Warfare:-

The clash between the truth and the falsehood is an age-old thing which can never seize and vanish. And for every nation that wants to live a noble life, it is incumbent upon it to fully prepare to face its enemy with all its strength. Because it is obvious that weak does not have a place in this world. An Arabian poet by name Zuhair, had the following to say:-

ومن لم يذ عن حوضه بسلاحه *** يهدم ومن لا يظلم الناس يظلم⁸⁵
Whoever does not defend his pool with his weapon
it will be destroyed, and whoever does not oppress people will
be oppressed.

It must be noted that Islam is a religion to the whole of mankind. Its concern is to call people to accept its guidance, and adhere to it, so as to enjoy a peaceful, noble and stable life as Allah wants for every human being. For this reason, if somewhere along the line, someone stands on its way to stop it from moving forward, then that person must be forced out of the way in order to reach others who are ready to accept Islam. This will guarantee the

people's freedom of religion. So, due to the obstacles that Islam might face on its way to the people, warfare was legislated in order to stop the aggression of the oppressors and destroy any force that stands in the way of *Da'wah* (Call to Allah) that is meant to reach people in freedom and peace of mind. To emphasize further, no one is fought except a transgressor who is oppressive, who wants to impose his wishes on the people by force and prevent them from the religion of Allah (Islam)⁸⁶.

4.4.3-The Cause for Legitimizing War in Islam:-

Al-Qurtubi submits that, the Prophet went out with his companions in the sixth year of *Hijrah* to perform the minor *Hajj (Umrah)*. At a place called *Hudaybiyyah*, he was denied entry into Makkah by the *Mushrikun* (polytheist) of Makkah. A treaty was made and some agreement were reached at, the chief of which was a ceasefire between that two parties for ten (10) years. The Muslims were asked to go back and come for the *Umrah* the following year which was also part of the agreement signed which in his turn the Prophet complied and returned back to Madinah, the following year, when he prepared for the makeup of *Umrah*, the *Sahabah* (companions) had a fear that the polytheist might betray them by attacking them which might bring about clashing between the two parties in a sacred place (Makkah) and a sacred month (*Zul-Qa'dah*) the eleventh month of lunar calendar. The

Sahaba did not want to violate the sanctity of the place and the month which is an abomination as far as Islam is concerned. So Allah the Almighty on whose order they were operating revealed the verse of war legitimacy, to lift the ban by authorizing them to fight back, if they are fought⁸⁷. The verse says:-

...وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ [البقرة: 191]

And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.Q2:191

Going by the above submission, it should be clear that, war in Islam is defensive. Muslims do not initiate aggression against anybody and they do not fight except under necessity. Indeed Islam is a religion of security and peace, established on the basis of love and tolerance. Islam does not permit war except when it is inevitable⁸⁸.

Unfortunately, it is presumed that the involvement of Muslims in various forms of war, aggression and terrorism shows that, the concept of Jihad in Islam, by its nature, undermines peaceful co-existence between Muslims and non-Muslims especially in multi-religious societies⁸⁹.

But with a critical objective look into the history, one comes to realize that, all communities – Muslim, Christian, Jewish, Buddhist, Hindus, Nationalist,

Liberal, Communist and others have had lapses in following the valued ideals of their religion or philosophies. As with any other religion or way of life. Therefore, Islam should not be judged by those of its followers who disobey or are ignorant of its teachings. Rather, it should be judged by the actual teaching of its scriptures. It is therefore more reasonable to assess Islam by the teaching of the Qur'an and the sayings and deeds of Prophet Muhammad⁹⁰.

Basically the relationship between the Muslims and the non-Muslims is based on peaceful co-existence which is backed by verses of the Qur'an and the traditions of the Prophet. Allah says:-

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ [الأنفال: 61]
And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing. Q8:61

...فَإِنْ ائْتَرَاكُمْ فَلََمْ يُقَاتِلُوكُمْ وَأَلْفَوْا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا [النساء: 90]

So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them. Q4:90

The Prophet is reported to have said:-

"لا تتمنوا لقاء العدو وسلوا الله العافية فإذا لقيتموهم فاصبروا"

“Do not wish for clashing with the enemy, seek the protection of Allah. but if you meet them, then, be patient”.

Among the proofs that support the inclination of Islam to peace is the issue of correspondences between the prophet and the chiefs and the rulers of various places⁹¹.

4.4.4-Norms and Ethics of Warfare in Islam:-

1-It is not permissible to move the fight from the war field to the abode of the innocents living peaceful in their homes and villages. Civilians especially women, children and the weak must be isolated from harm danger and distraction. In the battle of *Mu'ta* (the first clash between the Muslims and the Christians), the Prophet advised the *Sahabah* (companions) as to how they should go about with the engagement. He said:

اغزوا بسم الله في سبيل الله من كفر بالله ، لا تغدروا ، ولا تغيروا ، ولا تقتلوا وليدا
ولا امرءة ، ولا كبيرا فانيا، ولا منعزلا بصومعة ولا تقطعوا نخلا ولا شجرة، ولا
تهدموا بناء

Fight in the name of Allah and in the cause of Allah anybody who disbelieve in Allah. Do not betray, do not take them by surprise, do not kill a child or a woman or an aged persons or a priest in his worshiping place, and do no cut down date tree or any other tree and do not pull down structures.

2-The enemy is not fought except with the same weapon it is using. Allah says:

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ [البقرة: 194]

So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.Q2:194

3-Fighting stops if the enemy inclines to peace which is one of the main objectives of war in Islam

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ [الأنفال: 61]
And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.Q8:61

4-Prisoners of war must be treated with dignity and respect. The Prophet said:

"استوصوا بالأسري خيرا"⁹²

“Command goodness to the captives”.

4.5-Divorce in Islam

Husband and wife are both described as each other’s cloth.Cloth, as it is well known,is something close to the body that covers it and protects it from cold, heat and nakedness. Therefore, the spouse are protectors and guardians of each other⁹³.

Allah made the woman the other part of life and a sibling of the man in life and named her “home” which connotes stability, calmness and relaxation that the man finds whenever he comes home stressful. Then for the cohesion and relation to get stronger, Allah made them to love and care for one another so as to build a good life⁹⁴. Also for the home to remain solid and

last long, Allah rendered for each of the couple their rights as well as their responsibilities towards each other⁹⁵.

Islam considers marriage as *Mithaqan Ghalizan* (solemn covenant) and the Glorious Qur'an gives the picture of the extent of the bond between the couple in the following verse:-

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ [البقرة: 187]

“...They are clothing for you and you are clothing for them...” Q2:187

It is an expression of union, shield, protection and adornment which each of them provides for one another. If something affects the marital life by way of losing the love and mercy, the same Islam that legislated this covenant, has legislated breaking this covenant when life between the couple becomes unpleasant. Marriage as prescribed by Allah, is the lawful union of man and woman based on mutual consent. Ideally, the purpose of marriage is to foster a state of tranquility, love and compassion, but this may not always be the case⁹⁶.

The couple may become a burden on the neck of each other, either because of their bad characters or poverty and reasons of that nature which could make the continuation of marital life miserable⁹⁷. In this case, divorce could be better for the two parties as a mercy for both.

4.5.1-The Wisdom Behind Legitimizing Divorce:

Divorce existed before Islam, but the advent of Islam made the process much more favorable to woman. Woman's property is not shared between the couples during a divorce as used to be the practice in the pre-Islamic era. Whatever a woman earns or is given before or during the course of the marriage remains her property even if the marriage is terminated. This prevents men from taking undue advantage of possessing woman's property or wealth through marriage. On the other hand, the man is required to console the woman with something from his wealth in proportion to his capability⁹⁸.

Divorce is a detestable legitimate act, due to the negative effect it has on the family and the society. In the *Jahiliyyah* (pre-Islamic era) period, divorce was between extremism and laxity. It was either divorce is permitted for a minute reason as was the case in the pre-Islamic era and has been the case today in some so-called Muslim communities, or it (divorce) is denied and bared with harsh restrictions that contradicts human nature and makes social life difficult. Islam came and regulated the process to make life simple for couples who see it impossible to continue their marital life harmoniously⁹⁹.

If the chapter of divorce in the Glorious Qur'an is examined critically, it will be found that the chapter started with a laid down procedure as a regulation governing the issue of divorce whenever it happens. This directs the Muslims to follow due process in executing that unfortunate event if the continuation of the marital life becomes impossible. Allah says:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا (1) [الطلاق: 1]

O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter. Q:65:1

In this divine directive, is a call to men to be circumspect and not to rush in untying the rope of marriage. If not for coercive necessity, divorce would not have been permitted, due to its destructive nature to the family¹⁰⁰.

Divorce may be in the hands of the man, but all the same, the woman has the right to seek for it. The judge has no choice than to grant her, her plea if she is able to prove her case as to why she wants divorce. Divorce is in the hands of the man due to the financial responsibilities he has shouldered which will make him exercise patience in executing it. The woman on the other hand is

not of such responsibilities which makes her prone to altering words of divorce in a slightest provocation¹⁰¹.

Divorce is considered as a detestable lawful act in the sight of Allah, which should happen due to inescapable necessity in an exceptional situation which will make it serve as a cure to end the calamity that could transcend into the larger family and then turn life into a tale of woes.

Divorce is destructive to the family, it breaks the contact of the individuals of a given family, the harm of which extends to the children who, at the end of the day, may suffer the consequences of it (Divorce). The basis of marital life was supposed to be, love, fulfillment, calmness and stability, not wrangle, conflict and hatred¹⁰². Where applicable, all the means for reconciliation should be applied, but if they did not work to bring harmony between the couples, then divorce becomes necessary and inevitable¹⁰³.

Ahmad Muhammad Jamal asserts that, Islamic law is peculiar to a system known as *Muraja^cah* (reviewing) for reuniting couples, protecting the progeny from loss and displacement and also reconstructing what has gone bad between the couples in terms of love and home. Allah encourages husband and wife to succumb to arbiters as a step to aid reconciliation in the event that divorce is approaching¹⁰⁴.

As part of deliberate step to prevent break up of marriage a reverse of divorce is put in place. It has to do with the first and the second divorces, which is considered a period of choice for the couple and also a chance for reflection and revision of mistakes, regret and repentance and then, returning to marital home under love blessing, tranquility and posterity that roofs it¹⁰⁵.

It must be noted that, Islam has come to correct a wrong situation and protect for the woman, her lost sanctity in the era of *Jahiliyyah* (Pre-Islamic era) where Arabs used to divorce the woman without limit or number, to perpetrate evil against her. So, she remains hanging between divorce and review. Then the Glorious Qur'an came to put an end to this anarchy and placed a limit to this oppression meted on women¹⁰⁶. Allah says:

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ. البقرة: 22

“Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment...” Q2:229

Islam disapproves of divorce, and in this connection cautioned its followers to be very careful, and has pointed out the steps that the spouse have to take for reconciliation in the event of disagreement between the couple. It has also laid down the correct procedure of giving divorce if it becomes inevitable¹⁰⁷.

4.5.2-Proactive Measures:

Islam, by legislating a situation known as waiting period, helps to prevent hasty termination of marriage due to anger and allows both parties to reconsider their decision as well as see if the wife is pregnant. (If the wife is pregnant, the waiting period is lengthened until she delivers). At any point during this time (waiting period), husband and wife are free to resume their conjugal relationship, thereby ending divorce process.¹⁰⁸

Various checks and balances are put in place which cause a rethink for the couple before they cut off that very thin but important thread which brings every couple together and enables them to play the role assigned for them in building the society for the benefit of humankind.¹⁰⁹ The gap between each of the proclamations of *Talaq* has been put there deliberately to give room for a reconsideration of the matter and eventual reconciliation.¹¹⁰

The proof that Islam discourages divorce is stated clearly. That is why Qur'an is explicit on two things, the first is, things to be done so as to prevent the occurrence of divorce, which is the focal point of this work. The second is, something to be done towards reconciliation in ensuring stability and tranquility in marriages, which in our view is peculiar to Islam as far as

legislation is concerned. Among the evidences that show that, divorce is not encouraged are measures put in place by Islam.

In *Suratu-n-Nisa* (The chapter of women), three divine directives are stated to guide the Muslim *Ummah* (nation/community) to what will sanitize their marital life against undesirable decisions for divorce.

In *Fi Rihabi-t-Tafsir*, Shaykh Kishk analytically made a submission regarding three divine directives to avoid divorce from occurring. He said:

رسمت سورة النساء الخطة التي تتبع في حالة وقوع خلاف بين الزوجين وإذا تدبرنا الأقسام التي يكون عليها هذا الخلاف وجدناها ثلاثة ووجدنا السورة قد عرضت لكل قسم منها وأعطت الحكم المناسب له¹¹¹.

Suratu-n-Nisa ' has drawn a plan to be followed in case of any dispute between couple. And if we reflect on the sections upon which this dispute will be, we found it to be three. And we found the Surah (chapter) tackling each of the sections and giving the appropriate injunction to it.

Shaykh Kishk in his submission gave a sub title to each category before delving into it. He started with the woman, the complement of the man, who unfortunately suffers most when there is divorce. The woman needs to be protected and that is the stance of Islam. The following are the three sections of dispute regarding marriages.

4.5.3-Disobedience of Woman and its remedy:-

It is the situation of the woman in which there is a fear of disobedience. This situation and its cure appeared in the following verses in which Allah says:-

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

...But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them... Q4:34

The term *Nushuz* means *Irtifa^c* (elevation) which referred in the verse to disobedience of the woman to her husband . The term *Nushuz* was used because most of the disputes are as a result of the woman feeling arrogant to accept the leadership of man (husband). Her arrogance was likened to elevation which is as if she (the woman) is elevating herself over her husband.

In the verse, is a meaning that needs to be looked at and be directed appropriately. When Islam puts in place these punishments before the husbands against their wives and how they should be executed gradually, it did not relate the injunction to *Nushuz* (disobedience) rather, to the expectation and anticipation of it. For fear of its occurrence, is the expectation of it. This happens when in the marital home, signs arise here and there indicating that the woman is heading towards

disobedience¹¹². Yusuf affirms that, marriage can be rescued if reconciliation mechanism provided for in the Glorious Qur'an is explored with all sincerity of purpose.¹¹³

It must be noted that the beginning leads to the end and in most cases, disputes start in minute form, then gradually escalate to a firm hatred that will be difficult to eradicate from the hearts of the people. For that reason, Allah the Almighty directs that remedy should be initiated without waiting for the real disobedience to happen. So, the verse spelt out the process for the remedy in line with goodness throughout the stages of the dispute.

1. For the first sign of disobedience, the first step of remedy should be taken. i.e. : a lenient advice and admonishment that connotes two things : a reminder that softens the heart or cautions against an evil consequence. This first step is a natural step¹¹⁴,
2. If the first step does not work, then it means the dispute has gotten to the next stage or is about to, then the man has to appear annoyed which should be displayed with silence in order to have a big effect on the woman. For the biggest pride of the woman is to see her husband charmed towards her. Otherwise, she starts thinking of a problem befalling her marriage which in turn could send her back to her senses.

That is why Allah the Almighty directed that the *Hujran* (avoidance) should happen in the bed and not away from the bed or outside the home. So that the negative effect of the man's stance will manifest, and might lead the woman into reconsidering her position¹¹⁵.

Shaykh Kishk argues that, in situations of this nature, what is considered mostly is the nature of the woman. For that reason, if some women will welcome this kind of step, that is meant to discipline them, then those kind of women without doubt are incomplete in terms of generic formation, and those are not many. The essence of the step is to make the woman realize the likely consequences of her actions and inactions¹¹⁶.

But it must be noted that this style of avoidance should not be more than necessary. For things of this nature have their natural limit that going beyond it could not be borne by the couples. If the step does not work in curbing the woman's imbalances, then the third step comes in¹¹⁷.

Shaykh Kishk in his analysis of issues, made reference in setting the record straight to an illusion (as he calls it) regarding the third step which has to do with the physical body, by inflicting pains on it. He explained by saying:

رد على وهم :

وهذه الخطوة الثالثة هي تأديب المرأة بالضرب، وبعض المولعين بنقد الإسلام يستفظون هذا اللون من العقوبة ويعتبرونه توحشا ويقولون إنه إنما يصلح للقرون الأولى لا لعصور المدنية والحضارة. ولكنهم في هذا النقد غير منصفين. وقد أثرت عليهم فيه عوامل خاصة بالبيئة التي طغى فيها النساء حتى أصبحن هن الحاكمات على الرجال والمتحكمات في شئون الأسرة. وقد درج هؤلاء على المبالغة في احترام المرأة حتى أفسدوا ذوقها وأذواق من يتصلون بها. فإن لكل شيء حدا. والإسلام لا ينكر على المرأة كرامتها، ولكنه يقف بها عند حدها الذي رسمه لها ملاحظاته دورها في المجتمع، ووظيفتها التي تتناسب وطبيعتها وحاجة الناس إليها، وهذا الدور يقتضي أن تكون تحت قوامة الزوج لما بيناه من أن ذلك هو المواقف للطبيعة، ولما اكتسب كل من الزوج والمرأة من صفات خُلقية وخلقية، فهل ترى الإسلام يقرر ذلك ويجعله مبدأ من مبادئه ويرتب عليه سائر أحكامه ثم لا يحيطه بما يكفل تنفيذه واستقراره والحضور له؟ وهل تراه يترك المرأة تتساق على هذا النحو الذي وصفناه في المراحل الثلاث إلى إفساد زوجية وتشريد أبناء وبنات وتحطيم قلب وتخريب بيت ، وجر لألوان من المشكلات ؟ كل ذلك في سبيل أن نغفيها من صفقة من زوجها ؟ وأي ذلك أخف ضررا على المجتمع ، بل عليها هي وعلى زوجها وأولادها : أحدث ذلك كله أم الحيلولة دونه بهذا اللون من التأديب ؟ ثم إن هذا الضرب المأذون فيه إنما هو الضرب الخفيف، فقد وصفه السنة بأنه (غير المبرح)¹¹⁸

Reply on illusion:-

Regarding this third step which is disciplining the woman with beating, some of whom are fond of criticizing Islam at all cost find this type of punishment horrible, and they consider it to be inhumane and that it suits primitive ages and not the era of civilization. But they are not being fair in this criticism. Factors peculiar to the environment in which women have transgressed to the extent of manipulating the men and overriding the family issues have indeed influenced their thought on the matter. These people have exaggerated in the respect for woman to the extent of corrupting her taste and that of those attached to her. For everything has a limit. Though Islam does not debase the dignity of the woman, it has drawn a line for her to stop at, putting into consideration her role in the society, her responsibility that matches her nature and the need of the people to her contribution. This role of the woman requires that she is under the care and protection of the husband due to the explanation we gave that, that is the stance of the nature. If the husband and the woman have possessed some moralities and

looks. Do you think Islam will affirm that and make it one of its principles and the basis for the rest of its injunctions? then would not protect it with what will take care of its execution, stability and submission? And do you think it will ignore the woman to be swept away in this way that we explained in the three steps, to destroy her marriage, render children homeless, collapsing the heart and the home and bringing in different types of problems? All in the expense of freeing her from a strike from her husband? Which of the two is the lesser evil on the society, and the woman, her husband and her children: is it all the mentioned atrocities or preventing it with such a punishment? However, the beating permitted is a light one which the *Sunnah* (Hadith) has described by saying: not violent.

Shaykh Kishk affirms that these- the aforementioned steps are the three steps to be followed by the men (husbands) in reforming their wives from whom they fear disobedience. Indeed, the verse in question has admonished that it is unacceptable for the men to move from a step to the next, except when the former step did not work or succeed. Allah says:

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا [النساء: 34]

“...But if they obey you [once more], seek no means against them...” Q4:34

What it means is that, if the woman goes back to her senses and does the right thing, the man has no right whatsoever to move to the nextstep. Else he (the man) becomes an oppressor who commits crime and exposes himself to Allah’s punishment due to the abuse of power given to him for reformation.¹¹⁹

As-Sabuni confirmed that women in the marital life are of two categories. These are: good and obedient women to Allah and to their husbands, and then disobedient and rebellious women. As-Sabuni further explained that, Islam has put upright measures that would make reconciliation between couples successful, in place. Based on his analysis, As-Sabuni submits that Islam has prescribed medication for disobedience disease that leads to divorce which is detestable in Islam. The medication has to do with three approaches: mentally, psychologically and physically.

1. For mental medication, it is about admonishing them by way of advice and guidance.
2. For psychological medication, it is about breaking away from them in the bed by way of not talking to them or have intercourse with them. That is if advice and guidance did not work.
3. For physical medication, it comes in when the disobedience of the woman still persist, then non-violent beating is meted on her¹²⁰.

Ibn Kathir in his submission explains that a disobedient woman is the one who feels arrogant over her husband, ignores his command, turns away from him and hates him. So, whenever the signs of disobedience comes to bare, then the man has to bring peace and harmony to home by way of admonition and guidance. If it does not work, then breaking up in the bed. If the woman

is not deterred by all the aforementioned, then the man has the right to use non-violent beating¹². Per the explanation of the jurist regarding the use of beating to discipline the woman, they described it (beating) as one that does not break any part of the body or leave any sign on the body¹²².

Al-Qurtubi in his submission, sounded a word of caution indirectly to the man when he puts it that, Allah has directed that the women should be started with admonishment – i.e. when there is a disobedience, then breaking up follows. He explains the essence of this breaking up that, if the man turns away from the women's bed, that will be difficult on her and might lead to her reconciliation if she loves the man. But if she hates him, the disobedience will manifest to indicate that she is the problem¹²³. If the two options do not work, then beating comes in to put her aright and make her fulfill the man's right. Al-Qurtubi went on to affirm that, the beating in question is a disciplinary beating which does not break any bone or inflict a wound, because the intent of it is reformation. But it must be noted that, if the beating leads to destruction in whichever way, the man becomes liable¹²⁴.

Az-Zamakhshari asserts that, those three steps that were put in place for the reformation of the woman were for verifying and making sure of her disobedience¹²⁵.

Al-Hijazi stated clearly who the man is and who the woman is. He went on to point out the roles assigned to each of them which in turn determine their respective positions. He said:

In the verse are measures for strengthening the family bond. It is among the high wisdoms of Allah that He made men based on their nature to cater properly for the women. He followed up by making *Jihad*, protection of the family as well as providing for the woman mandatory from their (men) money. For that reason, Allah made their share in inheritance double of the women's. That is for what Allah has favoured some men over some women. Men are of strong stature, strong in comprehension, and balanced in emotion. As He favoured the men with the mandate of feeding the wife and the relative. He made dowry on men compulsory to serve as ethical compensation for the woman and a reward for being under the care of man. Apart from all the aforementioned, man and woman are equal in all the rights and responsibilities. That is the pride of the religion of Islam. (And they (women) have rights over their husbands) similar to those of their husbands over them to what is reasonable, but men have a degree over them. i.e being the head and responsible for home. Woman needs to be contented with what man has. Under the protection and care of man, woman will be capable of executing her natural duties, such as pregnancy, putting to bed, suckling and so on. Islamically, control over the women does not mean power and suppression, rather it is about catering and mutual understanding as well as respect for the peculiarities of one another.¹²⁶

Al-Hijazi submits that, women in marital homes are of two categories:-

1. Upright obedient women who don't expose their marital life with their husbands to anyone, no matter what.

2. Disobedient women who go beyond the barrier of their marital life.

In this case of the second category, the man has been directed to follow the following directives:

1. Admonish the woman appropriately
2. Breaking up and turning away from her which may bring her back to her senses
3. Non-violent beating

Al-Hijazi cautions by saying:-

وليس معنى هذا أن الضرب دواء يعطي لكل امرأة لا : بل قد تكون هناك نساء شواذ لا يصلح لهن إلا الضرب ومع هذا فديننا يأمرنا بالإحسان في المعاملة. فالضرب علاج مر قد يستغني عنه الكريم الحر¹²⁷

This does not mean that beating is a medicine that is given to every woman, but there could be women who are deviant to the extent that beating is what reforms them. In spite of all thus, our religion commands us to be good in dealings. For beating is a bitter cure which a noble free man could ignore.

4.5.4-The Pride of Man and its Cure:-

This is the second situation among the dispute situations between couples.

This situation and its cure appeared in the following verse¹²⁸

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (128) [النساء: 128]

And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human]

souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted. Q:4:128

The word *Nushuz* has been explained in the earlier submissions to mean disobedience and pride which is the same in the above mentioned verse. But in this instance, the word is coupled with another word which is *'Irad* which means declining from the woman not for being arrogant, feeling proud, but for a different reason which could be dislikeness that could be traced to certain deficiencies in the woman, or could be the fault of the man due to lack of cohesion between the couple character. It must be noted that the woman is not always the problem. It might be the man¹²⁹.

If the woman senses one of the following, pride or turning away, in her husband, then, Islam recommends reconciliation between the couples in whichever lawful form they deemed it fit. This is an indication that, the Almighty wants the couple to do their best to solve their problem themselves without allowing the third person to intrude. If they are unable to solve their problem, then a third person might be brought in to help in solving their problem.

The approach to this resolution could come in the form of shifting grounds by each party involved in the dispute so as to please one another for peace to prevail instead of divorce¹³⁰.

The verse, after giving this injunction went on to admonish and guide the couple to prefer reconciliation over allowing the matter to go out of hand and revealing sensitive issues that are supposed to be protected. This is to protect the marriage and avoid differences between the families of the couple¹³¹.

As-Sabuni observed that, instead of divorce, Allah has advised the couples to go in for reconciliation by letting go some rights such as feeding, clothing or the sharing of the nights among wives. For reconciliation is better than divorce¹³². Ibn Kathir explained that if the woman for instance is proven to be barren or aged or ugly, and she perceives the signs of pulling back, then the woman has to put issues right by saying- for instance- to her husband, “do not divorce me and you are free from any obligation regarding me”¹³³.

Al-Qurtubi explained that *An-Nushuz* is different from *Al-‘Irad* in the sense that *An-Nushuz* is distancing oneself from the other. While *Al-‘Irad* is, not talking and not being compassionate with someone, in this case, the woman¹³⁴.

So, if the woman perceived one of the two evils as far as marital life is concerned, for her to protect her marriage and save the family from falling apart, scholars according to Al-Qurtubi are of the view that, any form of

reconciliation is permissible. Such as, the man giving out something to the woman seeking her patience, or the woman giving out something to release the man from some of her rights in order to remain under his care for the benefit of the two. Or the reconciliation may happen on the basis of patience and abdication without any gift attached to it.¹³⁵

For reconciliation that brings about tranquility and wipes away dispute is better than divorce, which could be given room if dispute and hatred were allowed to persist.¹³⁶ Az-Zamakhshari, when explaining *Nushuz* and *'Irad* asserted that, the former is the staying away of the man from the woman by denying her himself, provision and the love and blessing that are supposed to be between the man and the woman, or hurting her by way of insult or beating while the latter is turning away from her by way of lessening conversation with her and passion for her, due to some reasons such as: old age, ugliness, deficiency in structure and character or being fed-up with her or desire for another woman and so on. In this assertion by Az-Zamakhshari, there is no harm in reconciling between them,¹³⁷ for that is better than divorce or the persistence of turning away and feeling arrogant, or it is better than dispute in everything¹³⁸.

In order to safe guard her marriage and protect her family, the chief of which are her children-from getting loss materially and morally, the woman could

initiate the reconciliation by letting go some of her rights, so as to keep the harmony at home¹³⁹.

Al-Hijazi mentioned that, it was reported that a woman was about to be divorced by her husband for losing interest in her, when she has a child for him. Then she said: let me take care of my child and do not divorce me, and make my turn in every two months. Then the man said: if this will bring reformation, then it is better for me¹⁴⁰. As-Sa'di in his *Tafsir* explained how the abdication of the woman in terms of her right could be, to remain with the man as a wife and not a hanging stuff. It is either to accept less than what is due her in terms of feeding, clothing, shelter or division of night i.e. if she is not alone or she let go her day and night for her husband to decide how to use them or for her fellow wife to enjoy it in addition to hers. If there is agreement between them, then there is no harm in doing so, and that is better than divorce¹⁴¹.

4.5.5-The State of Dissension between the Couples:-

The state of dissension is the third dispute situation the couples might find themselves in. So, Allah says regarding dissension between couples

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ
اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا خَبِيرًا (35) [النساء: 35]

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both

desire reconciliation, Allah will cause it between them. Indeed, Allah is ever knowing and Acquainted [with all things]. Q4:35

As for this situation; which is the third, is the state of dissension perceived to be between the couples, due to certain signs that could lead to that.¹⁴² A minute dissension could be left to the couples to solve without bringing in arbitrators. But the intention for the arbiter is as a result of the fear of the dissension becoming the basis on which the couples deal with each other. So if indications of such are found, then, the concerned ones must rise before things go out of hand.

The issue must be dealt with by two arbitrators. One from the man's family and the other from the woman's family who will go into the matter and study it carefully and try as much as possible to resolve it and restore peace.¹⁴³

The choosing of arbitrators from the families of the couple is because of their close relation with the couples. In other words, the success or failure of the marriage has an effect on them in one way or the other. The sense of sincerity in dealing with the issue is exemplified in each arbitrators representing one of the couples and talking on his or her behalf.¹⁴⁴

This state of dissension and the issue of arbiters come in when the steps to cure the disobedience of the woman failed and the matter has escalated to arrogance and schism as it appeared in another verse

...فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ ... [البقرة: 229]

“...But if you fear that they will not keep [within] the limits of Allah,...”Q2:229

And lack of establishment of Allah’s barriers comes to bare when the marriage goes out of order in terms of love, mercy and tranquility which has been clearly stated in the following verses

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (21) [الروم: 21]

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.Q30:21

As a result of the assumed failure of the three steps prescribed to straighten the imbalance of the woman whenever she is perceived to be disobedient, the issue of arbiters was brought in, to examine the marital life of the couple holistically and find solution to the problem,¹⁴⁵ all in the name of preventing divorce to occur.

As-Sabuni brought to bear from the verse of arbiters, an essential point which has to do with Allah’s promise to make the arbiters succeed on

condition that, they are sincere in their arbitration and that they really want the reconciliation to happen. For people could be deceived, but no one dares to deceive Allah¹⁴⁶.

According to Ibn Kathir, the jurists are of the view that whenever there is dispute between couples, the ruler (or leader) appoints a trustworthy person to look into the matter and stop the oppressor from his or her wrong doing. If the problem escalates and goes beyond the control of the chosen trustworthy, the ruler (or leader) then appoints two arbiters (trustworthy persons) one from the family of each spouse, to come together and look into the issue and come out with the best solution in terms of separation or restoration. Though the legislature prefers restoration¹⁴⁷.

Al-Qurtubi is of the view that, though the arbiters must come from the families of the couples bearing qualities such as relation, trustworthiness, with good observation and knowledge in *Fiqh* (jurisprudence), if such arbiters could not be traced from the families of the couples, then two knowledgeable and trustworthy persons from outside could be used¹⁴⁸.

This issue of arbitration and the assignment of the arbiters come in when the matter becomes confusing, in such a way that the oppressor could not be

figured out easily. But if the oppressor is known, he or she will be forced to do the right thing by stopping the harm against the other.¹⁴⁹

According to Al-Hijazi, after exhausting all the three steps for reform of the woman, she (the woman) might be innocent, due to that, the problem escalates, the family or the neighbors and whoever the issue may concern should send two arbiters with the following qualities, trustworthiness, relation, experience in family matters and home system and having good intention that could lead couples to restoration. If not, the best option could be divorce¹⁵⁰ which Islam will reluctantly endorse.

Commenting on the quality of the arbiters, As-Sa'di explained that, two men to be assigned with such sensitive assignment should be mature Muslims, trustworthy and sane, they should be aware of what exists between the couple and must have the capability to bring them together or separate them. These qualities are denoted from the word *Al-Hakam* (a ruler or referee). Except one who possesses those qualities, no one deserves to occupy the position of *Al-Hakam*. The two men so appointed will look into the issue and try to encourage making of some compromise by the couple, but if they are unable to come to agreement they try persuading the other spouse from the other side to compromise.

As-Sa'di admonished that if they (the arbiters) have the ability to restore and reconcile the couple, they must do whatever it takes to make it happen¹⁵¹. But if restoration becomes impossible and they (arbiters) found separation to be better, they have the right to go by it without the consent of the man. As their attribute "*Al-Hkaman*" connotes. *Al-Hakam* (a ruler or referee) rules even if the pronounced guilty did not accept the ruling¹⁵².

After using all the procedures to maintain harmony in a marital home and none of them seems to be working, instead of insisting the marriage goes on, which might lead to the elimination of either of the couple by the other due to the extent of hatred of both to each other, or one to the other, Islam in its wisdom legitimized divorce to prevent such an unwanted incident from happening. So in the unlikely event that divorce happened, Allah the Almighty has promise to take control of the situation. Thus :

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا (130) [النساء: 130]

But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise. Q4:130

What requires attention is that, this chapter of the women in all its aforementioned injunction and others relating to marriage, there is no mention of marital separation except in this verse above. It is the last verse in the chapter that touched the issue of marriage. It should be noted that, the

verse did not mention neither the approach nor the injunctions pertaining divorce. Also the verse did not give detail information about divorce as was done elsewhere in *Suratul Baqarah* (chapter of the cow)¹⁵³.

This verse above is silent about the approach and injunctions relating to divorce, because the chapter in which the verse is found; chapter of the women is a chapter that builds a social system. It legislates anything that has to do with this social building. However, if somewhere along the line, separation becomes necessary, the verse has open the door of hope that, Allah the Almighty will make each of the divorced couples sufficient from the other by way of providing for him or her, so that one does not get broken from the society due to the problem of divorce whenever it happens. Also, it is for the one affected to realize that, what happened is for his or her own good. For living with hope in approaching a new life is better than living in a life full of hatred and dispute. For that reason, the verse made mention at the tail end of it, what stirs up hope which is Allah's attribute that says, He (Allah) was and has been *wasi*^c and i.e. rich. Also suggested that separation in that instance is the real wisdom and that explains Allah's attribute that says *Hakiman* (the wise)¹⁵⁴.

There is no doubt that the nature of the woman differs from that of the man in numerous ways. Allah said: “ *وَلَيْسَ الذَّكَرُ كَالْأُنثَى*. آل عمران: 36 “ (And the male

is not like the female)”. Due to that, Islam devoted attention in legislating what will be suitable to either of them based on their nature¹⁵⁵. The prophet is reported to have said:-

(خيركم خيركم لأهله و أنا خيركم لأهلي)¹⁵⁶

“The best of you is the one that is good to his household, and I am the best of you to my household”.

Divorce tastes bitter and it is the most detestable lawful act in the sight of Allah. Except that, it is a forcible medicine and a necessary cure for the sick family whose sickness has over rode all the medicines. Divorce is the last medicine prescribed by Islam to prevent the penetration of the sickness to the society. The position of Islam in prescribing divorce as a medicine is like the position of a doctor who will be forced by necessity to amputate an infected organ from the body to prevent the rest of the body from infection¹⁵⁷.

Yusuf cautioned that, divorce as a lawful act reluctantly approved by Allah should not be resorted to without weighing its implication on the families of the couple, the children produced by the marriage, the couple themselves and the society at large. Indiscriminate divorce may, more often than not, shake up the foundation of the micro and macro society as it can breed

enmity, especially in a loose society where court can be approached to demand for dissolution of marriage even at a slight cooking mistake.¹⁵⁸

Marital dispute in relation to the family is like sickness in relation to the human body. Just as the human being is prone to different diseases every time, the same could be said about the family to be prone to marital dispute between the couples. It is very rare to find a family free from dispute in different degrees. The causes of marital dispute could be traced to numerous reasons, most important of which are:-

- 1- Bad choice at the point of engagement
- 2- A corrupt external society surrounding the family
- 3- Interference of the families from both couple in their marital affairs¹⁵⁹

Due to the financial responsibilities which the man has to bear, the right to divorce in Islam is primarily given to the husband¹⁶⁰. But the woman could demand release (*khul^c*) when such is justified. Because the Prophet is reported to have said: whenever the woman asks her husband for divorce without reason, the scent of *Jannah* is forbidden to her.¹⁶¹

The road map put in place by Islam is to safeguard marriages from breakups. The woman might be the source of the problem in a given marriage, Islam directed the man to take three different steps to resolve the problem, in order

not to allow divorce. So also, the problem might be from the man, the woman in this instance has been directed to take measures that could save her marriage and subsequently harmonize the family.

In the instance where the man and the woman seem to find it difficult to resolve their disputes, Islam then invites arbitrators to make sure that peace and harmony are restored in the family. But if it becomes impossible for a problem to be resolved, then divorce becomes a necessity.

To conclude, the summary of our submission is encapsulated as follows: Right from the onset, Islam realizes that humanity needs a peaceful society to progress and make life more meaningful for its members. This explains the rationale behind all the provisions made by the religion for mankind.

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CHAPTER FIVE:

5.0-CONCLUSION

The book *Fi Rihabi-t-Tafsir* is an all encompassing monumental work of *Tafsir* full of scholars' ideas, scientific facts and figures which tackled issues relating to life in all its ramification. The book reflects a profound effort made by the author, Shaykh Abdul Hamid Kishk to cap his tedious work in the field of propagation of Islam. Simplicity, clarification and focus were the basis on which the *Tafsir* (Interpretation) was done. Scientific researches were taken care of in the *Tafsir*. So many factors contributed to putting together his thought in nine (9) volume-book. Chief of which was corruption that has engulfed all and sundry including some Islamic Scholars, which made life very difficult for whoever wanted to be outspoken. The book under appraisal was as a result of oppression and suppression which this humble work has highlighted particularly in chapter two. In the preceding chapters, a number of issues relating to the book- *Fi Rihabi-t-Tafsir* were raised and discussed and it has been established that the book is *Da^cwah* Oriented.

In this chapter, we summarized our discussion in those chapters. Significant findings of this research were provided. Observations were made. Specific contributions of this work to the existing knowledge on *Fi Rihabi-t-Tafsir*

are identified. We also offered suggestions and made recommendations that would assist new researchers on *Fi Rihabi-t-Tafsir*.

5.1-Summary:

We have discussed in the beginning of work, the essentials of a research work which are, the background to the study; in which we deliberated on Qur'an and its effect on the Arabs, then we considered (*Al-Wahyu*) revelation and inscription as well as the collection of the Qur'an. We then explained the statement of the problem at hand with regards to the author of *Fi Rihabi-t-Tafsir*; Shaykh Abdul Hamid Kishk to bring to bare his personality.

Aim and objectives of this work were looked at, so as to bring forth the hidden treasure in the book *Fi Rihabi-t-Tafsir*. The study is so significant that, effort must be made to sell out the ideas contained in the book. Sources relied upon in pilling this humble work were mentioned. Exegetical as well as Historical Methods were the basis for discussing the book.

Then, we discussed extensively about Shaykh Kishk's life history; in which we looked at his childhood and the challenges of his sight. Then we set back a bit to look at his origin in terms of his parents. His educational background was tackled extensively. Then we discussed the environment he lived in, that

had a profound influence on him which manifested in his being an out spoken orator, for which he suffered the consequences on two occasions. A brief introduction was done to an influential group known as :*Al- 'Ikhwan Al-Muslimun* (Muslim Brotherhood) to which he was affiliated. Then his activities as a youth were brought to limelight. His activities as a grown up person with their blessings and challenges were elaborated. Some of his works (published and unpublished) were mentioned. The way and manner Shaykh Kishk passed away was highlighted. Finally, views of others regarding him and his activities (positive or negative) were made known in the write up for the sake of objectivity.

Emphasis then, was put on the book under appraisal. First and foremost the concept of *Tafsir*, its evolution and development as well as better approach to it were deliberated upon. Then the history of *Fi Rihabi- t-Tafsir* was traced in which its characteristics were discussed. Then finally sources of its information were examined

Analysis were done on some selected verses on social and religious injunctions in *Fi Rihabi-t-Tafsir*. In doing so, we tackled five issues of concern, especially to the non-Muslims. The first issue has to do with adoption in pre-Islamic and Islamic era, in which the focal point is Zaid Ibn Al-Harithah; a one-time slave and the adopted son by Prophet Muhammad.

Then we deliberated on the issue surrounding Zaid's marriage to a free noble lady in the tribe of Quraish known as Zainab Bintu Jahsh, which ended with divorce that formed the basis on which adoption in the *Jahiyyah* point of view was abolished.

The second issue has to do with marriage to the non-Muslims in which we discussed about the non-Muslims that could be married and those that could not be married based on Islamic injunctions. Though a special treatment was accorded the *Ahlul Kitab*(People of the Book; Jews and Christians) but with limitation.

The third issue has to do with women's share of inheritance which is seen by especially the "feminists" as a great cheat to the woman which is unfortunate. Because if they had taken pains to delve into Islamic Inheritance, they would have seen what particularly belongs to the woman and why. We, in our discussion have compared woman's share in the pre-Islamic era as against Islamic era. So as to bring to bare the justice and respect Islam accorded the woman.

The fourth issue has to do with the reason behind the legislation of war fare in Islam where we examined related verses from which we established the

cause for making war fare in Islam a legitimate act. Then, the norms and ethics of war in Islam were discussed.

The last segment talked about the management of divorce in Islam and why divorce will continue to be legitimate. Measures put in place to guide divorce were discussed in three dimensions as follows: 1-Remedy for woman's disobedience 2-Cure for the pride of the man and 3-Tackling the state of dissention between couples.

Then, we concluded by giving the summary of the whole work. After which we established some findings. Observations were made for clarity. Some forms of contribution to knowledge were mentioned. Then finally suggestions and recommendations were proposed.

5.2-Findings:

The findings of the study are as follows :

- 1- Shaykh Kishk adopted simple and logical style in the interpretation of the Qur'an
- 2- Interpretation to every chapter of the Qur'an has a preamble, consisting of some significant information that connect directly to the lesson of the Qur'an.

- 3- *Fi Rihābi-t-Tafsir* is unique due to its frequent use of poetry in buttressing any given issue.
- 4- the author of *Fi Rihābi-t-Tafsir* went through numerous and severe challenges, persecution and imprisonment which made him stronger than ever.
- 5- Kishk raised the issue of leadership in Islam to point out the relationship between the ruler and the ruled and this effort landed him into problems.

5.3-Observation:

- The prime objective of Shaykh Kishk when embarking on writing his monumental work was to bring *Tafsir* to the door step of the lay man in simple terms and approach so as to achieve his aim.
- The influence of environment is a clear factor in the approach of Shaykh Kishk in his *Fi Rihabi-t-Tafsir* which to the writer's view was appropriate.
- The focus of *Fi Rihabi-t-Tafsir* is on Da^cwah, hence the elaboration.
- One of the factors that made *Fi Rihabi-t-Tafsir* a unique book is the author's approach in seeing each chapter of the Glorious Qur'an not only as an independent unit in its treatment of the issues, the style and the goal, but

also as breakable into sub-units which could quickly aid understanding of the whole chapter and the message being passed on to the audience.

-Shaykh Kishk's exposition of some aspects of the Glorious Qur'an which deal with social themes is a credit to his effort.

-Shaykh Kishk has never been hesitant in explaining the stand of Islam on any given issue, which made his own stand very clear.

-write ups about the author of *Fi Rihabi-t-Tafsir* in English language is very rare.

5.4-Contribution to Knowledge:

A careful study of this research shows that the following contributions to knowledge have been made:

1-we have brought in one-volume discussions on *Fi Rihabi-t-Tafsir* and its author Shaykh Kishk.

2-The write up on *Fi Rihabi-t-Tafsir* and its author were written in Arabic Language which can only be accessed by those who are literate in Arabic Language.

3-The present thesis provides an opportunity to literate in English Language willing to know what is contained in *Fi Rihabi-t-Tafsir* as well as the autobiography of its writer.

5.5-Suggestions and Recommendations:

Fi Rihabi-t-Tafsir is voluminous and for that matter, readers might not be attracted to researching into it to harness the knowledge endowed in there. So we recommend that :-

1-*Fi Rihabi-t-Tafsir* should be summarized in to smaller volumes.

2-Areas not covered in this work –which are numerous- should form the basis of future research on *Fi Rihabi-t-Tafsir*.

3-The non-Arabic Language speaking Muslims are many in their numbers, and they need a fountain of knowledge to drink from. So we suggest,*Fi Rihabi-t-Tafsir* should be translated into English, French and other international Languages.

4-A thorough study should be conducted on the poetry in *Fi Rihabi-t-Tafsir* to bring to bear the relevance.

5-*Ahadith* and *Athar*(Traditions and Statements) that were left by the author without *Takhreej* (authentication) should be studied so as to authenticate

their source. In a nutshell scholars in the field of *Hadith* should endeavor to authenticate its *ahadith* and others.

6-The life of Shaykh Kishk is full of inspirations and thought provoking events. For that reason, we recommend it should be highlighted for further research.

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