



HOW TO DEAL WITH THE OTHER IN THE LIGHT OF THE QURANIC TALES FROM THE PERSPECTIVE OF SHEIKH MOHAMMED METWALLY AL-SHAARAWI - MAY GOD HAVE MERCY ON HIM: A CONTEMPORARY QURANIC STUDY

¹PROF. DR. OMAR ABDULLAH NAJMUDDIN AL - KILANI, ²SHAIMAA HAMAD SHIHAB AHMED

¹Dean of the Faculty of Islamic Sciences, Department of Quran Sciences, University of Diyala
dr.omarabdullah@uodiyala.edu.iq

²Master student, University of Diyala, Faculty of Islamic Sciences
Islamic.stud.5@uodiyala.edu.iq

Introduction -

In the name of God and prayer and peace on the honorable creation of God our master Muhammad (p) and his family and companions and peace but after :

The greatest thing that came from the Holy Quran, which occupied a large space is the Tales of the Quran. The prophets are the good example and the highest example that people follow in this life, and perhaps the most important of them is dealing with the other. Therefore, the Holy Quran tells us how the prophets dealt with people, so it dealt with this aspect because it represents the cornerstone that people need to lay each person a foundation for him in his dealings with people, and there must be a sound reference and a third role model, and they are the prophets. May God's prayers be upon them all, we take the lesson from them in their dealings with others.

Keywords: *Dealing , The Other , Tales, Qur 'an .*

***The objective of this research:**

The aim of this research is for the human to know through the Tales of the Qur 'an how to deal with the other because the prophets are the role models and ideals that are followed

*** Research problem:**

The research problem is related to the lack of Islamic libraries to identify the Qur 'anic Tales from which the proper approach is derived in how people treat each other according to the Book and the Sunnah .

First Section:

How to deal with others in the light of Qur 'anic Tales

Introduction : Dealing with Others :

It is a set of correct and appropriate behaviors and behaviors practiced by the individual in society during his dealings with others in various daily life situations, and it can also be defined as the principles and foundations that indicate the correct and polite way to deal with others, which leads to non-compliance with them to alienate others and failure to form fruitful relationships with them. And the life of man in this world is a circle between the treatment of the righteousness and the treatment of creation from humans and others and according to this treatment is the reward of man in this world and the Hereafter, if he is good in the treatment of God to love him and his greatness , and thanks his bounties and blessings, and obey his orders, and avoid his prohibitions and good in the treatment of creation as God commanded, so strive to advise them , and kindness to them , and justice in their treatment , and kindness and kindness to them , and the possibility of harm from them , and stop injustice from them , he wins the happiness of this world and the Hereafter , and his status rises with God Almighty and people and puts him Acceptance in the earth , and love in the hearts of creation(Abdulaziz Fawzan bin Saleh Al-Fawzan, p. 35) .

First Part

Dealing between men with women

What does mixing mean:



(It is the mingling of a man with a woman who is not forbidden, i.e., whose marriage is permitted to him as a meeting that leads to suspicion) (Sheikh Suleiman bin Saleh bin Abdul Aziz Al-Jarbou, p. 7). The mixing is evidence of the weakness of faith, and deviation from religion, and Muslim Islam has been surrounded by wise controls entrenched in the depths of hearts, Muslims can not demolish them only if they change their religion, and replaced it all, so the deviation of Muslims in accepting mixing was not limited to him; Rather, mixing is a branch of deviations, and harmful to religion and the world, so the mixing of women with men is a serious matter of great harm, and it includes the corruption of religion and the world, money, morals, reason and descent)d. Saeed bin Ali bin Wahf al-Qahtani , 11p.). And the danger of his acceptance is only because of the weakness of faith, and the corruption of certainty, and the lack of fear and control of God, and the passing of modesty and chastity and the subsidence of jealousy, and the basis of all this love of the world and the love of evil. As for his danger to the world, he should know that the goodness of the world is to establish religion and go away with it. When mixing occurs for no legitimate necessity, the mixers have offered their world in terms of money, prestige, king, security, stability, physical health, food, drink, clothing, marriage and others for lack of removing the blessing and shedding pests, diseases, and damage, God's plan is safe only for the losers people, and it is the root of every affliction and affliction; because Islam does not deprive anything except for pure harm, or for the majority of its harm to its benefit (Dealing between men and women , p. 119) . Therefore, the Prophet said (ﷺ): (I did not leave after me a sedition that harmed men from women)) (Sahih Al-Bukhari, 1422 , vol. 7 / p. 8) . Therefore, Islam came to prohibit mixing to preserve symptoms and genealogies , guard virtues , keep away from suspicion and vices , and not to occupy women from their basic functions in their homes (Shehata Saqr, p. 59). The Quran has told us about the story of Moses (ﷺ) with the two girls and how they did not compete with men and did not mix with them for the sake of watering in the words of the Almighty : And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need. (Al qasas verse : 23-24) , Sheikh Shaarawi says - - On the issue of mixing in this verse: (The Holy Quran presented this story in an eloquent summary, With her summary, she clarified the task of women in her society, the role of men in relation to women, and the necessity that women resort to going out to work) (Tafsir al-Shaarawi, 1418 AH ,c 15/p 116) (This story has three provisions, and these three provisions regulate the Muslim society the issue of women's work, and what we must do when women are forced to work, from the first provision we know that watering cattle is the work of men, and from the second provision we know that women do not go out to work except for necessity, and do not perform the task of men unless men are unable to perform this task , as for the third provision is in the knowledge of the Muslim community or Even the humanist if he sees the woman has gone out to work, she must not have a man to do this task, he must help her and facilitate her task) (Tafsir al-Shaarawi, 1418 AH, p. 15/ p. 118) . And so was the response of the two girls to Moses (ﷺ) When he asked her about the reason for their presence in the watering, they said: We do not water our livestock until the shepherds issue because I am two women who can not afford to drink and we can not compete with men, if they issued our livestock we did not prefer their livestock in the basin and our father is a great sheikh, who can not water his livestock, so we needed to water the sheep (Al-Karamani, 1429 AH , C2/866, Al-Baghawi 1417 AH, C6/200 and Ibn Al-Jawzi, E, 1422C3 380) . For this reason, the two girls showed the reason for their departure, and despite the reason, they did not compete with men, so they said to Moses (ﷺ) the reason for their departure for watering, and this (indicates their weakness in watering from faces: one of them: that the habit of watering for men, and women weaken from that, and the second: what appeared from their livestock on the path of delay, and the third: their saying until the shepherd issues, and the fourth: their waiting for what is left of the people from the water, and the fifth: their saying: And our father is a great sheikh, and this indicates that if he was strong, he came, and if the watering was not late, then he watered them



before the chest of the shepherd, and they returned to their father before the usual time) (Al-Razi 1420AH , C24/ p. 589).

Part Two Hospitality

For hospitality , honoring the guest with a great status, and a superior place among other nations. And this characteristic is magnified by the Arab nation before Islam , and its greatness increases after it, hospitality is a great Arab habit of the qualities of manhood, and the place of consensus of other nations on its approbation in the old and modern, which is a division of the people of faith and honored by the virtues of morals that Islam came to complete its righteousness. Hospitality was the creation of the prophets and the diligence of the generous, and the literature of the nobles, and it suffices in its virtue and honor that it was associated with two pillars of faith are the duty of duties , and the most important tasks , which are faith in God () and the other Paleo (Muhammad Ibrahim al-Hamad 1439AH, p. 1) .Y The Prophet (ﷺ) said: ((Whoever believes in Allah and the Last Day, let him honor his guest)) (Sahih Bukhari 1422 AH , vol. 8 / p. 11). This is what we are looking for in the story of Abraham (ﷺ) Almighty Allah says: And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.(Hud : 69). Sheikh Shaarawi says “ The meaning of Al-Hunayth: (It is: the fat calf roasted on the stones; because the barbecue, as we know, may be on the flame or on coal, or on the stones and like that happens in the Arab countries when they come with a very thin stone, and protect it on the fire, and then grill the meat on it, and this ensures that there are no interactions between meat and stone; Because there are interactions that occur from iron or coal; so this is the cleanest way to grill) (Al-Shaarawi,1418 AH C1/ p. 100). Then Sheikh Shaarawi ﷺ - Ikram our master Ibrahim (ﷺ) for his guests angels says: (The nature of our master Ibrahim (ﷺ) is the love of guests and their honor, and it is the custom of generous to hurry to honor the guest, and provide food to him, and the generous is the one who does so; because he does not know what has passed to the guest without food, if the guest is hungry; eat, and if he is full he announces it) (Shaarawi, 1418 AH , c 1 / p. 100). For this reason, the guest has the right to the host to honor him, and this is what Ibrahim did (ﷺ)(That is : he stayed with them until he worked by providing something to them, otherwise it may be in the slaughter of the calf and a little to broadcast only that the calf is roasted, and if it is not roasted, then his interpretation is what we mentioned that he did not stay with them in sociability and talk with them about what he does with the hosts until he came with what he mentioned, and it is what we mentioned of literature, and it is an indication of who a guest descended from that he does not work by asking about the conditions of his guest from where and where? What do they need? But their cows work and displace their need; because Abraham (ﷺ) worked only their cows, he did not work by asking about their conditions, but he worked with what we mentioned, so he came with a calf, and this is the literature in the guest, do you not see that if he asked about their conditions, he knew that they are angels, he would not work with what he mentioned; as he knew that they are angels and angels do not eat anything of food) (Al-Matridi, 1426AH, p. 6 / p. 154). And for the severity of the generosity of Abraham (ﷺ) God said () about him (()) , that is: He did not slow down his coming with a roasted calf on the heated stones or what slowed down in coming with it, that is: faster in their hospitality, and the calf was roasted with heated stones in a pit, and he was fat and lean (Interpretation of the Aegean Shafi 'i ,1424 ,C2 / 186 and Mujir al-Din al-Hanbali,1430AH, C3 / 357) . Elsewhere in the Holy Quran, Allah Almighty said about him Has there reached you the story of the honored guests of Abraham? -,When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown.(Al Zariat verse 24,25)

(A single guest word came ﷺ even though they were a group of angels, so no guests or guests said, because (a guest) calls on the singular, dual and plural who you summoned to your house or came to you and became a guest to you, and the host should treat all the guests as one and receive them with one face that does not prefer anyone over anyone, and does not celebrate anyone



without the other, as he has one person who does not distinguish anyone, neither in his council nor in his view of them. Therefore, the Quran expressed him in the singular form, they are in the judgment of one man (Al-Sha 'awi,1418AH, p. 19 507). And((The guest) was originally a source in the sense of inclination, so it is called the one and the multiple, it was said: They were twelve kings, and it was said: Three Gabriel, Michael and Israfil, peace be upon them, and they were called a guest because they were in the image of the guest and because Abraham (ﷺ) considered them as well) (Al-Alusi, 1415 AH, c14/p. 12). And the angels say, 'Who is the most honored of all the angels?' They said to her two meanings: God honored them, God honored them when he prepared food and began to serve them himself, not his slaves, and made his command to share in their service, although the woman concealed them that their homes greeted them and then he did not provide them with the present food, but he honored them and slaughtered a calf once described him as fat and once described him as fat and this is as described, he is fat in himself, that is: He is not scrawny in his composition and is the best type of barbecue for them , he is in terms of his way Taha Haniz roasted and this is the utmost honor) (Al-Sharawi,1418AH, 19/p. 508). And so Abraham honored (ﷺ) the guest who came to him and said to him, "Almighty God And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants.(al Anbiaa)verse(25,26) , because ﷻ the custom is for an hour that the host enters to prepare for him what he honors, and the guest says to him:" Sit down with God what you stand. "Therefore, our master Abraham sneaked invisibly from his hospitality to prepare food for them without feeling it and without telling him : Sit down, we do not want something, so when he brought them the roasted calf near him and presented it in front of them to eat , he saw that they do not accept food as people usually do, he told them (ﷺ) urging them to eat; but they did not eat and their hands did not extend to food, so he became obsessed with fear of them(Al-Shaarawi,1418,c 19/ p. 509 - 510). The explanation for this is the nature of our master Ibrahim (ﷺ) is the love and honor of the guests, and it is the custom of the dignified to hasten the honor of the guest, and to provide food to him, and the generous is the one who does so; because he does not know what has passed on the guest without food, so if the guest is hungry; he eats, and if he is full he declares That is why he emptied to his family, that is, he went to them in secret from his guests, and it is the host's literature to hide his order, and to initiate villages without being felt by the guest, warning him not to stop and excuse him (Muhammad bin Muhammad Al-Taher bin Ashour,1984AH, c 26/p 360, and Al-Qasimi,e 1418, c 19/ p 41). ﷺ Ibrahim honored them and did good to them and stood on their heads, and was standing on the heads of the guest, and ordered his wife to serve them(Al-Shawkani,1414AH , 5/104) .(Itis polite for the guest to hasten his recital, and then to follow him if he has a grandmother, and does not cost what is harmful to him. Hospitality is one of the virtues of morality, one of the etiquette of Islam, and one of the creation of the prophets and the righteous. Ibrahim was the first to add, and it is not obligatory for the common people of knowledge to say(ﷺ): ((The hospitality is three days, but it has increased in charity)) (Sahih Ibn Habban,1414AH, p. 12/ p. 87) .

Third Part

Mastery of the workmanship

Islamic legislation always tends to achieve material affluence and a happy life for every member of society, as well as meeting their innate needs and mercy from God to his worshipers. He ordered Muslims to work and strive throughout the land to seek God's grace so as to make work for life and no value to one's life in the eyes of Islam without work , so what status is this in which Islam put work, and perhaps the highest degree of that status is that Islam decides that work is worship and an obligation of its duties and not of its convicts (d. Hamid Nasser Al-Zari,1998, p. 23).

Almighty Allah says: And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. (Al Tawbah: Verse 1 05), and among other things, the honor of the unclefor the material and its value and mastery in the Islamic society, that the Holy Quran made



the heroes of religious messages of the prophets and messengers throughout history and contained in the fields of work and material strength (d. Hamid Nasser Al-Zari,1998, p. 25). This is what came in the story of David (ﷺ) when Allah Almighty taught him to master his work to make shields, in the words of the Almighty : Al Sheikh al-Shaarawi says: “Thus, the truth told us that iron became soft without fire with his permission, so that David made it a large shield that fulfilled the appearance and chest, to protect human doctors (Al-Shaarawi, 1418AH , C 10/ p. 42). ﷺ (He gave him a sign for his prophecy, because iron is now his without fire and no reason to relent; until he did what he wanted from it, and no one of the creatures except him was able to use iron except by fire and other reasons, so that he would have a sign in this (Al-Matridi,1426AH, p. (It is as if the iron was made for him like dough, so the shield works without fire or hammer) (Al-Samani,1418AH , vol. 4/p. 419). Andhe said: (The right revealed to David (ﷺ) to make these shields in a wonderful way, that makes them sabgat and sabgha are listed, like mats, where the ﷺ stick is placed next to the stick, and binds the sticks all in a way that facilitates the spread of mats or wrap it) (Al-Shaarawi,1418AH, 10 g / 43). It was said Al-Sabigh: The perfect dress, which is here the perfect shields, and from it: Give grace its completion, that is : to work, O David, by guiding us and teaching us Sabgat shields (Nimatullah bin Mahmoud Al-Nakhjwani,1419AH, c 2/171). In the same verse, Almighty God's right shows us how to inspire David (ﷺ) to master the precision industry, in his saying: (???), and this is what Sheikh Shaarawi explained - ﷺ - He said: (You, David, when you weave the soft iron, God willing, to make it shields, you have to make those shields with a precise estimate so that the shield is not tight on the chest of the fighter, so it narrows his movement, and reduces his ability to breathe, so he gasps quickly, and he cannot continue to fight, as well as the shield must not be wide on the chest of the fighter; so that the shield's capacity does not help the sword of the opponent, so the shield itself strikes the chest of the fighter, and the strength of the shield is added to the ﷺ strength of the opponent's sword, but when the shield is able to surround the body without cuffing the movement, This shield is suitable for fighting, and David has mastered the manufacture of those shields with that precise geometry, which he revealed the right to him, he made it by the order of the highest right when he said to him: () And the word of appreciation gives the meaning of the poetic sword) (14, H/H1043). (We have repeatedly stated that he who works for a king is a worker and knows that he is in the sight of the king to improve and master the work and strive in it) (Al-Razi, 1420AH , c. 25/197). Therefore, God is watching over you, seeing your deeds and your words, and I will reward you for him. It was said that the shields by David had scales of iron, so they were heavy on the armies as they wore them, so God inspired David to make fine throat shields, which are lighter and better protected(Ibn Ashour,1984AH, c 17/ p. 121).

CONCLUSION

At the end of this brief research, which dealt with how to deal with the other in the light of the Quranic Tales from the perspective of Sheikh Mohammed Metwally Al-Shaarawi - may God have mercy on him - (contemporary Quranic study) and can be found on the most important findings in this research as follows:

The religion of Islam has surrounded the Muslims with wise controls that have been established in the depths of the hearts, which the Muslims cannot leave unless they change their religion and change all of it .


2 - The honoring of the guest is a great status, and the Islamic religion is considered a division of the main pillars of faith and honored by the virtues of morality that the religion of Islam came.

3_ That the religion of Islam decided that the work should be a worship and an ordinance of its statutes and not of its convicts.

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