

أَقْرَبُهُمْ مَوَدَّةً

مختارات مما ورد
في التفسير الجامع
عن الدين السيمي

للشيخ الدكتور محمد بن عبد الستار السبتي



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



In the name of Allah Most Gracious Most Merciful

طبيعة العلاقة الإسلامية المسيحية كما جاءت في كتاب التفسير الجامع لفضيلة
الشيخ محمد عبد الستار السيد وزير الأوقاف في الجمهورية العربية السورية

The nature of the Islamic-Christian relationship as stated in the book of the
Comprehensive Interpretation (Al-Tafsir Al-Jami'), by Sheikh Muhammad
Abdul-Sattar Al-Sayyid, Minister of Awqaf in the Syrian Arab Republic:

١- الإيمان بالأنبياء والرسل والكتب والشرائع السابقة هو أساس الدين
الإسلامي وهو أساس عقيدة المسلم:

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1- Belief in the previous prophets and messengers, books and laws are the basis
of the Islamic religion and the basis of the Muslim's doctrine:

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾ [البقرة: ٤]

• (And who believe in what has been revealed to you, [O Muhammad], and
what was revealed before you, and of the Hereafter they are certain [in faith]).

[Al-Baqara: 4]

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴾ [البقرة: ٢٨٥]

• (The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], «We make no distinction between any of His messengers.» And they say, «We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.») [Al-Baqara: 285]

في هذه الآية المباركة جعل الله سبحانه وتعالى قوله العظيم ﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾ شعاراً للإسلام وللمسلمين فالمسلم الحق لا يفرق في إيمانه بين الأنبياء والرسل.

- In this verse, Allah the Almighty made His great saying (We make no distinction between any of His messengers) a motto of Islam and Muslims. The true Muslim does not differentiate in his faith between the prophets and messengers.

ولذلك يجب على المسلم الحق أن يؤمن بجميع الأنبياء والرسل والكتب الذين ذكرهم القرآن الكريم، ويجب عليه أن يعظم شعائر الله، وأن يعظم أنبياء الله عليهم السلام جميعاً.

- Therefore, the true Muslim must believe in all the prophets, messengers and books mentioned in the Holy Qur'an, and he must venerate the rituals of Allah, and glorify all the prophets of Allah, peace be upon them all.

المسلم الحق يؤمن بسيدنا إبراهيم عليه السلام، ويؤمن بسيدنا موسى عليه السلام، ويؤمن بسيدنا عيسى عليه السلام، يؤمن بكل هذه الأديان أنها نزلت من عند الله سبحانه وتعالى، والكتب التي نزلت، نزلت من عند الله.

- The true Muslim believes in our masters Abraham (PBUH), Moses (PBUH), and Jesus (PBUH). We believe in all these religions and the books that were revealed from Allah The Almighty.

إذاً لا نفرّق بالعقائد، فالعقيدة عقيدة واحدة؛ لأنّها نزلت من ربّ واحد، فالدين لا يؤدّي إلى التّفرقة، بل يؤدّي إلى تكاتف المجتمع، وهذا الأمر بنى عليه الإسلام عقيدة المسلم. (١)

- Therefore, we do not differentiate in beliefs, for the creed is one; because it was revealed from one Lord. So, the religion does not lead to division, but rather leads to the unity of society, this matter on which Islam established the belief of the Muslim.

- البعض يقول أن المسلمين يعلنون في صلاتهم كل يوم خمس مرات أن المسيحيين هم الضالون، كما ورد في سورة الفاتحة بقوله تعالى: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

- وهذا الأمر غير صحيح وغير دقيق.

- وقد جاء في التفسير الجامع حول هذه الآية: إن اللغة العربية واضحة في ذلك وهي تعطي المعنى بجلاء فكل من لا يعرف طريق الهداية وطريق الحق والخير أو يجحد عنه هو ضال، سواء كان مسلماً أو مسيحياً أو على أي دين، وليس في الآية تخصيص واضح لأي فئة أو مجموعة من الناس.

- Some say that Muslims announce in their prayers every day five times that Christians are the astray, as mentioned in Surat Al-Fatihah by the Almighty's saying (not the way of those who earned Your anger, nor of those who went

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية. (٩٤-٩٢/٣).

(1) Refer to: Tafsir Al-Jami', by Dr. Sheik Muhammad Abdul Sattar Al-Sayyid, Minister of Awqaf in The Syrian Arab Republic (3/92-94)

astray) . In fact, this matter is not true at all and inaccurate as it is mentioned in the comprehensive interpretation of this verse: The Arabic language is very clear in this regard, and it gives the meaning obviously, so everyone who does not follow the path of guidance and the path of truth and goodness or if he deviates from it is going astray, whether he is a Muslim or a Christian or of any religion, and there is no specification in the verse to any class or group of people.

﴿ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنجِيلَ ﴾ [آل عمران: ٣]

• (He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.) [Ali-Imran: 3]

إنَّ في هذه الآية دلالةً عظيمةً يشير إليها القرآن الكريم، فطالما أنَّ (سورة البقرة) خُتِمت بأننا بصفتنا مسلمين مطالبين أن نؤمنَ بكلِّ الرِّسل والرِّسالات، وبكلِّ الكتب التي سبقت القرآن، وألا نفرقَ بين أحد من رسل الله سبحانه وتعالى من حيث الإيمان بهم.

-The Holy Qur'an refers to a great significance in this verse, as well as (Surat Al-Baqarah) is concluded by the statement that we, as Muslims, are required to believe in all the Messengers and messages, and in all the books that preceded the Qur'an, and that we do not differentiate between any of the Messengers of Allah The Almighty in terms of belief in them.

فالمثال الذي أراد المولى سبحانه وتعالى أن يضره لنا بالنسبة إلى الأديان والنسبة إلى الرِّسل السابقة، كان يتناول سيِّدنا المسيح عليه السَّلام وأسرته وجدته، والبيئة التي احتضنت السيدة مريم، فكانت أوَّل سورة تأتي باسم (آل عمران)^(١).

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية. (٣/ ١٠١-١٠٢)

- The example that Allah The Almighty wanted to set for us in relation to the previous religions and in relation to the previous messengers, is related to Jesus Christ (PBUH), his mother his grandmother, and the conditions in which Mary the chaste lived. So, it was the first Surah that is named (Ali-Imran) (1).

٣- حقيقة تفضيل الأنبياء والرسل وبعض البشر على جميع الخلائق ومنهم سيدنا عيسى عليه السلام وأمه الطاهرة السيدة مريم وآل عمران الذين ينتسب إليهم السيد المسيح:

2- The fact that the Prophets, Messengers, and some humans are superior to all creatures, including Jesus, peace be upon him, his pure mother, Mary, and the family of Imran, to whom Christ belonged:

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُؤُمَّ إِنِّي لَكَ هَذَا قَالَ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ ﴾ [آل عمران: ٣٣ - ٣٧]

- (Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran over the world (33) Descendants, some of them from others. And Allah is Hearing and Knowing. (34) [Mention, O Muhammad], when the wife of Imran said, «My Lord, indeed I have pledged to You what is in my

(1) Refer to: Al-Tafsir Al-Jami', by Dr. Sheik Muhammad Abdul Sattar Al-Sayyid, Minister of Awqaf in The Syrian Arab Republic (3/101-102)

womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.» (35) But when she delivered her, she said, «My Lord, I have delivered a female.» And Allah was most knowing of what she delivered, «And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah].» (36) So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, «O Mary, from where is this [coming] to you?» She said, «It is from Allah. Indeed, Allah provides for whom He wills without account.» (37)) [Ali-Imran: 33 - 37]

إنَّ سورة (آل عمران) سُمِّيت بهذا الاسم بناءً على ذكر آل عمران في هذه الآيات المباركة، فالآيات تتعلّق بالاصطفاء الإلهيِّ للأنبياء عليهم السّلام ولذريّة الأنبياء وللسّيّدة مريم عليها السّلام.

- Surat (Ali-Imran) had this name because of the mention of family of Imran in the afore-mentioned blessed verses.

فالله سبحانه وتعالى ذكر في كتابه الكريم اصطفاءه لآل عمران، وآل عمران هم من آل سيّدنا إبراهيم، لكنّه خصّصهم؛ لأنّ هناك معجزة ستحدث فيهم، لأنّه سيأتي منهم نبيٌّ من غير أب، وهذه الظّاهرة لم تحدث ولن تحدث لأحد.

- Hence, Allah The Almighty mentioned in His Noble Book that He chose the family of Imran, and the family of Imran are from the family of our Master Ibrahim, but He The Almighty specified them; because there is a miracle that will happen to them, that is a prophet will come from them without a father, and this phenomenon has never happen and will never ever happen to anyone.

والله سبحانه وتعالى لا يذكر الأسماء إلا مع السيِّدة مريم بنت عمران عليها السلام؛ لأنَّ هذا الحدث هو حدث عظيم، وآية كبرى أجراها الله سبحانه وتعالى للسيِّدة مريم، فلذلك كان الاصطفاء، اصطفاء السيدة مريم من آل عمران لتكون محلاً لهذه الآية والمعجزة والتي هي ولادة السيِّد المسيح عليه السلام^(١).

- Additionally, Allah The Almighty does not mention names except the name of Mary (Maryam daughter of Imran), peace be upon them; Because this event is a great event, and a significant miracle that Allah The Almighty gave to the Mary. So that the selection of Mary the chaste from the family of Imran to be the subject of this verse and the miracle, which is the birth of The Christ (PBUH)⁽¹⁾

بل تعدى القرآن الكريم إلى أكثر من ذلك، فقد قصَّ القرآن الكريم علينا قصة جدَّة السيِّد المسيح عليه السَّلام والدة السيِّدة مريم عليها السَّلام، عندما نذرت لله سبحانه وتعالى أن تجعل وليدها محرراً من أي قيد دنيوي، وأن تكون مخصَّصة لخدمة بيت المقدس فتقبَّلها الله سبحانه وتعالى وكانت العناية الإلهية هي التي ترعى السيِّدة مريم، خالية عن الأسباب، بل عن طريق المسبَّب مباشرة.

- Furthermore, the Holy Qur'an told us the story of the grandmother of Christ (PBUH), the mother of Mary, peace be upon her, when she vowed to Allah The Almighty to make her child free from any worldly bondage, and to be dedicated to serving the Holy House, so Allah The Almighty accepted her. And it was divine providence that looked after Mary, free from causes, but through the direct cause.

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية. (١٤٩/٣ - ١٥٠)

(1) Refer to: Al-Tafsir Al-Jami', by Dr. Sheik Muhammad Abdul Sattar Al-Sayyid, Minister of Awqaf in The Syrian Arab Republic (3/149-150)

﴿ وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ اصْطَفٰكِ وَطَهَّرَكِ وَاَصْطَفٰكِ عَلٰٓى نِسَاۗءِ الْعٰلَمِيْنَ ﴿٤٢﴾ يٰمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاَسْجُدِي وَاَرْكَعِيْ مَعَ الرّٰكِعِيْنَ ﴿٤٣﴾ ذٰلِكَ مِنْ اَنْبَاۗءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَمَهُمْ اَيْهُمۡ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ﴿٤٤﴾ اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ يَبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اَسْمُهُ الْمَسِيْحُ عِيسٰى ابْنُ مَرْيَمَ وَجِيْهًا فِى الدُّنْيَا وَاٰخِرَةٍ وَاَمِنَ الْمُقْرَبِيْنَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلًا وَمِنَ الصّٰلِحِيْنَ ﴿٤٦﴾ قَالَتْ رَبِّ اَنۢىۤ يَكُوْنُ لِيْ وُلَدٌ وَلَمْ يَمَسَّسْنِيۤ بَشَرٌ قَالَ كَذٰلِكَ اَللّٰهُ يَخْلُقُ مَا يَشَآءُ اِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتٰبَ وَ الْحِكْمَةَ وَالتَّوْرَةَ وَاِلَآءِ نَجِيْلٍ ﴿٤٨﴾ وَرَسُوْلًا اِلَىٰ بَنِيۤ اِسْرٰٓءِيْلَ اَنۢىۤ قَدْ جِئْتُكُمۡ بِبَيٰٓةٍ مِّنۡ رَّبِّكُمْ اَنۢىۤ اَخْلَقُ لَكُمْ مِّنَ الطَّيْنِ كَهَيۡةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ فَيَكُوْنُ طَيْرًا يٰٓذِنُ بِاللّٰهِ وَاُتْرٰٓىۤ الْاَكْمَهَ وَاَلۡاَبْرَصَ وَاَحْيٰى الْمَوْتِ يٰٓذِنُ اللّٰهِ وَاُنۢبِئُكُمْ بِمَا تَاْكُلُوْنَ وَمَا تَدۡخُرُوْنَ فِىۤ بُيُوْتِكُمْ اِنَّ فِى ذٰلِكَ لَآيَةً لِّكُمْ اِنۡ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٤٩﴾ وَاَمۡصَدۡقًا لِّمَا بَيَّنَّ يَدٰىۤىۤ مِنَ التَّوْرَةِ وَاِلَآءِ لِحٰجِلٍ لَّكُمْ بَعۡضُ الَّذِىۤ حُرِّمَ عَلَيۡكُمْ وَجِئْتُكُمۡ بِبَيٰٓةٍ مِّنۡ رَّبِّكُمْ فَاَتَّقُوا اللّٰهَ وَاَطِيعُوْنَ ﴿٥٠﴾ اِنَّ اللّٰهَ رَبِّىۤ وَرَبُّكُمْ فَاعۡبُدُوْهُ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٥١﴾ ﴿ فَلَمَّا اَحۡسَ عِيسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِىۤ اِلَى اللّٰهِ قَالَ الْحَوَارِيُّوْنَ نَحۡنُ اَنْصَارُ اللّٰهِ ؕ اٰمَنَّا بِاللّٰهِ وَاَشۡهَدُ بِاَنَّا مُسۡلِمُوْنَ ﴿٥٢﴾ رَبَّنَا ؕ اٰمَنَّا بِمَا اَنْزَلْتَ وَاَتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٥٣﴾] (آل عمران: ٤٢ - ٥٣)

(And [mention] when the angels said, «O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds. (42) O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].» (43) That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed. (44) [And mention] when the angels said, «O Mary, indeed Allah

gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]. (45) He will speak to the people in the cradle and in maturity and will be of the righteous.» (46) She said, «My Lord, how will I have a child when no man has touched me?» [The angel] said, «Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, «Be,» and it is. (47) And He will teach him writing and wisdom and the Torah and the Gospel (48) And [make him] a messenger to the Children of Israel, [who will say], «Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers. (49) And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me. (50) Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path.» (51) But when Jesus felt [persistence in] disbelief from them, he said, «Who are my supporters for [the cause of] Allah?» The disciples said, «We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].» (52) [Ali-Imran: 42- 53]

﴿ إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ اِذْ اٰتٰتُكَ بِرُوْحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهَلًا وَاِذْ عَلَّمْتُكَ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰتَہَ وَاِلٰنِجِيلًا وَاِذْ تَخَلَّقُ مِنْ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِاِذْنِي فَتَنْفُخُ فِيهَا فَتَكُوْنُ طَيْرًا بِاِذْنِي وَتُبْرِئُ الْاَكْمَهَ وَاَلْاَبْرَصَ بِاِذْنِي وَاِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِي وَاِذْ كَفَفْتُ بَنِي اِسْرٰءِيْلَ عَنْكَ اِذْ جٰتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ اِنْ هٰذَا اِلَّا سِحْرٌ مُّبِيْنٌ ﴿۱۱۰﴾ [المائدة: ۱۱۰]

• ([The Day] when Allah will say, «O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission;)and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, «This is not but obvious magic) [Al-Maida: 110]

﴿ وَاذْكُرْ فِي الْكِتٰبِ مَرْيَمَ اِذْ اُنْتَبَذَتْ مِنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ﴿۱۶﴾ فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا فَاَرْسَلْنَا اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿۱۷﴾ قَالَتْ اِنِّىۤ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ﴿۱۸﴾ قَالَ اِنَّمَا اَنَا رَسُوْلُ رَبِّكَ لِاَهْبَ لِكَ عَلْمًا زَكِيًّا ﴿۱۹﴾ قَالَتْ اَنْىۤ يَكُوْنُ لِيۤ عَلْمٌ وَّلَمْ يَمَسَّسْنِيۤ بَشَرٌ وَّلَمْ اَكْ بِعِيًّا ﴿۲۰﴾ قَالَ كَذٰلِكَ قَالَ رَبُّكَ هُوَ عَلٰى هٰٓئِيْنٍ وَّلِنَجْعَلُهٗٓ اٰيَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ اَمْرًا مَّقْضِيًّا ﴿۲۱﴾ ﴿ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖۤ مَكَانًا قَصِيًّا ﴿۲۲﴾ فَاَجَآءَهَا الْمَخَاضُ اِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَلِيْتَنِيۤ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسِيًّا مِّنْ سَيِّئًا ﴿۲۳﴾ فَنَادٰ بِهَا مِنْ تَحْتِهَا اَلَا تَحْزَنِيۤ قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا ﴿۲۴﴾ وَهٰزِيۤ اِلَيْكَ بِجِذْعِ النَّخْلَةِ سُقِطَ

عَلَيْكَ رُطْبًا جَنِيًّا ﴿٢٥﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ
لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ، قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ
شَيْئًا فَرِيًّا ﴿٢٧﴾ يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا ﴿٢٨﴾ فَأَشَارَتْ إِلَيْهِ
قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَاتِي
وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾
ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ [مریم: ١٦ - ٣٤]

• (And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east. (16) And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. (17) She said, «Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah.» (18) He said, «I am only the messenger of your Lord to give you [news of] a pure boy.» (19) She said, «How can I have a boy while no man has touched me and I have not been unchaste?» (20) He said, «Thus [it will be]; your Lord says, «It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.» « (21) So she conceived him, and she withdrew with him to a remote place. (22) And the pains of childbirth drove her to the trunk of a palm tree. She said, «Oh, I wish I had died before this and was in oblivion, forgotten.» (23) But he called her from below her, «Do not grieve; your Lord has provided beneath you a stream. (24) And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. (25) So eat and drink and be contented. And if you see from among humanity anyone, say, «Indeed, I have vowed to the Most Merciful

abstention, so I will not speak today to [any] man.» « (26) Then she brought him to her people, carrying him. They said, «O Mary, you have certainly done a thing unprecedented. (27) O sister of Aaron, your father was not a man of evil, nor was your mother unchaste.» (28) So she pointed to him. They said, «How can we speak to one who is in the cradle a child?» (29) [Jesus] said, «Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. (30) And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive (31) And [made me] dutiful to my mother, and He has not made me a wretched tyrant. (32) And peace is on me the day I was born and the day I will die and the day I am raised alive.» (33) That is Jesus, the son of Mary - the word of truth about which they are in dispute. (34)) [Maryam: 16 - 34]

وفي هذه الآيات المباركة شرع الله سبحانه وتعالى بالتحدث عن السيِّدة مريم وأنَّ الله سبحانه وتعالى هو الَّذي اصطفاهَا وفضَّلهَا على نساء العالمين أو عن تبشيرهَا بولادة السيِّد المسيح بدون أب وعن معجزاته وكراماته وفضله على سائر البشر.^(١)

- In these blessed verses, Allah The Almighty started to talk about the Mary the chaste, and how He The Almighty chose her and preferred her over the women of the worlds, and about the good news of the birth of the Christ without a father, and about his miracles, favors over all other human beings.⁽¹⁾

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية. (١٦/٣ وما بعدها)

٤ - خطورة التعميم وأن أكثر المشاكل تأتي من التعميم الخاطئة:

3- The danger of generalization and that most problems come from wrong generalizations:

﴿ لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَاتَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴾ [آل عمران: ١١٣]

• (They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer].) [Ali-Imran: 113]

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴾ [آل عمران: ١٩٩]

• (And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.) [Ali-Imran: 199]

القرآن الكريم يوجه الإنسان دائماً إلى الطريق المستقيم، ولذلك نرى أن أكثر الأخطاء التي قد يقع فيها الإنسان هي قضية التعميم وأكثر الأخطاء تأتي من التعميم، ففي هذه السورة يبين لنا القرآن الكريم أن الشرور والأخطاء التي يرتكبها الإنسان يكون سببها أهواء الإنسان لا الدين الذي يعتنقه^(١).

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية. (٤٤ / ٤)

- The Holy Qur'an always directs man to the straight path, that is why most of the mistakes that a person may make is the issue of generalization, and most of the mistakes come from generalization. ⁽¹⁾

٥ - طبيعة العلاقة بين المسلمين وأهل الكتاب:

4- The nature of the relationship between Muslims and the People of the Scripture:

﴿الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ [المائدة: ٥]

• (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.) [Al- Maida: 5]

الله سبحانه وتعالى يوضح علناً أن أهل الكتاب لهم صلة في السماء، فنحن نأكل من طعامهم ويأكلون من طعامنا، ما لم يكن هنالك تحريم خاص لبعض الأصناف من الطعام من قبل الإسلام بالنسبة إلينا؛ كلحم الخنزير أو غير ذلك.

(1) Refer to: Al-Tafsir Al-Jami', by Dr. Sheik Muhammad Abdul Sattar Al-Sayyid, Minister of Awqaf in The Syrian Arab Republic. (4/44)

- Allah The Almighty makes it clear publicly that the People of the Scripture have a connection in heaven, so we eat from their food and they eat from our food, unless there is a special prohibition of some types of food by Islam for us; such as pork or else.

فالله سبحانه وتعالى يريد منّا أن نتعاقد فهذا هو التعاقد الإيمانيّ، وهذا هو الاتّصال بمن لهم صلة في السّماء، وإيّاك أن تقاطع أهل الكتاب وتقول: لا آكل من طعامهم، بل كلّ ما هو حلال لنا في طعامهم نأكله، وهذه دعوة إلى العلاقة المتميّزة بين المسلمين وأهل الدّيانات السّماويّة بشكل عامّ؛ لأنّها من مشكاة واحدة، من ربّ واحد^(١).

- Allah The Almighty, wants us to cooperate, so this is the solidarity of faith, and this is the connection with those who have a connection in heaven, and does not want us to break the relation with the People of the Scripture arguing : We do not eat from their food, but everything that is permissible for us in their food we eat, and this is an invitation to the distinguished relationship between Muslims and the people of the devine religions in general; because they are from one source, from One Lord.⁽¹⁾

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية . (٦/٦٨-٦٩)

(1) Refer to: 'Al-Tafsir Al-Jami', by Dr. Sheik Muhammad Abdul Sattar Al-Sayyid, Minister of Awqaf in The Syrian Arab Republic). (6/68-69)

٦- المسيحية والإسلام من عند الله سبحانه وتعالى يدعون لخيرية الإنسان في الدنيا والآخرة:

5- Christianity and Islam are from Allah The Almighty, they call for the good of man in this world and the hereafter:

﴿وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَعَاتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾ [المائدة: ٤٦]

• (And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.) [Al-Maida: 46]

﴿وَإِذ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾ [الصف: ٦]

• (And [mention] when Jesus, the son of Mary, said, «O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.» But when he came to them with clear evidences, they said, «This is obvious magic.») [As-Saf: 6]

﴿عَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ ۖ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا تَفَرُّقَ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ [البقرة: ٢٨٥]

• (The Messenger has believed in what was revealed to him from his Lord, and

[so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], «We make no distinction between any of His messengers.» And they say, «We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.») [Al-Baqara: 285]

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا نَدْعُهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾ [الشورى: ١٣]

• (He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].) [Ash-Shura: 13]

فكل الرّسالات تأتي مصدقة لما قبلها؛ لأنّها من لدن ربّ واحد.^(١)

- So all the divine messages confirme what was before them because they are from One, The Lord.

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية. (١٣٣/٦)

٧- وحدة الإنسانية في الأصل والانشأ، والتفاضل الحق يكون بمقياس الخيرية والتقوى التي دعت إليها جميع الشرائع :

6- The unity of humanity in its and origin and source, and the true differentiation is based on the measure of goodness and piety which are called for by all the laws.

﴿يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [الحجرات: ١٣]

• (O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.) [Al-Hujurat: 13]

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ وَالنَّصَارَىٰ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [المائدة: ٦٩]

• (Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve.) [Al-Maida: 69]

فالله سبحانه وتعالى يخبر عباده المؤمنين عن أصل الخليقة وأن البشر كلهم من آدم، وآدم من تراب فجميع الخلائق أخوة لك، وأصل التفاضل الحق يكون بالتقوى؛ أي الالتزام بتعاليم الدين والتمسك بمكارم الأخلاق وهذا ما وضحته الآية الثانية صراحةً.

- Allah The Almighty tells His faithful servants about the origin of creation and that all human beings are from Adam, and Adam is from dust, so all creatures are brothers, and the true differentiation is by piety; that is, adherence to the teachings of religion and adherence to noble morals. This is what the verse clearly clarifies.

فالله سبحانه وتعالى يخبر المؤمنين أنّ المؤمن لا يكتفى منه أن يؤمن بالله وباليوم الآخر فقط، بل يجب عليه أيضاً أن يتحلّى بكامل الأخلاق والفضائل^(١).

- Allah The Almighty tells the believers that it is not enough to believe in Allah and the Last Day only, but rather the believer must also possess full morals and virtues.

٨- المحبة والإخاء هي أساس العلاقة الطبيعية السليمة بين كل من المسلمين والمسيحيين:

7- Love and brotherhood are the basis of a healthy, natural relationship between Muslims and Christians:

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ ءَامَنُوا إِلَيَّوَدَّ وَالَّذِينَ أَشْرَكُوا ۗ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ إِنَّكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾ [المائدة: ٨٢]

• (You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, «We are

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية. الجزء (٦/١٥٨)

Christians.» That is because among them are priests and monks and because they are not arrogant.) [Al-Maida: 82]

لقد وضح الله سبحانه وتعالى العلاقة التي تربط المسلمين بالمسيحيين؛ ألا وهي علاقة المودة، وهي أكبر من كل العلاقات الإنسانية وهذا ما يصدقه التاريخ والواقع^(١).

- Allah The Almighty has clarified the relationship between Muslims and Christians; it is the relationship of affection, which is greater than all human relationships, and this is what history and reality confirms.

٩- وضح القرآن الكريم أنّ النقاش والحوار الذي يجري بين المسلمين والمسيحيين هو نقاش وحوار علمي:

8- The Holy Qur'an clarifies that the discussion and dialogue that takes place between Muslims and Christians is a scientific debate:

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَأَمْتًا بِالَّذِي أَنْزَلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾ [العنكبوت: ٤٦]

• (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.») [Al-Ankaboot: 46]

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية. (ج٧/ ١١)

فالتّقاش العلميّ يهدف إلى الفائدة والعلم، وينبع من الحبّ والمحبة وكون
ثمرة هذا التّقاش المحبّة المطلقة، وهذا ما نراه كثيراً اليوم في المجتمع السوريّ،
فكلّ حوار إسلاميّ مسيحيّ نراه يُرسّخ أسس المحبة والتّفاهم والمودّة.

- The scientific debate aims at interest and knowledge, and stems from love and affection, and the fruit of this discussion is absolute love, and this is what we see a lot today in Syrian society. Every Islamic-Christian dialogue establishes the foundations of love, understanding and affection.

١٠ - امتداد مساحة الكلام عن السيّد المسيح في القرآن الكريم، وذلك في ثلاث
سور في القرآن الكريم:

9- Extension of the space for talking about the Lord Christ in the Holy Qur'an, in three Surahs in the Holy Qur'an:

● **سورة مريم:** وهي السّورة التّاسعة عشر في القرآن، وهي أحد السّور المكيّة،
ماعد الأيات ٥٨ و٧١ فهي مدنيّة. بلغ عدد آياتها ٩٨ آية، السّورة سُميّت
على اسم السيّدة العذراء مريم أمّ عيسى المسيح، لتكون بذلك السّورة الوحيدة
في القرآن التي سُميّت على اسم امرأة، دلالة من الله سبحانه وتعالى على عظيم
مكانة السيّدة مريم العظيمة والعالية عند الله وفي قلوب المسلمين والمؤمنين .

- Surah Maryam: It is the nineteenth Surah in the Qur'an, and it is one of the Meccan Surahs, except for verses 58 and 71, which are Madani. The number of its verses reached 98 verses, It was named by the name of Mary the chaste, mother of Jesus Christ, to be the only Surah in the Qur'an that was named in a woman's name. This is an indication from Allah The Almighty of the great and lofty status of the great and exalted position of Mary the chaste to Allah and in the hearts of Muslims and believers.

● **سورة المائدة:** وهي خامس سورة من سور القرآن الكريم، ولها ١٢٠ آية، تُصنّف السُّورةُ على أنّها مدنيّة من السَّبْع الطَّوال، وهي سورة اتَّخذت إحدى معجزات السيّد المسيح عليه السّلام عنواناً لها، وهي معجزة إنزال الله سبحانه وتعالى المائدة من السّماء لقوم سيّدنا عيسى .

- Surah Al-Ma'ida: It is the fifth Surah of the Holy Qur'an, and it has 120 verses. The Surah is classified as a Madani one of the longest seven ones, and its name is taken from one of the miracles of Jesus (PBUH); the miracle of sending down the table from heaven to the people of our Jesus (PBUH).

● **سورة آل عمران:** هي ثالث سورة في القرآن الكريم ولها ٢٠٠ آية، تُصنّف السُّورة على أنّها سورة مدنيّة من السَّبْع الطَّوال، وهي سورة جعلت من عائلة السيّد المسيح وأسرته اسماً وعنواناً لها.

- Surah Ali-Imran: It is the third Surah of the Holy Qur'an, and it has 200 verses. The Surah is classified as a Madani one of the longest seven Surahs, and its name is taken from one of the miracles of Jesus (PBUH); the miracle of sending down the table from heaven to the people of our Jesus (PBUH).

١١- المساجد والكنائس والصوامع هي بيوت الله سبحانه وتعالى وقد
خُصِّصَتْ لعبادته وحده:

10- Mosques, churches, are the homes of Allah The Almighty and have been
dedicated to His worship alone:

قال تعالى: ﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

[سورة الحج: من الآية ٤٠]

• (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.) [Al-Hajj: 40]

فمن هنا نرى المسلمين في سورية يحترمون الكنائس ويغارون عليها كما يحترمون المساجد ويغارون عليها، وكذلك المسيحيون نراهم يحترمون المساجد ويغارون عليها كما يغارون ويحترمون كنائسهم، وكيف لا يكون ذلك وهي بيوت خُصِّصَتْ لعبادة الله سبحانه وتعالى .

- Hence, we see Muslims in Syria respecting churches and protect them jealously same as they respect mosques and protect them jealously. Likewise, we see Christians respecting mosques and protect them jealously as they respect and protect jealously their churches, certainly this is the case as they are houses dedicated to the worship of Allah The Almighty.

١٢ - المودة والإخاء هي السمة التي يطلبها الله سبحانه وتعالى من عباده المؤمنين لتكون أساس العلاقة بينهم :

11- Affection and brotherhood are the characteristic that Allah The Almighty requires of His faithful servants to be the basis of their relationship:

﴿ لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾ (٨) ﴿ إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾ (٩) [الممتحنة: ٨ - ٩]

• (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.)

(8) Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers. (9)) [Al-Mumtahanah: 8 - 9]

فالله سبحانه وتعالى يُعَلِّمُ المسلمين أَنَّهُ يجب أن يكون القسط والعدل والإحسان الصِّفَاتِ الأساسية لِأَسَاسِ العَلاقة بين المسلمين وغيرهم من النَّاسِ، فَكُلٌّ من لم يكن عدوًّا لك في الدِّينِ ولا في الإنسانيَّة، وكلٌّ من يؤتَمَنُ على النَّفسِ والعرضِ والمالِ، فَالله سبحانه وتعالى يأمرنا بالإحسان إليه، والإحسان هو الكمال وينبغي على علاقتنا معه أن تتصَفَ بكلِّ صِفاتِ الكمالِ، وهذا الكلام عامٌّ لجميع النَّاسِ، فكيف الحال بأهل الشَّريعة المسيحيَّة الذين خصَّهم اللهُ بمزيد من التفضيل !

- Allah The Almighty teaches Muslims that equity, justice and benevolence must be the basic attributes of the foundation of relationship between Muslims and other people. He is perfection, so Allah The Almighty commands us to be kind

to whoever is not an enemy to us in religion or in humanity, and everyone who is entrusted with life, honor and money. Benevolence is perfection and our relationship with him should be characterized by all the attributes of perfection, and this speech is general for all people, so how is the situation with the people of Christianity whom Allah has specified with more preference!

فمن هذه الثوابت وجّه التفسير الجامع للمسلمين إلى أنه يجب على كل مسلم ومسلمة حين يقرأ آيةً من كتاب الله تبارك وتعالى، فيها ذكر النصارى. يرى أنه حين تحدّث القرآن الكريم عن النصارى أعطى حكماً عاماً.

فقال تعالى في كتابه الكريم: ﴿وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيُّ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾ [سورة المائدة: من الآية ٨٢]

- According to these constants the Comprehensive Interpretation (Al-Tafsi Al-Jami') directed that every Muslim whether male or female when reading a verse from the Book of Allah, in which the Christians are mentioned, should understand that it gave a general ruling. Allah The Almighty says in His Holy Book:

(and you will find the nearest of them in affection to the believers those who say, «We are Christians.» That is because among them are priests and monks and because they are not arrogant.) [Al-Maida: 82]

فكل ما ورد عن النصارى كان مدحاً لهم. ومن هنا لا يمكن لمسلم أن يسيء للمسيحيين أو لمعتقدات المسيحية ويدّعي أنه يجد ذلك في القرآن الكريم^(١).

- Everything that is mentioned about the Christians is in praise of them. Hence, a Muslim cannot offend Christians or Christian beliefs and claims that he finds this in the Holy Qur'an.

(١) انظر: التفسير العصري الجامع لفضيلة الدكتور محمد عبد الستار السيد وزير أوقاف الجمهورية العربية السورية. (١/ ٢٩٢-٢٩٣).

شواهد من السيرة النبوية ومن التاريخ، توضّح العلاقة بين المسلمين والمسيحيين



Evidences from the Prophet's biography and history,

clarifying the relationship between Muslims and Christians:

إنّ خير شاهد ودليل على طبيعة العلاقة بين المسلمين مع أخوتهم المسيحيين
سيرة النبي محمّد.

- The best witness and evidence of the nature of the relationship between Muslims and their Christian brothers is the biography of the Prophet Muhammad.

فمن قرأ السيرة النبوية الشريفة والتاريخ الإسلامي يرى أنّ أول من هبّ
للدفاع عن المسلمين وعن معتقداتهم وبذل في سبيل حمايتهم الغالي والثمين هم
أتباع الشريعة المسيحية.

- Whoever reads the honorable prophetic biography and Islamic history will see that the first people who rose to defend the Muslims and their beliefs and sacrificed for their precious protection were the followers of the Christian religion.

فعندما ضاق الحال بالمسلمين من أهل قريش وعندما اشتدّ عليهم ما وجدوا
من أذى وعذاب أليم أمرهم النبي ﷺ بالهجرة إلى الحبشة.

- When the Muslims of the people of Quraysh were in critical situation, because of the harm and painful torment, the Prophet ordered them to emigrate to Abyssinia.

فقد كانت الهجرة إلى أرض الحبشة أول هجرة أمر بها النبي ﷺ أصحابه؛ فراراً من تنكيل الكفار بهم، وحفظاً لحياتهم في ظل ملك لا يظلم عنده أحد؛ وهو النجاشي ملك الحبشة وقد كان من أتباع سيدنا عيسى عليه السلام، وهو صاحب المقولة الشهيرة: (إن هذا والله - يقصد دين الإسلام - والذي جاء به عيسى ليخرج من مشكاة واحدة).

- The emigration to the land of Abyssinia was the first emigration ordered by the Prophet (PBUH) to his companions; to escape from the persecution of the infidels, and to preserve their lives in the protection of a King in whose presence no one is wronged; he is the Negus, the king of Abyssinia, and he was one of the followers of Jesus (PBUH), and he is the one who said the famous saying: This, by Allah -meant the religion of Islam- “which Jesus brought has come from same niche.”

وكذلك كان الحال عندما جاء وفد نجران إلى النبي ﷺ فدخلوا عليه مسجده فاستقبلهم أحسن استقبال وما منعهم من أداء صلاتهم ولا من عبادتهم .

- The same was the case when the delegation of Najran came to the Prophet, (PBUH), and entered his mosque, so he received them in the best way, and did not prevent them from performing their prayers or worship.

واستمرت هذه العلاقة بين المسلمين والمسيحيين حتى في عهد الخلفاء الراشدين، وكيف لا يكون ذلك وهم أبناء مدرسة رسول الله صلى الله عليه وسلم؟ فعندما أعطى البطريك صفرونيوس مفاتيح القدس للخليفة عمر بن الخطاب رضي الله تعالى عنه وأرضاه.

- This relationship between Muslims and Christians continued even in the era of the rightly guided Caliphs, and how could this not be, while they were the children of the School of the Messenger of Allah, PBUH? Moreover, when Patriarch Sophronius gave the keys of Jerusalem to Caliph Omar Ibn Al-Khattab, may God be pleased with him and please him,

وعقدت المعاهدة بينهما والتي تسمى بالمعاهدة العمرية والتي تعدّ من أشهر الوثائق عبر التاريخ توجد اليوم صورة عنها في الكنيسة المريمية في بطيركية أنطاكية وسائر المشرق للروم والأرثوذكس وقد نصّت المعاهدة على أنّ لأهل إيلياء الأمان، لأنفسهم وأموالهم ولكنائسهم وصلبانهم وسقيمها وبريئها وسائر ملتها، وأنّه لا تُسكّن كنائسهم ولا تُهدم، ولا يُنقّص منها ولا من حيّزها ولا من صليبهم ولا من شيء من أموالهم، ولا يُكرهون على دينهم، ولا يضارّ أحد منهم، ولا يسكن بإيلياء معهم أحد من اليهود.

- The treaty was concluded between them, which is called the Omari Treaty, which is considered one of the most famous documents throughout history. Today there is a copy of it in the Marian Church in the Patriarchate of Antioch and the rest of the East for the Greeks and the Orthodox. The treaty stipulates that the people of Alyaa are safe in their themselves, their money, their churches, their crosses, the sick, the healty, and the rest ones of their religion. And that their churches and crosses shall not be inhabited or demolished, neither be taken any space of it, nor any of their money, nor shall they be forced to convert from their religion, nor shall any of them be harmed, nor shall any of the Jews stay in Aelia with them.

شهد على ذلك: خالد بن الوليد، وعبد الرحمن بن عوف، وعمرو بن العاص، ومعاوية بن أبي سفيان.

- This was witnessed by: Khalid bin Al-Waleed, Abdul Rahman bin Awf, Amr bin Al-Aas, and Muawiyah bin Abi Sufyan.

وبينما كان عمر رضي الله عنه يملى هذا العهد حضرت الصلاة، فدعا البطريرك صفرونيوس عمر للصلاة حيث هو في كنيسة القيامة، ولكن عمر رضي الله تعالى عنه رفض وقال له: أخشى إن صليت فيها أن يغلبكم المسلمون عليها ويقولون هنا صلّى أمير المؤمنين عمر رضي الله عنه (١).

(١) تاريخ ابن خلدون (٢/ ٢٢٥)

- And while Omar (May Allah be pleased with him) was dictating this covenant, the prayer time came, so Patriarch Sophronius called Omar to pray and they were in the Church of Resurrection, but Omar refused and said to him: I fear that if I pray in it, the Muslims will take its possession and say here the Commander of the Faithful Omar prayed. (1)

- من نقاط الالتقاء بين الرسالتين:

- تتفق أصول الرسالات السماوية في مجموعة من السمات وأهمها:
- الله الخالق .
- الوحي إلى الأنبياء والرسل وتوضيح مكانتهم .
- البعث، والحساب .
- العبادات .
- الدعوة إلى الأخلاق والقيم .
- الدعوة إلى الإنسانية .

Shared points between the two messages:

The origins of the divine messages are consistent in a number of features, the most important of which are:

- Allah the Creator.
- Revelation to the Prophets and Messengers and their positions.
- The Resurrection and the Reckoning.
- Rituals.
- Calling to ethics and values.
- Calling to humanity.

١ - الله الخالق:

لقد جاءت رسالة الأنبياء والرسل أجمعين - عليهم السلام - إلى عبادة الله سبحانه وتعالى وترك عبادة ما سواه مما لا ينفع ولا يعطي ولا يمنع .

1- Allah is the Creator:

The message of all the prophets and messengers - peace be upon them - called for worshipping Allah The Almighty and to leave the worship of others that do not benefit, give nor prevent.

In the Holy Quran:

قال الله تعالى:

﴿ نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾ مِنْ قَبْلِ هُدًى
لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤﴾ إِنَّ
اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ
يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَأَبْغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۗ كُلٌّ مِنْ عِنْدِ رَبِّنَا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾ رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
أَنْتَ الْوَهَّابُ ﴿٨﴾ ﴾ [آل عمران: ٣ - ٨]

Allah The Almighty says:

(He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel. (3) Before, as guidance for the people. And He revealed the Qur'an. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might, the Owner of Retribution. (4) Indeed, from Allah nothing is hidden in the earth nor in the heaven. (5) It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.

(6) It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, «We believe in it. All [of it] is from our Lord.» And no one will be reminded except those of understanding. (7) [Who say], «Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. (8)) [Ali-Imran: 3 - 8]

وجاء في العهد القديم:
(أنا الربُّ إلهك الَّذي أخرجك من أرض مصر من بيت العبوديَّة، لا يكن لك آلهةٌ أخرى أمامي، لا تصنع لك تمثالاً منحوتاً، ولا صورةً ما ممَّا في السَّماء من فوق، وما في الأرض من تحت، وما في الماء من تحت الأرض، لا تسجد لهنَّ ولا تعبدهنَّ؛ لأنِّي أنا الربُّ إلهك إلهُ غيورٌ، أفتقد ذنوب الآباء في الأبناء في الجيل الثالث والرابع من مبغضيي) (١).

In is mentioned in the Old Testament:

I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage; may you have no other gods before me. Do not make for yourself an idol and no image of what is in the sky above, and what is on the earth below, and what is in the water below the earth; do not worship them and do not serve them, for I am the Lord your God, a jealous God, punishing children for the guilt of fathers up to the third and fourth generation who hate Me.

(١) سفر الخروج ٢٠/٢-٥.

وفي العهد الجديد، من إنجيل مرقس:

(فجاء واحدٌ من الكتبة وسمعهم يتحاورون، فلمَّا رأى أَنَّهُ أَجابهم حَسَنًا، سأله: آيَّة وصيَّة هي أوَّل الكلِّ؟ فأجابه يسوع: إِنَّ أوَّل كلِّ الوصايا هي: اسمع يا إسرائيل؛ الرَّبُّ إلهنا ربُّ واحدٌ. وتحبُّ الرَّبَّ إلهك من كلِّ قلبك، ومن كلِّ نفسك، ومن كلِّ فكرك، ومن كلِّ قدرتك. هذه هي الوصيَّة الأولى)^(١).

In the New Testament, Bible of Mark:

Then one of the scribes came and heard them conversing, and when he saw that he had answered them well, he asked him: Which commandment is the first of all? And Jesus answered him: The first of all the commandments is: Listen, O Israel; The Lord our God is one Lord. And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment.” [Mark 12: 28 - 34]

والآية القرآنيَّة تقول:

﴿فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

- The noble verse says:

([He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.) [Ash-Shura: 11]

هي كذلك في سفر التثنية: (لَيْسَ مِثْلَ اللَّهِ)^(٢).

- Same as in the Deuteronomy: “There is no other God like the God”

[Deuteronomy 33: 26]

(١) سفر مرقس ١٢ / ٢٨ - ٣٤.

(٢) سفر التثنية ٣٣ / ٢٦.

والآية القرآنية: قال الله تعالى:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾ [الأنعام: ١٠٣]

- And in the Quran, Allah says:

(Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.) [Al-An'am: 103]

في إنجيل يوحنا: (الله لَمْ يَرَهُ أَحَدٌ قَطُّ)^(١).

- In John bible: "No one has ever seen God" [John 1: 18]

٢- الوحي إلى الأنبياء والرسل:

2- Revelation to Prophets and Messengers:

اتفقت الأديان السماوية في أمر الوحي إلى الأنبياء والرسل، فالله سبحانه وتعالى قد أوحى إلى الأنبياء والرسل عبر ملك الوحي جبريل عليه السلام؛ لهداية الناس ولإيصالهم إلى الطريق المستقيم وإلى السعادة في الدنيا والآخرة.

- The divine religions agreed in the matter of revelation to the Prophets and Messengers. Allah The Almighty has revealed to the Prophets and Messengers through the master of revelation, Gabriel, peace be upon him; to guide people and lead them to the straight path and to happiness in this world and the hereafter.

فجاء في الرسالة إلى العبرانيين:

(بالإيمان نُوحٌ لَمَّا أُوحِيَ إِلَيْهِ عَنْ أُمُورٍ لَمْ تُرَبِّعْدْ خَافَ، فَبَنَى فُلْكًَا لِحَلَاصِ بَيْتِهِ، فَبِهِ دَانَ الْعَالَمُ، وَصَارَ وَارِثًا لِلْبِرِّ الَّذِي حَسَبَ الْإِيمَانَ. بِالْإِيمَانَ إِبْرَاهِيمَ لَمَّا دُعِيَ أَطَاعَ أَنْ يُخْرَجَ إِلَى الْمَكَانِ الَّذِي كَانَ عَتِيدًا، أَنْ يَأْخُذَهُ مِيرَاثًا، فَخَرَجَ وَهُوَ لَا يَعْلَمُ إِلَى أَيْنَ يَأْتِي)^(٢).

(١) سفر يوحنا ١ / ١٨.

(٢) الرسالة إلى العبرانيين ١١ / ٧، ٨.

In a letter to the Jews:

«By faith Noah, when it was revealed to him about things not yet seen, he was afraid, so he built an ark for the salvation of his house, by which he judged the world, and became an heir of righteousness that according to faith. “By faith Abraham, when he was called, obeyed to go out to the place he was going to take as an inheritance, so he went out without knowing where he was going to come.” [A message to Jews 117,8/]

ويحكي سفر حبقوق في ثلاثة إصحاحات عن (الوحي الذي رآه حبقوق النبي) (١).

- The book of Habakkuk in three chapters tells about:

“The revelation which Habakkuk, the prophet saw” [Habakkuk book 1:1]

ويقول القرآن الكريم عن حقيقة الوحي:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾ ﴾ [النساء: ١٦٣ - ١٦٤]

- The Holy Quran tells about the truth of the Revelation:

(Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].(163) And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech. (164)) [An-Nisaa: 163- 164]

(١) سفر حبقوق ١ / ١ .

فقد جاء في إنجيل لوقا:

(فأجاب الملاك وقال له: أنا جبرائيل الواقف قدام الله، وأرسلت لأكلمك وأبشرك بهذا)^(١).

- It is mentioned in the bible of Luke:

The angel said to him, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news." [Luke 1: 19]

وفي سفر دانيال:

(وَسَمِعْتُ صَوْتَ إِنْسَانٍ بَيْنَ أَوْلَايَ، فَنَادَى وَقَالَ: يَا جِبْرَائِيلُ فَهَمُّ هَذَا الرَّجُلِ الرَّؤُوبَا)^(٢).

And in the Book of Daniel:

And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision." [Daniel 8: 16]

وفي القرآن الكريم: قال الله تعالى:

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ، عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ﴾ [البقرة: ٩٧]

- Allah The Almighty says in the Holy Quran:

(Say, «Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers.») [Al-Baqara: 97]

(١) إنجيل لوقا ١ / ١٩ .

(٢) سفر دانيال ٨ / ١٦ .

3- Resurrectin and Reckoning:

اتَّفقت الشَّرائع السماويَّة على أنَّ الحياة الدنياهي دار امتحان، والدَّار الآخرة دار جزاء، فالله هو خالق الجنَّة والنار، ويوم الآخر والحساب، وأنَّ الله تعالى أعدَّ للمؤمنين المحسنين جنات أبدية في نعيم مقيم، وأعدَّ للعاصين عذاباً مقيماً في نارٍ أبدية، وهو ما وضحته وبيته الكتب المقدسة والديانات السماوية أجمع.

- The heavenly religions agreed that the life of this world is the life of testing, and the Hereafter is the life of reward, for Allah is the Creator of Heaven and Hell, and the Last Day and Judgment and that Allah The Almighty has prepared for the benevolent believers eternal gardens in eternal bliss, and has prepared for the sinners eternal torment in eternal fire, this truth has been clarified and stated in the holy books and all the heavenly religions.

ففي سفر التكوين في العهد القديم:
(غرس الرَّبُّ الإله جنَّةً في عدنٍ شرقاً.. وأبنت الرَّبُّ الإله من الأرض كلَّ شجرةٍ شهيةٍ للنَّظر وجيدةٍ للأكل، وشجرة الحياة في وَسَطِ الجنَّة، وشجرة معرفة الخير والشرِّ)^(١).

- In the old testament, in the book of GENESIS:

“The Lord God planted a garden in Eden in the east... And the Lord God made forth from the earth every tree that was pleasing to the sight and good for food, and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil.” [genesis 8: 2,9]

(١) سفر التكوين ٢ / ٨ - ٩.

وفي سفر دانيال:

(وكثيرون من الرّاقدين في تراب الأرض يستيقظون، هؤلاء إلى الحياة الأبدية،
وهؤلاء إلى العار للآزدرء الأبدية)^(١).

- And in the Book of Daniel:

And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. [Daniel 12:2]

وفي إنجيل متى:

(وأما أنا فأقول لكم: إنَّ كلَّ مَنْ يَغضب على أخيه باطلاً يكون مستوجب الحكم، ومَنْ قال لأخيه: رَقَا. يكون مستوجب المجمع، ومن قال: يا أحمق. يكون مستوجب نار جهنم)^(٢).

- And in the bible of Matthew:

“I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ will be subject to the Sanhedrin. But anyone who says, ‘You fool!’ will be subject to the fire of hell.” [Matthew 5:22]

وفي إنجيل مرقس:

(وإن أعترتك يدك فاقطعها. خيرٌ لك أن تدخل الحياة أقطع من أن تكون لك يدان وتمضي إلى جهنم، إلى النار التي لا تُطفأ. حيث دُودُهُمْ لا يموت والنار لا تُطفأ)^(٣).

- In the Bible of Mark:

“If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out.”

[Mark 9: 43 - 44]

(١) سفر دانيال ١٢ / ٢.

(٢) إنجيل متى ٥ / ٢٢.

(٣) إنجيل مرقس ٩ / ٤٣-٤٤.

وفي إنجيل يوحنا:

(الحقُّ الحقُّ أقول لكم: إنَّ مَنْ يسمع كلامي ويؤمن بالذي أرسلني فله حياةٌ أبديةٌ، ولا يأتي إلى دينونةٍ، بل قد انتقل من الموت إلى الحياة.. فيُخْرَجُ الذين فعلوا الصالحات إلى قيامة الحياة، والذين عملوا السيِّئات إلى قيامة الدينونة)^(١).

- And in the Bible of John:

“Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life. Those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.” [Jon 5: 24, 29]

وفي القرآن الكريم: يقول الله تعالى :

﴿إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا﴾ (١٧) يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّاعِينَ مَثَابًا ﴿٢٢﴾ لِبِئْسَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَاقًا ﴿٢٥﴾ جَزَاءً وَفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسَادٍ هَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَثَابًا ﴿٣٩﴾ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾ ﴿النَّبَأُ: ١٧ - ٤٠﴾

- In the Holy Quran, Allah The Almighty says:

(Indeed, the Day of Judgement is an appointed time (17) The Day the Horn is blown and you will come forth in multitudes (18) And the heaven is opened and

will become gateways (19) And the mountains are removed and will be [but] a mirage. (20) Indeed, Hell has been lying in wait (21) For the transgressors, a place of return, (22) In which they will remain for ages [unending]. (23) They will not taste therein [any] coolness or drink (24) Except scalding water and [foul] purulence –(25) An appropriate recompense. (26) Indeed, they were not expecting an account (27) And denied Our verses with [emphatic] denial. (28) But all things We have enumerated in writing. (29) «So taste [the penalty], and never will We increase you except in torment.» (30) Indeed, for the righteous is attainment –(31) Gardens and grapevines (32) and full-breasted [companions] of equal age (33) And a full cup. (34) No ill speech will they hear therein or any falsehood –(35) [As] reward from your Lord, [a generous] gift [made due by] account, (36) [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech. (37) The Day that the Spirit and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct. (38) That is the True Day; so he who wills may take to his Lord a [way of] return. (39) Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, «Oh, I wish that I were dust!» (40)) [An-Nabaa: 17 - 40]

٤ - العبادات:

من المعلوم أنه لا يوجد دين من الأديان لا يتضمّن مجموعة من العبادات التي يأمر أتباعه فيها، ولكنّ التشابه في العبادات بين الشرائع السماوية مطابق لحدّ كبير فمثال على ذلك:

4- Rituals:

It is well known that there is no religion that does not include a set of worshippings in which it commands its followers to apply, but the similarity in worship between the heavenly religions is identical to a large extent, for example:

أ- الصّلاة:

تتفق الشرائع على وجوب الصّلاة من أتباعها لله تعالى، الإله المعبود، وهذا ما يفسّر تشابه كثير من الهيئات في الصّلوات، من جماعيّة الأداء ولفظ «آمين» بمعنى اللهم استجب، وهدفها واحدٌ وهو الخضوع والتذلُّ والافتقار للخالق والقدرة الإلهية.

A- The prayer:

The religions agree on the obligation of prayer by their followers to Allah, the deity worshiped. This explains the similarity of many acts in prayers, from the collective performance and the word "Amen" meaning God respond, as well as its purpose is one, which to show submission, humiliation and the need to the Creator, the Divine power.

فقد ورد في التوراة :

(كان لما انتهى سليمان من الصلاة إلى الربّ بكلّ هذه الصلاة والتضرّع أنّه نهض من أمام مذبح الربّ من الجثو على ركبتيه، ويداه مبسوطتان نحو السماء)^(١).

(١) سفر الملوك الأول ٨ / ٥٤.

- As it is mentioned in the Torah:

“And when Solomon finished praying to God with all this prayer and supplication, he rose from his place in front of Jehovah’s altar, where he had previously stood on his knees, and his hands were stretched out to heaven.”

كما ورد في الإنجيل:

(وكلُّ ما تطلبونه في الصلاة مؤمنين تنالونه)^(١).

- And it is mentioned in the Bible:

“If you believe, you will receive whatever you ask for in prayer.” [Matthew 21: 22]

وجاء في الإنجيل أيضاً:

(لا تهتمُّوا بشيء، بل في كلِّ شيءٍ بالصلاة والدعاء مع الشكر، لتُعلم طلباتكم لدى الله. وسلام الله الذي يفوق كل عقل، يحفظ قلوبكم وأفكاركم في المسيح يسوع)^(٢).

- As well in the Bible it is mentioned:

“Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. 7 And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.” [Philippians 4:6 - 7]

وفي القرآن الكريم: قال الله تعالى:

﴿وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾ [الأنعام: ٧٢]

- In the Holy Quran Allah The Almighty says:

(And to establish prayer and fear Him.» And it is He to whom you will be gathered.) [Al-An'aam: 72]

(١) إنجيل متى ٢١ / ٢٢.

(٢) رسالة القديس بولس إلى أهل فيلبي ٤ / ٦، ٧.

وقال عليه الصلاة والسلام: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ وَجَلَّ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ؟ ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ»^(١)

- The Messenger Muhammad (PBUH) said: «The first of man's deeds for which he will be called to account on the Day of Resurrection will be Salat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming is found in the obligatory Salat, the Glorious and Exalted Rubb will command to see whether His slave has offered any voluntary Salat so that the obligatory Salat may be made up by it. Then the rest of his actions will be treated in the same manner.» [Abu Dawof: 864,

At-Tirmidhi: 413, An-Nasaie: 465]

ب- الزكاة:

الزكاة هي مال يدفعه الغني للفقير، طاعةً وطمعاً بجزاء الله سبحانه وتعالى.

B- The Alms (Zakat):

It is the money paid from the rich to the poor, as a submission and seeking of Allah's The Almighty satisfaction:

ففي الإنجيل:

(احترزوا من أن تصنعوا صدقتكم قُدَّامَ الناس لكي ينظروكم، وإلا فليس لكم أجرٌ عند أبيكم الذي في السموات، فمتى صَنَعْتَ صدقة فلا تُصَوِّتْ قُدَّامَكَ بالبوق كما يفعل المرءون في المجمع وفي الأزقة؛ لكي يُمَجِّدوا من الناس. الحقُّ أقول لكم: إنَّهم قد استوفوا أجرهم، وأما أنت فمتى صَنَعْتَ صدقةً فلا

(١) رواه أبو داود (٨٦٤) والترمذي (٤١٣) والنسائي (٤٦٥).

تعرف شمالك ما تفعل يمينك، لكي تكون صدقتك في الخفاء؛ فأبوك الذي يرى في الخفاء هو يُجازيك علانية^(١).

- In the Bible:

“When you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you. [Matthew 6: 1 - 4]

وفي القرآن الكريم : يقول الله سبحانه وتعالى:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾ [البقرة: ٤٣]

- In the Holy Quran, Allah The Almighty says:

(And establish prayer and give zakah and bow with those who bow [in worship and obedience].) [Al-Baqara: 43]

ويقول عليه الصلاة والسلام : «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا، ففَاضَتْ عَيْنَاهُ»^(٢).

- The Prophet (PBUH) said:

«Seven are (the persons) whom Allah will give protection with His Shade* on the Day when there will be no shade except His Shade (i.e., on the Day

(١) إنجيل متى ٦ / ١-٤.

(٢) أخرجه البخاري (١٤٢٣)، ومسلم (١٠٣١).

of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): «I fear Allah»; **a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given;** and a person who remembers Allah in solitude and his eyes well up.» [Al-Bukhari: 1423, Muslim: 1031]

ت- الصّوم:

لقد جاءت عبادة الصّوم في جميع الشرائع السّماوية .

C- Fasting:

It is mentioned in all the divine religions.

فقد جاء في التّوراة: (وناديت هناك بصوم على نهر أهوا لكي نتذلّ أمام إلهنا؛ نطلب منه طريقاً مستقيمةً لنا ولأطفالنا ولكلّ ما لنا) (١).

- It is mentioned in the Torah: “Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.” [ezra 8: 21]

ومثل ذلك في الإنجيل حينما سُئل المسيح عليه السّلام : (حينئذٍ أتى إليه تلاميذ يوحنا قائلين: لماذا نصوم نحن والفريسيّون كثيرًا، وأمّا تلاميذك فلا يصومون؟ فقال لهم يسوع: هل يستطيع بنو العرس أن ينوحوا ما دام العريس معهم، ولكن ستأتي أيام حين يُرفع العريس عنهم فحينئذٍ يصومون) (٢).

(١) سفر عزرا ٨/٢١.

(٢) إنجيل متى ٩/١٤، ١٥.

- Same as mentioned in the Bible when Jesus was asked: “Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but your disciples fast not? And Jesus said to them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.” [Matthew 9 :14 - 15]

وفي القرآن الكريم أثبت الله سبحانه وتعالى فريضة الصيام للمسلمين فقال
تعالى:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٨٣﴾﴾ [البقرة: ١٨٣]

- And in the Holy Quran Allah The Almighty stated the obligation of fasting for Muslims, so He says:

(O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -) [Al-Baqara: 183]

٥- الدعوة إلى الأخلاق والقيم الكبرى :

فالأخلاق والفضيلة هي من أهم مقاصد الشرائع السماوية، فالأخلاق هي جزء لا يتجزأ من التشريعات السماوية، ولذلك نرى تشابهاً كبيراً في القيم الأخلاقية عند الشرائع السماوية، بل في كثير من الأحيان تصل إلى مرحلة التطابق.

5- The call to morals and great values:

Ethics and virtue are among the most important purposes of the heavenly religions as they are an integral part of them, and therefore we see a great similarity in the moral values of the heavenly religions, and in many cases they reach the stage of congruence.

ففي رسالة بطرس:

(قبل كل شيء لتكن محبتكم لبعضكم لبعض شديدة؛ لأن المحبة تستر كثرة من الخطايا، كونوا مضيفين بعضكم بعضاً بلا دمدمة)^(١).

- In Peter's letter: "Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling."

[First Peter's letter 4: 8 - 9]

وفي رسالة إلى أهل رومية:

(المحبة فلتكن بلا رياء، كونوا كارهين الشر ملتصقين بالخير، وأدين بعضكم بعضاً بالمحبة الأخوية. مقدّمين بعضكم بعضاً في الكرامة)^(٢).

- In a letter to the people of Romans: "Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves." [Romans 12 : 9 - 10]

(١) رسالة بطرس الأولى ٤/٨، ٩.

(٢) رسالة بولس إلى أهل رومية ١٢/٩، ١٠.

والله سبحانه وتعالى في كتابه الكريم يقول:

﴿وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَئِنِ اللَّهُ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾ [الأنفال: ٦٢ - ٦٣]

Allah The Almighty as well says in His Noble Book:

(But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers (62) And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise. (63)) [Al-Anfal: 62 - 63]

فقد بين الله سبحانه وتعالى أن المحبة والألفة بين المؤمنين من أكبر النعم التي أنعمها الله على المؤمنين.

- Allah The Almighty has made it clear that love and passions between believers are among the greatest blessings that Allah has bestowed upon believers.

وقال الله تعالى:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [الحجرات: ١٠]

- Allah The Almighty says:

(The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.) [Al-Hujurat: 10]

وقال عليه الصلاة والسلام: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»^(١).

- And the Messenger Muhammad (PBUH) said:

“No one of you becomes a true believer until he likes for his brother what he likes for himself.” [Sahih Al-Bukhari: 13]

(١) صحيح البخاري ١٣

وقال عليه الصّلاة والسّلام : «و الذي نفسي بيده ، لا يؤمنُ عبدٌ حتى يُحبَّ لجاره ما يُحبُّ لنفسه»^(١).

- Also, he (PBUH) said:

“By Him in Whose Hand my soul is, a slave of Allah does not truly believe till he wishes for his neighbor what he wishes for himself.” [Al-Bukhari: 13, Muslim: 45]

وتدعو المسيحيّة النّساء والرّجال إلى التزام الفضيلة ومكارم الأخلاق .

- Christianiyt call men and women to adhere to morals and noble behaviours:

وجاء في الإنجيل أنّ المسيح عليه السّلام قال:
(قد سمعتم أنّه قيل للقديماء: لا تزنن. وأمّا أنا فأقول لكم: إنّ كلّ مَنْ ينظر إلى امرأةٍ ليشتتها، فقد زنى بها في قلبه)^(٢).

- It is narrated in the Bible that Jesus Christ said:

“You have heard that it was said, ‘You shall not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.” [Matthew 5:27–28]

وكذلك قد جاء القرآن الكريم في مثل ذلك :

﴿قُلِ لِلْمُؤْمِنِينَ بَعْضُوا مِنْ أَبْصَارِهِمْ وَحَفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾ [النور: ٣٠]

- The Holy Quran as well similarly stated:

(Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.)

[An-Noor: 30]

(١) أخرجه البخاري (١٣)، ومسلم (٤٥) واللفظ له.

(٢) إنجيل متى ٥/٢٧، ٢٨.

وقال عليه الصّلاة والسّلام: « ما مِنْ شَيْءٍ يَوْضَعُ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخَلْقِ وَإِنَّ صَاحِبَ حُسْنِ الْخَلْقِ لِيَبْلُغَ بِهِ دَرَجَةَ صَاحِبِ الصَّوْمِ وَالصَّلَاةِ »^(١).

- The Prophet Muhammad (PBUH) as well said:

“Nothing is placed on the Scale that is heavier than good character. Indeed the person with good character will have attained the rank of the person of fasting and prayer.” [Sahih Tirmidhi: 2003]

٦ - إعلاء شأن الأنبياء والرّسالات التي جاءت للأمم السابقة :

6- Raising the status of the Prophets and the Messages that came to the previous nations:

إنّ الذي ينظر في القرآن الكريم والإنجيل يرى أنّهما اتّفقا بشكل كبير بل في بعض الأحيان يصل إلى درجة التّطابق في ذكر الأنبياء، فالأنبياء قد اتّفقت الشرائع جميعاً عليهم، ما عدا نبيين ذكرهما القرآن الكريم دون غيره وهما نبيّ الله هود ونبي الله صالح عليهما السلام .

- The one who looks into the Noble Qur'an and the Holy Scriptures notices that they agreed to a great extent, in some cases even reached the stage of congruence, in mentioning the prophets which all the religions have agreed on, just two Prophets are mentioned just in the Holy Quran, they are Hud and Saleh, Peace be upon them.

هذه بعض الأمثلة من القرآن الكريم والإنجيل لبعض الأنبياء كما ذكرها كل من القرآن الكريم والإنجيل:

- Here are some examples from the Holy Quran and the Sacred Books about some Prophets:

نبيّ الله نوح عليه السّلام :

The Prophet Noah (PBUH):

• جاء في سفر التّكوين:

(كان نوحٌ رجلاً بارّاً كاملاً في أجياله، وسار نوحٌ مع الله، وقال الرّبُّ لنوح: ادخل أنت وجميع بيتك إلى الفُلك، لأنّي إياك رأيتُ بارّاً لديّ في هذا الجيل) (١).

- It is mentioned in the Book Genesis:

“Noah was a righteous man, blameless among the people of his time, and

(١) سفر التكوين ٦/٩، ١/٧.

he walked faithfully with God. And the Lord said to Noah, Come you and all your house into the ark; for thee have I seen righteous before me in this generation”. [Genesis 6:9, 7:1]

• وجاء في القرآن الكريم:

﴿سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾﴾

[الصافات: ٧٩ - ٨١]

- And it is mentioned in the Holy Quran:

«(Peace upon Noah among the worlds.» (79) Indeed, We thus reward the doers of good. (80) Indeed, he was of Our believing servants. (81)) [As-Safat: 79 - 81]

نبيّ الله موسى عليه السّلام:

• وفي سفر العدد عن موسى عليه السّلام:

(وَأَمَّا الرَّجُلُ مُوسَىٰ فَكَانَ حَلِيمًا جَدًّا أَكْثَرَ مِنْ جَمِيعِ النَّاسِ الَّذِينَ عَلَىٰ وَجْهِ الْأَرْضِ)^(١).

The Prophet Moses (PBUH):

In the Book of Numbers, it is mentioned about Moses:

“The man Moses was very meek, above all the men that were upon the face of the earth.” [Numbers 12:3]

• وفي القرآن الكريم:

﴿وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾ وَءَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿١١٩﴾ سَلَّمْنَا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾﴾

[الصافات: ١١٤ - ١٢٢]

In the Holy Quran:

And We did certainly confer favor upon Moses and Aaron. (114) And We saved

them and their people from the great affliction, (115) And We supported them so it was they who overcame. (116) And We gave them the explicit Scripture, (117) And We guided them on the straight path. (118) And We left for them [favorable mention] among later generations: (119) «Peace upon Moses and Aaron.» (120) Indeed, We thus reward the doers of good. (121) Indeed, they were of Our believing servants. (122)) [As-Safat: 114 - 122]

نبي الله زكريا عليه السلام:

• فقد جاء في الإنجيل :

(فظهر له ملاك الرب واقفاً عن يمين مذبح البخور، فلمّا رآه زكريا اضطرب ووقع عليه خوف، فقال له الملاك: لا تخف يا زكريا؛ لأنّ طلبتَكَ قد سُمعت، وامراتك أليصابات ستلد لك ابناً وتُسَمِّيهِ يُوْحَنَّا. ويكون لك فرحٌ وابتهاجٌ وكثيرون سيفرحون بولادته؛ لأنّه يكون عظيماً أمام الربّ وخمراً ومسكرًا لا يَشْرَبُ، ومن بطن أمّه يمتلئ من الروح القدس، ويَرُدُّ كثيرين من بني إسرائيل إلى الربّ إلههم، ويتقدّم أمامه بروح إيليا وقوته؛ ليردّ قلوب الآباء إلى الأبناء والعصاة إلى فكر الأبرار؛ لكي يهيئَ للرب شعباً مستعداً. فقال زكريا للملاك: كيف أعلم هذا؛ لأنّي أنا شيخٌ وامراتي متقدّمةٌ في أيّامها؟ فأجاب الملاك، وقال له: أنا جبرائيل الواقف قدّام الله، وأرسلتُ لأكلّمك وأبشرك بهذا، وها أنت تكون صامتاً ولا تقدر أن تتكلّم إلى اليوم الذي يكون فيه هذا؛ لأنّك لم تُصدّق كلامي الذي سيتمّ في وقته)^(١).

Zakaria (PBUH), as well mentioned in the Holy Scripture:

“Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. When Zechariah saw him, he was startled and was gripped

(١) إنجيل لوقا ١/١١-٢٢.

with fear. But the angel said to him: “Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even before he is born. He will bring back many of the people of Israel to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord.” Zechariah asked the angel, “How can I be sure of this? I am an old man and my wife is well along in years.” The angel said to him, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their appointed time.” Meanwhile, the people were waiting for Zechariah and wondering why he stayed so long in the temple. When he came out, he could not speak to them. They realized he had seen a vision in the temple, for he kept making signs to them but remained unable to speak. [Luke 1:11 - 22]

• وفي القرآن الكريم:

﴿كَهَيْعَصَ ۙ (١) ذَكَرْ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا (٢) إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (٣)
 قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (٤)
 وَإِنِّي خِفْتُ الْمَوْلَىٰ مِن وَّرَآءِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا (٥)
 يَرْتَضِي وَيَرْثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا (٦) يَنْزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ
 يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا (٧) قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي

عَاقِرًا وَقَدْ بَلَغَتْ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ [مريم: ١ - ١١]

- In the Holy Quran as well:

(Kaf, Ha, Ya, ‹Ayn, Sad. (1) [This is] a mention of the mercy of your Lord to His servant Zechariah (2) When he called to his Lord a private supplication. (3) He said, «My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy. (4) And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir (5) Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].» (6) [He was told], «O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name.» (7) He said, «My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?» (8) [An angel] said, «Thus [it will be]; your Lord says, ‹It is easy for Me, for I created you before, while you were nothing.›» (9) [Zechariah] said, «My Lord, make for me a sign.» He said, «Your sign is that you will not speak to the people for three nights, [being] sound.» (10) So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon. (11)) [Maryam: 1 - 11]

٧- سعادة الإنسان غاية التشريع الإسلامي والمسيحي:

فألذي ينظر في حقيقة التشريع الإسلامي والمسيحي يرى أنّ سمة الإنسانية تظهر بشدّة في خلال تعاليمها، فهما متطابقان من حيث الهدف والمرجعية:

7- Happiness of the humans is the purpose of the two religions, Christianity and Islam:

Whoever looks at the reality of Islamic and Christian legislation sees that the attribute of humanity appears strongly through their teachings, as they are identical in terms of purpose and the last return:

فالهدف: هو خير الإنسان .

و المرجعية: إلى الله سبحانه و تعالى .

الله تعالى في رسالة المسيح: هو محبّة .

والله تعالى في رسالة الإسلام: هو الرحمن الرحيم .

و المسيح عليه السلام يقول: (أنا ابن الإنسان).

وقد علم البشر أنّهم عائلة الله تعالى.

- The aim: The good of man.

The last return: to Allah The Almighty.

Allah The Almighty in the message of Christ: He is love.

Allah The Almighty in the message of Islam: He is the Most Gracious, the Most Merciful.

And Christ, peace be upon him, said: "I am the Son of Man."

People know that they are the family of Allah The Almighty.

وعلمهم كلمات الارتباط به في كل يوم : (أبانا الذي في السماء، تقدّس اسمك، ولتكن مشيئتك كما في السماء كذلك في الأرض)

- And he taught them the words associated with Him every day:

“Our Father who is in heaven, hallowed be your name, and let your will be done, as it is in heaven, so it is on earth.”

وفي المقابل قال نبينا المصطفى ﷺ: «الْخَلْقُ عِيَالُ اللَّهِ، فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ»^(١).

- On the other hand, the Messenger Muhammad (PBUH) said: “All creatures are the dependents of Allah. The most beloved of them to Allah is he who is most beneficial to his family or (to his dependents)” [narrated by Al-Bayhaqi in Shu’ab

Al-Iman: 6/ 2528]

في الوقت الذي كان الرومان يحكمون ما يقارب نصف العالم، وكان الاستبداد قد بلغ أقصى مراحل العنف والجور، فقد وصل الحال في بعض الأحيان أن يصطاد الجنود الرومان البشر لبيعهم في سوق الرقيق، جاء سيدنا المسيح عيسى بن مريم . مخلصاً الإنسان من شرّ الاستبداد ومن عقيدة الاستعلاء والتمييز العرقيّ أو الطبقيّ فقال : (من كان له ثوبان فليعط من ليس له، ومن كان له طعام فليفعل هكذا).

- At a time when the Romans were ruling nearly half of the world, and the tyranny had reached the extremes of violence and oppression, it came to the case sometimes that the Roman soldiers hunted people to sell them in the slave market, our Lord Jesus Christ, son of Mary, came to save the man from the evil of tyranny and from the doctrine of superiority and racial or class distinction, he said: “Whoever has two clothes, let him give to someone who does not have, and whoever has food, let him do likewise.”

(١) رواه البيهقي في شعب الإيمان رقم ٢٥٢٨ / ٦

ونبينا محمد ﷺ: جاء للإنسانية التائهة التي تجور على الإنسان فتئد البنات وتسحق الضعيف فوضع بأمر ربه دستور الأخوة بين البشر، ومنع التعصب والكراهية والإرهاب، وحرّم التميّز الطبقي والعنقي فقال: «أيها الناس إنّ ربكم واحد، وإن أباكم واحد، كلّكم لآدم وآدم من تراب، لا فضل لعربيّ على أعجميّ ولا أبيض على أسود إلا بالتقوى»^(١).

- And our Prophet Muhammad (PBUH) came to astray humanity, that used to oppress the human being; girls were buried alive and the weaks are oppressed, so he established by the command of his Lord the constitution of brotherhood among human beings, and he prohibited extremism, hatred and terrorism, and prohibited class and racial discrimination, and he said: “O people, your Lord is one, and every one of you is wrath. There is no superiority of an Arab over a non-Arab, nor of a white over a black, except by piety” [Narrated by Al-Bayhaqi

in Shu'ab al-Iman: 5137]

وما ذلك إلا ترجمة فعلية لقوله تعالى:

﴿يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾ [الحجرات: ١٣]

- These are practical explanation of Allah's saying:

(O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.) [Al-Hujurat: 13]

سيّدنا المسيح - عليه السلام - رفض الإذعان لإرهاب الكهنة والأخبار وصرخ في وجوههم: (خلّوا بيني وبين كلمة الله).

(١) البيهقي في شعب الإيمان ٥١٣٧

- Jesus Christ (PBUH) refused to submit to the terror of the priests and rabbis and shouted in their faces: **“Leave me to with the word of God.”**

وسيدنا محمد ﷺ يجيب مهدّديه : «والله - يا عمّ لو وضعوا الشّمس في يمني والقمر في يساري على أن أترك هذا الأمر ما تركته حتى يظهره الله تعالى أو أهلك بدونه».

- The Prophet Muhammad (PBUH) responds to his threats:

“By Allah, uncle, if they put the sun in my right hand and the moon in my left, that I leave this matter, I would not leave it until Allah The Almighty, makes it appear, or I perish without it.”

السّيد المسيح - عليه السّلام - يقول: (ماذا ينفع الإنسان إذا ربح الدنيا وخسر الآخرة).

- Jesus Christ (PBUH) said:

“What does it profit a person if he gains this world and loses the hereafter?”

وسيدنا محمد ﷺ يقول: «أَتَدْرُونَ مَا الْمُفْلِسُ؟ قالوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ، وَصِيَامٍ، وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطَرَحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ»^(١).

- Messenger of Allah Muhammad (PBUH) said:

“Do you know who is the bankrupt?” They said: **“The bankrupt among us is one who has neither money with him nor any property”**. He said, **“The real bankrupt of my Ummah would be he who would come on the Day of**

Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire”. [Sahih

Muslim: 2581]

يقول المسيح عليه السلام: (اقرعوا يفتح لكم).

Jesus (PBUH) said: “Knock and it will open for you”.

ويقول الله تعالى في القرآن الكريم:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ ﴾ [غافر: ٦٠]

- In the Holy Quran, Allah The Almighty says:

(And your Lord says, «Call upon Me; I will respond to you.») [Ghafir: 60]

يقول المسيح عليه السلام: (من كان منكم بلا خطيئة فليرميها بحجر).

- Jesus (PBUH) said: “Let him who is without sin among you be the first to throw a stone at her”

ويقول رسول الله ﷺ: «كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَابُونَ» ^(١).

- The messenger Muhammad (PBUH) said:

“All the sons of Adam are sinners, but the best of sinners are those who are given to repentance.” [At-Timidhi: 2499, Ahmad: 13049, Ibn Majah: 4251]

(١) أخرجه الترمذي (٢٤٩٩)، وأحمد (١٣٠٤٩) باختلاف يسير، وابن ماجه (٤٢٥١) واللفظ له.

وأخيراً: إنّ المسيح - عليه السّلام - إنّما جاء ليعيش النّاس في المسرّة وليكون على الأرض السّلام .

والله تعالى يقول في القرآن الكريم عن نبيّه محمّد ﷺ:

- At last, Jesus (PBUH) came for the sake of people, to live in happiness and to prevail peace in the earth. Allah The Almighty says in the Holy Quran about the Prophet Muhammad (PBUH):

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ الأنبياء: ١٠٧

- (And We have not sent you, [O Muhammad], except as a mercy to the worlds.)

[Al-Anbiyaa:107]

ومن هنا نستطيع أن نقول: إنّ نقاط الالتقاء الأساسيّة بين الشريعتين المسيحيّة والإسلام يدور حول الأسس التّالية :

- Accordingly, we may say that : The sharing basic points between the two religions, Christianity and Islam are based on:

١- وضع الأسس الصّحيحة لعلاقة الإنسان بالله تعالى.

٢- وضع الأسس الصّحيحة لعلاقة الإنسان بأخيه الإنسان.

٣- ذكر الأخبار و الوقائع عن الأمم الغابرة وأنبياهم السّابقين للعبرة والعظة.

٤- الإخبار عن يوم المعاد وحقيقة الثّواب والعقاب.

1- Stating the correct foundations for a person's relationship with Allah The Almighty.

2- Stating the correct foundations for the relationship of man with his fellow man.

3- Mentioning the news and facts about the past nations and their previous prophets to take the lessons and the wisdoms.

4- Informing about the Day of Resurrection and the reality of reward and punishment.

قال الله تعالى في القرآن الكريم :
﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا ءَادْخُلُوا فِي السَّبِيلِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ [البقرة: ٢٠٨]

- Allah The Almighty says:

(O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.)

[Al- Baqara: 208]

وجاء في الإنجيل:
(الْمَجْدُ لِلَّهِ فِي السَّمَاوَاتِ، وَعَلَى الْأَرْضِ السَّلَامُ، وَفِي النَّاسِ الْمَسْرَّةُ) [لوقا ٢: ١٤].

- And it is mentioned in the Bible:

“Give glory to God in heaven, and on earth let there be peace among the people who please God.” [Luke 2: 14]

