

# Islamic Rules and Strategies to Bring Peace in Community

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## Abstract

*Islam aims to achieve peace and security in the humanitarian community and prevents it from all the fearful causes that surround the Muslim community and non-Muslim on the face of the earth. This case study attempts to highlight the most important Islamic rules and strategies for peacebuilding in the community by discussing the rules of peace in Islam and the strategies for peace in the community. The findings of the study reveal that true faith instils in the soul of human goodness and fairness, which prevents him from evil. This faith deprives him of injustice and corruption in the earth. The disbelief in God and turning away from his remembrance is the source of fear and misery, worries and problems, distress in the livelihood, deprivation of moral and material security. To achieve the peace in the community, six key strategies are necessary including holding the Book (Quran) and Sunnah (Consistent way of the Prophet), fighting the ingratitude towards the bounties, understanding the Islam towards the phenomenon of hypocrisy and hypocrites, managing pluralism in Islam, understanding the strategic distribution of wealth among the people, and finally administrating of justice and the prohibition of injustice.*

**Keywords:** *Injustice and corruption, Islamic rules, peace, pluralism*

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## INTRODUCTION

Islam aims to achieve peace and security in the humanitarian community and prevents it from all the fearful causes that surround the Muslim community and non-Muslim on the face of the earth. Prophet Muhammad peace be upon him (PBUH) told “A Muslim is the one who avoids harming Muslims with his tongue and hands” (Al-Bukhari, 1978, 1,11,10). When Allah’s Apostle was asked about the best Muslim, He replied, “One who avoids harming the Muslims with his tongue and hands” (Muhammad & Abdul, 1989, Bukhari, 1, 11, 11; Muslim, 1, 66, 42). It was further clarified that among the best deeds of an individual are feeding poor people and greeting the known ones and unknown ones to be on the height of Islam.

The doctrine of Islam does not allow any individual to be slaves of God alone. The Monotheism (the belief of the existence of only one Allah) gives human security and tranquillity.

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Allah says, “Which, then, of the two parties, is more worthy of security, if ye but knew? It is those who believe and confound not their belief with wrongdoing. These! theirs is the security and they are the guided” (Al-Qur’an, Al-Baqarah: 82). The distance from the true faith leads a person to fears which take away his sense of security. Allah says, “Whoso ascribes Divinity to aught beside Allah, it is as though he fell down from the sky whereafter either the birds will snatch him away, or the wind will sweep him to a distant place” (Al-Qur’an, Al-Hajj: 31).

The law of ALLAH Almighty has prescribed a lot of rules establishing the meanings of peace in the communities in practice. When the creed is established on pure monotheism and fear of God is made the head of the affair, the Muslims obey their Lord in secret and obey in public, fear his punishment, and thus do not transgress on anyone. They do not display ignorance, anger, abuses, or shouts. But they have to have control over themselves, handle things with wisdom. Allah says, “Call men to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path and He also knows well those who are guided to the right way” (Al-Qur’an, An-Nahl: 125). This study is an attempt to highlight the most important Islamic rules and strategies for peacebuilding in the community.

## **RULES OF PEACE IN ISLAM**

### *Peace in Creed*

True faith instils goodness and fairness in the souls of individuals that prevent them from evil and deprive them of injustice and corruption on the earth. As a result, their hearts are filled with love and renunciation of hatred and violence. The established way of repelling, mentioned by the Quran, is for the goodness of mankind, and the world peace is achieved through it and through slavery to Allah alone on the earth, and removal of all the idol worship of God. Allah says to fight against mischief in the prescribed ways (Al-Qur’an, An-Anfal). The disbelief in Allah and turning away from his remembrance is the source of fear and misery, worries and problems, distress in the livelihood, deprivation of moral and material security. Allah says that whoever ignores the given admonition will have straitened life. Such individuals shall be raised blind on the Day of Resurrection (Al-Qur’an, Ta’Ha). Humanity without slavery to Allah cannot reach the higher base of the right because each idol of partner’s base and way is different. There is no way ever to unify these rules but by only getting rid of all the partners and by turning to the safe direction of surrendering to Allah alone who has no partner.

Between the chaos of lords, gods and idols with names of different logos and disparate images Quran paint a clear path for the unified believer. A clear one without any deviation or misleading, warning him that his choice of, not taking this way or reluctance to adhere to it means a clear disaster and major loss. As the Holy Quran indicates that the consequence of the conflict will always be in favour of the believers no matter how long the road and lives are devastated by the tyranny of the infidels. Allah says, “And We have already written in the book (of Psalms) after the (previous) mention that the land (of Paradise) is inherited by My righteous servants. Indeed, in this (Qur’an) is a notification for a worshipping people (Al-Qur’an, Al-Anbya: 105-106).

### *Peace and Security to Achieve*

In the Quran, Allah says that if people obeyed Him and set up their book by following them and acting upon its commandments, Allah would ease their livelihoods, send them rain, bless them with the fruits of the earth, and secure them from their fears. Disobedience to God is contrary to what is benefited through his obedience. Allah has pointed it by saying, “Mischief has appeared in the land and the sea on account of men's own doing that He may make them taste some of their (evil) works: maybe they mend their ways. The punishment is not meted out for all sins in this world; otherwise, all people would have been destroyed” (Al-Qur’an, Rum: 41)”

### *The Principle of Tolerance in Islam*

Religious strives are the most complex problems in respect of solutions, the worst effects, quickly inflamed, and slowly extinguished, and in recognition of Islam to these considerations, the Holy Qur’an forbade arguing in the affairs of religious belief but in the way that is the best, “And argue not with the people of the book, but one that is better, but those who do wrong them” (Al-Qur’an, Al-'Ankabut: 46). It has not licensed one, whoever he is to judge the religious communities because none of the creation is fit to do this job. Therefore, Quran lays clear guidelines in this respect and postponed the decision of the affairs of faith to the One God, the Judge on the day when people will stand in front of the Lord of the worlds.

In the verse, there is an adoption of the rights of other faiths so that people of every religion can take their own ways and acts according to their own manner and avoid interfering in the matters of others to that there is no friction raised in religious matters causing the sedition and unrest impeding the system of life and leading to persecution in the land and great corruption. He says, “To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ” (Al-Qur’an, Al-Ma’idah: 48).

This general principle of religious tolerance in Islam is deeply rooted and results in the adoption of global peace, so it hates dissension whatsoever religious or non-religious cause it has, since the outbreak of strife does not solve problems, but increases it, and opens the door wide to the wiles of the devil, and considers the killing of one soul—due to enmity and unfairly - as killing of all people, sedition massacres to kill thousands of people, so Islam decided this principle of great science, closing the door of religious controversy - except police –till the day of resurrection, and Allah alone shall separate between his slaves; because he is a just judge, and he is witness over everything.

### *The Deception of World Peace*

The idea “World Peace” in the sense that there will be peace in the world on a permanent basis, or that the world is moving towards this goal. This idea is unrealistic, a mere fictional idea that is contrary to the principle of conflict mentioned by the Quran “And if Allah had not been repelling one set of people by means of another the earth would have been filled with chaos” (Al-Qur’an, Al-Baqarah: 251), as contrary to the principle of Jihad in Islam, which is unrealistic because of the nature of human beings that they tend to suppression and aggression.

If unrestrained, the big powerful nations vanish the weak, if not militarily then in respect of economy.

## **STRATEGIES OF PEACE IN THE COMMUNITY**

### *Strategy of Holding the Book and The Consistent Way (Sunnah)*

The consistent hold of rope of Allah gives us an integrated vision which the Grace of Allah saves individuals from sliding into fraudulent invitations or naive political lapses. The call for humanity and the dissolving of civilizations is a big mirage portrayed and that the call for world peace is an illusion cleared by the saying of Allah "And if Allah had not been repelling one set of people by means of another, the earth would have been filled with chaos. But Allah is bountiful to the world" (Al-Qur'an, Al-Baqarah: 251). It also opposes the doctrine of loyalty and disavowal. And the initiative of establishing nonviolence is big false trick negated by the reality as well as it collides with the Qurans invitation to the nation for preparation and vigilance and motivation to confront its enemies in addition to other assumptions and lapses.

The root of faith in Allah, the Last Day, the book of Allah, and His Messenger extent in the soul is the foundation of righteousness and the prevention of both corruption and the threat to the entire society, so steadfastness on the laws of Allah, the true approach, deepened appalled faith in the soul, and response to the orders of God, avoiding his prohibitions, and the rush to meet the call of Almighty, the attaining Islamic virtuous morality and moral good character, following the path of the pious ancestors, with an aura of the characteristics of people of faith, all that saves one Muslim, and protect him from falling into the trap of alcohol and drugs, and protect him from following their way, and stop him to respond to the calls of the bad doers which guarantees him happiness in this life and the hereafter, and wins the promises of Allah for his believing and upright slaves.

### *Strategy of Fighting the Ingratitude Towards the Bounties*

The verses of Surah an Nahl (112 -113) refer to the correlation between the security of the society and sustainability in abundance with gratitude towards the bounties and correct worship, otherwise Poverty, hunger and fear! It is among the greatest threats to social peace. These mentioned qualities that are characterized by this village: are in line with the characteristics of the people of Mecca mentioned in the Quran. When the Quraish refused to obey the Prophet, he asked Allah to afflict them with years of famine similar to those of (Prophet) Joseph. So they were stricken with famine and fatigue, so much so that they ate even bones. A man would look towards the sky and imagine seeing something like smoke between him and the sky because of extreme fatigue. Then someone came to Allah's Apostle and said, "O Allah's Apostle! Invoke Allah to send rain for the tribes of Mudar for they are on the verge of destruction." On that the Prophet said (astonishingly) "Shall I invoke Allah for the tribes of Mudar? Verily, you are a brave man!" But the Prophet prayed for rain and it rained for them.

### *Strategy of Islam to The Phenomenon of Hypocrisy and Hypocrites*

Islam did not make provision for using arms on the necks of the hypocrites, to eliminate their conspiracies, and did not abundant their rights to life, did not confiscate their freedom of speech or action, but it took a pacifist position and limited its role to expose their plots,

revealing their secrets, warn Muslims against being lulled by them, threatened them with ill-determination, and Allah forbade his Messenger to rely on them and pray for them if they die, and pray for forgiveness for them alive or dead. As it also ordered the prophet to strive against them and be severe to them—which does not mean killing, fighting and bloodshed in every case. But it is jihad by word and evidence and proof, and this is the approach of Islam towards its opponents unless they do not act aggressively.

When Abdullah bin Ubai died, his son came to Allah's Apostle and said 'O Allah's Apostle, give me your shirt so that I may shroud my father's body in it. And please offer the funeral prayer for him and invoke Allah for his forgiveness.' The Prophet gave him his shirt and said to him 'Inform us when you finish (and the funeral procession is ready) call us. When he had finished he told the Prophet and the Prophet proceeded to order his funeral prayers but Umar stopped him and said, "Didn't Allah forbid you to offer the funeral prayer for the hypocrites.

Narrated Said bin Jubair from Ibn Abbas, he said: The Messenger of Allah, peace be upon him was sitting in the shadow of his room - Yahya said the shadow had almost reduced - he said to his companions: «A man is coming to you who looks a demon. when you see him, do not speak to him» then a blue man came when the Prophet Peace be Upon Him saw him, he called him and said: «Why do you and your friends abuse me?» He said: Stay as you are until I bring them He said: He went and returned with them and they started swearing by Allah they did not say and do anything. The Almighty Allah revealed (The Day Allah raises them up all, they shall swear to Him as they swear to you) (Musnad Ahmad (1/240) (2147).

### *Strategy of Management of Diversity in Islam*

Pluralism is a phenomenon inherent in human societies because individuals are born into heterogeneous environments which affect their composition posed by three factors: the doctrine, concepts, and needs.

## **RELIGIOUS PLURALISM, POLITICAL PLURALISM, CULTURAL PLURALISM**

There are a lot of connotations associated with the concept of religious pluralism, political pluralism or multiculturalism, clearly evident in the verse: (O mankind, we created you from one man and one woman and then divided you into nations and tribes so that you may recognize one another. Indeed, the most honourable among you in the sight of Allah is he who is the most pious of you. Surely, Allah is All-knowing, All-Wise.). And he says, "What! Have they never looked up to the sky above them, (and observed) how we made it and adorned it and how there is no flaw in it? And We spread out the earth and set mountains in it and caused to grow in it every kind of beautiful vegetable. All these things are eye-openers and object lessons for every servant who turns" (Al-Qur'an, Qaf: 6-7).

Prophet Muhammad (PBUH) also recommended it. As reported by Yazid Abi Obaid, he said Salamah narrated us, may Allah be pleased with him, he said: Narrated Salama, Allah's Apostle passed by some people from the tribe of Aslam practising archery. He said, "O children of Ishmael! Throw (arrows), for your father, was an archer. I am on the side of Bani so-and-so," meaning one of the two teams. The other team stopped throwing, whereupon the Prophet said, "What has happened to them?" They replied, "How shall we throw while you are with Bani so-and-so?" He said, "Throw for I am with all of you." (Musnad Ahmad (4/50) (16643), Bukhari

(4/45) (2899), (9/174) (3373) and (4/219) (3507).

Religious pluralism is that specializes in multiculturalism in religion and beliefs, laws and methods relating thereto, and its concept means recognizing the existence of a diversity of religious affiliation in a single community or a state that includes a community or more with respect for this diversity and acceptance of variation or difference in beliefs, and find appropriate formulas to express about it in the appropriate framework and gentle persuasion that prevents the outbreak of religious conflict that threatens the safety of the community.

This concept includes the recognition of the principle that no one can deny one, and the principle of equality under the rule of law, which is committed to the principle of freedom of thought, organization and adopting dialogue and avoiding coercion. In the light of Islam, the other religions are not cancelled, it does not prohibit the existence of other principles and denominations, rather Qur'an al-Hakim addresses them acknowledging their presence, and leaving them with their free choice Allah says, "For you is your religion and for me is mine" (Al-Qur'an, Al-Kafirun: 6). That is what the Prophet Muhammad, may peace be upon him and his family did when he had the victory on the people of Badr, and they were Polytheists but he did not kill them, but took redemption from them and left them to their Polytheism and did not force them to Islam, as was reported by Muhammad bin Jubair, from his father; that the Prophet, peace be upon him said to the captives of Badr (Musnad Humaidi (558), Musnad Ahmad (4/80) (16853), Bukhari (4/111) (3139) and (5/110) (4024).

And some other incidents which are not hidden from the one who has least familiarity with the history and life of the Prophet Muhammad, may peace be upon him and his family and this is very evident from his biography, and even from the biography of Muslims along the history of Islam, it is not found about any Muslim combatant that he killed all infidels who were not people of the book did embrace Islam, but different types of infidels were living within the confines of Islamic Sunni and Shiite governments peacefully, as it is not hidden from the one who consults the history. And when Islam accepts the existence of other religions and trends within its community and in the shadow of its state, it gives them complete freedom to practice their religion and to worship rituals, and implement its teachings and rulings without imposing on them their own religion and its provisions or interfering in the affairs of their religions.

As for the sectarian pluralism, it is a Sectarian pluralism in the framework of the same religion, the concept means the existence of a diversity of religious affiliation in a single community or a state that includes a community or more and respect for this diversity and acceptance of variation or difference in branches or other and finding appropriate formulas to express about it in the appropriate framework and gentle persuasion that prevents the outbreak of religious conflict that threatens the safety of the community. The concept of sectarian pluralism recognizes that (no one has the right to deny the other), (ensure freedom of thought and expression for all religious), (equality under the rule of law).

As the Sunnah also acknowledged the political pluralism in the Muslim community and put the necessary mechanisms for peaceful coexistence among the sects of Muslims combined in doctrine and multiple concepts and needs. And that was through the interaction of the Prophet Muhammad, peace be upon him after he came to Medina with the inhabitants of the Muslims on the basis of political pluralism to their communities, despite the focus on that they are one nation on the basis of belief, but he laid the foundations of regulated administration based on

diversity, and that it what we find clear in his pacts between immigrants and supporters and the Jews, as it is the municipal constitution of the state of the city, which distributed the Muslims, according to the houses and geographical aspects to facilitate the political management of the state's fledgling community (Majmu'a'h al wasa'iq al siyasiyyah lil ahd al nabawi wal khilafah al ra'shaidah by Dr Muhammad Hameedullah (p. 57).

Diversity in the Madinah had extended even with the Jews different with Muslims in doctrine and living with them in fulfilling the need to secure the city as a homeland from external invasion, in the same book Ibn Hisham says "Jews of Bani Awf are one nation with the believers of the Jews religion and the Muslims, but of injustice and sin, it does not destroy [perishes] but himself and his family, and for the Jews of Bani Najjar is what is for the Jews of Bani Awf. " The book then continues describing the homes of the Jews until he says" and that help will be provided to the people of this agreement against the one who fights them" (Seerah ibn e Hisham (2/107). There is a clear indication of the adoption of the Sunnah of political pluralism in the Muslim community.

Quran acknowledged the political pluralism in the Muslim community and pointed to the subdivision denominations in the verse, "And if two parties of the believers fall to mutual fighting. Make peace between them. Then if either of them transgresses against rite other, fight the one that has transgressed. Till it returns to Allah's Command. Then if it returns, make peace between them with justice, and be just because Allah loves those who do justice (Al-Qur'an, Al-Hujurat: 12-17). It is to be noted that the word used is mutual fighting instead of differences because political differences between Muslim communities happens and Islam has made counsel arbiter for its problems as Almighty said, "And their rule is to take counsel among themselves" (Al-Qur'an, Shura: 38). It means that the Emirates of the Muslims is with counsel among them.

Abu Nazarrah narrated from someone who heard the sermon of Messenger of Allah peace be upon him in the middle of the days of Tashreeq he said, "O people! God is one and your father is one, there is no preference of an Arab on non-Arab nor any preference of non-Arab on Arab, nor any preference of Red over black nor Black Over Read except the Taqwa (Fear of Allah), have I conveyed? They said yes the Messenger of Allah has conveyed. then he asked he said: then he asked 'What town is this?' They replied, 'It is the forbidden (Sacred) town.' He, 'No doubt! Allah has sacred Your blood and your properties" he says and I don't know if he included "your honour" or not "are to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours. Have I conveyed? They said the Messenger of Allah has conveyed. he Said-It is incumbent upon those who are present to convey this information to those who are absent (Musnad Ahmad (5/411), Hilyat ul Aoliya' by Abu Nuaem Asbaahni' 3/100).

Islam translated to the legislation process witnessed by history, many races, cultures and languages lived together next to each other, and if the community in a Muslim country is the one who keeps the same identity, as it is explained in the political pluralism; each member of the Muslim state, Muslims and non-Muslims, in all their sects and their bodies and their associations the have the right to form voluntary organizations and foundations serving their own interests from the cultural, religious and economic, technical, and other aspects.

### *Strategy of Distributing Wealth Among People*

Distribution of the wealth among the people is considered to be among the most important problems of the community, especially in the modern era; Since it leads to the division of society. So different creeds and economic systems differed in a fundamental way in the developing solutions to solve the distribution problem, and the difference of the strategies of the solutions is based on the different ideological and sectarian distribution bases! And Islam declares from the beginning that whatever forms of production prevalent in the community, it must first ensure that the basic needs of every individual as a human being, which was expressed by Muslim classical Jurists with the term of “sufficiency” i.e. decent standard of living as distinct from “subsistence” i.e. minimum level of living (Al Islam wa tawa’zun al iqtisadi baen al afra’d wa duwal, p. 17-19).

In fact, the problem of the economy, is the imbalance in the distribution of wealth and income among members of society, and the growing gap between developing and developed countries. Islam aims to achieve an economic balance between the members of the community at the local level and to achieve an economic balance between the countries in the world on a global level. The present and the immediate future! Which was warned by Islam fourteen centuries ago (Al Islam wa tawa’zun al iqtisadi baen al afra’d wa duwal, p. 24). It was narrated from Zayd ibn Aslam from his father Aslam, he said: I heard Omar may Allah be pleased with him saying, “gathered for this money, and see who you're seeing”.

This is for public funds, where all the people are involved. There are public funds earmarked for some specific people by the text of the Quran and Hadith. Allah says, “The alms are meant only for the poor and the needy and those who are in charge thereof, those whose hearts are to be reconciled; and to free those in bondage and to help those burdened with debt, and for expenditure in the way of Allah and for the wayfarer. This is an obligation from Allah. Allah is All-Knowing, All-Wise” (Al-Qur’an, At-Tawbah: 60). And Allah’s Messenger peace be upon him said, “The so they obeyed you tell them that God has imposed on them a handout taken from their rich given to their poor” (Bukhari (2/130) and (9/140); Muslim,1/38).

### *Strategy of Establishing Justice and Prohibition of Injustice*

Almighty Allah said, “Because of this, therefore, O Muhammad, you should call them to the same Way, and hold fast to it yourself as you have been commanded, and do not follow their whims. Say to them, I have believed in whatever Book Allah has sent down, and I have been commanded to do justice between you. Allah is our Lord as well as your Lord. For us are our deeds and for your deeds. There is no dispute between us. Allah shall gather us all together one day and to Him, we shall all return” (Al-Qur’an, Ash-Shuraa: 26-30).

Based on the review of vast existing literature, the following methodological model is designed for conducting the study:

## **STEPS TO SUPPORT PEACE**

### *Preventing Debauchery of Affluent*

Some scholars of civilizations, say that the prevalence of luxury and prevalence of sexual



deviation and moral laxity causes the collapse of civilizations, we find that extracted from the consistent way of Allah mentioned as, “When We decide to destroy a town We command the affluent among them, whereupon they commit sins in it, then the decree becomes due against them and then We destroy that town utterly” (Al-Qur’an, Al-Isra: 16). So we can to put this consistent way as Luxury + debauchery (extensive communication + the lack of response) = destruction and collapse (Majjlah al Baya’n, 89/26). Upon the realization of this consistent way in the nation of Prophet peace be upon him; we find a prophetic tradition explaining the kind of punishment that can be inflicted on the nation, and it is reported from the Amer bin Saad from his father that the Messenger of Allah, peace be upon him, came from the high, until he passed by the mosque of Bani Muawiyah, he entered it and performed two rakas, and we also joined him, and called on the Lord for long, and then turned to us. He peace be upon him said, “I asked the Lord three things, he granted me two and prevented me one, I asked my Lord to not destroy my Ummahby drought so he accepted it, and I asked him not to destroy my Ummah with drowning so he accepted it, and I asked him not to make them fight with each other but he declined it (Musnad Ahmad (1/175) (1516), (1/181) (1574), (8/171) (7363) and (8/172) (7364).

### *Peace in The Relationship Between Muslims*

Allah says, “When you are greeted with a salutation then return it with a better one, or at least the same. Surely Allah takes a good count of everything” (Al-Qur’an, An-Nisa: 86). It shows that Islam came with its special greeting, that distinct the Muslim community. Permanent attempt to strengthen the affection and kinship between members of the Muslim community. Spreading the greetings, and to respond to greeting in the best way, are the best ways to create these relationships and strengthen them (Khasa'es al manhaj al Islami fi' al Quran al kari'm, p. 201). Abu Khair reported, Narrated 'Abdullah bin 'Amr: A man asked the Prophet, “What sort of deeds or (what qualities of) Islam are good?” The Prophet replied, “To feed (the poor) and greet those whom you know and those whom you do not know” (Bukhari (1/10) (12) and Muslim (1/47) (69).

At the conclusion of research, it has been concluded that to achieve peace in the community, six key strategies are necessary including firmly holding the Book (Quran) and Sunnah (Consistent way of the Prophet), fighting the ingratitude towards the bounties, understanding the phenomenon of hypocrisy and hypocrites, managing pluralism in Islam (including religious pluralism, political pluralism, cultural pluralism), understanding the strategic distribution of wealth among people, and finally administrating of justice and the prohibition of injustice. Furthermore, proper steps should be taken to support peace and maintain it by preventing affluent debauchery and ensuring peace in the relationship between Muslims. Islam is keen on promoting tolerance, justice, and peace values.

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Surah Al-Hujurat - Al-Qur'an al-Kareem

Surah Al-Isra - Al-Qur'an al-Kareem

Surah Al-Kafirun - Al-Qur'an al-Kareem

Surah Al-Ma'idah - Al-Qur'an al-Kareem

Surah An-Anfal - Al-Qur'an al-Kareem

Surah An-Nahl - Al-Qur'an al-Kareem

Surah An-Nisa - Al-Qur'an al-Kareem

Surah Ash-Shuraa - Al-Qur'an al-Kareem

Surah At-Tawbah - Al-Qur'an al-Kareem

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